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## A WORD TO SCOLDING PREACHERS

A preacher can easily fall into the habit of scolding his people, and he practices it unconsciously. Nevertheless it is a very reprehensible habit and without any sort of justification. This does not assume that it is not necessary for him once in awhile to rebuke disorderliness and unwise living upon the part of any number of them. As a wise pastor and preacher he will occasionally find among his floek a condition that will demand very plain speech, but even then it must be administered in the proper spirit and in a proper temper.
What we mean by a scolding preacher is the man who stands in his pulpit frequently and before his prayer-meeting often and complains and finds fault with his people for not attending Chureh and prayer-meeting services. Of course empty pews at a publie service, where there are members enough to crowd them if they were present, is very discouraging to the faithful preacher, but this is not sufficient excuse for him to lambast and fuss at the few who are present. Those who need his rebukes and criticisms are not present $\mathrm{s}_{\mathrm{a}}$ receive their castigation, and those who are faithful and are doing their duty do
not need it and do not deserve it. It is an injustice to them and they get no edifieation out of $i t$.
The preacher who degenerates into a scolding habit only makes the faithful few feel badly by his constant nagging at them and showing his petulent and irritable disposition. And really it exposes his own weakness and failure. For nine times out of ten if the people take no interest in the Church service it is because there is but little, if anything, interesting in the service. If, instead of quarreling at them from the pulpit, he would put himself to the trouble of taxing his brain to prepare something attractive and uplifting in his sermons, they would be apt to be present to hear him. But if he is dull, monotonous, rasping and repellant in his sermons, the most of his people will find entertainment somewhere else. He will be left to fuss and scold at the few who, from a sense of duty, attend the service whether they get much out of it or not. So instead of looking at the congregation for the cause of empty pews, the scolding preacher had better look at himself and his style of preaching, and he will usually locate the cause without diffieulty.

## THE PROGRESS OF RACE SUICIDE IN FRANCE

For a number of years France has been face to face with a serious race problem. Her birth rate and her death rate have been running neek and neek with the advantage in favor first of the one and then the other. But the last report shows th it the death rate ran ahead of the birth rate for 1911. This has led the leading and most authoritative publicist of France, M. Paul Leroy-Beaulien, according to the American Review of Reviews, to make a searehing investigation into this problem, and recently he gave the results of his research in his journal, L'Eeonomiste, and the facts set forth are startling. His findings are worthy of notice.

According to the facts, in 1861 the birth rate amounted to $1,005,000$ and the death rate to 866,000 , showing a balance in favor of the birth rate of 138,000 . In 1866 the births exceeded the deaths 126,000 ; in 1891 the births went to 866,000 and the deaths to 877,000 , showing 11,000 more deaths than births; in 1900 the births dropped down to 827,000 and the deaths ran up to 853,000 ; in 1907 the births made a further drop of 773,000 and the deaths rose to 793,000 , and in 1911 the birth figures dropped down further and registered at 742,100 and the deaths listed at 776,900 , showing for this year that the deaths outran the births by 34,800 .
From these alarming figures this distinguished writer proceeds to make some humiliating statements. He shows us that there has been no decrease in the num-
ber of marriages since 1861 ; yet there has been a decrease of over 250,000 in the birth rate from that date to 1911. The trouble resulting in this fearful state of things is not in the number of marriages. He justly places the cause of this trouble on moral grounds pure and simple. Rather he places it on immoral grounds. The families of France seem to have systematically determined to limit the number of children in each household to a minimum basis. In a great many instances there are no children at all in the French home, and in many others only one, and at most two children. He furthermore shows from the reports of physieians in the French hospitals that there are annually 100,000 abortions in those institutions, and that there are, practically, nlaws in the Republie for the proper punishment of this horrible erime. Then this famous publicist and patriot makes the statement that if something is not inaugurated for the remedying of this condition of things it is only a question of time when France will end either in depopulation or denationalization.
And we are sorry to say that this moral evil, not to say crime, is not limited to France; it is finding its way into our own fair country. There is in certain circles among us a tendency to limit the number of children born into our American homes; and it is astonishing to know how many ordinarily good men and women, and especially women, who connive at this immorality. Were it not regarded as su-
perlatively indelicate, we could furnish facts and illustrations of the truthfulness of this statement. Large families of children are becoming unpopular, except in most instances in the homes of the poor and the ignorant. Wealthy and up-to-date families, as a rule, have but few, if any, children. Thousands of married women have become exceedingly smart and they have learned how to limit the number of children in their homes to the minimu: number.
It seems to us, therefore, that it is incumbent upon the religious press and the pulpit to speak out with some plainness upon this immoral tendeney in the modern home life of the people. Thousands of conscientious mothers would scorn and do scorn these evil practices, but there are thousands of would-be mothers who have persuaded themselves to believe that
there is no moral wrong in such ways of doing; and they systematically contravene the purpose and aim of Providence in their marital habits. Many of them not only seriously impair their own health, but infliet murder upon their em bryonic offspring. For, in the sight of God, prenatal murder is just as criminal as to commit infanticide after birth. And the would-be wife and mother who wilfully interferes with prenatal life is, in God's esteem, a murderess. This is a plain statement, but it is a necessary and a needful statement ; and we are only sorry that the acceptance of a false standard of modesty by society forbids the possibility of making the statement even more emphatie and realistic. The sorrow and the pity is that the tendency of the times makes such statements absolutely neces sary.

## - CLARION CALL TO DUTY

Bishop Charles B. Galloway of Mississippi, deceased, was a great Christian citizen, orator and writer. The following from his pen will find a response in the hearts of all Christians and other good eitizens :
I consider the covenant against the liquor traffic, with all its attendant crime, wretchedness and sorrow, as the "reform of the age." As its avowed purpose is to close liquor saloons, thereby removing temptation from the young especially, and aiding in correcting the drinking habit of society, the movement is denominated a "reform." Its object is reformatory, whatever may be its success. On this tory, whatever may be its success. On this other public measures, in my judgment, retire into insignificance before its lofty purpose and into insignificance befor
promised benedictions.
Whenever a private right becomes injurious, noxious or offensive to the public good, the noxious or offensive to the public good, the private right becomes subordinate to the pub-
lie right which a community has to demand lie right which a community has to demand
protection therefrom. Acts, innocent themprotection therefrom. Acts, innecent them-
selves, acquire from circumstances the quality selves, acquire from circumstances the quality
of injuring the public. To carry arms about one's person for purposes of self-protection is in itself an innocent act, but when citizens generally do the same thing the tendency is to create disorder and cause the unjustifiable taking of human life,
The only question for the people to deter mine, precedent to the adoption of restriction or prohibition, is as to the effects of liquor traffic upon society. But that is beyond all controveray. The language of Judge Pitman is the experience of all criminal judges: "It is the universal ally of evil; the universal antagonism of good." Judges, Commonwealth attorneys and other civil officers, with a voice of startling unanimity, testify to the criminal re sults of the liquor traffic.
Moral questions, however public, that effect the spiritual life and, therefore, determine the destiny of immortal souls, must be the burden of ministerial solicitude and the theme of pul of ministerial solicitude and the theme of pul pacity must never be complicated with partisan pacity must never be complicated with partisan politics, I have before said, and on this pro hibition question, that the Church, as such can never ally herself with any political party though every plank in its platform be in accord with the Sermon on the Mount. But this is a great moral reform and entirely nou partisan, having no purpose to disturb the party affiliations of any citizen.
If, however, the idea prevalls that plety and patriotism are two incompatible sentimente
and cannot live in the same heart, then farewell to the prosperity and perpetuity of our governmental institutions. Such a doctrine is mischievous and dangerous; and if acted upon to its fullest logical conclusions, would bankrupt the morals of society and prostrate our grand Republic in the dust.
The sublimest type of patriotism is the beauiful blending of reverent devotion to God with chivalrous love of country. If, then, to preach the doctrine of temperance and to preach against the whiskey traffic as the cause of most of the sorrow, crime and shame of society, is to be a political partisan, I am conent to be published as one now and forever. The time has passed, therefore, never to re urn, for well-informed enemies of prohibition oring the changes on "sacriticing personal lib crty" and "substituting force for free will." The highest judicial tribunal in the land has opened the "wooden horse," and instead of finding "a disguised enemy to State sovereigty" has discovered only the panoplied and patriotic defenders of that ancient dectrine and the real "guardians of individual liberty."
Believing most profoundly in the righteousness of the cause of prohibition and its final triumph, and further assured that the unanswerable and further assured that the unanmore apparent by opposition, have no dis. mosition to liscourage respectful contro dis if our arguments be fallocious and our claims if our arguments be fallacous and our claims pretentious, they will and ought to be discovered and mercilessly uncovered. But, if not, truth will become more firmly rooted in the convictions of our patriotic countrymen and inspire them with a sense of the weighty responsibilty upon them and the sublime opportunity before them. The logic of history urges on the great reform and sounds aloud the call for duty. The issue is upon us. Deny it as some may, deride it if others please, defy it if a few prefer, the issue is joined and is here to stay until our fair land is redeemed from the degradation of the liquor traffic.

## Once to every man

## ment to decide

the great strife of
good and evil side;
good and evil side;
Some great cause, God
fering theause, Gods new Messiah, prof fering the bloom or blight,
Parts the goats upon the left
Parts the goats upon the left hand, and the sheep on the right,
And the choice goes by forever 'twixt the darkness and the light.
Hast thou chosen, 0 my people, in which
party thou shalt stand?
Ere the doom from its worn sandals shakes the dust against thy land?'
II. Peter 1:1-11.
EV. W. H. HUGHES

sermon on the Mount: "But seek ye
firrs the kingdom of God and his right-

eousness and all these things shail be it | th |
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## t



FINISHING UP THE WORLD FOOTPRINTS OF THE MAN OF GALILEE
 which we rode from the Moab side on is like human life: After it passes
horseback. In early life we committed the years of meridian strength it confrom our me mory, but as we sat in remarkable formations anywhere to be our saddle and looked upon the mar- found on the surface of our klobe.
velous panorama of Palkstine, on The Dead Sea is thirteen hundred feet
which Meses was sazing when the lower than the surfice of the Wedt angets arrived for his burial, our fac- terranean, and the Sea of Galitee is
ulties were so stimulated and excited geven hundred feet lower than the that we were enabled to so recollect Mediterranean. If a ship canal should
that we repeated aloud every line of be cut through the Valley of Esdraelvery stanza.
We were u prised to find that. We were sur th our unaided It
eye we could see from Dan to Beer- whole

