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TEXAS CHRISTIAN ADVOCATE

Entered at the Post-Office at Dallas, Texas, as Second-Class Mail Matter Under Act of Congress March 3, 1879.—Office of Publication, 1801-1806 Jackson Street

BLAYLOCK PUB. CO., PUBLISHERS.

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

G. C. RANKIN, D. D., EDITOR.

Volume LXIX

Dallas, Texas, Thursday, September 12, 1912

Number 5

The Widows of Our Deceased Ministers

ONE of the most pathetic characters in the circle of our Methodist family is the widow of our deceased preacher. For years and years she went from pillar to post with her devoted husband, living in the parsonage, devoting herself to the weal of her husband and her children in order to make him more efficient and to render them a helpful service so as to make them noble and true and good. Her life was a public one, and she shared not only the responsibility and the burden of her husband, but she also enjoyed his popularity and kindness among the people. Her toil had much to do to make him the good and useful man in his ministry, though but little was said about her in the public prints.

But there came a time when he was taken ill, grew worse, and died. He was buried, and much was truly said about his life and character. His mourners were many and sincere. But after a few days he was not mentioned only in connection with his demise. His widow went back to a lone parsonage, packed up her few belongings and moved out into a rented house to fight the battle of life alone as best she could. She dropped out of notice and you never or rarely ever hear her name pronounced. She is practically forgotten, but her burdens and her toil are known to her and to God.

We had a letter the other day from one of these pathetic characters, and we propose to repeat a few passages from it: "My Advocate time has expired, as you state, and I am very sorry not to be able to renew it. I am needing every dollar I can possibly get. Besides, my house is leaking and I have no money to have it repaired. As you may know, I am a conference claimant. My husband died in 1901, leaving me with three small children. The first year I received \$150, and I got that for two years, and then I received \$250, and now I am receiving \$300; but even with this help I have had to work too hard for my strength. My oldest girl

is greatly afflicted and the youngest is going to school. My son, who is now eighteen, is my only support, and he is a good boy. But he has had to grow up without the education that other preachers' sons receive. We've never had any luxuries, but have managed to keep the wolf from the door most of the time. I read an article in the Advocate last week from a preacher saying that the preachers' salaries are too small, but he never said one word about the poor widow of the dead preacher, who gets the crumbs that fall from the Master's table. But we are thankful. Still it does look hard that some of us have to struggle at times when we are sick in order that our little ones may have simple food and scant clothing. God knows what troubles I have had to bear since my dear husband died and left me in this lonely world. But no one has ever heard me complain, and many times when I have been needy, the world has known nothing of it. God alone has been my refuge and strength. Now I am getting old and feeble, and will not the dear brethren think of the poor widow of one of their dead comrades?" We might quote more from this letter, but this is enough.

This is the outcry of only one of the many of these lonely and almost forgotten women who in their day did good service in the parsonage for the Master. We rejoice that the Church makes some provision for them; but it is scant provision at best. Let the brethren not forget these pathetic members of our great family of Methodists. Will not some one send us a few dollars with which to renew the subscriptions of these good women? We are doing our part toward them, but they are numerous. Let's do our duty by them, for as much as we do it unto the least of these, we are doing it unto the dear Lord. Our collections for that cause ought to be larger and our appropriations to them ought to be more ample. God bless these dear women and children in their want and loneliness!

A Trick of the Antis at San Antonio

THE antis in the San Antonio convention put into the platform of the Democratic party in Texas a dangerous plank, and we wish to call attention to it. It is a proposition to enact a law giving to counties where local option elections have failed the privilege of ordering an election for the establishment of a quart law to take the place of the tipling saloon. Now this proposition looks well on its face, but underneath it there is grave danger. We have developed in a great majority of the counties a local option sentiment and this sentiment has banished the saloon from them. But suppose you pass this quart law, under the limitations

above mentioned, then what? How long would it be until in counties like Grayson, Bowie, Navarro and other dry counties having large towns like Paris, Denison, Texarkana and Corsicana would bring on local option elections with the plea that they could vote out local option with the understanding that an election would immediately follow favoring the quart house instead of the saloon?

Now a quart saloon is just about as mean as a tipling saloon, and it has no more place in what we now know as dry counties than the saloon itself. We have many weak-kneed pros who oppose the tipling saloon, but who would not object

to the sale of liquor in quantities of one quart, not to be drunk on the premises, and through the aid of these the anti would have but little trouble in many of our dry counties in getting local option repealed and the quart house established in its stead.

Therefore, under no circumstances will we favor the enactment of this sort of a quart law. It is fraught with grave danger to our local option system. And as the people have asked for no such a law, then let the Legislature steer clear of its

passage, and leave us alone as we now stand. If they want to pass a uniform law forbidding the sale of liquors in Texas in quantities of not less than a quart, not to be opened or drunk on the premises, we have no objection; but when you mix that quart house up with local option we want none of it. Therefore let the pros keep their eyes on the next Legislature wherever local option is involved with quart laws or any other sort of liquor laws.

One of the City Problems Yet to be Solved

WE are having many city problems; that is, problems peculiar to the life of a city. One of these is how to secure the attendance of the masses of the people upon Church services, particularly the evening services of the Church. There was a time when the Church afforded about the only public place for the Sunday evening gathering. No other places were open. The preacher then had no competition in his efforts to draw the people to his place of worship. They either had to stay at home, walk about the streets, or go to Church; and, as the crowd mostly went to the Church, so the most of the people who went anywhere went to the service.

But our modern life has changed all this condition of things. We now have attractions on Sunday evening of large variety. The street cars are running until after midnight to the various parks and pleasure resorts. The picture shows are wide open all along our streets; the vaudeville theater presents its attractive bill of fare, and special concerts are in progress at the great parks. These are all for the entertainment of the people, and as people seek and love entertainment, these attractions are largely emptying the pews of most of our city Churches.

Not long since we happened to spend a Sunday evening in this city and we took our family and went to Church service. It was a large auditorium, but it was nothing like half filled with worshipers. There were vacant spaces in whole sections of pews. The music was attractive, the electric fans were in operation, and the sermon was good to the use of edifying. But the people were not there. After the close of the service we walked along the street, and the music of the picture shows was resounding and the people were flocking in and out of these places by the hundred. The theater was in full blast, and the shout of the multitude at intervals was proof that the building was crowded. Then, too, the numerous street cars coming from the parks were literally jammed with people. In every direction we turned our eyes there were swarms of people everywhere except at the Church service.

Then we thought, what is to be the end of these tendencies? What do the people get at these Sunday picture shows, these Sunday theaters, these Sunday concerts

at the parks? They only get entertainment. There is nothing substantial imparted to them. It is a sort of a social dissipation and diversion. They hear no moral lecture, no Christian sermon, no sacred songs, no religious sentiment. It is diversion, frivolity, giddy recreation. Such entertainments impart no comfort, no substantial education, no uplifting force; their whole trend is to entertain for the moment and catch the crowd. And as people do not enjoy the serious, and have no great pleasure in severe mental or spiritual exercise, they readily fall into this highway of pleasure and recreation. In fact, people are gregarious animals, anyway. They naturally and without effort fall into the drift of the crowd and go with the multitude. So that the world has its grip on the Sunday evening crowds.

That the Churches are face to face with a serious problem there can be no doubt. They will be forced to counteract this mad rush for pleasure upon the part of the Sunday evening throngs. Just how they are to do this we have not yet formed an idea. But they will be forced to meet the issue in some way, or rent out their auditoriums or close them Sunday evenings. The Church has always been equal to the emergency, and we are sure it will solve this problem, but the key to it is not yet in sight. It is not a theory, but a condition, hard and metallic, now before the Church influences of the city. One thing seems sure, and that is the old-time methods of conducting the evening services have lost their grip on the multitudes. That is, the sort of service now conducted is not arresting the attention of the throngs. And the sad feature of it is, that many of this pleasure-seeking throng are the young people of the Sunday Schools and the Churches. They seem to have lost their reverence for the Church and for the Sabbath. They have no scrupulous conviction about going to the Sunday show, the Sunday theater, and the Sunday concert in the parks. We get these facts from various people who attend these resorts. We are not speculating; we are dealing in actual conditions. Surely the piety, the wisdom, the statesmanship of the Churches must put their heads and hearts together to solve this problem, or the Church will soon become a negligible quantity on Sunday evenings.

Our Lord's Own People

By Rev. C. W. Hardon Number Three

In these United States we find one and a half millions of Israel's race, and at the present rate of immigration...

These people compose a thrifty, law-abiding part of our citizenship. In a Jewish community you will see few corner loafers, no beggars, and few drunkards...

Though ostracized in commerce, in politics, in society, and in religion, we find him pushing ahead and realizing success in every vocation of life. He is found in all manner of trades of all grades from vendors of shoe laces and pencils to a Siegel, a Strauss, or a Bloomingdale...

Now, let us turn and search our heart as a Church and make sure that there is no cankering hate hidden away in its Gentile depths against the despised Jew...

ings of Methodism on the subject of prophecy and turned his attention to other religious work. He now publishes a monthly periodical, "Our Hope," and maintains a department on Jewish questions.

As to our own share in this important matter, I quote at length from a review of the work in personal letters from Rev. Julius Magath, superintendent of the Mission to the Jews of the South. He writes: "Up to the beginning of 1883 absolutely nothing was done in the matter. Only a few even thought of a special effort to preach the gospel to the Jews."

