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

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THE MINISTRY OF SORROW

Who does not have his sorrow? Yea, who does not have repeated sorrows? We all have them in some form. None of us is free from them. We all seem to be born to sorrow. In many instances these sorrows come to us without our immediate responsibility. They are Providential, and therefore often mysterious and somber. They leave their impress upon our experiences and often they press us down and weigh heavily upon our spirits. Were we able to open the door to the average human heart we would behold scars and wounds of which the multitudes whom we meet in the path of life know nothing, for we have to bear the most of our griefs alone. Only God hears our cry and beholds our anguish. We have the outward evidences of these bereavements all about us. We only have to look at the voiceless cemeteries to see the tokens of what the heart has lost and over which the eyes are often made to weep. This is the state of the case the world over.

And when the mind turns itself within we have strange thoughts and anxious forebodings. Questions, curious and baffling, are propounded to the spirit and now and then a tinge of melancholy borders our emotions. We become a trifle depressed and the future looks unpromising. But it is when we turn our minds out and up and proceed to walk by faith and not by sight that the situation finds relief. "We look not at the things which are seen, but at the things which are unseen; for the things which are seen are temporal; but the things which are not seen are eternal."

It is when the mind loses sight of the temporal things and concentrates its thought upon the eternal that light breaks upon the mental horizon and the spirit regales itself with hope. Things earthly obscure the vision and retard the progress of spiritual insight, but things eternal widen the vision and sharpen spiritual perception. Faith takes the place of doubt and the morning follows

in the wake of night. And it is the experience of sorrow that drives us to these sources of comfort and strength. It teaches us the vanity of worldly dependence and the substantial worth of confidence in God and the word of his promise. Sorrow not only does this for us personally in our faith and experience, but it brings us into our proper adjustment to the lives of those about us. We never know how to enter into the sympathy of others who suffer until we have suffered in common with them. We learn from experience that those about us have things in common with us, and that after all we are one great family, and when one suffers all suffer alike. The loss that we sustain brings us directly into touch with those who have lost along with us and our better nature goes out in kindness and love.

It takes sorrow to tap the wellsprings of our better natures and to give flow to sympathy and helpfulness. After all humanity is close akin. It has common joys and common sorrows, and when afflictions come we find responsiveness often where we never dreamed of interest in our sufferings. We sometimes are surprised to find in the deeper currents of human nature, when touched by suffering, a veritable wealth of tenderness and brotherly kindness only discovered when the cold steel enters the heart. In fact, some flowers never yield their sweetest perfumes until crushed in some hand of adversity; and many hearts never give forth their richest contents until God's great hand presses them sorely. So that out of the afflictions of life He is doing more for the good of humanity than through the medium of what we call blessings. All these untoward experiences only make a training school in which our better nature is developed and put in harmony with God's plan. He knows what is best for us and out of all his dealings with us come the lessons we should learn and the characters we need to develop and train for His service.

SOUTHERN METHODIST UNIVERSITY

The Southern Methodist University is making commendable progress. Dr. H. A. Boaz and his helpers, Rev. L. S. Barton, Rev. J. T. McClure and others, are doing heroic work in the open field. They are visiting all sections of the Church throughout the State and presenting the claims of the institution, and the responses are generous and expeditious. The wealthy members, the substantial middle class members and those who have but little of this world's goods are contributing their portion toward this great enterprise. Every week shows up handsomely, and we feel sure that by the time the eighteen months are up within which

the given amount is to be raised in order to secure the \$200,000 offered by the General Board at New York, that the conditions will be complied with and the nucleus for a splendid endowment will be formed.

But the most encouraging sign is the letting of the contract for the \$300,000 Dallas Hall, which will be the Administration Building. This will be the most magnificent single school structure in Texas—yes, west of the Mississippi. In fact, we doubt if the building will find its duplicate anywhere in the United States. The people of Dallas are nobly paying these subscriptions as they are falling due and the whole amount will

doubtless be in hand by the time it is needed. A big part of it is already in the bank, and work on the building will begin at an early date. Life is already developing on the campus, and it will soon be a busy hive of hustling industry. And when that imposing structure is completed and its majestic proportions stand out in splendid relief, then some idea of what is to be done out there will be seen and appreciated.

People are buying lots contiguous to the University grounds preparatory to building homes in the University atmosphere. It will be but a short time until magnificent homes will dot the environment and another Dallas, part and parcel of the old Dallas, will be developed. The surroundings are conducive to home-building and to the growth of a large population.

There will be nothing shoddy on or near the campus. The buildings planned for are to be of the best class and modern in

every particular. They will be erected not simply for present uses, but for the uses of the generations. This is no pent-up Utica that we have in trust. It is big with its opportunity and with its future. Hence every step will be proof of the durability and perpetuity of the work in hand. Each structure will be a monument of its kind, and the Commission is determined, with the co-operation of those associated with them, to keep their work within the limits of their income so that there will never be any embarrassment in the future. We have learned from experience and they propose to profit by it. Therefore every step of its progress will be wisely planned and provided for, and the whole Church will be kept apprised of what is taking place and the condition of its business. Great is the outlook for the Southern Methodist University! No Church has ever had such an opportunity and if properly handled the generations will be its grateful beneficiaries.

Prohibition and the Present Campaign

The Advocate takes no interest in partisan politics. It leaves that question to the politicians and the voters of the State. But the Advocate does take interest in everything affecting the moral weal of the State, whether it be politics, science, art or literature. In the present campaign Governor Colquitt, Colonel Jacob Wolters, Mr. Bob Barker and others are telling us from the stump and through the press that "prohibition has no place in this campaign and ought not to be made an issue by any candidate." But turn to the eighth page of this issue and read what "The German-Texas State League" has to say on the subject. They take the position that "prohibition is the main issue in the approaching primary election and that the State League should unqualifiedly align itself on the side of those candidates whom it knows to be against prohibition."

There is nothing obscure or misleading in this language. It is direct, simple and significant. It is an effort upon the part

of the "German-Texas League" to force all German people, as far as possible, into a compact to vote against any man for State office who is known to have any sympathy with prohibition. Of course this "League" will fail to control hundreds of good honest Germans who will vote as they please regardless of this self-appointed organization; but it will control every German voter who believes in the saloon dominating politics. So it seems that Governor Colquitt, Colonel Wolters, Mr. Bob Barker, et al., had just as well discontinue their cry that "prohibition has no place in this campaign." This German League knows better and they are preparing to govern themselves accordingly. We do not believe in one class of people arraying themselves against another, but since this "German League" is proceeding upon this line it is well for the other class of people to now sit up and take notice. If we are to have saloons to control our State politics through the "German League," then let the cry be: "On with the battle!"

When God speaks to us it is time to stop and heed. He knows all things and his messages are worthy of our instant attention. He does not always utter words in these messages, but his will stands out in his acts towards us and these acts count for something. And when he touches us with his invisible hand there is business of importance to be attended to at once.

What a blessing to us is Christian faith! Sight is too limited and too blurred to permit us to see afar off. The horizon closes in too near us and beyond us it is not easy to throw our vision. But faith comes in to supply our lack of knowledge and supplement our shortsightedness. Faith penetrates the gloom and goes beyond the horizon. It is the wire that con-

nects us directly with the throne of the Eternal. Through it we find out what God is thinking of us and how solicitous he is about our welfare. It brings the far-off things within our reach and permits us to hold converse with the unseen.

God is love, and all his dealings with us that take on the apparent form of severity are only the kindly expressions of a Father's purpose to make us better. Behind this apparent severity there is a loving heart and a smiling face.

In spite of seeming discouragements we are never to grow faint in praying. An honest, persevering faith is the faith that conquers.—Theodore L. Cuyler.

FINISHING UP THE WORLD

BENARES: The Sacred City of the Hindoos

By Dr. W. B. Palmore—Article Forty-Four

What Salt Lake City is to the Mormon, Rome to the Catholic, Jerusalem to the Jew and Mecca to the Mohammedan, that or more is Benares to the Hindoo. It is the most sacred city of Hindustan, the stronghold of Brahmanism, the seat of Sankrit learning; and the home of Indian philosophy. It is on the left or northern bank of the River Ganges, 420 miles from Calcutta. It is approached by a fine railroad bridge from which the traveler can obtain an excellent and comprehensive view of the sacred city, especially in the early morning or at sunset. The Ganges here forms a bay, or crescent shape reach in front of the city; thus enabling the eye to take in a single sweep the long line of picturesque ghats and magnificent temples.

A quarter of a century ago in the early gloaming and at sunrise we drifted in a boat along this phenomenal three miles of bathing ghats, burning ghats, mosques and splendid temples. On this visit we took the same three miles trip at sunset and in the evening gloaming. The tens of thousands of devotees in the water, some to their knees, some to their loins and some to their necks, some drinking, some bathing and many seemingly worshipping the sun as well as river, together with the flames of fire and rising volume of smoke from the many pyres of their burning dead; these with the background of stone steps rising a hundred feet in the rear, with palaces, temples, domes, mosques and minarets in every variety of color and architecture, together with the rainbow costumes of the multitudes make a picture we can never forget. While there is nothing like it in all the world, it was a very sad picture, for it seemed to our eyes

The Gibraltar

of resistance to the gospel of our Christ. So far as we could see, there was no change whatever in twenty-five years! There was one red stone temple that we saw on this last visit which was overlooked on the first. There is nothing in the architectural immoralities of the exhumed horrors of Pompeii that will compare with the obscure carved on the outer walls of this so-called religious temple! That such a thing should be exposed to the gaze of the passing multitudes, in wide open daylight, in a sacred city on the banks of the Ganges, under the British flag in the twentieth century is absolutely incomprehensible!

The missionaries of China have so focalized their influence as to drive the poppy culture and opium traffic out of that great land. The missionaries of India have combined to abolish infanticide, the suttee, or the burning of wives on the funeral pyres of their husbands, and also suicide, under the wheels of Juggernaut. It occurs to us that they might easily combine to bring such pressure to bear on the civilized governments of the world as to stop this outrage on world-wide decency! If Hinduism must needs use such obscene diabolism in so-called worship, let them do so in an esoteric way, hidden from the eyes of decency and civilization. This temple is enough to outrage the finer feelings of wild beasts, much less human beings in the twentieth century, pretending to be religious!

When Pompeii was first exhumed her glaring immoralities, embalmed in art and architecture, were shut off into a forbidden department and over the portals written:

"No Woman or Child Can Enter Here."

A more sweeping restriction should be placed around these greater horrors of a Benares Hindoo Temple!

The population of Benares spend the greater portion of their time at the numerous ghats which line the river. Even during the hottest time of the day, the flights of steps leading from the upper bank of the Ganges are crowded with fervent devotees, either praying or taking their ablutions, or filling their jugs with the water of the holy stream. The Hindoos believe that a peculiarly happy fate awaits the man who passes from the sacred city into the scared river; that the vilest sinner, if he dies within ten miles of the Ganges, is sure of coming into the world again, under the happiest and most favorable circumstances. This explains the many splendid palaces overlooking the river, erected by the rich, many of whom are now living in other parts of India. When they are approaching the sunset, or evening of life, they move into these palaces to close their lives on the shores of the sacred waters, where their bodies are burned and ashes thrown upon the bosom of the stream.

Think of how long this grind of the wheels of transmigration has been going on! Before the days of Romulus and Remus, when Athens was a village

—when Babylon and Nineveh were struggling for supremacy, and Tyre was beginning to extend her borders and plant her colonies, Benares was! Five miles out of Benares we visited the ruins of the old city of

Sarnath,

originally a deer forest, where five centuries before the angels sang over the Judean shepherds and the manger of Bethlehem, Gautama, better known as Buddha, began to preach a religion much less cruel and oppressive than Hinduism, which is now the religion of a greater number of people in the world than any other, but the Hindoos have driven it from India. Sixty-three millions of the people of India turn their faces toward Mecca as they pray, morn, noon and night. But there are sixty-three millions of Hindoos who turn their faces to the Ganges, to cows, monkeys or almost any other kind of gods when they pray! Bound in the coils of metempsychosis and caste, like Laocoon and his sons in the coils of the serpent.

We once thought the conquest of China would be the last great battle of the Church, but we are beginning to think that the last Satanic stronghold of darkness that will surrender to the armies of the "Prince of Peace" will be Hinduism! If anything was ever conceived in perdition, it is caste, child marriages and the cruelties of child widowhood. The children of the homes and Sunday Schools of all Christendom should be taught to pray and work for the redemption of the more than twenty-five millions of such cruelly oppressed widows of India, who are held responsible even for the death of husbands with whom they have never lived. We are not surprised that women should prefer to burn alive on the funeral pyres of their dead husbands rather than endure the living death and torture of the

Widowhood of India.

Hinduism is prolific in forms of oppression, and has about as many roots as a banyan tree, but the great central root is Pantheism: God is all and all is God. Creature existences are but the temporary waves on the surface of the great ocean of his being, which have their brief existence, then sink back into the ocean, to rise again in other waves or forms of being through the ceaseless round of transmigrations. The smallest insect or parasite is sacred to them, because a part of God. Thousands of people are destroyed every year by wild beasts and venomous serpents because the Hindoos kill nothing. Jackals scream at night in the streets of cities; deer,

panthers and tigers can be seen near the highways in the daytime, because they are all a part of God!

Like our Theosophy and "Christian Science" friends in America, who are revamping some of the ancient philosophies of the Hindoos, the logic of their doctrine often lands them in rather amusing corners. In Southern India is a large endowed hospital, for crippled or maimed beasts, mangy dogs and other animals, suffering with the many maladies to which brutes are heir. Our visit to this hospital was a torture; for we have never seen anything more superfluous, useless, illogical and absurd! A Hindoo lady on house-cleaning day, found one of her beds inhabited by a multitude of human parasites. She was too devout and true to her religion to kill them. So she rolled them up in a blanket and sent them out to this hospital, where, it is said, they pay human tramps a rupee a night to let these hungry human parasites feed on them!

The Astronomical Observastry,

at the top of a massive stone building overlooking the Ganges, with an open court in the center, was projected by Raja Mann, a famous patron of science, in 1680. It has many interesting astronomical instruments—a sundial, a zodiac, a quadrant, a meridian line and other appliances—all of stone and of great size. Astronomy it seems was well advanced on the Ganges centuries ago, and it is said that the astronomers of India first demonstrated the rotation of the earth on its axis. This institution is something like the one we examined just inside the north wall of the city of Peking, China, very near the new parliament building site, and not far from the great Methodist Peking University.

Queen's College, with handsome buildings and about two thousand students, where Sanskrit, Persian, Arabic, Hindustanee and English are all taught, seemed more hopeful than anything we saw in Benares. The old professor of Sanskrit we met here a quarter of a century ago, was one of the most venerable and scholarly looking old men we ever saw.

Benares is also noted for its silks and shawls, cloth embroidery in gold and silver threads, and enchased brass ware. The city is built of Chunav freestone, and except the main street, consists for the most part of winding labyrinths and narrow alleys, lined with shops, temples, mosques or palaces. Its central monstrosity is a temple gleaming with gold in which filthy cows are worshipped. Probably the most popular temple is one in which multitudes of monkeys are worshipped. Our eyes longed to see fewer sacred cows and monkeys and more missionaries. The prayers of the Christian world should be turned towards Benares on the Ganges!

Cawnpore, India.

THE ATONEMENT

By
Rev. O. T. Rogers

No. Two.

"Just a word more." How can justice square with the punishment of the "Just for the unjust," the innocent for the guilty? Is it not a horrid injustice from which even we shrink in horror? Certainly so. Then, is not the substitutionary theory overthrown thereby? No, but only that Calvinistic error of interpretation which conceived Christ as bearing the full penalty of the sins of the elect, as truly punished in their stead.

Arminianism sways the theological world today, and rightfully, for every theory of the atonement yet advanced finds its wheat garnered in this granary and its chaff blown away. Holding the truth of the Calvinistic view of the substitutionary sacrifice, it rejects the punishment error, holds to the truth in the governmental theory and hence can explain clearly how salvation is a conditional one and meets perfectly every other scriptural requirement. We will not come out of the market, though invited by great ones like Dr. Campbell, while Bible terms, such as "bought," "sold," "ransom," "price," etc., restrain us. Arminian theology has no quarrel with any of them. Christ was our substitute, but only in such sense as justice and holiness required to meet the ends of a righteous government.

Yes, God is a Governor-King as well as Father, hence the "governmental theory," with its special phase of truth is just as essential to any right conception of the atonement as the truth of the Fatherhood. Dr. Campbell doesn't like the story of Zeleucas. His little story of the mother and the child suits him better. It is quite pretty, but it has a vital defect. There is no third party interested. Let me give a little one. I command my child to stay in the yard. He climbs the fence into the neighbor's orchard and steals apples, and my neighbor sees him. Suppose I do suffer very much when I learn of it, and suppose my boy sees that I suffer

very much, and it really makes him tears and promises to obey in the future; can I, therefore, forgive him? Dr. Campbell, as quickly as I, would answer: "Not until justice is rendered from which even we shrink in horror? Certainly so. Then, is not the substitutionary theory overthrown thereby? No, but only that Calvinistic error of interpretation which conceived Christ as bearing the full penalty of the sins of the elect, as truly punished in their stead. Arminianism sways the theological world today, and rightfully, for every theory of the atonement yet advanced finds its wheat garnered in this granary and its chaff blown away. Holding the truth of the Calvinistic view of the substitutionary sacrifice, it rejects the punishment error, holds to the truth in the governmental theory and hence can explain clearly how salvation is a conditional one and meets perfectly every other scriptural requirement. We will not come out of the market, though invited by great ones like Dr. Campbell, while Bible terms, such as "bought," "sold," "ransom," "price," etc., restrain us. Arminian theology has no quarrel with any of them. Christ was our substitute, but only in such sense as justice and holiness required to meet the ends of a righteous government.

Zeleucas, the Locrian King.

Whether the history of this incident be true or false the comments of Dr. Campbell on the subject reflect no very sorry, so that he sheds many credit on his judgment. As an illustration of the atonement, it is far superior to Dr. Campbell's little story of the mother whipping her hand instead of her child; that there is no comparison.

1. Zeleucas is both father and king. So was God father and king.
 2. Zeleucas had a son; so had God.
 3. Zeleucas, the king, had a law the penalty for violating which was the burning out of the eyes; God had a law, the penalty of which was death.
 4. Zeleucas' son becomes the transgressor and God's son (Adam) likewise.
 5. The problem of Zeleucas is plain. Three courses of action are open to him:
 1. He can execute the law and burn out the eyes of his son.
 2. He can remit the penalty and forgive.
 3. He can offer a compromise.
- If he takes the first course, no one can complain of his justice and the authority of his government is greatly

increased. But on the other hand he seems an unnatural and cruel parent and weakens the love of his subjects for him and makes rebellion more possible. If he takes the second course and remits the penalty because it is his son, his subjects will say, and justly say, "He is unjust to us. He cares nothing for law when it's his ox that is eored." Hence, feeling that in the circumstances neither course is wise, Zeleucas seeks a compromise. Before his gathered subjects, one eye of his son is burned out, then he stays the execution and takes his son's place and shares equally with him the anguish of the full penalty. "A sacrifice to the prejudice of the people," indeed. No other incident in all history surpasses it in moral grandeur, but the sacrifice of Jesus Christ.

The question is, did the compromise meet all the requirements of the case? It did not meet the demands of absolute justice, for that allows of no compromise. But does it show forth the king's hatred of lawlessness and his determination to punish it equally well as though absolute justice had been rendered and both eyes of the son

been burned out? Without question it does so far better, and hence was wise for the ends of government. Furthermore, it showed forth the suffering love of the father heart, so fully, so tragically as to command the love and devotion of his subjects in the mightiest way. So in the death of Jesus. Absolute justice is not satisfied, hence, God is obliged to save no one on account of it. But wondering angels and trembling devils, with all other intelligences do and will agree that God's holy hatred of sin and his inflexible purpose to punish it is even more manifested in the cross than it could have been in the exact execution of the penalty upon the real offender—the first Adam. Thus God's holiness being vindicated, his mercy can shine forth and rejoice against judgment (absolute justice). He can be just and yet pardon the penitent—just in remitting the penalty while letting the consequences of sin flood on down through the ages—just in suffering the finally impenitent to go forth from his presence into their endless exile followed by new horrors, not included in the original penalty.

Africa and the Rum Trade

T. F. Glenn, D. D.

Africa has been the theater for the display of the noblest and sublimest Christian heroism. David Livingston—to mention only one conspicuous example—devoted his life to the uplifting and redemption of this vast and hapless continent. The great explorer and missionary died in his lowly hut in Chitambo's village on the Lulimala, Ila. His faithful blacks carried the body of the hero during an eight months' journey across Africa to Zanzibar. His remains were identified in England by the marks of the lion's claws on his left arm and now lie in a grave in Westminster Abbey. On that grave are inscribed these words, the last that he wrote in his diary: "May heaven's rich blessing come down on every one—American, English or Turk—who will help to heal this open sore of the world." The slave trade was the open sore. "We have opened the rivers of Africa to commerce, only to pour down them that raging Phlegthom of alcohol, than which no river of the Inferno is more blood-red or more accursed."

In every continent and island under the sun today are to be seen the black and damning evidences of the curse caused by the traffic in alcohol. It is the curse which more than any other delays the coming of Christ's kingdom and the conversion of the world; the curse which dogs the course of Christian civilization and missionary activity in every land. This is the deadliest foe of our free institutions and of our civil liberties. That dark and unfortunate continent is not only being decimated, degraded and debauched, but is in a fair way to be exterminated by the nefarious traffic in rum.

Mr. Gladstone, in the British Parliament, described this curse as more deadly because more continuous, than the great historic scourges—war, famine and pestilence combined.

Able English writers make the startling statement that the drink traffic in Africa is a deadlier evil than the slave trade. Here is Sir Richard Burton's testimony, whom no one will regard as a temperance fanatic: "It is my sincere belief that if the slave trade were revived with all its horrors, and Africa could get rid of the white man with the gunpowder and the rum which he has introduced, Africa would be the gainer in happiness by the exchange."

The Rev. James Johnson, the native pastor of the Island of Lagos, in an eloquent address in England, said: "I represent here tonight Africa, a country with a population of over two hundred million; this country, so large, with the people so numerous, lies at the mercy of the traders of Europe, who are flooding it with drink." Again, before a committee of the House of Commons he declared that "the slave trade had been to Africa a great evil, but the evils of the rum trade were far worse." With startling emphasis he asks, "Why should European proximity to Africa be Africa's ruin? Negroes have proved themselves able to survive the evils of the slave trade, cruel as they were, but they show that they have no power whatever to withstand the terrible evils of drink. It renders the increase of population an impossibility. Imagine this kind of spirit being spread over the whole country. Surely you must see that the death of the negro is simply a matter of time."

Some years ago in a sermon in Westminster Abbey, the Archbishop of Canterbury said: "It is a dread commerce. But it is rather an anti-commerce. What shall we say of a system which, in the name of freedom, threatens with extinction all trades but one? What of bales of goods reshipped because in

the drunken population there was no demand but for drink—because they would receive nothing else in barter—would take no other wages for the early morning's work, and were incapable when the early morning was past? These, and darker tales than these, are the depositions of eye-witnesses.

The Rev. H. Waller testifies as to the ghastly ruin wrought in Western Africa by the drink trade as follows: "For generations the West coast negro has been accustomed to see the ocean cast up the powder keg, the rum cask and the demijohn—these have been the shells of his strand." Borne from Bristol, Liverpool and Hamburg and Holland, they come rolling through the surf out of steamers and sailing vessels. And America is credited with shipping in one year two hundred thousand gallons more than any other nation.

The Rev. Prof. N. J. Hofmeyer, of the Dutch Reform Church, testifies as follows: "If the natives take to drinking brandy, their craving for it soon becomes uncontrollable. In a short time all of their cattle are sold for the purpose of buying brandy; they then become thieves, sinking into even deeper depths, lose health and strength and miserably die. The drink traffic in South Africa means ruin and death to the natives. In 1883 it was officially reported that in two months 106 natives had been killed by brandy-drinking. How many pine away and die under this curse all over South Africa, of which no human record is kept?"

A few years ago the New York Tribune declared "that unless the moral forces of England, America, Germany and Holland are organized and applied to put an end to the outrageous and abominable state of things on the Congo, a few years will suffice to rot the heart out of the Africans, and their development will be made impossible. What is being done out there in the name of commerce is a world-crime of a character so colossal, of an immorality so shameless and profound, that if it should be regarded as a type and illustration of twentieth century civilization, it would be necessary to denounce that civilization as a horrible sham and a conspicuous failure."

The evidence is overwhelming that the traffic in whiskey and brandy—more deadly than the sirocco of the desert—is invading the Dark Continent from every point of the compass.

The Master says of him who offends one of his little ones, that it were better for him that a millstone were hung about his neck and he were cast in the depths of the sea. If the Redeemer of the world cares for one of his children, can he be indifferent to the well-being and happiness of the teeming millions of human souls in Africa? "The sword of the Almighty is bathed in heaven, and will surely smite when the hour of righteous retribution has come." The mills of the gods grind slowly but they grind exceeding fine.

Clyde, North Carolina.

AN ACROSTIC.

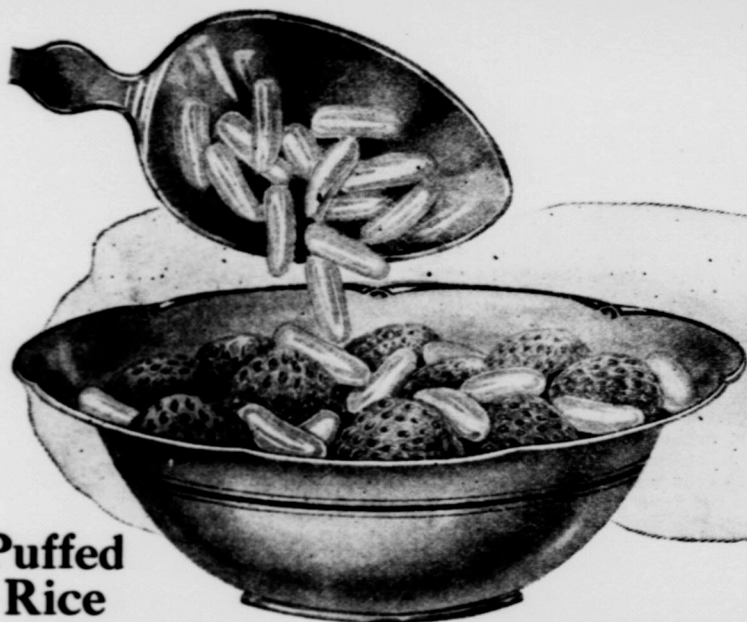
By Elsie Malone McCollum.

Did ever soldier of the cross regard more lightly earthly loss?