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Born and Baptized
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Later we sto
above the ruins of the city of Dan,
in the far North, near the foot or on
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pi. The coming together of these

o the mountain ont of which it comes
seemed to us a striking pliture of
uman life. Mount Hermon, with its
summit lost in the clouds, suggested
the Infinite. The two springs or
streams gushing out of it sugzested
reams gushing out of it suggested
he material and immaterial coming
ogether to form human life. In a
ittle while this historic stream flows

hrough six or eight years. Out of
hrough the years of adolescence or
youth. Next the Jordan enters the
yof Galilee, where it linzers about
sourteen miles, like human life re
four then
maining about fourtcen years at the
zenith of manhood and womanhood
The Hebrew word
Yordan
which we translate Jordan, means de-
sender. This is from the fact that
from the polnt where the river leaves
the Sea of Galitee it so rapldy de-
scends, winding through oleanders, scends, winding through oleanders,
rocks, cascades and falls, until it finat-
ly enters the Dead Sea, from which
of Jerusalem and the razing of th
temple by the heartless Titug army, when, it is believed, a million perished, multitudes suffering cruei fixion, we follow the crimson trail of
Jewish blood down across the pages of history to this day. Sone of the
nations of Europe should spend the nations of Europe should spend the
coming centuries in sackeloth and
ashes repenting of their atrocious ashes
crime ple. the Christian era imperial edicts and ecclesiastical decrees vie with each other in the rigor of their intoleranc towards all lews who refused to ac
cept Christianity, with never a word about the unbelieving Gentiles. In the various nations of Europe, during these centuries, they were never al lowed religious liberty and were al Following the overthrow of their be loved city many of the race settled rapidly. But towards the middle of the sixth century there came great per refusal to accept Islam.
For several centuries they were a lowed to live in France in peace, but in the early part of the ninth century nicipalities joined in a great carnival of bloody persecution. From the elev enth to the fourteenth centuries th ble massacres. Every contemptible story imaginable was circulated to in cite the populace against them. Their
debtors, high and low, took refug from their finanelal obligations in what they were pleased to call the
Christian religion. Under Philip Au gakes on Church and state. These with all other property, were simply
confiscated and the Jews were banish ed from the country to fall upon some
other unfriendly shore as paupers. other unfriendly shore as paupers
Twenty years later this same unprincipled monarch allowed them to re turn. Again the very pious Prince Louis IX issued an edict for the seiz ure and destruction of all their sacre londs of the Talmud were burned. In 1321 there arose the semi-religious disorders known as the "Rising of the Shepherds," which were followed by forrowing massacres of the Jews. Th and as usual the Jews bore the blame
and suffered indescribable cruelties But Jewish persecution reached it elimax in France in 1348 when th inces every Jew was burned. At Chinon of both sexes were burned together These God-fearing Israelites met thei With such revolting crimes perpetrat ed in the name of Christianiay can we wonder, oh, Church of the living Christ, if the Jew is inclined to be somewhat skeptical toward our faith?
The first Jewish persecutton in Eng
land oceurred in London on the day of the coronation of Richard the Lion Hearted. This was followed later by other religious persecutions in vari
ous countries, when most of the Jew ous countries, when most of the Jews
suffered martyrdom in their synagogues rather than recelve forced bap
tism. These persecutions continued with more or less fury from 1189 to 1990 when they were driven from the country, after being relieved of all
property, followed by the execrations of the infuriated rabble which had the brazen audacity to claim the name and protection of Christianity.
In Germany we find the Jews firs being bought and sold by the sover inl treatment befell the race here as elsewhere. Burdened with unjust taxe and their property always subject to
confiscation by the Emperor, they confiscation by the Emperor, they
were crowded into close quarters and made to live as slaves.
"They lived in narrow streets and lanes obscure,
Ghetto and Judenstrass, in mirk and Taught in
endure school of patience to
The life of ancer

Here, as elsewhere in Christendom. the Crusaders kindled a bitter spirit against the "enemies of Christ." The
sound of the word help along the street would drive the rabble int This was the never falling signal for

- Anathema Maranatha! was the cry from At every gate the accursed Mordecal
Was mocked and jeered. and spurned by Christian feet."
They were finally expelled from Germany in 1476 .
For long years they received fairly good treatment in Spain, but the ex
travazance and poverty of the nobility travazance and poverty of the nobility
and the increasing power of the priest-
hood gradually led to evil days for the
of
wit
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was
of a em. They were ultimately deprived hursust taxes. In the year $1391-92$ ence took place in many cities and were murdered and crimes of the most labolical nature perpetrated against
ation by the religious rabble. Thei y escape was fiight from the coun $y$ or baptism at the point of the
word. In 1480 the terrible inquisition ed the flames. The fiendishness of th nquisitors made the heartless pope and nobies shudder at times. It seem arth and the race of Israel was th 492 when Ferdinand and Isabella is sued the infamous cdict for the ex alsion, within four months, of all
ho refused to become Christians. ind. Thus while the noble Columbus of a new route to India, and inciden ally discovering a new continent, the
infamous Torequemada, the Domini can inquisitor-general, was drivin 500,000 of Spain's best people from he Peninsula to find a home wherever
door chanced to open to them. In Portugal all Jewish children- unde their mothers and brought up as Chistians. This led the frenzied moth
ers to destroy many of their childreu rather than let them fall into the ors. Spain, already a humiliated an fast decaying nation, is now paying
the penalty for these and other blood rimes against weaker races.
Jewish history in Russia beginnin pression and sufferings. But, strang to say, their worst oppresssion in Rus sia did
years.
It was the genius of a Jew in Ger Many, Moses Mendel, better known a Providence, which changed the death tide of the Jewish race into one of
life daring the latter half of the eigh uife during the latter half of the eigh
teenth century. This liberal philosoher won the friendship of Lessing, Nathan der Weise," the first litera lure of the modern era to acknow
ledge the nobility and worth of this ace. This book, with the genius of riers and let in the light of learning
and of social countenance on mediae val, benighterl Judiasm,", so that to day the world is proud of many Jew
ish names, such as Jules Simon and Dish names, such as Jules Simon and
Distheli among the statesmen: the
Rothilds and Hiraches in the realm of finance: Woiff and Emin Pasha vorld travelers: Mendelsshon, Rubin
stein, the Strauss family and ein, the Strauss family and a hos
other great musicians: Neander an Grote among historians: Heander and
Morris among the poets: novelists like Torris among the poets: novelists like Auerbach and Zanswill. The hatred nd prefudice of the world has not
been strong enough to eclipse the ers and their contemporaries, and a a consequence, thoush the race is now cattered in every land, no longer save in Russia, do its members suffer
open persecution. But with an unex open persecution. But with an unex
inguishable, God-given longing toward heir beloved Jerusalem the chosen people are "wandering far from home",
and "strangers in strange lands," waiting and looking, many times with Amid the fearful persecutions of thes many centuries what has the Church been doing to assure this people that he for whose appearance they have
looked in vain, has already come and patiently awaits their return to him?


## WITH DR. BOWMAN IN KOREA.

 (Editor's note-Dr. Bowman is the wholly by the Epworth League Trinity Church, Dallas. He has been in Korea for one year, going from exas.)The Korean art of healing is over
laid with superstition and her by the rigid orthodoxy of hedged in by the rigid orthodoxy of queer cus-
toms. They have no great medical toms. They have no great medical
truths hidden away in their monas teries or in the tombs of their dead like the medical papyrus of Egypt Their crude efforts at healing no
doubt began before the dawn of his tory and time has not altered them But at no the have their attempts
been for the relief of pain or for been for the relief of pain or for
the care of obvious mechanical inju-
ries such as broken bones cut ries such
the like.
The drugs in common use are
inseng and other simples, and the women are in most instances, the herbalists. How they come by even
these first rudiments of knowledge these first rudiments of knowledge
is hard to say; perhaps, like other
primitive peoples, by watching the primitive peoples, by watching the
lower animals in their moments of distress and imitating their instine tive methods of treatment; their own enlightenment set, the sun of Western curiosity, too, suggesting experiments ward its far off zenith.

The medicine of Korea is not un-
like that of China or other parts of
knowledge.. But such has not been
the case. They have failed to conTemplate the wondrous sights and
temate sounds of nature and have flounderd along in the dim way as to the
meaning of it all. Their simple mind, self-limited, yet gifted with the poetic fancy as of other peoples, ha
not been endowed with such circum not been endowed with such circum
stances as make all Life and Natur have a conscious existence. They
have spirits of the trees, the rocks, the lakes, the rivers and mountains with passions, loves and hatreds,
hopes and fears. ke to their own: spirits of good intent and spirits of perity, or sorrow, sickness and proin as the case may be, into their lives They know nothing of anatomy, phy
siology - the body is a living myster siology-the body is a living mystery
-a half apprehended possession, and its diseases are much more myster
ous. Some of them seem to know that stomachache and too much rice represent a fair equation between
cause and effect. but when the body gets painted red with measles, hid en down with an epileptic fit, then there is mystery in the air-some evil
spirits have been "prowling around." spirits have been "prowling around.
How can they but meet mystery with mystery, when the spirits of demon and angry gods are
misfortune upon them
Naturally, diseases with such mys
causes require
cures and offerings to the ancestral ods. Charms and incantations
These superstitions and mysterie
have been encouraged by Buddhis priests, who have been observan nough to obtain a certain amoun ability (?) to intercede with evi spirits, whereby they have gained an
easy livelihood, drawn from the suffring and eredulity of their uninformd neighbors. The priests' mediatio:
between the oppressing spirits and heir victims, in order
heir wrath and aid the kindly dis posed spirits, is not so
mand now. The market
few points. It would be umfair t he priest and my subject to deny al ocations of the incantations and in for they are not always free from o consult them for aid.
There are books in the various
monasteries, and taken as a whole they represent a religious ritua
based on superstitious beliefs, which hased on superstitious beliefs, which heping to unite medicine and hea
then worship. Much of the magic art dates back into the dim ages of
the past. The superstitious princtiples of Ko books. Truly the art of Korean med icine is blue-blooded: The High Priest of Sais, the sacred city of
Egypt, was the "chief of the doctors" Egypt, was the "chief of the doctors"
who conformed to the sacred book of Thoth; likewise the Buddhist priest
onform to the sacred book of Pul gyung, which is the canon of Budd
hism, the Buddhist classics, and from these classics are issued tract These classic
mysterious possession, and only th priesthood have definite knowledg of what they contain
When the sick consult the priests
at the monasteries, a history of the
ase is secured, then the Pul-gyung
s consulted. Wherein is to be found
stitious imagination of conery stitious imagination
The priesthood have enjoyed great
or privileges than any other class
They labor under no penalties of th
law. They may bestow b
They administer sacerdotal rights
not so much for the cure as for self
aggrandizement. Degeneracy of pur
pose is indeed exercised by them in
Korea to the detriment of scientific
medicine. The formal invocation of
punetures of the times followed by with the
chim (red hot needle) as the
their advice, which is execute
native Korean doctors, who
great in magic, and believe
that will get the price (Kap)
dispensable feature of their practic
They further exercise their patients
by administering an infusion of cro
by administering an infusion of cro
ton oil beans, which brings on an ar
dent desire for the accused of eternity
death, and it often comes to their
relief. They sometimes administer an
an emetic infusion, a description of
an emetic infusion, a description of
which is omitted for the sake of pro
priety, but be assured, that the wild
est sea could make no more potent
appeal to a reluctant stomach.
Whatever the remedy may be, the in
cantation is extremely important.
As the star of Egypt set, the sun of
Greece arose, so it is, that as the star


## Notes From the Field



EDUCATIONAL

## BelmontCollege



Vanderbilt University


business from the influence of it. The
real results eternity alone can reveal real results eternity alone can reveal
to us. Had between fifty and sixty
conversions: forty-seven accessions to conversions; forty-seven accessions to
the Church; $\$ 150.00$ in cash and subscriptions on Conference collections:
fifteen new subscribers to the Texas fifteen new subscribers to the Texas
Christian Advocate, and the CCurch placed upon a higher plane of Christian living. We refoice over this vic-
tory and give God the praise. We betory and give God the praise. We be-
kin our meeting here at Merit the secgin our meeting here at Merit the sec-
ond Sunday in August, and we are praying daily for even a greater meeting here than at lane. Rev. Ed R.
Wallace, pastor of the Boulevard Wallace, pastor of the Boulevard
Methodist Church, North Side, Fort Worth, will assist us here, and we feel sure he is the man for the place. We are trusting God for great results. We are enjoying our work and love our
people.-J. Virgil Davis, Pastor, Au-

Klondike.
We were appointed to Klondike Circuit a little over a month ago,
coming here from North Alabama. The people of Klondike Circuit are a very fine, open-hearted people. They
have made their new pastor and wife have made their new pastor and wife teel at home in evary setse of the
word. We have held three of our word. We have held three of our
meetings. The $\$$ pirit nanifested him-
self at every place. Our first meeting self at every place. Our first meeting
was at Klondike. It was a union at Klondik. It was a Mion Mist
ng with the Methodist Protestart mee.ing with the Methodist Protestart
people. It was a great revival, in that the Church was brought into a higher
state of activity. Everyona was made state of activity. Everyoas was mase
to feel that his life had a greater
value than he had formerly given it value than he had formerly given
Our membership at Klondike is small. but they are very loyal. Two weeks ago we held our meeting at Habern's
Chapel, and a great revival it was Bro. 1. P. Smith, pastor at Cooper did the preaching. He made us feel
his earnestness and his power as a thinker. His sermons went home to
the hearts of the people. We had thirthe hearts of the people. We had thir-
teen additions to the Church, and bapteen additions to the Church, and bap
tized three babies. On closing tha meeting we began our meeting at
Trannuil. We were helped here by Tranquil. We were helped here by
Brother Habern. He came to us with Brother Habern. He came to us with
the love of all the people. having the love of all the people. having
been formerly on this work. We had three additions to the Church and a Church thoroughly werked over. All we, in our new field, may have a fine closing for the year's work.-c

## Margaret.

We have just closed at this place ited this country in some time. Rev. A. L. Moore, of Vernon, came to us
on Sunday night after the meeting
tarted on Thursday, did most of the preaching, and it was well done. Bro.
Moore is not only a genial companionable man and a treat to have in the home, but is also a consecrated, force ful preacher; in fact, as good a re-
vivalist as I have ever had assist me. Interest in the meeting was excellent
from the very start; in fact, on Truesday before tife meeting started, two years on this charge began and it has lasted even to this bogan and it We had about twenty-five conversions and reclamations, the majority of all
the members of the Church receiving a great blessing. We have received nineteen so far (three of these heads of families) into the Church, with probably more to follow. All denomina
tions co-operated with us to our great pleasure. Things are moving very well with us here. We have fine con gregations and Sunday Schools. Have
organized one new Church at organized one new Church at Ray
land this year, with a good Sunday Sehool. both of which are growing
Bro. A. T. Culbertson assisted us in a good meeting at that place in May.
We are striving to do the best we cat We are striving to do the best we can
for this people and trust that conferfor this people and trust that confer-
ence will find us out in full on all
lines. We had our presiding elder. lines. We had our presiding elder.
Bro. Miller, with us Sunday night, He Bro. Miller, with us Sunday night. He
preached us a great sermon on the preached us a great sermon on the
"Holy Spirit." my people all love him and his visits are looked forward to by both pastor and laymen with great pleasure. Our local preacher, Bro. L. .Jameson, who will come up for ad anee to us.-Jno. E. Eldridge, P. C.