Thus we find one or two faithful workers pursuing a solitary campaign within the wide bounds of Southern Methodism for the salvation of the great race, whose laws, literature and religion we have appropriated, and greater than all, whose Christ doth save us.

the least of these my brethren, ye have done it unto me."

"Then let us pray that some it may, As come it will for a' that; That man to man the world o'er, Shall brother be for a' that."

JUSTIFIED WITHOUT WATER.

By Rev. C. G. Shutt.

I cannot refrain from touching up an article written by R. E. Martin, of Mart, Texas, which appeared in the Advocate of August 15. Now, I do not know who R. E. Martin is. I presume he is a Campbellite. I am led to this conclusion by the trend of the article.

These disciples must have had the assurance that they had good authority or they would not have so boldly and pointedly laid down the plan of salvation to a penitent soul.

Time after time it is clearly stated in the Word of God that the condition of justification, or pardon, over on the human side is faith, or trust in Christ.

Note that in the foregoing Scriptures we have the great primal cause—the love of God, the meritorious cause, the gift of Christ and last the conditional cause on the human side.

John 1:12-13: "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."

Rom. 5:1: "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." Eph. 2:8: "For by grace are ye saved through faith and that not of yourselves; it is the gift of God."

What was counted for righteousness? His faith. Then why count works, baptisms, etc., contrary to the Scriptures?

But what shall I more say? Time would fail me to tell of the many other passages which clearly teach that justification is by faith. To this the apostles and prophets all agree.

Now, Brother Martin clearly states in his article that baptism is "one of the conditions of salvation," all of which I steadfastly do not believe, and further I believe that it is a very, very great heresy.



Grains That Taste Like Nuts

Prof. Anderson's process for Puffed Wheat and Puffed Rice requires a terrific heat.

The guns with the grains in them go into a furnace, where the heat is 550 degrees.

That fearful heat—continued an hour—gives a flavor much like toasted nuts.

So the grains are used in candy making—used to garnish ice cream—used in frosting cake.

And, when served with cream or served in milk, they have that enticing almond taste.

Crisp, Airy Wafers Puffed by Steam Explosion

These curious grains, with a myriad cells, are due to a steam explosion.

The inner moisture is turned to steam.

When that steam is exploded, all the millions of granules are literally blasted to pieces.

Puffed Wheat, 10c Puffed Rice, 15c

Except in Extreme West

And never was whole grain made wholly digestible, as it is in these foods shot from guns.

These are the premier grain foods, approved by every expert, enjoyed by every taste. There is nothing else like them—nothing to take their place. Don't let the children miss them.

The Quaker Oats Company

Sole Makers—Chicago

(329)

the other apostles. That is a grave charge against Peter. What does he teach about justification? He is exactly with the others. Acts 15:7-8: "Peter rose up, and said unto them, Men and brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe. And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us; and put no difference between us and them, purifying their hearts by faith."

Peter, how did you say the hearts of the Gentiles were purified? I said it was done by faith.

Now, as to Acts 2:38, it is very easy to understand. The best authorities show that he used what is known as the abbreviated form of speech. There are many places where the abbreviated form of speech is used. For examples take the following: "The three branches are three days," "The field is the world," "The seven candlesticks are seven churches." Everybody knows that the three branches are literally three days, and that the seven candlesticks are not literally seven churches, and that the field is not really the world; but still the meaning is clear. The seven candlesticks denote seven churches, the field denotes the world, etc.

We all understand that is what baptism denotes; but it is not a condition of salvation. Why should Brother Martin single out baptism and say that no one could be saved who refuses to be baptized. As to that, no one could be saved who stubbornly refuses to do anything that God tells him to do. But why should we mix that up with the great doctrine of justification... by faith?

Georgetown, Texas.

HAVE YOU A HOBBY?

A hobby is one of the absolute necessities for a man or woman who would live long and happily and usefully. It really does not make so very much difference what kind of hobby it is—books, chickens, flowers, pictures, or any one of a hundred things that might be named—if it really interests you and takes you periodically

Thus the grains are puffed to eight times normal size. And thus they are made fully twice as digestible as grains were ever made before.

No Other Cereals So Enjoyed as These

Puffed Wheat and Puffed Rice are being served for a million meals a day.

For breakfast with cream and sugar, or mixed with fruit.

For luncheons and suppers in bowls of milk. As crisps in soup for dinner, and as garnish for ice cream.

No other ready-cooked cereal was ever created which people liked so well.

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Notes From the Field

Bremond.

Bremond is to have a fine, new Methodist church. Four carpenters are busy at work on the house, and it is to be completed November 1, 1912. It will have three Sunday School rooms, choir, vestibule and a large auditorium. Already we have raised more than \$2000.00. It will cost about \$1000 completed. We have had thirty-nine additions to the Church, with others yet to join. We have collected in cash eighty per cent of our congregational claims and all will be paid.—Jno. W. Wardlow, Sept. 4.

Huntington.

Our revivals are over, four in number. We commenced here with our third quarterly meeting with our dearly beloved Presiding Elder J. T. Smith, at the helm. Everything run up to high water mark. Bro. Smith did the preaching and O, my, how he did preach and work for lost souls to be saved! He did some of the best work of his life, and the results of which strong men came to the altar for prayer and were saved, and would stand up and tell what great things the Lord had done for them. Fifteen conversions, thirteen accessions, blacksliders reclaimed, the Church all agog for Christ. Total conversions 179. Total accessions 94. Organized three Churches, with Huntington, which makes four live Churches and they are looking up for a big preacher next year.—D. F. Pulley, P. C.

Nevada.

We desire to report some of the things the Church at Nevada is doing. We have recently had a very gracious revival with 38 conversions and 24 additions to our Church. They have the best church building, considering the population of the town we have ever seen, and it is paid for. They have subscribed about \$1200.00 to the Southern Methodist University. Sister Saphrona White has recently deeded a house with an acre of land for a Superannuated Home in a very desirable location. They hope to have a preacher and his family live there after conference. The beloved says: "They have one of the best Sunday Schools in the conference." Last, but not least, the congregation sent their pastor away to Huntington, W. Va., to visit his mother. Surely we are serving a good people.—J. B. Davis, P. C.

Palmer.

We have just closed three great meetings at Alma, with about sixty conversions and 41 additions. At Garrett with fifty conversions and thirty additions and at Palmer, with about 100 conversions and 50 additions. The new life imparted to the Church was fully as great as the conversions. Rev. F. L. Hutchinson's preaching reaches a greater percentage of men than any man I have ever had with me. He cuts no "capers" to draw a crowd, but preaches against sin and holds up Christ as the only remedy for sin. The crowds are by far more than the most capacious tabernacle will hold. People listen with rapt attention. He counts on the power of God to do the work and he has that power. His wife is a genius among women and children and a helpmeet indeed.—W. H. Crawford, P. C.

Vera.

We have just closed our revival at Vera which was begun by the pastor, August 17. A. T. Culbertson, of Childress, was with us from Tuesday, the 20th, until the next Monday, when the pastor took charge, continuing until Thursday night, August 29. Culbertson is a good help in a revival. His greatest help to one's charge is on a different line from the usual line of evangelists. He is not a great preacher, but he will leave your Church in good condition for you after he has gone, if you have him with you. He helps the pastor as well as the people and ties them with a stronger tie to the pastor than to himself. We had a good all round revival. Some of the things accomplished are as follows: Nineteen conversions (counting the children that joined the Church), fifteen additions to the Church, six new members to the Woman's Missionary Society, a Young Peoples' Missionary Society organized, the Church and Sunday School on a higher plane, a large pounding for the preacher and

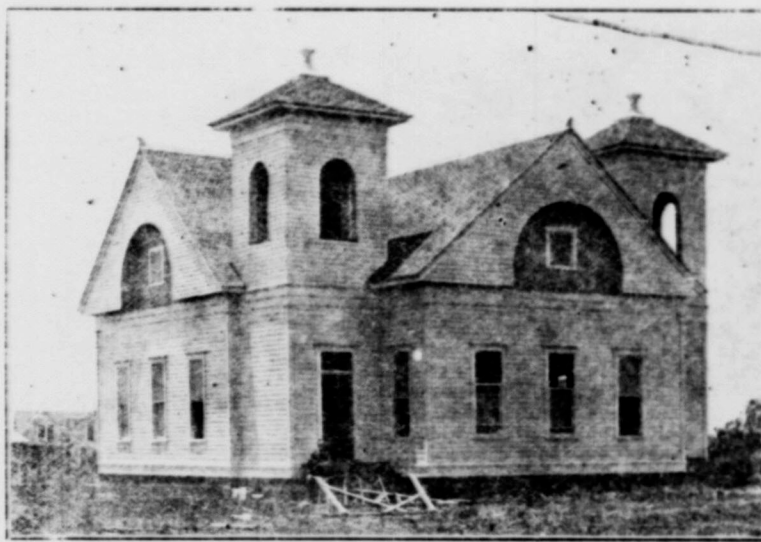
GEORGETOWN HOME FOR SALE.