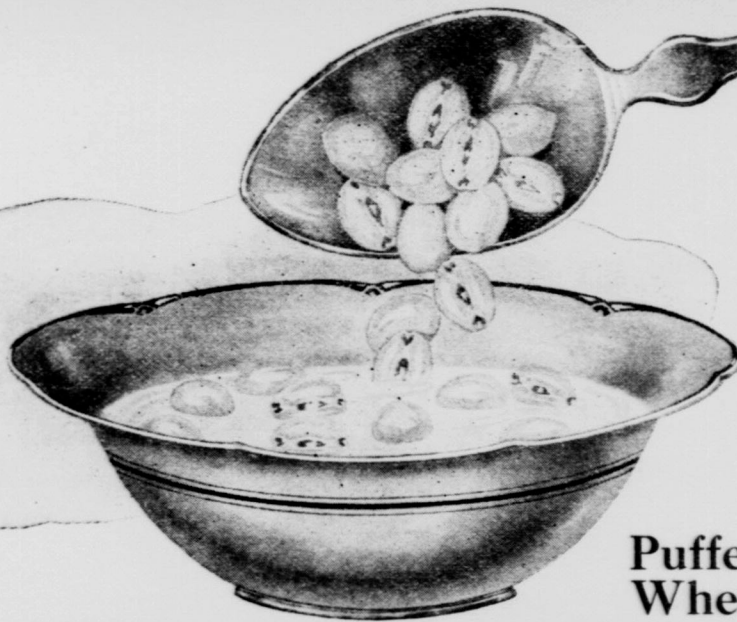
Grit with no armor but "the Word,
E'en not by Satan's hosts deterred,
On every moral battle ground
Right in the front, he may be found.
God and the right he will defend,
E'en though alant he meet his end.

Rouse then, ye Texas Christians all,
And stand by him, or by him fall!
Now is the time, and do not save
Kind words, like flowers for his grave.
In God's name stand and help him win
New fields from Satan and from sin.

McCaulley, Texas.



Puffed Rice



Puffed Wheat

Mornings

Serve With Berries

In June—the strawberry month—try mixing these Puffed Grains with berries.

These honeycombed grains taste like toasted nuts, and form a delightful blend.

Don't serve them merely with sugar and cream, as you do the year around.

Other Summer Uses

In the finest restaurants Puffed Wheat and Puffed Rice are used to garnish ice cream.

They are used like nut meats in frosting cake.

They are ideal crispies for serving in soup.

Girls use them in candy making.

Boys eat them like peanuts when at play.

From morning till midnight—in a dozen ways—users find uses for Puffed Wheat and Puffed Rice.

Shot From Guns

Blasted by Steam Explosion

These curious foods are due to a curious process.

We select perfect grains, then seal them up in mammoth bronze-steel guns.

The guns are revolved for sixty minutes in a heat of 550 degrees. That's where the grains get the nut-like taste.

The moisture in the grain turns to

steam in that heat, and creates a tremendous pressure.

Then the guns are unsealed and the steam explodes. The millions of granules are literally blasted to pieces.

The grains are puffed to eight times normal size. Yet the coats are unbroken. The kernels are shaped as they grew.

Evenings

Serve With Milk

These grains are crisper than crackers—four times as porous as bread.

Each grain consists of a myriad cells, each bounded by thin, toasted walls.

Airy, flaky, whole-grain wafers—wonderful morsels to serve in milk.

Prof. Anderson's

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Notes From the Field

New Boston.

We began our co-operative meeting at New Boston yesterday. Brother A. P. Lowery, of Fort Worth, is doing the preaching and his wife is leading the choir. The meeting is starting off well and we are expecting a great revival. We want the Church to pray that God will give us a glorious revival.—A. T. Walker, June 10.

Petersburg Mission.

We have just closed a revival meeting at Harmony, resulting in twenty-seven converts, eighteen of whom joined the Methodist Episcopal Church, South, with more to follow. Brother L. B. Tooley, of Lockney Station, assisted in this meeting from Monday night until Friday at 11 o'clock. He did all the preaching for four days. This has been one of the greatest revivals on the Plains.—W. H. Carr, P. C.

Graham.

Is it ever too late to mention some good things you intended six months ago to speak about? On leaving Graham last year our people gave us a good "send off." The beautiful home of Brother and Sister C. W. Johnson was filled with friends who were there to tell us good-bye. When that word was about to be spoken, my friend, Judge P. A. Martin, called for silence in order to sing a solo. He sang for the preacher and his wife to come forward. He gave the wife a beautiful gold-handled umbrella, and to the preacher he gave a handsome Hamilton watch, saying, "As long as the man does not know to get out of the rain and the preacher never knows when to stop talking, I feel these are necessary articles." We graciously tried to show our gratitude. We shall never forget the happy three years we labored among our good people there.—Frank E. Singleton.

Mt. Pleasant.

We have just closed a genuine, good meeting at Mt. Pleasant. The results will be far-reaching. Nothing showy and sensational, but deep and far-reaching. Only forty-eight conversions, but reclamations and resettlings and restampings numerous. Every Church in town was helped. Bro. M. J. Thompson, of Stevenson, assisted us. He is a well trained lawyer, only a licentiate preacher, but a man of God, who had a deep knowledge of God's Word, and of his grace personally applied. There is a future for Mt. Pleasant. A railroad and many other improvements are in evidence, and old Delwood, a suburb, of which you have heard so much, has been wiped out, and those beautiful grounds, springs and wells, with hotel buildings, light and motor plants, have been converted into a great school plant. No more wine and dancing and the innumerable evils and abominations connected with such, but a school with brawn and brains and morals in the ascendant. Come and see it. We are all glad. Some of these days I am going to duplicate that Gilmer church here, if God wills.—J. A. Stafford.

Dublin.

Last Sunday finished our special week of missionary work which I try to have each year. All over the district Brother Little is urging the brethren to hold these special missionary services. The results have always proven my efforts richly repaid. Our District W. H. S. was an inspiration to us. I filled my weekly Church Bulletin with missionary reading and mailed to every member and friend. We had on Tuesday night a magnificent men's banquet, which was a big success, tying our men closer together and to the Church, and increasing our knowledge and zeal; on Wednesday a sermon from our beloved; on Thursday a spirited debate gave us an opportunity to capsule a great many missionary facts and get them down folks who ordinarily won't swallow; on Friday, Brother Cartwright gave us an excellent sermon. Sunday morning the idea of an assessment was discarded and most of us gave to the conference collections as an expression of love, as the Lord has prospered us. It was largely a

matter of conscience, and if we live to pay our pledges we are going to show you that Dublin Methodism has a good conscience along that line. Some increased five, ten and a few fifteen times their offering last year. Only a very few showed signs of rot "growing in grace." Rounding up those who were absent is now keeping me busy. Not only this, but other visible results were seen on communion Sunday when we received into the Church four by baptism, three by vows and four by letter. Dublin Methodism is strong and aggressive. We have a loyal and faithful people. We are well organized and working hard. Are expecting big things from our district camp-meeting.—Frank E. Singleton.

McKinley Avenue, Fort Worth.

We closed a two weeks revival meeting Sunday night, May 26. Rev. R. J. Tooley, of Weatherford, alias "Dick the Evangelist," was with us and did the preaching. Tooley is well known in these parts, having held meetings in most every section of the Central Texas Conference and led hundreds of souls to Christ. He does faithful, earnest, honest, hard work and preaches the old-time gospel in old-fashioned way. Hard sinners are converted and backsliders reclaimed under his ministry. The meeting was a great uplift to my Church and there was also an ingathering of souls. In all about fifty professed either reclamation or conversion. The Church worked better in this meeting than ever before since our coming here. The young people of the League did effective service as personal workers. I have received forty-five members since conference and have the names of some others who are to join. Miss Ethel Isbell, of Weatherford Street Church, led the singing in the meeting, and I have never seen a young lady direct a choir any better. Her amiable spirit and sweet voice captivated both choir and audience alike. Since the first of the year I have raised \$1160 and paid for the beautiful church site on Azle, between McKinley and Roosevelt Avenues. McKinley Avenue Church is now in the best condition spiritually and financially she has ever been in. Did you ask about the presiding elder? Well, he is on his job, and no district in Texas Methodism has an elder more alive and awake to the best interests of the Church.—J. E. Crawford, June 4.

Penelope.

Penelope is still on the map. But we have been busy and have had no time to stop to "make a fuss." There have been about thirty accessions to Penelope charge since conference and a net increase of about twenty. We are in possession (peaceably so) of one of the prettiest parsonages in the district, barring the district parsonage—I believe it is the prettiest—with no indebtedness. I hope to have a cut of it in the Advocate later. We expect to start on the new church as soon as we have time to catch our breath over the new parsonage job. We will, in all probability, have a property worth at reasonable value \$10,000, as against \$2700 last year. We are planning for revivals and are not expecting to fail. We have wiped out the old parsonage debt, and have our lots paid for for the new church. Much of this is through the faithful work of Brother John Sullivan, the chairman of the building committee. He has done nearly all the canvassing and planning, and has supervised the building of the parsonage in person, to the detriment of his own interests. The charge is in harmony and peace, so far as the pastor knows, and has raised his salary \$100 over last year. We have our conference collections on paper and hope to have them in the hands of the treasurer before conference.—J. O. Gore, June 5.

Anson Station.

Since last heard from through the Advocate we have had a gracious revival in our Church here. The pastor did the preaching and the music was led by our own efficient choir, which is one of the best and most faithful it has ever been my privilege to associate with. The Church was built up in all departments and a number decided for Christ. The congregations were splendid at all times and on Sunday our large auditorium was taxed to its utmost capacity to seat the crowds. On the last Sunday of the meeting there stood the old, past 60, the young men and women and the children side by side, to take the vows of the Church. There were fifteen additions to the Church. On the third Sunday in May Rev. Simeon Shaw came to us to preach the commencement sermon for the public school in our church. He preached the commencement sermon in the morning and in the evening at 7 o'clock he again preached, and since he came and preached those two ser-

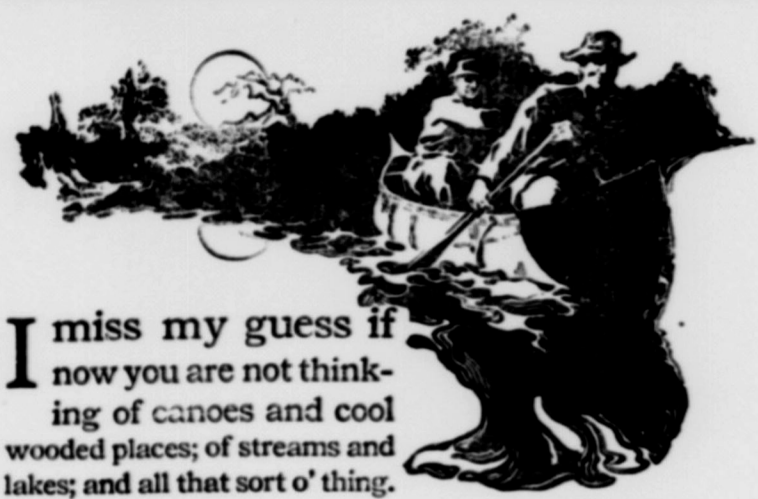
mons I no longer wonder why "people call him great." He simply captured every one. On the first Sunday in June, "just as the sun went down," one of the largest congregations ever assembled in a church in Anson gathered in our church for our Children's Day exercises in the Sunday School. I am sure I never witnessed a better program on such an occasion. The ladies who had them in charge had worked so faithfully that the program was rendered in such a manner as to be a real inspiration to all. We have a great Sunday School and one of the foremost Sunday School men to be found anywhere as Superintendent—Knox Pittard—who is onto his job and is thoroughly interested in his work. The whole work moves forward in a most satisfactory manner and Anson is still maintaining its reputation of being one of the best and most desirable appointments in the conference. We are thoroughly happy in our work and it is a positive inspiration to preach to this people and associate with them in the work of the Master. We will gladly welcome the Annual Conference to our Church and town in 1913. Brethren, get ready to come. We invite you now.—Thomas S. Barcus, Pastor, June 4.

Breckenridge.

We have been silent so far, but we wish to say at this time that Breckenridge is still on the map and that this writer is delighted with his field of labor. Since our arrival here, immediately after conference, we have been very busy, but by the help of the good Lord we have been able to achieve a few things. This is Breckenridge's first year as a station, and notwithstanding the past three dry years, they are moving along nicely with the finances, the assessment being about 50 per cent increase over last year. Our Sunday School enrollment has advanced considerably, and the average attendance has increased fully 50 per cent during the last two months. We have just organized two Adult Bible Classes, one for the men and one for the ladies not attending Sunday School. By this means we have added about twenty names to this Sunday School. We are having special services for men once a month, and we are pleased with the success we are having. Our prayer-meeting is well attended, as a rule, and we are having some good spirited services—the best ones lately. Brother Lindsey, our presiding elder, was with us last Saturday and Sunday, preaching for us four times and holding our third Quarterly Conference. We are greatly pleased with our presiding elder, especially for his works sake. Our revival meeting will begin July 14, with Judge M. J. Thompson, of Stephenville, in the lead. We expect a victory. Pray for us.—Jesse H. Baldrige, June 6.

Temple, First Church.

We have just closed a fine meeting, with Rev. J. W. W. Shuler, of Houston Conference, father of the pastor, doing the preaching. We received fifty-one into the Church. There were many conversions and reclamations and the Church received a blessing such as we have not had for years. Prof. Boughton, of Fort Worth, conducted the song services. He is one of the finest I ever had with me. As a soloist he has few equals. His songs won souls. Our church building is proceeding like a whirlwind. The walls are going up and men are working like blackbirds upon them. The contract calls for completion of the building by April 1, 1913. It will take every moment of that time to finish the building. There is no church building anywhere in the South like it, and I prophesy that it will be the sensation of the State when completed. The rear of the church is an oblong three-story building with nineteen rooms for social work, organized Sunday School classes, down-town work, etc. The front is a complete semi-circle with an auditorium below (not a cellar) for Sunday School work that will seat 700. The upper auditorium for the preaching services will seat 1500 people, counting 500 that can be seated in a gallery that swings around the complete semi-circle. Here are a few points of excellence about this church: In an audience of 1500 people, not a man will be over forty-four feet from the speaker. The basement floor is only two feet below the ground level. There is not a foot of space in either the Sunday School or main auditorium where the speaker cannot be seen. There are toilets and lavatories upon every floor of the building. The pastor's quarters consist of a library, a study and a private office. The Baraca and Philathia rooms can be thrown together, seating over 400 young people. The women have parlors, kitchen, dining hall, nursery and reception hall. We have room for a restaurant to serve noon meals to working girls at the cost of the meal, bath rooms, reading rooms and other down-town work. We are in the very midst of the business part of the city. Come to Temple! First Church is moving along nicely. We are busy, busy, busy in raising the \$75,000 nec-



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essary for the erection of our church, but we are not neglecting other things. Our Home Mission money is in the hands of the treasurer and almost all of our Foreign assessments is collected. The Board of Stewards is even and will come out with flying colors with their work. In fact, we are in a position to do some pretty tall bragging, horn-tooting, etc. Last of all, we have fifty-one subscribers to the Advocate and mean to cap our fourth year's work by making it one hundred.—R. P. Shuler.

Hallville.

We observed Children's Day at Hallville on the first Sunday night in June. We used the program sent out by our Publishing House, with slight additions to it. The program was well rendered and it was one of the most beautiful occasions of the kind we have yet seen. The congregation, which met to witness the exercises, was immense, and the attention was intense from first to last. There is considerable interest in Sunday School work in Hallville now, whereof we are glad. In fact, the Church interest in general seems to be advancing here. We are looking for a better day on this circuit. Our second Quarterly Conference was held at Summerfield the fourth Saturday and Sunday in May, and was a successful occasion. Our new presiding elder, Rev. F. M. Boyles, is making a good impression on the people and we have reason to believe he will make good here. There are many good people on this circuit on whom the pastor can depend. Pray for us that we may have great revivals this summer.—M. I. Brown.

Graham Station.

Last Sunday night before the service I heard the chairman of my Board of Stewards and the Superintendent of the Sunday School talking, and, among other things, they said that they were satisfied with the condition of our Church and Sunday School. What they meant was, they were satisfied with the progress that we had made during this conference year. And so I will, with a little amplification, let this be the report of the work here. In the first place we have a splendid Board of Stewards, presided over by Bro. W. T. Finch, who never tires in Church work. The only and original Frank Burgett is the treasurer and pays this preacher promptly every month his salary. At a

recent stewards' meeting one of the stewards reported that the congregations were better than they had been for some time, which was encouraging to the preacher. We have paid off the Foreign and Domestic Mission assessments, as also the Orphans' home. Our Woman's Mission Society is in good shape, being led by Mrs. I. H. Johnson, a woman of superior intelligence and ever ready to do the will of the Lord. They have a new carpet for the Church and rubber matting for the aisles, which will be put on the floors this week. Our Sunday School is humming under the leadership of Brother Boyd Street. Brother Street has an S as his first initial; I don't know what it is for, but it should be for "Stirring," for he is always up and about the job. We have recently closed a protracted meeting in which there were a number of conversions and a dozen adults joined the Church. Brother Hutchens is a strong gospel preacher who will do any Church good. In this meeting some of the prominent men of the town were converted and entered our fold. Bro. J. W. Tallifairo and Miss Lucille Doty are getting up the programs and presiding over the destiny of the Senior League, while Miss Bertha Eddlemen is looking after the in-

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terests of the Juniors. And I must not forget that the primary department of the Sunday School is always in good shape, thanks to Sister Cochran and her corps of teachers. Our choir is led by Bro. R. E. Lynch, who is himself a good singer, and always on hand. Miss Laura Marten and Sister A. W. Kay are about the best organists that any preacher ever had. I have in Brother Crim, my local preacher, a man I can call on for anything in reason. Brother Snoddy lives in the superannate home built here under Ethelmore Cox, and, by the way, he built the parsonage where I write this, and his name is written all over the work. May he get all he is so richly entitled to in this life and in that above eternal life. But back to Brother Snoddy. He is a man absolutely pure, and it is a blessing to be with him. I wish I could mention all the good folks we have here, but space forbids, but I must say that the Graham family is still here. Every preacher that has ever served this work knows what that means. In short, it means that the preacher is to have backing all along the line, for this family stays with the preacher. Sister A. M. Graham is still, as ever, the help and inspiration of her pastor. —J. Hall Bowman, Pastor.

Seymour. Closed our revival meeting here Sunday night, after running two weeks. There were twenty-three professions of faith in Christ, with twelve additions to the Church; there will be several more additions to the Church. Rev. M. M. Beavers, our pastor at Avoca, was with me the whole time after the first day, preaching three times a day. I have never had better help in a meeting. He has a passion for souls and is peculiarly used of God in reaching men. His messages are plain, direct and intensely earnest, and reach the heart as well as the head of his hearers. Several of the services were of unusual power. I have received thirty-five into the Church this year; seventeen by ritual, eighteen by certificate. Financial conditions are unusually close and hard because of three years' drouth. Prospects are somewhat better this year, as there were good winter rains, but is getting pretty dry now. We have a number of heroic people who are the very salt of the earth. Though they regretted having to give up their former pastor, Rev. W. M. Lane, their treatment of me has brought me under a debt of love to them, which I fear I shall never be able to discharge. I would like to speak of some departments of our work; particularly of the Sunday School, which is one of the very best, due in a large measure to the consecrated ability of its Superintendent, Dr. J. A. Richardson, aided by as faithful a corps of teachers as can be found. Our women are alert and active in their work and are growing in grace and numbers. Our Board of Stewards, with that splendid young business man, Bro. J.

A. Britain, as president, is going against conditions that are extremely hard with faith and courage. Rev. W. M. Murrell, our local preacher, is supplying the mission around town this year. He is a man of ability and I know of none whose influence for good is greater. Such local preachers as he are a blessing to any community.—Ben Hardy, June 4.

Sanger. Perhaps there are those who would like to hear from Sanger. So I shall briefly mention some things we have accomplished. We have advanced nearly every department of Church work, our congregations have more than doubled, our Sunday School has doubled in attendance, Ladies' Mission Society has taken on new life, the pounding was duly administered, the pastor presented with a nice sum with which to purchase a new suit of clothes, and last, but not least, we have had a great revival, in which we had 161 professions, almost the entire membership of the Church was lifted to higher ground, the entire town and community were greatly awakened. We have received seventy names for membership in the Methodist Church, over sixty of these have been received, most of them by vows, others have joined other Churches. Judge M. J. Thompson, of Stephenville, led our forces in the meeting, and well did he lead. He is a strong and forceful preacher, is systematic and thorough in his work. Brother Oliver had charge of the singing. These brethren greatly endeared themselves to our people. We expect to pay off the indebtedness on our Church and seat it by conference. Brother Barton has been with us. While he did not get that material response that the cause he represented deserved, I feel sure his visit to us will bear more abundant fruit in the future. —W. A. Thomas.

Humble. By the people giving the pastor a very large tent (cost \$150), and by special advertising one month previous to the meeting, we were ready for the "Gospel Trio," Evangelist W. G. Harbin, of Haynesville, Louisiana; Rev. D. B. Boddie, singer and personal worker, and the blind soprano singer, Miss Elizabeth Garrett, of Gibson, Louisiana. For three weeks the true Methodist gospel and songs caused our tent to be filled with attentive listeners. Visitation results: Thirty-five prominent people, chiefly adults, joined our Church (twenty-one by baptism, five by certificate, and balance by vows). Many of these were the strongest business men of our city. Six more joined the Baptist Church. The W. H. M. Society was greatly increased in number of membership and spiritual strength. The W. H. M. S. made the pastor's wife a present of a trip (\$25) to her Mississippi home. We had received sixteen members before the meeting, which makes fifty-one this year, which means that the Humble Church is nearly doubled in spiritual and numerical strength. We can stand alone now. The people have been good to their pastor. The gifts above salary have been \$325, one \$55 suit and \$150 tent and poundings, making this amount. Humble has the most liberal people I have ever served. Our meeting cost us about \$500, but in spiritual strength we are worth millions more than before the meeting. Brother Harbin is the pastor's friend and will do any community lasting good. Our town feels like God has been with us since they come. Miss Garrett gave us Friday night a musical recital that was equal to the best. She is a "musical wonder."—Pastor.

North Marshall. Wife says that "a wise man does not say much about what he does," and Bro. C. A. Tower says, "He that tooteth not his own horn it shall not be tooted;" so between the two I want to say a few words. I did not write to the Advocate at all last year, and I have not said anything this year, yet things have been happening all the time. This is eight years for us in Marshall, two years on Harrison Circuit and six years here at North Marshall. These have all been happy years and I trust useful in some degree. This year we have finished some things. We have paid off the debt on the piano and the debt on the church carpet, and an old electric light bill of \$50. The Logan and Whaley debt. Eighty dollars more will pay off all the indebtedness against the Church. Last year we found 150 members here; now we have 249. We have a good graded Sunday School. We have a good Philathea Class and a good Baraca Class and two organized Adult Bible Classes—one for men and one for men and women. There are 222 scholars now enrolled. We have two good Epworth Leagues—Senior and Junior—both doing good work. Our Woman's Missionary Society is well organized and is doing good work. We get a "pounding" on all big occasions. We have just had a protracted meeting and we got a big "pounding." Brother Boyles, our presiding elder, did most of the preach-

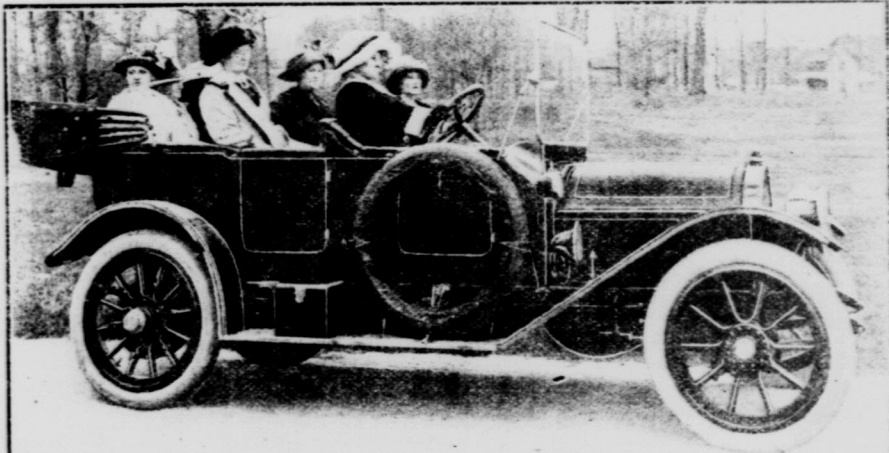
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ing, but he did not get any of the "pounding." Seventeen joined the Church during the meeting and the Church is revived and therefore it is in a good condition. This month the salary was overpaid. I have just returned from Queen City where I helped Bro. B. C. Ansley in a good meeting. I have promised to help several of the brethren in meetings this year. I am sorry that I cannot help all who have asked me to help them.—W. W. Gollighugh, June 10.

Cravy. Cravy is a little Church, seven miles east of Lyons, and belongs to the Lyons Circuit. It has its name in honor of the former pastor, Rev. G. C. Cravy, who served four years on this charge. This Church had its birth abnormally, and yet may not have. Brother Cravy, while a small man in stature, realized he could cover more territory than there was as the charge then stood, so he began preaching at a schoolhouse, known as Lone Oak. The Baptists also held services in the same house, and some disagreement arose between the two denominations and resulted in a new church building for both parties. We are frank to give credit to the ladies, Mrs. R. R. Giesenschlag and Mrs. Mary Ewing, who took the lead in the building of this church and prosecuted it to completion. With the co-operation of the good people of that community the Church is finished and almost paid out. Brother Cravy did not get to hold a service in this church until the second Sunday in June at 11 o'clock. There was dinner in abundance on the ground and a large crowd of hungry folks to enjoy it. All that kept us from eating more of this delicious dinner was that our capacity was not larger. This was not a "Sunday picnic," but was a good day in the Lord. After all had eaten to the appetite's desire and had taken a rest, the congregation was called together and preaching service was conducted by the pastor. At the close of the afternoon service we returned to Lyons, where we had a feast of the Word by Brother Cravy. The people of that neighborhood are very proud of their Church and we think they have a right to be, and we are also rejoicing with them. May the good Father pour out of his Spirit upon them and bless them.—T. S. Ogle, Pastor.

A GREAT DAY FOR VICTORIA METHODISM.

