BLATLOCK PUB. CO., PUBLISHERS.

OFFICIAL ORGAN OF ALL THE TEXAS AND NEW MEXICO CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

Texas, as Second-Class Mail Matter Under Act of Congress March 3, 1879,-Office of Public

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Volume LIX

Dallas, Texas, Thursday, August 15, 1912

Number 1

# 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 flock 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 Church and prayer-meeting services. Of course empty pews at a public 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 'o' 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 edification out of it.

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 difficulty.

# 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 neck and neck with the advantage in favor first of the one and then the other. But the last report shows that 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-Beaulieu, according to the American Review of Reviews, to make a searching investigation into this problem, and recently he gave the results of his research in his journal, L'Economiste, 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 physicians in the French hospitals that there are aunually 100,000 abortions in those institutions, and that there are, practically, no laws in the Republic for the proper punishment of this horrible crime. 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 minimum 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 tendency 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 inflict murder upon their embryonic 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 emphatic and realistic. The sorrow and the pity is that the tendency of the times makes such statements absolutely neces-

# ✓ 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 citizens:

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 account, I call it "the reform of the age." All other public measures, in my judgment, retire into insignificance before its lofty purpose and promised benedictions.

Whenever a private right becomes injurious, noxious or offensive to the public good, the private right becomes subordinate to the public right which a community has to demand protection therefrom. Acts, innocent themselves, 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 determine, precedent to the adoption of restriction or prohibition, is as to the effects of liquor traffic upon society. But that is beyond all controversy. 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 results 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 pulpit discourse. Churches in their organized capacity must never be complicated with partisan politics, I have before said, and on this prohibition 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 non-partisan, having no purpose to disturb the party affiliations of any citizen.

If, however, the idea prevails that piety and patriotism are two incompatible sentiments 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 beautiful 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 content to be published as one now and forever.

The time has passed, therefore, never to return, for well-informed enemies of prohibition to ring the changes on "sacrificing personal liberty" 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 doctrine and the real "guardians of individual liberty."

Believing most profoundly in the righteous ness of the cause of prohibition and its final triumph, and further assured that the unanswerable arguments sustaining it are made more apparent by opposition. I have no disposition to discourage respectful controversy. If our arguments be fallacious 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 and Nation comes the moment to decide

In the great strife of good and evil, on the good and evil side;

Some great cause, God's new Messiah, proffering the bloom or blight, 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, O my people, in which
party thou shalt stand?

'Ere the doom from its worn sandals shakes the dust against thy land?"

eleven verses, he gives the shortest and the fullest account of religious ex-perience from its birth, through its wth and final rewards in heaven. o man can read these eleven verses seeing three leading factors: 1. A beginning, or foundation; 2. A careaddition, or building upon this foundation; and 3. The sure reward in end; each equally important.

Sometime since I read this statement from a great pulpit orator: "Religion is not an act but a life." Beau-tful and plausible as this short sentence is, it is only half truth, while the other half contains the most successful falsehood with which the enemy first the kingdom of God and his righteasy. "And to your faith." It is imposable to sold to something which does
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by resembace and faith, is the farm
the flexing in the former and the flexing in has deceived our fallen race. That text says, "Add to your faith." It is impos-sible to add to something which does

"follow me" to mean literally to walk shouts and exultations of old-time life by the Holy Spirit we are prepared after Christ. But the Master's words Methodist conversions would excite the to live a religious life and add all the had a much higher meaning, which he sensitive nerves of fashionable Methodist conversions would excite the to live a religious life and add all the himself explained in Matthew 19:28: odists. The old Pharisaic accusation knowledge, temperance, patience, and the caravan was going from Damascus to "And Jesus said unto them, verily I would be repeated: "These are drunk brotherly kindness, and charity, and say unto you that ye who have follow-with new wine." We repeat oftener thus "an abundant entrance shall be ed me, in the regeneration when the than we do the Lord's prayer: "I beson of man shall sit in the throne of lieve in the holy catholic Charch," ing kingdem of our Lord and Saviour his glory, ye also shall sit upon twelve which is a falsehood without a flimsy Jesus Christ." The crowning day will thrones, judging the twelve tribes of explanation. To get into the Church surely come and we shall be more than Israel." 'So that we have in this young grown up people hold up the finger conquerors through him who died for man a clear demonstration that man and the preacher appoints a "decision us."

Cames and Donkeys wade and said wim the Jordan just above where it flows into this sea. This caravan was going from Damascus to Tyre and Sidon. There are few places in all Palestine so intimately identified with the life of Jesus, or where had in the prache with the life of Jesus, or where had in the prache with the life of Jesus, or where had in the prache place in the horizontal place in the long of the whole where it flows into the sare than caravan was going from Damascus to Tyre and Sidon. There are few places in all Palestine so intimately identified with the life of Jesus, or where the process of the man a clear demonstration that man and the preacher appoints a "decision us, with a depraved nature, though he keep all the law from his youth, he pensable act must precede a religious life. Therefore the Master said in his sermon on the Mount: first the kingdom of God and his righteousness and all these things shall be added unto you."

the forms of godliness and deny the power thereof.

Hence the incarnate God while on convert the savage was himself not carri denounced Pharisaism more free converted. From the moment Wesley quently and severely than any other advanced to live a religious life without talk, pray and preach about it until he ceremonies they had by their glossaries added much to the ceremonies they had by their glossaries added much to the ceremonies of men," and Paul says here they were so burdonsome that we nor generated with God. From that mandments of men," and Paul says and preach about the mandments of men," and Paul says and preach about the mandments of men," and Paul says and preach about the ceremonies in they were so burdonsome that we nor generated with God. From that menorable evening in a preach about the mandments of men," and Paul says and preach about the mandments of men," and Paul says and preach about the men when they were so burdonsome that we nor generated men to the great teacher to learn how and they were also a part of this last vision from Nebo.

Later we stood on an elevation of the Man of Gallice. The moon the tention of the Man of Gallice. The moon that there were no bars, gate or the listence of the Man of Gallice. The moon the tention of the learn the more than the name the nits of the city of Dan, changes here just as it does in America, but little else, not even the femiliate the wall.

Later we stood on an elevation of the Man of Gallice. The moon the tention of the Man of Gallice. The moon the tention of the Man of Gallice. The moon the tention of the femiliate the wall.

Later we stood on an elevation of the Man of Gallice. The moon the tentions of the eity of Dan, changes here just as it does in America, but little else, not even the femiliate the wall.

Later we stood on an elevation of the Man of Gallice. The moon the tention of the Man of Gallice. The moon the tention of the Man of Gallice. The moon the tention of the Man of Gallice. The moon the tention of the Man of Gallice. The moon the said was: "Except a man be born ceremonies. He at once began to to the mountain out of which it comes, the sea. Then to go around the north again be cannot see the kingdom of preach the necessity of repentance, it seemed to us a striking picture of coast, see the inflow of the Jordan God." This answer to Nicodemus was faith and regeneration. The fire which human life. Mount Hermon, with its and the ruins of the old cities of the like a clap of thunder out of a clear strangely warmed Wesley's heart summit lost in the clouds, suggested North and East, and then return by like a clap of thunder out of a clear strangely warmed Wesley's heart summit lost in the clouds, suggested North and East, and the return by sky. To him it was an impossibility, when he was converted ran like fire in the Infinite. The two springs or midnight to our point of departure. Hence his questions: "How can these dry stubble, and multiplied hundreds streams gushing out of it suggested When we started from the town of things be? Can a man enter the section of the output of the warmen human life. Mount Hermon, with its and the ruins of the old cities of the o and time into his mother's womb and the same blessed assurance of accept-together to form human life. In a be born?" Then Christ explained: tance with God. In this greatest re-little while this historic stream flows "That which is born of the flesh is vival of vital plety since the day of into little Lake Merom, where it conflesh and that which is born of the St. Paul the Methodist Church was tinues through six or eight miles, like Spirit is spirit. Marvel not that I said born with the most consecrated minis human life, lingering in childhood unto thee, ye must be born again." The try and purest doctrine. The one thing through six or eight years. Out of natural interpretation of these words which differentiated early Methodists Lake Merom the Jordan flows on about natural interpretation of these words which differentiated early Methodists Lake Merom the Jordan flows on about of Christ is, that as it is impossible to from the dead formality of other ten miles, like human life flowing on live a fleshly life without a fleshly Churches was its insistence upon the through the years of adolescence or birth, so it is impossible to live a spiritural life without first having a spiritural life without first having a spiritural life without first having a spiritural life. The forms of public worship were few, brief and evantural life out of an Egyptian lice worship were few, brief and evantural life worship were few, brief and evantural life without the guickening power of preaching of the Word. They were life without the quickening power of preaching of the Word. They were
the Holy Ghost. So that instead of resimple enough to believe that it "pleaswhich we translate Jordan, means deture the winds." The ends of our boat ligion not being an act but a life, it ed God by the foolishness of preaching scender. This is from the fact that would rise up and fall upon the water is first an indispensable act, and then to save them that believed." Under from the point where the river leaves with the boom of a cannon! Our oarsis first an indispensable act, and then to save them that believed." Under from the point where the river leaves with the boom of d cannon! Our cars with the prediction of their downfall a Christian life, because it is impossitis regime for more than a hundred the Sea of Galilee it so rapidly do men were jumping from side to side of on his lips. To read this history every ble to live a religious life without the years our Church prospered as persecends, winding through oleanders, the boat to keep it from turning over! Christian must often blush with shame quickening inflatus of the Holy thost, haps no other ever did. Our fathers rocks, cascades and falls, until it final. They were very much amused and if he does not weep in sympathetic The rich young ruler who came to did more hard work with greater suc- ly enters the Dead Sea, from which were evidently enjoying the discomsorrow. Beginning with the destruction

RELIGION IS A TRINITY

The case on less pay than any set of day" for the children, and all take the processor since the apostolic day. But yows of the Church, and that is the well acquainted with the sea and could the Methodist Church has grown end of it.

By REV. W. H. HUGHES.

Christ and asked: "What good things have grown apace. And there can be that the curse of the Master processor the forms and ecremonies and do our "first work." I pray God rect and straight to the mark as those must i do to inherit eternal life?" told of Christ as the foundation of all christian hope, here and hereafter, in these words:

"Blessed be the God and Father of our Lord Jesus Christ, who according to his abundant mercy hath begotten its again unto a lively hope by the resurrection of Jesus Christ ton the dead, to an inheritance incorruptible, and untedied, and that fadet no howay, reserved in heaven for you, who are kept by the power of God though faith unto salvation."

In his Second Epistle, in the first Eurist Christ, and asked: "What good things have grown apace. And there can be that the curse of the Master proceed and not to leave the other to stance and vitals of Christian experity pay tithes of mint and annise and pive to to pay the price. To give up all his tance and indispensable necessity of and undefied, and that fadet no howay, reserved in heaven for you, who are kept by the power of God though faith unto salvation."

In his Second Epistle, in the first energy of the church, and that its the well acquainted with the sea and could which the sea and could the careful in the Methodist Church has grown and eremonics and do our "first work." I pray God or not they were in no great that the curse of the Master work." I pray God root they were in no present in the fact of the Master had kept both tables of tritials. We should be careful, howeve the applied to us: "Woe unto you be applied to us: "

# cannot thereby inherit eternal life FINISHING UP THE WORLD without regeneration. This one indis-

### FOOTPRINTS OF THE MAN OF GALILEE

By Dr. W. B. Palmore--- Article Fifty-Four

## Tiberias

on the west the temperature was ideal and the sea was as calm as a mirror. As we sat in the rear holding the rudder, with the six stalwarts at the cars, we never before felt more serenely and sublimely self-complacent. We had paid six dollars in gold, and the entire outfit was ours until late bedtime. We felt something as if we were monarch of all we surveyed! A few minutes after the sun had passed below the high crest of the mountains in the West one of those phenomenal storms seemed to drop right down out of the sky on to our boat, and all of

we looked down upon the sea, its en-tire environment and a large part of Palestine. The little white-walled city of Safed is on a mountain top and can be seen from every part of Galilee. He was doubtless pointing to this in his sermon when he said: "A city that is set on an hill cannot be hid." When we went down this mountain to our carriage our driver had gathered us an enormous bouquet of

Number One

In every community we find the race of Israel—the chosen race which gave us our Lord and Savior. Scattered among all the nations earth, they are as remnants of a broken flock without a shepherd. Of all the tragedies of race there are non more sad and pathetic. Eleven mil-lions of this great people—descendants of Abraham and David, the bloodkin of Jesus Christ, Matthew and Paulbelieving the tender voice of their Shepherd that of a stranger, have re fused to hear the call and have been driven to the four corners of the earth. Their history since the destruction of Jerusalem by Titus, of Vespasian, is enough to break the heart of the Church of God, as their stubborn unbelief broke the compas sionate heart of the Son of God as he stood weeping before their holy city.

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of Jerusalem and the razing of the them. They were ultimately deprived knowledge.. But such has not been perished, multitudes suffering cruci-fixion, we follow the crimson trail of Jewish blood down across the pages

During the first sixteen centuries of the Christian era imperial edicts and towards all Jews who refused to accept Christianity, with never a word earth and the race of Israel was the about the unbelieving Gentiles. In the chief victim. The final horror came in various nations of Europe, during 1492 when Ferdinand and Isabella isthese centuries, they were never alsued the infamous edict for the exlowed religious liberty and were always burdened with unjust taxation. Following the overthrow of their beloved city many of the race settled in Arabia, where their influence grew rapidly. But towards the middle of the sixth century there came great per-secution on account of their persistent refusal to accept Islam.

For several centuries they were allowed to live in France in peace, but

in the early part of the ninth century kings, bishops, feudal barons and municipalities joined in a great carnival of bloody persecution. From the eleventh to the fourteenth centuries the history is a continued story of terrible massacres. Every contemptible story imaginable was circulated to indebtors, high and low, took refuge from their financial obligations in what they were pleased to call the Christian religion. Under Philip Augustus the Jews held enormous mortgages on Church and State. These, pression and sufferings. But, strange pression and sufferings. But, strange to the property were simply to say their worst operators in Part of the property were simply to say their worst operators in Part of the property were simply to say their worst operators in Part of the property were simply to say their worst operators in Part of the property were simply to say their worst operators in Part of the property were simply to say their worst operators in Part of the property were simply to say their worst operators in Part of the property were simply to say their worst operators in the property of the property o with all other property, were simply confiscated and the Jews were banished from the country to fall upon some 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 seizure and destruction of all their sacred books. In Paris alone twenty-four cartloads of the Talmud were burned. In 1321 there arose the semi-religious dis-orders known as the "Rising of the Shepherds," which were followed by borrible massacres of the Jews. The fellowing year the plague broke out and as usual the Jews bore the blame and suffered indescribable cruelties. But Jewish persecution reached its climax in France in 1348 when the Black Death appeared. In some prov-inces every Jew was burned. At Chinon an enormous pile was raised and 160 of both sexes were burned together. These God-fearing Israelites met their tortures chanting hymns of praise. With such revolting crimes perpetrated 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 persecution in Eng-land occurred in London on the day of the coronation of Richard the Lion-Hearted. This was followed later by other religious persecutions in various countries, when most of the Jews suffered martyrdom in their synagogues rather than receive forced baptism. These persecutions continued with more or less fury from 1189 to 1290 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 first being bought and sold by the sovereign as his special property. The same ill treatment befell the race here as elsewhere. Burdened with unjust taxes and their property always subject to 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 Texas.) mire: Taught in the school of patience to

endure The life of anguish and the death of fire."

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 into fearful paroxysms of murderous rage. This was the never failing signal for a massacre of the Jews.

"Anathema Maranatha! was the cry That rang from town to town, from street to street;

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 extravagance and poverty of the nobility

temple by the heartless Titus and his of every freeman's right and burdened army, when, it is believed, a million with unjust taxes. In the year 1391-92 outbursts of priestly and popular vio-lence took place in many cities and provinces, where immense numbers of history to this day. Some of the were murdered and crimes of the most nations of Europe should spend the diabolical nature perpetrated against coming centuries in sackcloth and them by the religious rabble. Their ashes repenting of their atrocious only escape was flight from the councrimes against this oppressed peosword. In 1480 the terrible inquisition was introduced. Hundreds of Jews fed the flames. The flendishness of the ecclesiastical decrees vie with each inquisitors made the heartless popes other in the rigor of their intolerance and nobies shudder at times. It seemed as if hell had been established on pulsion, within four months, of all who refused to become Christians. Again all possessions must be left behind. Thus while the noble Columbus was exploring unknown seas in search of a new route to India, and incidentally discovering a new continent, the infamous Torequemada, the Dominican inquisitor-general, was driving 300,000 of Spain's best people from the Peninsula to find a home wherever a door chanced to open to them. In Portugal all Jewish children under fourteen years of age were torn from and angry gods are showering such their mothers and brought up as misfortune upon them?

Christians. This led the frenzied mothNaturally, diseases with such myshands of their hated Spanish persecut-

to say, their worst oppression in Russia did not come until within recent

It was the genius of a Jew in Germany, Moses Mendel, better known as Mandelsshon, guided by a Divine Providence, which changed the death tide of the Jewish race into one of life during the latter half of the eighteenth century. This liberal philosopher won the friendship of Lessing, the great German poet, who wrote "Nathan der Weise," the first literature of the modern era to acknowture of the modern era to acknowledge the nobility and worth of this
race. This book, with the genius of
Mendelsshon, "broke through the barriers and let in the light of learning
and of social countenance on mediaeval, benighted Judiasm," so that today the world is proud of many Jewish names, such as Jules Simon and
Disraeli among the statesmen: the Disraeli among the statesmen; the Rothschilds and Hiraches in the realm of finance; Wolff and Emin Pasha, world travelers; Mendelsshon, Rubin-stein, the Strauss family and a host of other great musicians; Neander and Grote among historians; Heine and Morris among the poets; novelists like Auerbach and Zangwill. The hatred and prejudice of the world has not been strong enough to eclipse the light of the lives of these great leaders and their contemporaries, and as a consequence, though the race is now scattered in every land, no longer, save in Russia, do its members suffer open persecution. But with an unex-tinguishable, God-given longing toward their beloved Jerusalem the chosen people are "wandering far from home" and "strangers in strange lands," waiting and looking, many times with tear-dimmed eyes, for the Messiah. Amid the fearful persecutions of these many centuries what has the Church been doing to assure this people that

The Korean art of healing is overlaid with superstition and hedged in by the rigid orthodoxy of queer cus-They have no great medical truths hidden away in their monasteries 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 history and time has not altered them. But at no time have their attempts been for the relief of pain or for the care of obvious mechanical injusuch as broken bones, cuts and the like.

The drugs in common use ginseng and other simples, and the women are in most instances, the herbalists. How they come by even these first rudiments of knowledge is hard to say; perhaps, like other primitive peoples, by watching the lower animals in their moments of distress and imitating their instinctive methods of treatment: their own curiosity, too, suggesting experiments

the case. They have failed to con-template the wondrous sights and sounds of nature and have floundered 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, has not been endowed with such circumstances as make all Life and Nature have a conscious existence. They have spirits of the trees, the rocks, the lakes, the rivers and mountains, with passions, loves and hatreds, hence and for the trees. hopes and fears .ke to their own: spirits of good intent and spirits of evil, bringing joy, health and pros-perity, or sorrow, sickness and pain, as the case may be, into their lives. They know nothing of anatomy, physiology—the body is a living mystery -a half apprehended possession, and its diseases are much more mysterious. Some of them seem to know 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, hideously bloated with mumps or stricken 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 demons

ers to destroy many of their children terious causes require mysterious rather than let them fall into the cures and offerings to the ancestral gods. Charms and incantations are among the practical remedies.

These superstitions and mysteries have been encouraged by Buddhist priests, who have been observant enough to obtain a certain amount of market value, as it were, for their ability (?) to intercede with evil spirits, whereby they have gained an easy livelihood, drawn from the suffering and credulity of their uninformed neighbors. The priests' mediation between the oppressing spirits and their victims, in order to appease their wrath and aid the kindly disposed spirits, is not so much in de-mand now. The market value is off a few points. It would be unfair to the priest and my subject to deny all sincerity to the incantations and invocations of these Buddhist priests, for they are not always free from the superstition of those who come

to consult them for aid.

There are books in the various monasteries, and taken as a whole. they represent a religious rituai based on superstitious beliefs, which have been the means of further helping to unite medicine and hea-then worship. Much of the magic art dates back into the dim ages of the past.

The superstitious principles of Korean medicine are embodied in their 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" who conformed to the sacred book of Thoth; likewise the Buddhist priests conform to the sacred book of Pul-gyung, which is the canon of Budd-hism, the Buddhist classics, and from these classics are issued tracts called Pul-ka-sa.

These classics are exclusively a mysterious possession, and only the priesthood have definite knowledge of what they contain except as they choose to reveal it.

When the sick consult the priests

at the monasteries, a history of the case is secured, then the Pul-gyung is consulted, wherein is to be found the merest trifling product of a super-stitious imagination of every leisure

korea to the detriment of scientific while not very large, was very attenmedicine. The formal invocation of blessings are many times followed by punetures of the body with the hour. The congregation was large and punetures of the body with the hour. The congregation was large and tressing with blind spells of dizziness. chim (red hot needle) as the result of their advice, which is executed by the native Korean doctors, who are also great in magic, and believe anything that will get the price (Kap), the indispensable feature of their practice. follows another. The laxness manifest They further exercise their patients is alarming. I found congenial enterby administering an infusion of cro-tainment at the parsonage with my by administering an infusion of cro-ton oil beans, which brings on an ardent desire for the accused of eternity -death, and it often comes to their relief. They sometimes administer an an emetic infusion, a description of which is omitted for the sake of propriety, but be assured, that the wild day I arrived at Bynum, Hill County, and disturbance left very quickly est sea could make no more potent to hold a protracted meeting, which "I am now in prime health as a est sea could make no more potent appeal to a reluctant stomach.



heathen countries been brought to tide, to the close. Six were converted naught throught the domination; and the membership was much revive an ignorant priestly caste of unbending orthodoxy. Theory and system alike have been petrified into rigid and closed out in good physical condition.

perfection and made it the master of all mankind? What force is it that has permeated the very inmost ranks of scientific medicine the world around, andmake it the buoyant hope of suffering humanity and enabled the learned profession to say:

"Medicine is mine, what herbs and

And am the great physician called below."

The progressive forces of Greek cul ture had their share in the rise of medicine to a higher plane, but it remained for Jesus Christ to establish freedom of thought and of research which as a principle is inseparably linked with the essential elements of scientific medicine. He formulated for us the noblest conception of the vocation and established in the hear

ject of maintaining the sanctity of the Sabbath. One invasion on its sanctity breakfast I have been free from these kinsfolk. I missed very much association with Brother Ashburn, the pastor, the left shoulder blade, and unless absent assisting in a meeting. The best deserved to the warning the old the is deserved to no was absent assisting in a meeting.

appeal to a reluctant stomach, began the next day. The meeting was Whatever the remedy may be, the incantation is extremely important.

As the star of Egypt set, the sun of Greece arose, so it is, that as the star to the conditions are to the conditions were small of the condi Greece arose, so it is, that as the star to the end. Conditions were not fa-plained in the little book, "The Road of Korea has set, the sun of Western vorable for a successful meeting. The to Wellville," in pkgs. enlightenment is well on its way toward its far off zenith.

The medicine of Korea is not untains of Arkansas. We were short on are genuine, true, and full of human and the increasing power of the priest- which should have provided them The medicine of Korea is not untains of Arkansas. We were short on are genulood gradually led to evil days for with a store of gradually increasing like that of China or other parts of zealous workers, and handicapped by a interest.

the Orient (save in a few countries) spirit of apathy and dissensions, an which may be taken as a type of Oriental medicine in general.

Native talent, massed experience, practical wisdom, have amongst these ing with a constantly rising spiritual

alike have been petrified into rigid sacrosanct tradition.

With the approach of Western freedom based on Christian civilization, civic freedom, political freedom, freedom above all, from the burden of heirarchy and this petty depotism, will come in proportion to whatever extent it can penetrate the masses.

It might be well said that it was given one man, a lonely Nazarene, to create the principle of freedom and progress. Except for the blind forces of nature, nothing moves in the world which is not Christian in its origin.

The Christ spirit of free and fearless righteousness still streams like a searchlight down the long avenue of time.

With the approach of Western freedom in and closed out in good physical condition.

This little town is situated on the T. & B. V. in as fertile and picturesque section of the State as can be found anywhere. The photograph of Dr. H. A. Boaz was conspicuous in almost every home that I chanced to visit, which indicated he had been there and had made such an impression as resulted in approximately \$1000 for the Southern University. Well done for Boaz and the little Methodist Church at Bynum.

I was cordially and thoughtfully entertained at the home of Brother J. R. Brannan. I could not have wished for better attention.

The proportion to whatever extent it can penetrate the masses.

It might be well said that it was given one man, a lonely Nazarene, to create the principle of freedom and progress. Except for the blind forces are the principle of freedom and progress. Except for the blind forces of the blind forces of the photograph of Dr. H. A. Boaz was conspicuous in almost every home that I chanced to visit, which indicated he had been there and had made such an impression as resulted in approximately \$1000 for the Boaz and the little down is situated on the T. & B. V. in as fertile and picturesque section of the State as can be found anywhere. The photograph of Dr. H. A. Boaz was conspicuous in almost every home that I chanced to visit, which indicated he had been there and

time.

What is the force which has moulded our Western civilization into such perfection and made it the master. ali mankind? What force is it that has permeated the very inmost ranks of scientific medicine the world around, andmake it the buoyant hope of suffering humanity and enabled the earned profession to say:

Medicine is mine, what herbs and simples grow

In fields and forests all their powers 1 know, and ma the great physician called. for hospitable entertainment. R. C. ARMSTRONG

Fort Worth, Texas

The back track is the hardest road

## HOW MANY OF US

Fail to Select Food Nature Demands to Ward Off Ailments?

A Ky. lady, speaking about food.

of every true physician an ardent desire to follow the right paths of medical thought and action.

NEWTON H. BOWMAN, M. D. Choon Chun, Korea, May 25, 1912.

Says:

"I was accustomed to eating all kinds of ordinary food until, for some reason, indigestion and nervous prostration set in.

"After I had run down seriously is

s consulted, wherein is to be found the merest trifling product of a super-stitious imagination of every leisure moment of every age.

The priesthood have enjoyed greater privileges than any other class.

WITH DR. BOWMAN IN KOREA.

(Editor's note—Dr. Bowman is the special medical missionary, supported wholly by the Epworth League of Trinity Church, Dallas. He has been in Korea for one year, going from Texas.)

Is consulted, wherein is to be found the merest trifling product of a super-stitious imagination of every leisure moment of every age.

Life is a battlefield, and personal obligation is such as to allow no armission in tice. Each individual is under the necessity of constant and persistent effort to execute his commission in making conquests for the Master.

I was with the good people of Manssield on the first Sunday in July. The morning services were held at the merest trifling product of a super-stitious imagination of every leisure moment of every age.

The priesthood have enjoyed greating is a battlefield, and personal obligation is such as to allow no armission in making conquests for the Master.

I was with the good people of Manssield on the first Sunday in July. The morning services were held at the morning services were held at the merest trifling product of a super-stition.

Take T had run down seriously as attention was called to the necessity of some change in my diet, and I displayed to the necessity of some change in my diet, and I displayed to the necessity of some change in my diet, and I displayed to the necessity of some change in my diet, and I displayed to the ligation is such as to allow no armission in making conquests for the Master.

I was with the good people of Manssield on the first Sunday in July. The morning services were held at the merest trifling product of some change in my diet, and I displayed to the ligation is such as to allow no armission in making conquests for the Master.

I was with the good people of Manssield on the first Sunday in July. The morning services were

The laxness manifest troubles, except at times when I have indulged in rich, greasy foods in quantity, then I would be warned by a pain who was absent assisting in a meeting.

He is deservedly popular with his peobles originated I returned to my On Saturday before the second Sun. Grape-Nuts and cream and the

"I am now in prime health as a re

# Notes From the Field

preaching and did it splendidly. We relieve Lord prosper and carry forward his gard him as one of the strongest evan-great work.—J. D. Smoot. gelistic preachers whom it has been our privilege to hear .- J. H. Bald- Alief.