## Sosqueville.

leeting closed: one hundred and
en conversions, fifty-four additions to he M. E. Church. South: baptized
wenty-eizht adults and sis W. Lowrey, evangelist, and S. J. HuekRogers, did the preaching in
dhe ever
R. Hucktwo meetings. They are both pure
kold in the Master's vineyard. Tney leave nothing undone.
has already signed with me for an
other year. Bosqueville paid him
Bits $\$ 391$ and gave the preacher in charge biggest pounding of his life. About
830 worth of edibles. paid the servant
for two weeks ${ }^{\text {w }}$ work, and gave wife
\$11, brought about by Lowrey's unigue
s11, brought about by Lowrey's unique
way of getting money, Greatest meet-
cess. There were those who became
unconscious, overcome from convie
tion and intense in and intense desire for their lov-
d ones to be saved, while from oth ers shouts went up that had the old
time ring like our fathers and mothtime ring like our fathers and moth-
ers used to talk about. The revival Was far-reaching, people were convert-
ed at home and in their places of

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 = $=4$

## the new bir baptized?


th on a woman to lust after her look ommitted adultery with her already same reasoning, whosoever makes complete surrender purposeth in his heart to meet all the conditions of sal
vation. Just then, in the eyes of God vation. Just then, in the eyes of God
who knows the secrets of all hearts. this person is an obedient servant and God pardons him.
We have only to meet the cond
tions at heart to be in the sight tions at heart to be in the sight o
God what we are in the sight of men after the purpose of the heart is actually executed.
A person may be saved without
baptism if he hasn't the opportunity baptism if he hasn't the opportunity to be baptized. But that one who re
fuses water baptism cannot be saved because it is one of the conditions of salvation.
"Then Peter said unto them re pent and be baptized every one o
you in the name of Jesus Christ you in the name of Jesus Christ fo
the remission of sins; and ye shall receive the gift of the Holy Ghost. Acts 2:38.
Baptized for the remission of sins,
because sin cannot be remitted if $w$ reject baptism. When sins are remit reject baptism. When sins are remit
ted we are God's. Baptism being fo remission of sins is therefore
sign that those who are baptized a God's children.
Infants receive the sign without
remission of sins, because they are sinless. Many older persons have th
sign without remission of sins, be cause they have failed to meet the
If conditions.
If baptism is for the remission of sins, should not persons who wer
baptized in infancy be rebaptized whe they are converted and join Church? No. "He that believeth an
is baptized shall be saved." Mark 16 is baptized shall be saved." Mark 16:
16. If this person was baptized in 16. If this person was baptized in
childhood, or infancy, he "is baptized." If he has believed, Mark's conditions are met, for he "is baptized" already. I was baptized in childhood, joined the Church a few years later, and
was converted at a still later date. I had to become willing to meet al God's conditions before I could b saved. I repented, exercised faith; but was already baptized, hence had met all the conditions, and have had no re-baptized.
or his cattle. For example, say buys cattle from other distant ranches. He has his own brand placed on
them; but suppose the cattle he pur chased from one ranch, in particular should happen to already have his brand on them, would he re-brand
them? No. It would be unnecessary So with the person who was bap tized in infancy. He has God's brand upon him. He is baptized in the name of the Father, Son and Holy Ghost,
and it is unnecessary to repeat it and it is unnecessary to repeat
when he joins the Church.
R. E. MARTIN,
Mart, Texas, R. No. 2

NOTE-The power to cleanse from
$\sin$ lies in Jesus' shed blood; but faith in this power is of no avail to us if we refuse baptism. Water baptism
is emphasized by Jesus and the Apos-
tles. Matt. 28:19, Mark 16:16, John 3:22, $4: 1$, Acts $19: 8-12,3-5, \quad 22: 16$.
First Peter 3.21 . Many more references could be cited, but those shoul
suffice.
R. E. MARTIN.
 chum. He and h's good wife have their work well in hand. As we con
ducted prayermeeting there was spiritual good-feeling which prevailed. W. P. DAVIS.

Be a smile specialist. For you there is no beauty deepe than your dreams.

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mus $x=1$
$\qquad$
ening. two hours on Sunday evening. ening. two hours on Sunday evening.
and at such other times and for such
other extra hours, day or night, as
we see fit to call on him. In short, he
 steady work and here for a a week 1
have been getting up at four in th have been getting up at four in the
morning. working until twelve a
night, and from that time on until
four again I havent had a thing to do but to lounge around and sleen and
am getting tired of it. I will quit."
Our pastor cannot fairly claim of our pastor cannot fairly elaim of
overtime to slep. Here are some of
his duties: He visits the sick, as wel
as these who are not sick. He marries as those who are not sick. He marries
our young folks, and even somee who and ought to bury some oi us, who
the doctors would say are not dead
He must attend and contribute to every ice cream social, old mald's ane
tion, and charity bazaar whether giv.
en by the Philathea class, the Sunday School or the Foreign Missionary
Society. He must not, as he values
his reputation as a falthful pastor.
nellect to eall upon us when our
wife's Aunt Mary or Cousin Elizabeth wife's Aunt Mary or CCusin Elizabeth
from Alabama, visits in our family
and not to call within a week after the baby is born I suppose wonid b-
an anpardonable sin. These are only
a few of the socilat demands. But h
is the business agent of the society.
He must solicit and collect funds t. He must solicit and collect funds
crect a new church and parsonage,
at least collect the old subseription
by the civil law of the land. We. many of which are long ago outlawed
course, have so far taken no account
of the routine work in his study mee
essary to the preparation of troo set
mons a wek, a general supervision
of the Sundyy school, the Senior a
Junior Leagues, the Foreign vission.
ry society, the prayer meeting, class meetinss, stewards meeting, and th
thousazd and ome little domestic cares
he has in common with the rest of us.
of course the preacher must. and
does, do all these things for us, and
I have only referred to them in order
that we might properly arrive at
Just basis for fixing his compensation
for doing them. If he is to lave
steady work, then he ought to be paid
wages accordingly. "If," savs a recent writer in one
of ovir daily papers, "for ten years th
minist ra of the United States wonit
center into a consiracy to refute, no
by denials. but by visual disproof
that means slander. The Lords ea
is always where the biggest salary is
haps here 1 am due this congregatlon an apology, for no well informed hinks they are. So far we have con-
sidered the question solely as thoug we were going to hire a preacher in
precisely the same way we would hire a lawyer, or arechiteet-that is, pay
him for his services or worth on the
market. But there are other and mor weighty considereations. The preacher of all other professions is not in the
business of selling on the market his talents and serviees. He only asks a
decent support while he gives thes decent support while he gives thes
out of love for humanity. A knowleds of this fundamental fact ought at leas to make us just in our allowance to
him. But what do we receive in addi tion to the manual services already
referred to? The Gosid referred to? The Gospel is worth im-
mensely more in its temporal benefits than the money patd in butlding
churches and sapporting ministers. churches and sypporting ministers. 1 lect and forsids, prodigality. On this
continent, where for ages godless continent, where for ages godles
tribes of naked Indians roamed in tribes of naked Indians roamed in
peverty a Christian people hav poverty a cortunes. In every neishbor hood the building of a church and
the preachins of the Gospel have been the preachins of the Gospel have been
the foreruniners of substantial ma terial progress. Even the witked hav
long recognized this and make it the excuse for contributing toward these
ends. They pay to the Church as ahus ends. They pay to the Church as abus
iness investment exactly as they iness investment exactly as they
would subscribe to a railroad benus Our civil laws in so far as thay ar
good. are based on the cardinal dor trines of the Church. The world hoc
never read a better code than Mosss never read a better code than Moses all the centuries have been endeavor ing to approximate its precepts. The
Egyptians prayed, Oh, God. give us Egy ptians prayed, Oh, God. give us
wealth, and their prayer was answer-
ed. Their garners and stores burst ed Thieir garners and stores burs
to overflowing and their treasur
honses have been the marrel of houses have been the marvel of the
ages. but naught of it remains but a ages. but naught of it remains but ${ }^{\text {s }}$
mysterious heap of stones in the
desert sands. The Greeks prayed, Oh. desert sands. The Greeks prayed, Oh.
God, give us knowledge, and their prayer was answered. But knowledge
alone is not wisdom. The erudition of alone is not wisdom. The erudition of
ancient Greece lives only through the memory give us


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## d

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ver. But the Church is gone forood. and the Church prayed give us d. It is the only prayer of natlon or of man that is worth the while, the
nswer to which brings plenty and neace to body and soul. Christlanity pas taken, and will hold. the tad in educating the world. The modern
vreat Vnlversities and colleger hroughout the length and breadth of the country are as a rule of Clristian
origin. The oldest institution in Ameri-ca-Harvard-was founded by John
Harvard, a minister. Yale was founded Harvard, a minister. Yale was founded
by eleven ministers. The zreat Metho dist Church has her Vanderbilt, and at this very moment, we of Texas to
and, are bending every energy. man, mind, souling and purse toward, he ereeting of a great Southern minds and train the liearts of hilteren yet untorn.
The Gospel is the great uplifter of vianen. From a nosition of chattedom hat today we believe in and practic. o-education and co-equality in a large measure. And yet the beginning
his respect is now only begun. Dy his respect is now only begun. By
nature's realm and due appreciation
if them demanded. Herod slew the in
ants in Bethlehem: the Carthaginiay nighted Fast Indian mother cast her into the Ganges to feed the croco
diles. But Christ says, "Suffer the lit te children to come unti me and for bid them not, for of such is the King
lom of Giod." Behold the multiplied houzands of preachers. Sunday schools, leagues, unions, endeavors
and allied Christian forces throughout the world today putting inio prace ical effect the teachings of our Mas er. Last, but greatest of all, the Gos ers has saved our souls. From the nustard seed in Judea a tree has grown up whose healing branches o'erhadow the continents. So that thesc considerations should entor int, the
matter of salary paid and in s meas. ure should forever convince is that the sreates, marvel of Ciristianity at
last is its ctear
lass. last is its chean sess.
"But," says one whe
alaries-or low ones opposed high keep the preacher humble:" makr him feel his dependence through th medtum of a half support, and our
critic prates of ministerial sacriace is though it were our duty to furnish
the preacher the occasion grace. But I say to you it is of the duty flaymen to pay up and trust to the oping a spirit of sacrifice in the op