Last Sunday, June 2, was a red letter day for our Church in Victoria. On that day the splendid new \$20,000 church was formally opened for the worship of God. It was the great privilege of the writer to preach the opening sermon and also to preach Sunday night. Readers of the Advocate will remember that something like two years ago, just after they had expended \$4000 in remodeling it, the Methodists of Victoria lost their church by fire. Under the leadership of Rev. R. G. Flummer, their pastor, at that time, this heroic people at once began to plan for such a building as was needed for the glory of God and for the success of Methodism in this city of 7000 population. They had many and great difficulties to meet. At one time the work was stopped for quite awhile. While Victoria has a number of multimillionaires and is said to be the wealthiest town of its

size in the South, yet the wealth is in the Catholic and other Churches. At the last conference Rev. J. F. Pennybacker, formerly of the West Virginia Conference and pastor for two years at Ward Memorial, Austin, was appointed to this charge. With his characteristic energy and indomitable energy he has pushed the work forward until completion. Had it not been for the rain which kept a large number away from the service last Sunday, the entire balance on indebtedness would have been secured. As it was, less than \$1000 yet remains to be secured and this energetic pastor will doubtless have all this secured before the meeting of the Annual Conference. Brother Pennybacker has wrought a splendid and monumental work and both he and his people unite in ascribing a large part of the credit also to his predecessor, Brother Flummer.

On account of the foreign population in this section Methodism has been very weak for many years, but we have great reason to believe that a new and better day is dawning. Within two or three years three \$20,000 Methodist churches have been built along the Victoria branch of the Southern Pacific. They are located at Wharton, Edna and Victoria. Our pastors in North and Northwest Texas Conferences, where Americanism and Methodism predominate, know nothing of the discouragements and difficulties that have been faced and overcome by the heroic soldiers of the cross who have been laying the foundations for a greater Methodism in this section. CULLOM H. BOOTH.

"BAPTISM—THE MODE AND SUBJECTS."

The above is the title of an inexpensive book of a hundred and sixty-five pages, by Uncle Buck Hughes. The new edition before me has been revised and enlarged by the author, and he submits it to the reader with a hope that it may "meet with an impartial reading and do good." The author is not personally interested in the financial success of the book, but sends it forth "to do good," as he states. The substance of the first addition appeared in the Texas Christian Advocate some years ago at the earnest solicitation of friends, who had heard the author discuss from the pulpit the question of baptism in its different phases. These articles were widely read and commended by thoughtful preachers and laymen, and at their request they have been put in more permanent form by the author, with "considerable trepidation," to use his words.

The introduction is written by the late Bishop Charles B. Galloway, the closing sentence of which reads as follows: "The circulation of this booklet will confirm the faith of many, and contribute to a higher appreciation of a solemn ordinance." It was edited by the late Bishop Jno. J. Tigert, at that time the Book Editor of our Church. Nothing more needs to be said by way of approval than the statement of the above facts, that the book has the endorsement of these two great names. This statement by the author will suggest to the reader what he may expect to find: "And believing that the mode of baptism cannot be settled by the secular definition of lexicons on pagan Greek, but alone by the Bible, through the history, facts and customs recorded in the Bible, and by the object lessons found in types, symbols,

ceremonies and prophecies of the Old Testament, in connection with their fulfillment in the New; we have, therefore, attempted to let one part of Scripture explain the other, and thereby get a Scriptural solution of this most contradicted subject." The author adheres to this throughout. He does not make use of philology nor attach importance to the translation of "baptizo," but keeps his subject always in sight of the general reader, and appeals to the ordinary Bible scholar.

The subject is treated under two headings: Part First, "Immersion on Against the Bible," and Part Second, "Infant Church Membership." The appendix is a sermon on the theme "The Methodist Church Polity not a Monarchy but a Republic." In "Part Second, Infant Church Membership," the author has done his best work, in our humble judgment. The great commission to "go and teach and baptize all nations," includes children, who are not to be denied the rights of baptism because they cannot believe as the anti-pedobaptists insist; for that position when logically followed out ends in the damnation of infants. Jesus made the little child the model of Church membership and declared that the kingdom of heaven belonged to them as a natural inheritance. The author's strong when he discusses the covenant relation of the child, the "identity of the Church in all dispensations," the child's place in the teaching of Christ and his apostles, and the practices of the early Church.

The author's method is polemical. He proved shrdluro/nshrdhshrdhshrdh He passed through those days of doctrinal controversy which are practically over, but the day will never pass when we do not need to preach with emphasis and power the distinctive doctrines of Methodism, and wherever the truth is being perverted we should not hesitate to "contend for the faith once delivered unto the saints." For that purpose this book will be found helpful. D. K. PORTER, Dallas, Texas.

Mickey, Jr.—"Wasn't it Patrick Henry who said, 'Let us have peace?'" "You are badly mistaken, no Patrick Iver said anything like that!"

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For Old and Young

WHEN I HAVE TIME.

When I have time, so many things I'll do
To make life happier, and more fair,
For those whose lives are crowded
now with care;
I'll help to lift them from their low
despair—
When I have time.

When I have time, the friend I love so
well
Shall know no more the weary, toil-
ing days;
I'll lead his feet in pleasant paths
always,
And cheer his heart with words of
sweetest praise—
When I have time.

When you have time the friend you
hold so dear
May be beyond the reach of all your
sweet intent,
May never know that you so kindly
meant
To fill his life with sweet content—
When you had time.

Now is the time. Ah, friends, no long-
er wait,
To scatter loving smiles and words
of cheer
To those around whose lives are now
so dear—
They may not meet you in the coming
year.
Now is the time!

—Anonymous.

A REAL LADY.

Margaret was a tomboy. Even her two grandmothers, who thought that Margaret, like the king, "could do no wrong" secretly confessed to themselves that the child had earned the title her father gave her. To be sure, they didn't speak it right out. One grandmother said she was "live-ly," and the other declared that she was "excitable;" but what they plainly meant was plain "tomboy." Of course, she was fond of playing with dolls, especially on rainy days, but her chief delight was in climbing big trees and hanging head down from the stout limbs. She was fond of fishing, too, and she knew how to bait her own hooks. Her father said she could swim like a puppy dog, and he never had a "caddle" as active and untiring as she on the golf links. She could row a boat better than her brothers, and as to sailing a cat boat, there wasn't a boy in the harbor that could beat her. She never went through a gate if there was a fence to climb, and she often came home bearing the evidence in torn skirt and stockings of a wrestling match with that "abomination of desolation," a barbed-wire fence. Lost hair ribbons were her daily sacrifice to the idol of heedlessness! Beyond all reasonable question, Margaret was a tomboy. Nobody knew it better than the dog Bowser, who always sought her after his daily bath, and left his autograph on the front of her white dress!

The dear old ladies who daily sat on the porch of the summer hotel, making embroidery for the country Church fair and mildly abusing the minister wondered if Margaret would ever outgrow her masculine habits and become "lady-like." The maiden ladies, who always know how to raise children, and were just old enough to forget when they were "tomboys" themselves (sadly shook their heads and hoped they were mistaken about her future. And Margaret was scolded and disciplined and reasoned with till the end of the long, joyous summer; and the only person who rejoiced in her abundant activity was the Irish laundress, to whose weekly income she made so abundant contributions! And the bright September found the girl stronger, brighter, handsomer, more freckled and sun-burned, but not a mite more "lady-like" than she had been in June.

Margaret's dearest and most intimate school chum was Eunice Freeman. They shared each other's secrets and chocolate candy, and their teacher said they reminded her of the letter Q and U in the alphabet, as they were never found apart! In every word you spelled that had a Q in it, you always found U following it! So the school girls nicknamed them Q and U. Margaret was Q, because she always led, and Eunice followed with a blindness of devotion that almost reached idolatry.

Just before Christmas the school was to have a grand entertainment, and in the procession which formed part of the festivity, Margaret and Eunice were to march side by side. Margaret's mother had bought her a beautiful new dress for the occasion, and the child's eyes glistened with pleasure when she saw it, for she was very fond of pretty clothes.

"Don't you think it's very handsome, dear?" her mother asked.

"Oh, yes, mother, beautiful, and

I'm so much obliged to you!" replied Margaret, enthusiastically.

"With that pretty pink sash that grandma gave you for Christmas, I think my little girl will look as well as any girl in the procession," said mamma, with a little pride in her voice.

"Mother," said Margaret, with a serious look in her big brown eyes, "would you mind very much if I didn't wear it in the procession?"

"Not wear it, dear! Why, what do you mean?" exclaimed her mother.

"Why, you see, mother," said Margaret, "Eunice is not going to have a new dress, and I thought—you don't care much, do you, mother?" And Margaret had her arms about her mother's neck.

When Margaret came into school on the day of the festival, Eunice was the first to meet her.

"Why, Margaret Redfield," cried Eunice, "where is your lovely new dress?"

"Don't I look well enough in this?" laughed Margaret.

"You'd look sweet in a calico kimona!" said her fervent admirer. "But you said—"

"There's Miss Williams beckoning to us," interrupted Margaret. "I can beat you running upstairs!" And Eunice never knew.

"Tomboy, is she!" exclaimed Grandma Chaffin, with tears in her dear old eyes. "Tomboy, eh! Well, maybe she is; but, if she isn't a real lady, there are none in these days!"

And I agree with her. Don't you? —Exchange.

DON'T BE TACTLESS.

The tactless are those who lack the quick or intuitive appreciation of what is fit and right to say or do, and especially the ready discrimination that leads them to avoid what would offend or disturb. Just because there are so many things to annoy and irritate, we appreciate the efforts of those who, by their wisdom, patience and sympathy, straighten out the tangles, smooth the ruffled spirit, and pour cooling oil on the heated machinery.

The tactless are the witless, who never know they are blundering until they see the cloud of resentment, whereas the tactful may administer a needed rebuke so adroitly that it wins a friend instead of making an enemy. Archbishop Tait would often say to his secretary, when answering some prattling correspondent: "Tell him he is an idiot, but say so kindly." That is just what tact is capable of doing.

The tactful man says neither too much nor too little. At a business meeting the chairman announced: "Brother Skinner submits his resignation as a member of this society. What action shall be taken upon it?"

"I move, sir," responded one of the parliamentarians present, "that the resignation be accepted, and that a vote of thanks be tendered Brother Skinner."

In reply to the question of the very talkative boarder, "Why do they say as 'smart as a steel trap'? I cannot see anything so intellectual about a steel trap," Mr. Pepper answered in his sweetest voice, "A steel trap is called smart because it knows exactly the right time to shut-up."

In which respect the steel trap was wiser than the married man who didn't know enough to leave his last sentence unuttered. He had been married several years, and his wife said to him one night: "You do not speak as affectionately to me as you used to, Hal. I fear you have ceased to love me."

"Cease to love you! There you go again. Ceased to love you! Why, I love you more than life itself. Now shut-up, and let me read the paper."

There are bluff and blunt-spoken folk whose tactlessness is simply rudeness, sometimes almost brutal in its frankness. Ian Maclaren tells of a parishioner of Dr. Norman Macleod, who, when her husband was sick, sent for the minister of the next parish. Answering the call, this good man did not recognize the worthy pair of his parish; so he asked, "To what Church do you belong?"

"Dr. Macleod's."

"Then why did you not call him to your house?"

"Hoot, mon," answered the mistress, "di' ye think we wad be riskin' our Nourman wi' the typhus fever?"

By the bedside of a sensitive woman attacked with pneumonia a most benevolent-looking woman said in clear tones: "There is no hope. I see the death-mark on her face."

This is not quite so bad as the remark made by a Scotch wife to her dying husband, who turned his face from the wall to say, "Lass, that ham savors fine. Ye gi' me a bite."

"Tut, tut, mon," was the reply, "ham is na for the deefin'. Get thee on wi' thy struggles. The ham is for the buryin'."

A widow called to see a man who

was slowly passing from this world, and said to him, "You'll see Tom"—Tom was her husband—"and I want you to tell him I'm doing the best I can. I'm trying to raise the children right."

Her dying neighbor, being a tactful man, gave her the prompt assurance that if he reached heaven, and ever saw Tom, and didn't forget it, he would certainly tell him.

It is really a Christian duty to endeavor to make the reserved and timid, the awkward and the ignorant, feel at ease by one's kindly manner and interest in them. A clergyman was conducting a testimony meeting in a refined and cultured audience, when a backwoodsman, who had come in by chance, arose and said: "This is the finest meetin' I was ever in. I feel like saying with one of old, 'Let us make three tabernacles, one for Abraham, and one for Isaac and one for—I forgit the name of the other man.'"

The clergyman, feeling the chill that settled on the spirits of those elegant and sensitive people, and fearing that the whole effect of the meeting might be lost, rising, took an envelope from his pocket, and said: "Here is a letter from my wife, elegantly written, charmingly worded, full of expressions of love. I understand her. But here," drawing forth a slip all criss-crossed with heavy ink-marks, blotched and crumpled, "is one from my four-year-old son. He thought he was writing to his father. He was, though there is not an intelligent word in the sheet. But he loves me. I understand him." Everybody understood the application but the backwoodsman, whose feelings were kept from being hurt by the tactful clergyman, who brought the meeting straight back to its high and helpful purpose.

Sometimes well-meaning efforts to be tactful may become amusing because so very obvious.

"It is very good of you to give me your seat," said the lady.

"Not all, mum," replied Pat. "It's a dooty we all owe to the sex. Some folks only do so when a woman is young and pretty; but I say the sex, and not the individual."

Devotional Spiritual

MY PRAYER.

Lord be these mine while here I live:
The power to earn, the heart to give;
The zeal to keep me in the fray,
The will thy will to do each day.

—George W. D'Vys.

ALONE WITH GOD.

Let us notice some reasons why it is desirable to withdraw at times from the activities of men for spiritual realization and renewal:

1. To make the voice of conscience reliable and efficient. If conscience is to be reliable and efficient, it must be educated. This takes time. It must be sensitive and be unburdened.

2. To make our wills sufficiently strong to take the step between knowing duty and doing duty.

3. To preserve the power of growth in faith and character. It is not only possible to be failing to grow, but, more serious still, to be starving, because one is not using ordinary common-sense methods by which he can assimilate his food.

4. That we may be men of vision. Solitude is as necessary for wholesome character. The visions which have meant most to men, and through them to their fellows, have come to them in the quiet places.

5. To insure our largest helpfulness to others. There is danger lest some of us be so busy keeping other people's vineyards that our own vineyard will not be kept.

I am entering a plea for deliberation in our spiritual exercises as contrasted with haste. I despair of having this matter take strong hold of man unless he goes away and reflects upon it until all the petty excuses are brushed aside, and the molehills which he may have magnified into mountains take their proper proportions as a result of his own honest thinking.—John R. Mott.

GOING HOME.

It was evening, and a woman with the sunset light in her face was nearing home. The journey had been long and hard and the sky overcast with clouds. But now she was almost home and the gold and crimson lights of sunset were just ahead. It had been a journey full of toil and there had been many troubles. She had not minded the hardships so much, for she had early learned that they were to be expected by all who traveled that way. But there had been bitterness and cruel hurts.

The shadows were lowering behind her, but the sunset light gleamed above. She thought of those whom

Queen Victoria did a graceful thing unostentatiously when she poured out her tea into the saucer, thereby making the countrywoman who had done so feel at ease.

But it was different in the case of Dr. James B. Angell, president of Michigan University, who was invited to dinner at the Chinese Legation in Washington. The doctor sat at the right hand of the Minister. The floor of the dining-room was waxed and slippery, and there were no rugs. He endeavored to move back in his chair. It slipped, and the dignified educator slid under the table. He arose, much confused; but not a Chinese said a word, or gave any sign of having seen the incident.

Ten minutes later his Chinese host tried to move back his chair, and he, too, slid under the table. He got up, and resumed his seat, and none of the Chinese made a sign. Then, at regular intervals, every Chinaman around the table slid out of his chair and under the table.

Occasionally the tactless blunderer discovers his mistake, only to go on from bad to worse. An amateur critic in the studio of a great painter remarked: "Splendid picture, really. Allow me to compliment you. But why did you choose such an ugly model?"

"She's my sister."

"Oh, pardon! How foolish of me! I ought to have noticed the resemblance."

The late Lord Leighton once joined a group of ladies who were standing before one of his paintings, just in time to hear one of the number say, "It's a horrid picture—simply horrid!"

"I'm sorry, but it's mine," Lord Leighton exclaimed involuntarily.

"You don't mean to say you bought the thing?" questioned the same lady.

"No; I—painted it," the artist humbly replied.

The critical lady was momentarily abashed; then she said easily, "Oh, you musn't mind what I say."

"No, indeed, you musn't," another began earnestly. "She only said what everybody else is saying."—Exchange.

she had helped, and who yet needed even greater help; she knew, but they did not; she hesitated to go on, though rest and home were just ahead. But perhaps it was not given her to help any more, for she was very, very tired.

So many things had hurt. She had not been ready for speech or action in defense against cruelty and wrong when the shafts had come her way; and besides she had been so busy there had not been time to return like for like. Or perhaps, and she had not been quite sure about that, perhaps it had been best and right for her to endure in silence. She was not sure. And if she were to send forth winged shafts of bitterness, perhaps they might go astray, striking some who already had overmuch of pain. What would God have her do? That had always been the question. Her philosophy and her faith were plain and simple: "We ought to try to do what God wants us to do, no matter what people do or say; for pleasing God is all that counts in the long run, anyway." Such had been her summing up in her own homely phrasing.

But simple and plain as were this faith and philosophy, they had cost much. And now, when she was so near home, she did not regret, but was glad, as glad as one so weary could be. For the simple faith that had not questioned the commands did not now question the promises. Often she thought of what seemed to her the little accomplished; but she had tried faithfully always to do her best. And she remembered God's mercy.

Home was almost in sight. There were rest and peace and joy without shadow of pain or sorrow. There was something wonderful about this home-going. For as the light faded in the sunset a new day would dawn, a day made glorious by the light which filled it, the light of the glory of God. This day would never end. In place of sorrow and pain and partings, there would be glory and joy unspeakable.

And so the weary traveler journeyed on to the sunset.—Herald and Presbyter.

A LEADING LORD.

By C. H. Wetherbe.

In David's shepherd Psalm, speaking of the relationship between the Lord and himself, he says: "He leadeth me." Amid all of the vicissitudes, perplexities, and perils of life David found solace and great satisfaction in the thought that the Lord was his un-failing and most effectual leader. However dubious and dark his outlook might be, he could calmly rest himself in the assurance that through it all the Lord of all light and might

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would be his watchful and delivering leader. And the same Lord is our own leader, if it be that our hearts are bound to him by the cable of spiritual life. Each of us can joyfully say: "He leadeth me." Each one of us is having a blessed share in his gracious leadership. And if he be my leader, then I must be his follower. There can be no leading without a following. The following implies obedience to the leader. Where he leads us we must gladly follow. He does not consult us as to where we should like to be led, nor must we dictate to him the path into which we wish to be led. We must leave the selection of our individual path to his own choosing. He chooses a different path for you than he chooses for me. You may sometimes say that you wish the Lord would lead you through as pleasant a way as he is leading another follower. You sometimes think that the road which you are walking in is too hard and painful for you to longer endure. You are tempted to doubt that the Lord is really leading you in that rough road. But, then, is not your divine leader giving you grace according to the hardness of the way in which you are following him? He certainly has the grace, and he wants you to take it in abundance. The path which another follower is walking in may not be nearly as delightful as you think it is. Each one has his trials and tribulations in the way that his Lord is leading him through. If you are letting the Lord lead you, then you are in just the best path that his wisdom can select for you. O Lord, if thou art my leader, then I can best serve thee in following thee wheresoever thou leadest!

IF THE BABY IS CUTTING TEETH.

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COMMENCEMENT AT POLYTECHNIC.

"We have just closed the best year in the history of the institution." Happy indeed is the institution for which the foregoing sentence has a real meaning. And yet why not every year close the best year in the history of a college? School as individuals must advance or regress. Few colleges have shown a steadier or more consistent growth in the size of her college student body, the advance of her educational ideals, or the spirit of enthusiasm and loyalty of her students, than has Polytechnic College.

For this result to no man is due so much of credit as to Dr. H. A. Boaz, whose untiring zeal and energy has brought our school to the front rank of Methodist Colleges. Dr. Frank P. Culver, our new president, has just finished his first year with the college. A leader in the North Alabama Conference, he comes rightfully to take an equal place in Texas Methodism. He has captured our hearts and compelled a recognition of his ability as a thinker, an orator and a college president. The mantle has fallen upon worthy shoulders. Polytechnic has indeed closed the best year in its history.

Beginning with the Preparatory Department Saturday night, the exercises of the commencement possessed unusual excellence and interest. The commencement sermon by Bishop Mounzon was magnificent in its scope and appeal. Especially was his subject, "The Authority of Christ," an appropriate one to the occasion. His marshaling of the evidence of the supreme authority of the message and the messenger was an instant and tremendous challenge to an age of doubt and skepticism. Such sermons are mighty bulwarks for the Christian faith.

The work of the school of Fine Arts was noteworthy for its high artistic attainments in Music, Art and Oratory. Some one has designated this school as the "distinctive school of fine arts in the great Southwest," a designation well deserved. With such a school in easy reach and producing such splendid results it is no longer necessary to send Texas young women to the North or East for work in Music, Art or Oratory.

Rev. Frank W. Brandon, a presiding elder of the North Alabama Conference, delivered the baccalaureate address. His subject was "The Genius and Spirit of the Anglo Saxon Race." Rising fully to his theme, by his command of historic incident, graphic descriptive power and splendid eloquence he carried his audience to such a pitch that time after time during the address his hearers broke in with cheers. He saw God's hand in the development of a strong virile race, brought about by the environmental condition of the early home of the Saxons and Angles. Such a race of people were being prepared for the new promised land, the land of America. The responsibility for the salvation of the world rests upon the Anglo Saxon race, whose training and whose character-traits fit it, under God, for such a stupendous work. Upon the speaker was conferred by the college the honorary degree of Doctor of Divinity.

Miss Floride Speer, daughter of Judge Orie Speer, won the scholarship medal for first honors in the graduating class. H. D. White was the faculty representative. Those upon whom degrees and those who received diplomas were as follows: W. P. Aiken, Miss Minnie Behrens, W. H. Bowman, H. M. Buttrill, W. Nellie Cox, Robert Goodloe, John W. Hawkins, John R. Pone, Miss Floride Speer, Miss Ada Wells, H. D. White, all of the Academic Department; Miss Exa Hargrave, Eunice Gates, Mabel Alvoid, Ina Dillow, Essie Thacker, Aileen Waggoner and Ruby Lee Mitchell, of the Fine Arts Department.

Owing to confusion in the minds of some, it seems wise to state that Polytechnic College will continue, as in the past, a co-educational school upholding in every particular her educational record and ideals until the new institution opens at Dallas. Students will graduate with diplomas, reading the

Polytechnic College of the Southern Methodist University, and are to be considered as alumni of the university. All credits will be given full value upon the opening of the new school. The outlook for the coming year is most promising.

The college faculty was re-elected for the coming year with but two changes. Prof. S. M. Sewell was given leave of absence to complete his graduate work for the Ph. D., in the University of Chicago. His chair, mathematics, will be taken by Prof. C. M. Howard, of the Auburn Polytechnic, Alabama, a man well known in the educational circles of that State. Prof. W. C. Bryant resigned his chair of education for another position. His place will be taken by Prof. Lucian Pritchett, son of one of the best known educators in Texas. Dr. Carl Pritchett. Few changes have occurred in the Preparatory School. Prof. George E. Simpson, the well-known pianist and composer, has been elected to succeed Wilbur MacDonald, deceased, as Dean of the School of Fine Arts.

ELLIS W. SHULER.

SAN MARCOS COMMENCEMENT AND ELSE.

Coronal Institute has just closed one of the best years in its history. The enrollment for the session was 245 and of this number 133 were boarding students. This enrollment is something like 57 ahead of last year and this, too, in the face of the fact that many of the boarding schools showed a marked decrease in this session, due to the financial stringency caused by repeated crop failures.

Not only has the work of the past session been very gratifying from the standpoint of numbers, but also from the standpoint of excellence of work done. Coronal now has affiliation to the number of 20 1/2 units with the University of Texas. I am told that with the exception of Ball High School, of Galveston, no school in South Texas has been granted as large a number of entrance credits. The authorities at the State University are not influenced by sentiment or respect of persons in these matters. Hence this is the highest sort of evidence that the work done at Coronal is genuine and thorough.

The commencement exercises lasting for nearly a week were up to the usual high standard and furnished convincing proof of the excellent work being done in the Departments of Art, Expression and Music. All of these special departments have enjoyed a year of unusual prosperity. On Sunday, May 19, Dr. D. E. Hawk, of the University Church of Austin, preached the commencement sermon to a great congregation in the Methodist Church. It was a strong and appropriate message, literary and yet full of evangelistic fervor and direct personal appeal. On Monday morning it was the high privilege of this writer to deliver the baccalaureate address to as fine a graduating class as old Coronal has ever sent out. It is worthy of note that the first honors were won by a preacher's daughter, Miss Inez Biggs, daughter of our honored presiding elder, and that the second honors were won by a young preacher, Mr. Fred Francis.

The Board of Trustees expressed its appreciation of the splendid work President Fisher is doing for the school by re-electing him for a term of five years in addition to one year yet remaining of the term for which he had been elected previously. This action was hearty and unanimous. In place of Mr. Gullette, resigned, Mr. W. H. Butler, of Floresville, was elected headmaster of the Boy's Department. Mr. Butler has had conspicuous success in his management of boys in public school work and also as a leader in the Boy Scout Movement. He has a genuine love for boys and a wonderful faculty for winning their confidence and we are expecting great things from his management of this department of the school. Other additions to the faculty are Miss Kate Coltrane, a graduate of Southwestern, who, during the past session, has been taking a course in Scarritt and Mr. Voight, also a Southwestern alumnus, who has been teaching in the Marshall School, of San Antonio.

On Tuesday, May 21, the graduating exercises for the Southwest Texas Normal were held. Dr. Frank Culver, of Polytechnic College, delivered the baccalaureate address, taking for his subject, "The Supremacy of Character." It was an eloquent message, one calculated not only to charm the great audience that listened with rapt attention, but also to be a real source of help and inspiration to the young people who heard it. The new principal of the normal, Prof. C. E. Evans, who is a Sunday School teacher and steward in our Church, has "made good" in the fullest sense of that expression. The enrollment for this session exceeded the last regular session by more than 100 and the indications are that more than 700 will attend the summer session to open next Tuesday. San Marcos Methodism continues to grow and prosper. We have had 152

additions since Conference and our membership numbers over 900. The pastor's salary has been increased to \$2400 and is paid regularly and promptly. This Church is really supporting three pastors now. In addition to the regular pastor we have a missionary pastor in Cuba supported by the Sunday School and we are supporting a local pastor for the Mexican population at a salary of \$50 per month. For this work we have secured a young man of unusual education and ability, Bro. Ramon Lopez y Lopez, a native of Spain, who, for two years taught Latin and Greek in our theological school at San Luis Potosi. He has bought a wheel and he goes out after the people from house to house and from farm to farm. He is preaching to packed houses every Sunday and we have high hopes for the success of his work here.