New MODERN HOME, 6 rooms, bath, large halls and porches, 3 fireplaces with oilstove mantels, electric lights, high ceilings, best material and paper throughout, new floors all painted, cement walks and cellar, plumbing complete. South and east front. Situated on corner lot—120x150 feet. 3 blocks of school and business district. Worth \$5500.00; will sell for less. Address Texas Christian Advocate.

his family, \$180.00 raised on Conference Collections, a nice sum of money raised for Brother Culbertson, which when he had received, he took and gave to the better half of his apostleship all but \$10.25. At least fifty people pledged themselves to pay tithes of all their income. We feel like we are rounded up in first-class shape and believe that we will be able to report all out and over at Annual Conference, in spite of the fact that we are in the fourth year of a drouth on half of our circuit and just stepped out of a three years' drouth on the other half of it. God has been with us this year. Our help in the meeting was true to the trust and the people are faithful to God and loyal to the Church and the pastor and we are happy and rejoicing.—Ed. Williams, August 30.

Miles.

On the night of August 16 we began our revival meeting which lasted seventeen days. Our pastor, who has been with us now for two years, did the preaching. He preached the whole seventeen days twice and three times a day and seemed as fresh the last



NEW M. E. CHURCH, SOUTH OGLESBY, TEXAS. REV. A. C. LACKEY, P. C.
The first public service was held the second Sunday in September, 1912.

sermon as at the beginning. From the first service the crowds increased until the last, and everybody for miles around attended the meeting. On the morning of the first Sunday during the meeting an incidental collection of \$25 was taken which paid all expenses, including that incurred by the building of the big tabernacle. The second Sunday during the meeting the pastor took a collection for the claims of the conference which amounted to \$265, and more has followed, and yet more to come. The meeting was conducted on an unselfish plan and all felt free to attend and to work anywhere they chose. There were, in all, some twenty-eight or thirty conversions and twenty additions to the Methodist Church. The Christians were so much revived and, all in all, the meeting was a great victory, and many say it was the best in the history of Miles.—O. M. Cole.

Wylie.

We closed a fine meeting here last night. We had twenty-eight conversions and twenty-five accessions to the Church. Among those received were some strong men of the town. Our Church is much strengthened. Rev. L. A. Burk, of Garland, came to us on the 22nd and preached six great sermons. My old friend, Rev. E. G. Kilgore, came to us on the 25th of August. The people were overjoyed when he unexpectedly came into the meeting. He held the greatest meeting ever held in Wylie sixteen years ago. If you need help in meetings Kilgore is your man, and he wants to help the brethren. Bro. Creecy preached once and worked faithfully during the meeting.—L. L. Naugle.

Bay City Station.

Our third Quarterly Conference is just over. This means that three-fourths of the conference year have gone. This third quarter has been the best quarter of the one and three-fourths of the conference year have. The Church is well organized in all of its departments and all its departments doing the most efficient work. Last Sunday our Sunday School paid the largest collection possibly ever paid on a single Sunday, just on a regular contribution. Recently six of our young people in the League surrendered as volunteers for special work at any time God and the Church should call them. We have received a net gain of more than fifty in the Church

this year to date. We felt complimented when our very efficient presiding elder, Rev. R. A. Burroughs, spoke so complimentary of the intelligence of our people, and of the splendid attendance upon our services. We feel safe in saying that ninety per cent of that splendid audience took the Sacrament of the Lord's Supper. As we have said before, when we came here twenty months ago we laid plans for raising a \$14,000 mortgage debt on our beautiful church building. Slowly, but surely, the heaven has been at work. We matured our plans and at last the harvest time has come. About one-fourth of the money has been collected and paid in and by conference we hope to have as much more which will be one-half of said debt liquidated and the balance provided for. It will be a happy day for Bay City Methodism when the last farthing has been paid on this all perplexing debt. It will be done now. The subscriptions were made by good people and God has blessed this country with good corn, cotton and rice crops and our people are again getting on their feet. This is a great country any way you take it. It is a rapidly developing country, and it is fast coming into its own. According to our school census the population of Bay City, just within its city limits alone, has increased 300 in one year and the school roll from about 500 to about 700 children. We

Constipated? Go To Your Doctor

It is impossible to be well, simply impossible, if the bowels are constipated. Waste products, poisonous substances, must be removed from the body at least once each day, or there will be trouble. Ask your doctor about Aye's Peps, gently laxative, all vegetable. He knows why they act directly on the liver.

results that soon began to be manifested. (Coale improves all the time. He may make a preacher yet.). He knows how to preach the gospel with power and demonstration. He knows the art of enlisting the forces of the Church and also the interest of the unsaved. Co-operating with him in this great work is Prof. Huston, who handles a choir without any trouble at all (and they do sing). Then in connection with his singing he is one of the finest personal workers I have ever seen, both in the congregation and in the streets. Busy all the time is the motto that he works by. Together they certainly make a full team. The revival reached the town as possibly no meeting has ever done. We did not keep any accurate account of conversions, but we know the figure ran away above the 100 mark, possibly close to 200. But we do know that there were more than 100 joined our Church and several have gone to other Churches. We organized a Win One Club for personal work during the meeting of more than sixty members among the young people, and they did the finest service I ever saw. (If the Advocate would like to present their likeness to its readers we will be glad to send you a picture.) At the close of the meeting the Win One's reorganized a Senior Epworth League that start into the work with great numbers and great interest and great faith. Our prayer-meeting on last Wednesday night was the greatest yet. Seventy-five or more people responded in the praise service. Our Sunday School is also considerably strengthened in members and interest. There is also quite a bunch of new subscribers to Texas Christian Advocate. Methodism in Hico is on a very much higher plane and will do larger things because of the great meeting just held. Just before the meeting at Hico we held our meeting at Gravelle and had quite a number of conversions and accessions. With these large additions to our Church we rightly assume the place of first rank. (That's where we belong.) We are expecting to be at Cleburne with a full report in every way, and Hico expecting to do greater things next year.—R. W. Nation.

Douglassville.

My last meeting on the Douglassville charge has been held, and I can truly say that they have all been good. Our last meeting was held at old Union Chapel Church. I had with me Rev. B. C. Ansley, of Queen City, and my people all join in me in saying that Bro. Ansley did the greatest work's preaching that was ever done in this community. I will now go over the Corner charge and help Bro. Green hold a couple of meetings, then I will commence to round out for conference. We have had good meetings at all our churches, and our people seem to be in good shape for the home run. I married my eleventh couple yesterday, and the end is not yet. I have held eight burial services during the year. When I get through with Bro. Green up at Dalton will make eleven weeks that I have been in revival meetings without a break. Mrs. Saxon continues to improve, and this makes the little boys and me feel mighty good. I have ordered 25 of Dr. Rankin's books, and that means I will do business for the Doctor myself, and the people who buy them. The elder will be with me about the middle of October, and that means we will all have a good time. The last time that he was with me he preached until the entire congregation was shouting happy. Before I close I want to say that I can hardly get over Bro. Nolan's death. He was my close friend. Bro. Ansley and I held his funeral. The services were concluded at the grave just about sundown one beautiful Sabbath, then we went to the church and held his regular service.—L. B. Saxon

Loraine.

Our meetings are drawing to a close on this circuit. I go to Silver Monday night, September 9, which will be my last meeting for the year. Exceedingly dry weather has driven a great many people out of the country. There are several farms where not a boll of cotton was made, no feed and the people are in bad shape. The merchants have cut off credit in many cases. Last year when we entered my work and made Roscoe a \$1000.00 station, I put Loraine with the mission. I was sent to the mission. Now I have, drouth or not, 67 conversions to report on my work for this year and hope to receive 100 or more members. Brother Shaw, our presiding elder who came out preached the

best of them, was with me in one meeting. The others I held alone. At Loraine our Baptist brethren had a visiting preacher hold their meeting, and they baptized two members converted in our meeting, in which we had ten conversions. They paid the brother \$65.00 and our meeting cost our people nothing. We have just had 21 conversions at Champion and three of them over 35 years old and heads of families and considered the hardest to reach. Up to this year I have felt in my own charge I must have an outside preacher for my meetings, but the hard times caused me to listen to my people, and hold them myself. I am not satisfied of course with results, but feel as well or better satisfied than if I had had help. Why? Well, 67 conversions with no new people moving in, and this my second year on the work is gratifying. Then my people are not tied on to some visiting preacher. The people here have been made to rely upon God and have seen the demonstration of the power of the Holy Ghost. Men and women who never shouted in their lives have felt the presence of the Holy Spirit and shouted the praises of God in the presence of the congregation. The preaching was of the ordinary style. No exciting methods were used. No evangelist with a great reputation in the pulpit, but just a common circuit rider, and the plain people relying upon God. To God we give all the honor and glory now and forever more. My financial report is going to be nearly a failure. My conference collections and salary will not be up, but I have tried to do my part. I will make the best report possible.—J. W. Smith.

Mason.

There are no seasons of time so productive of joy and peace as the refreshing period of a gracious revival. I know of no place in such near approach to the heavenly state as the place where souls are being born again, and where old things pass away and all things become new. These times of heavenly healing have their origin in an unearthly abode and they pertain to a country which is an heavenly. Seasons of such inexpressible refreshing are like the dews descended from more delectable mountains that cause the soul to flourish like a tree planted by the rivers of water. Our Mason charge has recently passed through two just such gracious revivals. The first was at Loyall Valley where we were assisted by Rev. E. V. Cox, of Hallinger, Texas, who is a hired and trained workman whose work is well done and which abides after him in fruit-bearing effect. The other meeting was in the town of Mason, Texas, the county site of Mason County. We were assisted in this meeting by Rev. Chas. C. Bledsoe, who had charge of the music. Truly the Lord was with his people in these meetings, and his manifestations among us were such as are not made unto the world. There was a sweet, clear and powerful spiritual experience made known to the people of God who sang spiritual songs and praised God as they marched through Immanuel's ground to fairer lands on high. It was good to be in these seasons of refreshing from the presence of the Lord, and to watch many sons and daughters returning to the Father's house where there is plenty and to spare. There were twenty or thirty conversions in these meetings, and twenty-four united with our Church during the meetings. Both of the Churches are greatly built up and strengthened, and we are all rejoiced to have had such blessed and beneficial revivals in our midst. We are closing a very pleasant and profitable year among these good people who have been very kind to us. We expect to go up to conference with a full report.—H. Bascom Owens, P. C.