Church membership, reclaiming some operation and help of the Christian of the backslidden. Several conver-people of all denominations representsions and eight new additions to the ed. While we added only five to the Church. My brother, Rev. W. J. Blud-Church, the meeting was far-reaching worth, of Roxton, did most of the in its effect in a number of other preaching. His sermons were full of ways. There were several genuine Methodist theology, far-reaching in conversions and others very much af-thought, deep in spirituality, and re-fected. In fact, it was a general replete in delivery. This series of ser- vival among the people. At a few of mons was just what our Church here the services the house was turned in-

### Jones' Chapel.

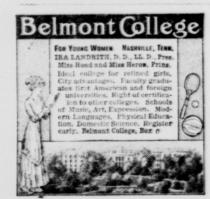
The day of great revivals has not We have just closed a very successful revival at Jones' Chapel. Had about forty conversions and several reclamations. The power of God was with us. Because of diligent preparation there was a sense of victory in the camp. Brother W. H. Harris, our paster, did the preaching. The gospel was never preached in greater power, simplicity, nor with more in-tense earnestness. To my mind Broth-lungry for the gospel. er Harris is one of our great preachiers, and is untiring in his work. He let us read Matt. 25:35, and 25:42. tries to get people saved before they T. W. St. John. join the Church. He has the old-time religion and his work is built on a Copperas Cove. solid foundation. We also had Broth-er Curtis, of Ovilla, Texas, the last Have held two meetings with good few days and he did splendid work .-J. H. Keathley

### Pleasant Mound.

often had more people at the night brings results. boys promised to attend Sunday camp-meeting at Copperas Cove in the School regularly the remainder of the pear future. Rev. C. H. Adams will year. The singing was good, as it always is there. We are going to have a great down the going the going to have a great down the going to have a great down the going the

good merchants, William Wallace, who gave his commission and \$2.50. We thank every one that took part in pounding us in this way, and pray did us very efficient and faithful work, never to be forgotten by the pastor and his people. At Glen Cove we were assisted by Bro. Speer, of Winters, Although the devil tried to thwart the Master's work and our Merit and Lare. thwart the Master's work and our Merit and Lane. plans, the Lord gave us a decided vic-

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additions to the Church. Brothers

I have just closed my meeting in Alief. The Lord wonderfully blessed Prosper.

Last Sunday night we closed an 8 enough good meeting. I preached days' meeting at Prosper, which was twice a day and had good crowds very helpful and uplifting to the Chrisevery service. After the first few tians, reviving and strengthening the days I certainly had the hearty coneeded, and the results will stay. We to a big altar service. Everybody are on higher ground.—J. T. Bludseemed to enjoy the meeting and they worth. had and as an expression of their appreciation they gave us \$23,32. Alief is a little station on the S. A. & A. P. railroad, fifteen miles west of Houston, located in the middle of a strip of very fertile black land. Some of the best people in the world live there, and none of them real bad. Since the nineteen hundred storm, or better known as the Galveston flood. Alief has been like lots of this South Texas country-badly neglected by all the Churches. I find the people are

results in many ways; fifteen or more conversions and reclamations. Rev. J. N. Vincent, of Carbon, did the preaching at our Pidcoke camp-meet-We have just closed a successful ing and the folks all said it was the revival at Pleasant Mound on the best they ever heard there, and that is Pleasant Mound Circuit. The congregoing some. Vincent fills every sergations were exceptionally large; we mon with Methodist doctrine and it We have learned to service than we could comfortably pity the man that is afraid to preach ited t care for. The services at 10 a. m. were Methodist theology. If he will come A. L. well attended and deeply spiritual, to Gatesville District I think our be-There were eight conversions and loved will cure him of that great fail-eleven additions. Thirty-five men and ing. We are going to have a great ways is there. We are holding our down the strenghold of Satan there, own meetings this year, and are now our people are good to us here. Bro. on Patteson, of Pidcoke, noticed the paster and wife gelment to their the pastor and wife going to their appointment in a rattling good buggy. way last week with decided success. took hold and before long he had not

cessful revival at Lane for which we had been praying and planning for some months, and God gave us a We opened the revival great victory. on Sunday, July 21, having prepared for it by holding several prayer meetings and the erection of a temporary tabernacle. On Monday following Rev. J. Leonard Rea, pastor of Tyles Street Church, Dallas, came to us and did the preaching, which was strong. effective and convincing. Bro. Rea gave his time, patience and energy with unceasing care and unstinted measure. He is a good revivalist. His Bosqueville. success lies in about three things: His dependence on the Holy Spirit as leader: his simple, earnest and scripthe M. E. Church, South: baptized tural sermons: his ability to get the twenty-eight adults and six bables. T. Church aroused and at work. We were glad to have Bro. Moreland, former abee, of Rogers, did the preaching in pastor, to drop in and preach at two two meetings. They are both pure day services. day services. He has a host of gold in the state of the friends here. Every service was a success. There were those who became has already signed with me for anunconscious, overcome from conviction other year. Bosqueville paid him tion and intense desire for their lov- \$201 and gave the preacher in charge ed ones to be saved, while from oth-biggest pounding of his life. About ers shouts went up that had the old \$30 worth of edibles, paid the servant time ring like our fathers and moth- for two weeks' work, and gave wife ers used to talk about. The revival and little ones a suver pounding of

business from the influence of it. The real results eternity alone can reveal to us. Had between fifty and sixty conversions; forty-seven accessions to the Church; \$150.00 in cash and subscriptions on Conference collections; fifteen new subscribers to the Texas On Sunday night, July 28, we clossed a great meeting at this place.

Speer and Pearson are true, loyal men Christian Advocate, and the Church ed a great meeting at this place.

There were sixty-five conversions and reclamations. The Church was great their purity of life and purpose. We tory and give God the praise. We believe two more meetings yet to hold, and we are praying and expecting on Sunday in August, and we are praying and expecting on Sunday in August, and we are influence of the meeting. Judge M. J. and we are praying and expecting ond Sunday in August, and we are Thompson, of Stephenville, did the great things from the Lord. May the praying daily for even a greater meetpraying daily for even a greater meet-ing here than at Lane. Rev. Ed R. 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 feel at home in every setse of the word. We have held three of our meetings. The Spirit manifested him-self at every place. Our first meeting was at Klondike. It was a union receing with the Methodist Protestant people. It was a great revival, in that the Church was brought into a higher state of activity. Everyone was made to feel that his life had a greater value than he had formerly given it. 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. L. 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 thirteen additions to the Church, and bap-tized three babies. On closing that meeting we began our meeting at Tranquil. We were helped here by Brother Habern. He came to us with the love of all the people, having been formerly on this work. We had three additions to the Church and a Church thoroughly worked over. All in all it was a great manifestation of the power of God. Pray for us that we, in our new field, may have a fine closing for the year's work.—C. F. White, P. C.

We have just closed at this place one of the best revivals that has vis-ited this country in some time. Rev. Moore, of Vernon, came to us on Sunday night after the meeting started 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 revivalist as I have ever had assist me. Interest in the meeting was excellent from the very start; in fact, on Tuesday before the meeting started, the best pounding we have had in and started a subscription paper to the best pounding we have had in buy them a new one. Sisters Perkins two years on this charge began and it We are rejoicing on account of the great victories the Lord has given as. We closed our meeting at Midus. We closed our meeting at Midus. We closed our meeting at Midus the closed our meeting at Midus t Bro. A. T. Culbertson assisted us in a good meeting at that place in May. We have just closed a very suc-we have just closed a very suc-we are striving to do the best we can for this people and trust that conference will find us out in full on lines. We had our presiding elder, Bro. Miller, with us Sunday night, He 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. Y. Jameson, who will come up for admission this fall, was of great assistance to us .- Jno. E. Eldridge, P. C.

Meeting closed: one hundred and a ten conversions, fifty-four additions to baptized N. Lowrey, evangelist, and S. J. Huck-He has a host of gold in the Master's vineyard. was far-reaching, people were convert- \$11, brought about by Lowrey's unique ed at home and in their places of way of getting money, Greatest meet-

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My people are religious, and today to help Mathison at Shiloh, will made it easy to preach. be gone ten days, after which we shall begin laying plans to sell old parsonage, and build new one. Thank God for a place to work. We have a mis-sionary society that cannot be sur-Five of those wom-August 10.

### Roxton.

We are through our revival meetings except Oklahoma Church, which commences tonight Every meeting was very successful. The Churches were considerably revived, and some few added to the Church roll. This is my third year with these good people and I believe my best one. We have not had as great a harvest, but more people have attended our services on an average, and better reviv-als. Our Sunday Schools are rapidly increasing in number and interest. The one at Roxton is somewhat hampered for the want of room, but a new brick church will soon be started, which will cost about \$10,000. We are looking forward with much anxieto McGregor; it will linger as one of ty to its start. The people are taking care of the preacher and his family. the pleasant occasions of my life.-F. Many valuable presents have been sent us, besides \$52 in money, but had better stop now for fear some body will want this place next year. I have just returned from Prosper, and Dallas. At Prosper helped my brother, J. T. Bludworth, in a meeting. He is doing finely and has a good hold on his people. are a set of fine people. At Frisco I stopped at my sister-in-law's, Miss Edith Donnell. I find Rev. Louis Barton has made. ton has made a fine impression upon those people and Dr Hyer also is doing good work there. I am always interested in Louis for he is my boy. Dallas I met my old friends, L. Blay-lock and Miss Belle of the Advocate force, and had a pleasant stay with I wanted to shake Dr. Rankin's hand, but he was ut at that time. I am back home stin at work and enjoying it .- W. J. Bludworth.

## McGregor.

It is a good thing to be in a good warm revival. It is what we all need at least once a year. There is nothing on earth like it. It is the thing nearest akin to heaven. These campaigns for a great spiritual forward movephilosophy. They are not the mere in-

ing for Bosqueville in 15 years. Huck- ventions of men, but grow out of the abee helped me at Greenwood; great heart of a divine order. It is as God meeting it was. He moves things for would have it, and when it is one Paid him for one week's work after God's way, it is good to be there. \$78. They want him back again. The So I thought not long ago when it other meetings I held myself, with the was my good fortune and pleasure to help of local preachers, and they did be in one of these revival campaigns. good work. The Bosqueville Church On the invitation of Rev. Geo. F. is finished, valued at \$3000. Seated Campbell, I went to assist him in his with circular pews, at a cost of \$600. meeting at McGregor. I was glad to Going to build a nice parsonage soon be there. The power of the Highest on the 7-acre lot where the Church rested upon us. A glow of heart and stands. We have it already fenced depth of feeling pervaded each service. We are trying to hold the flag high. The Holy Spirit was present to conand we are expecting greater things vict and save. The interest was good for the Master in this field another from the beginning and deepened every day. The congregations standing by their pastor. I have been large and attentive. Their sympagoing day and night six weeks. I go thetic attitude and hearty response was a great blessing to the Church. It reached out into the town and got a strong hold on business men who were not accustomed to attending God pardons him. the services of the Church. Sinners were converted and joined the Church, en were the building committee that backsliders were reclaimed and the saw to it that the Church was built, saints were made to rejoice in the and paid for. Self is out. God gets blessings of the divine presence. The the praise.—W. M. Bowden, P. C., Methodists of McGregor are royalblessings of the divine presence. The hearted: it is a plucky band of workers. The Church is thoroughly organ-ized. It has one of the best Sunday Schools and Sunday School Superintendents to be found anywhere. I had high fellowship with Bro. Campbell and his delightful family in the par-sonage home. He is a splendid fellow, wide-awake and aggressive. He has his work absolutely in hand. He is a great leader of his people. They believe in him and love him. He has a strong grip on their hearts and I may add also, on their purse. He is doing magnificent work and will round out a great year. The best thing he has done since getting religion was getting his wife. I do not know what would become of him if he did not have Sister Campbell to take care of

### BORN OF WATER AND SPIRIT.

I shall long remember my visit

I should like very much to tell the readers of the Advocate what I think Jesus meant by telling Nicodemus: "Except a man be born of water and of the Spirit he cannot enter into the Kingdom of God."

"To be born" means the coming into existence of a new life. Christ says this new life is of water and Spirit. That is, it is brought about by the agency of water and Spirit. There are not two births—only one—and it is of water and Spirit in conjunction Water is essential. Christ places as much emphasis on it as he does on the Spirit. There isn't a thing said about the mode of the application of the water and the Spirit, John Baptist says it is done by baptism. Matt. 3:11, but doesn't mention any mode. It is claimed that the water birth is beautifully symbolized by im-mersion, but Christ hasn't said anything about a water birth, independently-only one birth-brought about by water and Spirit.

Now I will go back and clear up that Cambellistic theory I dropped ment do but follow the law of a divine Christ emphasizes water as much as he does the Spirit. Everybody knows

that many people are converted be fore they receive water baptism.

The conditions of entrance God's Kingdom are repentance, faith and baptism. These are conditions of entrance only. Of course if we abide in his kingdom we must continue in obedience. If water baptism is one of the conditions of salvation, how can the new birth take place before one is

"Whosoever hateth his brother is a

murderer." First John 3.15.

Jesus said, "That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart." Matt 5:28. From the same reasoning, whosoever makes a complete surrender purposeth in his heart to meet all the conditions of salvation. Just then, in the eyes of God who knows the secrets of all hearts, this person is an obedient servant and

We have only to meet the condi tions at heart to be in the sight of 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 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 you in the name of Jesus Christ for 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 we reject baptism. When sins are remit ted we are God's. Baptism being for remission of sins is therefore sign that those who are baptized are God's children.

Infants receive the sign without remission of sins, because they are sinless. Many older persons have the sign without remission of sins, because they have failed to meet the other conditions.

If baptism is for the remission of sins, should not persons who were baptized in infancy be rebaptized when they are converted and join the Church? No. "He that believeth and is baptized shall be saved." Mark 16: 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 all God's conditions before I could be saved. I repented, exercised faith; but was already baptized, hence had met all the conditions, and have had no lashings of conscience for not being re-baptized.

The ranchman has a certain brand for his cattle. For example, say he 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 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, 22:16. First Peter 3.21. Many more references could be cited, but those should suffice. R. E. MARTIN.

## HERE AND THERE.

Last Saturday evening into Seymour. Bro. Hardy had us to preach Sunday at eleven. His people are responding, hence we felt liberty and at home. The day was a joyous one indeed. We were impress-The day was a ed with the Sunday School. Evidently Dr. Richardson, the superintendent,

is the right man in the right place. We don't want our brethren to think in the least, because we had to give up our work, that we have dropped out. Our release was only temporary. We certainly enjoy spending a Sunday now and then with our brethren. On the byways we are not failing to have men to go to their pastor for the Advocate. These days

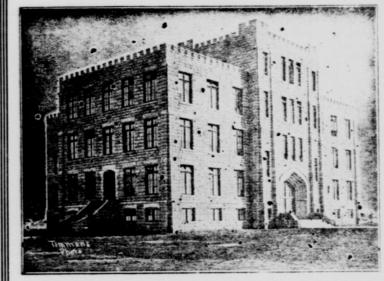
are days of prayer,
A short stop with Bro. Bowman, of Graham. Bro. Bowman is an old-time chum. He and h's good wife have their work well in hand. As we conducted prayermeeting there was that spiritual good-feeling which prevailed. W. P. DAVIS.

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Judge Ocie Speer.

of my home district placed my and at such other times and for such ject of "The Preblems of Ministerial eral house-girl is to the family-ev-Of the many who were present on that occasion, the preachers themselves appeared the most to appreciate the things I said and some preciate the things I said and some of them have been kind enough to request me to repeat the address to their congregations. I do not now so. their congregations. I do not now recall whether the presiding elder of this district was present or not, but the chances are that if he was not, his thirty or more years in the Methodist ministry have convinced him that if I, or anyone else, have discovered a sure way to raise the preacher's salary every year he ought to be permitted-yea, required-to make known. It is perhaps within the realm of possibility that in the Corsicana District there are Methodists who are not threatened with immediate bankruptcy on account of their prodigality in paying the preacher be cause of which the man of God in your midst is growing lean, not only in purse, but in body as well. It is perhaps further possible that your mighty Samson of the program has chosen me as the weapon with which to slay these same financial Philistines. He believes that everything has its use and that no force should be entirely wasted. He is like a delegate to a great political convention of which I recently heard. The assembled convention was in a tumultous riot. It was more than boiling, it was seething. Every man on the floor was either actually talking or clamoring for recognition by the chair. The band, if possible, was even more noisy, hoping by dint of sound to restore Finally one man, who was apparently more boisterous than all th others, was ordered by the presiding officer to be seized and thrown out of the second story window. An ex-cited deleagte arose and shouted: "For God's sake, don't waste him. Let's kill a fiddler with him." I know Methodists who, when it comes to setting and paying the preacher's salary, have fiddled so long and loud or one string that they have long ago be one string that they have long ago become a discordant note in the orchestra of Christendon, and if you think it right to kill them. I shall furnish you the ammunition with which to do

the indisputable proposition that so long as we have preachers who wil not support themselves, somebody will have to support them. If the work-owes the ordinary man a living what does it owe to the preacher? We have doubtless seen the last survivor of the band who once believed, or at least taught by the miserable example, that the minister should find his own calling on week days while on the Lerd's Day he might for the sake of the intellectual exhibitant on the sake of the intellectual exhibitant on the sake of the intellectual exhibitant of spirit. While this writer, judging from his terminology in other parts of the article, did not have in immediately the moral power. parishioners. In this thoroughly pracapply the business rule of comm sense to the problems of religion, we recognize that the preacher can more serve two masters on Monday than he can on Sunday, Indeed, if the preacher plows six days in the week, his walk on the seventh is likely to be halt, lamed by the pebbles and clods that have found lodgment in his ecclesiastical plow shoes. There is no change of scenes for a minister who is forced thus to preach to such the preacher was received it. It is a people; it is only a difference of true that many good people complain view-point. On week days he gazes at his donkeys from the rear, while on Sundays he looks the beasts in the face. Happily we are fast getting be yond that antiquated notion. I have not in mind those exceptional com-munities who are not able to support preacher outright, but who are served periodically by some devout man of God, be he Methodist, Baptist, or what-not. Such a man may, and often does, very properly labor with his hands to supply that which his impoverished, though willing, people are unable to supply. But we expect our pastor to serve us-not one day in the week, nor yet six days, but seven: yes, with extra hours stewards' meeting on Monday evening, the prayer meeting on Wednesday evening, choir practice on Friday ev

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trial, with references from your own locality, if requested. Immediate relief and permanent cure assured. Send no money, but tell others of this offer. Write teday to Mrs. M. Summers, Box 187, South Bend, Ind.

Some years ago the presiding elder oning two hours on Sunday evening. name on the program of his District other extra hours, day or night, as Conference for an address on the subery chore is his. A farmer once advertised for a bright young man who wanted a steady job. He found one. a steady job and haven't you got it?" "No," replied the young man, "there is just the trouble. You promised me steady work and here for a week I have been getting up at four in the morning, working until twelve at night, and from that time on until four again I haven't had a thing to do but to lounge around and sleep and I am getting tired of it. I will quit." pastor cannot fairly claim of overtime to sleep. Here are some of his duties: He visits the sick, as wel as those who are not sick. He marries our young folks, and even some who are not so young. He buries our dead and ought to bury some of us, who the doctors would say are not dead He must attend and contribute to every ice cream social, old maid's auction, and charity bazaar whether en by the Philathea class, the Sun-day School or the Foreign Missionary Society. He must not, as he values his reputation as a faithful pastor. neglect to call upon us when wife's Aunt Mary or Cousin Elizabeth from Alabama, visits in our family and not to call within a week after the baby is born I suppose would be an unpardonable sin. These are only a few of the social demands. But h is the business agent of the society He must solicit and collect funds to erect a new church and parsonage, or at least collect the old subscriptions by the civil law of the land. We, of many of which are long ago outlawed course, have so far taken no account of the routine work in his study nee essary to the preparation of two sermons a week, a general supervision of the Sunday School, the Senior and Junior Leagues, the Foreign Missiona ry society, the prayer meeting, class meetings, stewards' meeting, and the thousand and one 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 have only referred to them in order that we might properly arrive at a just basis for fixing his compensation for doing them. If he is to have steady work, then he ought to be paid wages accordingly.

"If," says a recent writer in one of our daily papers, "for ten years th ministers of the United States would enter into a conspiracy to refute, no by denials, but by visual disproof that means slander, 'The Lord's ca is always where the biggest salary is.' diate mind the Methodist clergy, ye his utterance is applicable to then and if the insinuation that such slander" needs refutation at the handof our ministry is true, it is by no means conclusive that the laity stands acquitted of blame in the premises The meanness of the boards may be and probably is, the mother of the "mean slander." The biggest salary paid to our preachers is at last but pittance when considered in the light of the money earning capacity of that the preacher wants too much money and wants it too often. They say it is money! money! money the preacher's constant appeal money was for his own salary there would then be more excuse for these criticisms, but such is not the case In nine cases out of ten, the preacher is getting under the financial bur-den which properly belongs to you and me, but which by reason of our indifference or positive meanness, we have unloaded on his shoulders. It is to build or repair the church or parsonage, repay an old loan to the board, or to meet some other legitimate demand upon the society rather than for the personal needs of the pastor. But if the cry were for more salary, yet I assert in all confidence that no other class of persons of like training and capabilities, is so poorly paid. I have recently read in a tech nical magazine that a certain civil engineer, skilled in mining, received in annual salary for his services exceeding one hundred thousand dol-lars. Can it be that the skill of this man, which at best enriches purses of a dozen mine owners, is so incomparably more valuable than that

the Corsicana District beyond the dreams of avarice, yet behold how trifling in comparison are their poli-cies. A paltry one thousand, or maybe ten thousand dollars, is added to our estate at death through the officers of the insurance company, while at the same moment through the blessed ministrations of the man of God we are able to read our titles clear to mansions in the skies. There isn't, of course, in all the world a preacher who receives or would ac cept a salary like these. Let us leave them out of the computation. Take the lawyers, the doctors, the business men about us, and as a class they are immensely better paid. Their time and money spent in preparation for their life work no more entitles them to high salaries than do those of the preachers. In truth, on this score, the odds are with the preachers, for be it remembered this is a day of cultivated and educated ministry. It is safe to say that the classes just mentioned receive not less than two thousand dollars annually, while preachers as a rule receive even less than one-half that sum. Our State and county officers are better paid than our preachers. In my own profession my brother lawyers hold up their hands in horror and deprecate the stinginess of the State Legislature, which refuses to pay our judges more than three to four thousand dollars per year, while practicing attorneys of no greater ability earn many times that sum. I recently enjoyed the hospitality for a night of very dear friend in the ministry, My interest in him impelled me to ask his salary, and I blushed with sham-when he replied that he received twelve hundred dollars. He is my su perior in mental training and by all means in spiritual endowment. The people of my home district spend more money for strong drinks than they do for religion. While this is a guess it cannot be far wrong as the presence in our midst of more well patronized saloons than churches will attest. It requires at least as much to support a ar-tender as it does to a preacher, So that as long as these conditions ob-tain let us not, dear laymen, lend ourselves to the senseless slander that our preachers are overpaid. I am not insisting, neither do I believe tha what other professions receive should be the sole criterion for measuring the preachers' salaries. Other profes sions receive compensation out of all proportion to their services performed, or to the benefits conferred upon those whom they serve or profess to serve. I am merely exposing the lowness of the charge that already our preachers are overpaid and perhaps here I am due this congregation an apology, for no well informed Methodist, or Christian as to that, thinks they are. So far we have considered the question solely as though we were going to hire a preacher in precisely the same way we would hire lawyer, or architect-that is, pay him for his services or worth on the market. But there are other and more ighty considerations. The preache of all other professions is not in the business of selling on the market his talents and services. He only asks a decent support while he gives these out of love for humanity. A knowledge of this fundamental fact ought at leas to make us just in our allowance to him. But what do we receive in addition to the manual services already referred to? The Gospel is worth immensely more in its temporal benefits than the money paid in building churches and supporting ministers. I inspires industry, sharpens the intel-lect and forbids prodigality. On this continent, where for ages godless tribes of naked Indians roamed in poverty a Christian people have amassed fortunes. In every neighborhood the building of a church and the preaching of the Gospel have been the forerunners of substantial ma terial progress. Even the wicked have long recognized this and make it their excuse for contributing toward these ends. They pay to the Church as abus iness investment exactly as they would subscribe to a railroad benus. Our civil laws in so far as they are good, are based on the cardinal doctrines of the Church. The world has never read a better code than Moses proclaimed on Sinai and civilization for all the centuries have been endeavor-ing to approximate its precepts. The Egyptians prayed, Oh, God. give wealth, and their prayer was answered. Their garners and stores burst to overflowing and their treasure houses have been the marvel of the ages, but naught of it remains but a mysterious heap of stones in the desert sands. The Greeks prayed, Oh, God, give us knowledge, and their prayer was answered. But knowledge alone is not wisdom. The erudition of

August 15, 1912. years would enrich every preacher in You'll Remember the Flavor If you want to get up from the table feeling just as cool as a cucumber and with a taste in your mouth you can smack your lips over, drink ice tea made with White Positively the most refreshing thing you can Send for serve with the mealand has a flavor that you'll Sample never forget or want to. Grocers Everywhere sell White Swan Tea-four sizes in air-tight tins-10c, 25c, 40c and 75c. Should your grocer be one of the few who don't carry it, write us for A "Large Enough" Sample so that you may learn all about White Swan Tea by the test of taste; we will, on receipt of your grocer's name and address and ten cents in stamps to pay packing and postage, send you a plenty large enough sample package for you to try it several times. Waples-Platter Grocer Co. Dallas-Denison-Ft. Worth

> answered. No structure was ere erect- preacher. There is real virtue in ed on more fleeting sands and power which once was hers is gone forever. But the Church prayed give us God, and the prayer is being answered. It is the only prayer of nation or educating the world. The modern great Universities and Colleges throughout the length and breadth of the country are as a rule of Christian origin. The oldest institution in Ameri--Harvard-was founded by John Harvard, a minister. Yale was founded by eleven ministers. The great Methodist Church has her Vanderbilt, and at this very moment, we of Texas to a man, are bending every energy. heart, mind, soul and purse towards the erecting of a great Southern Methodist University to discipline the minds and train the hearts of our children yet unborn.

The Gospel is the great uplifter of n. From a position of chattledom it has brought her into her own so that today we believe in and practice co-education and co-equality in a large measure. And yet the beginning in this respect is now only begun. By it children are accorded their place in nature's realm and due appreciation of them demanded. Herod slew the infants in Bethlehem: the Carthaginians sacrificed to their Moloch; and the benighted East Indian mother cast her into the Ganges to feed the croco But Christ says, "Suffer the tle children to come unti me and for bid them not, for of such is the King-dom of God." Behold the multiplied thousands of preachers. Sunday Schools, leagues, unions, endeavors and allied Christian forces throughout the world today putting into practical effect the teachings of our Mas-ter. Last, but greatest of all, the Gospel through the ministration of preach ers has saved our souls. From the mustard seed in Judea a tree grown up whose healing branches o'ershadow the continents. So that these considerations should enter into the matter of salary paid and in a measure should forever convince us that the greatest marvel of Christianity at last is its cheanness.

"But," says one who opposed high salaries-or low ones, as to that-"keep the preacher humble:" make him feel his dependence through the medium of a half support, and our critic prates of ministerial sacrifice as though it were our duty to furnish

preaching for a small salary to people who are not able to pay, but no virtue at all in preaching for nothing to a people who are too mean to pay what they ought to pay. Again, the beauties of man that is worth the while, the of sacrifice appear to best advantage answer to which brings plenty and when distributed to clergy and laits peace to body and soul. Christianity share and share alike, No non-has taken, and will hold, the lead in ister wants to live better than his has taken, and will hold, the lead in ister wants to live better than his has taken, and will hold, the lead in ister wants to live better than his has taken, and will hold, the lead in ister wants to live better than his has taken. The world. The modern people and none should be required to liver poorer. The true servant-spirited man is ready to live in a dugout where his flock dwell in dugouts, but his selfrespect and respect for his calling re-volt at the idea of his having the only dugout in the neighborhood. Contemplate, if you can, the spectacle of your Dr. Wright occupying a hut such as the thatched roofed one through which the four let down the unfortunate for the Savior's touch, while his wealthy parishioners are dwelling in modern mansions. Could there exist between them that mutual sympathy and love, not to say respect, so essen tial to pulpit and pew? He would ride to his morning service on the back of a faithful burro while his stewards and Sunday School superintendent would dash up later in their Cadillacs. Would they hear the sermon? No. They would occupy the morning hour debating mentally which were the greater donkey, the mount or the rider, for submitting to such an outrage on the proprieties. Yet the fisherman's hut and the Judean ass were sufficient accommodations for the Savior of men in an age when necessity compelled their use. It will be remembered in this connection, however, that the ala baster box of precious cintment was none too good for him. We have people today who live in mansions, ride in automobiles, and fare sumptuously every day. They are worth saving and must be reached. One of the problems of the ministry is how to reach them. Now, dear laymen, prepare to start My answer is buy the preacher an automobile and send him after them. It is a great hardship, this constant upfavorable comparison with one's neigh bors, and since it is an utterly need less hardship, and a useless one to boot, the Church which imposes it on its preacher convicts itself of stone heartedness, which is a sin,

In determining the salary to be paid the preacher it is our duty as laymen to know more of how the preacher is getting along on what we have been

STOMACH. GALL TROUBLES Home Treatment. No OIL or neaven where the very streets are of gold and the gates of priceless pearl? The salary paid to any of the give us power, and their prayer was only a spirit of sacrifice in the preacher the occasion of the meant. No on. On the meant of the meant. No on. On the meant of laymen to pay up and trust to the salary paid to any of the give us power, and their prayer was oping a spirit of sacrifice in the meant. No on. On the meant of the meant. No on. On the meant of the meant of the meant of the meant of the meant. No on. On the meant of the meant o . 1912.