In addition to all the other attractive features of this pastorate these people are unusually appreciative and responsive to every effort and suggestion of their pastor. It is a very rare privilege for any pastor to minister to such a congregation as we have here in San Marcos. CULLOM H. BOOTH.

MISSIONS AND CHURCH EXTENSION.

I note with especial interest the account of the proceedings of the Board of Missions contained in Advocate of May 16. It should be read and studied by all Methodists. Our Church is doing a great work, but the field is large and much is to be done. More laborers are needed, and more money is needed. When these things are better understood, I feel sure our people will do more.

But I desire to call the attention of your readers to the best auxiliary to the Board of Missions that is found in the economy of our Church—the Board of Church Extension.

It was my fortune to be present at the meeting of representatives of the Conference Boards, and also the meeting of the General Board itself, in Louisville. The meeting of representatives was called to order by Dr. W. F. McMurry, as per previous announcement. He was elected President and the formal organization of the body was completed. Business was immediately taken up and various matters were presented for consideration. I submit some of them for your readers.

1. It was quite unanimously agreed that the Board of Church Extension is the best means of helping forward the work of the Board of Missions, and giving permanency thereto. A house of worship is of great value to any congregation in carrying forward their plans in Church work. If they are not able to build one, the Board of Church Extension comes in and helps them. The missionary secures converts and organizes a Church; this board helps to make permanent the work.

2. Because of the preceding facts it was their opinion that the presiding elders should give this board more prominence in their District and Quarterly Conferences.

3. That there should be hearty cooperation between this board and the Board of Missions everywhere, especially in the work being done in the cities.

4. That we ought to provide for larger loan funds, both for general and conference boards.

5. That trustees should be willing to share with the board the responsibility of a loan. If the risk is not a safe one to the trustees, it would not be safe to the board.

6. That great care should be taken and thorough business methods used in the administration of the funds raised for Church extension that nothing be wasted.

7. That care should be taken in selecting a site for a church, taking into consideration its relation to the people to be benefited; not only for the present, but for the future also.

The writer feels sure this meeting will result in good to the various conference boards represented. It was my privilege to hear the proceedings of the General Board also. I am sure that there is as fine a method of procedure as can well be brought to bear in transacting business, covering the territory of the board. If a worthy case secures no help, it is for the lack of funds, or the necessary information is wanting. The needs of our western and northwestern conferences were felt to be imperative, even more than our own Northwest Texas Conference. We got some help, but not all we wanted. This calls for a greater effort to raise an adequate loan fund for our own conference. Surely, in a few years, we ought to raise a \$25,000 loan fund for this conference. Who will be the first to start this fund with a thousand dollars? J. H. CHAMBLISS.

THIS WILL INTEREST MANY.

F. W. Parkhurst, the Boston publisher, says that if any one afflicted with rheumatism in any form, neuralgia or kidney trouble, will send their address to him at 7076 Carney Bldg., Boston, Mass., he will direct them to a perfect cure. He has nothing to sell or give, only tells you how he was cured after years of search for relief. Hundreds have tested it with success.



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ACROSTIC.

Remember me, beloved, when Evening prayers to God ascend, Voice for me strength to the end.

Leave not till thou dost gain,

Sweet assurance in Jesus' name.

Behold the ladder now is pending, Angels ascending and descending Round by round, still nearer Thee, To bring an answer to thy plea; Oh! what joy, ecstatic bliss No answer is so sweet as this.

C. F. WRIGHT.

A CONFESSION AND A REMEDY

We pastors are too materially minded for the work whereunto we have been called. The achievement of the concrete impells us more than it should. It will not affect the material work of the Church if, at the Annual Conference, we report "no souls saved," but there will be a practical deficit if we report "collections behind; hence, knowing that undue emphasis will be placed on the financial part of the report, we take advantage of every opportunity to get the money. I fear we even pray (it may be unconsciously) for a sweeping revival in order that we may be able to "clear the decks" with an enthusiastic collection at its close. Just anything, Lord, that we may not have to bear the humiliation of "finances behind" at the close of the year. Do we try to explain the lack of accessions in our charges with half the zeal that we do a deficit in our finances? Am I not correct in saying that this is the spoken or unspoken, conscious or unconscious, attitude of the average pastor? If so, is it not a condition that calls for remedy? I think so, and here is my remedy. Let the lay leader of each charge be known as, and be invested, among other things, with the duties of financial secretary. Let him be an ex officio member of the Annual Conference; and be responsible for and make the annual report to that body of all Annual Conference assessments and collections. Let him, also, be ex officio district steward and receive and apportion the Annual Conference assessments, as well as fix the presiding elder's salary, at a district meeting, while in attendance upon the Annual Conference session. Let him be elected at the fourth Quarterly Conference, and, on circuits, an assistant in each class upon nomination of the pastor.

Now, let's see what would be some of the advantages of this remedy: 1. It would be a recognition by a great Church of the Laymen's Movement, in keeping with its importance,

and atone for the deplorable negligence of the last General Conference.

2. It would release the overworked pastor from the distracting and spiritually stultifying responsibility for the collections.

3. It would bring the layman into closer accord with the great movements of history and make of him an intelligent agent therein.

4. It would enable the editor of the Annual Conference Journal to enter the assessments for the ensuing year therein.

5. It would eliminate the perfunctory meeting of the district stewards.

Oh, well, I can't enumerate all the benefits that would accrue to the Church from the changes involved, but you can see that untold benefits would result. And these things will eventually come. You and I may not live to see them, reader, but common sense, Scriptural precedent and the brooding Spirit of God are agencies full of prophetic promise. J. T. HOWELL, Dumas, Texas.

If your love raises and exalts you, you are safe.—Gail Hamilton.

Just Half In Bed

Clyde, Ky.—Mrs. I. A. Decker, writes from Clyde: "I recommend Cardui, the woman's tonic, to any woman in need of a remedy. For five years, I was unable to do my own work. Half my time was spent in bed. At last I tried Cardui. Now I am well and happy, and can do my own work." Don't suffer pain, headache, backache, and other womanly miseries, when your own druggist has on his shelf a remedy for such troubles—Cardui. Get a bottle for your shelf. As a general tonic, for weak women, nothing has been found for 50 years that would take its place. Try it. It will help you.

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DISTRICT CONFERENCES

Marlin, at Franklin..... June 24
 Jacksonville..... June 25
 Tyler, at Lindale, 9 a. m..... June 26
 Pittsburg, at Mount Pleasant, 9 a. m..... June 26
 Dublin, at Fredell..... June 27
 Cleburne, at Joshua, 11 a. m..... June 27
 Cisco, at Rising Star..... June 27
 Dublin, at Dublin, 2:30 p. m..... July 1
 Marshall, at Kilgore, 8 p. m..... July 2

OUR CONFERENCES.

Now Mexico, Bishop Atkins, Las Cruces..... Oct. 2
 West Texas, Bishop Atkins, Beville..... Oct. 16
 German Mission, Bishop Motson, Houston..... Oct. 21
 Northwest Texas, Bishop Atkins, Abilene..... Nov. 6
 Central Texas, Bishop Atkins, Temple..... Nov. 13
 Texas, Bishop Motson, Marshall..... Nov. 20
 North Texas, Bishop Motson, Dallas..... Nov. 27

AN ACKNOWLEDGMENT.

I want to express to all my good friends my high appreciation of their many kind expressions of appreciation and sympathy called forth by my recent bereavement. They are too numerous for me to answer them personally, and I take this method of saying to them that their kind words have been an inspiration to me. It takes affliction to test the real friendship of people. Often in health and prosperity they go along and do not seem to think much about you, but when a heavy hand is laid upon you their hearts melt in kindness, and their tender words show how much they think of you. May God bless all these dear friends in my prayer.

G. C. R.

Rev. C. M. Woodward and his people at St. Paul's Church, Abilene, are determined to complete their elegant church building. Some years ago the congregation raised and put nearly \$30,000 into the structure, and bringing it to the point at which its walls were built, floors put in and roof completed, with the basement ready for service, and then the drouth struck that country. This stopped progress for a time and the worship was conducted in the Sunday School room, but a week or so ago they held a public service looking to further progress. They needed \$10,000 more to finish the job and a public collection was taken amounting to about \$6500, and they have no doubt but that the remainder will be forthcoming. It will be only a question of a few months when their handsome building will be completed and furnished. In the meantime, the First Methodist Church, under the pastorate of Rev. A. W. Hall, has been doing things. They have renovated and rearranged their church building, until now it has an enlarged auditorium, galleries and Sunday School apartments, with a prospect for a pipe organ at an early day. The house has been nearly doubled in its seating capacity, relighted, and new windows put in, and the whole plant looks like a new structure. When the next session of the Northwest Texas Conference meets there next fall, the Abilene people and pastors will be in readiness for the gathering.

NOW HE IS A BISHOP.

In 1876 I was in charge of district female institute located at Sweetwater, Tennessee, and in the same connection Bishop Wightman appointed me to the pastorate at Athens only a few miles below. As we were building a new church at the latter place, I only preached twice a month in the Masonic hall and the Presbyterians had it the other two Sundays. The Methodist Episcopal Church had a college known as Grant University, located at Athens. It was at this institution that I became acquainted with a young man preparing for the ministry. He was working his way through school. If I remember correctly he was a first-class brick mason. He was strikingly Irish in his appearance and brogue, rather low in stature; had a fresh expressive face, a strong determined mouth, a well developed head and voice like a foghorn. He was noted even then as an orator and his preaching as a youth attracted attention. He had the studious habit and loved books. He was rather pretentious in his knowledge, and dealt in abstruse things. Some people thought him egotistical, and the older folks were critical of him. Well, thirty-six years have gone by since then, and during that time this young fellow continued to search deeper into the depths of knowledge, became a doctor of divinity, an author, was finally elected Book Editor of his Church, and the other day he was elected to the Episcopacy, and now they call him Bishop Richard Joseph Cook!

G. C. R.

mends these men because they believe that prohibition is the main issue in the approaching (primary) election, and that the State League should unqualifiedly align itself on the side of those candidates as it knows to be against prohibition.

The league knows that these candidates are against prohibition or at least it knows that they will do nothing to bring prohibition into our State. For this reason it recommends to the members of the State league that they vote for these men at the Democratic primary election on July 27.

We further request the members of the county and local leagues to set on foot an active campaign in favor of the recommended candidates and that their names be spread about as much as possible, and that every German be persistently urged to go to the primary election on July 27 and vote for these candidates.

Hugo Moeller, C. F. Altermann, Julian Stapper, Wm. T. Eichholtz, John Windlinger, H. E. Dietel, Gustav Heilig, Edgar Schramm, executive committee of the German-Texas State League.

SOUTHWESTERN COMMENCEMENT.

Southwestern has just closed one of the most successful commencement occasions in the history of the institution. The whole college year has been one of high-grade work and splendid attendance. From the time the term opened until it closed there was nothing to mar its uninterrupted progress and harmony. The faculty have been a unit in their plans and work, and they have been successfully directed by Dr. C. M. Bishop, the Regent. He is a wonderfully competent man and his presence and influence have been aggressive factors in the work of the University, and his personality has been a popular inspiration to both teachers and students. The student body has been one of the best, both in numbers and quality, and their habits of study and daily conduct have been on a high plane.

Therefore, they all reached the end of the year with the best results and in splendid readiness for the commencement as a final close to the year's work. The Board of Trustees met and found the business of the University to be in good condition. The old faculty was re-elected, except Dr. Jno. R. Allen, who tendered his resignation. For twenty years he has done faithful work in the school as one of its most conscientious teachers, and he felt that he had about completed his share of work and so retired of his own accord to give place to a younger man. However, he was given the degree of emeritus professor of philosophy in recognition of his long service, and as an expression of appreciation upon the part of the University. Professor Frank Seay was elected to take his place in this professorship. Dr. Edgar O. Lovett, of the Rice Institute, delivered the literary address, and Dr. George Elliott, of Bay City, Mich., preached the commencement sermon on Sunday before one of the largest congregations ever assembled on a like occasion. The effort was highly spoken of by the multitudes who heard him.

Rev. J. Walter Mills, presiding elder of the San Augustine District, preached the sermon at night and it was up to a high-water mark.

Monday and Tuesday followed the remaining exercises of the occasion. The graduating class was a large one, and a credit to the institution. Regent Bishop conferred upon them their degrees and gave to them their diplomas. There were present a great many visitors from a distance, many of them old students and ministers of the different conferences.

Rev. F. P. Culver, of Polytechnic College, and Rev. V. A. Godbey, of San Antonio, were given the honorary degree of doctor of divinity, an honor worthily bestowed.

Thus another year of this renowned institution has gone into honorable history, and the University is already turning its face toward another term

with bright prospects and high aspirations. It is expected that next year will even eclipse the past one in its attendance, as the material conditions now are promising. No school has done better work for the Church and the State than Southwestern, and it is held in high esteem as one of the greatest factors in Texas Methodism.

Dr. R. S. Hyer, of Southern Methodist University, delivered the literary address before the students and faculty of Emory College, Oxford, Georgia, last week, and he had a great time with the "old boys" once more. Years ago Dr. Hyer was an honor graduate of that institution, and he stands out as one of the best products of that great school. We are sure that the faculty and student body were furnished a treat in the Doctor's address.

A move is on foot in Fort Worth to try to raise \$100,000 with which to lift the debt from Polytechnic College, and to make other needed improvements. Fort Worth can well afford to perform this merited act since Polytechnic is one of the city's best assets. It not only brings lots of money annually into the business of the city, but morally and intellectually it is a blessing to the whole community and the country at large. We trust that the city will get behind this move and make it a success.

On May 11 Mrs. Mary Littlepage, beloved wife of Rev. S. C. Littlepage, passed to her permanent home, and the sad event in the experience of our venerable brother leaves him cast down, though not forsaken. For many long years they have walked the way of life happily, but now they are separated for a brief season. We are sure that the sympathy and prayers of the brethren will be manifest under this ordeal through which he is called to pass. His Waco home will be desolate without her, but they will meet again some sweet day. May the Lord bless and comfort Brother Littlepage in his sorrow.

One of our Northern exchanges has this to say of the proposition to restore the time limit in their appointments:

The time limit proposition failed to get out of committee. As one brother put it, it was one of the things which in the sifting process fell through the sieve. We do not care to continue the debate upon it, but simply mention it here to show that any prognosis of what the General Conference will do in any given matter is of doubtful value. Hundreds of preachers and laymen were sure that we would go back to the time limit—in fact, those opposed to the return were affected by this confidence and began to question whether it could be prevented. Now it appears that the question never reached the floor of the conference at all, but was allowed to perish in committee.

PERSONALS

Bro. J. F. Clark, of Abilene, one of our good laymen of that section, was to see us recently.

We had a brotherly visit from Rev. J. V. Davis, of Merit, recently. He is a good friend to the Advocate and does his duty by it.

Rev. W. J. Wilson, of Anna, was in to see us this week. He brings a good report from his field and is much encouraged with the outlook.

Rev. E. O. Williams, of Corsicana, was to see us this week. He has been spending a few days in the city. He is a most useful local preacher.

Rev. J. H. Overstreet, the veteran local preacher who travels as a supply in the North Texas Conference, was an appreciated caller the other day.

Rev. T. G. Peterson, of Forest Avenue Church, this city, is having a prosperous pastorate. His congregations are large, a good number have been added to the membership, the Sunday School has grown, and the spiritual state of the congregation is most excellent. All his conference collections are either in hand or subscribed. He

has also organized a mission chapel, and has had a fine meeting in that connection.

Rev. L. L. Naugle and his good wife and son were pleasant visitors in this office recently. Brother Naugle is in charge of the work at Wylie.

Rev. J. G. Putman, of the Stamford District, was in the city last week and gave the Advocate a pleasant visit. He is moving on well in that section.

Rev. E. A. Smith, of the Cleburne District, made us a pleasant call this week. After a few weeks of rest he is about himself again, and he is now busy with his work.

Rev. Thomas Gregory of the West End charge, San Antonio, was to see us last week. He is looking well and there was a hopeful tone about his general bearing. He is one of the strong men of his conference.

In the last issue of the Alabama Advocate is this statement: "Rev. F. P. Culver has resigned as President of Polytechnic College, Fort Worth, Texas." Of course this is a mistake, and we merely reproduce it in order to correct it.

Rev. E. B. Chappell, D. D., of Nashville, preached the commencement sermon for the State University last Sunday. He was once pastor of Tenth Street Church, Austin, and he is popular in the Capital City. The press spoke in high terms of his sermon.

Rev. J. M. Wynne, of Itasca, preached the commencement sermon for Switzer College recently, and the local press spoke in high terms of it and of its appropriateness to the occasion. The college has had a prosperous year.

Rev. S. R. Steele, one of our Texas boys, who has been engaged in school and Y. M. C. A. work, was recently granted license to preach and is now on the Bandon Mission, Columbia Conference. Bandon is a seaport town in Oregon and is an important point.

Rev. C. H. Grote, of Castell, brightened our office with a good visit recently. He is a member of the German Mission Conference and one of the leading men of that body. He is four-square on all great issues, and sounds no uncertain note in his ministry.

Rev. Daniel Schrimpf, of the Irving charge, was to see us recently. He is doing well and has a new church he wants us to dedicate the fifth Sunday in this month. We are calling in all outside appointments now, but this one is only ten miles from the city. He invites former pastors and members to be present and take part in the exercises.

FROM THE FIELD EDITOR.

On May 26 we closed a ten days' meeting at Deweyville, a good town of prosperous, pious people. The services were all well attended throughout. A better behaved congregation and a more appreciative people I have never served. This is a sawmill town in which there is no rowdism and no rough element. The management is religious and the mill men are well treated. The influence of the Baptist and the Methodist Churches is a felt force for good. A high Christian sentiment prevails, and practical religion is maintained by lips and lives. The Churches seem to have no trouble about money matters. The pastors are paid in full every month. No collection was taken during our meeting and yet all expenses were met and the evangelist was liberally remunerated for his services.

Some of our larger Churches might do well to send representatives to Deweyville to study their financial system. They might find, however, that Christian giving is a grace and not the result of mental training. Paul says: "See that ye abound in this grace also" (2 Cor. 8:7). My association with this good people was a blessing to me, and my fellowship with Brother Riley was delightful. We had a good meeting. Twenty-four joined our Church and some of the converts will join the Baptists. Brother Smart, pastor of the Baptist Church, made himself very agreeable and helpful in the good work.

Nine subscriptions for the Texas Advocate were secured. Good old-time religion, like the Deweyville folks enjoy, puts men to giving and to reading and seems to settle every problem. I found that the engineer and the conductor on the railroad running into Deweyville were both Christian men. The fireman was converted in our meeting, which makes out a Christian crew.

Dr. C. N. Powell and his good wife

entertained me well. We preachers were invited to many kind homes and Baptist chicken was dealt out as freely as Methodist, and it was equally as good. It's quite refreshing to meet whole-souled people like those in that splendid sawmill town.

Last Sunday I began work in Wills Point and the meeting is fine to date. I enjoyed last Saturday in Dallas. Visited the Advocate and the Publishing House. Dr. George Sexton gave me a big dinner and just laid his big-hearted self out to make my stay pleasant. Sexton is a royal, good fellow.

JOHN E. GREEN.

NOTES FROM THE WEST.

H. G. H.

Great progress has been made in the Beeville District during the past four years in West Texas Conference, and happily the Church Extension Boards have lent a hand.

The brethren seem anxious about rural charges and apparent neglect of country work, but if they have discussed the question of homes in the country for preacher's families I have overlooked it.

Preachers cannot carry on their work in towns without homes and schools for the children. No country circuit should have a married man sent to it unless there is or can be provided a home.

Presiding elders and preachers are not disposed to neglect country work—but the trouble is the home and school.

I have been on the hardest circuits and missions in West Texas and never lived in a decent home on one of these circuits or missions.

One trouble is want of permanence in circuits and missions in West Texas and risk in building parsonages—and taking this as ground for not building them at all.

The young Methodist preacher on a circuit without a home lives a stray dog's life, and I hope the day for such an attitude has passed forever.

Many a grunt and groan comes from the intelligent and experienced presiding elder when he nominates a young man for one of these homeless circuits.

I am strongly inclined to deny that the Methodist Church neglects the rural work. A dab of work here and a dab of work there by a Baptist evangelist amounts to very little.

Methodism as a system seeks permanency and can do very little that is worth while in a union Church or a union Sunday School. So thought Homer S. Thrall.

When I read of the life and progress of Methodism in San Antonio I feel like shouting—and when I hear of Alonzo Rees and V. W. West I say will these old men live forever?

We all fell in love with V.A. Godbey when he was holding Sunday School Institute here lately, but the lazy people didn't crowd out to hear him—no more than they did to hear Pinson and Chappell when they were here some years ago.

Brownsville was a station in the Texas Conference in 1852. By this time it ought to be a great diocese. Corpus Christi was a star station in 1859, '60 and '61. Yet Bros. Sessions and Thomas seem to have been "lost in the shuffle." "How is this thus?" Why John Haynie was the preacher there in 1846, and he had in his congregation such men as Zachary Taylor, Jefferson Davis, U. S. Grant, Ben McCulloch, Jack Hays, Albert Sidney Johnston, Old Rip Ford and Col. Kinney. Great men have preached there—several Bishops and Devilbiss, Borling, Perham, Marvin, Hernandez. The great Mexican work started in Corpus Christi.

THE VISION OF AN IDEAL.

An Address to the Young Men and Young Women of our Time.

By Rev. Lawrence L. Cohen.

The passion of the triune God throughout the ages has been for a spiritual race of men and women. Men and women who could think in continents, speak in world-terms and feel to the universal limits of the confines of their being the crying needs and abject poverty of the benighted and sin-cursed races of the earth.

Indeed, the world today, my young friends, is impoverished for brave, strong young men and intrepid and undefiled young women, who, able to contain the vision of the moral degradation and spiritual apathy of their time, would rise up in the lofty grandeur and majesty of their inherent power and overturn the social fabric. Aye! move heaven and earth if need be to "make right the immemorial infamies, perfidious wrongs, immedicable woes" and rebuild a social fabric which through and through would be charged with virile Christianity and permeated with the spirit of human brotherhood. Infuse it with the martyrdom of genius, inspire it with an unselfish sympathy and fire it with the holy passion of divine love. Yes, recreate the altars of affection in the

human heart, reanimate the atrophied soul of life and rehabilitate the blasted and ruined lives of men and women who have been crushed under the iron heel of commercialism, with the fusion of an undefiled hope, imperishable faith and indestructible love.

Ah, this is the vision worth while, the vision of unceasing service for the race. The transmuting of all lateat ideals into living concrete forms of unselfish labor and industry for the betterment of the social conditions of the world, which will forever refute the immortal indictment of Robert Burns that

"Man's inhumanity to man Makes countless thousands mourn!"

This is the far-off divine event, to which the whole creation moves. This is the aim of every holy purpose, the Mecca of every sacrifice, the goal of every true ideal, the fruition of duty done, of service performed. Then a better social order will open unending avenues of promise to the tired, throttled, dwarfed and enchained sons of the earth; the bent, broken and haggard women of the land; the pinched and starved children who stoop by the "wheels of labor" to satisfy the greed and grasping avarice of men. Then the "thunder-blasted" toilers, crying widows and penniless orphans will catch the resplendent vision of a new age; an age of God, an age of universal love and human helpfulness. An era "that proclaims the sovereignty of the citizen and the inviolability of life." Even now the social horizon is bathed in glory and all the East is tinged with a golden fire and the white, unfeared face of the "Carpenter's Son" is seen shining through the social pass on of the race.

Ah, young men, young women, yours is a glorious heritage. Yours is an age pregnant with possibilities, charged with prophecy and crowded with moral visions, which, when fused with unselfish selfishness to the race, will become the "golden era" of life, the dawn of a new spiritual world such as the sainted John, bathed in an apocalypse, saw from his throne of rocks upon the sea-washed Isle of Patmos, until one could understand how

"The Word had breathed and wrought With human hands the creed of creeds In loveliness of perfect deeds, More strong than all poetic thought."

So it has ever been in every age of the world, at every stage of human progress. God has revealed himself to men and women, who with clearer visions and broader horizon than the masses have blazed out new paths for the tracks of civilization. These pathfinders of nations have been the giants of progress and the martyrs of revolution. Each have been inspired and impelled by the arresting power of an ideal and the moral propulsion of duty; for, without ideals, the race would deteriorate and the moral structure of the universe would crumble into ruins. Without the promptings of duty which Wordsworth calls "The Stern Daughter of the Voice of God," inertia would seize the race, and stultification check and dethrone every pure motive of the human heart.

Through the ages the inspiration of battle, the crown of effort and the spring of progress has been

The Transforming Power of an Ideal. Young men, the secret of fabled Hercules' power lay not altogether in his physical strength. Legend says when a young man the two goddesses, Virtue and Pleasure, sought his favor. He preferred the former. The poet, Darwin, sings of this heroic and mythical character in a pean of lofty praise, whose moral truth you would do well to ever keep indelibly fixed in your mind.

"Young Hercules, with firm disdain Braved the soft smiles of Pleasure's harlot train; To valiant toils his forceful limbs assigned And gave to Virtue all his mighty mind."

Oh, young men, make this your firm resolve, that come what may you will in your innocent youth give to Virtue, that cardinal attribute of a robust and virile manhood, all the strength of your pure and unpolled mind. Consecrate the genius of your fruitfulness and growing manhood to this goddess of your soul.

Young women, the secret of woman's power, not different from that of men, lays not altogether in her physical beauty, either of form or face, but to the contrary and in a most unobtrusive sense the crown and glory of girlhood is Virtue!

Says Shakespeare: "Beauty is but vain and doubtful good, A shining glass that fadeth suddenly— A flower that dies when first it 'gins to bud; A brittle glass, that's broken presently; A doubtful good—a gloss, a glass, a flower— Lost, faded, broken, dead within an hour. But Virtue, as it never will be mov'd.

Though lewdness court it in the shape of heaven, So lust, though to a radiant angel link'd Will sate itself in a celestial bed, And prey on garbage."

God grant that you may also, like your brother, make the firm resolve, that come what may you will preserve at any cost the integrity of your girlhood, even though that price be your life, that choice a spinster's grave!

My young friends, let your ideals be pure. Aim high! Obeying the injunction of Emerson, "hitch your wagon to a star." Don't stoop, stand erect, look the world squarely in the face and with "none to entice and none to make afraid," go forward in the moil of life. — heroes in the battle and social conflict of your time. Cling to the gleams of truth that shine through clouds of error and sin's dark night. Be brave! Seek, don't shirk responsibility as you stand in the molten heat of life, but like gods imbued with a heroism that cannot perish, bear joyfully your portion of the world's burden and untrifled, undaunted and undismayed, with the fires of battle gleaming in your eyes, fight on 'till victory lights upon your standards and you win that priceless crown of life, the crown of virtue, garlanded with the flowers of peace.