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paying him. We should have more curi- ured to you again," (Luke VI, 38.)
osity in this respect and since we can And again: "Every man according as
borrow this curiosity from our wives he purposeth borrow this curiosity from our wives safe to assume that if everything isn' golng well at the parsonage, we
would hear of it. If the preacher is the right kind we will not hear of it.
his wife is the right kind also there double chance against our hearing of
it. The only way to know is to the right way and find out about it They are not the sort of people t in the most impressive manner tha worthy of his hire, there are yet
great many people in the Church upp great many people in the Church upon
whom that truth has never dawned and who expect the preacher to sery
them as Sam Jones said some peopl. served the Devil-that is, work fo nothing and board himself. If the sat ister and his family to live as min fortably as the average family in your the clear duty of the board is to raise be done until another year: at could Inever heard of it beling done. In set
ting the salary, necessarily the siz ung the salary, necessarily the siz
of the minister's family is an fiem entitled to due consideration. Be
said to the glory of our
said to the glory of our ministers and
their noble, self-sacrificing wives, the
are not in sympathy with those fool ish notions and prudish idiosyncracie. of an erratic society which actually
and seriously threatens our very race Nor is it quite safe or fair to the
preacher in setting the salary that the
Board put lim on own expenditures. He is certain to
called upon to entertain more, and called upon to entertain more, and ciety columns, but use it in the sense
of feeding and lodging in the good old of feeding and lodging in the good ol
Methodist way. He will in all ity buy more magazines and
for he must be a well read mau tertain us. He will be called charity a dozen times to your one m .
the chances are he is more generous. the chances are he is more generous
He ought to wear better clothes than some of us for some fastidious care more if his trousers bag a
knees than if his sermons bagge both ends. Furthermore, there mus
be some allowance for attending Con be some allowance for attending Con
ferences, whtch you and 1 , as a rulc do not attend. The conclusion then of the whole matter is that the preach er should live and move and be sup
ported by his charge on the same ported by his charge on the sam.
plane of the average of the peopie whom he serves and if there is an
doubt in determining what this is
he should heubt for we expect more of him than
doun the average layman. 1 am not unmind
ful of the fact that the Methodisi Church, and every other Church, as t. that, has within her borders a grea many persons whose ability to suppor
the Church is very limited and who the Church is very limited and who
therefore, of necessity can pay little But if all pay according as hath prospered us," I am su
will never reach the point for the highest standards her
ed will soon have been attain not will soon have been attained. It i
notince to assert that it
the duty of a Christian to tenth of his income towards the sup port of the Church. It may or it may
not be. But of thls 1 am sure, I nev not be. But of this 1 am sure, 1 nc
er heard of one who was beggared the practice. A few years ago a pey
sonal friend of mine, a member of th Baptist Church in a small Ital of seven hundred dollars. He en gue with his pis pay the tenth of his income to th tract and has prospered in a materis way so that today "Duke's Nicke
Stores," of which he is the proprietor are found in twenty or thirty citle of our State. I once had a law partne who also was a Baptist. He practiced tithing. I did not. He was a monev lender and I was a constant borrow
er. "There is that scattereth, and yet increaseth: and there is that with
holdeth more than is tendeth to poverty. The liberal sou shall be made fat: and he that water
eth shall be watered also himself. eth shall be watered also himself.
(Proverbs XI, $24-25$.) We should not (Proverbs Xi, 24.25.) We should no
withhold more than is meet even if the necessities exceed the tenth,
it tendeth to poverty of purse soul. Happiness, or wealth of soul i-
at last a mental and not a material asset. If self satisfaction were the goa) of our living, there is no surer way attaining it than by the cultivation o the Christian graces. The grace
Christian giving abounds in the Scrip tures. We read: "Give and it shall b given unto you. Good measure, press ed down and shaken together and run ning over, shall men give into you osom. For with the same measure
hat ye mete withal shall be meas

GEORGETOWN HOME FOR SALE
 he purposeth in his han according as for God loveth a cheerful giver, And
God is able to make all grace abound
toward you; that ye, always having
sufficiency in all things may abound
to every good work," to every good work." (2 Corinthian
IX. $7-8$, But paying is a better term
than giving when applied to the support of the Church. Every Mothodist
pas voluntarily assumed a vow where
third, added to the Church. No one
was ever baptized into the Church. No disciples first, and baptizod second
and third, received into the Church and third, received into the Church
by obligation and agreement (see
Numbers $30: 2$. If a man vow a vow
unto the Lord, or swear an oath so s to bind his soul with a bond. he
hall not break his word: he shall do cecording to every word that pro-
cebleth out of his mouth. They were
obligated into the Church, not baptized in. This proves under the com-
mission to disciple the nations and
baptize them, that they were added to
the visibie organic Church right then.
Ther were not discipled and then miss my guess if now you are not thinking of canoes and cool wooded places; of streams and lakes; and all that sort $o$ ' thing.

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## 

## OUR CONFERENCES.

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Our evening confrere, the Daily finished and moved into a handsome new bullaing of its own; and its of the highest order. The Times Herald is one of our most interesting
changes, and it is now prepared to r. Tom Gouch, $t$ genial and com-rgoly improved i The owner and is the son of

Mr. Kiest
with

## The Dallas Auditorium of the South- ern Methodist tniversity is now an- der way and thin:s in that locality are bustling with energy and zeal. It will not be long until the building will be lifting its head high above the sur- rounding country and people will look out that way and say: "Yonder is the great Southern Methodist Univer- sity: Methodism is just beginning to realize her wonderful opportunity, and as the future unfolds this opportunity will grow larger and more robust. It makes one's heart thrill to conter- plate it's magnitude: but it is also imposing a tremendous responsibility.

ly th fully, double its subscription list at Texas will show to the world the most vivid Methodism in any portion of the lobe. so with this issue, the Adro(iromises continued loyalty and deve-

THE SAN ANTONIO STATE
CONVENTION.
At this writing Governor Colquitt's orces are in control of the State Conession when an effort was made to nominate an opposing candidate for he temporary president, was a dis race to civilized men, to say nothing ordinary decency in public procedure. The platform proposed by the
Governor went to his committee on platforms, and some features of it met with decided opposition. He advocated saloons and a seven-thirty hour for opening them in the morning. The ine-thirty hou was accepted after nght, but a six o clock hour was subs:ituted for the seven-thirty of n ning hour. His suggestion to give each wet
community the privilege to vote on an unbroken package law was also tion to amend the fiection laws so as to make State offlicers receive a rality, as at present, was thrown to the wind. So it seems that the Goverof course all these matters will yet come before the open convention for what the result will be.

We notice in the Daily News that portions of Collin and Hunt Counties, destroyed our church building at Blue Ridge. This will entail quite a loss on our people of that charge
Rev. R. P. Shuler and his leaders at Temple are pushing their new
church enterprise and in the course of the next spring will probably have it completed. It will be one of the handsomest church properties in the Central Conference and the energetic young pastor and his people are wor-
thy due praise for their up-to-date type of Methodism.

## Last Sunday the delegates to the

 state Convention were pouring into San Antonio and that all the saloonswere closed as tight as sealing wax. How different four years ago when
the convention last met there. Every saloon was wide open on Sunday and
those who welcomed the delegates in note, says he is making progress in his District. Judge $\mathbf{R}$. $\mathbf{W}$. Hall is the open convention poked fun at the pro work. be glad to read this note about
members of that body. But they have wim, and they will remember him in learned some sense since then, and their prayers and sympathies. now they seem ready to feed out the hands of the pros. Yes, the San
Antonio saloons are getting their eyes open.
 ing and dropped up to the city for
few hours.


Dr. and Mrs. W. H. Howell, of Dallas, are spending the summer in Fayetteville. Ark., in the Ozark Moun-
ains, where they expect to remain unains, where they expect to remain un-
til October. Their address for the
present is is East Dixon Street. Faypresent is 18 Ea
etteville, Ark.
Rev. W. F. Bryan, the new elder on the Paris District, is at his post day
and night, and while he is not making and night, and while he is not making
any great amount of noise, he is doing things earnestly, systematically.
and sucessfully. He and his preachand successfully. He and his preach-
ers are in perfect harmony. Rev. R, C. Hicks, of the Sulph
Springs District, is making full roo Springs. District, is making full roof
of his office as presiding elder and of is ministry also. He is devoting every moment of his time and every
ounce of his ability to the work of his
fleld, and we hear good reports from fleld, and
his work.

Brother J. D. Whitehead is having ing note from that charge he states that after pressing the work begun by
his predecessors, they now occupy his predecessors, they now occupy a
splendid five-room parsonage. Brother splendid five-room parsonage. Brother
Whitehead is among the many who ove the Advocate. The parsonage home of Rev. and
Mrs, Ira F . Key, at Alvin, is rejoicing over the accession of a new seven
and a haff pound girl. She has fine and a haff pound girl. She has fine
vecal powers and has no sort of trouble in making her presence well
known. Long may she live to keep known. Long may she live to keep
things lively in that domestic circle.
We regret to learn that Rev. J. P. Cox, who has done an excellent work
on Millsap Circuit this year, is comon milled to relinquish his charge on account of broken health. A very use-
ful preacher is lost to his charge. We trust he will soon recuperate and return to his loved employ. His a
will be Polytechnic. Ft. Worth.
Rev. J. H. Groseclose and his people
We presume it will be but a week or so when MeLennan and Bell Counties election. The pros are circulating petitions which will go, perhaps this week, before the County Commissioners of those two counties for the call.
ing of an election. Temple, in Bell. and Waco and West in McLennan, are he only places at present where inquor one of our exchanges that Williamson County pros are also contemplating an election at no distant date
The Nashville Christian Advocate n its last issue, gave to the Church a splendid educational number. Its on different phases of this important uestion and they were served up in most readable style. Also half tone
cuts of leading educational representatives of the Church were given prominence. $\qquad$
Bishop and Mrs. Murrah have again eft for the Orient to look after those Francisco August 3. This will be the Bishop's second successive trip to that distant field of the Church, and ver to render valuable services to hat part of our connectior. Ife will gone for several mon.ns. and most interesting prayer meeting attendance in that conference. The
bulk of the membership can be found at this service at each Wednesday vening appointment and it speaks gation. The prayer-meeting is a good est of the religious condition of the membership.
Rev. S. B. Beall, of the Uralde Disrict, has been elected President of illan Ragsdale, who has made one of he best officers of that splendid oranization. He has wrought wonders during his term of office. Brother Beall will prove the right man in the
right place, and the good work will ro forward without interruption.