Alice.

The Lord has done great things for, for which we are glad. Only once before in a ministry of nearly thirty years have I seen such a meeting as we had in this town, beginning the 7th of August, and closing the 25th. Evangelist H. H. Friar did the preaching. The pastors of the Methodist, Presbyterian and Baptist Churches worked as one man. The co-operation was perfect, and the work of the Spirit was untrammelled. There was more praying done in that meeting than I have ever seen in a meeting before and the answer came in no mistaken manner. Men and women who were in other places were prayed for, and they came to this meeting and were saved at the first service

Boys' and Girls' Self-Culture Club

Conducted by H. L. PINER, Denison, Texas

THE KIT-CAT PICTURES.

At the beginning of the eighteenth century there was a gentleman in London named Cat—a strange name, but nevertheless the name of a prominent man. His full name was Christopher Cat. In his home there was organized an association for the promotion of literature and art. There were thirty-nine members, including such men as Addison, Steele, Walpole, Marlborough, the artist, Sir Godfrey Kneller, Vanbrugh, Congreve and Garth. A man named Tonson was publisher for them, and Kneller painted a half-length portrait of each member, that is, about 36x28 inches, and each member in turn gave his picture to one Tonson, the publisher for the club. Mr. Cat, or as it is more properly spelled, Catt, was a pastry cook, but he was a man of some culture. The organization was dissolved in 1720 after an existence of about twenty years. The half-length picture had to have a distinguishing name, so the members made a nickname out of Christopher and added the name Catt, leaving off one "t." Thus Kitt-Cat became the name of this style picture, and was particularly applied to the forty-two which Kneller painted in all. Jacob Tonson was founder and secretary.

THE NIBELUNGENLIED.

This is the title of the great German epic poem. An epic poem is a poem dealing with the heroic events in a nation's life. The events are national rather than individual or sectional. Usually such a poem deals with the beginning of national life, its struggles, its conquests, its founding of institutions, laws and government. Not infrequently, and in fact almost invariably, epic poems have a setting of myth and fable and historical impossibility.

Nibelungen was king of Norway, and the title means loosely the story of the children of mist or darkness. There are two versions of this epic—one is more purely Scandinavian and written or recited in remote centuries; the other rather a German story written or compiled about the twelfth century. Its characters are all royal personages and their retinues. There are about twenty-five original manuscripts of this poem.

The action of the story centers around the Nibelungen Hoard, that is, a fabulous mass of treasure in gold and precious stones, which Siegfried, king of the Netherlands, took away from Norway—thirty wagon loads—and gave to his queen, Kreimhild. Siegfried is murdered by Hagan of Norway, who buries the treasure under the River Rhine, thinking to have access to it for his own uses later, but he is slain by Kreimhild in revenge for the murder of her husband, Siegfried. So that the secret of the exact whereabouts of the Nibelungen Hoard was lost, and the vast treasure still lies buried somewhere beneath the Rhine.

Among epic poems, Homer's Iliad ranks first, and second comes this great German production. From the twelfth to the sixteenth century this poem was read and studied and sung and glorified throughout the empire. The Reformation of the sixteenth century so monopolized the popular mind that the epic lost its former hold on the people, but after three hundred years of neglect the literary and historical value of this writing forced itself upon the minds of scholars, and the poem was redeemed from its unmerited oblivion. There is powerful description, elaborate construction, magnificent cycloramic views of kings and governments and elements in action. But it is inferior to the Iliad. The German language of the twelfth century was vigorous, but it had not the plastic beauties of the Greek.

LIVES OF THE APOSTLES—JUDE AND SIMON.

Jude was brother to James the Less and Simon. He was called Jude, Judas, Lebbeus and Thaddeus. He was the youngest of the three brothers. Westwood tells us that the three were sons of Joseph, by a former wife before he married the virgin Mary. He was present at the Last Supper, and here he asks: "Lord, how is it that thou wilt manifest thyself to us and not to the world?"

He is author of the New Testament book that bears his name. It is possible that Jesus had been dead fifty years when Jude wrote his epistle. Jude does not call himself an apostle, but refers to himself as "the brother of James." His chief apostolic labors were in the province of Lydia. Though he preached throughout Judea and

Galilee and Samaria and Arabia and Syria and Mesopotamia. He performed many miraculous works. The weight of evidence is that he was brutally put to death.

Simon was called the Zealot. It is probable that he belonged to a sect of the Jews known as Zealots, or that he was known to sympathize with them. After he became an apostle, however, he devoted himself wholly to the gospel of Jesus. It is claimed by an eminent authority as Kitto that he was perhaps the bridegroom at the marriage in Cana of Galilee where Jesus turned the water into wine. His brother, James, was Bishop in Jerusalem, and when James died Simon was made Bishop to succeed him. He was Bishop there in A. D. 70 when the Roman army under Titus destroyed Jerusalem. The Christians left the city just prior to this invasion, and it is probable that Simon went to Egypt and from there to the great unknown northwest, including Britain, where he established Christianity, but for his doctrines he was crucified by the then barbarous inhabitants.

"JOB" AND THE FIFTY-THIRD CHAPTER OF ISAIAH.

The name "Job" is derived from an Arabic word, signifying repentance. It has been discussed by critics as to whether Job was a real, or a fictitious personage. Ezra speaks of him in conjunction with Noah and Daniel, real persons, and James 5th and 11th verse refers to him as an example of patience, which he would not have been likely to do had Job been a fictitious person. Eusebius fixes the age when Job lived about the time of Isaac, eighteen hundred years before Christ, and six hundred after the deluge.

The language of Job was Hebrew, interspersed occasionally with Syric and Arabic expressions. The religion was that which prevailed among the patriarchs previous to the law, sacrifices performed by the head of each family, no officiating priest, temple or consecrated altar. Job was the leading personage of one of the canonical books of the Old Testament, which was called after him. His home, the land of Uz, somewhere between Idumea, Palestine, and the Euphrates.

He was a perfect and upright man, who feared God and shunned evil. Riches then were not estimated by dollars and cents, but by cattle; so he was the possessor of vast wealth, and a great household. He was considered the greatest of all the men of the East. His family consisted of a wife, seven sons and three daughters, and it seems his children were not unlike many young people of the present day; they went to each other's houses and feasted and drank, having a good time, but Job, not unmindful of their religious welfare, rose up early in the morning and offered burnt offerings according to the number of them all, for he said: "It may be my sons have sinned, and cursed God in their hearts; but alas!"

Satan was abroad in the land then, as now, to allure souls from God into his net. A deep laid scheme was planned by which the wily ones thought Job could be turned from the God he was so devoutly serving, so it came to pass one day that as his six sons and daughters were eating and drinking in their eldest brother's house, message after message came, reporting to him the loss of his oxen, sheep, camels and servants, but lastly came the message that the wind had smote the four corners of the house, and it fell upon the young men, and they were dead.

Then Job arose, rent his mantle, and fell down upon the ground and worshiped, and accents soft and sweet came these words from his lips, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." His property and children all gone. He was then smitten with sore boils, from the sole of his foot unto his crown. It must have been a sad picture as he sat down in the ashes with a potsherd to scrape himself. His wife, who should have been his comforter and sympathizing friend, now taunts him, with the question: "Dost thou still retain thy integrity? Curse God, and die." But note the wonderful answer that comes from the lips of the suffering man: "Thou speakest as one of the foolish women speaketh." What? Shall we receive good at the hand of God and shall we not receive evil?

Three friends came to mourn with him, and to comfort him. Seeing his great grief, they rent every one his mantle, sprinkling dust upon their heads toward heaven, and sat down with him upon the ground for seven days and seven nights, and none spake a word unto him. Later on, we find these friends reproving him for want of religion; so, forsaken by his wife

and friends, he finds himself, as it were, alone with his God.

We learn from the history of Job that there is no sorrow so great that God will not give us grace to bear it, if we but trust him, and will bring us off conquerors in the end; for the Lord blessed the latter end of Job's life more than the beginning. Through the ages Job has come down to us as an example of patience; but we turn us away from Job to the fifty-third chapter of Isaiah, where he read the prophecy of the crucifixion of our Savior. "He was wounded for our transgressions; he was bruised for our iniquities; the chastisement of our peace was upon him, and with the stripes we are healed." In imagination we see him, as he agonizes in the Garden of Gethsemane and prayed, saying: "O my Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as thou wilt." He then went unto the three disciples that he had taken to watch with him, and found them asleep, and sayeth unto Peter, "What? Couldst yet not watch with me one hour?" He left them the second and third time to pray, and upon returning each time found them asleep; but he upbraided them not, but saith: "Sleep on now, and take your rest; behold the hour is at hand, and the Son of Man is betrayed into the hands of sinners." He was oppressed and he was afflicted, yet he opened not his mouth. He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth.