Have an ideal! It will surprise you what a marvelous transformation it will make in your life. Why, it's the birth of true genius, the propulsion of character and the moral grandeur of every heroic purpose and ideal vision of the soul. Know ye not that it was the vision of an imprisoned angel in the rough and jagged block of Italian marble that quickened the unerring mallet stroke of Michael Angelo, and fired the point of his chisel with magic power as it moved swiftly to and fro and with electric regularity over the ugly surface of the rock, leaving in its fiery track the outlines of an angelic form, that but accelerated the dexterous hand of the immortal sculptor whose heart and soul were soon to sit enraptured under the spell of his own genius?

Know ye not that it was the vision of throttled melody, shackled and chained by the grim forces of darkness, which crying out in dumb terror for liberation, inspired the "genii" in man to gather up the broken threads of failure and with the shuttle of his brain fashion the treasures of nature into an instrument, at the touch of whose ivory keys, spring forth the liberated goddess of melody chanting symphonies that can "stir the heart of the toiler with throbbings that stir not the bosom of kings?"

Know ye not that it was a vision that came to that immortal French peasant girl, Joan of Arc, whilst listening to the heavenly voices under the trees in the old woods of Domremy, that inspired her virgin soul and sent her forth in her king's name, fearless and unappalled, with the fires of heroism burning in her martial eyes to lead with lion heart her mail-clad warriors through the fields of blood to deathless fame and immortality? Ah! we hail thee, Maid of Orleans, and never forget thy deed of valor.

Young men, young women, today you are standing under the trees of promise and entwined about your lithe and youthful limbs bloom the lilies of untarnished virtue. 'Tis a glorious hour! Our hands are lifted to shade our eyes from the golden fire of light breaking into an apocalypse, seen in the vision of the prophet, Joel, and re-incarnated in that glorious new race of strong young men and undefiled young women, who, lifted out of a ruined world into the higher altitudes of sexual purity and social peace, are chanting together in holy joy the words of our Lord Jesus, how he said: "And I, if I be lifted up from the earth, will draw all men unto me."

It is a marvelous new age! "Formerly," writes Victor Hugo, "the world was different; it was a place where men walked with slow steps, with backs bent, faces lowered; where one encountered at every step crosses on which hung amulets and gibbets on which hung men." But now it is changed. "It is daybreak everywhere" and a new kind of life "made up of concord and light surrounds and soothes the world: the brotherhood of nations crosses the bounds of space and mingles in the eternal blue; men fraternize in the heavens." Oh, it is an era of visions, of ideals, the expectant time of prophecy fulfilled. An age in which we read anew, and in a still brighter and more eternal light, the message of the stars, rolling suns and burning worlds. Let us, therefore, be not disobedient to the heavenly vision that God vouchsafes to us, ever remembering that

"Spirits are not finely touched But to fine issue, nor nature never lends The smallest scruple of her excellence— But, like a thrifty goddess, she determines Herself the glory of a creditor Both thanks and use." I would feel, my young friends, that all that I have so far written would be of no intrinsic moral worth did I not impress upon you

The Moral Propulsion of the Vision of Duty.

In all the language of the world there is no word so sublime, so charged with sacrifice and so impregnated with service, as this imperative and expulsive word—duty! Yesterday its voice could scarcely be heard above the groveling wail and muffled cry of penurious men and women. Yesterday its voice was silenced by the ring of gold and silver as it passed hands in the market place, but today how different. Ah! the signs of the times tell us that that day is not far distant when every selfish spark and jealous love will be crowded out of the human soul. When mankind, impelled by a new affection for the race, animated with a new sympathy for the suffering millions of earth and propelled with a new passion to serve the who's world, without respect to creed, to caste or color, will go forth with the "strong Son of God," bearing in their hands "the leaves of the tree * * * of the healing of the nations," and bring in the glorious millennium of spiritual purity and social peace. This is ideal; no Utopia, but the vision of duty, the grand apocalypse of the ages, felt and seen by the lonely convict of Patmos and scented afar by the prophet, Joel, when he exclaimed in ecstatic delight the promise of God:

"And it shall come to pass afterward that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions."

This was the vision that Florence Nightingale, that British heroine, beheld from her sea-girted home in England, and which sent her forth fired with the spirit of sacrifice to the seat of the Crimean war, where she so heroically and unselfishly served and gave unstinted aid and comfort to the bleeding and disconsolate soldiers, until at a later time an American poet was inspired to call her the "Angel of Crimea." Writing of the conditions of the British soldiers Francis Bennoch, through the eyes of the poet, says:

"Neglected, dying in despair They lay till woman came, To soothe them with her gentle care And feed life's flickering flame. When wounded sore, on fever's rack, Or cast away as slain, She called their fluttering spirits back, And gave them strength again."

Oh! this is the spirit of the new age—social helpfulness and human sympathy. It is what Thomas Chalmers called "the expulsive power of a new affection," the propulsion of the eternal and imperative mandate of duty! This alone gives moral impetus to ideals, and permeates visions with the holy light of service. This is the chrism of God's Spirit which was poured out upon the brain and heart of Edwin Markham, and infused his soul with greatness as he stood entranced gazing upon Millet's immortal masterpiece, "The Man with the Hoe." Aye! it was the moral vision of duty that drove this genius into the wilderness of seclusion to strike from his fiery and liquid pen the most graphic poetical figure of the ages, who

"Bowed by the weight of centuries leans Upon his hoe and gazes on the ground, The emptiness of ages in his face, And on his back the burden of the world."

Ah, "down all the stretch of hell to its last gulf, there is no more terrible shape than this. More tongued with censure of the world's blind greed, more filled with signs and portents for the soul; more fraught with menace to the universe."

"Through this dread shape the suffering ages look; Time's tragedy is in that aching stoop; Through this dread shape humanity betrayed, Plundered, profaned and disinherited, Cries a protest to the Judges of the world. A protest, that is also a prophecy."

Young men, young women, you must answer this protest. Be not afraid! For in the midst of changing order and social evolution, you must stand with your faces towards the future, your shoulders squared to bear the burdens of the home and the cares of State. Like St. Paul, of old, you are "debtor, both to the Greeks and to the barbarians; both to the wise and to the unwise;" to ameliorate the



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social conditions of our modern world and minister to the universe of suffering humanity.

The hope of permanent industrial progress, the stability and conservation of our Republic rests upon you. Your obligations are not limited, but commensurate with the undeveloped possibilities of your youth. Your debt to society must be paid, though the cost be measured in blood and tears and the sacrifice be life itself! This debt must be paid, even to the last farthing. "No man," says Phillips Brooks, "has come to true greatness who has not felt in some degree that his life belongs to his race, and that what God gives him he gives him for mankind." Remember, my young friends,

"Thyself and thy belongings Are not thine own so proper as to waste Thyself upon thy virtues, they on thee, Heaven does with us as we with torches do, Not light them for themselves; for if our virtues Did not go forth of us, 'twere all alike As if we had them not."

It is your moral duty, your heroic task to lift up the fallen, comfort the broken-hearted and inspire the discouraged, storm-tossed children of poverty with an undefiled hope and untrifled faith in God.

Yours is a privilege that angels envy you of, lighting anew the fires of faith upon the altars of the dead hearts of the labor-blasted and battle-scarred children of the field, the forest, the mine, the pit and the ditch. It is a glorious labor of love to be God's helpers, to reach down and lift up these broken, bent and blasted figures of toil, and

"Touch them again with immortality: Give back the upward looking and the light, Rebuild in them the music and the dream."

Go forth to battle then, my brothers and sisters, in the night of Jehovah, against the infamous wrongs, perfidy, injustice and inhumanity of our times; imbued with the vision of duty and the ideal of social service; and if perchance you fall upon the firing line of duty, oh, young men, young women, ye shall fall as "blessed martyrs."

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

Search others for their virtues, thyself for thy faults.—Proverb.

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THE SUNDAY SCHOOL

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

NEWS NOTES.

The largest District Sunday School gathering this editor ever saw was at Line Street, Hillsboro, May 7, 1912. The occasion was the District Conference of the Hillsboro District, Central Texas Conference. The first day was given to a consideration of Sunday Schools and there must have been present not less than two hundred visitors and delegates. About seventy-five attended from the Covington Circuit alone. All day the interest was intense and the discussions gave many a clearer vision of the importance and needs of our Sunday School work.

The District Sunday School Conference of the Cleburne District met at Walnut Springs, May 29-30. Notwithstanding the fact that the farmers were unusually busy and the meeting point not easy of access to most of the district there was a good attendance and a fine interest.

During the third week in May the Field Secretary and Rev. Jerome Duncan, presiding elder, conducted a series of institutes in the Fort Worth District. The places visited were Missouri Avenue, Kennedale, Boulevard, First Church and Smithfield. At each of these meetings there was a good attendance of Sunday School workers. For the most part the superintendents and teachers of the Fort Worth District are well informed and aggressive. The district institute was held at Arlington, May 31. Aside from some of the pastors and local workers the attendance was small. Most of the time was given to a discussion of the Wesley Adult class.

The last day of the Corsicana District Conference, Friday, June 21, has been designated as Sunday School Field Day. The whole day will be given to the consideration of the needs of the Sunday Schools of that district. Of course this editor will be there. We expect a great day.

Rev. J. H. Stewart, presiding elder of the Brownwood District has arranged the following schedule for field work in that district:

Sunday, June 23, Blanket; Monday night and Tuesday, June 24, 25, Zephyr; Wednesday afternoon and night, June 26, Bangs; Thursday and Friday, June 27, 28, Santa Anna; Sunday, June 30, Talpa and Valera; Tuesday night and Wednesday, July 1, 2, Winters; Thursday night and Friday, July 4, 5, Bronte; Sunday, July 7, Balinger. As far as possible Bro. Stewart and the Field Secretary will both be present and work together in these meetings.

SOUL WINNING IN THE SUNDAY SCHOOL.

Figures recently gathered by the Men and Religion Movement in twenty leading cities of the United States disclose the fact that in those cities only a little more than five per cent of the boys who are in the Sunday Schools are members of the Church. Allowing for the fact that possibly half the boys in question belong to the elementary department and have hardly reached years of discretion, the above statement yet suggests that in many of our Sunday Schools the all important work of soul winning is being neglected. The same enquiries which elicited the above information show that the average age at which persons join the Church is fourteen years, and that the number who unite with the Church after the age of twenty-one is comparatively small. It follows that the age of childhood is the golden age for soul winning. It is also true that the only point of contact between many young people of our country and the Church is found in the Sunday School. Unless won to Christ and the Church through this agency they will not be won at all. The person who comes nearest to the Sunday School scholar and should wield the most potent influence in shaping his character is the teacher. The teacher who fails of an earnest and, if need be, persistent effort to win the scholar to Christ is neglecting a great opportunity. The teacher who uses such privileges does a work that makes the very angels

shout for joy. The one indispensable supreme qualification for their work is to know Christ very really as a personal and present Savior. This knowledge every teacher may have. The price of it is entire consecration.

THANKS TO THE PUBLISHING HOUSE.

All the mail matter that emanates from our Publishing House at Dallas is now carrying a generous advertisement of our Sunday School program for Epworth-by-the-Sea. This matter is not costing the Epworth management one cent. It is another evidence of the broad mindedness of W. C. Everett and those associated with him in the management of our Texas Branch House. To be sure, every institution that stimulates a desire for larger information concerning the work of the Church promotes the sale of our books, and we believe the policy of the house in thus coming to the assistance of our State enterprises is wise from a business viewpoint. But at a time when funds for promoting the work at Epworth are mighty scarce the course of the House meets an emergency that was serious, and on behalf of the Epworth management we take this much space to publicly thank them and commend our own House and publications to the favorable consideration of our pastors and people.

THE PASTOR THE KEY TO THE SITUATION.

A few of our more advanced Sunday School superintendents are disposed to sneer at what they are pleased to term the lack of information on the part of pastors as to modern Sunday School work. We are convinced that such sneers are ill-timed. Where there is one pastor who is behind his superintendent in this respect there are a hundred superintendents who are behind their pastors. Inquiry would develop the fact that most of the wide-awake superintendents got their first inspiration from their pastors. And this is the natural order. Not only is the pastor the official head of the Sunday School, but in the average community he is the one person who gives his whole time and thought to the work of the Church. The superintendent is a man of secular occupation, and in most cases his occupation keeps him exceedingly busy and is a severe drain upon his nervous system. It is no marvel that such a man comes to the Sunday School session with little snap and vigor and proceeds without an adequate conception of the possibilities and responsibilities of his position. It is the privilege of the pastor to make such a man see a vision and show him how to make it real. But the pastor cannot show another what he does not see. Let him learn about the Sunday School and tell the superintendent what he has learned. But the surest way to give the superintendent and others an adequate vision of the Sunday School is to have a revival of religion. "And it shall come to pass in the last days, saith God, I will pour out of my spirit upon all flesh * * * and your young men shall see visions." A revival that does not give men larger views of the work of God is radically deficient. A pastor cannot force a revival, but he is responsible for the character of the protracted meeting, and can determine whether it is to expend itself in foam and froth, or emphasize the importance of personal piety and promote the work of the Lord. His Sunday School workers will not usually exceed him, either in spirituality or in information concerning the Sunday School. Here, as in all our Church work, he is the key to the situation.

THE TEACHER'S WORK OUTSIDE THE SCHOOL.

(Contributed.)

Teacher, did you ever ask yourself this question: "What is a teacher?" To answer this let us take one, the greatest of all teachers, the Teacher sent from God, as our model. No better answer to our question can be given, for in him we have the qualities, characteristics and methods that go to make the successful teacher. Not every one possesses the qualities of a teacher. The first and greatest of these qualifications is summed up in the one word "love." Did not our great Teacher love with a love that is immeasurable? Then let your heart be so filled with love for your Savior that you, too, can love, and as love begets love, you will win the love of your scholars; and this having been done, they will be your loyal and faithful followers. For this you will need more

time than the few short minutes you are with them in the schoolroom. Having won a place in the hearts of your pupils to be held through the ages to come, you can influence them in their daily lives; for many boys are held back for some sinful act by the inward consciousness that "my Sunday School teacher would not like to have me do this." This influence can be strengthened only by the intermingling of teacher and pupils at other times than during the Sunday School hour. "To do this," you will say, "takes time, of which I have so little to give." Can you not give one evening out of seven to your Master and have your pupils with you in your home? The time thus given can be passed in an influential and entertaining way, to be determined by the age and nature of the pupils. There is a two-fold advantage in evenings thus spent; they keep the pupils from being in places not so elevating in their nature and form the habit of association with that which is good. It gives a chance to sow good seeds that will bear rich fruitage in future years.

Next, having secured the weekly meeting of your class, get other teachers to join you and have entertainments by one class for other classes. These could be held once each month and so managed that the burden would not be heavy on any one. It is far better for the Sunday School to provide social entertainment for its young people than to leave it to others who are less careful of the results of the entertainment. None of us is so old as to have forgotten the pleasures derived from social gatherings.

But even such gatherings will not suffice. The teacher should meet the pupil in his own home. Thus you have the opportunity of learning what the home life is like, and it is sad to say that in some homes lies the teacher's field of battle. From close observation you learn why some pupils are tardy, why indifferent to regular attendance and why there are unstudied lessons. Get the parents to see things through your glasses. When you get the co-operation of the parents you have added a link to your chain of conquest. To win the parents gives a stronger hold on the child.

To keep interest alive parents and Sunday School workers should have social gatherings together. All this is

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simply following in the steps of our great Teacher.

The sick room also affords the teacher a great opportunity. When a pupil is sick visit him if you can; if not send some token of love and sympathy. Flowers, fruits or some dainty prepared with your own hands would forge another tie between teacher and pupil.

Another important matter: Never be indifferent to your pupils. Greet them with a loving smile whenever and wherever you meet them.

If there are children who do not attend a Sunday School, work to get them. When strangers move into your midst call on them and invite them to your Church, and if they are of your faith or of no faith, or if their own Church is not represented in your community try to interest them in your Sunday School work.

A part of each day should be set apart by the teacher for lesson preparation. Sunday School workers are busy people, otherwise they would not be worthy of a place in the Church of God. But there is an abundance of lesson helps, and the right use of these for even a small space of time each day in connection with the Bible will add greatly to the effectiveness of the teacher's work. Another great aid to effective work is the weekly teacher's meeting where there is a free comparison of notes and exchange of ideas.

Do you think results will repay for all this pains and effort? Try it and see.

I have tried to mention some of the work of a real teacher. Now, "Who is sufficient for these things? Our sufficiency is of God." With God's aid all things are possible. And his aid is obtained through prayer. Let us pray that our Sunday School teacher will pray more and more, and be mere instruments in God's hands for doing his work in the world, remembering that "to the true and the faithful victory is promised through grace."

Boys' and Girls' Self-Culture Club

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ODIOUS COMPARISONS.

It has long been said that comparisons are odious, by which is meant that it is unsafe and unwise to get into the habit of making comparisons of a personal kind at least. Even impersonal comparisons, especially in the superlative degree, are unwise as a habit.

For instance, in making comparisons, we invariably drift into the superlative form of expression, and we are always seeing the biggest thing, or the oldest thing, or the most stupendous thing, or the strangest thing, or the smallest thing, or the meanest thing, and so on; and before we have made many comparisons we have found scores of best things and worst things, which is impossible.

To say that one person is better than another not only takes the risk of hurting some one's feelings, but of making a great blunder of fact. You cannot know who is better or best, for you cannot know the invisible and unexplained causes of human conduct nor the point of view from which the real man or woman must be seen to be seen justly. We need not continually remind our friends that there are differences in size, quality, quantity and other characteristics of person, horses, houses, children, apparel, etc.

If we wish to speak of the beauty of some object, or of its value or other excellence, we may do so without lugging in some other person's possession and setting the two up side by side for comparative inspection. The habit has an evil tendency in character, not only for the reasons above, but for the fact that it fixes our mental habit so that we are satisfied to view things only as they are related to other things, and we lose power to contemplate excellences or defects in their own absolute character.

ANALYSIS OF BIBLE BOOKS.

Genesis: The Pentateuch means the five books, and are the first five in the old Bible. The Hebrew name of this five-book book is Torah or The Law. It was all written on a single roll. It has various names in the Bible; such as, The Book of the Law of Jehovah, The Law of Moses, The Book of the Law of Jehovah by the Hand of Moses, etc. The five-volume book contains history and theology that distinguish the Hebrew people.

Genesis is the first of these books, and the word means beginning or origin. It is the most ancient entire

book in all the world. It tells of the whole creation in detail, the fall of man, the promise of Christ to Eve, the righteous Abel, a prototype of Christ, the flood, Shem and his descendants, the chosen line of the promise, later Christ promised to Abraham, a descendant of Shem, and again promised to Judah, a descendant of Abraham. Christ is foreshadowed in Melchisedec and in Isaac who was Abraham's son, and in Joseph, who was Abraham's great-grandson.

To assign the authorship to any one person is impossible. Moses was probably a compiler, using many still more ancient manuscripts, and it may be he had access to manuscripts brought by Abraham from Chaldea. How these more ancient manuscripts came to be written or when we do not know, but they invariably evidence the hand of God, dealing with his people. The book shows how God revealed himself to the chosen people, who were to bear testimony of him. It shows God's purpose in making a single family the unit of human government.

Exodus: This is the second book in the Old Testament and is one of the five embraced in the Pentateuch, or Book of Moses. It means going out, and is here applied to the going out of Egypt by the chosen people through the wilderness of forty years into the promised land under the leadership of Moses.

It gives an account of the enslavement of the Israelites in Egypt and then of their wanderings and their redemption and then of their dedication to God's service. The book necessarily shows traces of the influence of Egyptian life, laws, customs and general civilization. There are numerous Egyptian words in this book. Even the influence of Egyptian religion is evidenced, though the worship of the liberated Israelites is wholly different from the worship of mythical deities by Egyptians. The long discipline in the wilderness carried over many forms of expression of camp life into their laws, rituals and worship.

The deliverance from Egyptian bondage is a type of deliverance from sin. Christ is foreshadowed in the Paschal Lamb. It gives the story of events from the birth of Moses to the erection of the tabernacle. It tells the history of the bondage and the call of Moses to deliver them. It tells of the ten plagues, the institution of the Passover, the miraculous passage over the Red Sea, the establishment

of the law and the confirmation of the Mosaic covenant. It gives instructions for the making of the tabernacle, establishes the Aaronic priesthood, punishment for idolatry, the observation of the Sabbath is again commanded, the breaking of the two tables of stone, Jehovah talking with Moses, gifts in the tabernacle, the ark of the covenant and the mercy seat.

LIVES OF THE APOSTLES—PHILIP.

Philip was a brother of Bartholomew. Nothing is known of their home life. They were fishers along the sea of Gennesaret, or rather of Galilee as it was then called.

Philip had a family, and when called to preach he left his wife and daughter and went far away. Clement of Alexandria tells us that it was Philip who, when called of Christ, said: "Let me first go and bury my father." It is probable that Philip was the first apostle called by the Master to the ministry. Smith's Bible Dictionary is authority for this statement.

Philip was well educated in the old Mosaic law, the history of the Jews, and all the prophets. There was a system of public schools in Judea at the time of his boyhood and youth, and whenever a student received the full course of instruction as given by the rural or local country school, he could apply to the higher schools in Jerusalem, and if, after examination into his advancement, the applicant was found educated enough to go further, a tax was levied on the district from which he came, and he went to the higher schools on this tax money. Adam Clarke tells us that not any of the apostles were ignorant men.

The evangelists and other New Testament writers do not tell us much about Philip, but profane writers say that upper Asia was his field of labor. He was doubtless with Christ constantly until the crucifixion, and afterwards was busy in upper Asia chiefly. He was a very successful preacher. He preached in the idolatrous city of Hierapolis, antagonizing their worship so that the magistrates became incensed against him, and ordered his arrest and execution. He was severely scourged and then taken to the scene of execution. He was hanged to a pillar or post, though some ancient writers say he was crucified. His brother and his sister were with him at the time of his arrest and execution. They were Bartholomew and Miriamme, and they took his body and buried it. Miriamme was a constant companion and co-laborer with Philip and Bartholomew in their apostolic journeys. After Philip's death Miriamme and Bartholomew remained in that same country and preached the gospel, securing a sufficient number of converts to establish a flourishing Church.

He who prays most, obeys most, and he who obeys most, prays most.

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A California Doctor With 40 Years Experience.

"In my 40 years' experience as a teacher and practitioner along hygienic lines," says a Los Angeles physician, "I have never found a food to compare with Grape-Nuts for the benefit of the general health of all classes of people.

"I have recommended Grape-Nuts for a number of years to patients with the greatest success and every year's experience makes me more enthusiastic regarding its use.

"I make it a rule to always recommend Grape-Nuts, and Postum in place of coffee, when giving my patients instructions as to diet, for I know both Grape-Nuts and Postum can be digested by anyone.

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Strong endorsements like the above from physicians all over the country have stamped Grape-Nuts the most scientific food in the world. "There's a reason."

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Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.



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.

REPORT OF THE ANNUAL MEETING OF THE WOMAN'S MISSIONARY SOCIETY, CENTRAL TEXAS CONFERENCE.

The Woman's Missionary Society of the Central Texas Conference met in Cleburne, May 7-10. With the guidance of Mrs. J. W. Downs, our gifted and consecrated leader, was held the greatest of all the great conferences of Central Texas.

The history of this society is that of continual enlargement and development. Last year the great question of unification inspired us to do great things. The union of our conferences was a great event in our history. With the magnificent report for 1911 behind us and the many things accomplished last year we can scarcely remember so far back as when we were united in Waco. Our spirit of unity made us all shout for joy in our annual meeting. Our meeting in Cleburne shall be known in the history of our conferences as the greatest Forward Movement Conference. We were so overcome with this great movement that we forgot everything else and only have our official reports of our last year's work as a matter of history to be passed on. We will not take up the space to tell you of what we did, but of what we are going to do and are doing in 1912.

Forgetting the things that are

See the E-Z SEAL



It is Sanitary, It is all Glass!

There are four good things about this fruit jar—the easy seal, the glass cap, the green tint and the big mouth. It takes most fruit whole.

It is all glass—that's another good thing. The "tin age" is past. No tin about this jar—no metal. Even the cap is glass—no twisting—nothing to taint the fruit. This season try

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You can preserve all kinds of vegetables as well as fruit, and be sure they will "keep" in E-Z Seal jars. Get our Free Book. This jar is the housewife's joy—easy to fill, easy to close, easy to open and easy to clean. It is air-proof and light-proof—the jar that is sanitary.

Free Jar—Free Book

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

HAZEL-ATLAS GLASS COMPANY
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1-Qt. E-Z Seal Jar DR FREE for the Coupon

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

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

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

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TO THE DEALER—Present this to jobber from whom you received E-Z Seal jars. All coupons must be signed by you and returned before Nov. 1st, 1912. DEALER'S CERTIFICATE. This is to certify, that I gave away one "Atlas" E-Z Seal Jar to the person whose signature appears above.

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reasons why the Home Mission and the Foreign Societies are more efficient united than separate, as heretofore. Rev. Mr. Renfro then gave us a talk on the educational features of the women's work.

Mrs. Snavely, of Harlingen, read a helpful paper on the duties of auxiliary officers. Mrs. Street, of Mission, read a paper on our work in Brazil which was fine. Mrs. Cunningham, of Harlingen, read a very able paper on Korea and we were taught many things of the "Land of Morning Calm." Mrs. Bull, of Brownsville, read a paper on Missions in China which was very interesting from the fact that her illustrations were miniature figures in Chinese dress showing customs of the people, such as foot-binding, opium-smoking, etc. A sumptuous repast was spread in the Sunday School room which the society of Brownsville, with their families and guests, enjoyed to the fullest extent. All expressed themselves as having spent a most delightful day, and united in the hope that these quarterly all-day meetings would continue to be held at the different towns in the valley, for they bring together the membership of the different Churches in most delightful social relationship, besides being very beneficial in the interchange of ideas, experiences, etc., to all the societies participating.

MRS. WM. E. HAWKINS,
Brownsville, Texas.

THE PRESIDENT'S PLACE IN THE MISSIONARY SOCIETY.

By virtue of her office, the President's place is to preside over all meetings of the society where business is conducted. She is the head of the society and supreme authority is vested in her. She has power to decide all questions pertaining to matters affecting society interests. The responsibilities of the society lie heaviest upon her shoulders, and it is she who carries the load of whatever failures fall upon it. The successes every one is eager to share but not so with the failures. It is the President's place to inaugurate novel schemes for effective work and always to be progressive in her policy of society achievement.