Our old friend. Rev. George mith, a superannuate of the North Georgia Conference and one of our valued correspondents, though severe-
$y$ afficted is still able to write. We ee his valued contributions in a number of our exchanges, and our columns
are always gladly open to him. He are always gladly open to him. He always instruction and entertainment in his articles. He is now almost helpless, being paralyzed in his limbs and one side; but his brain, his eyesight and one arm are all right and he still

## PERSONALS

Rev. W. J. Bludworth, of Roxton,
was to see us recently, He had been, was to see us recently. He had been
to Prosper to aid his brother, Rev. J.
T. Bludworth, in a revival meeting.
Kev. J. W. Peavy, of Nash, was a He is a working layman in his Church and a constant reader of the Advocate. Rev. W. L. Tittle, of Como, was in
see us this week. He was on his way to join the excursionists to Ye!
lowstone Park. He is one of the lowstone Park. He is one of the
live young men of the North Texa3 pass in his section.
Rev. J. A. Stafford, of Mount Pleas
Has The Methodist Church An Educational Policy ? By Rev. Stonewall Anderson, D. D


August 15, 1912.
Thrty are unclassifled. The buildings

 enrolled in them 15,782 students.
4. It is the policy of the Church to
standardize her schools, Provision is standardize her schools. Provision is made by our law for the appointment
of "ten practical educators who shal preseribed the minimum requirements
to be demanded of institutions seek-
ing recognition by the Board or Education as secondary schools (acade-
mies), colleges and universities. This ery four years, report to the Board of en the duty of the board to classif ll the educational institutions of
our Church, and to designate each as
university, college, or academy (or econdary school), according to the re-
lation of the work done by it to the
standards thus established by the mission. In our policy provision is made for
hree classes of institutions, and only emies. The Bulletin of the Board of tions. To the three already mention ed are added junior colleges and un clude junior colleges. Of course the ist of unclassilfed schools cannot re-
nain. These schools should shortly become colleges, or junior colleges or
academies. It is contrary to the policy of our Church for any of its institu
ions below the college to confer de grees. In my judgment we have
reached the time when this feature of our educational policy may wan clearness on other lines, but here w
are certainly clear. The Church doe not and will not give its sanction to nvolved in conferring the standar
academic degrees by institutions be
ow the rank of the college. May low the rank of the college. May I
say in passing that the Church did
not begin the work of standardizing not begin the work of standardizing many and powerful agencies working
this field. To resist, as some seem ng to standardize the schools of the country is mere folly. Our schools
must be standardized. In no other way
tion. It is the policy of the Church to eges and universities. One of the niversity is endowment. This poin d in two ways-by annual collections manent invested endowment. Institutions below college rank may be en-
dowed. They are not compelled to be in order to secure recognition.
6 . It is the policy of the Church
to use an educated ministry. While we do not exclude men from the min istry who have not had academic
training, we do apply an educational either to the local or itinerant minis-
eity. Furthermore, the Church has
try. committed herself to the task of
raising up and equipping an educated among the ranks of the Church young men whom God calls to this high ser
vice: and if they are not financially in pecunlary as well as in other way to secure academic training. In carone of the functions of the Board Education, through the department
Ministerial Supply and Training. Ministerial Supply and Training,
raise a loan fund for the purpose aiding worthy young men to prepare
for the responsible work of the pas-
7 It is the policy of this Church
o. build up a system of correlated to build up a system of correlated
schools. In the charter of the Board of Education, which was taken out in
1895 by order of the General Conference of 1894, it is declared. "The gen-
eral sought are to establish a Board of EdChurch, South, which shall consist of members whose general duties and powers shall be fixed by the General
Conference of said Church and said Conference of said Church and said
board shall have general care for the upbuilding of the educational institinons of said Church, for the establish.
ment of new ones, and for the union
of all in harmonious system." The Church brought the Board of building up her educational instituions into a harmonious system. The rapidly becoming divided against it self. Competition and frietion were
apparent on every hand. Chaos was
fast becoming the order of the day when the General Conference organiz
ed the board. And while our educa
tional work is not yet in who can say what would have been
the condition without the board's ef





and arrived at Waldo at 3 p . m . Thirty
miles in the presiding elders Maxwel
in one hour and fifteen minutes. After
holding a Quarterly Conference at
Waldo, the Maxwell took us to Vtopia,
1





d in building up and better organizing our work. At the recent Educational
Conference held June 20, 21, compos ed largely of Conference Secretaries
of Education, a resolution was unani
mously passed to the effect that the mously passed to the effect that the
Conference Boards of Education should observe the same principles in
administering their affairs that the General Board observes in its admin istration. That simply means that the Conference Boards are determined to
co-operate with the General Board in making
Church.
If the fall conferences will adopt line with the Church's policy, and will o-operate with the connectional agen cies provided by the General Confer right direction. know that we have an educational pol icy, because it will be effective every
where.

## AN OPPORTUNITY-HELP SISTER

Where? Here it is. Rev. O. T
Hotchkiss in writing the notice of the death of Brother Nolan in last w heart-broken wife and stricken chil-
dren. They need our help and pray Now, if the twelve hundred and sev-
enty-six traveling preachers had on some former occasion met and organ, and the conditions of membership
were, that upon the death of any
member each would wo dollars to his widow. how readily Now let every traveling preacher in
Texas take his Bible and read Galatians $6: 10$, and send at once two dol-
lars to Rev. O. T. Hotchkiss. Pitts
burg, for this good woman and her children. And 1 am sure it will
her as mueh good as if we were
ganized" and doing it under "aa titution, charter and by-laws." If all of us will send, or half or
one-fifth of us, how much it would help


## Epworth League Department



## Address all comurunications inten department to the League Editor. <br> A SURPRISE.



## LATER.

The press dispatches of Saturday morning contained the announcement of the election of Rev. S. B. Beall, of
San Antonio, as president. Brother Seall is well known to our Leaguers. as an earnest worker and an efficient
leader. We will have more to say about him later.

## A FEW DAYS AT EPWORTH. Joining the crowd of North Texas eaguers out of Dallas on the cyen-  

 the faculty were on hand-Dr.lings. Dr. Parker, Rev. J. Marvin Cu
breth, Miss Mabel Head. Mrs, ev. Paul. Br. Kern and others. Each
of these was ealled upon for a word
nd as their plans for the institute courses were outlined the Leaguers Friday morning was given entirely over to organization and enrollment.
We noticed that Miss Mabel Head, in We noticed wat Miss Mabel Head, in charge of missions, and Mrs. George
Sexton, in charge of the study of Mor-
monism. were rivals for the largest class. Each of the several classes was observed the work through Friday and the carefully prepared plans of the
flasses occupied the teachers and ditorium on time almost to the min-
ute. The services were concluded
promptly at 11 o'clock, whe 3. H. MeCoy of Birmingham, Alia.,
brought to Epworth by reason of the brousht to Epworth by reason of the
session of the General Epworth League Board, of which he is presi-
dent, arose to speak, and the was greeted with an audience that filled to
overfowing the great auditorium.
Bishop McCoy is a great preacher. He Bishop McCoy is a great preacher. He preached a great sermon and those
who heard him on this Sunday morn-
ing were brought under the swaying ing were brought under the swaying
infuence of his simple logic, his mas-
terfill oratory and his deeply spiritual terful oratory and his deeply spiritual
appeals. He gained at once the hearts
of the Leaguers. The Bishop is thorof the Leaguers. The Bishop is thor-
oughty democratie in his manner and
easily adapts himself to his environeasily adapts himself to his environ-
ments. When not in the pulpit or in
serious. mien he was one of the young serious mien he was one of the young
folks, enjoying the occasion as much
as any and contributing his share of as any and contributing his share of
the good fellowship. A good foke is vouched for by Dr. Parker, in which
Bishop MeCoy was the central figure.
Sliortly after the Bishop's arrival he Shortly after the Bishop's arrival he
was accosted by one of the good min-
isterial brethren. who held out his hand and said: ". "The is my name:
what is yours?" What is yours?" The Bishop replied.
"MeCoy." The preacher said. "Me-
Coy, McCoy; 1et's see-which MeCoy, Incoy; let's see-which Me
Coy is this?, "Jim MeCoy", respond-
ed the Blishop. "Oh, yes," said the ed the Bishop. "Oh, yes," said the
preacher, "Brother Mycoy, 1 am ggad
to know you" hater on in the day, it
is told by those who witnessed the to know you" Later on in the day, it
is told by those who witnessed the
event, that a very humble Methodist preacher was seen to approach the
 heard: "And this is Bishop MeCoy-
1 did not-pardon." Sunday afternoon was set aside for
a missionary rally and at a conference between the several leaders it was
decided that we should have the closing quarter of the hour for taking of a coilection in the interest of a mis-
sion study hall in memory of our sainted Ruby Kendrick. Dr. E. H. Rawlings, T. as ranking missionary officer, presid theme was "The Need of the Mission
Flelds." Several short prayers follow
ed her splendid toll
 at Busin great sermon.
t 11 o'clock that night we left for home, leaving four migst delightful and
leaving, plans had not taken shape
or the new year, the Board of Trus ees not having met nor the commitcee on nominations having been in
formed. Quietly. however, there was talk of this and that person for the
chief leadership, it being known that Mr. Ragsdale had announced his fixed
purpose to decline further service.
$\qquad$ eration of the Inn this year. A com-
mittee of Methodist ladies, headed by mittee of Methodist ladies, headed by
Mrs. Callens, had matters in charge,
the tables being served by college the tables being served by college
boys and other Methodist young men. and the patronage was large. In ad ad
andion a cafeteria was dition a cafeteria was operated un-
der the direction of Miss Matthews. of San Antonio, and this was very
popular. From what observation we were able to give the eating feature, we believe that the service rendered
was entirly satisfactory and ample. The change in class of waiters at the Inn was a decided improvement and if the operating expenses were met, so
that the League lost no money by taking over this department, we believe ture Encampments.
We would enumerate many conveniences, improvements over former
years, inaugurated by Mr. Ragsdale. years, inaugurated by Mr. Ragsdale,
but suffice it to say that all plans were more ideally operated than ever before. There was more time for ev-erything-study,
tion, inspiration.

## EPWORTH LEAGUE NOTES.

George Sexton. Jr., was made edi-
tor-in-chief of the Epworth Daily, the program bulletin which was issued was splendidly done.

Miss Annie Sells had a larze class
boys and girls in the junior mis. ion classes.
Miss Dora Brack and Mr. B. E. Ryan, of San Antonio, were two
pirits from the Alamo City.

George T. Moore, formerly treasur of the State League, was a visitor.
F. E. Ring and wife, remembered $y$ all the originals, were in dally at-
endance upon the sessions.

Rev. George S. Sexton, "Everybody's
nele George," came in on Sunday Uncle George," came in on Sunday
nd remained a few days. He spoke at the reception down town of the early
+
The surf was the finest ever, not sediment being in evidence during he whole time. The water was unusally clear and inviting.

There were few, if any mosquitoes. lays. The breeze was on duty most al.
the time. Ideal conditions prevailed.

Fewer camp fires were noticed than
ver. Nearly everyone boarded this ver. Nearly everyone boarded this
Bishop MeCoy caught fifteen fish at ne sitting, and it is sald that he was
at $3: 30 \mathrm{in}$ order to get $a$

GENERAL BOARD MEETING.

## A number of important measures

 League Board at its annual session held atAmong other things it was decided neeting of the General Committee of the International Convention of Ep-
worth Leagues, Which meets August
27 in Chicago, and support the South27 in Chicago, and support the South-
ern Assembly at Waynesvile, N. C. In
its effort to secure the 1913 Inter-
national Convention. Dr. Parker and national Convention. Dr. Parker and
Rev. Paul B. Kern were chosen for
this service.
Then, in 1914, it is proposed to hold.
Havana, Cuba, a great Mid-Winter in Havana, Cuba, a great Mid-Winter
Conference for all the Leagues of the Methodist Episcopal Church. South. own object being to (1) assemble our
own in one great gathering, and
(2) to come in closer touch with the (2) to come in closer touch with the
Cuba Mission fleld, which now is re-
ceiving spectal support from our Leagues. The secretaries were author-
ized to proceed with plans for this
conference, and January or Februa-

Women's Secrets
There is one man in the United States who has periaps heard
more women's secrets than any other man er woman in the country. These seccrets are not secrets of kuilt or shame, but the secrets of sufferind, and they have been confided to Dr.
R. V. Pierce in the hope and expectatioa of advice and hielp.
That few of these women have becn disoppointed in their exThat few of these women have becn disappointed in their ex-
peetations is proved by the fect that niasety-eight per cent. of
alt women treated by Dr. Fierce have beca absolutely. and all women treated by Dr. Pierce have been absolutely. and
altogether cured. Such a recor, would be remarkable if the
cases treated were cases treated were numbered by hundreds ouly. But when
that record applies to the trectant of of more than ball-a- million women, in a practice of over 40 years, it is phenomeral,
and entitles Dr. Picree to tho \&ratitudie accorded him by women, as the fint of
ppecialits in



# DR. PIERCE'S FAVORETE TRESCRETPTION 

Ninisos CVonk WComon strone.
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Parke
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of the
Scout
detert
tree has of announcing to the hungry dinner bell. But that particular tree was deceptive: it flaunted its leaves in the face of the world and then when
the weary traveler turned aside to the weary traveler turned aside to
find refreshment it disapointed im find refreshment it disappointed him.
That tree had sent its roots down in. to God's soil: it had spread its branches up into God's air and sun-
shine: and then in return had given lase nothing but leaves. Is such the
with your life. brother? Are yout using God's gifts to yoa? Are you re-
turning him leaves or fruit? If nothturning him leaves or fruit? If noth-
ing but leaves, remember the fig tree. Had you ever noticed that the
Sams and the Bills and the Johns and have always done the world's work? Why? Because the majority of them have come out of God-fearing Chris-
than homes. Homes where father
wasn't so almighty busy trying to wasn't so almighty busy trying to
eatel up with a little old wad of catch up with a little old wad of
fithy luere that he didn't have time
to leok after his hovs and kirls and where mother didn't turn her children
over to the nurse while she wrote an over to the nurse whlle she wrote an
essay for her club on "Was Henry the Elighth's Flery Probosis the Re-
sult of Rooze. Flghting of of Domes-
the difference between a good proposiThe world needs about as muth as it
 do this: 1.ot was a striking example of a man whe couldn't.
Some men. when they are on the
treet with Tom, Diek and Harry are

$\qquad$ "Prethren, if a man be overtaken in
a fault "-but that isnt the wav it us-
ually
保 Jesus did uet lay down a set of taws
andus did uet lay down a set of taws
and rules: perthaps for two very good reasons. First, there would be no end
to the making of rutes: second, for every rule there mizht be an exeep-
tlon. Hat his kinzdom is based on principls and there is no exception to
a principle. He gave one command-ment-Love one another. You can
find no exception to that. IN MEMORIAM.
Dixie Sutor Goodrich, 1896-1912, Hemp hill, Texas.