The wicked mob arrives, headed by Judas, who betrayed him. Submissively he surrenders himself to their disposal. Again we see him as he moves slowly towards Calvary: trembling and almost sinking beneath the heavy timber he is destined to carry; finally, the summit of the mount is reached and they proceed to fasten him to the rugged cross. They drive the rough spikes through his hands and feet, and the Son of God is suspended between two thieves to die. Methinks that angels and white-robed seraphs leaned in breathless silence far over the battlements of heaven to witness the tragic scene when it transpired.

Had we been permitted to gaze upon the painful scene, we would have but a faint conception of the suffering that Christ endured, and that without a murmur. But, alas! the bitterest drop in his cup of sorrow remained yet to be quaffed. To be forsaken by his Father at this trying hour, was more than his tender nature could endure; and in the anguish of his spirit, he cried out, "My God, My God, why hast thou forsaken me?" No wonder that darkness overspread the land, and that the veil of the temple was rent in twain; and if tears were ever permitted to flow in heaven, I doubt not it was on this occasion.

Job and Jesus were both tempted,

and the first reprieved and forsaken by those he considered his best friends. Peter said unto Jesus: "Though I should die with thee, yet will I not deny thee." Likewise, also, said all the disciples; but when the wicked mob arrived, headed by Judas to take Jesus, then all the disciples forsook him and fled. God permitted Satan to have power over Job for a short while to prove to him that Job was a devout Christian, and while the suffering and temptation he passed through was a thorough test of Job's religion, it was a wonderful display of the goodness and power of God, for he permitted Satan to go only so far, and he turned the captivity of Job and gave him thrice as much as he had before; and after this, Job lived a hundred and forty years and saw his sons and his sons' sons, even four generations. God gave his only begotten Son that whosoever believeth on him should not perish, but have everlasting life.

He gave his life to redeem a sinful world. Job is truly an example of patience, meekness and submission, but Jesus in whom there was never any guile, suffered the ignominious death of the cross, was mocked, spit upon, and his tender brow was pierced with the crown of thorns, all this he bore for you and me; in patience, submission, meekness and love. Even Job dwindles into insignificance when we undertake to draw a comparison.

Jesus is not only our Savior, but the friend that sticketh closer than a brother, if we will accept his friendship. Deep down in our hearts I trust each one of us can say, in the words of Isaac Watts:

"Were the whole realm of nature mine,

That were a present far too small,
Love so amazing, so divine,

Demands my soul, my life, my all."
MRS. M. J. TUMBULL.

Fort Worth, Texas.

SUNDAY BASEBALL AND WEEKLY PRIZE FIGHTS.

Is it right for Christian people to be at the Sunday baseball or to attend the pugilistic practice for a prize fight? There is to be one of those disgraceful (so-called) boxing matches at Clovis right soon and one of the pugilists is here in training and they are using every means they can to popularize the practice and get good people to attend. They have been having their practice in the rear of a saloon, but now they are to seat an old storeroom and give a free performance. I hear of some professed Christians going and one good Sunday School worker told me that he intended to go, and his argument was that Christ while he was here on earth ate and drank with publicans and sinners. This same man takes his grown-

up children to the Sunday baseball games, or they take him, I do not know which, but at any rate it is very hard on some people that want to train their children right for men like that who are held up to us as good men to set such an example. I remember hearing Dr. J. B. Cranfill say, while addressing a State meeting of United Friends of Temperance a few years ago that "if there is a doubt in our minds as to whether a thing is right or not that it is very good evidence that the thing is wrong." And I have thought that he must be about right. These fellows are very anxious for us to lower the tone of our Christian living.

New Mexico's Governor has made us a good Governor so far and we have thought in him we had a champion for morals, but as New Mexico's first Legislature failed to pass the anti-gambling bill the pressure seemed too strong for our Governor and he very generously (to the toughs of New Mexico) I am told has said they might knock one another to the tenth round (whatever that means), but could go no farther.

If the good editor will allow me to digress a little from the main subject I want to try to correct an erroneous idea I think the people of Texas have about the laws of N. M. Many Texans think the laws of New Mexico are made by a low class of Mexicans and that a local option bill or any bill of that nature would get turned down by them in the New Mexico Legislature, but such is not the case. I chanced to be in the Legislature on three separate days, as a visitor in the fall of 1909 when a local option bill was pending, and they told me that every Mexican in the lower house voted for the bill and some of the white men did not and the bill carried in the lower house by a big majority, but when it reached the white men's branch of the Legislature, the Senate, it was turned down by a large majority. But we think all this will change after awhile. L. P. TAFINDER.

Poverty can never be a defense—we dig heroes from that soil.

Is life uninteresting? Is there not anywhere in sight a wrong to be remedied? Is there not, in one's own heart, an evil which should be overcome. Lack of interest, lack of effort on one's own part, are what make life seem uninteresting, when in reality it is full of opportunity and power.

A man must be hungry to know what hunger is, he must taste honey or wormwood in order to know the taste of honey or wormwood, and in like manner he cannot know sorrow but by feeling its ache, and must love if he would know love. Experience is our only teacher, and her school fees are heavy—Alexander Maclaren.



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All communications for this department should be sent to either of the above addresses.

DANGER OF RUNNING A FOOL FACTORY.

The above is the title of an article in a recent number of the Ladies Home Journal, by Prof. William McAndrew, of the public schools of New York City. His contention is that it is impossible to carry a child through a stated course of training and leave him with less common sense than he had before.

WE NEED TEACHERS.

This editor likes the Graded Lessons. He thinks they are sound in principle and practical. But a lesson is only a tool in the hands of the teacher, and in the final analysis the workman is of more importance than the tool.

HOW TO SECURE LESSON STUDY.

This is a common teacher's problem. It has no definite answer. Some teachers expect the scholars to do all the studying and simply teach the lesson to the teacher. That type of teacher will never inspire a class of study.

LESSON STUDY IN THE BIBLE CLASS.

Many adults have never learned the art of study. In their childhood they went to school but little and wasted

such opportunities as they had. They can read, write and cipher a little, but do not know how to prepare, and much less to recite, a lesson. To insist upon such work is to keep them out of the Sunday School.

THE SINNER IN THE SUNDAY SCHOOL.

The last statement reminds us of a superintendent who recently found a drunkard in his Sunday School, and the father of some of the Sunday School children at that, and virtually cast him out because of his habits.

THE SUNDAY SCHOOL A MISSIONARY AGENCY.

Instead of repelling the unsaved, the Sunday School should be the most efficient home missionary agency in the community. It has the best chance of any institution of the Church to win the lost because it seeks to enter the home and deal with the tenderest and most sacred relations of family life.

THE PERSONAL EQUATION IN EDUCATION.

An educational process that fails to take into account the personality of the pupil is, as a system, foredoomed to failure. Even when a gourd is made to grow in a bottle its texture is ruined, and when the mind of a child is forced into channels for which it has no natural bent it is possible to make it memorize much, but the very process destroys its originality and efficiency.

NOT MORE BUT BETTER WORKERS OUR MOST URGENT NEED.

When superintendents are asked to state the most urgent need of the Sunday School the usual answer is "More teachers." But it has seemed to this editor that not a few schools have too many teachers of the kind. The mere act of bringing an additional teacher into the school solves no problem whatever.

uninely devoted to Christ is fit to teach in the Sunday School. For the ultimate purpose of such work is to win souls to him. Brilliance of intellect and a winsome personality may charm, but cannot save the pupil. Only when consecrated to God are such qualities effective in soul-winning.

WHO CAN BEAT THIS?

Our Church at Irene in the Hillsboro District, has an enrollment of about ninety. The Sunday School reports an actual attendance of a hundred and five the last Sunday in August.

THE TRIAL OF THE KOREAN CHRISTIANS.

By R. B. Eleazer.

It appears from press reports that the trial of the Korean Christians, including Baron Yun, who are accused of conspiracy against the life of Count Terauchi, the Japanese Governor-General of Korea, is rapidly drawing to a close.

1. Of the 123 Koreans on trial, nearly all testified unequivocally that they had been subjected to torture by the police, in many cases severe and repeated. In the effort to extort confessions. They assert that they were beaten, choked, tied up by the thumbs, burned with hot irons, and otherwise subjected to unendurable physical pain.

2. The State's entire case was based upon these so-called confessions. Not a shred of additional evidence did the prosecution introduce; not a single corroborating circumstance or witness was brought forward with the one exception mentioned above.

3. There was nothing judicial about the trial and no semblance of fairness. The presiding judge took the part of the prosecuting attorney, did all the questioning and tried in every way to make the prisoners admit their guilt. The prosecution took at least 15 days for the introduction of its testimony, while the defense was cut off

with less than a day. The defense asked the privilege of introducing evidence which they insisted would completely prove the innocence of the accused, but the judge, determined to convict, declined to admit any further testimony. Mr. Yun, for example, was prepared to prove by indisputable Church and school records that he was in another city at the times when he was accused of being in conferences with other alleged conspirators.

4. The police evidently intended to involve a number of the leading American missionaries in the plot. They were accused of concealing the arms, encouraging the would-be assassins, and planning with them the death of the Governor-General. This was too ridiculous, and even the Japanese officials disavowed any help whatever in the guilt of the missionaries and denied any intention to press the charges against them.