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paying him. We should have more curi-osity in this respect and since we can borrow this curiosity from our wives we pay to the purposeth in his heart so let him Scripture says so. They were made we need not go without it. It isn't safe to assume that if everything isn't going well at the parsonage, we would hear of it. If the preacher is the right kind we will not hear of it. If his wife is the right kind also there is double chance against our hearing of it. The only way to know is to go in the right way and find out about it They are not the sort of people to although it is written the laborer is worthy of his hire, there are yet a great many people in the Church upon whom that truth has never dawned and who expect the preacher to serve them as Sam Jones said some people served the Devil—that is, work for nothing and board himself. If the sal ary isn't sufficient to enable the min ister and his family to live as comfortably as the average family in your community, then it isn't enough and the clear duty of the board is to raise it. I don't suppose, however, that could be done until another year; at least I never heard of it being done. In setting the salary, necessarily the size of the minister's family is an item entitled to due consideration. Be i said to the glory of our ministers and their noble, self-sacrificing wives, they are not in sympathy with those fool-ish notions and prudish idiosyncracies of an erratic society which actually and seriously threatens our very race. Nor is it quite safe or fair to the called upon to entertain more, and I vant is the only one on life's ledger do not borrow this term from the so-wherein we deal so intimute ledger ciety columns, but use it in the ciety columns, but use it in the sense the Master and should accordingly be of feeding and lodging in the good old the most scrupulously balanced. Methodist way. He will in all probabil ity buy more magazines and books, for he must be a well read man to entertain us. He will be called on by charity a dozen times to your one and the chances are he is more generous. He ought to wear better clothes than some of us for some fastidious people care more if his trousers bag at the knees than if his sermons bagged at both ends. Furthermore, there must be some allowance for attending Conferences, which you and I, as a rule, do not attend. The conclusion then of the whole matter is that the preach-er should live and move and be supplane of the average on the same plane of the average of the people whom he serves and if there is any doubt in determining what this is, he should have the benefit of the doubt for we expect more of him than the average layman. I am not unmindful of the fact that the Methodist Church, and every other Church, as to that, has within her borders a great many persons whose ability to support the Church is very limited and who, therefore, of necessity can pay little. But if all pay according as "God hath prospered us," I am sure that we will never reach the point of tithing for the highest standards herein urg ed will soon have been attained. It is not my province to assert that it is the duty of a Christian to pay the tenth of his income towards the support of the Church. It may or it may not be. But of this I am sure, I never heard of one who was beggared by the practice. A few years ago a personal friend of mine, a member of the Baptist Church in a small country town, engaged in business with a cap-ital of seven hundred dollars. He entered into a league with his pastor to pay the tenth of his income to the Lord. He has religiously kept the contract and has prospered in a material way so that today "Duke's Nickel Stores," of which he is the proprietor, are found in twenty or thirty cities of our State. I once had a law partner who also was a Baptist. He practiced tithing. I did not. He was a money lender and I was a constant borrower. "There is that scattereth, and yet er. "There is that scattered, and there is that with-increaseth; and there is that with-it can be. holdeth more than is meet, but it tendeth to poverty. The liberal soul shall be made fat; and he that watereth shall be watered also himself.

(Proverbs XI, 24-25.) We should not withhold more than is meet even if the necessities exceed the tenth, for it tendeth to poverty of purse and soul. Happiness, or wealth of soul is at last a mental and not a material asset. If self satisfaction were the goal of our race, the pearl of great price of our living, there is no surer way of attaining it than by the cultivation of the Christian graces. The grace of Christian giving abounds in the Scrip-tures. We read: "Give and it shall be given unto you. Good measure, press-ed down and shaken together and running over, shall men give into your bosom. For with the same measure that ye mete withal shall be meas-

GEORGETOWN HOME FOR SALE.

give, not grudgingly, or of necessity: 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." (2 Corinthians IX, 7-8.) But paying is a better term than giving when applied to the sup-port of the Church. Every Methodist has voluntarily assumed a vow wherewhine for they have long ago learned in he promised to support the insti-in the most impressive manner that tutions of the Church. If this paper he Heaven.

challenges our consideration. Not until we became Christians did we appreciate the fact that College of God: no use to tank it.

Human institutions called Churches do not help to constitute the Church of God: no use to tank it. preciate the fact that God's gifts to us, whether of houses and lands, or cattle, bonds and money, are but trust funds for our temporary using. All that we have is God's. Salvation is free to him only that bath naught to free to him only that bath naught to give in return. Its price is everything one has. It cost Mary the alabaster box and took the only mite the widow were in it—all the Church God ever had. It was not an irritating friction. possessed. And today it has precisely the same value to you and me. Chris-tianity teaches us the right use of God's blessings and consecrates our all to his cause. The most obvious lespreacher in setting the salary that the son is that we should deal fairly with Board put him on a basis with their him who gave it all. If the ministry is son is that we should deal fairly with

It is not the Church alone, dear brethren, which makes financial de-mands upon us. Indeed, it is a battle. with the world demanding toll upon every hand. The bills of the baker, the butcher, the merchant, the school master all must be met. In none of these do we get returns as for the treasures laid up where moth and rust doth not corrupt, nor thieves break through and steal. Every dollar paid to the cause of Christ, not only pays a debt, but bears interest for our acpayment.

gives us

The beggar is taxed for a corner

The priest hath his fee who comes and shrives us.

sold.

tasking:

Fort Worth, Texas.

THE APOSTOLIC CHURCH WAS A VISIBLE ORGANIZED BODY.

(Second Article.)

First article appeared in Advocate of February 15. The Church or kingdom was twofold—visible organic and spiritual. Was the visible kingof February 15. dom Christ and were the apostles in a slack namby-pamby, happy-go-lucky thing that could be changed into any conflicting human theories (sects) and yet be a scriptural Church? What there are Christians stuff! But that there are Christians in these human sects we do not deny. To say the Church-kingdom of God-

Methodism and is as unscriptural as it can be.

The Church that can show the great, broad, leading sluice of Scriptural Kingdom of God, but all the sects in the world do not help compose the visible organic kingdom of God—for Christ denounces the sect of the Pharisees, Sadduces, etc.

The spiritual kingdom of God, but all the spiritual kingdom of God, but all the sects in the world do not help compose the visible organic kingdom of God—for Christ denounces the sect of the Pharisees, Sadduces, etc.

The spiritual kingdom of God, but all the spiritual kingdom or out of an organization; the kingdom organic.

God knew his people would work better in an organic Church kingdom than out. Therefore, he effected an organic Church by the prophets in the Old Testament, and at the composition or out of an organization; the kingdom organic.

God knew his people would work better in an organic Church by the prophets in the Old Testament, and at the composition or out of an organization; the kingdom organic.

God knew his people would work better in an organic Church by the prophets in the Old Testament, and at the composition or out of an organization; the kingdom organic.

God knew his people would work better in an organic Church by the prophets in the Old Testament, and at the composition or out of an organization; the kingdom organic.

God knew his people would work better in an organic Church kingdom organic Church by the prophets in the Old Testament, and at the composition or out of an organization; the kingdom organic.

God knew his people would work better in an organization; the kingdom organic.

God knew his people would work better in an organic Church kingdom organic Church by the prophets in the Old Testament, and at the composition or out of an organization; the kingdom organization or out of an organization; the kingdom organization; the kingdom organization or out of an organizati

The Church in the wilderness (Acts spiritual kingdom. To say the spiritual kingdom. To say the spiritual kingdom. To say the spiritual kingdom was all, is a mistake a worldly sanctuary (Heb. 9:1) and and to say Christ endorsed sectarians was spiritual (Neh. 9:20). Thou gavism is a mistake for he condemned the sect of the Pharisees, Sadduces, them, and they loved God with all Essences. Nicolatians and Herodians. Christ's visible organic kingdom their hearts (Deut. 30:6). This Church in the Old Testament never has been done away and a new one made; no Scripture has ever been cited that proves it. The Old Testament Church developed into the New.

Spiritual kingdom. To say the spir. 145:13) from generation to generation.—Hebrew, a kingdom of all ages—stand forever (Dan. 2:44), have no or Galveston open at 9:30 p. m..

We should pray for a deeper and broader knowledge of the kingdom of God from a historical, Scriptural to of the Pharisees (Acts 26:5). Now we held that proves it. The Old Testament Church developed into the New.

Mati. 21:31: Harlets go into the heaven. After this life is over we are

disciples of all nations, and then baptize them (Matt. 28:19) was first followed by the great meeting at Pentecost. They first gladly received his words, and, second, were baptized, and hypocrites shut up the kingdom of ed up the kingdom to God, for the kingdom of God at the end this same kingdom of God at the end th

disciples first, and baptized second, and third, received into the Church obligation and agreement (see Numbers 30:2). If a man vow a vow unto the Lord, or swear an oath so as to bind his soul with a bond, he shall not break his word; he shall do according to every word that proceedeth 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 allowed to go to protest, then indeed baptize them, that they were added to are we spiritual bankrupts. "Owe no the visible organic Church right then. man nothing," is broad enough to include the preacher and if we heed turned loose to run wild. There not the injunction, we no longer have was a visible organized Church credit at the great banking house of 10 join. This text (Acts 2:41) proves no use for any one to deny it.

> the Bible as authority for various erroneous teachings is as bad and untrue as the dark ages. But God used Wesley to revive again his vis-ible Church which the gates of hell of the Church and scatter it out to come outers.

> Was the preacher right when he said all who will come out of the sects and never belong to another sect come and take this seat? God have a visible organized Church, and was Christ in it? Are we afraid to defend it? I am not. We will not

use the Scriptures to endorse error. The Jews had the kingdom-Church (1 Chron, 29:11). Thine is the kingdom, O Lord. It was everlasting (Dan. 4;3). His kingdom is an everlasting hingdom. David was in it a thousand years before the New Testament was ade, and yet it came on down into Testament (Mark 11:10). Blessed be the kingdom of our Father avid, that cometh in the name of the Lord. Hosannah in the highest! It was perpetuated to all generations (Psa. 145:13). Thy kingdom is an everlastdebt, but bears interest for our account. This is not true of any other dureth throughout all generations -Hebrew, a kingdom of all ages. It Earth gets its price for what earth given to the Gentiles (Matt. 21:43). The kingdom of God shall be taken away from you and given to another nation. God put us into the one David was in (Luke 1:69), and hath raised up an horn of salvation for us in We bargain for the graves we lie the house of his servant David. God At the Devil's booth are all things promises to raise up his kingdom David was in and give it to Christ sold.

Each ounce of dross costs its ounce of gold;

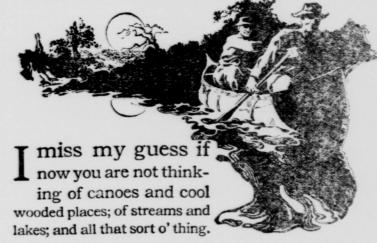
For a cap and bells our lives we pay,

Bubbles we buy with a whole soul's tasking: tasking:
Tis Heaven alone that is given is, Luke 1:31 to 33: The angel said to Mary, Behold, thou shalt conceive Tis only God may be had for the asking.

The shall be great and shall be call be call be call be call be great and shall be call be ca ed the Son of the Highest: and the Lord God shall give unto him the throne of his father. David. And he shall reign over the house of Jacob forever; and of his kingdom there shall be no end. Christ gave this kingdom to his apostles (Luke 22:29-30). And I appoint unto you a kingdom, as my Father hath appointed unto me, that ye may eat and drink at my table in my kingdom. Ged gave the kingdom David was in to Christ when he was born and then Christ gave it to his apostles, and the apostles preached it and organ-ized Churches as rapidly as they could everywhere.

was not a visible organization in both the Old and New Testaments is not itual people in this world belong to Methodism and is as unscriptural as the spiritual kingdom of God, but all whether in an organization or out of

This Bible position involves contention, but the apostles contended earnestly (Jude 1:3). them which do iniquity. These iniquities offend us in time of the apostles were in the organic—not in the stly (Jude 1:3). tles were in the organic—not in the 7:38) an everlasting kingdom (Psa. The Church in the wilderness (Acts spiritual kingdom. To say the spir-



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heaven against men. They could not shut up the spiritual. This shows us it was the visible organic they shut up—that existed in time of Christ (Matt. 8:12). The children of the kingdom shall be cast out into outer darkness. This shows us there was a visible organic kingdom on earth when Christ was here—not secty—cast out of the organic, since not one will even be cast out of the spiritual side of the kingdom. The law and the prophets were until John. Since that time the kingdom of God is preached, and every man presseth into it (Luke 16:16). This means the kingdom was preached to the Jews only till John

H. M. PIRTLE. preached to the Jews only till John came—but since John it is preached to all nations—go disciple all nations
(Matt. 28:19). Spiritual kingdom;
then they pressed into the organic
part. This proves it (Luke 22:29-30).
Ye may not eat and drink at my table

Trenton, Texas.

A director of one of the great transcontinental railroads was showing his three-year-old daughter the pictures in in my kingdom. This means they a work on natural history. Pointing ate the Lord's Supper in the visible to a picture of a zebra, he asked the organic part of the kingdom which baby to tell him what it represented God gave to Christ and Christ here. Baby answered "Colty." let it out to the apostles. The organic Pointing to a picture of a tiger if then was not secty. Neither was it the same way, she answered "Kitty:

not inherit the kingdom of God— ture of a chimpanzee and said: means in heaven. Matt. 13:24-30: "Baby, what is this?" Tares were in the kingdom of heaven. "Papa."—Woman's Journal. Tares cannot get into the spiritual part of the kingdom: therefore this Scripture is talking about the visible organic part of the kingdom at the end of the world. See it explained from verses 36-40.
Matt, 13:47-48: The kingdom of heav-

en is like unto a net that was cast into the sea, and gathered of every kind; which, when it was full, they Galveston On Sale Every Friday drew to shore, and sat down, and Galveston Limit 10 Days gathered the good into vessels, but cast the bad away. But bad could not cast the bad away. But bad could not get into the spiritual part of the kingdom; therefore, this Scripture proves to us a visible organic side of the kingdom existed in time of Christ and the apostles which both good and bad people got into.

The Kingdom of God had two sides when used in their broadest sense

seen, Church in the wilderness (Acts 7:38) an everlasting kingdom (Psa.

developed into the New.

Mai: 21:31: Harlets so into the heaven. After this life is over we are

The command to teach and make kingdom of God before you. Since not done with the kingdom of God, for

Trenton, Texas.

then some great mystified, scattered Then a lion, and she answered "Dos out mystery." Elated with her seeming quie 1 Cor. 15:50: Flesh and blood can- perception, he then turned to the pl

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# Published Every Thursday at Dallas, Texas

Entered at the Postoffice at Dallas, Texas, as Second-Class Mail Matte

### G. C. RANKIN, D. D......Editor SUBSCRIPTION-IN ADVANCE.

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fice and mechanical equipments are of cate makes its bow to its readers and the highest order. The Times Herald promises continued loyalty and deveis one of our most interesting ex- tion to their greatest interests. changes, and it is now prepared to extend its circulation and to enlarge its sphere of work. Mr. Tom Gouch, its present editor, is a splendid newspatone, and we congratulate the Herald the temporary president, was a dis-membership. on its advanced step. The owner and grace to civilized men, to say nothing proprietor of the paper is the son of ordinary decency in public procedthere is in life and character.

organizations of Pallas invariably take what the result will be. Sunday for their business day and they meet to transact matters that belong necessarily to the week day the storm which recently passed over proceedings. Last Sunday they met portions of Collin and Hunt Counties, and arranged for their labor day ob- destroyed our church building at Blue servance. The only day that labor can Ridge. This will entail quite a loss on claim during the grind of the week is our people of that charge Sunday. But if they use it in this way and help corporate greed to com- Rev. R. P. Shuler and his leaders to Prosper to aid his brother, Rev. J. mercialize it, they will soon have no at Temple are pushing their new day at all. It is time for our laboring church enterprise and in the course of classes to discontinue the secular use the next spring will probably have it of Sunday, else they will have no Sun- completed. It will be one of the handday for rest and recreation.

chased an eligible site, appointed a of Methodism. Building Committee and let contract is a great forward movement for our State Convention were pouring into to pass in his section. cause at Hillsboro and foretokens San Antonio and that all the saloons large success. Brother Morris has were closed as tight as sealing wax.

# THE ADVOCATE'S 59TH BIRTHDAY

Fifty-eight years ago the enterprise open. was born and began its wonderful ca-1 00 that date is now gone. We doubt if ing of an election. Temple, in Bell. Subscribers asking to have the direction of a paper changed should be careful to name not only the post- pire of the Southwest. Year by year an election at no distant date. office to which they wish it sent, but also the one it has steadily progressed. Many of Back Numbers Subscriptions may begin at any these past years were years of strugtime, but we cannot undertake to furnish back numbers. We will do so when desired, if possible, but as

But it was a possessity and had to It has the most brilliant prospect to- prominence. day in any year of its history. If its friends and coworkers will remain as 

### THE SAN ANTONIO STATE CONVENTION.

are bustling with energy and zeal. It fight, but a six o'clock hour was sub- go forward without interruption. will not be long until the building will stituted for the seven-thirty opening plate it's magnitude; but it is also nor is not able to rule his own crowd. always instruction and entertainment Church's educational policy. imposing a tremendous responsibility. Of course all these matters will yet in his articles. He is now almost helpcome before the open convention for less, being paralyzed in his limbs and
We note with regret that the labor adoption and it awaits to be seen one side; but his brain his available contains and entertainment of the cluster's educational policy.

1. The object of the educational largely from the preparatory and the activities of the Church is the promotion of Christian education. By retaged by the Church while they do not contain policy.

2. The object of the educational policy.

3. The object of the preparatory and the activities of the Church is the promotion of Christian education. By retaged by the Church while they do not contain policy.

3. The object of the educational policy.

4. The object of the preparatory and the promotion of Christian education. By retaged by the Church while they do not contain policy.

4. The object of the educational policy.

5. The object of the preparatory and the promotion of Christian education. By retaged by the Church while they do not contain policy.

5. The object of the educational policy.

6. The object of the preparatory and the preparatory and the promotion of Christian education. By retaged by the Church while they do not contain policy.

6. The object of the educational policy.

8. The object of the educational policy.

8. The object of the educational policy.

9. The object of the education policy.

9. The objec

We notice in the Daily News that

somest church properties in the Cen- and a constant reader of the Advocate. tral Conference and the energetic Rev. Jno. R. Morris and his enter young pastor and his people are wor-

those who welcomed the delegates in note, says he is making progress in his District. Judge R. W. Hall is the open convention poked fun at the promembers of that body. But they have learned some sense since then, and they will remember him in their prayers and sympathies.

Dr. and Mrs. W. H. Howell, of Dalmow they seem ready to feed out of the progress in his District. Judge R. W. Hall is the other member and the court is exwell be glad to read this note about him, and they will remember him in their prayers and sympathies. Today is the fifty-ninth birthday of now they seem ready to feed out of the Texas Christian Advocate, and the hands of the pros. Yes, the San

reer. No one connected with it at that We presume it will be but a week or time dreamed of its marvelous possi- so when McLennan and Bell Counties bilities. It was small, insignificant, and will be in the throes of a local option marked a very ordinary place in the election. The pros are circulating pe-Lone Star State journalism. Texas, titions which will go, perhaps this like the man of a few years ago. How-herself, was in her infancy. Practi- week, before the County Commission- ever, his faith and his hope abide. cally everybody interested in it at ers of those two counties for the callany body of that date, then in his and Waco and West in McLennan, are majority, is with us now. But the the only places at present where liquor Advocate is with us, full grown, is legally sold. And we noted in some time helping in the field work also. robust, and a mighty power not only one of our exchanges that Williamson rly and promptly, notify us at once by postal card. in Methodism, but in this great em- County pros are also contemplating

gle, heart ache, and almost of failure in its last issue, gave to the Church few weeks on the coast for a rest. But it was a necessity and had to a splendid educational number. Its rule subscriptions must date from current issue.

But it was a necessity and had to a splendid educational number. Its Discontinuance—The paper will be stopped only when live and do its work. But it has long editorials and its contributions were so notified and all arrearages are paid.

passed its tentative stage. Unlike the on different phases of this important passed its tentative stage. Money forwarded in any other way is at the ened its forces and developed its most readable style. Also half tone strength. It is now a young giant, re- cuts of leading educational represenjoicing as a strong man to run a race. tatives of the Church were given

> Bishop and Mrs. Murrah have again true and devoted to its fortunes in the left for the Orient to look after those future as in the past, into what may conferences. They sailed from San ence. it not grow in the years to come? Let Francisco August 3. This will be the

Rev. J. H. Groseclose and his people at Uvalde boast of one of the largest attendance in that conference. The bulk of the membership can be found At this writing Governor Colquitt's at this service at each Wednesday per man and a most genial and com- forces are in control of the State Con- evening appointment and it speaks rial department of the paper on a plane session when an effort was made to gation. The prayer-meeting is a good the educational policy of the session when an effort was made to gation. The prayer-meeting is a good Methodist Church. He replied by saythat has very largely improved its nominate an opposing candidate for test of the religious condition of the large West of the large was asked to make a orien statement of the educational policy of the ducational policy of the educational policy of the education po

an earnest and consecrated German ure. The platform proposed by the trict, has been elected President of en many members of the Annual Con-Methodist minister. So Mr. Kiest, Governor went to his committee on the State Epworth League, to succeed ference, may know little or nothing himself, has kinship with the best platforms, and some features of it met Allan Ragsdale, who has made one of we may not be living up to it, there is in life and chargeter with decided expected the advected the best platforms of that calculated as we may be in a condition similar to with decided opposition. He advocated the best officers of that splendid or a political party, and therefore unable in it a nine-thirty hour for closing ganization. He has wrought wonders to make its platform effective. The Dallas Auditorium of the South- saloons and a seven-thirty hour for during his term of office. Brother spite of all this, our Church certainly ern Methodist University is now an opening them in the morning. The Beall will prove the right man in the has an educational platform, though der way and things in that locality nine-thirty hour was accepted after a right place, and the good work will

# PERSONALS

Rev. W. J. Bludworth, of Roxton, T. Bludworth, in a revival meeting.

蜒 Rev. J. W. Peavy, of Nash, was a pleasant visitor to this office last week. He is a working layman in his Church

Rev. W. L. Tittle, of Como, was in prising people at Hillsboro have purthy due praise for their up-to-date type to see us this week. He was on his way to join the excursionists to Ye! lowstone Park. He is one of the live young men of the North Texas for a \$60,000 new church edifice. This Last Sunday the delegates to the Conference and he is bringing things

the event is worthy of some notice. Antonio saloons are getting their eyes from Rev. J. J. Creed, of Waco. He Fifty-eight years ago the enterprise open. ing and dropped up to the city for a

Uncle Dick Thompson still remains feeble, though he is able to drive out occasionally. But he does not look

Dr. R. S. Hyer is one of the busy men of the Church. He is working out all the plans of the Southern Methodist University, and at the same

Rev. J. T. McClure has put in some strenuous work for Southern Methodist University, and as a result he has had a nervous attack, from which he is trying to recover. He is off for a

L. Blaylock, publisher of the Advoeate, has gone with the excursionists his predecessors, they now occupy a human organism, age has but strengthquestion and they were served up in
the ened its forces and developed its most readable style. Also half tone

on universal phases of this important tate, has gold what the exclusions as plendid five-room parsonage. Brother
to Yellowstone Park for a trip of whitehead is among the many who
rest and recreation. Frank Reely and Rev. L. S. Barton are also with the love the Advocate,

> King, of Childress, were in to see us over the accession of a new seven this week. Brother Wyatt is meeting and a half pound girl. She has fine with good success in that charge and vocal powers and has no sort of trouwill make a fine showing at confer-ence. known. Long may she live to keep

finished and moved into a handsome vivid Methodism in any portion of the new building of its own; and its of globe. So with this issue, the Advobe gone for several mon as.

Sever to render variable several will gratification to a large number of count of broken health. A very use friends. Also Judge Hendrix, of ful preacher is lost to his charge. We Amarillo, was elected to a similar potrust he will soon recuperate and re-

las, are spending the summer in Fay-We had a brotherly call this week etteville, Ark., in the Ozark Mountains, where they expect to remain un-til October. Their address for the present is 18 East Dixon Street, Fayetteville, 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 any great amount of noise, he is do ing things earnestly, systematically, and successfully. He and his preach-ers are in perfect harmony.

> Rev. R. C. Hicks, of the Sulphur Springs District, is making full roof of his office as presiding elder and of his ministry also. He is devoting every moment of his time and every cunce of his ability to the work of his field, and we hear good reports from his work.

> Brother J. D. Whitehead is having a good year at Kingston. In a cheering note from that charge he states that after pressing the work begun by

The parsonage home of Rev. and Rev. G. S. Wyatt and Brother H. J. Mrs. Ira F. Key, at Alvin, is rejoicing things lively in that domestic circle.

sition. These two excellent men turn to his loved employ. His address make a good team for that Appeals will be Polytechnic, Ft. Worth.

# and most interesting prayer meeting Has The Methodist Church An Educational Policy?

By Rev. Stonewall Anderson, D. D.

ing: "The Methodist Church has no educational policy." Was he correct? Rev. S. B. Beall, of the Uvalde Dis-The rank and file of the Church, ev-In for want of power or proper organization, she may not be able to make it

always and everywhere effective. It is the purpose of this article to be lifting its head high above the sur- hour. His suggestion to give each wet Our old friend. Rev. George G. mention certain salient features of rounding country and people will look community the privilege to vote on Smith, a superannuate of the North the Sunday School, the Epworth out that way and say: "Yonder is an unbroken package law was also Georgia Conference and one of our League and the Board of Missions is the great Southern Methodist Univermaterially changed. His recommendatively was so ly afflicted is still able to write. We apparent that within the limits of schools, and also to co-operate in the realize her wonderful opportunity, and as to make State officers receive a see his valued contributions in a numical sout of the question. What is said, and local high schools by securing as the future unfolds this opportunity majority nomination instead of a pluwill grow larger and more robust. It rality, as at present, was thrown to are always gladly over the him. will grow larger and more robust. It rality, as at present, was thrown to are always gladly open to him. He mere statement of the important feamakes one's heart thrill to contem- the wind. So it seems that the Gover- writes wisely and well and there is tures of what is conceived to be the

> one side; but his brain, his eyesight quiring her pastors to preach on the rated by the Church, and one arm are all right and he still subject, and to advise parents to edunot entail upon the Church financial cate their children, by various Genburdens. This policy will put the inrenders the Church wonderful service. cate their children, by various General Conference enactments from time to time, and by her educational organizations, institutions and agencies, the Church has committed herself un-reservedly to the task of education. Of course the education which the Church believes in is in sympathy with and seeks to further Christian education. But what is Christian education? This question was raised 3. It is the policy of the Church by the Board of Education at its an- to maintain schools of her own. nual session April 27, 1904. A committee was appointed consisting of State and endeavor to influence them Bishop Hendrix, Bishop Galloway and to the fullest possible extent, that Chancellor Kirkland, "to define what they may give the highest type of edthe board means by Christian education, the Church holds it to be tion." This definition was worked out by the committee, and is found published in the Eleventh Annual Report that she equip and maintain schools of the Board of Education. that she equip and maintain schools owned and controlled by herself. Our

2. It is the policy of the Church to exert her influence upon the educa-tion given by the State, to the end ve young men of the North Texas tion given by the State, to the end that that that, too, as far as possible, may able to do.

be Christian education. At the General Conference held in Dallas in May, and the Board of Education as Rev. J. A. Stafford, of Mount Pleas- 1902, the following preamble and resolutions were adopted:

Church, South. Of this number one is Church, South. Of this number one is colleges.

Recently an intelligent gentleman schools in the rural districts of the was asked to make a brief statement South, and to the better preparation

"Resolved, That our educators, presiding elders, preachers and members generally are urged to give this muchneeded movement hearty endorsement and hearty co-operation."