## Whereas, It has pleased our heav-

 cnly Father in his divine providenceto send the death ankel intoo the home of Mr. and Mrs. W. V. Gootrich and
take from them their son, Dixie. In
the passling away from earih of Dixh the passlng away from earih of Dixie
his parents have lost a most kind. obedient and dutiful son, for his devo-
tion to home and lored ones was most admitrable. The Sunday School mas has
lost a very aetive and faithfol member. whose vacant place cannot be Resolved, That we, the Sundav
Scheol, losins this loyal School, losing this loyal member, are
grieved that one so young was sud
denly ealled from this life, and we bow with reverence and submission
to the will of Him who doeth all things
well Resolved, That we extend our heartfeut sympathy to the bereaved parents,
to the brothers and sisters, and to all
others near and dear to him who has REMARKS By E. V. Cole.
Why did Jesus condemn that fig
Becouse it promised frult and did not deliver the goods. The fig
tree in that country puts on the frult before it does the leaves. When a
raveler sees leaves on the tree he
can safely conclude that he will find

GLADYS PRATT,
MARIE TOOLE,
EDN WHITEHEAD,
Committee on Resolutions, Sunday
School of M. K. Church, South,
Hemphim, Texas.
Every man journeys toward a
kingom where he is to be king or
vassal. vassal
can

Boys＇and Girls＇Self－Culture Club

| 俞㥐 | Conducted by H．L．PINER，Denison，Texas |  |
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## Woman's Department



## KOUNTZE AUXILIARY.

 1 have recently been eleced Press

## Retirement Scarritt

Scirrement
Sible wom
Bible women
J. Pearson

Baby Roll
Total to Gien. Treas.
drawn last quarter... pense fund
)