5. The nature of the charge itself discredits the whole proceeding. It is charged that these 120 men, in different parties and at different times, laid their plans carefully to assassinate the Governor-General; met him on a number of occasions where the opportunity was excellent to carry out their purpose, yet not a single case did any one offer the slightest violence or even make an effort to do so. They went to the railroad station for example, on a number of occasions, so the charges state, with pistols and knives concealed under the coats, grimly determined to kill Terauchi, at any cost. The latter came out of the train, walked freely up and down within a few feet of the conspirators, shook hands with the people, and gave them every opportunity, yet not a gun was drawn nor a knife displayed.

6. Even the Japanese newspapers recognize the foolishness and injustice of the charges. The "Japan Weekly Mail" and the "Japan Chronicle" have devoted page after page to exposures of the flimsiness and unfairness of the proceedings. Nothing but a determination to convict, in spite of every evidence of innocence, can bring about a verdict of guilty.

7. To the credit of Japan, however, it should be said that many believe the Japanese Government is innocent of any complicity in the plot against the Korean Christians and that it has been developed solely by the local police and petty officials through prejudice and jealousy. Japan, for years, has shown no unfriendliness to Christianity. Even had it determined upon a policy of persecution in Korea, it

OXIDINE THE ACKNOWLEDGED CHILL CURE Some of the best physicians prescribe OXIDINE in cases of malaria They can do so confidently, for Oxidine is a known remedy with a known result.

surely would not have made out a case so clumsy and self-condemning. There have been many rumors that the new Emperor was about to release the accused Koreans, and even if they shall be convicted, it seems not improbable that he will do so.

Dread only the self-made hell—there is none other.

The human mind is so constituted that whatever becomes dear by long service and constant use takes on the aspect of sacredness. — Michigan Christian Advocate.

A TEMPERANCE SERMON. As a result of the Corning, New York, railroad horror when forty lives were crushed out because the brain of an engineer had been incapacitated through drink, the management of the Delaware, Lackawanna and Western Railroad has issued an order to the employees of the transportation service forbidding the use of intoxicants either while off or on duty.

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the... st... benever... ure work in... League exten... ITS SAY... is dangerous... with such peril... nt right in a... ing liquors at... of misery, pau... their origin in... to 295. ry State show... me and misery... e retail liquor... her source."—86. the criminals... ourt are made... e could shut up... risoners."—Chib... and. ing liquors as... of more want... rime and pub... ther cause, or... combined."—Reports, page... potent factor... ssibility for asy... hospitals and... pauperism and... Carolina Su... ces from four... all the crime... y is to destroy... well being of... to meet the ex... l crime produ... the people."—5... , page 512. arts of the land... ss so strongly... o prohibit their... and with the... to-wide prohibi... up with those... se who defend... HORNBURG. ars: 9 to 1, 3 to 5 S, M. D. sited. ND THROAT. Dallas, Texas.

Woman's Department

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

TEXAS CONFERENCE W. M. S. CHANGES.

Several changes have taken place in our official family since the annual meeting in Houston. Mrs. Geo. Call, Orange, is Corresponding Secretary Foreign Department; Miss Dotie Field, Henderson, Fourth Vice-President, and Mrs. E. W. Potter, Carthage, Superintendent of Supplies. Auxiliary Officers will please observe these changes in making their third quarterly reports.

All departments are in splendid hands, the head of each one putting fourth special efforts to advance her particular work. Let's all be more alive to our duties as Methodist women and auxiliary members the remainder of the year in order that we may swell our reports in doing good and helping those depending on us.

MRS. O. L. McKNIGHT,
President
MRS. J. W. SPIVEY,
Corresponding Secretary Home Dept.

CHANGES IN NORTH TEXAS OFFICERS.

Mrs. J. F. A. Flemming is Secretary of Bowle District instead of Mrs. J. H. Matthews. Address 1000 10th Street, Wichita Falls. Secretary of Bonham District should have been Mrs. D. H. Cabern. Honey Grove, instead of Mrs. D. H. Coburn.

FLORA THOMAS.

SWEETWATER-BIG SPRING DISTRICT MEETING.

As was announced in a former issue of the Advocate, the Sweetwater-Big Spring Districts held joint conference in the beautiful little city of Snyder, with about thirty delegates and visitors present.

Mrs. Merrill and Miss Barnes, the secretaries of the respective districts, had prepared a most interesting and instructive program, which was well carried out. It will be remembered that these are two of our "brand new" district secretaries, but so efficiently are they carrying forward the work, the impression might be they had long served in this capacity.

At the opening session the visitors were given a most cordial welcome by Mrs. Morrow, though each citizen had vied with the other in making our welcome most hearty from our arrival. Snyder has a reputation for hospitality, but I am now able to tell you "the half has never yet been told."

This welcome address was responded to in a most happy manner by Mrs. Chas. Morris, of Big Spring, who contributed much to the success of the program by the rendition of two vocal selections. Let me pause here to say Snyder possesses a fine choir and we were greatly indebted to them and the male quartette for the beautiful music at the night service and throughout the conference.

One could not fail to be inspired at this session; the delightful music, a most enthusiastic, educational and instructive address as Mrs. Woodward can always render, a song illustrated by Sister Shaw, the talented wife of the presiding elder of the Sweetwater District, made a program that could not fail to impress and inspire.

We wish that time and space did not forbid our bringing to you all the pleasures of the trip, the many helpful lessons learned, the departments of work that received special attention and a detailed account of the elegant reception tendered by the auxiliary at the home of the pastor, Brother Hunt. But to those who were fortunate enough to attend, the conference at Snyder will ever be a charmed page of memory's book.

Our hearts were indeed made sad by some very plain facts brought to us by Brother Shaw. He made an earnest plea to the women for aid in relieving this year the financial distress of preachers in the drouth-stricken districts, and especially the mission charges. The need is great and this plea to the women was as a court of last resort, for Brother Shaw said if the women could not help he did not know then what to do.

We very much deplore the existing conditions, and can but feel that the masses of our Methodist women are indifferent to this great opportunity of service for the Master's cause that is open to you through the Home Department of the Missionary Society and through our Supply Department we could offer some assistance.

If we had a society organized in every charge, however small, con-

ditions would be greatly improved; women, won't you work to this end another year?

Brother Shaw suggested that just for this year we might withdraw our other pledges to help these districts, but, of course, that is impossible; already our workers are in the field, and a woman's pledge of support to her workers is just as binding as the brethren. Just here the thought is pressed home, that had the women the rights of the laity they seek, then the far-sighted and resourcefulness of the women, joined with the wisdom and judgment of the brethren, all guided by the Holy Spirit, could combat successfully with any conditions.

Think of these things when again this great question is brought to your attention.

Now, auxiliaries, if your superintendent of supplies should appeal to you help; remember, it will be used right in your own district, and do your very best in sending a box of nice new things and she may direct the need, or better still, let her know of your willingness to help.

Remember, women, Dorcas was blessed because her needle was consecrated to God's service, and her life was a blessing to others.

MRS. LEE PERMETER,
Press Superintendent Northwest Texas Conference.

A GREAT ADDRESS.

(The Bishop of Oxford is Rt. Rev. Charles Gore, who was Canon of Westminster from 1894 to 1902, hence he is generally known as Canon Gore. He was the editor of Lux Mundi. He was Bishop of Worcester, 1902-4, and Bishop of Birmingham, 1905-11. He delivered the Hampton lectures in 1891. He is perhaps the ablest writer and the most influential man in the English Church. His address on "The Religious Aspect of the Woman's Movement," delivered in Queen's Hall, London, June 19, 1912, will be read with great interest. In full it follows below.)

It is no doubt a formidable thing to speak on so large a subject as the "Religious Aspect of the Women's Movement." When you speak of the women's movement, as when you speak of any other movement, you speak of something large, and what is more to the point for me at the moment, with vague and indefinite edges. If I take my stand in imagination at the center of the woman's movement I find myself confronted on the one side with a great deal which is in the strictest sense revolutionary. I find myself confronted with bodies of people so dignified with what they find to be the actual situation that they are prepared to do what is in my judgment revolutionary, to sweep away, in their disgust with things as they are, a great deal that to me, maturely thinking, appears to be part of the very structure of all that is most sacred in human life.

And then I find myself on the other side face to face with the argument about the thin end of the wedge. I am quite sure the devil invented many things, but there is nothing I am more certain about than that the devil invented the argument about the thin end of the wedge. It ministers to everything that is in the worst sense of the word revolutionary in human life. It represents people standing opposite just claims and noble aspirations, and because those just claims are sometimes urged in an excessive manner, and those noble aspirations sometimes run riot, therefore, it is said, "I shall ask myself no new question, I shall remain exactly as I am, I shall stand exactly where I stand today;" and that is forever the ground of the worst kinds of revolution. I am quite certain that with regard to any large and mixed movement of this kind it is our duty to confront it with a candid mind, and to ask what is right, what is just, and to take for our maxim nothing but "Be just, and fear not."

When I look back and ask myself what I mean by the Women's Movement, broadly I understand quite well. I look back over the time covered by my own memory, and a little while beyond it, and I see along a great number of lines a movement which has led to the opening out for women of a vast number of new fields of activity. Such opening out is represented by women like Florence Nightingale, and Ellice Hopkins, and Josephine Butler and the great founders or re-founders of religious communities and sisterhoods, and those who have been pioneers in the re-entrance of women

into medical work and the educational profession, and those who have been the loneers, known and unknown, in the great place which women now take, and the greater place which women are taking in the whole educational movement in our country, as educators, and on all committees and societies which deal with education, in the whole region of municipal life as inspectors, as councillors, in all the varied activities which we identify with the reviving life of our municipal bodies.