So much for a cut-and-dried outline of the President's duties. But her sphere is much larger than this, and although it will be impossible for me to tell fully the duties, possibilities and opportunities of the President of a missionary society, I will tell what I consider to be of most importance.

The spirit and growth of a society depend upon the President. Her personality is reflected in the members. Not that she is so much more capable than they, that they cannot think and act for themselves, but that they have unconsciously fallen into the habit of letting her take the lead. A narrow, prejudiced, incapable or inactive President is a dead weight which the society has to carry and which virtually stagnates it; even the most zealous members lose heart when the President gives no time or energy to the work. A capable, active, vigorous and ingenious President is an inspiration and a constant stimulus to renewed effort. The members eagerly fall into line, fired by her zeal and determination. The President should at all times have the best interests of the society at heart. She will not succeed if she allows her interest to ebb and flow to a noticeable degree. If she would make the most of the society's work, she should not allow herself to forget its activities and needs as soon as the meeting of the society is over. A large part of her time and thought must be given to it between the times for the regular meetings. If she would accomplish anything, she must work and work hard. Success will not come without effort.

Her greatest influence with the members will be in the personal touch. This is where the President's personality comes in. If her personality is not by nature pleasing, she can make it so by strong determination and the grace of God. In all lines of work there is nothing so effective as the personal touch, the appeal of heart to heart. A wide-awake President will ever keep this in mind and shape her course thereby.

It is the President's place to direct the activities of the society and to set an example of her own desires for the loyalty and devotion of each member. She should remember that they are doing the Master's work, and not for a moment allow the society to degenerate into anything which would not have this for its primary consideration. Social clubs and sewing-circles (Mark you that I did not mention gossiping societies) are all right in their place, but they have not, nor do they pretend to have, as their purpose the propagation of the religion of the Lord Jesus Christ.

In conclusion, the President should be faithful, prompt, active, congenial, progressive and deeply religious. Her position is dominant in the society; for she stands as the connecting link between the members and the connec-

tional relations and activities of the society. She is the leader and guide and shepherd of the flock.

MRS. E. W. KIMBLE,
Gorman, Texas.

OUR RURAL WORK

I read with interest your editorial on "The Importance of Our Rural Work" in the Texas Christian Advocate of January 25. I always find the editorials and, in fact, every article written in the Advocate of interest, as it has been both Church paper and pastor to us for the last six years. I want to tell you that I certainly appreciate this editorial, and also the letter written by Dr. Greathouse, and others, on this subject, and hope they will be the means of doing a great work in the rural districts. I am very much interested in this subject, for I certainly feel and see the need of it, as I am living in a country that is very much in need of a "back to the country" movement, or back to the circuit rider of old. In early days of Texas, even in Indian times, where a few people were collected together, among the number was a Methodist preacher; they carried their guns with their Bibles, rode horseback, preached every Sunday, and sometimes during the week, visited the people, read the Scriptures and prayed in the families. But now, there are great scopes of country and no preachers. The good old Methodist circuit rider seems to be a thing of the past. I will tell you about the country I live in. I have lived here six years. Our ranch is twelve miles from the station of Langtry, on the Southern Pacific railroad. It is about sixty miles from Del Rio, the distance to the nearest Methodist church (or any other church), and about seventy miles from Sanderson, seventy miles from Ozona and eighty miles from Sonora. The reader can readily see what a large scope of country there is in here and no preacher or churches, and the country is populated with as good people as you find in any country, so far as honesty and business are concerned. On the Southern Pacific railroad, going from Del Rio to Sanderson, thirty-five miles from Del Rio, is the station of Comstock, and on thirty miles further is the station of Langtry, and two small stations between Langtry and Sanderson. Then a small inland town twenty miles north of Comstock—Juno. I think, like Dr. Greathouse, that to take it on a financial basis, a preacher could get good interest on time expended in a country like this. And also in regard to some of the station preachers he says: "While they preach to nice people and get nice salaries, many of them deplore the fact that they have so few opportunities for evangelistic work, and many of them realize they are losing their power on this line." I believe if a good strong preacher would come to Langtry this summer and hold a camp-meeting, there would be a great good accomplished. I believe we are all the Methodists living close around here. What few people that belong to a Church are Baptists. There is a Baptist preacher who preaches sometimes in these little stations on the railroad, but the majority of the people belong to no Church and never hear a sermon preached. The ranches are generally large and some of them just men living on them. So many young men in this country that never hear a sermon, never go to town only on business and always make it a point to get out before Sunday. One preacher said he thought he did a great good by visiting the people. I agree with him, for we have certainly missed the visits of a pastor these last six years. One brother said, "Group the city Churches together and send more missionary money to the country." I say amen to that. You will realize more interest from the money expended, I am sure. I look at the territory in here. From Del Rio to Sanderson is 130 miles, from Del Rio to Ozona is 130 miles and from Del Rio to Sonora is about 190 miles. Sanderson is in the New Mexico Conference, El Paso District; Del Rio, Ozona and Sonora are in the West Texas Conference, Del Rio is in the Uvalde District and Sonora and Ozona in the San Angelo District.

I am sure it would be worth while for the Mission Board to investigate and see if something could be done for the people in this country. There would be a very nice little congregation at each of the little towns I have mentioned. I think there are a few Methodists at Juno. I know of one family. C. G. Shutt said he thought "one of the best agencies to help solve this problem is the district missionary—a sure enough missionary, not one that will swing around the fields already in cultivation, but bring in new ground." I agree with him and say let him visit the ranches, see and talk with the people, read the Scriptures and pray in the families, get next to these young men in the rural districts and see what good can be done.

W. E. INGRAM.

Langtry, Texas.

Entertain honor with humility, and poverty with patience.—Fleming.

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See Sample Offer Below



Rohrer's Artesia Face Powder

is the true face powder de luxe. Now we don't claim for it that it is a medicine for the face but it really is beneficial to the skin. Just try the sample (see offer below) and after a few applications you'll notice the improvement in your complexion. Further it acts as a sure protection against sunburn and windburn—go out in the sun all you want to and if you're well powdered with Artesia you're safe from freckling and peeling. Its use cools, soothes and softens the skin and it absolutely hides complexion defects—and when it is on, nobody could even guess you'd been powdered.

Look at yourself in the mirror—apply Artesia Face Powder (see sample offer) and look again into the mirror. You will be surprised to note that you can't see any powder on your face, yet your skin will have taken on a soft, clear beauty and small wrinkles and defects will have vanished from sight. Truly this is a wonderful powder and you don't have to buy a box to prove it to your own satisfaction—just send for our liberal sample offer and be convinced.



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 and filled with Artesia Face Powder and a sample 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.

CORSICANA DISTRICT CONFERENCE AND DISTRICT SUNDAY SCHOOL INSTITUTE, FIRST METHODIST CHURCH, CORSICANA, JUNE 18-21.

The Corsicana District Conference and District Sunday School Institute will be held at First Methodist Church, Corsicana, June 18-21, 1912. The opening sermon will be preached Tuesday night by Rev. Clovis Chappel; subject, "Aggressive Evangelism."

Wednesday and Thursday will be devoted to the work of the District Conference, while Friday will be Field Day for the Sunday School. The Woman's Home Mission and Foreign Missionary Societies of the district will hold a District Missionary Institute in connection with the District Conference. A large attendance and a great occasion are anticipated. A fine program is in course of preparation. Able speakers will discuss practical topics and great themes, pertaining to the work of the Church in the Corsicana District and the extension of the Redeemer's kingdom throughout the world. Corsicana will give free entertainment. Send names of delegates and visitors to Mr. J. D. Robinson, chairman of entertainment committee. JOHN R. NELSON.

"The grandest of heroic deeds are those which are performed within four walls and in domestic privacy."

No amount of intellectual instruction can atone to a boy for the fact that his youthful years were not filled with love, sympathy and kindness.

As it takes the darkness to reveal the stars, and clouds to make the rainbow, so it takes suffering to make the saint.

Helpless As a Baby

Valley Heights, Va.—Mrs. Jennie B Kirby, in a letter from this place, says: "I was sick in bed for nine months, with womanly troubles. I was so weak and helpless, at times, that I could not raise my head off the pillow. I commenced to take Cardui, and I saw it was helping me, at once. Now, I can work all day." As a tonic, for weak women, nothing has been found, for fifty years, that would take the place of Cardui. It will surely do you good. Cardui is prepared from vegetable ingredients, and has a specific, curative effect on the womanly organs. Try a bottle to-day. At your druggist's.

ALEXANDER COLLEGIATE CLOSING AND THE NEW MANAGEMENT.

The above institution has just closed a really successful year's work. The enrollment was as good as any former year, and in the face of some difficulties, such as are incident to all schools, the attendance held up fine to the end, and the work done was most satisfactory.

Dr. Barcus, after unanimous re-election tendered his resignation, and will return to his old conference. He carries back with him the love and esteem of the Board of Trustees and of the preachers and people of this section.

The board elected at a called session Prof. Lefler of Stamford College as acting president. We had before us quite a number of applications for the presidency, but, after mature deliberation, it was thought best to take the above course, which was unanimously done.

Mr. Lefler is a layman, 30 years old, with nine years' experience in school work, five in public schools and four in our Church schools. He is a college graduate, modest and refined. His bearing is dignified, without the least appearance of stiffness. He made a most favorable impression on the board, which is shown by his unanimous election. He came to us with a most convincing set of recommendations. He has a wife and baby.

The faculty is new, with the exception of three members, and the board is highly pleased with that part of their work also. Let there be no note of discouragement on the part of the friends of the school. With united effort nothing can hinder the most brilliant success. If just half of our pastors will send us one student each this year (many will send more) we will make the conference at Marshall glad with a triumphant report. Brethren, help us by recommending us, and sending us names of prospective students. J. T. SMITH, Jacksonville, Tex.

WEATHERFORD COLLEGE.

Commencement exercises of Weatherford College have come to a close, and were well attended, affording much pleasure to all who attended and much favorable comment was indulged as to the outcome as well as wonderful success during the past year. It was a veritable treat to note the high class of young student life visible in the refined and polished body gathered on that occasion. No strife, discord nor petty jealousies have marred the young life of this institution the past session; but, as a delightful and congenial Christian family, the year has passed to the delight of all parties concerned. An air of refinement and Christian bearing has marked the every day life of the faculty and student body, and this within itself has been exhilarating as well as wonderfully inspiring to those whose great anxiety reaches out for a better and more elegantly equipped citizenship, with strong Christian characters, such as are turned out from our Church schools—strong and fixed in purpose.

She Told You—

We knew she would. That's why we told you to ask your good neighbor about the Advocate Machine. The best advertisement we have of our machines are the satisfied users. They never tire of telling of the excellent work done on our New Model Automatic Lift Machine. Many have told us the machine is the equal of the best \$75.00 machine on the market. Some have said it was worth even more, but we will let you judge its real value. The Advocate Machine is shipped direct from the factory to your station, freight prepaid, for \$24 00, and this price includes one year's subscription to the Texas Christian Advocate. The factory guarantees the machine to be all we claim for it. But you are dealing with us and know us best, so we will guarantee all the factory says about the machine. You are thus doubly secured in your purchase. Address with price, BLAYLOCK PUB. CO., Dallas, Tex.

able to successfully fight the great battles of life.

Rev. Jas. Campbell, D. D., of Weatherford District, delivered the baccalaureate sermon on Sunday, and this fact is evidence that it was suitable and equal to the emergency. Rev. W. B. Wilson, of First Church, delivered a very helpful and appropriate discourse to the undergraduates at the evening hour. On Monday morning the annual address was delivered by Hon. Fritz G. Lanham. It was a gem of beauty, profoundly thought out, eloquently arranged, earnestly and delightfully delivered. For beauty and elegant diction, eloquent and impressive, Fritz is a chip off of the old block.

President L. G. White and his able faculty have done a most delightful year's work. The firm, elegant, dignified manner of dealing with pupils has been a source of much favorable comment.

The athletic department has not been neglected, but has been entered into with much enthusiasm. The result of the year is marked by there being fourteen graduates, namely: Edward Robb, Walter Carter, Frank Milburn, Carter Mosley, Melvin Hutchinson, Laura Stokes, Anise Doughty, Stella Milburn, Margaret Mosley, Elizabeth Crosthwait and Charlie Bond in the literary department; Jack Bankhead, Helen Stanley and Anna May Akard in the music department. The year has been a prosperous one and too much praise cannot be accorded President White for his able and successful management.

B. W. AKARD.

HOUSTON DISTRICT CONFERENCE.

The Houston District Conference just closed its session at Katy, Texas. The Houston delegates had an idea that Katy consisted of a straggling lot of unpainted houses where existence was as flat as the prairie. The truth is there is not a more attractive rural community in the State. The homes are elegantly furnished. Shade and ornamental trees are planted about the houses, and the lawns are as well kept as in town. The people are delightful. The host of the Secretary is a graduate of the University of Michigan and his wife was at one time in residence at Hull House, Chicago. They are growing robust in South Texas pure air. Their fields laugh with that rich and varied harvest which is making this coast country something like Eden.

The proceedings of the conference were lively. The presiding elder, James Kilgore, D. D., is a brand new elder in the chair he was well-furnished with knowledge of what the Church expects of a District Conference. He took it for granted that the disciplinary directions embody the refined wisdom of the Church as to the most profitable use of the occasion. Having undertaken to do all that is required, he proceeded to do it in a strikingly original and helpful manner. If there are any wits in Texas Methodism who want to feel a very keen instrument, we invite them to attend the next session of the Houston District Conference. And if any brother has a bad case of prolixity, let him send it to the conference aforesaid for treatment.

The conference went on record unanimously and seriously as opposed to the formation of a Galveston District. C. S. Wright, of First Church, Galveston, introduced the resolution, and centered his support of it around the fundamental proposition that in the fight for the supremacy of Protestantism in this section, the two cities of Houston and Galveston must stand together.

Missionary territory in the district was given careful attention. The fields fall under three heads: (1) Rural communities springing up on every side; (2) ward Churches in the cities, with more people in reach of a single Church than can be found in the reach of ten circuits; and (3) foreign-speaking colonies. In a powerful speech S. R. Hay advocated a policy of concentration in dealing with the struggling Churches in the city. Instead of an appropriation of \$100 to several Churches for an indefinite number of years, he would put \$500 in one charge for three or four years, thus giving that charge a real and adequate opportunity to work its field, and putting it on notice that if within a short time something worth while had not been accomplished the Mission Board had other fields in which the appropriation could be used in extending the kingdom. This is radical doctrine, but the fact that it came from a wise and prudent leader like Sam Hay commended it to the conference.

The laymen re-elected Y. W. McNeil, of St. Pauls, Houston, lay leader for the district.

Following delegates were elected to the Annual Conference:

- M. L. GRAVES, JOHN M. KING, J. W. N. BURKETT, W. H. WELLER.

Alternates:

- W. B. Jones, B. L. Palmer.

Stanley Haver, of McKee Street Church, Houston, was licensed to preach. The matter of ministerial sup-

ply got prominent attention in this conference. W. F. Packard preached a great sermon on the subject. District conferences generally ought to send for Dr. Packard to address them on this vital concern of Zion.

E. L. Shettles, the historian, gave the conference a rousing sermon on the Methodist theory of the Church and experience. H. M. Timmons, a rising man in Methodism hereabouts, preached eighteen minutes, but as a seasoned sermon-taster said: "That was enough. He didn't waste a word, and every one had weight." C. S. Wright closed the conference with a strong exposition of 2 Peter 1:4,5. The presiding elder opened the session Wednesday night. The Secretary was not present, but he knows that in Houston Churches the elder is in great demand as a preacher.

H. M. WHALING, JR., Secretary.

NAVASOTA DISTRICT CONFERENCE.

The Navasota District Conference met at Madisonville on Tuesday afternoon, May 28, at 3:30 o'clock. There was an average attendance. All the preachers except two were present. One of them, Rev. R. O. Weir, of Conroe, was kept away on account of serious sickness in his family. The other, Brother Webb of Onalaska and Westerville, was not present, and we do not know why. Presume he had a good excuse or he would have been on hand. The laymen were fairly well represented.

The opening sermon was preached by Rev. R. W. Adams, of Huntsville. It was one of the best sermons preached during the Conference.

The Conference got down to work from the beginning. There was not a dull moment, and no time to spare. We soon found that we had a stack of work, and every man had a mind to work, and we made haste to do much business.

The reports from the charges were most encouraging. I doubt that there is a district in Texas Methodism in better condition at this time of the year. One of the most encouraging features was the fact that so many had been added to the Churches on profession of faith, and so few meetings held. It was brought out that people were being converted at the regular services. This is as it ought to be. May God speed the day when this will be the rule instead of the exception. Why not?

Rev. A. J. Frick was elected secretary. He made a good one. He was called home on the evening of the second day to conduct a funeral. Rev. G. W. Davis was elected his assistant. Then he had to leave before the Conference adjourned. He had a good excuse; Judge Ramsey was to speak in Crockett Friday, and ought to have been there. Then, Brother Stokley of the Huntsville circuit finished out the term. There was no confusion in all of this. Just put a good man in the place of a good man, and went ahead.

Brother Turrentine is a new elder, but just as good as he is new. He gave us all the latitude we needed, and held things with a firm grasp when it had gone far enough. There was not a sharp word spoken during the Conference session. Everybody seemed to be in good humor all the time. There were some of as good speeches made as one ever hears at a District Conference. There were no connectional men here. We had looked forward to their coming with some pleasure, as we were not afraid of any of them. Bishop Mouzon was to have been with us Thursday, but could not reach us. That was a great disappointment to all of us, and especially to the people of Madisonville. We have all heard him, and wish to hear him again. Brother McClure wired us Wednesday that he would be with us Thursday; we prepared a good program for our educational rally, but he got left in Houston, and so we had to do the best we could without any of them. But we had some good speakers, and we had a rally just like all were here that we looked for. We were sorry that no one came to represent the Southern Methodist University. We wanted to have it out with them, and show them that we were friends to all our interests. It is just a little strange that good men get an idea that because you do not want them to come and present a claim at some certain time, specified, chosen, and all by the man that is not on the ground, that you are not in sympathy with the movement. I think sometimes it is the best evidence of the friendliness of a person to any interest when he refuses to allow a man to run in and ruin the chances of the institution by coming at an inopportune time. But we are alive to all the interests of the Church over here, and try to give everything and everybody a chance. The preaching of the Conference—and we had lots of it—was the finest I ever heard at a District Conference, or at any other Conference for that. The preaching was done by

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The rate is TWO CENTS A WORD. No advertisement is taken for less than 50 cents. Cash must accompany all orders. In figuring cost of advertisement each initial, sign or number is counted as one word. We cannot have answers addressed to us, so your address must appear with the advertisement. All advertisements in this department will be set uniformly. No display or black-faced type will be used. Copy for advertisements must reach this office by Saturday to insure their insertion. We have not investigated the merits of any proposition offered in these columns, but it is intended that nothing of a questionable nature shall appear. You must make your own trades.

FOR SALE—REAL ESTATE.

My home in Georgetown, in a desirable part of town, 7th block east of courthouse, about 1 1/2 acres, 7 room house; also bath, hall, small pantry and four porches. Large shade trees, young orchard. Roomy barn and outhouses. All for \$4500—\$2000 cash. R. M. CHICKETT

GOSPEL SINGER.

I have open dates for revivals beginning June 23rd, and will be glad to assist any pastor or evangelist who needs a gospel singer. W. G. WALTER-MIRE, Honey Grove, Texas.

PREACHERS WANTED.

The Amarillo District has urgent need for two preachers. Charges base paymenes and will pay living to visiting pastors. Let those applying send references. O. P. KIKER, P. E., Amarillo, Texas.

Any intelligent person may earn steady income corresponding for newspapers. Experience unnecessary. Address Press Correspondents' Bureau, Washington, D. C.

WANTED—A man or woman to act as our information reporter. All or spare time. No experience necessary. \$50 to \$200 per month. Nothing to sell. Send stamp for particulars. SALES ASSOCIATION, 700 Association Building, Indianapolis, Indiana.

R. W. Adams, Glenn Fliinn, W. Dean White, J. F. Brown, G. W. Davis and J. B. Turrentine. Yes, we preached the elder; we are never afraid to preach him. We preached men that would carry out our purpose. We began a revival with the District Conference, and it is still in progress. Madisonville did the best for them she could, and we heard no complaint from any one. We had made preparations for all who came and had many good homes to spare. The next session of the Conference goes to Navasota. As usual, while I was out attending to the work incident to the entertainment of the Conference, they complimented me by allowing me, by motion, to write up the Conference.

This is the first time in all history that a man has been so highly favored by his brethren as to be allowed to entertain them and then tell how well he did the job, and how they all behaved while they were in his midst. But if it had not been almost a physical impossibility, they would have elected their host secretary of the Conference. Not because he writes such a neat hand, nay, verily, they all quarrel with him if he even addresses a letter to them with a pen or pencil, but because they believe that he really enjoys a place that will keep him constantly before the body. I think some of the preachers in the district love to talk all the time, and they want to keep us so busy that we will not have time to make a speech. Poor, foolish men! Any way, it was a good Conference. It did Madisonville good, and they did not only behave well, but they did all they could to help us along toward God. We are glad to have had them among us; no more religious set of men ever visited a town. We are ready for them again just as soon as we can get them. "The best of all is, God is with us."

JESSE LEE.

BEAUMONT DISTRICT CONFERENCE.

The secretary, Rev. Gus Garrison, will, doubtless, report this meeting which was at Orange the last week in May. However, some things he may not report were observed:

The presiding elder, Rev. E. W. Solomon, has the co-operation of the preachers, who not only believe him to be a sincere man, but one determined upon the salvation and education of the people—all the people! Some of the preachers have not been in the work long and they are meeting trials and some hardships, but they seem true and brave and are equipping themselves for victory throughout a lifetime battle. They are good and noble young men.

The Methodists in this curious section of Texas appeal to one as loyal and quite ready to be led in a forward movement. They believe in the preacher that believes in them and loves them, and they will meet his demands.

One great improvement for this country will be college and university teachers in the public schools, and none but such as are active in every department of Church work. Railroad towns, mill communities and country places can and should have them, and we must demand them. Where they are in charge of the public schools there is signal success. This is no time nor place for inexperienced teachers and untrained preachers who either do not know or are afraid, and hide behind their timidity. "This is a delicate situation," or "a peculiar condition," therefore, "must be handled with great care." The fact is, such

INFORMATION WANTED.

WANTED—To know the whereabouts of C. S. Shiles, a Methodist preacher. W. F. MESMER, Lone Wolf, Okla.

MISCELLANEOUS.

LOCAL REPRESENTATIVE WANTED. School income assured right man to act as our representative after learning our business thoroughly by mail. Former experience unnecessary. All we require is honesty, ability, ambition and willingness to learn a lucrative business. No selling or traveling. This is an exceptional opportunity for a man to gain position to get into a big paying business without capital and become independent in life. Write at once for full particulars. Address: R. MARSH, Pres. The National Co-operative Real Estate Company, 1551 Marden Building, Washington, D. C.

AGENTS WANTED—Exquisite territory. Good chance to build up permanent business. Mail us \$10 for 36-pound Feather Bed and receive without cost, 4-pound pair pillows. Freight on all parcels! New feathers. Best making. Satisfaction guaranteed. TURNER & CORNWELL, Feather Bedden, Charlotte, N. C. Our reference: Commercial National Bank.

BROTHERS—Sincerely desired and will cure both tobacco habit and indigestion. Gladly send particulars. T. B. STOKES, Muskogee, Florida.

teaching and preaching are incompetent to handle anything worthy.

Seeing this, leaders are equipping themselves and there is dawning a brighter day.

Many men, with their families, have labored hard and wrought well in this migratory country.

IRVIN B. MANLY.

SURE DIAGNOSIS.

The teacher was trying to get the boy to say "dessert."

"What is it that comes at the end of a banquet, Tommie?"

"Dyspepsia, ma'am."

Tom—"I'm going to ask your father, tonight, for your hand."

Tess—"But you don't seem to be a bit nervous."

Tom—"No; I've been both a life insurance agent and a book canvasser."

"Waiter," said a traveler in a railroad restaurant, "did you say I had twenty minutes to wait, or that it was twenty minutes to eight?"

"Nayther. Oi said ye had twenty minutes to ate, an' thot's all ye did have. Yer train's just gone."

MARRIED.

Willis Williams.—On June 2, 1912, in York Oak Cottage, Glen Rose, Texas, Mr. J. A. Willis and Miss L. S. Williams, Rev. P. M. Williams officiating.

Means McMahon.—On May 20, 1912, at the home of Rev. S. D. McMahon, Arroyo, New Mexico, Mr. Les' M. McMahon, New Mexico, and Miss Ella McMahon, Rev. Geo. R. Ray officiating.

Howell David.—Married Tuesday night, at the home of the bride's parents, Mr. and Mrs. L. P. David, Mr. H. I. Howell and Miss Pearl David, Rev. W. D. Williamson officiating.

A CORRECTION.

I notice in my report of the Plainview District Conference that it failed to state what college received the \$8627 endowment fund. It should have stated that a collection amounting to \$8627 on the \$50,000 endowment fund, pledged by the authorities of South Ward College, to be raised within four years, when accepted as a junior college by the North-West Texas Conference. M. S. LEVERIDGE, Sec.

JACKSONVILLE DISTRICT.

All delegates, members, and visitors of renown who expect to attend the Jacksonville District Conference, meeting at Truon, June 25, will please notify John W. Pace, Truon, Texas, at once. If possible, state when you will reach Truon and you will be met at the station. If you fail to write Brother Pace, then wire him. THE PASTOR.

CHANGED.

You will please announce that I have changed the date of the West Oklahoma Conference from October 16 to November 13. I have also changed the date of the North Texas Conference from November 13 to November 27. Fraternally, EDWIN D. MOUZON.

BLUE RIDGE CAMP-MEETING.

We will hold a camp-meeting at Henslee's Chapel, beginning August 1. Bro. J. G. Forrester, of Lockhart, will be with us. Brother Forrester is well known in North Texas as a fine revivalist. We especially invite all of the Farmersville people to attend this meeting. Will all the Christians pray for a great revival? My postoffice is at Blue Ridge, Texas. J. H. OVERTREE, P. C.

Life.

The poet's exclamation: "O Life! I feel thee bounding in my veins," is a boy's one. Persons that can rarely or never make it, in homelike to themselves, are among the most unfortunate. They do not live, but exist; for to live implies more than to be. To live is to be well and strong—to arise feeling equal to the ordinary duties of the day and to retire not overcome by them. To feel life bounding in the veins. A medicine that has made thousands of people, men and women, well and strong, has accomplished a great work, besting the richest blessings, and that medicine is How's Sarsaparilla. The weak, run-down, or debilitated, from any cause, should not fail to take it. It builds up the whole system, changes existence into life, and makes life more abounding. We are glad to say these words in its favor to the readers of our columns.