Send all further reports to Mrs.
Camp, Wellington, Texas, the nev

HOME DEPARTMENT NORTHWEST
TEXAS CONFERENCE.
RECEIPTS:

```
One-half dues Gien. Treas
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Pledge ........
Retirement fund
Baby Roll
Baby Mite Box
Brigade Mit......
Brigade Mite Box
L. B. Helm offering
Deaconess Scholarship
fund
vorthwest Texas Daily

## frod

rom last quarte
Perm. Deaconess Sch

DISBURSEMENT


On
Dues.
Minute
Dues ...
Minutes
Deacones
Deaconess Scholarship
.ess expenses now over-
drawn $\ldots \ldots \ldots \ldots .1224 .36$

DISTRICT MEETING.
The Big Spring and Sweetwater
$\stackrel{8418.25}{ }$ Districts will hold their Distric
meeting jointly, August 29 and 30, a Snyder. It is urged that every Aux-
iliary in both districts will send dele gates and visitors. Snyder is most
anxious to have a large attendance
and will gladly entertain all. Send names to Mrs. A. J. Grantham, chair man Home Committee. Snyder can be reached by two roads, the Santa Fe
and Roscoe., Snyder \& Paeific. Both
trains reach there in the morning and the first session will be held the after noon of the 29 th, closing the next day
in time for the evening trains. Let us in time for the evening trains. Let us great benefit to our work, increasing in knowledge and a desire to serve
the Master's cause in the Northwest Texas Conference.
Mrs. Griswold, and probably Mrs. Mrs. Griswold, and probably Mrs,
Woodward and Mrs. Stephens, will be with us, so we may expect information
and inspiration from these offleers of our conference. from these oflcers


## WOMEN AND GIRLS

Uprightness and integrity we must have in both men and women. To de-
velop a good, true, strong character s to develop a religious one." For this purpose we have organiz-
ed many clubs and societies that the great work might go on. Boys have
always had the "right of way." No

$$
\begin{aligned}
& \text { Total for quarter........ } \\
& \text { DISBURSEMENT: }
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$$

Paid
Dues
Pledge

## 31158.8 .5

3457.76
71.28


Dues
Pledge
Conference expense fund
Retirement fund
Scarritt
Johnnie Pearson fund
Bible women
Scholarships
Scholarship

0 is
.8201 .90
.74 .50

TREASURER'S REPORT Report of Mrs. H. G. Towle, treasur
er of Foreign Department for North er of Foreign Department for Nort July 20,1912 :
+8
$38 \%$

鹵
:
, and the new has come to bide Clinging vine is out of date: we are not rearing that kind now. The trainnuch the same as that given to t boy scome time they are taught to be
womanly and practical, as well as strong and forcible. It is a good thing.
worked out according to pplans. One cannot imagine a girl so brought up,
When coming to womanhood. Say: Mhy head is a little better than it
was yesterday, but not quite easy," as was yesterday, but not
women of old often did.
1 remember hearing a girl say to
her sister, "Lucy, if they ask you how mother is, don't say she is well, but
as well as usual." To many of them
this world was a vale of tears, and however faithfully they trod the path
of duty, it was not always one of beauty, as some would have us be-
lieve. There is no doubt much that
is taught to girls now would not meet with their approbation. But let us
hope. We are told the women of Ch1na are very much opposed to the
leaving of their girls feet unbound. for fear they could not get a mother-
in-law, but when they found that it
hinders not in the acquiring of that
much desired personage, they chang-
ed fronts. ed fronts.
Good women let their prefudices stand in the way of progress. They
fear and their vision becomes limited. They and their vision becomes only the danger which
They They see only the danger which
lurks in the transition period, and
not the good that results. It was once thought not nice for a many mothers glory in the skill with st of musical instruments. Like the
iolin. the sweet, fresh air, the rati violin, the sweet, fresh air, the rain
and the sunshine, the woods and the ivers were made for the girls, too.
Every club organized for the ben efit of the girls, every institution built
for her protection, every lesson for her protection, every lesson
on uprightness, integrity and self-re on uprightness, integrity and seli-re-
liance, contain their ounces of preven-
tative to save from the downward tative to save from the downward
grade. The Camp Girl is an organiza tion coming within the reach of ev-
ery working girl. The uniform made
of brown Galatea cloth is both inesof brown Galatea cloth is both ines-
pensive and useful, as well as strong and durable. The camp life. under
chaperonage. would be clean and wholesome. What a godsend such an outing would be to the tired girl be-
hind the counter, to the household drudge, and many, many other girls
in other avocations, and to those who obliged to work for their living. no
MRS. W. H. VAUGHAN.

## Southern Methodist University

## REV. H. A. BOAZ, D. D., Vice-President. FRANK REEDY, Buesar

One Million Dollar Endowment Campaign Is Now On anne
of the
part
aski partment. A copy may be bad for Die

## BROTHER BARTON'S NOTES.

The most recent addition to the
library of Southern Methodist Univer sity is a handsome set of books, numbering thirty volumes, donated by Bro.
J. A. Wilcoxon. of Greenville. The University officials are greatly appre-
ceative of Bro. Wilcoox's philanthropy in behalf of our great University,
but the sineerest appreciation will
come from the come from the hundreds and thou-
sands of young students who, in the
years to come, will be blessed by this years to come, will be blessed by this
ift.
Eight months of the year have gone Eicht months of the year have gone
and during these months I have visit-
ed all parts of our conference, but purposely reserving many of our strong
charges for this fall's work. 1 shall. leading appointments this fall. A number of our very substantial people
from different parts of the conference have given me their personal promise
that they would remember the North Texas Building by Conference. In
many instances these are our most substantial people and 1 do not doubt
but that they shall do the noble thing but that they shall do the noble thing
by our great institution. 1 am fre
quently asked if the $\$ 125,000$ by the quently asked if the $\$ 125,000$ by the
North Texas Conference, to be raised in addition to the $\$ 300,000$ given by
Dallas last year, can be secured this
year. With the present light before fore me 1 would answer this questlon by saying that it will. We still hope
that somebody in the bounds of the
conference will give $\$ 55,000$ and make conference will give $\$ 25,000$ and make Building, naming it for the family or
for some loved one.

## PICTURE SHOWS VS. CHURCH sERVICE.

 By W. H. Wright.Many long years ago the Devil was
alert and more keenly than usual to planning popular means of banishing the Church from the land. He resort-
ed to all known popular methods of causing a landslide of people from grew until the moving pleture bus ness became a reality. Then he had
these places by ones, twos and threes
in every small town, hoping that by exhibiting some "clean" pictures in
in them, he might divert the kood peo-
ples' minds from the harm of Sunday shows. Sald the Devil to himself, "Per
chance 1 may not have any evil ma chance 1 may not have any evil ma-
chine to do my work, but if I can pull
the wool over the eyes of the Chris. the wool over the eyes of the Chris-
tians and make them think the shows
are moral and uplifting, they will per
mit them to operate on Sunday nights, Whereby I shall knoek that old hard-
headed Methodist preacher out of
business. His attendance is too much
for me to work against". And Mr. for me to work against." And Mr.
Devil, in many instances, pulled the
wool over their eyes.
But the ""hard-headed". Methodist
preacher felt his congregation slipping

## August 15, 1912.

"For he that in these things serveth Christ, is acceptable to God an
approved of men."-Romans $14: 18$. approved of men."-Romans 14:18.
Bishop Vincent, in an article to the
Forum, "How 1 was Educated," conForum, "How I was Educated," con
scious of the necessity of the frequen
use of the personal pronoun I quotes Montaigne as saying. "A man never
speaks of himself without loss." This is why writing reminiscences wher ones own
rassing.
and
The text at the head of this articie
I will not attempt to expound after the manner of a preacher, but will try to
demonstrate its truth by a few illusand partner, F. A. Piper, bought land and were establishing a ranch on
and wa River, twenty miles south of
Leona Uvalde. While cutting mosts for fenc ing purposes, I was camped at a wate
hole in that wilderness. Mr. John W hole in that wilderness. Mr. John W
Kokernot, a Wealthy stockman, now prominent eitizen of San Antonio, was
at the time of which I speak inspect ing the leona country with a vlew of locating a large ranch. About night
fall, wearied in body and with a jaded fall, wearied in body and with a jaded
horse, he approached my camp seek
ing lodging for the night. I have fre
 experience in arrst meetias me an cumstances, as nearly as possible in
his own language, which he declare
are true in every particular. He said are true in every particular. He said:
-A tall, lank fellow, with a long, red
beard beard, clad in true frontler habil
ments came out, readily consenting entertain me for the night. He seem.
ed most too eager to dispense hospitality. After we had tethered my horse returning to the tent a half dozen men
came up with their sixshooters on, and tougher looking, if possible, than my host. I at once concluded that those
ruflians would murder me that night and throw my body in the slough.
immedlately began to plan how I conl kue away before they could exccute
their nefarious scheme. Presently
was introduced to the wife, a culured, refined appearing woman: her pres
ence was the only redeeming featur the lady. I believed that she, with true wifely instincts, had followed this
bandit from some of the older States, seeking to elude the officer
in these western wilds.
"After a hearty supper, still revolving in my mind how 1 might steal
away undiscovered, the wife brought away undiscovered, the wife brough
out a Bible, handed it to her husband then turning to me said: It is our
custom to have family prayers. Will
you remain with us in our devotions. you remain with us in our devotions
or shall I show you your cot? I glad or consented to remain. My host read
a comforting passage from the Book, then prayed the sweetest, most inter
esting prayer I ever heard in all my
life. Devotions ended, I repaired to life. Devotions ended, I repaired to
my cot with all gloomy forebodings
dispelled, and never enjoved a more dispelled, and never enjoyed a
refreshing night's rest in my life." At one time our principal business
was buying young steers and maturing was buying young steers and maturing man from one of the canyons, each fall man from one of the canyons, each fall
put up herds of steers for us. He was
a competent cattleman, well able to judge a merchantable yearling, yet he
amazed me by the volume of hideous amazed me by the volume of hideous
oaths he spouted forth every time
would reject an animal, affirming that I was robbing him and that i was the hardest cutter he had ever dealt
with. I tried to be conscientious in my dealings. Often when star:ing ou myself to a rigid examination to
whether I was ready to classify cording to the Golden Rule, and yo this man from whom I had
more than ten thousand steers, pro claimed me the hardest, most a
ious man he ever sold cattle t thought he regarded me one of the
meanest of men. After 1 had moved for medical treatment. He sent for me, said he had been a very wicked
man, but now he wanted to change his life and become a Christian. His wife
and family were Baptists.
itd him and family were Baptists. i told him
I would send for the Baptist preacher He astounded me by saying he did not
want a preacher, but wished me to advise him about this matter. I bought
him a Bible, visited him often, reading him a Bible, visited him often, reading
and praying with him and instructing him in the ways of salvation as best 1
could. Finally he was converted and expressed a desire to unite with the Church. I offered to bring the Baptist
minister, who would grant him Church minister, who would grant him Church
fellowzhip: he replied: "Your Church is good enough for me." His wife acquieseing, I took Bro. A. J. Weeks down and he received him into the
Church and sent his name to Brother Church and sent his name to Brother
Barr, the preacher nearest his ranch. drunkard. He struggled hard against his appetite for strong drink. I had often remonstrated with him relative
to his habits. Once meeting him as to his habits. Once meeting him as
he was recovering from a debauch with tears he begged me to pray for
him. I sald I had repeatedly done so. He seemed gratified and cordially
He
thanked me, saying: "I have confl.


The first training conference for the better preparation of missionary lead
ers, having 168 in attendance was ers , having 168 in attendance, was
held at Silver Bay in 1912 . During
the summer of 1912 more than 1300 leaders from all sections of the United
States and Canada are spending ten States and Canada are spending ten
days in conferences under the direction of Mission Board Secretaries, out-
lining and organizing an educational

$\qquad$ Conference of t..e Missionary Educa-
tion Movement at Silver Bay, New
York, July 12. 1912, was notable. It was the culmination of a decade of the movement's work and the attend-
ance was the largest, with one exception, of any conference of the move-
ment. Including the leaders, the registration exceeded 550 persons. The personne of the delegates was un-
usually high and their devotion to the study classes and faithful attendance
at meetings of every kind, indicated deep interest.
The addresses at general meetings each evening, all of an inspirational
character, were delivered by Robert character, were delivered by Rober
E. Speer; Rev. Cornelius H. Patton,
D. D.: J. Campbell White, George Sherwood Eddy, Rev, J. H. Heorge
and Lemuel E. Barnes, D. D.: Bishop Arthur S. L.loyd, President of the
Board of Missions of the Protestan Board of Missions of the Protestant
Episcopal Church and Rev. Lynn H
Houkh. of Baltimore, preached the Houkh, of Batcimore, preached the
sermons on the two Sunday mornings of the conference.
A very practical fature of the con-
ference was the open parliaments at which many phase 3 of missionary
education in the socal Chureh were discussed. Much interest was shown
by the delegates in the Life Work
Dieetinser Meetings and several persons volun-
teered for forengn or home mission work. Other delegatcs returned home
seriously considering the giving of the mselves to some form of Christian
work. The presence of several mis. sionaries from the field proved most
helpfal, as they were able to speak
first-hand of needs and conditions lirst-hand of needs and conditions
both at home and abroad, not only at platform meetings. but in personal
talks with inquiring delegates. talks with inquiring delegates.
The observance of the tenth anni-
versary on the evening of July 18 , wersary on the evening of July in occasion for congratulations
was and felicitations. Rev. John $F$. Gouch
and er, D. D., of Baltimore, presided and ganization of the movement ten years ago, as the Young People's Mission-
ary Movement, took part in the ex-
ercises. S. Earl Taylor, now Secretary of the Board of Foreign Missions
of the Methodist Episcopal Church, read the minutes of the first meeting,
which was held at Silver Bay, July
1s 1902 Charles V. Vickery, Assist-

The movement has developed two
great missionary expositions-The
World in Boston and The World in World in Boston and The World in
Cincinnati, in preparation for which were trained for two month helpers
sion study classes. Other similar expositiens are being organized under the direction of the movement in Bal-
timore. Chicago and other cities. More than one hundred mission-
aries now on the field made their definite decision whille attending one
of the summer conferences of the of the summer conferences of the
movement. A much larger number
have been similarly influenced in connection with mission study classes,
missionary expositions and other phases of missionary education.
It is fair to assume that the more
than a million mission study than a million mission study text-
books and other literature prepared by the movement and used in the
Churches during the past decade, have been a large factor in securing the
vonderful in ease during the past
decade in the annual contribution to missions of 456 per cent or five and a
half million dollars over the previous


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The rate is Two cexTs A Word. No
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Whe
All athortithement
will be used


## 


sit in the ashes of despair through
istence on through accursed old aget!
In most such instances the nigh
has come and over the starless gloom
has come and over the starless gloom
daylight will ever dawn
An Opportunity.
No one person will be able to go

us, the needy are near. The individan open door of great opportunity sient mine and mill population, the city districts and the remote from schools and Churches are rapidly be
ing destroyed for lack of knowledge; and while many suffer in silence their
illiterate and helpless condition is the greatest appeal possible. "Lift up
your eyes, and look on the fields; for
they are white already to harvest."
Some who read these lines remember when people were taught their
letters and to read in the Sunday school: the plainly clad, barefoote boy and girl were sought and brough
in, and often with an old speller reader they went before some humbie,
sympathetic friend as their teacher pathway and lifted the first star hope to their view. Have we gotten such lowly service? There are thou-
sands of heavenly ministries in which sach and the Church could yet engage, if we would only realize the
need and that we are our "brother' Let each strive to reach the near-
st at hand, of every condition, of est at hand, of every condition, of he Master one by one bless the pe
le and save the six millions wir pass our way.
The conditions
The conditions recently described Vashville The the thrilling storie of the opening up of the way in Africa
by Bishop Lambuth, should stir anew "somebody to-day." Dr. Halleng one somebody to-day." Dr. Hallenbeck this is the reasonable method. at the question from whatever side
you will, the logical result of your salvation is an honest effort for the rescue of others. Next to the obliga
tion to Him who has redeemed us this is the most sacred debt of life. Th Master will not hold us guiltless
ignore it. The lost one will d
us if we fail to meet it! After
hundred years of missions in heathen Christian America! "The harves truly is great.
" "'

## Obituaries

 Thion pece allowed ontiante is tweoty to


Puetry Can in No Case be Inserted. Entra eopies of paper containing obituartes