Only common schools in rural districts are here mentioned. Such schools form a very important part of education by the State, especially in the South. The Church's clearly expressed sympathy for and purpose to be helpful to such school reveals, I take it, her attitude toward State education. This sympathetic attitude is further made clear by reference to the Bishops' address at the General Conference of 1902, in which a statement is made as to what relation the Church should sustain to the high schools of the State. The statement referred to is as follows: "It would therefore seem wiser for the Church to establish preparatory or fitting schools, and also to co-operate in the always make for righteousness. The patronage of our colleges comes more fluence of the Church in direct relation to all the educational work in which our people may be directly or indirectly interested, for we must not overlook the fact that Methodists are tax payers as well as Church mem bers, and therefore they have a duty to the community as well as to the Church."

3. It is the policy of the Church Though she may use schools of the herself and to the general welfare, owned and controlled by herself. Our Church proposes to do in her own schools something other and difown schools

done an excellent work in that important charge and we congratulate him and his people on their success. Brother Morris has were closed as tight as sealing wax. Rev. J. A. Stafford, of Mount Pleas low, the Chlowing permitted and the Morris has were closed as tight as sealing wax. Arev. J. A. Stafford, of Mount Pleas low, the Chlowing permitted and the Morris has were closed as tight as sealing wax. Arev. J. A. Stafford, of Mount Pleas low, the Chlowing permitted and the Morris has were closed as tight as sealing wax. Arev. J. A. Stafford, of Mount Pleas low, the Chlowing permitted and the Morris has were closed as tight as sealing wax. Arev. J. A. Stafford, of Mount Pleas low, the Chlowing permitted and the Morris has were closed as tight as sealing wax. Arev. J. A. Stafford, of Mount Pleas low, the Chlowing permitted and the Morris has had much affliction in his fam-olutions were adopted:

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Church er own. of the ce them pe of edboth to welfare, schools self. Our in her State is

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August 15, 1912.

4. It is the policy of the Church to
standardize her schools. Provision is
wade by our law for the appointment
of "ten practical educators who shall of the Church at this point if we loprescribed the minimum requirements."

4. It is the policy of the Church to build a college in get the benefit of it. Matt. 25:31-46. I hike
standardize her schools. Provision is
every conference, not even in every We are a great brotherhood. Now is
made by our law for the appointment
of "ten practical educators who shall of the Church at this point if we loprescribed the minimum requirements."

A. It is the policy of the Church to build a college in get the benefit of it. Matt. 25:31-46. I hike
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the policy of the Church to build a college in get the benefit of it. Matt. 25:31-46. I hike
the policy of the Church to build a college in get the prescribed the minimum requirements cate our colleges at such distances to be demanded of institutions seek- from each other that they will not ing recognition by the Board or Edu- be compelled to enter into competi-cation as secondary schools (acade- tion with one another in attempting to mies), colleges and universities. This secure patronage in students and commission shall, at least once in every from the same constituency. Corially written, about Jake Wolters' to these musings that flutter for liberery four years, report to the Board of We shall be true to the policy of the attack on you in Dallas. I want to ation. I make a plea in confession to THE CANNON BALL Education its work; and it shall then Church when there is a real need for Education its work; and it shall then Church when there is a real need for all the educational institutions of uency back of each school large in her best citizenship owes a great different other kind. It is with re-Arrives Birmingham our Church, and to designate each as enough and strong enough to maintain deal to Dr. George C. Rankin for his university, college, or academy (or it "in respectability and in power." fearless expose of the fallacies of the reference, though perhaps the malia Arrives Chattanooga reference. lation of the work done by it to the the law was enacted to the effect that standards thus established by the an Annual Conference cannot adopt commission.

In our policy provision is made for above without the consent of the three classes of institutions, and only Board of Education. (See Discipline three—universities, colleges and acad- Paragraph 59.) emies. The Bulletin of the Board of 8. The agencies charged with car. star went down in confusion and Education shows five kinds of institutions. To the three already mentions the Church are the Board of Education shows five kinds of institutions. To the three already mentions the Church are the Board of Education shows five kinds of institutions. ed are added junior colleges and un- tion and its auxiliaries, the Conferclassified schools. Perhaps our poli- ence Board and the Commission on cy should be broadened so as to in- Education. To these bodies is comclude junior colleges. Of course the mitted educational leadership by the list of unclassified schools cannot re- General Conference of the Church. It main. These schools should shortly is their duty to make effective the edbecome colleges, or junior colleges or ucational policy of the Church. To do academies. It is contrary to the policy that they must work in harmony. of our Church for any of its institu- Why is it that after these years intions below the college to confer de- telligent men say we have no policy? grees. In my judgment we have Have the agencies mentioned been re-reached the time when this feature of miss in their duties? Have they fail our policy should be rigidly enforced. ed to co-operate with each other in this Our educational policy may want great task? The commission and the clearness on other lines, but here we board have worked together harmoniare certainly clear. The Church does ously, if not effectively, from the be-not and will not give its sanction to ginning. But there is not now and that specie of educational charlatanry never has been, that close co-operainvolved in conferring the standard tion and joint effort between the con-academic degrees by institutions be- ference and the two connectional low the rank of the college. May I agencies that should be. Right here say in passing that the Church did is the point of most serious defect in not begin the work of standardizing our educational organization. Until her schools a day too soon. There are very recently how many of our confermany and powerful agencies working ences have sought to know the educa-in this field. To resist, as some seem tional policy of the Church in admininclined to do, the influences operat- istering the educational affairs of the ing to standardize the schools of the conferences? For illustration, how country is mere folly. Our schools many have taken into account the must be standardized. In no other standards and requirements of the way can we secure proper organiza-commission in making their appro-tion. priations and giving recognition to tion.

It is the policy of the Church to endow its institutions, especially its of Education will not make an appro-colleges and universities. One of the priation to an institution below the constituent elements of a college or college grade which confers degrees.

university is endowment. This point To do so would be to ignore the standwe have settled. Endowment is secured in two ways—by annual collections. Conference Boards do not hesitate to

training, we do apply an educational ed largely of Conference Secretaries ceived into the Church in a very im- ever let it come to day. It came, and test to every man seeking admission of Education, a resolution was unanieither to the local or itinerant minis- mously passed to the effect that the try. Furthermore, the Church has Conference Boards of Education committed herself to the task of should observe the same principles in raising up and equipping an educated administering their affairs that the among the ranks of the Church young istration. That simply means that the men whom God calls to this high ser- Conference Boards are determined to trict. vice; and if they are not financially co-operate with the General Board in able to help themselves, to aid them making effective the policy of the in pecuniary as well as in other ways Church. to secure academic training. In carrying out this part of our policy it is Education, through the department of Ministerial Supply and Training, to cies provided by the General Conferraise a loan fund for the purpose of ence, it will be a long step in the aiding worthy young men to prepare right direction.

Our preachers and people will soon torate. one of the functions of the Board of line with the Church's policy, and will

to build up a system of correlated where. 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 general purposes for which a charter is sought are to establish a Board of Education for the Methodist Episcopal Church, South, which shall consist of members whose general duties and powers shall be fixed by the General Conference of said Church and said ers. board shall have general care for the tions of said Church, for the establish-

of all in harmonious system."

secondary school), according to the re- It was to carry out this policy that an institution of collegiate rank or

She proposes to seek General Board observes in its admin-

If the fall conferences will adopt some such measure and will fall in

# AN OPPORTUNITY-HELP SISTER Way:

In some quarters the ideal seems to us, to say nothing of how much it buck on me will tell you all about The Short Cut and grounds of these schools were linger that it is the policy of the would help her. Does she need? Yes. It is soon.

downent at \$4,131,910; the total annual income, \$1,315,147. There were case. The whole Church is the unit by the conference until November or to all the boys, and all who contributenrolled in them 15,782 students.

The full the policy of the conference until November or to all the boys, and all who contributenrolled in them 15,782 students.

The full the policy of the Church to build a college for every thought of the conference until November or to all the boys, and all who contributenrolled in them 15,782 students.

The full the policy of the Church to build a college for every thought of the Church to build a college for every thought of the conference until November or to all the boys, and all who contributence the conference until November or to all the boys, and all who contributence the conference until November or to all the boys, and all who contributence the conference until November or to all the boys, and all who contributence the conference until November or to all the boys, and all who contributence the conference until November or to all the boys, and all who contributence the conference until November or to all the boys, and all who contributence the conference until November or to all the boys.

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I. Z. T. MORRIS

gay to you that the State of Texas having the itch. Now, there is the

er who dares to stand up and fight the whiskey crowd and should be resented of experience the individual torment by all good men over the State. Let of this infection until the sources of us rejoice together that his political star went down in confusion and And relief from this torment is what pard is a man worthy of the place and will be a credit to my native State.

I still read and subscribe for the

Plainview, Ark., with two hundred wonder why they don't write for the and sixty professions; Madill. Okla.. papers and the only reasonable soluwith over two hundred; both towns religiously revolutionized, and business and professional men saved and brought into the Church, also had a last analysis runs back to inordinate

hundred and sixty feet high, just to face the memory of the sensations and rise in the world and to see the coun-inspiration that came to me in the try. We were back at Montell in good midst of that lashing, leaping, thun-time for the Charles of the country of the sensations and the country of the sensations are considered in the country of the sensation of the se try. We were back at Montell in good midst of that lashing, leaping, thuntime for the Quarterly Conference, dering waste of waters and screamfrom 10 to 11. Preaching at 11 a. m. ing winds as the old Virginia, with to a large congregation. After the sermon a liberal collection, clearing all seemed to leap forward with defiant conference institutions? The Board the debts. The pastor smiled all over glee in the very face of the tumultuof Education will not make an approhis face and the people seemed to be ous elements above and beneath us. really happy and victorious. Beall intensifying my awe a thousand fold knows how. We left Montell at 1:45 as darkness spread its sable shades p. m., after a big dinner on the ground around us, and the very stars seemed and arrived at Waldo at 3 p. m. Thirty like reviling demons to taunt us in miles in the presiding elder's Maxwell our solitude. And then, when finally from our people and by gifts for permake appropriations to such schools in one hour and fifteen minutes. After from the distant offing I beheld the manent invested endowment. Instinic clear violation of the policy of the holding a Quarterly Conference at shining sentinels piling in myriads one tutions below college rank may be endowed. They are not compelled to be dawning. The Board of Education and forty-five miles, in good time for suphalanxes, the guardians of the city the relieve of the Conference Boards are getting cloper at the parsonage. Pastor Pledger of Galveston, it was more than my conference and service and closing a most specific appropriation and provided the conference boards are getting cloper at the parsonage. Pastor Pledger of Galveston, it was more than my conference and service are allowed. 6. It is the policy of the Church ser together for more effective service was closing a most successful revival, sleeping talents could endure, and to use an educated ministry. While in building up and better organizing doing the preaching himself. This then was born the temptation to tell we do not exclude men from the minour work. At the recent Educational writer preached to a large congregative Advocate about it, not much istry who have not had academic Conference held June 20, 21, composition. Some fifteen converts were reduced to the control of the c pressive way. Then Beall, as natural at once and ever since my friends as life, glided into a good collection. have said, "Write for the Advocate." Thus he closed the third round on the There is where I took the itch, and Uvalde District. S. B. Beall is in la. Dr. Rankin is responsible for its conbors abundant—preaching, traveling, tinuance. holding revivals and looking after the varied interests of this growing dis- Doctor. He afterwards invited me into

was doing some College talk and enrolling students.

we came humming back to San An-

NOLAN.

Wolters and Brother Morris Sheppard in "jint discussion" at Athens, Jake Where? Here it is. Rev. O. T. gave me a chill and Morris gave me years spent in Texas bind me so to Hotchkiss in writing the notice of the death of Brother Nolan in last week's the election, and when that was over old States is two slow and plodding. Advocate, says: "Remember his I was sorter weak in "the jints," and I am glad to be back with my friends heart-broken wife and stricken chil- some said I looked bad and tired. The "Home, Sweet Home," is a sentiment dren. They need our help and pray- way at least one part of that election not having respect alone to one's firers." terminated was enough to make a fel-Now, if the twelve hundred and sev-low like me look bad, and feel tired. upbuilding of the educational institu- enty-six traveling preachers had on Well, Talley (C. T.), you all know who tions of said Church, for the establish- some former occasion met and organ he is. He is one of "my boys," got ment of new ones, and for the union ized a "Preachers' Aid Association," more good preach and good fun in The Church brought the Board of were, that upon the death of any it in his pate that I needed the cool body knows Dr. Nelson. The district Education into existence to lead in member each would pay the sum of mountain air of New Mexico and Colprospers notwithstanding the severe building up her educational institubuilding up her educational institu- two dollars to his widow, how readily orado, Utah and the Yellowstone tions into a harmonious system. The educational house of Methodism was Now let every traveling preacher in to some of my other "boys" (God erybody was tied up, but with the page rapidly becoming divided against it. Texas take his Bible and read Galabless them all), and they just got out breaking up of conditions the Doctor rapidly becoming divided against it. Texas take his Bible and read Galabless them all), and they just got out breaking up of conditions the Doctor rapidly becoming divided against it. Texas take his Bible and read Galabless them all), and they just got out breaking up of conditions the Doctor rapidly becoming divided against it. Texas take his Bible and read Galabless them all), and they just got out breaking up of conditions the Doctor rapidly becoming divided against it. apparent on every hand. Chaos was fast becoming the order of the day when the General Conference organized who can say what would have been the condition without the board's efforts during the past eighteen years?

In all of us will send, or half or forts during the past eighteen years?

In all of us will send, or half or forts during the past eighteen years?

In all of us will send at once two dolamong some of the good laymen (lots of them over here) and told them how to forthem over here) and told them how to find the moven here and told them how to move. Some stirring revivals have to move there) and to move. Some stirring revivals have to move. The display of preserves. Canned to move there) and to move the move there) and to move there) and to move there) and to move the move the move the move the move the move there) and to

J. T. SMITH.

Jacksonville, Texas.

# WANDERING THOUGHTS.

By Rev H. B. Urquhart.

I have just read your article, edi. in heart and throw open the windows Wolters crowd.

His attack on you is in a measure an attack on every Methodist preachthe infection will now and then break the infection will now and then break out, and no one knows but the man the malady are allowed to run dry. I seek in these ramblings. I have often noticed that others belabor the man infected with this malady as one who delights to see his name in print, Advocate and it remains one of the but my observation likewise informs We are at present in a union meeting at this place with prospects of plainers our editors and publishers. Closed meetings recently at would have to quit business. I often the way they don't write for the tion of the problem is to be found, I sometimes think, in the fact of a mis-guided or false modesty which in its

old friend, I hold you in high esteem. calamity of my occasional visits to the pages of the Advocate. After an thirty years from the Coast absence of thirty years from the Coast country it was again my good luck

But I must tell another joke on the Of course, on this strenuous trip I the strange thing about it is he has never asked me to "come back again." olling students.

The puzzle is: Upon whom is the love's passion to the lost sinner point Leaving the beautiful Utopia Valley joke? I have this consolation that "as him to Calvary. Take the honors, take long as the lamp holds out to burn. tonio, ninety-three miles, in the Max-well.

J. T. CURRY. peradventure, I have conmitted the I said I had unpardonable sin.

or the responsible work of the pasorate.

7. It is the policy of this Church
obuild up a system of correlated
chools. In the charter of the Board
of Education, which was taken out in H. B. Urquhart, an elder in the place, but it means likewise associations of soil, chimate, spirit, principles institutions. Texas is hom

This is the Corsicana District, at whose head as presiding elder is the winter and blighting scourge of menin-

# to the South-East

is via the



# A KIND WORD FROM ARKANSAS. I take my pen in hand and my hand Through Shreveport

Next Day.

the presiding elder and every man was behind his gun. Only one hung fire and the reader will experience no difficulty of divining who. I was as signed to preach on "The Holy Spirit," with but a few days to get ready. I dissented, but if you know Dr. Nelson it is not necessary to say another word. Of all subjects this is the one I have most shunned. It is too stupendous, overawing; and I drew back with fear and trembling. I read hundreds of pages and gave more labor and prayer to the subject than ever before only to be more and more deeply overawed by its awful solem nity and immeasurable sweep and un fathomable depth. The deliverance was humiliating and my heart was burdened at the thought of the matchless opportunity and the wretched im provement. I suspect pride was at th After a fine night's sleep on a wide porch and a good breakfast at the hospitable home of Brother Baylor, near Montell, we rode up the mountain five hundred and sixty feet high, just to face the memory of the street of the str bottom of the failure, but I did call upon God to deliver me from such see how he could enjoy it. Dr. Nelson said: "That" was all right. "That" was all he could say. But the district moves and things will come to pass between this date and conference, now only four months' distant.

The years are passing on. I was in the barber's chair the other day and as the scissors "swished" a batch of gray fell to my lap and I said, "Am I get-ting that gray? Then the thought: They will be saying, "Old man Urquhart before you know it. And so it is. But I am trying to get ripe. My heart's cry is: "More love to thee, O, Christ more love to thee." I do desire to love God supremely and my neighbor as myself. Supreme, unvarying love. Divine love! The love that casteth our fear; the love that hopeth all things, endureth all things, that delights to obey! O, how this weary heart cries for this crowning. Gracious God, help. I love to preach, but the baptism, the baptism of love that carries with it a passion because born of the Holy Spirit is the crowning need. "Th Spirit is life," and with this life of Doctor. He afterwards invited me into fire and love in the heart, not a his editorial columns, and I went; but theory, not a principle, but a life with the strange thing about it is he has in, then can the preacher hold up the bleeding Christ and calling with the preferment, but give me this and

I said I had opened the windows of my heart, and you see it is so.

Dawson, Texas.

### NOTICE. TEXAS CONFERENCE BROTHERHOOD.

say I am off for Yellowstone National son consented for me to come back out notices to the members. Please Park. How did that happen? This after an absence of three years in the send your mortuary fee at once. Do way: I went to hear Brother Jake "old States." A western horse if car not send money in your letter. Fra-

A. P. BRADFORD, Sec-Treas.

# IMPORTANT REQUEST.

I greatly desire a copy of the Texas Conference Journal, 1911. O. P. KIKER.

Subscribers who desire the Advocate discontinued must notify us at expiration, where by letter or postal card. Otherwise they will be responsible for continuance and debt incurred thereby. We adopt the plan of continuance at the request and for the accommodation, of our subscribers, and they in turn must protect us by observing the rule which stands at the head of the first column on the eighth page.

Two negroes were looking in at the

# Epworth League Department

5115 Victor Street, Munger Place, Dallas, Texas.

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

### A SURPRISE.

Just as this budget of "copy" is beaction on the part of the Leaguers I have session since the establishment of the part of the Leaguers in attendance—than at any preciating the honor we do not appreciating the honor we do not appreciate the establishment of the part of the part of the preciating the honor we do not appreciate the establishment of the part of the preciating the honor we do not see how we can possibly undertake again the work, and have so wired to those in charge. We presume that in due course a leader will be chosen who can assume the heavy responsibility of day by means of the street railway, the presidency. In the meantime, as which is now in operation to the Ena matter of information, we give the entire list of officers as elected, viz:

President, Gus W. Thomasson, Dallas; First Vice-President, Rev. H. M. Whaling, Houston; Second Vice-President, Miss Dora Brack, San Antonio; Third Vice-President, Miss Jacksey Miller, San Antonio; Fourth Vice-President, Rev. O. T. Cooper, Denton; Secretary, Layton W. Bailey, Dallas; H. Hardin, Denison: Treasurer, A. Junior Superintendent, Miss Olive Ferguson, Corpus Christi; Superintendent of Boys' Work, W. H. Butler, San Marcos; Dean, Rev. Glen Flynn, Bry-

# LATER.

The press dispatches of Saturday morning contained the announcement of the election of Rev. S. B. Beall, of of the election of Rev. S. B. Beall, of so on hand, and this reminds us of San Antonio, as president. Brother the Sunday School service which he Beall is well known to our Leaguers, conducted on August 4. The attendas an earnest worker and an efficient leader. We will have more to say about him later.

# A FEW DAYS AT EPWORTH.

Leaguers out of Dallas on the evening of Wednesday, July 31, we jour-neyed to the assembly grounds at Epworth-by-the-Sea, Corpus Christi, reaching our destination in the afternoon of Thursday, August 1, fifteen minutes ahead of schedule time, or 3:15 o'clock. We had in our special party out of North Texas fifty-eight people and our cars were attached to the regular train until we reached San Antonio where some fifteen or twenty South Texas Leaguers came aboard and a special engine was attached for the last lap of the run, 137 miles, to Epworth. Among the dignitaries to join us at San Antonio were Dr. Raw-lings and Rev. Marvin Cuibreth, both of Nashville. We had a congenial crowd aboard, with nice equipment at out disposal and very courteous railway employes, so that the hours passed quickly enough. Incidentally, there were aboard a bride and groom, Mr. and Mrs. R. H. Chapman, of Fort Worth, and the harder they worked to keep folks from knowing the newness of their relationship the more the news spread. It goes without saying that they received sufficient attention to keep them well entertained en

Our arrival at Epworth, being the first special train in for the Encamp-ment, brought out all the advance made of assigning our entire party. preacher, "Brother McCoy, I am glad In less than an hour everyone was to know you" Later on in the day, it comfortably located. Other arrivals is told by those who witnessed the during the afternoon swelled the event, that a very humble Methodist crowd until it comfortably filled the preacher was seen to approach the opening the service arrived. Rev. words were Glen Flynn, as dean of the Encamp-heard: "And this ment, presided, and Mr. Fisher of Fort 1 did not-pardon." ited song service put everyone in a splendid frame of mind for the eventhe faculty were on hand-Dr. Rawlings, Dr. Parker, Rev. J. Marvin Culbreth, Miss Mabel Head, Mrs. George S. Sexton, Rev. O. T. Cooper, Rev. T. S. Schuler, Dr. James Watt Raines, Rev. Paul B. Kern and others. Each

Friday morning was given entirely over to organization and enrollment. We noticed that Miss Mabel Head, in

GUS W. THOMASSON - - - - - Editor the Leaguers to grasp instruction and livered a great sermon. the thorough spirit of harmony which pervaded the whole camp, we were made to feel that truly a great day had come to Epworth.

The crowd this year, in numbers, was smaller by at least one-third than previously, but in character it was easily the most representative of any, ing made ready for the printer infor-mation reaches us of our election to and by this we mean that there were assembly, eight years ago. It was distinctively a League crowd. We should judge that there were 1500 campers on the grounds, while in the city were another thousand who came out each which is now in operation to the Encampment. On Sunday the attendance reached five thousand.

there, having preceded the coming of that a precedent has been set for fu-the Leaguers by three or four weeks, ture Encampments. there, having by three or four weeks, the Leaguers by three or four weeks, the Leaguers by the Leag ance was nearly seven hundred and the collection nearly fifty dollars. The class or group of Boy Scouts, under the leadership of Prof. W. H. Butler, of San Marcos, was a feature of this service. Fine executive ability was shown by Brother Rector in handling Joining the crowd of North Texas this very large crowd and with a precision which usually comes from long training together, the teachers and classes occupied the study hour and filed into their places in the main auditorium on time almost to the minute. The services were concluded promptly at 11 o'clock, when Bishop J. H. McCoy, of Birmingham, Ala., brought to Epworth by reason of the session of the General Epworth League Board, of which he is president, arose to speak, and he greeted with an audience that filled to overflowing the great auditorium. Bishop McCoy is a great preacher. He preached a great sermon and those who heard him on this Sunday morning were brought under the swaying influence of his simple logic, his masterful oratory and his deeply spiritual appeals. He gained at once the hearts of the Leaguers. The Bishop is thoroughly democratic in his manner and easily adapts himself to his environments. When not in the pulpit or in serious mien he was one of the young folks, enjoying the occasion as much as any and contributing his share of the good fellowship. A good joke is vouched for by Dr. Parker, in which Bishop McCoy was the central figure. Shortly after the Bishop's arrival he was accosted by one of the good mingreat tabernacle when the hour for Bishop and speak to him. Only these distinct enough to be heard: "And this is Bishop McCoy-

Worth, with the aid of his wife, as accompanist, directed the music. A spir- a missionary rally and at a conference Sunday afternoon was set aside for between the several leaders it was decided that we should have the closing. Practically all of the members of ing quarter of the hour for taking of a collection in the interest of a mission study hall in memory of our sainted Ruby Kendrick, Dr. E. H. Rawlings, as ranking missionary officer, presided, and Miss Mabel Head spoke. Her theme was "The Need of the Mission of these was called upon for a word Fields." Several short prayers follow-and as their plans for the institute ed her splendid talk, each in the in-courses were outlined the Leaguers terest of a particular field. The serrealized that a great session was in vice was then turned over to us and briefly we presented the plans of the special committee charged with raising of the funds mentioned, asking for subscriptions to complete same charge of missions, and Mrs. George in time for the erection of the propos-

necessary amount the canvass for funds is to be continued.

At night, on the Sunday mentioned. Bishop McCoy preached again. Another great concourse of people was present to hear him and again he de-

Business duties called us away and at 11 o'clock that night we left for home, leaving four most delightful and inspiring days. At the time of our leaving, plans had not taken shape for the new year, the Board of Trustees not having met nor the committee on nominations having been informed. 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.

A new departure was had in the op-

eration of the Inn this year. A mittee of Methodist ladies, headed by Mrs. Callens, had matters in charge, the tables being served by college boys and other Methodist young men. The fare was excellent and reasonable Many of the old timers were conspicuous by their absence and yet we found a number of familiar faces. Bro.

S. B. Beall, who was pastor of Corpus when our first Encampment was were able to give the eating feature. held, was on hand again, as was Rev. we believe that the service rendered Andrew Jackson Weeks, the beloved, was entirly satisfactory and ample. Dr. J. E. Harrison, young as ever The change in class of waiters at the and still talking about the splendid Inn was a decided improvement and if college for girls over in San Antonio, the operating expenses were met, so was on hand. Uncle Jack (J. H.) and that the League lost no money by tak-Aunt Dora (Mrs. D. E.) Bowman were ing over this department, we believe

> before. There was more time for everything-study, meditation, recreation, inspiration.

# EPWORTH LEAGUE NOTES.

George Sexton, Jr., was made editor-in-chief of the Epworth Daily, the program bulletin which was issued during the Encampment. The work was splendidly done.

Miss Annie Sells had a large class of boys and girls in the junior mission classes.

Miss Dora Brack and Mr. B. E. Ryan, of San Antonio, were two moving spirits from the Alamo City.

George T. Moore, formerly treasur-er of the State League, was a visitor.

F. E. Ring and wife, remembered by all the originals, were in daily attendance upon the sessions.

Rev. George S. Sexton, "Everybody's Uncle George," came in on Sunday and remained a few days. He spoke at the reception down town of the early days of the assembly.

The surf was the finest ever, not one particle of moss, see weed or other sediment being in evidence during the whole time. The water was unus ually clear and inviting.

There were few, if any mosquitoes. Nor were there any excessively warm days. The breeze was on duty most al. the time. Ideal conditions prevailed.

Fewer camp fires were noticed than ever. Nearly everyone boarded this year.

Bishop McCoy caught fifteen fish at one sitting, and it is said that he was proper start. G. W. T.

## GENERAL BOARD MEETING.

A number of important measures were adopted by the General Epworth League Board at its annual session held at Epworth-by-theSea, August 2 and 3.

Among other things it was decided to send two representatives to the meeting of the General Committee of the International Convention of Ep-worth Leagues, which meets August this service.

Then, in 1914, it is proposed to hold. in Havana, Cuba, a great Mid-Winter Conference for all the Leagues of the Sexton, in charge of the study of Mormonism, were rivals for the largest ment. Responses were numerous and class. Each of the several classes was generous and in a very short period however, splendidly attended. As we observed the work through Friday and saturday and witnessed the unfolding of the carefully prepared plans of the several plans of the several plans of the several plans of the several classes. Each of the several classes were numerous and own forces in one great gathering, and own forces in one great gathering, and in a very short period (2) to come in closer touch with the Cuba Mission field, which now is retrief in that country puts on the fruit amount already on hand and that ceiving special support from our before it does the leaves. When a Saturday and witnessed the unfolding of the carefully prepared plans of the several plans of the study of Mormonism, were rivals for the several classes were numerous and own forces in one great gathering, and tree? Because it promised the ment. Responses were numerous and own forces in one great gathering, and tree? Because it promised the ment did in did in did in did in the country puts on the fruit traveler sees leaves on the fruit traveler sees leaves on the tree he is to be king or the leaves. The secretaries were authorized to proceed with plans for this can safely conclude that he will find kingdom where he is to be king or the large of the study of the class of the several classes were numerous and own forces in one great gathering, and tree? Because it promised the promised of the several classes and did not deliver the goods. The fig themphill, Texas.