Well, now, there is something undeniable which has characterized the period during which I have grown from infancy to old age. I have known it and have seen it. Looking back over that period, I do not suppose that now, however, many things to the disadvantage of this movement I have heard said at different times by my grandmother Lois and my mother Eunice—I do not suppose that now, as we sit in this hall or as we walk about our streets, that there would be anybody to dispute the legitimacy of this movement of emancipation. But it has found that it is necessary to go further, more deeply, more intimately, into the political field. This meeting is not in any sense a political meeting, nor called to advocate any political claim. When I was asked to preside here tonight, I was not in any way asked whether I was an advocate or an opponent of Women's Suffrage. But I am going to make a statement.

As it presents itself to me the entrance of the women's movement into the strictly political area, and the demand for the suffrage, has been part of the movement in its essence; has been necessary for the securing of that ground which individual initiative has always taken the first part in securing, but which demands something which at the last can only be secured by legal and formal action. That is the way in almost all departments of human activity. Where individual initiative is the pioneer, legal and formal action has to follow. I have been myself lately taking part in various forms in the movement for passing the Criminal Law Amendment Bill need not in any way describe to you what that measure is, or why this amending law is necessary; you know. It is, I am quite sure, the abuse—the horrible, hideous abuse—which we seek by this Bill to remedy, which is the relic of a state of things which by a part of human, of male, society was allowed to exist unrebuked, and in great part to model our legislation. Women were regarded distinctly as beings who might be supposed to exist to minister to the lusts and the selfishness of men, and I am as sure as I can be of anything in the world, that the state of the law as it exists at present in England has been possible because the mind of women was not represented in the Legislature of the country. I might say the same about a good many facts with regard to the position of women in the industrial life of the country, and in the educational life of the country. It has been possible that her voice should be ignored or her interest overlooked only because the Legislature of the country represented exclusively the male point of view. I am obliged to say this because I cannot otherwise seek to define that which it is my object to define—the relation of religion and of what I believe to be the religion to the Women's Movement. I could not seek to define that without saying this. I am sure that if the Women's Movement represents the freedom of woman for self-realization, and that, I take it, is the great idea which colligates all the different strands of the Women's Movement—if that be what it means, then I am as certain as I can be of anything in the world that the Women's Movement, however much it may benefit by the individual activities of men and women, will never secure its position without legislative enactment, without such legislative enactment as makes women, side by side with men, voters and constituents of our Legislature.

Now I come to ask, What is the relation of religion to this movement? And so far I have not a doubt about my answer. I am quite sure that the fundamental principle of the morality of our Lord, His ethical view, the ethical view he would have us take, is that every human being separately and equally is an end—an end to realize itself, and that, legitimately, it can in no case be made the means to another man's end, merely. If I think of our Lord's dealings with women, and of the astonishment with which his dealings with women was met; if I think of him talking to the woman by the well of Samaria, or to Martha, or to Mary of Bethany, or to Mary Magdalen, or to the woman who was a sinner (not the same, I believe), or to the woman taken in adultery. I am confronted with a principle which is unmistakable. He dealt with women exactly equal with men, as being human persons; that is to say, beings who are an end to themselves, and never to be a means to other men's ends. He was confronted in the wom-

an that was a sinner, and in the woman taken in adultery, with that extraordinarily base and extraordinarily universal system under which women have been treated as the ministers and instruments of men's lusts, and when they have lost the capacity for serving that end, have been flung aside like a squeezed orange, as something debased, disgusting and useless. There is nothing in the world so awful as the wrath of the Lamb, there is nothing in the world so awful as our Lord's indignation. And you know what his indignation was against the whole of that attitude towards the class represented by those unhappy women; and in that indignation you see His fundamental friendship with all that is deepest and most central in the Women's Movement, of which I claim the highest name as the greatest advocate. I claim in St. Paul's words—and they are central to Christianity—that in Christ Jesus there is neither barbarian, Scythian, bond nor free, male nor female, but Christ all and in all. Of course, this principle of the right and duty of every one to realize himself or herself the equal right and privilege of every one, has corresponding obligations in the way of self-control and of the obligation to fill our part in the whole body politic, in the whole body of Christ; that is our relation to the self-realization of others, and I have no doubt that in this, like every other movement which has exhibited revolutionary qualities, there have been examples of this lack of self-control, as there have been in every other popular movement. But the justice of the central claim is not thereby in the least affected.

When I go further, to ask what are the vocations which I see opening out before women, what do I say to this or that or the other particular claim or particular aspiration? I will try to answer very briefly. I will say, first of all, that I speak as one who is a quite unmitigated and unashamed Christian, and there is nothing I am more certain of than that the divine principle of indissoluble marriage and the unquestionable supremacy and dignity of motherhood remains forever in this question central and determinative. I read a letter in the Times this morning which said a great many things about what has been said in the name of the Women's Movement. I have not read the things myself, but I dare say they are said; that does not trouble me at all. I really know no movement with regard to which things have not been said with which I most violently disagree; but it does not affect my feelings towards the movement, if I believe it to be fundamentally just. But I want to say as plainly and articulately as I can in this and every other audience that I desire to be, to the end of my days, a foe, with every form of legitimate hostility, to anything which derogates from the supreme dignity of motherhood, or to alter or mitigate the inflexible severity and glory of the law of indissoluble marriage.

And for the rest, there are a great many questions asked about what the Women's Movement is going to attain to, and where the Movement is going to get in respect to this claim, or that or the other. My answer is, that I desire in almost all respects to wait and watch and to learn by experience. There is a physiological difference between man and woman, and I do not doubt that physiological difference carries with it enormous other differences. For my own part, as I read history and seek to take in its lessons, it does not seem to me that the fundamental psychological, moral and intellectual differences between men and women diminished on one's view. It is certainly extraordinary—and now I am going to say something that I dare say will be very distasteful to a great many people here—how, in the region of music, poetry and art—regions in which the education of women has, over a great area of society and for very many generations, been superior on the whole to, and more assiduous than, that of men—I think it is extraordinary how few first-rate artists and poets and musicians and composers there have been among women. I wonder whether that has not a deep and constant meaning. But that may be only my liberal prejudices. And with regard to those things, I see no question of principle involved at all. I am content entirely to wait for the leadings of experience, because we have plenty of people to watch us, plenty of people to note dangers, in women's education and women's movements as in men's. On the whole, I believe, we are a sane society, and I do not see any greater tendencies to neglect the teaching of experience now than heretofore. I am content—I do not see that I have any other expedient but—to leave this large region an open question to be determined by experience.

Now I come to a matter which is one of detail and one which it would be impossible for me to sit down with-



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Should use Rohrer's Artesia Face Cream

Most every woman puts something on her face at night, in the attempt to keep her complexion clear and good and to stave off the coming of wrinkles. Be sure you use a really beneficial preparation—something that will repay your time and effort to the fullest.

Artesia Face Cream, gently massaged into the skin each night will put it in beautiful condition and keep it so. Being a skin and flesh food it does away with all that flabbiness which so rapidly develops into wrinkles—gives that firm, rounded beauty to the face, neck and arms that is one of the attractions of youth.

Try the sample (see offer below) and note how quickly it eradicates blackheads, pimples, redness and roughness, harsh dry skin or too oily skin and makes the skin pink, clear and clean.



Our Offer

Send us five stamps (to pay postage and packing) and we will send you, with our compliments, a nice sample of Artesia Face Cream, a dainty powder puffed with Artesia Face Powder and a simple case of Artesia Cream Skin Soap. Any one of these

articles is worth the price alone.

Also, free, for the asking, our book on the skin. It tells how to have a beautiful complexion—is full of valuable beauty hints about diet and care of the skin and scalp. Do not neglect to send for this book—every woman will find it useful. Please include your dealer's name and address when writing.

The Artesia Cream Co. Waco, Tex.
206 South Fourth Street

out attempting to deal with because it has been to me often a stumbling block and difficulty—I mean the specific attitude, not of the New Testament writers in general, but of Paul in particular towards this question, and about that I want to say a word. I do not mind that St. Paul should say, speaking with regard to the marriage relation, that, as the head of every man is Christ, so the head of the woman is the man, and the head of Christ is God. In an indissoluble partnership I conceive there must always be ultimate headship, and when St. Paul ends his sentence by saying that the head of Christ is God, it is ways be ultimate headship, and when to a Christian, involves no inferiority whatever in nature or essence, but only difference of function. But there are other sentences in St. Paul of a rather different kind, and I wish to draw a difference, a distinction, between St. Paul's principle and the details of St. Paul's legislation. St. Paul laid it down, I have no doubt—I think, too, any other opinion represents a simple evasion—he laid it down that clergymen were not to be twice married. A great many of my friends in the clerical profession have married twice, and I have seen no deterioration in their moral character. Quite seriously, I am not in the least prepared to maintain that the particular legislation of St. Paul, or the particular legislation of the Christian Church at any period, is to fix us forever. Principles are eternal. I think marriage and the indissolubility of marriage is a principle, but when St. Paul says that women are to be veiled in the Christian assembly, I recognize in that no principle at all. St. Paul would not have been in the least prohibited by any one coming in a little hat or with a little bow on. He wanted women to be veiled in the Oriental manner. St. Paul was dealing with a great revolutionary movement, and he was doubtless very anxious that it should cause no unnecessary obstacles or scandals. But I am quite sure that those kinds of legislative enactments in detail are not necessarily permanent. You have got to get to the root of Christian principles, and then we must be content to apply the particular enactment from time to time.