Obituaries

The space allowed obituaries is twenty to twenty-five lines, or about 170 or 180 words. The privilege is reserved of condensing all obituary notices. Parties desiring such notices to appear in full as written should remit money to cover excess of space, to-wit: At the rate of **One Cent Per Word**. Money should accompany all orders. Resolutions of respect will not be inserted in the Obituary Department under any circumstances, but if paid for will be inserted in another column.

Poetry Can in No Case be Inserted.
Extra copies of paper containing obituaries can be procured if ordered when manuscript is sent. Price, five cents per copy.

KITCHEN.—Eliza Ann Kitchen, daughter of G. and Rachel A. Legg, was born April 26, 1831, in Banks County, Georgia, and died February 24, 1912, in Childress, Texas, aged 80 years, 9 months and 28 days. She was married to C. W. Toney November 22, 1860. To this union was born one daughter, Mrs. J. D. Foshee, who survives her. She was again married to Josiah Kitchen in February, 1869, and to this union was born a son, W. L. Kitchen, who also survives her. In early life she was converted and became a member of the Methodist Episcopal Church, South, to which her life was devoted to the end. For many years she was a widow. Her life was fixed in the fundamentals of Christianity, which dominated her whole career. The writer formed her acquaintance about thirty-seven years ago and was impressed with her as a woman of fine character. She belonged to a type of womanhood and motherhood nearly all gone—the like to be seen no more, and the world has lost much in the passing. Strength, firmness, force and fidelity marked this type. Much might be written about such a life as Sister Kitchen lived, but it is enough that she served her day and generation and fell on sleep, leaving the heritage of a good life.

C. I. McWHIRTER.

MARTIN.—J. D. Martin was born in Calhoun County, Alabama, August 13, 1858; died February 24, 1912. In young manhood he married Miss Maggie Hall. Brother Martin came to Texas years ago and settled at Colfax, Van Zandt County, and then moved to Henderson County, where he spent the rest of his life. Brother Martin was a member of the Presbyterian Church at Colfax, but when he moved to Henderson County he joined the Methodist Church, at Shady Grove, where he led the singing when the writer, as a local preacher, filled that appointment. We always found Brother Martin in his place. His presence was a blessing, his songs were inspiring, and when he prayed blessings always fell upon us. He leaves a wife and daughter to mourn his departure. They kissed his marble brow while the death-dew was yet upon it. His death has cast a gloom over the entire community. He will be missed by his wife, his daughter and the writer. Loved ones, look up to him who has said, "I am the way, the truth and the life." Some sweet day we shall see him.

FRANK EVERITT.

Canton, Texas.

RHODES.—Mack W. Rhodes was born in Rankin County, Mississippi, Oct. 28, 1845, and died in his home in Hallettsville, Texas, December 30, 1911, attended by his faithful wife, children and many friends. On January 18, 1870, he was married to Miss Martha Ann Soren, in Dewitt County, Texas. His near relatives are two sons, two daughters, three sisters and two brothers. Brother Rhodes was a member of the M. E. Church, South, before his marriage. He was a true Christian member and steward in the Church. In his death the community and Church loses a good man. O, how much richer heaven is when a faithful and loved one departs for his heavenly home. Let us emulate his example so we can say, as he did to his pastor, "All is well, I'm still trusting God."

N. W. CARTER, P. C.

PATTERSON.—Mattie Annie, little daughter of William C. and Mrs. Mollie Patterson, was born October 30, 1908, and died May 31, 1912, at their home near Mossy Grove Church, in Lavaca County, Texas. She was sick only a few days. Her sweet life went out here, but shines more brightly in the eternal realm beyond, where Jesus is, who said, "Of such is the kingdom of heaven." How the heart bleeds to give her up. But we do not say, "Farewell forever," for we know Christ cometh again to bind up the broken heart, to reunite families, to finish gathering the saved of earth, and make all things new. Little Mattie was a bright flower which bloomed in the family here to give out springtime joy and smiles to cheer the hearts of all. But now her little soul is free from the snares and sorrows of earth to make another world brighter. We laid her mortal body tenderly away in Mossy Grove Cemetery until the resurrection morn. Dear sorrowing family, keep your life as free from sin as hers and ye shall meet to part no more.

N. W. CARTER, P. C.

HELTON.—Sweet little Robert E. son of T. O. and Dora Helton, departed this life at their home near Zyback, Texas, May 15, 1912. Little Robert was born May 22, 1911, and after a short stay of only a few months and a very brief illness answered the call, "Come ye blessed of my Father, enter thou into the joys of the Lord." Our hearts are sad. It was so hard to give him up. On earth a voice is stilled, but not so in our hearts. We can still hear the prattling voice as it shouts and sings around the eternal throne of God, where he is alive forevermore and at home to stay. Father and mother, sister and brother, let this be your heart's anchor, both sure and steadfast. Your darling is not dead, but gone to live with Jesus. If you are faithful you will join him some sweet day. Brother Helton and family moved from Pulaski County, Missouri, to Texas, April, 1911.

L. B. SMALLWOOD

Gem, Texas.

BLANCFORD.—Riley Blancford was born in Hardin County, Kentucky, August 27, 1848; died at his home at Plymouth, Texas, July 27, 1911. He was laid to rest in the Dozier Cemetery, Friday, July 28, to await the resurrection. He was married to Miss Siney Hart, December 20, 1868. To this happy union were born ten children, three of whom preceded their father to the better world. He was converted early in childhood and joined the M. E. Church, South, and lived a consecrated Christian life until God called him home. Brother Blancford was a man that loved God and the Church. Such a godly man, though dead, yet lives. He was not afraid to meet death. His last request was that at his funeral they would sing "Nearer, My God, to Thee." That was his daily motto. To the devoted wife, who has been his faithful companion for forty-four years, we would say, "Weep not; only look up and say, 'Blessed are the dead which die in the Lord.' Children, follow father's example, and you shall meet father in that home beyond the skies."

L. P. JOHN AARON.

PRICE.—Washington Campbell Price was born in Hillsboro, Tennessee, February 1, 1835. His parents moved from Abington, Virginia, to Hillsboro, Tennessee, at an early date. He moved from Hillsboro to Jasper, Texas, when eighteen years of age. Was married to Miss Clara S. Bentley, June 5, 1861. Left for the war March, 1862, where he remained three years and three days. He was of a large family, only one of whom now survives him—Mrs. T. R. (Amanda) McMaster, living at Lufkin, Texas. He joined the M. E. Church, South, at Jasper, November 1, 1884, this being the birthplace of his youngest daughter, Mrs. Dora (J. D.) Cesley. Two other daughters, Mrs. R. W. Kittell and Mrs. Joe Carroll, survive him. He was meek, unpretentious and true to all the relations of life. He was one of the oldest citizens, and one of the best known in the town at the time of his death. If he had an enemy I have not heard of him before or since his death. He died "the death of the righteous."

J. A. MOODY.

SCHUSTER.—Mrs. Louisa Schuster, one of the old pioneer women of this county, was born in Oak Grove Cemetery on May 29. Her funeral services were conducted by her old friend, Rev. B. H. Snoddy, assisted by the writer. The maiden name of Sister Schuster was Schneider. She was born in Germany on November 10, 1835. When a young woman, she came over to this country and married Henry F. Schuster, in Missouri. After living there awhile they came to Dallas County, and, after a brief sojourn there, came on to the then sparsely settled county of Young, in 1876. Mr. Schuster died in 1902, and he, together with three sons, preceded the mother into the great beyond. There are remaining two sons who are stalwart citizens of this county, Frank and Henry. Their wives, the daughters of good old brother and Sister Dieter, are members of the Methodist Church at this place. Sister Schuster lived and died in the communion of the Lutheran Church. She was a consistent Christian and was loved and respected by all who knew her. May her sons, in all things, be worthy of their good mother.

J. HALL BOWMAN.

BOON.—Brother R. H. Boon and wife, of near Weatherford, mourn the loss of their firstborn son, Roy, a young man just turned into his twenty-first year. That Roy was a good boy, industrious, steady, ambitious, is the testimony of those who knew him best. He was converted during the pastorate of Rev. Leonard Rea, at Courts Memorial some years since. He was taken away by an attack of typhoid fever on May 29. We laid the poor body away under the beautiful shades of the Bethel Cemetery, speaking words of consolation and hope to those whose hopes were blighted in his untimely death, when life seemed to have so much in store for him.

J. W. PATISON.

Weatherford, Texas.

PAGE.—Bro. J. J. Page, better known as "Uncle Jack," a good father in Israel, lived his time out and crossed over from this land to the promised land April 4, 1912. He was well acquainted with grief, and sorrow was not a stranger to him, yet he experienced the joys peculiar to the Christians. Uncle Jack was born in North Carolina, April 30, 1839, but when quite a small boy went with his parents to Florida, where he spent the remainder of his boyhood days and grew to strong manhood. He served for three years as a faithful soldier in the Confederate Army. Was married to Miss Elizabeth Page September 20, 1865, to which union were born nine children. Three of these did not live to see and suffer the trials of this world. One, Mrs. Joe Windham, raised a family, but preceded both her father and mother to the other shore; the remainder live to mourn their loss. He joined the Free-Will Baptist Church when but a young man, but in later years united with the Methodist Episcopal Church, South. The good wife of the father went on only a short time before him, November 19, 1909, and he was only waiting his summons. I first met him in 1910, when I was sent as pastor on the Waller Circuit. Uncle Jack was a steward on this charge at the Oakland Church. I learned he had served in this relation to the Church for over thirty years, and was well acquainted with the Church. All who went into his home were made to feel welcome and Uncle Jack was so well known and loved that he was a welcome visitor anywhere in that part of the country. He was a lover of his Church and his preacher, and all looked to him to go in the forefront of the work. He was grieved when his health failed, as he was no longer able to attend the District and Annual Conferences. I always felt a nearness toward Uncle Jack, as I knew him before I had ever seen him. Even before I entered the ministry, my father roomed with him while they were attending Annual Conference at Houston. The home has lost a father, the community a good citizen and the Church a faithful member, but our loss is heaven's gain. May God bless these broken-hearted ones. His former pastor,

T. S. OGLE.

Lyons, Texas.

McGINTY.—Robert Lee McGinty was born in Madison County, Missouri, on July 19, 1876; died at his home in Whitesboro on the morning of June 1, 1912. He has been a sufferer for several years and of late has traveled much in the hope that he might be able to recuperate his waning strength. His malady was such, however, that his weakened vital forces were unable to cope with it and he passed away without a struggle. He leaves a wife, an aged mother and many brothers and sisters to mourn his untimely demise. He belonged to the Methodist Church, and while living in Chickasha, Oklahoma, served on the Board of Stewards. He died in the morning of his manhood, and our prayers ascend to the Father of Lights that he may appease the anguish and soothe the hearts of those who grieve.

A FRIEND.

JONES.—John W. Jones was born in Overton county, Tennessee, September 20, 1842. Came to Texas with his people at twelve years of age and settled near Aledo and had been a resident of that community ever since. Being thus a pioneer citizen and a man active and aggressive, he had much to do with the formation of community ideals. He was married in 1874 to Miss M. J. Smith, to whom eight children were born, seven of whom with their mother survive him. He had been a member of the Methodist Church for many years, and died in the communion of same. He died on Saturday, May 25, and on Sunday afternoon, in the presence of a multitude of kinspeople, neighbors and friends, we laid him away. His pastor, Rev. W. D. Gaskins, being absent on a sad mission, the writer was called to conduct the funeral services.

J. W. PATISON.

Weatherford, Texas.

OSBORNE.—Mrs. J. L. Osborne (nee Mary Nunn) was born in Washington, Arkansas, September 8, 1879. Moved with her parents, at five years of age, to Little Rock, Arkansas, where she grew to womanhood. April 22, 1896, she married Mr. J. L. Osborne and lived for a short time in Little Rock, but later moved to Louisiana, then to Texas, and three years ago came to Ardmore, Oklahoma, where she was living when she died March 22, 1912. She was converted in early childhood and joined the Methodist Church, in which she lived a consistent and faithful member until God called her to the Church triumphant. She was intensely religious, an ardent believer in prayer and a great lover of the Bible. From these wells of salvation she daily drank deep draughts of refreshing grace. She was a tireless worker in Christ's kingdom, and her efforts were blessed of God. Especially was this true in her work as a Sunday School teacher. She started with a class of eight and soon enrolled forty. Only

Afraid of Ghosts

Many people are afraid of ghosts. Few people are afraid of germs. Yet the ghost is a fancy and the germ is a fact. If the germ could be magnified to a size equal to its terrors it would appear more terrible than any fire-breathing dragon. Germs can't be avoided. They are in the air we breathe, the water we drink.

The germ can only prosper when the condition of the system gives it free scope to establish itself and develop. When there is a deficiency of vital force, languor, restlessness, a hollow cheek, a hollow eye, when the appetite is poor and the sleep is broken, it is time to guard against the germ. You can fortify the body against all germs by the use of Dr. Pierce's Golden Medical Discovery. It increases the vital power, cleanses the system of clogging impurities, enriches the blood, puts the stomach and organs of digestion and nutrition in working condition, so that the germ finds no weak or tainted spot in which to breed. "Golden Medical Discovery" contains no alcohol, whisky or habit-forming drugs. All its ingredients printed on its outside wrapper. It is not a secret nostrum but a medicine of known composition and with a record of 40 years of cures. Accept no substitute—there is nothing "just as good." Ask your neighbors.



eternity will reveal her influence over these girls. She was personally interested in each one and led most of them to Christ. This class attended her funeral in a body, and paid a beautiful and sweet tribute to the one who had done so much for them. Sister Osborne was one of a family of five children. Her two sisters, Mrs. J. P. McMickle and Mrs. C. D. Winn, preceded her to the better land. Her two brothers are living, Rev. Nunn in New Boston, Texas, and Rev. W. W. Nunn in Luling, Texas. Her husband and two daughters are living in Ardmore, Oklahoma. She has gone, but, thank God, we know where to find her. Some sweet day there will be a happy reunion where parting is unknown. May God bless and sustain the bereaved ones. Her pastor, C. RAYMOND GRAY.

McCUNE.—Mrs. Orinda Pauline McCune (nee Ferguson) was born in Alabama, January 7, 1834. She moved, with her parents to Arkansas, where she grew to womanhood. She moved to Bell County, Texas, in 1853, where she lived till the day of her death, April 25, 1912. She was laid to rest in the family graveyard at Three Forks, Bell County. Sister McCune professed faith in Christ and joined the M. E. Church, South, when quite young. Her religious life was up to the high standard of practical piety. She loved her Church, kept its rules and attended upon its ordinances. She and her husband, who preceded her to glory seven years, were great friends to the orphans. They raised several; and, on their death, bequeathed each \$500 to our Orphanage at Waco. They had no children of their own, but their home was never without some orphan child. She was a great lover of the Texas Christian Advocate, having taken and read it since 1882, until her death. She was self-sacrificing for others, and a woman of prayer and great faith. She especially sympathized with and helped the poor and needy. One example: An old negro, poor, penniless, came to her husband to buy some seed corn on a credit, and her husband, knowing the old negro was a little slow in paying his debts, refused to let him have it. Sister McCune went off and prayed to God to put it in her husband's heart to supply the old negro. He got the corn. She was a great lover of sacred song, and, in her palmy days, was a good singer. She tried to sing to the last moments of her consciousness. Her end was peace. She greatly desired to depart this life and to be with her Lord and loved ones. She has left her relatives and the world a rich heritage of a consecrated, holy life, the memory of which, to all who knew her, I trust shall be a constant blessing and inspiration to righteous living. Two sisters and one brother survive her.

J. C. MIMMS, P. C.

LAMBETH.—At the home of Judge D. H. Lane, at Cooper, Texas, on March 27, 1912, Catherine C., daughter of John C. and Rhoda Cummings Lambeth, answered the silent call of death to enter the haven of peace and rest prepared for those who live faithful and true. Kate was born at Ben Franklin, Texas, September 11, 1876; later moved to Cooper where she grew into young womanhood, into a rare and devoted Christian character, deep-cut and vivid. Converted at twelve years of age, she joined the Methodist Episcopal Church, South, and there was no mistaking the unwavering strength and force of her integrity and the beauty of her perfect resignation to the Master's will. After the death of her parents in 1909, Kate made her home with her sister, Mrs. Tullis O. Henry, of Lubbock, Texas, returning to Cooper during the past winter on account of the severity of the northern climate. This announcement of her death will carry sorrow to many hearts, not only to those friends who knew the satisfaction of a close relationship to a noble nature, but to the sick and needy; to the passer-by and the stranger, always thoughtful, kind and helpful; to the hundreds of pastors and their families who have been entertained, encourag-

and helped in her father's house; to her sister, with whom she made her home, and to whom she was a devoted, loving companion; to her two brothers and her many relatives—all these must suffer her loss and seek comfort in the knowledge that "Death is another life, larger than this we leave, and lovelier;" "that the soul must speed onward in its grand eternal quest;" and that "the Lord is gracious and full of compassion, and his tender mercies are over all his works." It is well with her soul in its home over there.

W. E. HUNTER.

SHIRAR.—Lewis Leroy Shirar was the eldest living son of Brother and Sister William H. Shirar, his birth having occurred in Salina, Kansas, September 16, 1880. While in his eleventh year his parents moved to Texas, settling near Runge, in the year 1891. In this immediate vicinity he grew to manhood, receiving his education at our high school, under the tutelage of Prof. F. Z. T. Jackson, and was a highly respected and esteemed young man. He was married to Miss Cornelia Maddox, of Kennedy, Texas, November, 1907. Two infants born into their home preceded the father to the other side. Mr. Shirar's death occurred at the Spohn Hospital, in Corpus Christi, Texas, January 24, 1912, resulting from a gun wound received four days previous. He was an active member of the Methodist Church and received his final summons with fortitude and reconciliation. Being a member of the order of I. O. O. F., also a W. O. W., the latter named order, assisted by Rev. J. W. Rowland, held the funeral services. Deceased is survived by a wife, an aged grandmother, father, mother, two brothers and one sister, besides a host of friends and relatives to mourn his untimely end. His father and mother,

MR. and MRS. WM. H. SHIRAR.
Runge, Texas, May 25, 1912.

CHANGE OF ADDRESS.

Prompt notice should be sent by the subscriber of any change of address either of postoffice or street address. This important matter should not be left to the postmaster, pastor, or anyone else. It will cost the subscriber only a postal card or a two-cent stamp to send the notice and much loss of time be saved. A subscriber who fails to notify us is responsible for the loss incurred in sending the paper on to the old address. This rule applies also to the subscriber who does not notify us at expiration if he wishes paper discontinued.

WEST TEXAS CONFERENCE

San Marcos District—Third Round.
Gonzales Sta., June 22, 23.
Staples Cir., at Staples, June 29, 30.
Martindale Cir., at Prairie Lea, July 6, 7.
Dripping Springs, July 13, 14.
San Marcos Sta., July 20, 21.
W. H. H. BIGGS, P. E.

Cuero District—Third Round.
Yonkum, June 15, 16.
Shiner, at Moulton, June 16, 17.
Port O'Connor, at La Ward, June 22, 23.
Port Lavaca and Traylor, at T., June 23, 24.
Midfield, at Dunbar, June 29, 30.
Palacios, at C., July 2, 3.
Cuero, July 6, 7.
Runge, July 7, 8.
Nixon, July 13, 14.
Smily, at Elm, July 14, 15.
Leesville, at Floyd's, July 17, 18.
Laveria, at Parita, July 20, 21.
Pandora, at Caddo, July 27, 28.
Stockdale, at Stockdale, July 28, 29.
JOHN M. ALEXANDER, P. E.

San Angelo District—Third Round.
Midland, June 15, 16.
Garden City, June 22, 23.
Ozona, June 29, 30.
Paint Rock, July 6, 7.
Water Valley, July 13, 14.
San Angelo Cir., July 20, 21.
Date of District Conference, at Junction, changed to May 15-19.
L. C. MATTHIS, P. E.

Austin District—Third Round.
Webberville, at Colorado Chapel, June 15, 16.
Columbus, at Columbus, June 21, 22.
Eagle Lake and Altair, at Eagle Lake, June 22, 23.
West Point, at Ford's Prairie, June 29, 30.
Lagrange and Winchester, at Winchester, July 6, 7.
St. Luke's and Walnut, at Walnut, July 1.
Liberty Hill and Leander, at Leander, July 13, 14.
South Austin, at Austin, July 14, 15.
Ward Memorial, at Austin, July 16.
University Church, at Austin, July 18.
First Church, at Austin, July 19.
McDade Mis., at Alum Creek, July 20, 21.
Pflugerville Mis., at Hopewell, July 27, 28.
NAT B. READ, F. E.

Beeville District—Third Round. Karnes City, O. C., at Helena, June 15. Helena, June 16. Corpus Christi, O. C., June 20. Mission, O. C., June 21. McAllen, O. C., at McA., June 22. McAllen, 11 a. m., June 23. Mercedes, 8 p. m., June 23. Pharr, Mercedes, O. C., at M., June 24. Beeville, O. C., June 28. Kennedy, O. C., at Escondida, June 29. Escondida, June 30. Alice, O. C., July 5. Mathis Cir., O. C., at M., July 6. Alice, 11 a. m., July 7. Mathis, 8 p. m., July 7. Floresville, O. C., at Mineral, July 13. Oakville Cir., O. C., at Mineral, July 13. Mineral, July 14. Falfurrias, O. C., July 19. Robstown, O. C., at Banquete, July 20. Banquete, July 21. A. L. SCARBOROUGH, P. E.

Llano District—Third Round. Kempner Circuit, at Oakalia, June 15, 16. Cherokee, Salem, June 22, 23. Mason, Loyd Valley, June 29, 30. Bertram, Strickland, July 6, 7. Burnet, July 8. Fredonia, July 13, 14. Lometa, Standley, July 20, 21. San Saba Circuit, July 27, 28. San Saba Station, July 29. Johnson City, Sandy, Aug. 3, 4. Blanco, Live Oak, Aug. 10, 11. J. D. SCOTT, P. E.

San Antonio District—Third Round. West End, June 16. Government Hill, June 16. San Antonio Circuit, at Englewood, June 23. Hauper Circuit, at Ingram, June 30. Boerne Circuit, at Boerne, July 7. Bandera, July 14. Medina Circuit, at Tansley, July 21. S. H. C. BURGIN, P. E.

Uvalde District—Third Round. Batesville, at Friso, June 16. Utopia Station, June 19. Devine, at Tehuacana, June 23. Cotulla Station, June 26. Del Rio Station, July 7. Laredo Station, July 10. Eagle Pass Station, July 14. Hondo Station, July 21. Asherton, July 24. Rock Springs, July 29. S. B. BEALL, P. E.

NORTHWEST TEX CONFERENCE

Clarendon District—Third Round. Canadian Sta., June 16, 17. Miami and Panna, at Miami, June 25. Higgins Sta., June 29, 30. Commerce Mis., at Brown, July 2. Gosport, July 6, 7. Wagon Cir., at Kellon, July 13, 14. Wagon Cir., at Rolla, July 25. Wagon Cir., at Rink, July 26. Wagon Cir., at Dozier, July 27, 28. Groom Mis., at Olive Branch, Aug. 7. I. G. PITMAN, P. E.

Stamford District—Third Round. Avoca, June 15, 16. Bonarock, June 22, 23. Tuxedo, June 29, 30. Haskell Mis., July 6, at 11 a. m. Haskell Sta., July 7. Weir, July 8, at 11 a. m. Gore, July 13, 14. Ward, Mt. and Luaders, July 20, 21. St. John's, July 29. Spring Creek, July 31, at 11 a. m. Seymour Mis., Aug. 3, at 11 a. m. Seymour Sta., Aug. 4. Munday, Aug. 11. I. G. PITMAN, P. E.

Plainview District—Third Round. Barton Site, at Pierce's Chapel, June 15, 16. Hale Center, at Center Plains, June 22, 23. Lockey Mis., at Meteor, June 29, 30. Aiken, at Wichita, July 6, 7. Matador Sta., July 13, 14. Turkey, at Elmott, July 16. Kress, at Liberty, July 20, 21. Lockney Sta., July 23. Plainview Mis., July 24. Dimmitt, July 27, 28. Station, at Prairie View, Aug. 24, 25. Lubbock Sta., Aug. 25, 26. Plainview Sta., Aug. 28. I. T. HICKS, P. E.

Sweetwater District—Third Round. Cedar Springs, at Crenshaw, June 15, 16. Westbrook, at Cuth, June 22, 23. Colorado Station, June 29, 30. Loraine, at Lener, July 6, 7. Roby, at El Paso, July 13, 14. Hylton, July 20, 21. Colorado Mission, at McKenzie, July 27, 28. Sweetwater Mission, at Grover, Aug. 3, 4. Roscoe Station, Aug. 10, 11. Roscoe Mission, Aug. 17, 18. Snyder Mission, Aug. 24, 25. Snyder Station, Sept. 1, 2. Fluvanna, Sept. 7, 8. Sweetwater Station, Sept. 14, 15. SIMEON SHAW, P. E.

Hamlin District—Third Round. Rule Sta., June 15, 16. Rochester, at Cliff, June 22, 23, a. m. Knox City Sta., June 28 p. m., 24 a. m. Peacock, at Snyden, July 6, 7. Sylvester, at Pava, July 13, 14. Vera, at Gilleland, July 20, 21. Spur Mis., at Red Mud, July 27, 28. Spur Sta., Aug. 3, 4. Rotan Mis., Aug. 10, 11. Clayton, at Crenshaw, Aug. 17, 18. Royston, at Fisher, Aug. 24, 25. Sagerton, at Bunker Hill, Aug. 31, Sept. 1. Pinkerton, Sept. 7, 8. G. S. HARDY, P. E.

Big Spring District—Third Round. Andrews, at Cobb, June 22, 23. Seminole, at Bessie, June 29, 30. Gail, at Durham, July 6, 7. Post City, July 10, p. m. O'Donnell, at Pride, July 13, 14. Big Spring Mis., at Moore, July 18. Stanton Mis., at Willingham, July 20, 21. Lamasa and Taboka, at L., July 27, 28. Lamesa, W. H. TERRY, P. E.

Vernon District—Third Round. Vernon Sta., June 15, 16. Esteline Cir., June 22, 23. Childress Mis., June 29, 30. Vernon Cir., July 6, 7. Childress Sta., July 13, 14. Kirkland Cir., July 20, 21. Chillicothe Sta., July 27, 28. Crowell Sta., Aug. 3, 4. Odell Mis., Aug. 10, 11. Tolbert and Fargo, Aug. 17, 18. Medicine Mound Mis., Aug. 24, 25. Quanah Mis., Aug. 30. Quanah Sta., Aug. 31, Sept. 1. Swearingen Mis., Sept. 6. I. G. MILLER, P. E.