Senool of M. Hemphill, Texas.

Hemphill, Texas.

Every man journeys toward a can safely conclude that he will find kingdom where he is to be king or the can safely conclude that he will find the can safely conclude that he will find the can safely conclude that he will find the can safely conclude the can safely conclude that he will find the can safely conclude the can safely conclude the can safe Methodist Episcopal Church,

# Women's Secrets

There is one man in the United States who has perhaps heard There is one man in the United States who has perhaps heard more women's secrets than any other man or woman in the country. These secrets are not secrets of guilt or shame, but the secrets of suffering, and they have been confided to Dr. R. V. Pierce in the hope and expectation of advice and help. That few of these women have been disappointed in their expectations is proved by the fact that ninety-eight per cent. of all women treated by Dr. Pierce have been absolutely and altogether cured. Such a record would be remarkable if the cases treated were numbered by hundreds only. But when that record applies to the treatment of more than half-a-milthat record applies to the treatment of more than half-a-mil-lien women, in a practice of over 40 years, it is phenomenal, and entitles Dr. Pierce to the gratitude accorded him by women, as the first

specialists in the treatment of women Every sick woman may consult Dr. Pierce by letter, absolutely without charge. All replies are mailed, sealed in perfectly plain envelopes, without any printing or advertising whatever, upon them. Write without fear as without fee, to World's Dispensary Medical Association, Dr. R. V. Pierce, Prest.,

### DR. PIERCE'S FAVORITE PRESCRIPTION Maltos Weak Women Strong.

Sick Women Well.

as may be mutually agreed upon by lished the salary to be paid is not to

exceed the sum of \$1200 per year.

A commission composed of Dr. F. S. Parker, Dr. H. Walter Featherstun, and Rev. J. Marvin Culbreth was appointed to consider the whole scope of the boys' work, as covered by the Scout movement and Boys' League and determine upon a plan for adoption by ourselves, revising and preparing a suitable constitution and by-laws to govern same.

ry offering on Epworth League day, one-half of the proceeds of which are to be forwarded to the Central Office to be forwarded to the Central Office essay for her club on "Was Henry for the support of the general work the Eighth's Flery Probosis the Remard State and care of the support of the support of the general work the Eighth's Flery Probosis the Remard State and care of the support of the general work the Eighth's Flery Probosis the Remard State and care of the support of the support of the general work the Eighth's Flery Probosis the Remard State and care of the support of the general work the Eighth's Flery Probosis the Remard State and care of the support of the general work the Eighth's Flery Probosis the Remard State and care of the support of the general work the Eighth's Flery Probosis the Remard State and care of the support of the general work the Eighth's Flery Probosis the Remard State and care of the general work the Eighth's Flery Probosis the Remard State and the support of the general work the Eighth's Flery Probosis the Remard State and the support of the general work the Eighth's Flery Probosis the Remard State and the support of the general work the Eighth's Flery Probosis the Remard State and the support of the general work the Eighth's Flery Probosis the Remard State and the support of the general work the Eighth's Flery Probosis the Remard State and the support of the general work the Eighth's Flery Probosis the Remard State and the support of the general work the Eighth's Flery Probosis the Remard State and the support of the general work the support of the g ward State and conference work. It is believed that this plan, which is modeled after the Sunday School's an-

A number of departmental changes were made. The name of the Devotional Department was changed to the Department of Worship and Evangelism and the supervision of cottage and kindred prayer meetings was taken from the second department and they are at home with the "ole 'oman given to the first. The name of the second department was changed to as a cat fight.

The Department of Social Service. The third department was passed the Department was passed to be a second department of Social Service. The first. Literary work is to be continued. but it is to be incidental rather than

brethren in Mexico, it was decided to ment—Love one another, authorize a League Secretary for Mex-find no exception to that, ico, provided the Mission Board would finance the work for the present. A re-commendation to this effect was adopted to be referred to the General Dixie Sutor Goodrich, 1896-1912, Hemp-Mission Board.

A budget aggregating \$3500 was authorized for the Central Office, which is to include sufficient stenographic enly Father in his divine providence help to take care of the secretaries to send the death angel into the home correspondence and leave them free of Mr. and Mrs. W. F. Goodrich and for field work and other of the more take from them their son, Dixie,

new year will begin January 1.

Those present at this meeting of the Board were: Bishop J. H. McCoy, president; Rev. Paul B. Kern. vice-president; Dr. F. S. Parker, secreta-ry; Rev. J. Marvin Culbreth, assist-27 in Chicago, and support the Southern Assembly at Waynesville, N. C., in its effort to secure the 1913 International Convention. Dr. Parker and Rev. Paul B. Kern were chosen for ing present.

## REMARKS.

By E. V. Cole.

ry of 1914 was suggested as the most tree has of announcing to the hungry probable time for holding same. traveler, "Come, eat." That is it's
The office of Junion Secretary for dinner bell. But that particular tree the Central Office was created and was deceptive; it flaunted its leaves in Miss Ada Trawick, of Nashville, the face of the world and then when Tenn., was elected to fill same. For the weary traveler turned aside to the present the funds for the support find refreshment it disappointed him. of this office are to be raised by vol- That tree had sent its roots down in-That tree had sent its roots down inuntary offerings from chapters, the in- to God's soil: it had spread its cumbent receiving such remuneration branches up into God's air and sunshine; and then in return had given herself and the secretaries, but when him nothing but leaves. Is such the the work shall have been fully estab- case with your life, brother? Are your using God's gifts to you? Are you returning him leaves or fruit? If nothing but leaves, remember the fig tree.

Had you ever noticed that the Sams and the Bills and the Johns and the Jims, men with common names, have always done the world's work? Why? Because the majority of them have come out of God-fearing Christian homes. Homes where father wasn't so almighty busy trying to eatch up with a little old wad of filthy lucre that he didn't have time A step that looks to the about the fifthy lucre that he didn't have the of the ten cent assessment was taken fifthy lucre that he didn't have the in the recommendation of a voluntation to look after his boys and girls and in the recommendation of a voluntation of the nurse while she wrote an sult of Booze Fighting or of Domes tic Troubles?"

the difference between a good proposinual offerings will result in a more. The world needs about as much as it hearty response by the chapters for needs anything, people who can tell funds and strengthen both the Cention that looks bad and a bad propositral Office and the connectional tion that looks good. Daniel was a work. do this: Lot was a striking example of

third department was named the Department of Culture and Recreation, a fault"—but that isn't the way it usuand the study of the Bible was trans-ually happens. We overtake the ferred from this department to the faults; the faults do not overtake us.

Jesus did not lay down a set of laws chief among the purposes of the reor- and rules; perhaps for two very good ganized departments. In connection reasons. First, there would be no end with the literary work, the plan of having a definite reading course was reevery rule there might be an excepvived and agreed upon and all chaption. But his kingdom is based on
ters are to be urged to pursue same. Principles and there is no exception to
In response to petitions from our a principle. He gave one command-You can

## IN MEMORIAM.

hill, Texas.

important activities. the passing away from earth of Dixie

The fiscal year of the League was his parents have lost a most kind, made to correspond with the calen- obedient and dutiful son, for his devodar year. Thus, in paying dues it will tion to home and loved ones was most not be for 1911-1912, but for 1912. The admirable. The Sunday School has lost a very active and faithful mem-ber, whose vacant place cannot be filled; therefore be it Resolved, That we, the Sunday

School, losing this loyal member, are grieved that one so young was sud-denly called 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 heartfest sympathy to the bereaved parents, to the brothers and sisters, and to all others near and dear to him who has gone to rest.

GLADYS PRATT. MARIE TOOLE, EDNA WHITEHEAD,

quart by using

Dissolve a package of Jell-O Ice Cream Powder (cost 10 cents) in a quart of milk (cost, say 8 cents) and freeze it, and you have about two quarts of delicious ice cream.

Five kinds of Jell-O Ice Cream Powder: Vanilla, Strawberry, Lemon, Chocolate, and Unflavored. Each 10c. a package at any grocer's.

Send for our beautiful Recipe Book

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JELL-0

ICE CREAM

Powder



Well.

he hungry ular tree leaves in aside to nted him. down inand sunhad given such the Are you re you re-? If noth-e fig tree.

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ur heart parents, and to all who has

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king or

# For Old and Young

FROM THE SUNDAY AT HOME.

By Edward J. Hammond. Harry Martindale's Brown Book.

A lad named Harry Martindale lived in a small scaport town on the east coast of England.

His father and mother were dead; he was quite alone in the world. He earned his bread by working on board a fishing smack belonging to a bold, bad man called "Captain Wild," but none knew if Wild were really his

Harry's mother had taught him to love and worship the great God who, although so high in heaven, yet stoops to think of his people upon the earth. And this good mother had made her boy promise that he would read a chapter in his little Testament every day. Harry promised and

kept his word.

At first he read merely because he had given that promise, but soon he began to see how his little book com-forted him and helped him on the way to heaven—that beautiful home to which his mother had gone. There were wonderful stories in his

book and Harry read them word by word, with keenest interest. Some of the writers of that little brown book had been fishermen, and St. Paul himself and sailed for many a voyage, and many of the stories were told in just the clear, simple, sailor-like way that sailors enjoy to read. Then there were the stories of what our Savior did when he was on earth. His miracles, his parables, his acts of love and mercy and his holy words to his disciples, and besides the stories there were his letters, the Epistles, full of words which made Harry long to be counted worthy to receive the incomparable crown, which is for those who are "faithful unto death." His companions noticed All the next day he drifted on. White sailed ships came in sight now and death." His companions noticed tharry's queer ways; he was so differ, lose high. But the ships passed on that waste of tossing water, and persecuted him, calling him and persecuted him, calling him are a sea, he could manage to snatch a few quiet minutes to read his beloved lit. quiet minutes to read his beloved little book, sometimes perched aloft in the rigging, or coiled up in a corner on a heap of rope, but on shore it was a more difficult matter. The house in which he lodged was crowded with people and there was no such thing as quiet to be found there; so he generally stole down to the shore and under the quiet sky read the message of his Father in Heaven.

One of his associates, a lad named Tom Allen, would have befriended him if he had dared. In his heart he wished that he was like Harry, for Harry always seemed happy. Harry's eye was always bright and his words kind and true

lows to eatch you pouring over a book instead of joining to a bit of

"Tisn't stupid reading," returned

that brings me the happiness of my the love of life, and besides," and here Harry's Jesus, evolve sank lower, "I promised my and pain. voice sank lower, "I promised my and pain.

Another night passed and the third mother that I would read it, and she is dead." Tom said nothing more, but day dawned. Pain was gone now. He ger be restrained. They charged furliage was very grave as he turned slept hour after hour. At last he awoke ously upon the palace and at this juncture the French National Guard the defense and joined the

on the water a mile or so away. Pres ently those on deck could see it, and they found it to be a small boat adrift, apparently empty The captain of the Amazon had the vessel steered so that it would come close along side, and then they saw that in the

# Are you discouraged?

Have you any REAL reason to be? Probably not-ten to one it is your liver. You need

# Tutt's Pills

The effect is gentle, yet rarely fails, even with the ordinary dose as directed. Take no substitute sugar coated or plain.

bottom of the boat a lad was lying. fast asleep.

It was strange to find him sleeping

there alone, and helpless upon the wide ocean. The satiors shouted to him but he did not awaken. Was it indeed sleep or was it death? They threw a coil of rope into the boat and the rattle aroused him. He stirred feebly and tried to lift himself up. Then he caught sight of the ship, and he stretched out his arms with a low cry, and fainted dead away. They lifted him on board the schooner and tended him kindly, drawing his little boat on board after him. In it they found nothing but a pair of oars and a small, brown Testament. The care and kind ness of the Norwegian sailors soon brought back life and warmth to the fainting boy.

They asked him how he came to be drifting there. His story was soon told. His name was Harry Martindale a fisher lad from the Norfolk coast. He had been reading his book in an empty boat, moored to the quay, when his comrades to tease him had cut the rope and the boat had drifted a long way before he had discovered that it was drifting at all.

This was all he had to tell yet the the quay, where the ebb tide was running in quiet swirls and dimples by the gray and green stones.

At first he had thought to be able truest, holies to row back, but the wind blew brown book. freshly and the ebb tide was strong. He struggled in vain. The evening came, gloomy and chill; the flat line of the coast sank below the edge of the sea; the night fell, and hungry,

boat to sleep.
All the next day he drifted on. he took out his book to read. The 4th chapter of St. Peter's 1st Epistle was where he had left off when the Boys' and Girls' Self-Culture Club boys had so thoughtlessly cut him adrift. He turned to the place now and read until he came to these words: "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you; but rejoice, inasmuch as ye are made par-takers of Christ's suffering; that when his glory shall be revealed ye may be glad also with exceeding joy. \* \* \* \* Wherefore, let them that sufwished that he was like Harry, for Harry always seemed happy. Harry's eye was always bright and his words kind and true.

"If you would only give up that stupid reading of yours," said Tom Allen, one day, "nobody could find fault with you, but it riles the fellows to eatch you pouring over a sink wherefore, let them that suffer according to the will of God combuilt in 1560 by Catherine de Medici, and subsequently enlarged and adornin well doing as unto a wise Creator." He read, and as the beautiful words came home to his heart his destruction. The Tulleries (tweelmit the keeping of their souls to him in well doing as unto a wise Creator." He read, and as the beautiful burned by the Commune in 1871. It is connected by transepts with the Louvre (loov).

The Tulleries (tweel-marked) in the delication of the will of God combuilt in 1560 by Catherine de Medici, and subsequently enlarged and adorntor." He read, and as the beautiful burned by the Commune in 1871. It is connected by transepts with the Louvre (loov).

To be his death hour! Then Christ's glory would the sooner be revealed to him and he would be glad with exto him and he would be glad with ex-ceeding joy! But life was strong with-in him and the pangs of bodily hunger were agonizing. He lifted his pale face to heaven and prayed that he Harry, "and I can't give it up." face to heaven and prayed that he "Why, what's the good of it?" "It is every good to me; it is my little book agony might not force him to doubt the love of God, and the nearness of Jesus, even in this trial of solitude

his face was very grave as he turned slept hour after hour. At last he awoke away. "After all," he thought, "it is to see kind faces bending over him. very unfair of the fellows to interfere. and to hear kind, pitying tones, alout that he saw something floating guilty sorrow. They thought that he them out" for what they had done? They need not have feared. Harry Martindale's little brown book had long taught him to forgive his enemies, to be gentle and kind to those who "despitefully used" him. To the village boys he was as he had always been, and they marveled exceedingly

> more to win them to see the beauty of his religion than mere talking ed that he, too, might hear the words drifting boat; he, too, was touched. Are your sensibilities pleased or of-

Could it really be that "religion," the thing he had scoffed at all his life, had supported that young, weak lad through such a time of trial, and had the described at some length in his book of travels. The passage, with the orthography modernized, is as follows:

"Yes, sir," said Harry, "my time with you was not quite up; that is one ready ways at their meals use a little fork when they cut their meat; for while "Yes, sir," said Harry, "my time ways at their meals use a nure for you was not quite up; that is one rea-ways at their meals use a nure for while son that I came home." Captain Wild. when they cut their meat; for while son that I came home." Captain Wild. with their knife, which they hold in the country of the meat out of man being since he sailed the Nor- one hand, they cut the meat out of folk coast, looked at the lad half curi- the dish, they fasten their fork, which ously, half admiringly. "You are a they hold in their other hand, upon I de believe," he said. "Come on the be that sitteth in the company of any smack and read until all is blue, if you others at meat should unadvisedly choose. Let me see the man or boy touch the dish of meat with his finder. that will lift a finger to you on board gers, from which all at the table do the 'Mary Ann.' that's all." And so cut, he will give occasion of offense Harry worked on board the fishing unto the company as having trans-Harry worked on board the fishing smack again just the same as before. And yet there was a difference. The boy's earnest, honest love to God had made itself felt. For many a year he sailed on board the "Mary Ann," and he prayed still for God's grace and power to aid him his whole life through, that when death came, indeed, he might be counted a faithful of servant.

unto the company as having transments of gressed the laws of good manners; in somuch that for his error he shall at least be browbeaten, if not reprehended in words."

Upon inquiring into this strange fashion Coryate was informed that forks were generally used in all parts of Italy. Ordinary persons had forks deed, he might be counted a faithful of iron or steel, but in families of wealth and distinction the forks were

And when out on the black, hissing of silver. waters alone at his night watch, if he remembered the hours of his trouble and despair, he would thank God for contempt as a dainty, new-fangled nothem and "rejoice." For was not Tom tion, fit only for foreigners, dandies Allen his dear comrade and brother, and other inferior persons. To use and did he not hope that the light of the fork was long considered a mark

He was but a lad at the time of our of Beaumont and Fletcher, there history, simple and ignorant of many a contemptuous allusion to "fork-things, yet he had learned the noblest, carving traveler." truest, holiest lessons from his little

# THE STORY OF THE FORK.

cold and weary he lay down in his at their meals or even knew of their existence.

wealth and distinction the forks were

boy had suffered terrible agonies God's love was breaking through the of effeminacy or a ridiculous imitation since the moment he left the side of hard, dark heart of his captain, too? of foreign customs. Thus, in a play

Ben Jonson, also, in one of his comedies, ridicules the new Italian custom of saving napkins by taking

up meat with a fork
The fork was slow in making its It is probable that few Englishmen way into the remoter parts of the of the time of Shakespeare used forks European continent. The French innat their meals or even knew of their keepers, much against their will, were xistence. compelled to provide forks for their In the year 1608 one Thomas Corguests, because they found that polite

### for the stage. It is an allegory, but it maintains its dignity and forceful-ness without the dryness of Bunyan. It is so full of the sweetness and beauty of perfect womanhood that it holds the interest at every point. The dictum of art is that you musn't preach, and so great a man as Henry

turies.

Van Dyke prays to be delivered from the story with a moral. But Thomas Hughes of Rugby protests by shout-ing back to the critics: "Why write at all if we cannot deliver good morals?" However these be, "Every Woman" is a jewel of literary and of dramatic art, and it stands at the head of the morality plays of the cen-

It stands at the head because of the extreme delicacy of conception, the fine treatment which is at once artful and artless, the perfect simplici-ty of staging, yet the masterfulness of dramatic principles, and, withal, the convincing method of presenting great vital truths of character. A very imperfect analysis may here be giv-

God has given "Every Woman" three good friends: Youth, Beauty and Modesty. The world is a stage and men and women merely players. "Every Woman" may easily do things which modesty cannot approve and cultivate society which modesty cannot tolerate. In such an event modesty disappears, forsakes "Every Woman." If "Every Woman" continues such doings and such associations, modesty abandons her completely. Passion, the great play actor, seeks "Every Woman." Wealth offers every lure of pleasure, flattery plays fantastic tricks, conssience warns, then weakens, being unheeded, the swift game of modern social life is played. "Every Woman's" cheeks grow pale, the eyes become lusterless, beauty fades, youth disappears and "Every Woman" realizes through anguish what she might have known in the sweet buoyancy of maidenhood, that she must love and cherish her three friends if she would keep them. If you dislike this book, be sure the dislike is grounded in some fatal tendency to disaster. No right-minded woman can fail to prize the mighty truths upon which rest the worth of the book, for they are

# Conducted by H. L. PINER, Denison, Texas

# THE LION OF LUCERNE.

The Swiss Guard was a corps of mercenary troops in the service of France in 1792. That is, they were hired by France to fight in the French Revolution. Their special task was the defense of Tuilleries (tweel-er-ize). The Tulleries was a palace

There were nine hundred of these soldiers. The National Guard (of France) aided them. A great revolutionary mob surrounded the palace. The royal family fled. The King forbade the guard to fire, as he did not wish to destroy the people. But the mob pressed so hard upon this Swiss Guard that they had to fire in self-

deserted the defense and joined the Why should they mind his reading?"

Three days after this conversation unknown tongue. He was saved: But the Swiss Guard fought valiantavesel named the "Amazon," was The ship sailed on her voyage and beating up the English channel. She was bound. It was no Norwegian, homeward bound with a carrye of sail. The ship sailed on her voyage and sain. In commemoration of their bray-was a Norwegian, homeward bound was navely agree was the sain. In commemoration of their bray-was navely agree was the foreign to the defense and joined the defense and joined the words were uttered in an early agree though the words were uttered in an early agree and joined the defense and joined the words were uttered in an early agree though the words were uttered in an early agree though the words were uttered in an early agree though the words were uttered in an early agree though the words were uttered in an early agree though the words were uttered in an early agree though the words were uttered in an early agree though the words were uttered in an early agree though the words were uttered in an early agree though the words were uttered in an early agree though the words were uttered in an early agree though the words were uttered in an early agree though the words were uttered in an early agree though the words were uttered in an early agree the defense and joined the words were uttered in an early agree the defense and joined the words were uttered in an early agree the defense and joined the words were uttered in an early agree the defense and joined the words were uttered in an early agree the defense and joined the words were uttered in an early agree the defense and joined the words were uttered in an early agree the defense and joined the words were uttered in an early agree the defense and joined the words were uttered in an early agree the defense and joined the though the words were uttered in an early agree the people. A terrible massacre ensued. with a cargo of salt. She was about was many days, even weeks, before in the solid stone of a bluff in the city thirty miles from the English shore, he came again to the little town on of Lucerne, Switzerland. It is a colosstruggling along against awkward the Norfolk coast, where his old com- sal figure. The lion is wounded, a winds, when the lookout man called panions were thinking of him with spear penetrating his body, and spear penetrating his body, and though he is in the throes of death, was drowned, and they knew it was his huge paw is protecting a shield through their fault. Tom Allen wel- bearing the fleur-de-lis (flure-de-lee, 3) comed him rapturously; the others of the Bourbons. The bluff borders a shrunk away, ashamed and afraid. small lake whose waters reflect with Would he try to punish them to "serve" mirror-like vividness the great memorial. The sculptor, Thorwaldsen, designed the figure. Beneath the figure of the huge lion are the names of the officers of the Swiss Guard.

# DO YOU THINK IT MODEST?

Perhaps this conduct of his did cize any modern social customs or dium for any special book, but once business practices, but we offer to ev-ery girl who reads the Advocate a few would have ever done. Tom Allen simple questions which she must anopenly came over to his side and beg- swer and which she will answer one swer and which she will answer one way or another. Do you approve, as of the little, brown book. "I can't modest, the present styles of female read much." said Tom, "but if you dress, the whole tendency of which is would speak the words out aloud, now to display the shape of the wearer's and then, maybe they'd make me a body and accentuate those lines that bit the better." Capt. Wild, that bad. call especial attention to plump hips. rough man, had heard the story of the shapely thighs and buxom busts?

fended at this mode of dress that everywhere parades the feminine form far more than pantaloons expose the man's form?

Do you think it modest to don formfitting apparel and walk the streets before men? Do you not believe there is a menacing significance to the fact that women and girls, thus accounted, spend much more of their time on the spend much more of their time on the streets than formerly? Do you feel no hurt in beholding this custom of unnecessarily frequenting the streets in a costume which not only shows the form with suggestive fidelity, but gives an ocular demonstration of the movement of the floor hand procedure. movement of the flesh and muscles in the walk?

Do you believe it is modest to sit down in a shoe store, place your foot the same upon which rests the worth between a young man's knee, permit of female character. him to unlace your shoe, remove it, put on another and lace it up? There will be a "business protest" against this suggestion, for money is not modest and neither is he who would tres-pass upon the modesties to keep his trade. We are not criticising any woman or laying censure upon any man. We are simply asking the question of the girls who read this col-

Do you think it modest to join the crowd that jams itself in a hay wagon for a night of revelry under the protection (?) of some chaperon (?) who is willing to see you jostled into all manner of familiar contact with boys and where the very nature of your surroundings invites and compels undue familiarity? Do you approve, as modest, the multitude of liberties between boys and girls in social life? If you can modestly wear a bathing suit up to your knees at the sea shore, why can't you wear the same suit on the street at home or at the chancel when you take the sacrament of the Lord's Supper?

## "EVERY WOMAN."

Neither the writer nor this paper We have no desire whatever to criti- wishes to become an advertising me in a long while a volume comes from the press that so appeals to the highest moral sense of mankind that it deserves the most cordial commendation from all right-thinking men and women. Such a book is "Every Woman," by Henry W. Savage, and published by the H. K. Fly Co., New York. Probably the best copy of this book is the acting version of it by busts? Walter Browne.

This production is a morality play

## CHANGE OF ADDRESS.

Prompt notice should be sent us by the sub scriber of any change of address either of postoffice or street address. This important matter should not be left to the postmaster. pastor, or anyone else. It will cost the sub-scriber only a postal card or a two-cent stamp to send the notice, and much loss of time be to send the notice, and much loss of time

# BELLS.











# Woman's Department

All commanications in the interest of the Woman's Foreign Mis tne v/oman's Home Mission Society should be sent to Mrs. Milton Ragsdale. care Texas Christian Advocate, Dallas, Texas.

It was my good fortune to attend the Woman's Board of Foreign Missions on more than one occasion. The body was composed of deeply consecrated, thoughtful women-women who had borne the opposition and ridicule of the men of our own Church but with a conviction of the righteousness of their cause persisted in their efforts until they established one of the finest organizations in the land. They organized in 1878 and after the lapse of so many years the women are beginning to drop out. Mrs. M. D. Wightman for several years the President of our board, left us in May. Gone to a fairer world than this. Loving, willing worker, great will be thy

In July, Mrs. S. C. Trueheart, after labors abundant, went to her reward. Any one knowing the work of foreign missions in our Church, knew of Mrs. Trueheart. No doubt she knew more of the work than any other person connected with the Church. For years she was the connecting link between

the missionaries and the board. Noble, unselfish women, your generation is passing out. Will there be others to carry on the work as you

This department is in receipt of the 1912-13 catalog of Brevard Institute, Brevard, North Carolina. While it presents a first-class curriculum it at the same time makes the moral tone pre-eminent. Their supreme purpose is the highest and best development of the individual student. This school is the outgrowth of the Brevard Ep worth School, started in 1895 by Rev Fitch Taylor, and aided by the Leagues and Sunday Schools of the Western North Carolina Conference of the M. E. Church, South. The school and the conference suffered a great loss when Mr. Taylor died in Brevard, March 16, 1909. His life was a benediction to all who knew him The indebtedness of the school to two men cannot be overestimat ed. The courage of the one and the perseverance of the other should always be revered by every friend of the school. In 1907 the Woman's Board needed the services of Mr Bishop to put on foot their Vashti Home, and the present administration was installed at Brevard.

## KOUNTZE AUXILIARY.

I have recently been elected Press Superintendent of our Auxiliary at Kountze and I hasten to give you some of the good reports of our work. Late last fall we undertook to repair and remake the Methodist church at this place. After much effort have improved and enlarged the church put new windows and doors in, at a cost of about seven hundred dollars. This money has all been raised by the Home Mission Society at Kountze. We are now preparing to have the building repainted: it will then be a very creditable church. Have a membership of twenty-five active, strong who believe in bringing things to pass. The Brigade Department, under the able direction of Mrs. Geo. Jackson and Miss Gussie Allen are bringing things to pass. Have thirty-six members in Brigade, with average attendance of twenty. At present they are raising funds to furnish and name a room in the Virginia K. Johnson Home in Dallas; over half the amount already raised. Will name the room for a dear departed little Brigadier who joined angels two years ago-Thelma Parker.

Kountze Auxiliary is doing good ork. MRS. L. J. TATUM, work. Press Superintendent.