Looking at the whole Christian movement, I am not prepared to say that civilization at any particular moment represents Christian finality. I am quite sure that neither the early Church, embedded in a pagan society and bound not to do anything which would shock pagan society, nor the early middle ages, nor the later middle ages, nor the Renaissance period,

"BORN OF WATER AND THE SPIRIT."

In your columns of August 15, 1912, there appeared an article under the above caption by Bro. R. E. Martin, of Mart, Texas.

Before offering a review of what he says on our Lord's words to Nicodemus, I wish to make some observations as to other points he raises touching the subject of baptism.

Bro. Martin holds out the idea that baptism is essential to salvation. I do not know from his article whether he has reference to present or eternal salvation, but his article conveys the idea to my mind that he has reference to salvation from past sins.

Bro. Martin says, "The conditions of entrance into God's kingdom are repentance, faith and baptism." He quotes Acts 2:28 later on to substantiate his position. This Scripture has no such meaning when properly understood. The Apostle Peter was primarily addressing those who had rejected and crucified the Lord Jesus.

As I understand the subject of baptism from a Methodist viewpoint, and in which we believe we are fully supported by the teachings of the Bible, we believe that it is an ordinance of the Church as much so as what we call the Lord's Supper.

What I started in to do was to review Bro. Martin on the third chapter of Saint John with special reference to what Christ said to Nicodemus, touching the new birth. We sometimes speak of the baptism of the Holy Ghost under the similitude of water, wind and fire.

1. All science teaches, if anything is born of a thing, it partakes of the nature of that thing. So we see that to take the position that this is a birth of water, it would lead us to a very ridiculous conclusion.

2. We are furthermore taught that to be born of a thing constitutes sonship of that thing. This conclusion would also be embarrassing.

3. If our Lord meant to teach Nicodemus that there was a birth of or by baptism of water and the birth of the Spirit, showing conclusively that he came to Nicodemus. He used the conjunction "and" connecting water and Spirit, showing conclusively that he spoke of two births.

had been born naturally; and, according to a proper grammatical construction of the sentence, Jesus taught clearly that it was necessary to be born of water and the Spirit; hence, if he referred to water baptism he taught three births instead of two. Now, the question is, what did he mean by the expression, born of water and the Spirit? He was using the natural birth, to be born of water, or of the flesh, to illustrate the necessity of being born of the Spirit or from above.

In conclusion I desire to repeat that our Lord by the expression of water, and of the flesh, had reference to the natural birth, and by the expression born of the Spirit had reference to the spiritual birth or being born from above.

R. HENSLEY. Maud, Oklahoma.

DAVID COPPERFIELD AND HIS MOTHER.

We sat around the fire, and talked delightfully. I took the little baby in my arms when it was awake, and nursed it lovingly. When it was asleep again, I crept close to my mother's side, according to my old custom, broken now a long time, and sat with my arms embracing her waist and my little red cheek on her shoulder.

When we had had our tea, and the ashes were thrown up, and the candles snuffed, I read Peggotty a chapter out of the Crocodile Book, in remembrance of old times—she took it out of her pocket; I don't know whether she had kept it there ever since—and then we talked. We are very happy; and that evening, as the last of its race, and destined evermore to close that volume of my life, will never pass out of my memory.

"He leads the happiest life who can best remember and most easily forget. These are both graces that have to do with our future peace and welfare."

Obituaries

The space allowed obituaries is twenty to twenty five lines, or about 175 or 180 words. The privilege is reserved of condensing all obituary notices. Parties desiring such notices to appear in full as written should remit money to cover excess of space.

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.

KINCAID.—James M. Kincaid was born in Kentucky April 28, 1832, and died at Florence, Texas, August 31, 1912. His parents came to Texas at an early day and settled in Bexar County, where he was living in 1855, when he was married to Miss Elizabeth Combs, of San Marcos.

STOMACH, LIVER and GALL TROUBLES. Weak Stomach, Dropsical, Indigestion, Biliousness, Constipation, Gas, Weakness of Heart, Irritation, Nerve or Early decay cured. Write Gallstone Remedy Co., Dept. 279, 219 S. Dearborn St., Chicago.

he passed away unexpectedly as he calmly fell asleep, from heart failure. He has spent a long, useful life, but now he rests from his labors and has entered into the joys of heaven. MRS. J. A. GUDE.

FORD.—Henry Collins Ford was born October 27, 1843; died July 9, 1912. Professed religion in 1866; joined the M. E. Church, South, and has lived a consistent Christian life for over forty-five years.

W. H. EDWARDS.

NELSON.—Died at the home of her uncle Mr. A. E. Moore, eight miles north of Stiles, on the James Ranch, Miss Eva Nelson, daughter of Mr. and Mrs. S. T. Nelson. She was born at Russellville, Alabama, June 17, 1892, and died as stated above, August 16, 1912.

ROBERTS.—Mrs. Margaret Roberts was born in South Carolina October 31, 1837. In early life she was converted and joined the Presbyterian Church, and in 1873 united with the M. E. Church, South.

ROBERTS.—Mrs. Margaret Roberts was born in South Carolina October 31, 1837. In early life she was converted and joined the Presbyterian Church, and in 1873 united with the M. E. Church, South.

WADSWORTH.—George B. Wadsworth was born in Arkansas December 20, 1851, and died at Bellevue, Texas, August 17, 1912.

BRISON.—Mr. R. T. Brison, one of my young men, a steward for six years, and a good man, was called to his reward July 29, 1912.

WELCOME WORDS TO WOMEN

Women who suffer with disorders peculiar to their sex should write to Dr. Pierce and receive free the advice of a physician of over 40 years' experience—a skilled and successful specialist in the diseases of women.



Dr. Pierce's treatment will cure you right in the privacy of your own home. His "Favorite Prescription" has cured hundreds of thousands, some of them the worst of cases.

It is the only medicine of its kind that is the product of a regularly graduated physician. The only one good enough that its makers dare to print its every ingredient on its outside wrapper.

CUNNINGHAM.—Author Lee Cunningham was born October 22, 1876, in McNairy County, Tennessee; moved with his family to Texas when twelve years old and settled at White Rock, Lamar County.

CARR.—Permelia Emma Carr (nee Buster) was born January 21, 1852, and died August 18, 1912. She was married to Preston Carr, May 10, 1901.

Sumner, Texas. WADSWORTH.—George B. Wadsworth was born in Arkansas December 20, 1851, and died at Bellevue, Texas, August 17, 1912.

Dr. Pierce's treatment will cure you right in the privacy of your own home. His "Favorite Prescription" has cured hundreds of thousands, some of them the worst of cases.

It is the only medicine of its kind that is the product of a regularly graduated physician. The only one good enough that its makers dare to print its every ingredient on its outside wrapper.

KINCAID.—Mrs. E. B. Kincaid was born in Kentucky March 11, 1834, and died at Florence, Texas, September 3, 1912, three days after the death of her husband.

MRS. J. A. GUDE.

IF THE BABY IS CUTTING TEETH. Be sure to use that old and well-tried remedy, Mrs. Winslow's Soothing Syrup, for children teething.

NORTH TEXAS CONFERENCE

Bonham District—Fourth Round. Bonham Min., at B., Sept. 14, 15. Bonham Sta., at B., Sept. 15, 16.

Gainesville District—Fourth Round. Pilot Point Sta., Sept. 15, Q. C. later. Denton Sta., Sept. 22, Q. C. later.

Paris District—Fourth Round. Woodland, at Faulkner, Sept. 14, 15. Detroit, at Red Oak, Sept. 21, 22.

BELLS.

PLYMNER CHURCH BELLS. WORKSHEETS BELLS SWEET TONE DURABLE LOWER PRICE FOR FREE CATALOGUE.

THE BELL COMPANY. The Old Reliable Church Bells. Write for catalogue.

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THE BELL COMPANY. Write for catalogue. The C. S. Bell Company, Hillsboro, Ohio.

CHURCH BELLS SCHOOL. The C. S. Bell Company, Hillsboro, Ohio.

Vertical list of names on the right margin: Avery, Anno, Cann, Lamb, Deca, Para, Boyd, Pond, Argy, Deca, Alvoi, Ribon, Greer, Wille, Chic, Bril, Mex, Oak, Jack, Brys, Jack, Jasti, Allen, Anna, Pross, Mek, Neva, Plat, West, South, Bent, Blue, Farr, Cean, Eric, Wyl, Carr, From, Ross, Su, Hag, 14, Ben, 21, Lake, 28, Coeg, Redh, Alton, Yoe, Wea, Com, Bras, Sulp, Purl, Wim, Sulp, Floy, Lee, Fair, Vic, Wcl, Joss, C, Con, Can, Lon, Supt, Kim, Com, Gire, Wes, Kav, Bel, Boe, Heo, Noe, Blu, Bro, lous, Direct, Ravenna, Windom, Gainesville, Pilot, Denton, Sanger, Pilot, Bonita, St. Jo, Rosston, Dester, Marysville, Myra, Era, Valley, Aubrey, Woodbine, Paris, Woodland, Blossom, Bonham, Patonville, Depart, Bagwell, Clarksville, Roston, McKensie, Paris, White, BLYMNER CHURCH BELLS, THE BELL COMPANY, BOWLDEN BELLS, CHURCH BELLS SCHOOL.