an be prieced if ordered whon manuseript tim
aent Price, Ave cents per copy.

## IN MEMORIAM.

It is indeed a high privilege and a
great pleasure to have met and become acquainted with our departed brother, Rev. Henry Deiner. To all who
knew him, any tribute to his memory would seem but a needless repetition,
for his life was "a living epistle, for his life was "a living .epistle,
known and read of all men," whose
privilege it was to associate with him. known and read of anc men, whose
privilege it was to associate with him.
Perhaps the quality that most im . Perhaps the quality that most im. hallow aims, cheap pretences and lax moral standards, was absolute truth
devotion to duty, his and
and genuineness. His loyalty, courteand genuineness. His loyalty, courte-
sy and piety made its impress upon
all with whom he came in contact, his finfluence for good was felt by even strangers. Henry Deiner was
born in Fischenthal, Switzerland, Febin 1865 and was afterwards married to Mrs. Mary Wils in Jeffersonville,
N . Y. Five children were born to this anion, four preceding him to the
"Home Beyond the Skies." Since the death of his loyal, devoted wife, fifteen months ago, he has made his
home with his only surviving child. Mrs. D. B. Webster, on Ross Avenue
His health began to decline in Decem. ber, but he kept up active duties 'till the first of May when he was taken
to his bed. He bore his sufferings patiently, never murmuring or complain-
ing. He told his friends and loved ones ing. He told his friends and and that he vas only waiting for the summons to rome up higher. This summons came
fuly 6 , and there went out a life rarety. impregnability, in his simplicity sublime." He was an active itinerant
minister in the German M. E. Church for thirty-six years. After superanuat-
ing for several years he still was ac-
tive in his Master's service. Only "He who knoweth all things," can enumer-
ate his many good works. In having
to lay down the sword in his service his greatest regret was that he part of good works after he was gone.
He was one of the most enthusiastic missionary workers we have ever
known, always doing patiently and
faithfully all he could in both the Home and Foreign fields. denying
himself earthly joys and pleasures Word of God to those who had not
heard the glad tidings. For many years he has supported a missionary
in India, whom he called his substiman and has been kept in that misful soldier of the cross. No one
ever knew him to turn a deaf ear to any plea of personal sacrifice or ser-
vice. He has edueated several young men for the ministry, and has raised
one orphan girl. who now lives at Kaufman. Texas. To try to enumerate own family never knew of his many had in him the spirit of a Martin Luth-
er, of an Athanasius, and above all er, of an Athanasius, and above all
the Spirit of a Living God. He was a
friend to depend upon, true and tried, and we remember him with tender
reverence and gratitude; a loyal helper passed beyond our recall and stands the spirits of just men made perfect," but the holy influence of his steadfast,
faithful, noble life abides with us encouraging us to follow more earn.
estly the Lord whem adored and MRS. J. N. McCAIN,
MRS. W. WALLKUP

BUSBY- Winnie w 91; died at her home, at Ring. Texas, May 21, 1912 . Her remains were laid
to rest in the Quail Cemetery to await the resurrection. She was converted
during the meeting at Ring, in the
summer of 1911, and joined the is Church, South. Shc lived a consecrat.
ed life until God called her home. She oved the Church and Sunday School. Minnie was a kind, loving sister and
mother to her little brothers and sis-


WISDOM-J. Frank, infant son of Rev, and Mirs. Edgar M. Wisdom, was
born in Thurber, Texas, December 30 ,
1911 , 1911, and died at the home of his
grandparents, Mr. and Mrs. A. P. Wisdom, Mabank, Texas, August 4, 1312 ,
at 10 p. m., after a short illness of seventeen hours with cholera infan-
tum. He was interred in the Elm
Grove Cemetery Grove Cemetery Monday, August 5 , at
\& p m, after the funeral services held
at the church by Mrs. Balthorp, a Preybyterian minister. 1.ittle J. Frank just stayed with us long enough for us
become greatly attached to him. He
had a smile for everybody and had the love and admiration of everyone who
saw him, and all would say. "Isn't that the sweetest baby?" o how empty
our arms are and how we miss hit sweet little presence, but his darling
spirit still lingers in our hearts and home. At one time heaven seemed so pens that brings it something hap seems that it is just an arms length ber us in prayer, because we need it, hat this is God's way and God taketh away, blessed be the HIS FATHER AND MOTHER.
Thurber, Texas, Aug 8 .
Thurber, Texas, Aug. 8.
BANKS-Mrs. Martha $\mathbf{a}$. Banks. in in Macon, Ga., June 4, 1839; died
in Alto. Texas, July 27, 1912, She was the daughter of Judge Robert and
Suzany Green. The family moved to Texas in 1437 , settling in Marshall. and two years later in Rusk. In 1853
the father settled on a farm near Alto, where he lived fifty years. She was
married in October, 1880, to F, il Banks. Her married life was happy but short, her husband living less than
three years. Sister Banks was one of eleven children. One, Mrs. N. M.
Berryman, survives her. Miss Ethel. her only child, was the stay and com-
fort of her last days. For several
years the devotion of the daughter was most
beautiful. Sister Banks was converted beautiful. Sister Banks was converted
in her youth and united with the Bapin her youth and united with the Bap-
ist Church. After her marriage she
joined the Methodist Church with her husband, and ever after was a con-
sistent and devoted member. Sister Banks is remembered in this commu
nity for the good Samaritan spiri it would tove cond the sick and needy. tell of her many aets of kindness and merey, but it is recorded on high. A her pastor knew her the past thre
years she was an intelligent, patien and devoted Christian, fast ripening fo
heaven. Some two months before he death she attended Church and tes and the comfort he afforded her. She said she knew her time was short, bu
that she was ready for the summons. Her funeral was conducted at the
Methodist Church and attended by a large number of relatives and friends,
and the earthly remains were laid beside her husband in M. Zion Cem
J. W. JOHNSON. etery. J. W. JOH:
Alto, Texas, August 5 , 1912 .


## CHADWICK-Daniel Chadwick wa born in South Carolina, April 220th.



GOODIEICH.-Dixie Sutor Goodrich;
eldest son of Brother and Sister W. F: Goodrich, was born at Hemphill, Tex-
as, Marh 29,1896 , and died at Hemp-
hi, Texas 6 oct as, March 29,1896 , and died at Hemp-
hul, Texas, 6 o'clock p . m., Thursday,
July 11, 1912. He was if years, 3 July 11, 1912. He was 16 years, 3
months and 14 days old. Dixie made a profession of religion last year dur-
ing the meeting held here by Rev.
C . Bell. He was a good moral boy

C . C. Bell. He was a good moral boy
hefore conversion, and his life afterward was most exemplary and admira-
ble. He was a brikht, inteligent boy, ble. He was a brizit, intelligent boy,
with every indication of making his
mark in the worid.


Sulphur Serings District-Third Round.
 2. C. HICKS, P. E .


## 





 $=22^{2}$
2-4ve Walker) was Peachie Ellen Cole (ne
Gincen County Waiker), was born in Green Count
Virginia, May 16, $1 \times 52$, and died home In Palmer, Texas, July 30, 1912
She was married to J. W. Cole Jan uary 16, 1573 . She gave her heart wenty years ago. She was the mothe of five children, namely. Theo, Ehma, Percy, Gray nand Nina, She was she bore it ail with Christian patienc,
and died in sweet peace, bidding a loy
ng farewelll to her dear pole ing farewelll to her dear ones and
bade them meet her in the Holy City. May they meet her in peace,
M. A. CRAWFORD.

## NORTH TEXAS CONFERENCE

 rood, P. E.


 Numb


 Ollanlocern


 taken away: blessed be the name of
the Lord." Little Robert is now in heaven beckoning papa, mamma and
little brother to come on. To the
heart-broken parents and little brother heart-broken parents and little brother grace of God we will meet little Robert
ing comes no more. RUTH AARON.



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TEXAS CHRISTIAN ADVOCATE

## THE SUNDAY SCHOOL <br> REV. E. HIGHTOWER, Editor. Georgetown. Texas. REV. A. E. RECTOR, Assistant Editor, Galveston, Texes.

THE SUNDAY SCHOOL IN TRANSI That the International Uniform Les
son System is doomed to pass away son a very short time is apparent to It never was based on sound educational principles. The Bible is a com-
posite book, the product of many minds containing every kind of story to the wisdom literature and the There is abundance of pedagogicad ma
terial in it for persons of ail ages and adapted. the Lutorm be sorted and
 M., M. D. There are a few handles to
Dr. Smith's name, but let us not be
prejudiced against him on that ae-
count. He is an Episcopalian, and his prejudiced against him on that ac-
count. He is an Episcopalian, and his
official designation for the present is
"Educational Field Secretary for the Educational Field Secretary for
Second Sunday School Department
the States of New York and New J he States of New York and New Jer-
sey." The book also has a chapter on
Sunday Schooi arehitecture by C. W Stouton, A. 1 . A. (whatever that is),
sand an introduction by Rev. Lester
and Brader. Ph. D. "Chairman of the Ex-
cuive Committee of the General Board of Religious Education." After
learning all this from the paper cover
on the back we naturally expected nn unusually good book. But we soon
found that the flavor of a bird may
not be safely inferred from the color of its plumage. The best thing
in the book is the chapter on
Sunday School arehitecture, a very Sunday School architecture, a very
important subject, which is not even
mentioned in a great many Sunday mentioned in a great many Sunday
School treatises. Apart from this the book is a sort of working manual for
Sunday School workers in the E.pis-
copal Chureh th contains sixty seven copal Chureh. It contains sixty-seven
illustrations of maps. wall charts, blackboards, certificates, visitation
cards and the like, all of which are
perfectly familiar to every Texas Sunday School worker who has vis-
ited an institute or conference, or our Publishing House. The plans which
our Phe it suggests are familiar to every well
informed worker, and may be found in a number of books that sell for
less than half the price of this book. liss is in the main a good safe, conser-
vative book asd well bound. There ns
vis one point, however, wher:, at the risk
of seeming presumptuouss we dare to of seeming presumptuous, we dare to
disagree with so learned a man as Dr.
Smith. He insists that every school smith. He insists that every school
should be graded, and graded not ae
cording to age and size, but according o the scholastic attainments of the
pupil. Such a system might bring sat isfactory results among the Episcopal
children of New York, but it would only serve to make a mess of things
among the Methodists of Texas. It school the very class of young people
who need it most, the backward young men who get little or no encourage
ment at home. In planning the classiication of a Sunday School it must be
emembered that in most cases attendance is not compulsory, but vol-
untary. The aim should be to elimiof keeping pupils in the school and
doing effective work. The method of grading insisted upon by Dr. Smith
would frequently throw the backward
sixteen-veareld bey or Junior department with boys and
girls of ten or eleven years old. with the result that the aforesaid sixteen
year-old would never more be seen tn
the Sunday School. The only system he Sunday School. The only system
of grading a Sunday School that will
stand the test of actual wear and tear, is a classification according to age
And this is what the International system of Graded Literature contem
lates. We are sometimes led to be-
ieve that some of our so-called Sunday School experts have never been intendents or teachers. And we think
there are books better suited to M1etho-
dist Sunday school workers than "The S the childden of the church The above is the caption of the lead
ing editorial in the Advocate of Au gust 1. 1912. It is a good. sane article
We trust the readers of this paper will get the Advocate of that date and
read the editorial again. From the last paragraph of said editorial we quote
these words: "Just in this connection our Sun. It ought to be their religious training school-the place where they are instructed in matters religious and made strong in the elements of relig
ious life. No Sunday School has done ious life. No Sunday School has done
its duty by its children until they are converted and members of the
Methodist Church, Were our Sunday what a wonderful increase we could
report annually in the membership o
the Church." This leads us to remark the Church." This leads us to remark
that, as things are. eighty-five per
cent of the accessions to the member cent of the accessions to the member
ship of the thurch come through the
Sunday School. Manifestly with what ever faults it may possess the Sunda School is the livest institution and the
greatest evanguilics! force ainong us.
Wen greatest evanguics! force ainong us,
Were every depatment of our Cnureh
as wide awake as the \& .nday Scioo as wide awake as the enday sesioo report annuait the Church. Further, while the Sunda
the
School is doing so much for the Chure

people have not wholly outgrown these
engines of destruetion, but that they
 are used with mountain distrible effect is not only portrayed in the work before us
but is simply attested by the current press reports from these remote scenes of carnage.

$$
\begin{aligned}
& \text { scenes of carnage. } \\
& \text { steve Langly is just the type of boy } \\
& \text { you would wish your boy to be. When }
\end{aligned}
$$

$$
\begin{aligned}
& \text { Steve Langly is just the type of boy } \\
& \text { you would wish your boy to be. When } \\
& \text { he first emerged from the shadows }
\end{aligned}
$$

$$
\begin{aligned}
& \text { he first emerged from the shadows } \\
& \text { of the mountains and looked out upon } \\
& \text { the larger life. }
\end{aligned}
$$

## the

the
str
era
crated man, whose heart beats re
sponsively to the needs of the simpl folk where he had his birth.
In times like these, when the aceu-
mulation of money scems to many to be the main thing, it is unspeakabl;
 who turns his back upon the allure ises the highest material success, and goes back to the people of his child-
hood mountain home, and devotes the strength of his heart and brain
their mental and moral education. their mental and moral education.
The talent for making money is vulgar gift at best. It is not far rem
ed from the greediness of the pis which complacently grunts as he eals his swill. Among the so-called captain of industry not more than one in te
as 1 would judge, knows how to co as 1 would fudge. knows how
struct a grammatical sentence. struet a zrammatical sentence.
money-lover has the money-sc
his nose, Just as the mound can sernt the game. There is nothing ennobling. nothing inspiring and nothing philan-
thropic in the low-browed business of amassing weath.
This is the view of life that Ste Langly held, and not withstanding t insistent enticements that beckoned
him to enter upon a business career. he karked back to the faroff land where his mother lay buried and we
leave him there. happy in the thoughr leave him there, happy in the thought
of his self-sacrificing service and re of his self-sacrinieing service and re
joicing in the fact that he has chos-n
the better part which cannot be taken the better part which cannot be taken This is a high ideal which Mirs. Mu lins has outlined for us. It is ane
which every young man should pire. Anon we witness the outgoln of some foreign missionary, who,
bended knees, has yielded to the of the lost nations of the earth, an Christian missionary. It was Just
uch a call as this that came to the humble fisherman of the Galileean Sen. It is such a call as came to the
Apostle Paul. who in his Pharisaical Apostle Paul. who in his Pharisaical
ignorance was persecuting the Church of God. Down through the ages the still, small voice of the Spirit of God
has arrested men and has so revoluas arrested men and has so revolu-
tonized their lives that they have urned their backs upon all the temptations of this world and their faces
toward the ripening harvest flelds oward the ripening harvest flelds Christ should refgn supreme in the sinul hearts of men.
Fiction has its charm and purpose. o that class of fietion that is writ. en only to entertain. Some of it writntertain most splendidly,
the few hours spent in its, perusal the
heart is thrilled. but this is what anzles butterfly class of fiction.

Retribution
Is Bound to Come To the man who abuses himsolf,
his family and his future by the
excesslye use of his family and hie
excessive use of

## DRINK AND DRUGS

## Wo can nelp you to free yourt air from these verrible nabits

## A Home From Home

## 

 puone SANITARIUM
## hosen not only to give us an enter

 hearts a new incentive to nobler things. As 1 closed the book and lef steve langly surrounded by his mountain friends and kin, fighting there the ageold battles against ignorance. intemperance and lawlessness. rance. intemperance and lawlessness.
realized anew how empty is every life that is lived for self alone, and
there came to me a resurgence of that there came to me a resurgence of that
hunger for usefulness that bounded to my heart when in the virgin freshness of my surrender to Jesus Christ rose to ask the Pauline question
What wilt thou have me to do? I leave this book to be read by hose whe may be interested in moun
ain life or who may desire to find new encouragement and inspiration wholesome addition to any library and will, as 1 believe, be espectally Dallaf to the young.
Dexas.

It may be thou dost not love thy
neizhbor: it may be thou thinkest only how to get from him, how to kain by him. How lonely, then, must
thou be: How shut up in thy povertystricken room, with the bare walls of
hy sellishness and the hard couch of hy unsatisfaction!-George MaeDon
To be
but worse things than that happen a
ea. Small shoes are apt to pinch.
sit not if you have small but not if you have a small foot: if
we have liftle means it will be well o have little desires. Poverty is no is. In some things the poor are better off than the rich: for if a poor man
has to seek meat for his stomach, ne as to seek meat for his stomach, ne
more likely to get what he is after than the rich man who seeks a stomach for his meat. It is not how much
we have. but how mueh we enjoy. that makes happiness. It is not the
quantity of our goods, but the bless

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And Lighted

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| Pumps Its $0 w n$ Tires |



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    The c．s．Bell Company hill