## TREASURER'S REPORT.

Report of Mrs. H. G. Towle, treasurer of Foreign Department for Northwest Texas Conference, quarter ending July 20, 1912:

RECEIPTS:	
Dues	\$201.90
Pledge	74.50
Conference expense fund	9.95
Retirement fund	2.15
Scarritt	
Johnnie Pearson fund	8.00
Bible women	60.00
Scholarships	40.00
Virginia Johnson Home	8.50
Baby Roll	5.25
Total for quarter	\$418.25
DISBURSEMENTS:	
Paid to General Treasurer:	

Retirement	2.15
Scarritt	8.00
Bible women	60,00
Scholarships	40.00
J. Pearson fund	8.00
Virginia Johnson Home	8.50
Baby Roll	5.25
Total to Gen. Treas\$	108.30
Conference expense over- drawn last quarter	9.58
pense fund	.37

Send all further reports to Mrs. J. D. Camp, Wellington, Texas, the new

### HOME DEPARTMENT NORTHWEST TEXAS CONFERENCE.

RECEIPTS:

MIZCEIL IG.		
Dues		\$549.42
One-half dues Gen. Treas		342.70
Pledge		91.60
Expense fund		
Minutes		
Retirement fund		
Baby Roll		4.90
Baby Mite Box		
Brigade		12.16
Brigade Mite Box		
L. B. Helm offering		
Deaconess Scholarship		
Virginia Johnson picture		
fund		50,00
Northwest Texas Daily		46.05
From last assets	*	1158,85
From last quarter:		\$457.76

Dues	71.28
Perm. Deaconess Sch	
	\$2187.89
DISBURSEMENTS:	
To General Treasurer	\$666,65
To General Treasurer. To Mrs. Shaw for picture. To Whipkey Printing Co Expense this quarter Expense from last quarter	50,00
To Whipkey Printing Co	46,05
Expense this quarter	341.23
Expense from last quarter	
overdrawn	249.28
	\$1353.21
Dues	\$457.76
Minutes	26,00
Deaconess Scholarship	75.28
Minutes Deaconess Scholarship Per Deaconess Scholarship	500,00
1	\$1059,04
Less expenses now over-	\$10000
drawn\$224.36	\$834.68

## DISTRICT MEETING.

The Big Spring and Sweetwater Districts will hold their District meeting jointly, August 29 and 30, at It is urged that every Auxiliary in both districts will send delegates and visitors. Snyder is most anxious to have a large attendance and will gladly entertain all. Send names to Mrs. A. J. Grantham, chairman Home Committee. Snyder can be reached by two roads, the Santa Fe and Roscoe, Snyder & Pacific. Both trains reach there in the morning and the first session will be held the afternoon of the 29th, closing the next day in time for the evening trains. Let us strive to make this an occasion of 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. vard and Mrs. Stept with us, so we may expect information and inspiration from these officers of our conference.

MRS. J. G. MERRITT. Colorado-Sweetwater District Sec'y.

## WOMEN AND GIRLS.

have in both men and women. To develop a good, true, strong character

is to develop a religious one." For this purpose we have organized many clubs and societies that the great work might go on. Boys have in every small town, hoping that by always had the "right of way." No one has hesitated when their welfare is at stake. No old man rises up to say: "Will it train them to help their poor, tired fathers?" The girls have no thoroughfare unless hedged both sides with objections and allu-the wool over the eyes of the Chris-sions to the laws handed down by tra-tians and make them think the shows dition. Their mothers did not do so and so has been a wet blanket thrown mit them to operate on Sunday nights, on many projects. Here at Chattanoo-whereby I shall knock that old 'hardga a woman speaking on the advanheaded' Methodist preacher out of ga a woman speaking on the advantages of the Camp Girl organization, was interrupted right in the middle

ould seem, judging by that question always popping up, mothers, as a rule, must always be poor and tired.

The old type of woman is passing away, and the new has come to bide awhile. She has the inside track. Clinging vine is out of date; we are not rearing that kind now. The training of the pioneer and Camp Girl is much the same as that given to the Boy Scouts in outdoor life, while at the same time they are taught to be womanly and practical, as well as strong and forcible. It is a good thing, worked out according to plans. One cannot imagine a girl so brought up. when coming to womanhood, say: "My head is a little better than it was yesterday, but not quite easy," as women of old often did.

I 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-There is no doubt much that is taught to girls now would not meet with their approbation. But let us for fear they could not get a mother- are blessed without any, o in-law, but when they found that it obliged to work for their living hinders not in the acquiring of that

much desired personage, they change of this nature was well attended and ed fronts.

Good women let their prejudices stand in the way of progress. They fear and their vision becomes limited. 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 girl to play the violin, but now how many mothers glory in the skill with which their daughters play this sweetest of musical instruments. Like the violin, the sweet, fresh air, the rain and the sunshine, the woods and the rivers were made for the girls, too.

Every club organized for the bention coming within the reach of ev-ery working girl. The uniform made otherwise would not filter into his of brown Galatea cloth is both inex-weary brain. The installation of the pensive and useful, as well as strong and durable. The camp life, under ship is not secular as many would chaperonage, would be clean and have others believe, but it is a means wholesome. What a godsend such an toward an end. If we believed this we outing would be to the tired girl bemight as well array ourselves against hope. We are told the women of Chi-hind the counter, to the household the organ, as the Campbellites have na are very much opposed to the drudge, and many, many other girls done. Anything that will work to the leaving of their girls feet unbound, in other avocations, and to those who greatest benefit of salvation should or not

MRS. W. H. VAUGHAN.

friends to the fact that \$1000 will

build, name and furnish a room in this

building. A number of these rooms are not taken and it is hoped that in

the next few months many of them not so taken will be. We are rejoicing

over the great crop prospects. I do

not remember to have seen a more

general crop in many years than there

give now, with the crop already practi-

noble things. The time is auspicious

people of Texas at this time the caose

union is no longer questioned.

sections of the State.

The burden of

received. The preacher selected pictures apropos to the sermon on intem-perance, and showed a man who was degraded but who arose and became one of the powers of the land. The crowd grew, the collection grew, the interest grew, the revivals were suc-cessful. The downtown shows retaliated. Instead of presenting semi-moral pictures they went after the Bible pictures. It was no time until that town was Christianized. The moving picture is gradually but

surely coming into the business of the Church. It is one of the most powerful means yet devised whereby the preacher can draw congregations from efit of the girls, every institution built preacher can draw congregations from for her protection, every lesson every walk and step of life, something on uprightness, integrity and self-reyet unaccomplished; preach a sermon liance, contain their ounces of preventhat is more powerful by reason of its tative to save from the downward indelible impression on the minds of grade. The Camp Girl is an organiza- the auditor-spectators, and giving even moving picture into the Church wor-ship is not secular as many would greatest benefit of salvation should be used. We must be as wise as serpents and innocent as doves. In this we show our wisdom. In order that the preacher keep his crowd he must make an innovation. He must use only those means whereby good can be done.

The preacher with the moving picture machine can discourse and at the same time illustrate his sermon so that it will have a more powerful and lasting influence upon his audi-tors. It is impossible to believe that the Church will not be benefited by the introduction of the moving picture into the Church worship. While pictures of a nature without a moral would be objectionable, those tures or of a secular nature which bring out the emotions of the people and the condemnation of the auditors on the evils shown in the pictures in a moral way, should be entirely feasi-The pictures should be of the best. Their flights over the canvas. accompanied by undulating waves of pathos and denunciation from preacher, will do more in a month than all of the preaching unaccompanied by the moving picture. For in-stance, the picture of Jean Valjean might be shown in a way that would result most successfully, both mentally and spiritually, to the entire congregation.

The writer predicts that within ten years no Church of any size will be modernly complete without the adjunct of the stereopticon to aid the preacher in the spreading of the grand and glorious Gospel of our Savior. It cannot be staid. The wave has set toward us with a force and rush that will engulf us. The Devil has forced us as protective means to add to our equipment something that may be used to retain our large congregations. and at the same time afford them a spiritual dual feast that both the eye and the ear may take in in quantities which cannot fail to bring some good and elevating influence.

And when these conditions have be-come universal in Methodism the things until these latter interests have change will be immediately perceivable. The attendance will grow; the preacher will minister unto more; the Church's finances will be enlarged; more institutions will be founded: Methodism greater colleges constructed. must have a part in this great under-

The Church must hold out an in-ducement to the world in order to gather them into its spiritual tabernacle and there, through some prehen-hensile device, hold them a sufficient length of time to instill into their minds that they have a heart which must be purified and that the life rock it is the moving picture in conjunction with our Church services which will bring about this result. It cannot be brought about under the present order of things. And as there cannot be a single objection waged against the adoption of the stereopticon as a means to a sublime end, the writer says, "Speed onward!"
Hylton, Texas.

"The best things are nearest; breath in your nostrils, light in your eyes, flowers at your feet, duties at your hand, the path of God just be-fore you. Then do not grasp at the stars, but do life's plain, work as it comes, certain that daily duties and daily bread are the sweetest things of life."-Robert Louis Stevenson,

# Southern Methodist University

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

One Million Dollar Endowment Campaign Is New On

### NOTICE.

The Southern Methodist University announces the delivery of its catalog of the Medical and Pharmaceutical Department. A copy may be had for the asking.

### BROTHER BARTON'S NOTES.

The most recent addition to the a cotton crop now our State will be in library of Southern Methodist Universelection. If our people will sity is a handsome set of books, numbering thirty volumes, donated by Bro. cally assured, as they gave in the J. A. Wilcoxon, of Greenville. The carly part of the year, when it was University officials are greatly appresonly in prospect, it will take an opticiative of Bro. Wilcoxon's philanthropy in behalf of our great University, gifts will be. When we remember but the sincerest appreciation will that we are in the midst of the great-come from the hundreds and thousands of young students who, in the whole Southwest, if not in the Church years to come, will be blessed by this at large, we should b inspired to do

Eight months of the year have gone and many things are conspiring and during these months I have visit- bring to the minds and hearts of the ed all parts of our conference, but purposely reserving many of our strong of higher edocation. The Hogg Cam-charges for this fall's work. I shall, paign is enlisting students from all as far as I am enabled, visit these of our schools of Texas and they are \$2187.89 as far as I am enabled, visit these of our schools of Texas and they are leading appointments this fall. A num-making addresses in many different ber of our very substantial people from different parts of the conference this movement is, that Texas must have given me their personal promise come to the front and give her sons that they would remember the North and daughters ample facilities for Texas Building by Conference. In higher education. That we are very many instances these are our most much behind the other States of the substantial people and I do not doubt but that they shall do the noble thing have stressed the material at the ex-by our great institution. I am fre-pense of intellectual and spiritual quently asked if the \$125,000 by the North Texas Conference, to be raised not kept pace with the material. These in addition to the \$300,000 given by young men from these several insti-Dallas last year, can be secured this tutions are calling us to make history, year. With the present light before and build broad and deep for the fufore me I would answer this question ture greatness of Texas. by saying that it will. We still hope must have a part in this great under-that somebody in the bounds of the taking and in all of our addresses, in conference will give \$25,000 and make this very great undertaking itself, we our North Texas Building a memorial are doing our best to stress these Building, naming it for the family or same great interests which must un-

for some loved one.

I again call the attention of our country.

# SERVICE.

By W. H. Wright.

planning popular means of banishing the Church from the land. He resort "Uprightness and integrity we must ed to all known popular methods of we in both men and women. To decausing a landslide of people from Church attendance. And this grew and grew until the moving picture business became a reality. Then he had these places by ones, twos and threes exhibiting some "clean" pictures in them, he might divert the good peoples' minds from the harm of Sunday shows. Said the Devil to himself, "Per chance I may not have any evil ma-chine to do my work, but if I can pull are moral and uplifting, they will perbusiness. His attendance is too much for me to work against." And Mr.

derlie the future greatness of any L. S. BARTON. PICTURE SHOWS VS. CHURCH off and the audience alarmingly de- that now is has no assurance for the creasing. It was terrible. But this morrow. When we get down to bedsame hard-headed Methodist preacher took a stroll into the jungle at the Many long years ago the Devil was edge of town, prayed a fervent prayer, alert and more keenly than usual to and asked God to direct him in regaining these members and Church-

And in a magical moment it dawned upon the preacher that there was no use to rule the moving picture out of existence, but to use it in connection with his sermons, thereby knocking the shows down town into a "cocked hat." How was he to do this. It required thought. He found the solution. was easy. "Why hadn't I thought of it before," he mused.

In the town paper on Saturday the announcement was made that on Sun-day night the "hard-headed" Methodist preacher would give an illustrated sermon at the church. The ad was seen by everyone. Many former
Church-goers that felt the sting of in the habit of making numerous resconscience and to satisfy this olutions about various faults and sins, sting decided to go. When the hour but in one great absorbing, controlling came for the "performance" the purpose to serve God and do his will!
Church was full to overflowing. In a If this be the controlling motive of DISBURSEMENTS:

of her discourse on the practical side Devil, in many instances, pulled the sermon and was appropriate, with the life, all other motives will be swept of the club, by an ancient dame arispose of the club, by an ancient dame ar

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rassing.

The text at the head of this article I will not attempt to expound after the manner of a preacher, but will try to demonstrate its truth by a few illustrations. In the early eighties, myself and partner, F. A. Piper, bought land and were establishing a ranch on Leona River, twenty miles south of Uvalde. While cutting posts for fene ing purposes, I was camped at a water hole in that wilderness. Mr. John W. Kokernot, a wealthy stockman, now a prominent elizera of San Antonio, was aften the time of which I speak inspecting the Leona country with a view of locating a large ranch. About night-fall, wearied in body and with a juded horse, he approached my camp seeking lodging for the night. I have frequently heard Mr. Kokernot relate his experience in first meeting meeting near true in every particular. He said: "A tail, lank fellow, with a long, red beard, clad in true frontier habiliments are true in every particular. He said: "A tail, lank fellow, with a long, red beard, clad in true frontier habiliments are true in every particular. He said: "D. J. Campbell White, George Sherwood Eddy, Rev. J. H. Mellish ments came out, readily consenting to entertain me for the night. He said: "D. J. Campbell White, George Mr. A tail, lank fellow, with a long, red beard, clad in true frontier habiliments and too eager to dispense hospic and too eager to dispense hospic allusty. After we had tethered my horse, the limit of the annual contribution to eager to dispense hospic allusty. After we had tethered my horse, the latter and the standard of Missions of the Protestant Examenator and the movement and used in th ments came to the night. He seemed most too eager to dispense hospitality. After we had tethered my horse, tality. After we had tethered my horse, though, of Baltimore, preached the sermons on the two Sunday mornings of the conference. tougher looking, if possible, than my host. I at once concluded that those ruffians would murder me that night and throw my body in the slough. I immediately began to plan how I could get away before they could execute their nefarious scheme. Presently I was introduced to the wife, a cultured, refined appearing woman; her presence was the only redeeming feature about the entire premises. I pitied the lady. I believed that she, with true wifely instincts, had followed this bandit from some of the older States.

the lady. I believed that she, with true wifely instincts, had followed this bandit from some of the older States, seeking to elude the officers of the law in these western wilds.

"After a hearty supper, still revolving in my mind how I might steal away undiscovered, the wife brought 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. or shall I show you your cot?" I gladly consented to remain. My host read a comforting passage from the Book, then prayed the sweetest, most interesting prayer I ever heard in all my a comforting passage from the Book, then prayed the sweetest, most interesting prayer I ever heard in all my life. Devotions ended, I repaired to my cot with all gloomy forebodings dispelled, and never enjoyed a more of the Methodist Eniscopal Church

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 oaths he spouted forth every time I would reject an animal affirming that cussed the outlook and needs in a the world's greatest achievements: manzed me by the volume of hideous on the volume of hideous and he spouted forth every time I Wade Hicks, General Secretary, diswould reject an animal, affirming that I was robbing him and 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 starting out on a purchasing tour, I would subject myself to a rigid examination to see whether I was ready to classify according to the Golden Rule, and yet this man from whom I had bought more than ten thousand steers, proclaimed me the hardest, most avaried ious man he ever sold catile to. I thought he regarded me one of the meanest of men. After I had moved to San Antonio, he came to the city 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 fearly morning of the twentieth has marked the world's greatest achievements; bronelds in the Sunday School; the plainly clad, bare-footed the world's greatest achievements; broreign missions have been born and the light of knowledge and the spread by school; the plainly clad, bare-footed the world's greatest achievements; broreign missions have been born and the light of knowledge and the spread the extra phoronghist in the certainty with the world's greatest achievements; broreign missions have been born and the light of knowledge and the spread the city for the light of knowledge and the spread to claim the sunday School; the plainly clad, bare-footed the world's greatest achievements; broreign missions have been born and the light of knowledge and the spread to charge his in, and often with an old speller or the light of knowledge and the spread the world's greatest achievements; broreign missions have been born and the light of knowledge and the spread the world's greatest achievements; broreign missions have been born and the light of knowledge and the spread the world's greatest achievements; broreign missions have been born and the light of knowl life and become a Christian. His wife 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 and praying with him and instructing him in the ways of salvation as best I could. Finally he was converted and expressed a desire to unite with the Church. I offered to bring the Baptist, it told him I would send for the Baptist preacher. A summary of the progress of educational work for missions during the first decade of the movement's histo-bry, in which advance the movement's histo-bry, in which ad fellowship; he replied: "Your Church using the text-books and other publi-is good enough for me." His wife cations of the movement.

acquiescing, I took Bro. A. J. Weeks

During the present year approxiplaces in the Southland and mountain ranges and benighted acquiescing, I took Bro. A. J. Weeks

MORE FRONTIER REMINISCENCES.

"For he that in these things serveth Christ, is acceptable to God and approved of men."—Romans 14:18.

Bishop Vincent, in an article to the Forum, "How I was Educated," conscious of the necessity of the frequent seious of the necessity of the frequent seious. The first training conference for the spect for a man they believe is reliable to the suppression of the necessity of the frequent seious of the necessity of the frequent.

dence in the prayers of a good man, chood volumes (exclusive of the publications of the Student Volunteer Movement).

The first training conference for the better preparation of missionary leaders, having 168 in attendance, was must accompany all orders.

In flux department may be advertised anything you want to buy, sell or exchange better preparation of missionary leaders, having 168 in attendance, was must accompany all orders.

In flux department may be advertised anything you want to buy, sell or exchange better preparation of missionary leaders, having 168 in attendance, was must accompany all orders.

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In flux department may be advertised anything you want to buy, sell

dispelled, and never enjoyed a more of the Methodist Episcopal Church, refreshing night's rest in my life." dispelled, and never enjoyed a more refreshing night's rest in my life."

At one time our principal business was buying young steers and maturing 18, 1902. Charles V. Vickery, Assistant General Secretary. and while many suffer in suence them illiterate and helpless condition is the ant Secretary of the movement, traced the movement, traced the movement, traced the movement, traced its history; H. S. Myers, another Assistant General Secretary.

Assistant General Secretary. and while many suffer in suence them 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."

Forum, "How I was Educated," conscious of the necessity of the frequent use of the personal pronoun I, quotes Montaigne as saying, "A man never speaks of himself without loss." This is why writing reminiscences where one's own self is concerned is embar-rassing.

Stockmen, as a rule, have great respect for a man they believe is religious, but a supreme contempt for a vascillating or insincere Church members and Canada are spending ten days in conferences under the direction of Mission Board Secretaries, outside the content of the preparation of missionary leaders, having 168 in attendance, was held at Silver Bay in 1912. During the summer of 1912 more than 1300 better preparation of missionary leaders, having 168 in attendance, was held at Silver Bay in 1912. During the summer of 1912 more than 1300 better preparation of missionary leaders, having 168 in attendance, was held at Silver Bay in 1912. During the summer of 1912 more than 1300 better preparation of missionary leaders, having 168 in attendance, was specific at the summer of 1912 more than 1300 better preparation of missionary leaders, having 168 in attendance, was specific at the summer of 1912 more than 1300 better preparation of missionary leaders, having 168 in attendance, was specific at the summer of 1912 more than 1300 better preparation of missionary leaders, having 168 in attendance, was specific at the summer of 1912 more than 1300 better preparation of missionary leaders, having 168 in attendance, was specific at the summer of 1912 more than 1300 better preparation of missionary leaders, having 168 in attendance, was specific at the summer of 1912 more than 1300 better preparation of missionary leaders, having 168 in attendance, was specific at the summer of 1912 more than 1300 better preparation of missionary leaders, having 168 in attendance, was specific at the summer of 1912 more than 1300 better preparation of missionary leaders, having 168 in attendance, was specific at the summer of 1912 more than 1300 better preparation of missionary campaign for the ensuing year. More than 10,000 leaders have received this training in the summer conferences of the Missionary Education Movement during the past ten years.

The movement has developed two preat missionary expectations. The

been a large factor in securing the shadows and ultimate shame and degwonderful increase during the past radation of ignorance. To deny, ignore decade in the annual contribution to or despise these conditions will not missions of 456 per cent or five and a change a certain destiny, nor relieve half million dollars over the previous of the responsibility has commensured.

decade.

At the quarterly meeting of the Board of Managers of the movement, held at Silver Bay during the conference, four new members of the board were elected—Mr. M. W. Cleland, Secretary of the Board of Foreign Missions of the United Presbyterian Church Philadelphia Pa: Mr.

F. W. HAROLD, Chairman Press Committee.

down and he received him into the mately 175,000 persons have enrolled jority of these unfortunates for their Church and sent his name to Brother in mission study classes, using the citizenshp. Distance from public Barr, the preacher nearest his ranch.

A friend with a nice family was a drunkard. He struggled hard against Missionary Education Movement alone itude in the cities and the migratory drunkard. He struggled hard against
his appetite for strong drink. I had has published and distributed through life of the mine and mill population, often remonstrated with him relative the Mission Boards 1,129,297 volumes have forced more than six million of to his habits. Once meeting him as he was recovering from a debauch, with tears he begged me to pray for with tears he begged me to pray for him. I said I had repeatedly done so. He seemed gratified and cordially mission study material used in the childhood has no golden moments, thanked me, saying: "I have confi- Churches, amounted to less than 40," but nursed in ignorance and soon to his drink served in the cities and the migratory hundred years of missions in heathen lands over six millions of illiterates in lands ove

We cannot have answers addressed to us, so your address must appear with the advertisement. All advertisements in this department will be set uniformly. No display or black-faced type will be used.

Copy for advertisements must reach this office by Saturday to insure their insertio

We have not investigated the merits of any proposition offered in these columns, but it is intended that nothing of a questionable nature shall appear. You must make your own trades.

AGENTS WANTED.—Exclusive territory. Good chance to build up permanent business. Mail us \$10 for 26-pound Feather Bed and receive, without cost, 6-pound pair pillews. Freight en all prepaid. New feathers. Best ticking. Satisfaction guaranteed. TURNER & CORNWELL, Feather Dealers. Dopp. 38, Charlette, N. C. Our reference: Commercial National Bank.

eign Missions of the United Presby, terian Church, Philadelphia, Pa.; Mr. B. Carter Millikin, Adult Study Secretary of the Presbyterian Board of Foreign Missions, New York City; Mr. Walter S. Schutz. of Hartford, Conn., and Mr. L. H. Severance, of New York. Dr. Frank Mason, North, Secretary of the Methodist Episcopal Foreign Mission Board, was elected a member of the General Advisory Committee.

It was reported that of the Decen. It was reported that of the Decennial Fund of \$50,000 the amount of \$35,000 has been paid in or subscribed in good pledges. The board approved plans for the observance of Home Mission Week, November 17-24, and the Livingstone Centennial, which falls upon March 19, 1913.

Of pity for the illiterate multitudes, and an ear to hear the loving command: "Son, go work today in my vineyard." The vineyard is all about us, the needy are near. The individual and the Church stand today before an open door of great opportunity. The poor and overworked, the transient mine and mill population, the ignorant and submerged of abandoned ignorant and submerged of abandoned city districts and the remote from schools and Churches are rapidly be-

rescue of others. Next to the obligation to Him who has redeemed us this is the most sacred debt of life. The Master will not hold us guiltless if we ignore it. The lost one will despise us if we fail to meet it! After a hundred years of missions in heathen

Will have open date August 25 to September 8 Would like to assist postor in meeting at that time Will have only one date as an working with Ecangelist Coale. Can be reached until above date at thee, where I am in a meeting. After that at Wolfe City ROIST. E. HUSTON.

### MISCELLANEGUS.

BROTHER accidentally discovered root will cur soft tobacco habit and indigestion. Gladly send is: ticulars. T. B. STOKES, Mohawk, Florida.

### POSITIONS WANTED.

WANTED-Positions by two competent young lady bookkeepers. In probibition towns, can furnish good references. Address BOOKKEEPER, 41,064, Goldth-walte, Texas.

### LAUREL HEIGHTS CHURCH, SAN ANTONIO.

Together with Revs. S. H. C. Burgis and S. B. Beall and Judge J. O. Ter-rell I had the privilege of selecting the lots for a Methodist Church on Laurel Heights, San Antonio. That was three and a half years ago. At the meeting of the West Texas Conference three of the West Texas Conference three years ago Bishop Key did not send a preacher there, but two weeks later surprised us by telephoning that Rev. J. D. Young had been transferred from the Northwest Texas Conference and stationed at Laurel Heights. We learned that Bishop Key had selected Brother Young to do the very important work of establishing a Church in ant work of establishing a Church in our city.

After a three years' pastorate will report at conference three hundred members, a large Sunday School a strong Woman's Missionary Society and one of the finest church buildings in the State.

Brother Young has announced that he will return to his old conference at the close of this conference year.

the close of this conference year.

With splendid equipment and firstclass people, Laurel Heights Church
should become a great spiritual force.

I am not advising the Bishop, who
should follow Brother Young, but I
am deeply interested. The next year
means much to that Church,

J. E. HARRISON.

# CHURCH DEDICATION.

Bishop James Atkins will dedicate our new church at Mooreville Sunday. September 8, at 11 o'clock a. m. A cordial invitation is extend-ed to all friends and former pastors. CHAS. W. IVIN.

# MARRIED

Autrey-Hardt—At Runge, Texas, August 7 1912, Mr. W. L. Autrey and Miss Lena Hardt Rev. J. W. Rowland officiating.

Rogers-Mitchell—At West Boon Christian hurch, 9 p. m., Aug. 7, 1912, Mr. A. C. logers and Miss Estelle Mitchell, Rev. John V. Wardlow officiating.

# WANTED-A PREACHER.

WANTED—A PREACHER.

The Rev. Ino. P. Cox has been compelled to be render his work, the Millsap Circuit, on account of ill health. I want a man to take his lace until conference. There are six appointments on the charge. A parsonage with three soms at Millsap. The assessment for the reach her this year was \$700. The rotracted meetings all to be held yet. Myear presiding elders, if you know of a good an for this place, please have him write metonic.

JAS. CAMPBELL, P. E. Weatherford, Texas.

## Gatesville District-Fourth Round

Big Spring District-Fourth Round

Big Spring Sta., Sept. 1, 1 Stanton Sta., Sept. 14, 15.

### Poetry Can in No Case be Inserted.

Extra copies of paper containing obituaries can be procured if ordered when manuscript is sent Price, five cents per copy.

### IN MEMORIAM.

for his life was "a living epistle, known and read of all men," whose privilege it was to associate with him. Perhaps the quality that most im-pressed the observer in this age of shallow aims, cheap pretences and lax become greatly attached to him. He in every relation of life, steadily but moral standards, was an unswerving had a smile for everybody and had the quietly aggressive in all endeavors, devotion to duty, his absolute truth and genuineness. His loyalty, courte-saw him, and all would say. "Isn't that sy and piety made its impress upon all with whom he came in contact, and our arms are and how we miss his his influence for good was felt by ev-sweet little presence, but his darling en strangers. Henry Deiner was spirit still lingers in our hearts and born in Fischenthal, Switzerland, Feb-home. At one time heaven seemed so ruary 22, 1841. He came to America far off, but every year something hapin 1865 and was afterwards married pens that brings it nearer, and it to Mrs. Mary Wils in Jeffersonville, seems that it is just an arm's length N. Y. Five children were born to this away. May all of our friends rememunion, four preceding him to the ber us in prayer, because we need it, "Home Beyond the Skies." Since the for we are not rebellious, for we know death of his loyal, devoted wife, fifthen months ago, he has made his and God taketh away, blessed be the home with his only surviving child, name of the Lord." Mrs. D. B. Webster, on Ross Avenue His health began to decline in December, 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 complaining. He told his friends and loved ones that his "race was run," and that he vas only waiting for the summons to nome up higher. This summons came July 6, and there went out a life rareequaled by any one. "In his integri-'y, impregnability, in his simplicity sublime." He was an active itinerant minister in the German M. E. Church for thirty-six years. After superanuating for several years he still was active in his Master's service. Only "He, who knoweth all things," can enumerate his many good works. In having to lay down the sword in his Master's service his greatest regret was that he knew not who would carry on his 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 that he might help in sending the 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 substitute. This missionary is now an old man and has been kept in that mission field all these years by this faithful soldier of the cross. No one ever knew him to turn a deaf ear to any plea of personal sacrifice or service. He has educated several young men for the ministry, and has raised one orphan girl, who now lives at Kaufman, Texas. To try to enumerate his good works would be like trying to count the countless stars. Even his own family never knew of his many personal sacrifices and kind deeds. He had in him the spirit of a Martin Luther, 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 in every good word and work. He has passed beyond our recall and stands today crowned and triumphant among the spirits of just men made perfect, but the holy influence of his steadfast. faithful, noble life abides with here evermore, inspiring, stimulating, encouraging us to follow more earnestly the Lord whom he adored and

served. MRS. J. N. McCAIN, MRS. C. W. WALKUP, Committee of the Home Mission So-

BUSBY-Minnie was born May 18. 1891; 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 M. E. Church, South. She lived a consecrat-ed life until God called her home. She loved the Church and Sunday School. Minnie was a kind, loving sister and a mother to her little brothers and sis-

Question Settled! Latest facts from oldest father love. The standard father love. The standard father love. The standard fook Co.

Sox 11 Clinton, & C. there.

Chadwick—Daniel Chadwick was dear Minnie as no longer with us. To know her was to love her. To the betwenty five lines, or about 170 or 180 words. The space allowed obituaries is twenty to twenty five lines, or about 170 or 180 words. The privilege is reserved of condensing all obituary notices. Parties desiring such notices to appear in full as written should remit money to cover that of the just, which shineth more tion of principle to return defeated and more unto the perfect day. She is watching and waiting for your home-resolutions of respect will not be inserted in the obituary Department under any circumstances, but if paid for will be inserted in another column.

The space allowed obituaries is twenty to dear Minnie as no longer with us. To the be-born in South Carolina, April 25th, know her was to love her. To the be-born in South Carolina, April 25th, know her was to love her. To the be-born in South Carolina, April 25th, know her was to love her. To the be-born in South Carolina, April 25th, know her was to love her. To the be-born in South Carolina, April 25th, know her was to love her. To the be-born in South Carolina, April 25th, know her was to love her. To the be-born in South Carolina, April 25th, know her was to love her. To the be-lassed Miss Martha Bussey, Goodrich, was born at Hemphill, Texas, 6 o'clock p. m., Thursday, but the flower of the young manhood that for a convict of the South to do battle for a convict of the South to do battle for a convict of the South to do battle for a convict of the South to do battle for a convict of the South to do battle for a convict of the South to do battle for a convict of the South to do battle for a convict of the South to do battle for a convict of the South to do battle for a convict of the South to do battle for a convict of the South to do battle for a convict of the South to do battle for a convict of the South to do battle for a convict of the South to do battle for a convict of the South to do battle for a convict of the South to do battle fo

Grove Cemetery Monday, August 5, at 4 p. m, after the funeral services held at the church by Mrs. Balthorp, a Presbyterian minister. Little J. Frank just stayed with us long enough for us to love and admiration of everyone who

HIS FATHER AND MOTHER. Thurber, Texas, Aug. 8.

BANKS-Mrs. Martha G. Banks, born 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 1847, 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. M. 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 she was in feeble health, and the devotion of the daughter was most beautiful. Sister Banks was converted January 6, 1843, in Autauga County, in her youth and united with the Baptist Church. After her marriage she joined the Methodist Church with preacher; came to Texas with his paher husband, and ever after was a consistent and devoted member. Sister are Army in January or February 1862. sistent and devoted member. Sister Banks is remembered in this commu-nity for the good Samaritan spirit manifested toward the sick and needy. It would take considerable space to tell of her many acts of kindness and mercy, but it is recorded on high. As

anton nearly 30 years, where he had practiced law. He was converted under the preaching of Bro. Collard and joined the Methodist Church, Bro. Preston came to love his Church very much. He read her paper and contributed to her causes. It was my pleasure to visit him in his last days, and though he employed every means at hand to recover strength, yet at all times he would say, "I am ready to go, Bro. Myers, if the Lord wills." He spoke triumphantly of his departure. He leaves a wife and eight children to mour his loss. "Blessed are they which die in the Lord."

B. A. MYERS, Pastor. ×

love. They now have a precious treas- those who have no hope. They expect ure in heaven. He is waiting for them to meet their loved one again. T. W. LOVELL.

that of the just, which shineth more and more unto the perfect day. She is watching and waiting for your home-coming as we cross the river one by one. Farewell, but not forever; we will meet you some day in the sweet by e-and-bye. A friend,

RUTH AARON.

RUTH AARON.

RUTH AARON.

WISDOM—J. Frank, infant son of Rev. and Mrs. Edgar M. Wisdom, was born in Thurber, Texas, December 30, 1911, and died at the home of his life was a steward at the time of his died February 23, 1905, 1911, and died at the home of his life was a most punctual would have been a noted electrician or civil engineer. Beautiful to the new of his life was spent. In 1874, under the ministry of G. W. Lentz, he joined the Methodist Church in which he was a steward at the time of his death. His first wife died February 23, 1905, 2000, where he was a most punctual 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, turn. He was interred in the Elm for his life, was "a living expirite."

Rev. and Mrs. Edgar M. Wisdom, was was a steward at the time of his death. His first wife died February 23, 1905, 1911, and died at the home of his grandparents, Mr. and Mrs. A. P. Wisdom, was was a steward at the time of his death. His first wife died February 23, 1905, at 1911, and died at the home of his grandparents, Mr. and Mrs. A. P. Wisdom, was was a steward at the time of his death. His first wife died February 23, 1905, at 1911, and died at the home of his grandparents, Mr. and Mrs. A. P. Wisdom, was was a steward at the time of his death. His first wife died February 23, 1905, at 1911, and died at the home of his grandparents, Mr. and Mrs. A. P. Wisdom, was a steward at the time of his death. His first wife died February 23, 1905, at 1911, and died at the home of his grandparents, Mr. and Mrs. A. P. Wisdom, was a steward at the time of his death. His first wife died February 23, 1905, at 1911, and died at the home of his grandparents, Mr. and Mrs. A. P. Wisdom, was a steward at the time of his death. His first wife died February 23, 1905, at 1911, and died at the home of his grandparents, Mr. and Mrs. A. P. Wisdom, was a steward at the time of his death. ried Mrs. Bettie A. Allen, who died July 10th, 1907. On the 21st day of August, 1907, he was married to Mrs. M. B. Fite, with whom his home life was as peaceful and happy and his quiet waiting latter years could de-sire; and he left this world on June 17, 1912, having been faithful and true and successful in most, and loyal in nis friendship and prompt in his sym pathies. I knew him as his pastor for two years. I was often in his ho and he was many times in mine. I loved him and am sure he was my friend. A gentle spirit, looking through untroubled eyes upon a world many of whose trials he had met, his kind voice, mellow with the thoughtful consideration of ripe experience, alive to the progressive movement of the world, but conservatively cautious in his regard for the past, with a character firmly fixed in its principles by the growth of the years, he stood for the things that were right and the way that was wise, without attempt. ure to know. His niness was that was wise, without attempt a few hours and he was called very ing to dictate or dominate. Honest in a few hours and he was called very ing to dictate or dominate. Honest in a few hours and he was called very ing to he family, but it is a finding him just and fair and generous, he lived the life of a man and set an example of manhood. The children he raised, the community in which for years he was a very large influence, the Church by which he stood, his loved Southland and the Nation, have lost a real man; but there is left a holy memory which inspires men to as to meet him across the river. His reach after that unto which his ex.

J. T. McCLURE. ample points. Patient and uncomplaining, in the months of suffering toward the end, he was ready and waits for the loved ones who follow after. WALTER W. ARMSTRONG.

ate Army in January or February, 1862, in Company B, Young's Regiment, Wall's Brigade, Walker's Division, He served to the close of the war, and was married in 1868 to Sarah Pitman. To this union there were born eight chil-dren, five of whom are still livingher pastor knew her the past three four sons and one daughter. He profess-years she was an intelligent, patient ed religion in 1873 at old Indian Creek, heaven. Some two months before her death she attended Church and testified to the goodness of God to her, and the comfort he afforded her. She said she knew her time was short, but 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 Mt. Zino Cember.

Alto, Texas, August 5, 1912.

PRESTON—On July 6, 1912, Judge Jno. W. Preston, one of our most useful citizens, died at his home in Pleasanton, Texas, after a long ill
Nacogdoches County, and joined the M. E. Church, South, living a consistent Christian life until God early deals was born in Green County, Virginia, May 16, 1852, and died at home in Palmer, Texas, July 29, 1912. He served his country and joined the M. E. Church, South, living a consistent Christian life until God early was born in Green County, Virginia, May 16, 1852, and died at home in Palmer, Texas, July 29, 1912. He served his country and poined the M. E. Church, South, living a consistent Christian life until God early was born in Green County, Virginia, May 16, 1852, and died at home in Palmer, Texas, July 29, 1912. He served his country and class leader, and served his country and cl Jno. W. Preston, one of our most got well or died. Like Paul, he said useful citizens, died at his home in for him to die was gain. Now, chil-Pleasanton, Texas, after a long ill-dren and relatives, dry your tears, for ness. He was born in Clayton, Ala., we will not say good night, but in that May 15, 1847. He had lived in Pleas-brighter clime we will bid him good morning. H. T. PITMAN.

CLARK-Dr. W. M. Clark was born in Newton County, Texas, August 22, 1864, and died May 21, 1912. He was first married to Miss Kate Adams, who died in 1899. He began the practice of medicine in 1890, moving to Polk County, Texas, in 1893. His second marriage was to Miss Susie Vinson at Corrigan, Texas, December 30, 1895. He moved to Floresville, Texas, 1901, where he continued successfully in the work of his profession. As physician, citizen and neighbor he lustin and Roanoke, at Roanoke, Aug. 17, 18, made a host of friends. He lived for oak Dale Cir., at Oak Dale, Aug. 25, 26, others. He loved a happy home. Beothers. He loved a happy home. Be-fore his death he assured his loved SMITH—Alves Leeman Smith, the ones that he was ready to meet his first born infant son of Henry and God in peace. His faith was strong Edna Smith, was born July 29, 1911. to the last. One of the largest proces-Was baptized by T. W. Lovell, Decem-sions ever seen in Floresville followed ber 17, 1911. Died July 8, 1912, and his remains to their last resting place. was buried at McCraw's Chapel. He A devoted wife, two children, a dear remained long enough with this young old mother, six brothers and four sis-father and mother to win their hearts' ters survive him. They mourn not as

A. W. WILSON, P. C.

best. We will miss Dixie at Sunday School, where he was a most punctual attendant, and also in the choir; but he has joined the heavenly choir in the city of God. Most of all he will be missed in the home. This affliction of Brother and Sister Goodrich was sudden and unexpected, but God's grace is sufficient for them, for he says in his Word that everything works together for good to those who love and serve him. To the bereaved mother, father, brothers and sisters, weep not as those who have no hope, for you will meet Dixie again in the sweet by and by, in that land where death, sickness and sorrow never come. May the good gather comfort the beraved ones and bring each of them to Dixie in that house not made

with hands, eternal in the heavens. P. S. WILSON, Pastor.

McCLURE-William Dunkin Mc-Clure, son of W. R. and Birdie Mc Clure, was born in Temple, Oklaho Mcma, February 8th, 1906, and died March 19th, 1912, at Wichita Falls, Texas. He was the oldest son and one of the brightest and most energetic children of his age it has been my pleasreavement to his family, but it is blessed comfort to know he is with Him who said, "Suffer the little chil-dren to come unto me," and also took them in his arms and blessed them. May God's blessings be upon the bereaved loved ones and his grace suf-fice for them, and may they so live

OHAIR-Robert E. Ohair was born October 12, 1909; died February 1912, with spinal meningitis. Little Robert's stay here was short—only Robert's stay here was short—only two years, two months and seventeen days. While his stay here was short, he was the light and joy of the home. He was a sweet, lovable child. All who knew him loved him—a flower budded on earth to bloom in heaven. "The Lord gave, and the Lord hath 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 is mow in grace of God we will meet little Robert some day in heaven where sad parting comes no more.

BY I would say, "Weep not," for by the grace of God we will meet little Robert some day in heaven where sad parting comes no more.

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BY I would say the form at Lance Sept. 24, 25.

BY I would say at Lance, Sept. 24, 25.

Commerce Sta, Oct. 6, 7.

Commerce Sta, Oct. 6, 7.

Commerce Mis, at Twin Oa

RUTH AARON.

# NORTH TEXAS CONFERENCE

Greenville District-Third Round.

ommerce Sta., Aug. 18, 19. reenville Mis., Aug. 24, 25, R. G. MOOD, P. E.

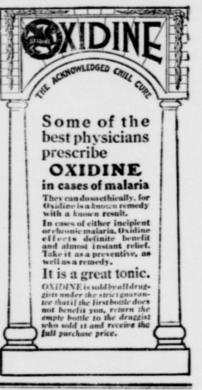
Paris District-Third Round. rson Cir., at Forest C., Aug. 17, 18. ngie Cir., at Maple, Aug. 24, 25. Mia., at Shawner, Aug. 25, 26. W P. BRYAN, P. E.

Sherman District-Third Round. Sadler and Gordonville, at S., Aug. 24, 25. Howe Cir., at Gunters, Aug. 31, Sept. 1. Waples Memorial, Sept. 1. 8 p. m. A. L. ANDREWS, P. E.

Decatur District-Third Round.

Terrell District-Third Round College Mound, Aug. 24, 25. Kaufman, Sept. 1, 2. Forney and Meaquite, Sept. 8, 9. M. L. RAMILTON, P. E.

Dallas Dietrict-Third Round. Irving, at Bethel, Aug. 17, 18.
Grand Prairie, 8 p. m., Aug. 18.
Oak Cliff, 11 a. m., Aug. 25.
Ervay, 8 p. m., Aug. 25.
Lancaster, Aug. 31, Sept. 1.
Wheatland, Sept. 7, 8.
Forest Avenue, 8 p. m., Sept. 8.
J. M. PETERSON, P. E.



Sherman District-Third Round Pottshoro and Preston, Aug. 24, 25.
Bells Cir., at Everheart Mem., Aug. 17, 18.
Sadler and Gordonville, at S., Sept. 7, 8.
Howe Cir., at Gunters, Aug. 31, Sept. 1.
Waples Memorial, Sept. 1, 8 p. m.
A. L. ANDREWS, P. E.

Sulphur Springs District-Third Round.

Gainesville District—Third Round. Rosston Cir., at Forestburg, Aug. 24, 25. Dexter Cir., at D., Aug. 31, Sept. 1. J. F. PIERCE, P. E.

Bowie District—Third Round.
Crafton Cir., Red Bud, Aug. 17, 18.
Sunset Cir., Fruitland, Aug. 18, 19.
Dundee Mis., Megargal, Aug. 24, 25.
Holliday Mis., Lake Creek, Aug. 25, 26.
Sunshine Mis., County Line, Aug. 31, Sept. 1.
T. H. MORRIS, P. E.

McKinney District-Third Round iis Celina, Aug. 18, 19.

E. Frisco, Aug. 24, 25.
McKinney, \* p. m., Aug. 25.
Carroliton and r. B., at F. B., Aug. 31 and
orn Sept. 1.

Farmersville, Sept. 8, 9.
Josephine, Sept. 21, 22.
CHAS. A. SPRAGINS, P. E.

Sulphur Springs District-Fourth Round.

Amarillo District-Fourth Round.

Amarillo District—Fourth Round.

Stratford. Aug. 31. Sept. 1
Dalhart. Sept. 1, 2.
Ochiltree Circuit—
Saturdav, Sept. 7, 11 a. m.
Sermon by Rev. J. M. Sherman.
Barbeque dinner.
Guarterly Conference, 3 p. m.
Lecture on "Fools," 8 p. m., Rev. H. A.
Boaz, D. D.
Sunday, Sept. 8, 11 a. m.
Sermon by Rev. H. A. Boaz, D. D.
Sermon by Rev. H. A. Boaz, D. D.
Sermon by Rev. H. A. Boaz, D. D.
Dinner on ground.
Sermon by Rev. J. M. Sherman, 3 p. m.
Monday, Sept. 9, Paradise 11 a. m.
Sermon by Rev. J. M. Sherman, J. p. m.
Tuesday, Sept. 10, Plainview, 11 a. m.
Sermon by Rev. H. A. Boaz, D. D.
Dinner on ground.
Sermon by Rev. J. M. Sherman, J. p. m.
Missouri Avenue, 8 p. m., lecture on
"Fools," by Dr. Boaz.
Hansford Circuit—
Wednesday, Sept. 11, Blodgett, 11 a. m.
Sermon, "Making of a Man," by Dr. Boaz.
Wednesday, Sept. 11, Black, 8 p. m.
Lecture, "Man or Monkey," by Dr. Boaz.
Thursday, Sept. Sept. 12, 11 a. m., Hansford, rermon by Rev. H. A. Boaz, D. D.
Barbecue dinner.
Sermon, J. p. m., by Rev. J. M. Sherman,
followed by Quarterly Conference.
Brass Band Consert, 8 p. m.
Lecture on "Fools," 9 p. m., by Dr. Boaz.
Plemons Circuit—
Friday, Sept. 13, Lackey School House, 11
a. m.
Sermon on "Making of a Man," by Rev. H.
A. Boaz, D. D. A. m. Sermon on "Making of a Man," by Rev. H. A. Boaz, D. D. Barbeeue and basket dinner. Quarterly Conference, 3 p. m. Band concert at Lieb., 8 p. m., by Hutchisson County First Band.

S. P. E.

ound.

at Wesley

12, 13. 27. v. 2, 3. 10. 16, 17. D, P. E.

1 Round.

11, Sept. 1.

ianel, Sept. 1. F., Sept. apel, Sept.

et. 19, 20. 7, 28, 2, 3.

S. P. E.

ERENCE

tev. H. A.

. 11 a. m. Dr. Boaz.

p. m. Dr. Boaz. m., Hans-loaz, D. D. Sherman.

Dr. Boar.

House, 11 by Rev. H.

y Hutchin-

August 15, 1912.

O. P. KIKER, P. E.

Cisco District-Fourth Round. Cisco District—Fourth Round.

Eastland, 8 p. m., Sept. 6, 8.
Ranger, at Pleasant G., Sept. 7, 8.
Breckenridge, Sept. 12, 13.
Folian, at Eureka, Sept. 14, 15.
Wayland, at W., Sept. 21, 22.
Desdemona, at D., Sept. 27, 28.
Pioneer, at P., Oct. 5, 6.
Rising Star, Oct. 6, 7.
Cisco Sta., Oct. 9, 10.
Sipe Springs, at S., Oct. 12, 13.
Seranton, at S., Oct. 19, 20.
Carbon, at C., Oct. 30.
Cisco Mission, Nov. 2, 3.
The trustees will please report on church property.

The Husters are property. The Husters are property. Stewards, I hope you will make your numest effort to bring up the preachers' salary in full. Every case is a needy one this year.

C. E. LINDSEY, P. E.

Plainview District-Third Round. Slaton, at Prairie View, Aug. 24, 25. Lubbock Sta., Aug. 25, 26. Plainview Sta., Aug. 28. J. T. HICKS, P. E.

Sweetwater District-Third Round. Roscoe Mission, Aug. 17, 18.
Snyder Mission, Aug. 24, 25.
Snyder Station, Sept. 1, 2.
Fluvanna, Sept. 7, 8.
Sweetwater Station, Sept. 14, 15.
SIMEON SHAW, P. E.

Hamlin District-Third Round. Jayton, at Cleremont, Aug. 17, 18.
Royston, at Fisher, Aug. 24, 25.
Sagerton, at Bunkor Hill, Aug. 31, Sept. 1.
Pinkerton, Sept. 7, 8.
G. S. HARDY, P. E.

Vernon District-Third Round. Tolhert and Fargo, Aug. 17, 18,
Medicine Mound Mis., Aug. 24, 25,
Quanah Mis., Aug. 31, Sept. 1.
Swearingen Mis., Sept. 6.
J. G. MILLER, P. E.

Abilene District-Third Round. Abilene District.

First Church, Aug. 11, 12.
Tenth St., at Tuscela, Aug. 17, 18.
St. Paul, Aug. 18, 19.
GUS BARNES, P. E.

Abilene Distret—Fourth Round.

Merkel, Sept. 1, 2,
Ovalo, at Ovalo, Sept. 7, 8.
Ruffalo Gap, at B. G., Sept. 8, 9.
Baird, Sept. 14, 15.
Clyde, at Bethlehem, Sept. 15, 16.
Caps, at Caps, Sept. 21, 22.
Hawley, at N. H., Sept. 22, 23.
Tye, at Compere, Sept. 29, 29.
Trent, at Trent, Sept. 29, 30.
Anson, Oct. 5, 6.
Cross Plains, at C. P., Oct. 12, 13.
Denton, at Dudley, Oct. 19, 20.
Tenth St., Oct 20, 21
Putnam, at Putnam Oct 22, 11 a. m.
Nugent, at Wards Chapel, Oct. 26, 27.
First Church, Oct. 28, 8 p. m.
Let all of the officials be on hand. Special attention is called to Question 31. I trust that the Trustees and Woman's Missionary Society will have their written reports ready. Let the Stewards do their very best. The preacher needs his money, and the Church needs to pay her honest debt. If each Steward will do his duty, we will have no trouble in closing out the year in good shape.

GUS BARNES, P. E.

Vernon District—Fourth Round. Abilene Distret-Fourth Round.

Vernon District-Fourth Round.

Vernon District—Fourth Round.

Dumont Mis., Sept. 14, 15.
Paducah Sta., Sept. 16.
Marxaret Mis., Sept. 20.
Estelline Cir., Sept. 21, 22.
Childress Mis., Sept. 28, 29.
Vernon Cir., Oct. 4.
Kirkland Cir., Oct. 5, 6.
Tolhert and Fargo, Oct. 11.
Odell Mis., Oct. 12, 13.
Crowell Sta., Oct. 14, 15.
Medicine Mound Mis., Oct. 15.
Childress Sta., Oct. 19, 20.
Swearingen Mis., Oct. 25.
Ouanah Sta., Oct. 26, 27.
Vernon Sta., Oct. 26.
To the officials throughout the District:
I desire to say that in keeping with their wishes I have put the date of the Fourth Ouarterly Conference as late as I could. Now let us stand together for full reports.

I. G. MILLER, P. E.

Granger and Jonah, at Granger, Nov. 5, 10.
Georgetown Sta., Georgetown, Nov. 10, 11.
W. H. VAUGHAN, P. E.

Wacco District—Fourth Round.
Austin Avenue, Aug. 25.
Bruceville and Eddy, Sept. 1, Reisel, at Battle, Sept. 14, 15.
Mart. Sept. 15, 8 p. m.
West, at Elm Mott. Sept. 21, 22.
Elm Street, Sept. 22, 8 p. m.
Austin Avenue, Aug. 25.
Bruceville and Eddy, Sept. 1.
Reisel, at Battle, Sept. 14, 15.
Mart. Sept. 15, 8 p. m.
Austin Avenue, Aug. 25.
Bruceville and Eddy, Sept. 1.
Reisel, at Battle, Sept. 12, 12.
Mart. Sept. 15, 8 p. m.
West, at Elm Mott. Sept. 21, 22.
Elm Street, Sept. 22, 8 p. m.
Austin Avenue, Aug. 25.
Bruceville and Eddy, Sept. 1.
Reisel, at Battle, Sept. 14, 15.
Mart. Sept. 15, 8 p. m.
West, at Elm Mott. Sept. 21, 22.
Elm Street, Sept. 22, 8 p. m.
Austin Avenue, Aug. 25.
Bruceville and Eddy, Sept. 1.
Reisel, at Battle, Sept. 14, 15.
Mart. Sept. 15, 8 p. m.
West, at Elm Mott. Sept. 21, 22.
Elm Street, Sept. 22, 8 p. m.
Austin Avenue, Aug. 25.
Bruceville and Eddy, Sept. 1.
Reisel, at Battle, Sept. 14, 15.
Mart. Sept. 15, 8 p. m.
West, at Elm Mott. Sept. 21, 22.
Elm Street, Sept. 22, 8 p. m.
Austin Avenue, Aug. 25.
Bruceville and Eddy, Sept. 1.
Reisel, at Battle, Sept. 14, 15.
Mart. Sept. 15, 8 p. m.
West, at Elm Mott. Sept. 21, 22.
Elm Street, Sept. 22, 8 p. m.
Austin Avenue, Aug. 25.
Bruceville and Eddy, Sept. 14, 15.
Mart. Sept. 15, 8 p. m.
West, at Elm let us stand together for full reports.

J. G. MILLER, P. E.

## CENTRAL TEXAS CONFERENCE

Cleburne District-Fourth Round. eburne, Main Street, 11 a. m., Sept. 8. eburne, Anglin Street, 8 p. m., Sept. 8. randview Cir., at Price Chapel, 11 a. m., Cleburne, Anglin Street, 8 p. m., Sept. 8.
Grandview Cir., at Price Chapel, 11 a. m
Sept. 15.
Cleburne, Brazos Avenue, 8 p. m., Sept. 15.
Cresson, at Falls Creek, Sept. 21, 22.
Burleson, at B4 Sept. 28, 29.
Lillian, at Prarie Grove, Oct. 5, 6.
Godley, at Concord, Oct. 8.
Blum, at B., Oct. 12, 13.
Grandview Cir., at Price Chapel, Oct. 14.
Joshua, at J., Oct. 15
Venus, at Wyatt, Oct. 19, 20.
Alvarado, Oct. 20, 21.
Granbury, 8 p. m., Oct. 25 and 8 p. m
Oct. 27.
Granbury Cir., at Hill City, Oct. 26, 27. Oct. 27.
Granbury Cir., at Hill City, Oct. 26, 27.
Granbury Cir., at Hill City, Oct. 26, 27.
Glen Rose, Oct. 29.
George Creek, at Buck Cir., Oct. 30.
Brazos Ave., 8 p. m., Nov. 1.
Morgan, at M., Nov. 2, 3.
Walnut Springs, Nov. 3, 4.
Walnut Springs, Nov. 3, 4.
Main Street, 8 p. m., Nov. 5.
Grandview, Nov. 6.
Anglin Street, Nov. 7.
E. A. SMITH, P. E.

Hillsboro District-Fourth Round. Covington and Osceola Sta., at Osceola, Aug. 31, Sept. 1.
Itasca Sta., at Itasca, Sept. 1, 2.
Munger Cir., at Callina, Sept. 7, 8.
Cooledge Sta., at C., Sept. 7, 8, 8 p. m.
Line Street, Hillsboro, Sept. 14, 15.

Lecture on "Fools and Funny Folks," 9 p. m., by Dr. Boaz.

Dumas Circuit.—

Saturday, Sept. 14, 11 a. m., sermon by Rev. J. M. Sherman.

Barbecue and basket dinner.

Ouarterly Conference, 3 p. m.
Lecture on "Fools," 8 p. m., by Dr. Boaz.

Sunday, Sept. 15, 11 a. m. sermon by Dr. Boaz.

Sunday, Sept. 15, 11 a. m. sermon by Dr. Boaz.

Sermon, "Middle Well." 3:30 p. m., by Dr. Boaz.

Sermon, "Middle Well." 3:30 p. m., by Brandon Cir., at First Church, H., Sept. 15, 8 p. m.

In a middle Well." 3:30 p. m., by Dr. Boaz.

Sermon, "Middle Well." 3:30 p. m., by Brandon Cir., at First Church, H., Sept. 15, 8 p. m.

Irene Cir., at Malone, Sept. 29, 29.

Delia Cir., at Pelia, Oct. 5, 6, 11 a. m.

Kirk Cir., at Kirk, Oct. 19, 20.

Lovelace Cir., at Reandon, Oct. 26, 27.

Lovelace Cir., at Betry's Chapel, Oct. 50.

Abbott Cir., at Willow, Nov. 2, 3.

Peoria Cir., at Kearby, Nov. 3, 4.

HORACE BISHOP, P. E.

Weatherford District—Fourth Round.

Weatherford District—Fourth Round.

Weatherford District—Fourth Round.

Weatherford Station, Oct. 10.

Bovina Circuit, Oct. 19, 20.

Amarillo, Polk Street, Oct. 16.

Glazier Circuit, Oct. 19, 20.

Amarillo, Polk Street, Oct. 25.

Amarillo, Buchanan and Houston Street, Oct. 26, 27.

O. P. KIKER, P. E. Weatherford District—Fourth Round.
Weatherford, First Church, Aug. 18, 19.
Thurber, Aug. 24, 25.
Strawn, at Mingus, Aug. 31, Sept. 1.
Gordon, at Gordon, Sept. 7, 8.
Santo, at Palo Pinto, Sept. 14, 15.
Aledo, at Aledo, Sept. 21, 22.
Azle, at Azle, Sept. 28, 29.
Loving, at Hawkins Chapel. Oct. 5, 6.
Olney, at Olney, Oct. 6, 7.
New Castle, at New Castle, Oct. 10.
Eliasville, at Eliasville, Oct. 11.
Graham, at Graham, Oct. 12, 13.
Springtown, at Springtown, Oct. 19, 20.
Whitt, at Bethesla, Oct. 23.
Millsap, at Garner, Oct. 26.
Mineral Wells, at M. W., Oct. 27, 28.
Graford, at Graford, Nov. 2, 3.
Weatherford Cir., at Bethel, Nov. 9, 10.
JAS, CAMPBELL, P. E.

Cleburne District-Third Round. Walnut Springs, Aug. 17, 18.
Anglin Street, Cleburne, Aug. 19.
Main Street, Cleburne, Aug. 29.
Branos Avenue, Cleburne, Aug. 21.
Glen Rose, Aug. 24, 25.
Grandview, Aug. 31, Sept. 1.
E. A. SMITH, P. Z.

Waxahachie District-Third Round. Oville Cir., at Sardis, Aug. 17, 18.

Bethel Sts., Aug. 24, 25.

T. S. ARMSTRONG, P. E.

Per J. A. WHITEHURST.

Gatesville District-Third Round Coryell, at Lees Junction, Aug. 17, 18. Hamilton Sta., Aug. 24, 25. S. I. VAUGHAN, P. E.

Corsicana District—Fourth Round.

Dawson Station, Sept. 1, 2,
Kervin Cir., at Kervin, Sept. 7, 8,
Frost Cir., at McCord, Sept. 14, 15.
Blooming Grove Sta., Sept. 15, 16.
Chatfield Cir., at Chatfield, Sept. 21, 22.
Rice Sta., Sept. 22, 23.
Barry Cir., at Drane, Sept. 28, 29.
First Church, Corsicana, Sept. 29, 30.
West Corsicana Church, at Pleasant Grove,
Oct. 5, 6.
Eleventh Ave. Church, Corsicana, Oct. 6, 7.
South Corsicana Cir. at Richland, Oct. 12, 13.
Wortham and Thornton, at Wortham, Oct.
13, 14.
Horn Hill Cir., at Cedar Island, Oct. 19, 20.
Mexia Sta., Oct. 20, 21.
Kerens Cir., at Kerens, Oct. 26, 27.
Big Hill Cir., at Steele's Creck, Nov. 2, 3.
Groesbeek Sta., Nov. 3, 4,
Mt. Zion and Harmony, Nov. 9, 10.

JNO. R. NELSON, P. E. Corsicana District-Fourth Round.

Brownwood District-Fourth Round. Brownwood District—Fourth Round, Winchell, at Winchell, Aug. 3i, Sept. 1. Blanket, Sept. 7, 8. Indian Creek, at Elkins, Sept. 14, 15, May. at Byrds, Sept. 21, 22. Gouldbusk, at Gouldbusk, Sept. 28, 29. Santa Anna, Sept. 29, 30. Bangs, at Bangs, Oct. 5, 6. Brownwood Mis., at Chapel Hill, Oct. 9. Glencove, at Silver Valley, Oct. 12, 13, Talpa and Valera, at Talpa, Oct. 13, 14. Coleman, Oct. 19, 20. Brownwood Sta., Oct. 24, 15. Brownwood Sta., Oct. 24, 15. Brownwood Sta. Oct. 24. Norton, at Hatchel, Oct. 25. Wingate, at Maizeland, Oct. 26. Winters, Oct. 26, 27. Robert Lee, Nov. 2. Bronte, Nov. 2, 3. Bronte, Nov. 2, 510. Rallinger, Nov. 9, 10. J. H. STEWART, P. E.

Georgetown District-Fourth Round. Hutto Cir., at Robinson Chapel, Aug. 31, Sept. 1. Troy Cir., at Oenaville, Sept. 7, 8. Corn Hill and Wear, at Corn Hill, Sept. 14, 15. Florence and Mt. Horeb, at Mt. Horeb, Sept. 21, 22. 

## TEXAS CONFERENCE

Marshall District-Third Round. Harrison Cir., at the Circuit Parsonage. Marshall, 3 p. m., Aug. 18. Preaching at Scottsville. Aug. 19.
North Marshall, Aug. 18, 19.
Marshall, First Church, Aug. 20.
F. M. BOYLES, P. E.

Navasota District-Third Round. Navasota District—Third Round.
Trinity Sta., Aug. 11, 12.
Cold Springs Cir., at Farleys Chapel, Aug. 17, 18.
Shepherd and Cleveland, at Shepherd, Aug. 18, 19.
Rryan Sta., Aug. 25, 26.
Bryan Cir., at Welbern, Aug. 26, 27.
Willis Sta., Sept. 1, 2.
Huntaville Sta., Sept. 2, 3.
T. B. TURRENTINE, P. E.

Beaumont District-Fourth Round. Beaumont District—Fourth R
Beaumont, First Church, Sept. 1.
Kountze, Sept. 7, 8.
Silshee, Sept. 8, 9.
Roberts Avenue, Sept. 14, 15.
Port Arthur, Sept. 15, 16.
Davton, Sept. 21, 22.
Ratson and Saratoga, Sept. 28, 29.
Burkeville, Oct. 5, 6.
Brookland, Oct. 9.
lasper Cir., Oct. 12, 13.
lasper Sta., Oct. 13, 14.
Call, Oct. 19, 20.
Kirbyville, Oct. 20, 21.
Liberty, Oct. 23.
Wallaceville, Oct. 26, 27.



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Address With Price Blaylock Pub. Co. TEXAS.

Woodville, Nov. 2, 3,
Warren, Nov. 3, 4,
Amelia, Nov. 6,
Port Bolivar and Stowell, Nov. 9, 10.
Orange, Nov. 12.
Sour Lake, Nov. 15.
Nederland, Nov. 16, 17.
Preachers will be expected to see that the trustees have written reports answering the Disciplinary question relative to same.

E. W. SOLOMON, P. E.

Tyler District-Third Round.

Tyler District—Third Round.
Murchison, at Phillips Victory, Aug. 17, 18.
Edgewood, at Small, Aug. 24, 25.
Mt. Sylvan, at Sabine, Aug. 28.
Lindsle, Aug. 29.
Whitehouse, at Flint, Aug. 31, Sept. 1.
Mincola. Sept. 3.
Wills Point Sta., Sept. 4.
Cedar Street, Sept. 8, 9.
Marvin Church, Sept. 18.
CLYDE B. GARRETT, P. E.

Pittsburg District-Third Round. Pittsourg District—Taira Rouna.

Dalby Springa, at Dalby, Aug. 17, 18.

New Boston and DeKalb, at DeKalb, Aug. 18, 19.

Cornett, at Walker's Chapel, Aug. 24, 25.

Daingerfield (conference), Aug. 26, 8:30 p. m.

Texarkana, Central (conference), Aug. 30, 8:30 p. p. m. p. m. Naples and Omaha, at Omaha, Sept. 1, 2. O. T. HOTCHKISS, P. E.

Brenham District-Third Round. Brenham District—Third Round.
Bellville, at Camp G., Aug. 17, 18.
Chapel Hill Camp Ground, Aug. 17, 18.
Giddings, at Burton, Aug. 24, 25.
Lanc City, at Masagerda, Aug. 31, Sept. 1.
Bay City, Sept. 1, 2.
Wharton, Sept. 4, 2.
Wharton, Sept. 4, 8,
Richmond, Sept. 7, 8.
Rosenburg, Sept. 8, 9.
Brenham, Sept. 11.
Somerville, Sept. 14, 15.
R. A. BURROUGHS, P. E.

Jacksonville District-Third Round. Jacksonville District
La Rue, Aug. 17, 18.

Bushy Creek, at Bushy Creek, Aug. 21.

Neches, Aug. 24, 25.
Centenary, Aug. 26.
Elkhart, Aug. 27.
Grace, Aug. 28.

Huntington, Aug. 31, Sept. 1.

I. T. SMITH, P. E.

Hemphill and Bramen, Aug. 17.
San Augustine, Aug. 18.
Center Cir., Aug. 20.
Livingston Sta., Aug. 23.
Livingston Cir., Aug. 24.
Caro and Appleby, Aug. 31.
J. W. MILLS, P. E.

Beaumont District—Third Round.
Woodville, Aug. 17, 18.
Warren, Aug. 18, 19.
Wallisville, at Annhune, Aug. 24, 25.
E. W. SOLOMON, P. E.

Marlin District-Third Round. Milano, at Minerva, Aug. 17, 18. Hearne, Aug. 18, 19. Travis, at Powers' Chapel, Aug. 24, 25. I. BETTS, P. E.

Jacksonville District—Fourth Round.

Malakoff Cir., at Malakoff, Sept. 5.
Eustace, at Elm Grove, Sept. 7, 8.
La Rue, at Baxter, Sept. 14, 15.
Athens Sta., Sept. 15.
Alto Cir., at —, Sept. 21, 22.
Cushing, at Nat, Sept. 27, 28.
Frankston Cir., at Frankston, Oct. 5, 6.
Brushey Creek, at —, Oct. 12, 13.
Neches, at —, Oct. 19, 20.
Jacksonville Cir., at Providence, Oct. 23.
Elkhart Cir., at —, Oct. 26, 27.
Keftys, at Keftys, Oct. 29.
Alto Sta., Oct. 31.
Centenary, Palestine, Nov. 3.
Grace, Palestine, Nov. 3, at night.
Bullard, Nov. 9, 10.
Troup and Overton, Nov. 11.
Huntington, Nov. 13.
Mt. Selman, at Tatums, Nov. 16, 17.
Jacksonville Sta., Nov. 18. Jacksonville District-Fourth Round.

# WEST TEXAS CONFERENCE

Austin District—Fourth Round.

Bastrop, at Bastrop, Aug. 22.
Smithville, at Smithville, Aug. 23.
McDade, at Morgan's Chapel, Aug. 24, 25.
Elgin, at Elgin, Aug. 26.
Manor, at Manor, Aug. 28.
Weimar, at Cousty Line, Aug. 31, Sept. 1.
Webberville, at Haney's Chapel, Sept. 7, 8.
Fazele Lake and Altair, at Altair, Scot. 14, 15
Columbus, at Columbus, Sept. 16.
West Point, at Celony, Sept. 22.
Flatomia, at Flatomia, Sept. 22, 23.
Lagrange and Winchester, at Lagrange, Sept. 26. Lagrange and Winchester, at Lagrange, Sept. 28, 29.
Liberty Hill and Leander, at Liberty Hill. Sept. 28, 29.
St. Luke's and Walnut, at St. Luke's, Sept. 29, 30.
McDade Mis., at McDade, Oct. 2.
Pflugerville Mis., at Pflugerville, Oct. 5. 6.
First Church, at Austin, Oct. 7.
University Church, at Austin, Oct. 8.
South Austin, at Austin, Oct. 12, 13.
Ward Memorial, at Austin, Oct. 13, 14.
NAT B. READ, P. E.

Cuero District—Fourth Round.

Rock Island, at Glass' Chapel, Aug. 17, 18, Ganado and Louise, at Louise, Aug. 24, 25, El Campo, Aug. 25, 26, Midfield, at Midfield, Friday, Aug. 30, Palacios, Aug. 31, Sept. 1, Nursery, at Ford Tran, Sept. 7, 8, Provident, at Boxville, Wednesday, Sept. 11, Port O'Connor, at Bioomington, Sept. 14, 15, Port Lavacca and Traylor, at P., Sept. 21, 22, Leesville, at Leesville, Sept. 28, 29, Pandora, at Dewville, Tuesday, Oct. 1, Smiley, at Rockey, Oct. 5, 6, Nixon, Oct. 6, 7, Shiner, at Shiner, Oct. 9, 20, Stockdale, at Stockdale, Oct. 12, 13, Lavernia, at S. Springs, Oct. 13, 14, Cuero, Oct. 19, 20, Runge, Oct. 20, 21, IOHN M. ALEXANDER, P. E. Cuero District-Fourth Round.

San Marcos District-Fourth Round. San Marcos District—Fourth Round.

Kyle, at Kyle, Aug. 17, 18.

Waelder and Thompsonville, at Thompsonville,
Aug. 24, 25.

Luling, at Luling, Aug. 25, 26.

Belmont, at Belmont, Aug. 31.

Seguin, at Seguin, Sept. 7, 8.

Gonzales, at Gonzales, Sept. 14, 15.

Staples, at Staples, Sept. 21, 22.

Martindale, at Martindale, Sept. 28, 29.

Dripping Springs, at Dripping Springs, Oct. 5, 6. San Marcos, at San Marcos, Oct. 12, 13. W. H. BIGGS, P. E.

Llano District-Fourth Round. Llano Sta., Aug. 23. Llano Cir., at Mays Chapel, Aug. 24, 25. Cherokee, at Cherokee, Sept. 1, 2. Lometa and Ogle, Sept. 6.

Pastors Take Special Notice—

1. Have your list of Stewards made out with care, get the men as far as possible who measure up to the requirements of the Discipline. Paragraph 194.

2. Take equal care in answering Question 28. If need be, take the question up with your Official Board before the quarterly meeting comes.

3. Take special notice of Question 31, and be sure to have the list ready. Read Paragraphs 206 and 208 of Discipline.

Goldthwaite Cir., Sept. 7, 8.

Mullen, Sept. 9.

Goldthwaite Cir., Sept. 10.

Center City Sta., Sept. 11.

Lampasas, Sept. 12.

Burnet, Sept. 14, 15.

Burnet, Sept. 14, 15.

San Saba Sta. Sept. 21, 22.

San Saba Sta. Sept. 21, 22.

San Saba Sta. Sept. 22.

Wason, Sept. 28, 29. 28. If need be, take the quarterly meeting comes.

3. Take special notice of Question 31, and be sure to have the list ready. Read Paragraphs 206 and 208 of Discipline.

4. See to it that a satisfactory answer is ready for Question 32.

5. Do your utmost to see that every member of the Quarterly Conference is present. You, more than any other man, can secure the attendance of your officers. At least one pastor of the district writes or sees every member of his Quarterly Conference in good time before his quarterly meeting, and never fails to have a good attendance.

A Word to the Stewards—Brethren: I am depending on you for full reports at this last Quarterly Conference. You cannot overestimate the importance of this matter. In many cases the honor of your pastor is at stake, and specially the necessities and comfort of his family are at stake. Do your hest.

J. T. SMITH, P. E.

Richland Springs, Sept. 21, 22.
San Saba Sta. Sopt. 23.
San Saba Ctr. Chapel, Sept. 24.
Fredonia, Sept. 28.
San Saba Ctr. Chapel, Sept. 24.
San Saba Ctr. Chapel, Sept. 24.
San Saba Sta. Sopt. 23.
San Saba Ctr. Chapel, Sept. 24.
San Saba Sta. Sept. 23.
San Saba Ctr. Chapel, Sept. 24.
San Sa

# NEW MEXICO CONFERENCE

I. ALLEN RAY, P F

Gallup, Aug. 20, 21.
Albuquerque, Aug. 24, 25.
Cerrillos, Aug. 27, 28.
Merary, Aug. 29.
Melrose, Sept. 1, 3, 4.
Carrizozo, Sept. 7, 8.
White Oaks, Sept. 9.
Star, Sept. 11, 12.
Tucumcari Cir., Sept. 14, 15.
San Jon Cir., Sept. 17, 18,
Tucumcari Sta., Sept. 20,
Cimarron Sta., Sept. 20,
Cimarron Sta., Sept. 21, 22.
Clayton Cir., Sept. 28, 29,
Brethren, please send in your benevolences,
Do all you are going to do on this in August.
Let no man report a decrease in membership.
T. H. MESSER, P. E.

Pecos Valley District-Fourth Round. Clovis, Sept. 5.
Blacktower, Sept. 7, 8.
Roswell, Sept. 9.
Hone, Sept. 14, 15.
Carlsbad, Sept. 14, 15.
Carlsbad, Sept. 15, 16.
Lovington, Sept. 21, 22.
Orlena, Sept. 28, 29.
Pt. Stockton, Sept. 29, 30.
Artesia, Oct. 1.
Toyal, Oct. 5, 6.
Pecos, Oct. 6, 7.

J. B. C

J. B. COCHRAN, P. E.

# THE SUNDAY SCHOOL

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

# TION.

That the International Uniform Lesson System is doomed to pass away in a very short time is apparent to every student of the Sunday School. It never was based on sound educational principles. The Bible is a composite book, the product of many minds containing every kind of literature from the most fascinating story to the wisdom literature and the complicated processes of St. Paul. There is abundance of pedagogical material in it for persons of all ages and stages of mental development. But this material should be sorted and was an attempt to make the mind at the lesson rather than adapt the lesson to the mind. It was like making any number of suits of ciothes from a singie pattern and then expecting every member of a large family to wear one of those suits. Naturally, there were a great many mishts, and teachers endiess and complicated task of trying to make a lesson made on an adult illustrations of maps, wall charts, pattern in tine mind of a small child, blackboards, certificates, visitation and the reverse. A revoit against such a system graduany took form in the milid of our best educators who are interested in Sunday School Work, and krew until it resuited in the adoption of the afternative traded Lesson System. waten is rapidly displacing the uniform lessons. But the transition is traught with difficulties. Our sunday school people are used to the Uniterin System, and some of them have as much reverence for it as they have for the King James version of our bible. in the minds of some of our people, to use another translation of the Bible save sae version of King James is protanation. Just so, many of our Sunday School workers have never known anything in connection with Sunday School work save the Uniform Les-To thrust a new system upon them before their minds have become accustomed to the idea would be to excite their opposition and render the success of the advance movement difneult if not impossible. To move too tast in a matter of this kind is to invite a disastrous reaction. It is better to proceed more slowly, in order to be sure of the ground traversed. Then there are good conservative people who are naturally suspicious of everything that is new; and it is better to exercise a reasonable amount of patience toward their prejudices. let the progressive Sunday School worker keep on being progressive, Let him keep the leaven of correct ideals fermenting in his Sunday School, whether it has sufficient strength to leaven the whole lump at once or not.

### KEEPING PACE WITH THE ELE-MENTARY DEPARTMENT.

In many of our Sunday Schools the other departments are not keeping pace with the elementary classes. Unless this defect is remedied with all speed it will result in further wholesale losses to the schools during the intermediate period. There are many schools that have a separate room and good equipment and teachers, and even mary Department, that make no pretense of grading, and no special effort at effective work in the more advanced
THE CHILDREN OF THE CHURCH. grades. The result is that as children leave the primary classes they find such a contrast in the work of the ing editorial in the Advocate of Au junior and intermediate grades that they soon lose interest and show a disposition to leave Sunday School. Ef- will get the Advocate of that date and fective work in the elementary grades is not an unmixed blessing unless followed by the same character of work all through the school. If the graded literature is to be used in the elementary department, whether it is at once introduced into all the school or not, it should certainly be placed in the different departments as fast as the children that are accustomed to its use advance. And the teachers in the junior and intermediate grades should study their work as carefully, at least, as the elementary teacher. Otherwise very few of the elementary scholars will stay in the school to reach the senior department.

# THE EDITOR'S BOOK SHELF.

For some months the editor's field work has almost kept him from reading, to say nothing of reviewing, the latest Sunday School books. He has lately read one, however, which de-School of Today," and the author is the Church. Further, while the Sunday flev. William Walter Smith, A. B., A. School is doing so much for the Church

THE SUNDAY SCHOOL IN TRANSI- M., M. D. There are a few handles to Dr. Smith's name, but let us not be prejudiced against him on that account. He is an Episcopalian, and his official designation for the present is "Educational Field Secretary for the Second Sunday School Department of the States of New York and New Jer-The book also has a chapter on sey." Sunday School architecture by C. W. Stouton, A. I. A. (whatever that is). and an introduction by Rev. Lester Brader, Ph. D., "Chairman of the Executive Committee of the General Board of Religious Education." After learning all this from the paper cover on the back we naturally expected an unusually good book. But we adapted. The Uniform Lesson System found that the flavor of a bird may not be safely inferred from the color its plumage. The best thing the book is the chapter on in Sunday School architecture, a very important subject, which is not even mentioned in a great many Sunday School treatises. Apart from this the book is a sort of working manual for tound themselves burdened with the Sunday School workers in the Episcopal Church. It contains sixty-seven cards and the like, all of which are perfectly familiar to every Texas Sunday School worker who has visited an institute or conference, or looked through one of the catalogues of our Publishing House. The plans which 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. It is in the main a good safe, conservative book and well bound. There is one point, however, where, at the risk of seeming presumptuous, we dare to disagree with so learned a man as Dr. He insists that every school should be graded, and graded not ac cording to age and size, but according to the scholastic attainments of the pupil. Such a system might bring satisfactory 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 would tend to drive from the Sunday School the very class of young people who need it most, the backward young men who get little or no encouragement at home. In planning the classification of a Sunday School it must be remembered that in most cases at tendance is not compulsory, but voluntary. The aim should be to elimi-nate, and not increase, the difficulty of keeping pupils in the school and doing effective work. The method of grading insisted upon by Dr. Smith would frequently throw the backward Junior department with boys and ent, one of the college presidents of the result that the aformulation with the Kentucky mountains the result that the aforesaid sixteenvear-old would never more be seen in the 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 contemplates. We are sometimes led to believe that some of our so-called Sunday School experts have never been either Sunday School pastors, super-intendents or teachers. And we think there are books better suited to Methothe Graded Lesson System in the Pri. dist Sunday School workers than "The Sunday School of Today.'

The above is the caption of the lead gust 1, 1912. It is a good, sane article We trust the readers of this paper read the editorial again. From the last paragraph of said editorial we quote these words: "Just in this connection our Sunday School owes a debt to the children. 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 its duty by its children until they are converted and members of the Methodist Church, Were our Sunday Schools wide awake at this point, what a wonderful increase we could report annually in the membership of the Church." This leads us to remark that, as things are, eighty-five cent of the accessions to the member-ship of the Church come through the Sunday School. Manifestly with whatever faults it may possess the Sunday School is the livest institution and the greatest evangelical force among us. Were every department of our Church as wide awake as the Sunday School serves more than a passing notice, what a wonderful increase we would The title of the book is, "The Sunday report annually in the membership of

its Sunday School? In many cases letting it take care of itself and compelling it to pay for the privilege of exist-

### A STORY OF THE KENTUCKY MOUNTAINS.

By J. B. Cranfill.

In a 12-mo volume of 213 pages, pub-lished by the Fleming H. Revell Co. and sold at 75 cents a copy, Mrs. Isla May Mullins, the distinguished wife of President E. Y. Mullins, of the Southern Baptist Theological Seminary, has given us a bright, inspiring and thrilling story of life in the Kentucky mountains.

In the first chapter of the book, Mrs. Mullins introduces to the reader "The Boy from Hollow Hut," and this is the title of her charming volume. mountain boy, Steve Langly, is the hero, and his accidental acquaintance with the great outside world and what came of it forms the web and woof of this helpful and inspiring recital.

To the uninitiated reader this book will bring a number of surprises, For instance, on page 19 we have the following concerning the dense ignor-ance that abounds in these mountain

'The subjects of schools had never been discussed in the boy's hearing. His father didn't believe in there wasn't a book, not even a Bible, in all the scattered little remote mountain community, and if the boy had ever heard either books or schools mentioned before, the words had mad-

no impression on him."
It also develops in the unfolding of the story that Steve Langly had nev er seen or heard of a clock or watch or any other sort of time piece. There is no record that he even knew of sundials. I cannot believe that these descriptions are overdrawn, because Mrs. Mullins is not only a woman of splendid literary tastes, but her love of the truth is so strong that she would not knowingly paint the picture darker than it is, even to point a moral or adorn a tale.

The question of the American mountain men has been one of engaging interest ever since this continent was settled. Mountain men were the strong right arm of Gen. Washington during the American Revolution. In foreign lands their conferees are found in the Boers of South Africa, who so long and so stoutly resisted the en-creachments of the English soldiery. In the mountain regions of the South ern States conditions are now practi-cally what they were a hundred years ago. Far from centers of population. remote from railroad and daily papers and innocent of even the simplest forms of education, these mountain men and their progeny have gone on in their simple way, making n shine whiskey and maintaining their medieval feuds.

the Kentucky mountains gave some Fiction has its charm and purpose, pictures of the different forms of but I have never yet been reconciled weapons that had been brought into to that class of fiction that is writ-Kentucky mountaineers. They ranged all the way from brass knucks to 44-

what is the average Church doing for people have not wholly outgrown these engines of destruction, but that they abound in the mountain districts and are used with terrible 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.

Steve Langly is just the type of boy you would wish your boy to be. When he first emerged from the shadows of the mountains and looked out upon the larger life, his soul expanded with his mind. This was true until in the last chapter, we leave him a strong, alert, highly educated, consecrated man, whose heart beats re-sponsively to the needs of the simple folk where he had his birth.

In times like these, when the accumulation of money seems to many to be the main thing, it is unspeakably refreshing to meet, either in fiction or in fact, a man like Steve Langly, who turns his back upon the allurements of a business career that pron 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 to their mental and moral education

The talent for making money is a vulgar gift at best. It is not far remov ed from the greediness of the pig which complacently grunts as he eats his swill. Among the so-called captain of industry not more than one in ten. as I would judge, knows how to construct a grammatical sentence. The money-lover has the money-scent in his nose, just as the hound can scent the game. There is nothing ennobling nothing inspiring and nothing philanthropic in the low-browed business

of amassing wealth.

This is the view of life that Steve Langly held, and notwithstanding the insistent enticements that beckoned him to enter upon a business career. he harked back to the far-off land where his mother lay buried and we leave him there, happy in the thought of his self-sacrificing service and re joicing in the fact that he has chosen the better part which cannot be taken from him.

This is a high ideal which Mrs. Mul lins has outlined for us. It is one to which every young man should as-pire. Anon we witness the outgoin: of some foreign missionary, who, on bended knees, has yielded to the cry of the lost nations of the earth, and who has heeded the call to go out as a Christian missionary. It was just such a call as this that came humble fisherman of the Galileean Sea. It is such a call as came to the 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 revolutionized their lives that they have turned their backs upon all the temptations of this world and their faces toward the ripening harvest fields of earth to the end that the love of Christ should reign supreme in the sinful hearts of men.

the college halls by scions of these ten only to entertain. Some of it does than the rich man who seeks a stomentertain most splendidly, and after ach for his meat. It is not how much the few hours spent in its perusal the calibre automatic pistols and includ-heart is thrilled, but this is what I that makes happiness. It is not the ed dirks, slung-shots and Bowie call the butterfly class of fiction. It quantity of our goods, but the blessknives. It is said that even in the dis-tricts of traditional civilization our In writing her book Mrs. Mullins has makes us truly rich.—C. H. Spurgeon.

Is Bound to Come

his family and his future by the

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A Home From Home

# WHITE OAK GLIFF. C. 142 SANITARIUM

chosen not only to give us an enter-taining story, but to leave upon our thearts a new incentive to nobler things. As I closed the book and left Steve Langly surrounded by his mountain friends and kin, fighting there the age-old battles against ignorance, intemperance and lawlessness I realized anew how empty is every life that is lived for self alone, and 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 I arose to ask the Pauline question: What wilt thou have me to do?

I leave this book to be read by those who may be interested in mountain life or who may desire to find new encouragement and inspiration for their own life conflicts. It will be a wholesome addition to any library and will, as I believe, be especially helpful to the young.

Dallas, Texas.

It may be thou dost not love thy neighbor; it may be thou thinkest only how to get from him, how to gain by him. How lonely, then, must thou be! How shut up in thy poverty-stricken room, with the bare walls of thy selfishness and the hard couch of thy unsatisfaction!—George MacDonald.

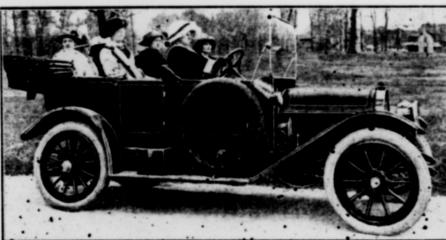
To be poor is not always pleasant, have but worse things than that happen at temp- sea. Small shoes are apt to pinch. but not if you have a small foot; if we have little means it will be well to have little desires. Poverty is no shame, but being discontented with it is. In some things the poor are better off than the rich; for if a poor man has to seek meat for his stomach, he is more likely to get what he is after we have, but how much we enjoy,

# The Automobile

ols Itself. Pumps Its Own Tire

NE of the greatest features of the INTER-STATE is its electric light system---not a single light or two---but

switch, without leaving the driver's seat, any or all of the lights may be turned on in all their brilliancy. No more gas tanks, no more oil filling, no more lamp trim-mings or adjusting. The system is simply per-fect. The front headlights are provided with a dimming feature so that driving in city streets may be done streets may be done with a medium diffused light. Every conceiva-ble accessory and fea-ture is built into or included in the INTER-STATE. The INTER-STATE is truly the only complete car in this country or abroad—And this statement is made ADVISEDLY. The six 40 and 50 H. P. completely equipped Models from \$2400 to \$3400 and the Inter-State models 30-A and 32-B. 40 H. P., costing \$1750 and \$1700 each.



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