Abilene District—Third Round. Caps, at Potosi, June 16, 17. Ovalo, at Guion, June 22, 23. Tye, at Sixth, June 29, 30. Merkel, June 30, July 1. Hawley, at Truby, July 6, 7. Anson, July 7, 8. Trent, at U. R., July 13, 14.

Clvde, at Eula, July 20, 21. Cross Plains, at D., July 27, 28. Denton, at Oplin, July 28, 29. Putnam, at Moran, Aug. 3, 4. Nugent, Aug. 10, 11. First Church, Aug. 11, 12. Tenth St., at Tuscola, Aug. 17, 18. St. Paul, Aug. 18, 19. GUS BARNES, P. E.

Amarillo District—Third Round. Dumas Charge. Quartet Thursday June 13. White Hall June 14. Spurluck (O. C.) June 15-16. Dumas Monday 8 p. m. June 17. Middle Well, p. m. June 18. Channing Charge (O. C.) 8 p. m. June 19. Hartley 8 p. m. June 20. Tascosa 8 p. m. June 21. Combs Sunday 11 a. m. June 23. Dalhart 8 p. m. June 23. Canyon School House 8 p. m. June 24. Pecos 8 p. m. June 25. Amarillo, Polk Street 8 p. m. June 28. Wildorado, at Addison, June 29-30. Amarillo, Buchanan Street 8 p. m. July 1. Canyon City 8 p. m. July 5. Hoffman-Day Sunday July 7. Heford, Friday July 13. Bovina July 13-14. O. P. KERR, P. E.

NORTH TEXAS CONFERENCE

Bowie District—Third Round. Bellevue Sta., June 15, 16. Bowie Sta., June 16, 17. Nocona Cir., Ringgold, June 22, 23. Nocona Sta., June 23, 24. Iowa Park, Denny, June 29, 30. Burkburnett Sta., June 30, July 1. Henrietta Mis., Mable Dean, July 6, 7. Byers Cir., Charlie, July 7, 8. Henrietta Sta., July 14, Aug. 11, 12. Post Oak Cir., Antelope, July 20, 21. Blue Grove Cir., Joy, July 23. Archer City Mis., Longley, July 27, 28. Archer City Sta., July 29, 29. Bowie Mis., Vashti, Aug. 10, 11. Newport Mis., Pacific Branch, Aug. 11, 12. Craftman Cir., at Friend, Aug. 17, 18. Sunset Cir., Fruitland, Aug. 18, 19. Dundee Mis., Megargal, Aug. 24, 25. Holliday Mis., Lake Dale, Aug. 25, 26. Sunshine Mis., County Line, Aug. 31, Sept. 1. T. H. MORRIS, P. E.

Greenville District—Third Round. Caddo Mills Mis., at Hendrix, June 22, 23. Kavanaugh Sta., June 23, 24. Fairlie Cir., at Olive Branch, June 29, 30. Wolfe City Sta., June 30, July 1. Celeste and Orange Grove, at Orange Grove, July 6, 7. Lee Street Sta., July 7, 8. Floyd Cir., at Bethel Grove, July 13, 14. Merit and Lane, at Merit, July 14, 15. Campbell Circuit, at Coey, July 20, 21. Wesley Sta., July 21, 22. Jones-Bethel and Wesley Chapel, at J. B., July 27, 28. Kingston Mis., at White Rock, Aug. 3, 4. Quinlan Cir., at Ward's Chapel, Aug. 10, 11. Lone Oak, at Hooker, Aug. 11, 12. Commerce Mis., at Center Chapel, Aug. 17, 18. Commerce Sta., Aug. 18, 19. Greenville Mis., Aug. 24, 25. R. G. MOOD, P. E.

Sherman District—Third Round. Waples Memorial, June 16. Whitesright, June 22, 23. Pottsboro and Preston, at Pottsboro, June 30. Quarterly Conference, Aug. 14. Van Alstyne, July 7. Travis Street, July 7, 8 p. m. Pilot Point, at New Prospect, July 13, 14. Sherman Cir., at Friendship, July 20, 21. Southmayd Cir., at Ethel, July 27, 28. Collinsville and Tioga, at Tioga, July 28, 29. Trinity and Messenger, at M., Aug. 3, 4. Whitesboro, Aug. 18. Bells Cir., at Everheart Mem., Aug. 17, 18. Sadler and Gordonville, at S., Aug. 24, 25. Howe Cir., at Gunters, Aug. 31, Sept. 1. Waples Memorial, Sept. 1, 8 p. m. A. L. ANDREWS, P. E.

Decatur District—Third Round. Paradise Cir., at Prairie View, June 15, 16. Boyd Cir., at Annville, June 16, 17. Argyle Cir., at China Chapel, June 22, 23. Alvord Sta., June 29, 30. Rhome Mis., at Dido, July 6, 7. Decatur Cir., at Shiloh, July 13, 14. Greenwood Mis., at Shiloh, July 20, 21. Fowler and Krum, at Stony, July 21, 22. Willow Point Cir., at Westbrook, July 27, 28. Chico Cir., at Chico, Aug. 3, 4. Bryson Cir., at Bryson, Aug. 9, 10. Jacksboro Sta., Aug. 11, 12. Justin and Roanoke, at Roanoke, Aug. 17, 18. Jacksboro Mis., at North Creek, Aug. 24, 25. Oak Dale Cir., at Oak Dale, Aug. 25, 26. S. C. RIDDLE, P. E.

Terrill District—Third Round. Scurry, June 22, 23. Chisholm, June 29, 30. Mabank, July 6, 7. Kemp, July 13, 14. Rockwall, July 20, 21. Fate, July 27, 28. Royse, July 28, 29. Crandall, Aug. 3, 4. Garland, July 10, 11. Terrill, Aug. 18, 19. College Mound, Aug. 24, 25. Kaufman, Sept. 1, 2. Forney and Mesquite, Sept. 8, 9. M. L. HAMILTON, P. E.

Gamesville District—Third Round. Myers and Hood, at Hood, June 15, 16. Montague and Dye Mound, at M., June 22, 23. Broadway Sta., June 29, 30. Sanger and Bolivar, at S., July 6, 7. Denton St. Sta., July 7, 8. Valley View Sta., July 13, 14. Era and Spring Creek, at Louis, July 20, 21. Bonita Cir., at Prairie View, July 27, 28. St. Jo, July 28, 29. Marysville, at Van Slyke, July 30. Woodbine Cir., at W., Aug. 3, 4. Rosston Cir., at Forestburg, Aug. 24, 25. Dexter Cir., at D., Aug. 31, Sept. 1. J. F. PIERCE, P. E.

Sulphur Springs District—Third Round. Cumby Cir., at Oakland, June 15, 16. Mount Vernon, at Holme's Chapel, June 22, 23. Hagansport Mis., at Lavada, June 29, 30. Ben Franklin and Pecan Gap, at P. G., July 6, 7. Lake Creek Cir., at Lake Creek, July 8, 9. Cooper Sta., July 20, 21. Yowell Cir., at Jardin, July 27, 28. Reily Springs Cir., at Reily Springs, Aug. 3, 4. Brashear Mis., at Bonanza, Aug. 4, 5. Como Cir., at Harper's Chapel, Aug. 8, 9. Sulphur Springs Sta., Aug. 10, 11. Klondike Cir., at Harper's Chapel, Aug. 13. Winstonsboro Sta., Aug. 17, 18. Weaver and Saltillo, Aug. 23. Sulphur Bluff Cir., Aug. 24, 25. Purley Cir., Aug. 27. R. C. HICKS, P. E.

Dallas District—Third Round. First Church, 11 a. m., June 16. Grace, 8 p. m., June 16. Tyler St. and West Dallas, at Tyler St., June 23. Ervay, 11 a. m., June 30. Oak Cliff, 8 p. m., June 30. Lewisville, July 6, 7. Cedar Hill and Duncanville, at Duncanville, July 13, 14. Oak Lawn, 11 a. m., July 21. Trinity, 8 p. m., July 21.

Forest Avenue, 11 a. m., July 28. St. John, 8 p. m., July 28. Hutchins and Wilmer, at Wilmer, Aug. 3, 4. Grace, 11 a. m., Aug. 11. First Church, at 8 p. m., Aug. 11. Irving, at Bethel, Aug. 17, 18. Grand Prairie, 8 p. m., Aug. 18. Oak Cliff, 11 a. m., Aug. 25. Ervay, 8 p. m., Aug. 25. Lancaster, Aug. 31, Sept. 1. Wheatland, Sept. 7, 8. Forest Avenue, 8 p. m., Sept. 8. M. PETERSON, P. E.

Paris District—Third Round. Blossom and Sylvan, at S., June 15, 16. Roxton Cir., at Howland, June 22, 23. Centenary, June 23, 24. Woodland, at Hickory G., June 29, 30. Pattonville, at F., July 6, 7. Detroit, at Fullbright, July 13, 14. Denport Sta., July 14, 15. Annona, at Garland's C., July 20, 21. White Rock and W. C., at W. R., July 21, 22. Bogata, at Rugby, July 27, 28. Bonham Sta., at Cross Roads, July 28, 29. Cunningham Mis., Aug. 3, 4. Paris Cir., at Reno, Aug. 10, 11. Lamar Ave., Aug. 11, 12. Emberson Cir., at Forest C., Aug. 17, 18. McKenzie Cir., at Maple, Aug. 24, 25. Avery Mis., at Shawnee, Aug. 25, 26. W. F. BRYAN, P. E.

McKinney District—Third Round. Allen, at R., June 22, 23. Plano, June 30. Weston, at R., July 6, 7. Renner, at L., July 13, 14. Wylie, at V., July 20, 21. Anna, at C., July 27, 28. Princeton, at B. C., Aug. 3, 4. Pfingst, Aug. 10, 11. Celina, Aug. 18, 19. Prisco, Aug. 24, 25. McKinney, 8 p. m., Aug. 25. Carrollton and R. B., at F. B., Aug. 31 and Sept. 1. Farmersville, Sept. 8, 9. Josephine, Sept. 21, 22. CHAS. A. SPRAGINS, P. E.

TEXAS CONFERENCE

Jacksonville District—Second Round. Palestine, Centenary, June 17. Palestine, Centenary, June 17. J. T. SMITH, P. E.

Marshall District—Third Round. Jefferson, June 23, 24. Harleton Cir., at Eagle Creek, June 29, 30. Betties Cir., at Ore City, July 6, 7. Rosewood Cir., at Hamills Chapel, July 13, 14. Gilmer, July 14, 15. Elystan Fields Cir., at Bethel, July 20, 21. Beckville Cir., at Rehoboth, July 24, 25. Kellyville Cir., at Smithland, July 28, 29. Henderson Cir., at Carlisle, Aug. 3, 4. Henderson Sta., Aug. 4, 5. Longview, Aug. 7. Church Hill Cir., at Fowler's Chapel, Aug. 10, 11. Kilgore Cir., at Bellview, Aug. 14. Hallville Cir., at Maple Springs, Aug. 16. Harrison Cir., at Circuit Parsonage, Marshall, Aug. 18, 19. Scottville, Aug. 19. North Marshall, Aug. 18, 19. Marshall, First Church, Aug. 20. F. M. BOYLES, P. E.

Tyler District—Third Round. Canton, at Wesley Chapel, June 22, 23. Alba, at Olive Branch, June 29, 30. Big Sandy at Hawkins, July 6, 7. Edom, at Sextons Chapel, July 13, 14. Wills Point Cir., at Myrtle S., July 20, 21. Grand Saline, at Sand Flat, July 27, 28. Collins, at Oakland, July 29. Quitman, at Liberty, Aug. 3, 4. Emory, at Woosley, Aug. 7. Tyler Cir., at Liberty Hill, Aug. 10, 11. Murchison, at Phillips Victory, Aug. 17, 18. Edgewood, at Small, Aug. 24, 25. Mt. Sylvan, at Sabine, Aug. 28. Lindale, Aug. 29. Whitehouse, at Flint, Aug. 31, Sept. 1. Mineola, Sept. 3. Wills Point Sta., Sept. 4. Cedar Street, Sept. 8, 9. Marvin Church, Sept. 10. CLYDE B. GARRETT, P. E.

Pittsburg District—Third Round. Texarkana Central (preaching), June 16, a. m. Texarkana, Hardy Mem'l., June 16, 17. Central, at Harmony, June 22, 23. Atlanta, June 23, 24. District Conference, Mt. Pleasant, June 26, 28. Winfield, at Pleasant Chapel, June 29, 30. Mt. Pleasant, June 30, July 1. Douglassville, at Jones Chapel, July 6, 7. Linden, at Kildare, July 8, 9. Redwater, at Concord, July 13, 14. Nash, at Red Springs, July 14, 15. Hughes Springs, at Mims Chapel, July 20, 21. Pittsburg Cir., at Ebenezer, July 27, 28. Pittsburg Sta., July 28, 29. Cookville, at Argo, Aug. 3, 4. Winstonsboro, at Shady Grove, Aug. 10, 11. Dalby Springs, at Dalby, Aug. 17, 18. New Boston and DeKalb, at DeKalb, Aug. 18, 19. Cornett, at Walker's Chapel, Aug. 24, 25. Daingerfield (conference), Aug. 26, 8:30 p. m. Texarkana, Central (conference), Aug. 30, 8:30 p. m. Naples and Omaha, at Omaha, Sept. 1, 2. O. T. HOTCHKISS, P. E.

Navasota District—Third Round. Anderson Cir., at Anderson, June 15, 16. Navasota Sta., June 16, 17. Keisler Cir., at Union Grove, June 22, 23. Conroe Sta., June 23, 24. Montgomery Cir., at S. Branch, June 28, preaching. Montgomery Cir., at Planterville, O. C., June 29. Magnolia Mis., at Harmony, June 30. Midway Mis., at Midway, July 6, 7. Madisonville Sta., July 7, 8. Crockett Cir., at Lataco, July 13, 14. Grapeland and Lovelady, at Lone Pine, July 14, 15. Augusta Cir., at Pleasant Grove, July 20, 21. Crockett Sta., July 21, 22. Antonsville Cir., at Old Waverly, July 27, 28. Onalaska and Westville, at Carmona, Aug. 3, 4. Groveton Sta., Aug. 4. Oakhurst Cir., at Riverside, Aug. 10, 11. Trinity Sta., Aug. 11, 12. Cold Springs Cir., at Fairlys Chapel, Aug. 17, 18. Shepherd and Cleveland, at Shepherd, Aug. 18, 19. Bryan Sta., Aug. 25, 26. Bryan Cir., at Welborn, Aug. 26, 27. Willis Sta., Sept. 1, 2. Huntsville Sta., Sept. 2, 3. J. B. TURRENTINE, P. E.

Brenham District—Third Round. Rockdale, June 15, 16. Lyons, at Cook's Point, June 22, 23. Caldwell, June 23, 24. Thornport, at Pleasant R., June 29, 30. Lexington, at Early C., July 6, 7. Hempstead, July 13, 14. Sealy, July 20, 21. Brookshire-Patterson, July 27, 28. Wallis-Fulshear, Aug. 3, 4. Waller, at Macedonia, Aug. 10, 11. Bellville, at Camp C., Aug. 17, 18. Chapel Hill Camp Ground, Aug. 17, 18. Giddings, at Burton, Aug. 24, 25. Lane City, at Matagorda, Aug. 31, Sept. 1.

Bay City, Sept. 1, 2. Wharton, Sept. 4. Richmond, Sept. 7, 8. Rosenberg, Sept. 8, 9. Brenham, Sept. 11. Somerville, Sept. 14, 15. R. A. BURROUGHS, P. E.

Beaumont District—Third Round. Kountz, June 15, 16. Silsbee, June 16, 17. Dayton, June 22, 23. Amida, at Cheek, June 29, 30. Burkeville, at Farr's Chapel, July 3. Call, at Ford's School House, July 5. Kirbyville, July 6, 7. Batson and Saratoga, at Saratoga, July 13, 14. Port Bolivar, at Port B., July 20, 21. Brookland, at Broadwell, July 22. Jasper Cir., at Peach Tree, July 24. Jasper Sta., July 24, 8 p. m. Nederland, at Deweyville, July 28, 29. Liberty, at Liberty, Aug. 3, 4. Sour Lake and China, at Greysburg, Aug. 10. Woodville, Aug. 17, 18. Warren, Aug. 18, 19. Wallisville, at Anahuac, Aug. 24, 25. E. W. SOLOMON, P. E.

Pittsburg District—Third Round. (In Part.) Texarkana (preaching), June 16, a. m., conference later. Hardy Memorial, Texarkana, June 16, 17. Queen City, at Harmony, June 22, 23. Atlanta, June 23, 24. District Conference, at Mt. Pleasant, June 26-28. Winfield, at Pleasant Chapel, June 29, 30. Mt. Pleasant Sta., June 30, July 1. Douglassville, Jones Chapel, July 6, 7. Linden, at Kildare, July 8, 9. O. T. HOTCHKISS, P. E.

Jacksonville District—Third Round. Malakoff, at Price Chapel, June 22, 23. Eunice, at Meredith Camp Ground, June 29, 30. Athens Sta., June 30. Bullard, at Bullard, July 6, 7. Mt. Selman, at Mt. Selman, July 6, 7. Alto Cir., at Adams Chapel, July 13, 14. Alto Sta., July 17, at night. Rusk, July 18, at night. Kellys, at Wild-Hurst, July 20, 21. Cushing, at Douglas, July 24. Frankston, at Pleasant Hill, July 27, 28. Jacksonville Cir., at Gallatin, Aug. 3, 4. Troup and Overton, at Arp, Aug. 10, 11. Jacksonville Sta., Aug. 12. La Rue, Aug. 17, 18. Bushy Creek, at Bushy Creek, Aug. 21. Neches, Aug. 24, 25. Centenary, Aug. 26. Elkhart, Aug. 27. Grant, Aug. 28. Huntington, Aug. 31, Sept. 1. J. T. SMITH, P. E.

San Augustine District—Third Round. Shelbyville, at Carroll's, June 22. Center Sta., June 23. Cartersville, June 28. Pine Hill, at Clayton, June 29. Tenaha, at Concord, July 6. Timpano Sta., July 10. Naacogochs, July 14. Melrose, at Fairview, July 15. Lufkin Sta., July 17. Kenard, at Bethel, July 20. Mt. Enterprise, at Reed's Mt., July 27. Geneva, at Patron, Aug. 3. Corrigan, at Barnum, Aug. 9. Burke, at Ryan's, Aug. 10. Hemphill and Braumen, Aug. 17. San Augustine, Aug. 18. Center Cir., Aug. 20. Livingston Sta., Aug. 23. Livingston Cir., Aug. 24. Caro and Appibby, Aug. 31. I. W. MILLS, P. E.

Marlin District—Third Round. Davilla, at Tracy, June 15, 16. Durango, at Bluffs, June 22, 23. Marlin Sta., June 23, 24. Marquez Mission, at Bishopville, June 29, 30. Franklin, June 30, July 1. Bremond, at Boone Prairie, July 2. Iola, at Iola, July 6, 7. Fairfield, at Iola, July 13, 14. League, July 14, 15. Leon Mission, at Liberty, July 20, 21. Jewett, at Buffalo, July 21, 22. Centerville, at Evans Chapel, July 27, 28. Beehook, at Alexander, July 30. Marlin Mission, at Stair's Academy, Aug. 3, 4. Lott and Chilton, at Lott, Aug. 4, 5. Calvert, Aug. 7. Kosse, at Harmony, Aug. 10, 11. Reagan and Stranger, at Reagan, Aug. 11, 12. Milano, at Minerva, Aug. 17, 18. Earne, Aug. 18, 19. Travis, at Powers Chapel, Aug. 24, 25. I. F. BETTS, P. E.

CENTRAL TEXAS CONFERENCE

Weatherford District—Third Round. Aledo, at Benbrook, June 16, 17. Springtown, at Agnes, June 23, 24. Azle, at Peden, June 25. Whitt, at Peaster, June 29, 30. Olney, at Olney, July 6, 7. Newcastle, at True, July 7, 8. Graham, at Graham, July 10, 11. Elvasville, at South Bend, July 11. Graham Mis., at Henry's Chapel, July 13, 14. Graford, at Lucille, July 15. Mineral Wells, at M. W., July 17. Weatherford Cir., at Buckner, July 19. Millsap, at Brock, July 20, 21. JAS. CAMPBELL, P. E.

Cleburne District—Third Round. (In Part) Blum, at Parker, June 15, 16. Grandview Cir., at Chapel Hill, June 22, 23. Alvarado, July 6, 7. Burleson, at B., July 13, 14. The opening sermon will be preached by M. W. Rogers at the District Conference June 27, at 11 a. m. E. A. SMITH, P. E.

Corsicana District—Third Round. Frost Cir., at Jones Chapel, June 15, 16. Kirvin Cir., at Streetman, June 22, 23. Keeneville, at Powell, June 29, 30. Northam, at Thornton, July 6, 7. South Corsicana Cir., at Eureka, July 13, 14. Eleventh Avenue, July 20, 21. Chatfield Cir., at Roane, July 27, 28. Mt. Zion and Harmony, at Pursely, Aug. 3, 4. TNO, R. NELSON, P. E.

CISCO DISTRICT—THIRD ROUND

(Revised) Eolian, at Pisgah, June 15, 16. Rising Star, 4 p. m., June 27. District Conference, at R. S., June 27-30. Staff, at S., July 6, 7. Pioneer, at Sabano, July 13, 14. Sipe Springs, at Okra, July 20, 21. Scranton, at Pisgah, July 27, 28. Cisco Mis., at Bedford, July 28, 29. Carbon, at Center Point, Aug. 1, 11 a. m. Caddo, at Cedar Springs, Aug. 10, 11. LINDSEY, P. E.

Cleburne District—Third Round

Blum, at Parker, June 15, 16. Grandview Cir., at Chapel H., June 22, 23. Libban, at Kahill Ch., July 3. Alvarado, July 6, 7. Burleson, at B., July 13, 14.

George Creek, at G. C., July 17. Venus, at Barnesville, July 20, 21. Godley, at Bruce, July 27, 28. Granbury Cir., at the Colony, Aug. 2. Granbury, Aug. 3, 4. Morgan, at Kopperl, Aug. 10, 11. Walnut Springs, Aug. 17, 18. Anglin Street, Cleburne, Aug. 19. Main Street, Cleburne, Aug. 21. Brazos Avenue, Cleburne, Aug. 21. Glen Rose, Aug. 24, 25. Grandview, Aug. 31, Sept. 1. E. A. SMITH, P. E.

Waxahachie District—Third Round. Red Oak, at Chapel Hill, June 15, 16. Trumbull Cir., at Carroll, June 15, 16. Bardwell Cir., at Bardwell, June 22, 23. Foreston Cir., at Falls, June 23, 24. Rainfield Sta., July 1. Ferris Sta., July 6, 7. Millford Cir., at —, July 13, 14. Italy Sta., July 14, 15. Britton Cir., at —, July 20, 21. Melba Cir., at Mesquite, July 16, 17 a. m. Melba Cir., at B. V., July 27, 28. Mavara Cir., at Sardis, Aug. 17, 18. Bethel Sta., Aug. 24, 25. T. S. ARMSTRONG, P. E. Per I. A. WHITEHURST

Hillsboro District—Third Round. Brandon Cir., at Mertens, June 16, 17. Hillsboro, First Church, June 23. Irene Cir., at Salem, June 29, 30. Huron Cir., at Bethel, July 6, 7. Hillsboro, Line Street, July 6, 7, evening. Delta Cir., at Watt, July 13, 14. Melba Cir., at Mesquite, July 16, 17 a. m. Lovelace Cir., at Pleasant Hill, July 20, 21. Abbott Cir., at Pleasant Ridge, July 23, 24 a. m. Kirk Cir., at Ben Hur, July 27, 28. Peoria Cir., at Menlow, Aug. 3, 4. HORACE BISHOP, P. E.

Fort Worth District—Third Round. McKinley Avenue, June 16, 17 a. m. Boulevard, June 16, 8 p. m. Diamond Hill, at Starwells, June 22, 23. Polytechnic, June 30. Sautinfield, at Oak Grove, July 6, 7. Central, July 14, 11 a. m. Riverside, July 14, 8 p. m. Kennedale, at Thomas Chapel, July 20, 21. Brooklyn Heights, July 21, 22. First Church, July 28. Grapevine, at Eulis, Aug. 3, 4. Epworth League District Conference, Arlington, May 30. District Sunday School Conference, Arlington, May 31. Where dates for business sessions are not indicated, due notice will be given at officers. HEROME DUNLAN, P. E.

Gatesville District—Third Round. Turnerboro, at Hurst, June 15, 16. Gatesville, June 22, 23. Hamilton Cir., at Liberty, June 29, 30. Evans, at Evans, June 30, July 1. Fair and Lanham, at Fairy, July 6, 7. Nolanville, at Brookhaven, July 13, 14. Coopers Cove, at Lopez, July 20, 21. Jeterboro, at Union Grove, July 24. Meridian Cir., at Grapevine, July 27, 28. Oglesby, at Station Creek, July 30. Aliven Sta., 8 p. m., Aug. 2. Aliven Cir., at Young's Port, Aug. 3, 4. Crawford, at Compton, Aug. 10, 11. Canyon, at Leon Junction, Aug. 17, 18. Hamilton Sta., Aug. 24, 25. S. J. VAUGHAN, P. E.

Dubin District—Third Round. Comanche Cir., at Sidney, June 15, 16. Comanche Sta., June 16, 17. Haste Mis., at Fellowship, June 18. Stephensville Cir., at Rock Falls, June 23. Stephensville Sta., June 23, 24. DeLeon Cir., at Downing, June 29. DeLeon Sta., June 30, July 1. Heckaby, at Osadale, July 6, 7. Bunyan, at Langreville, July 7, 8. Gorman, July 10. Intell, July 12. Duffau, at Plainview, July 13, 14. Itico, July 14, 15. Gustine, at Espy, July 20, 21. Carlton, at Spurlin, July 21, 22. Bluffdale, at Center Grove, July 29. Tolar and Lyan, at Lolar, July 27, 28. Proctor, at Bina Hill, July 31. Pervis, at Pervis, Aug. 3, 4. M. K. LITTLE, P. E.

Brownwood District—Third Round. Indian Creek, at Zepher, June 15, 16. Haags, June 22, 23. Laid and Valera, at Norwood, June 29, 30. Goudbusk, at Bethel, July 6, 7. Mav, at Macedonia, July 13, 14. Coleman, July 19. Glen Cove, at Novice, July 20, 21. Norton, at Pleasant Retreat, July 27, 28. Brownwood Sta., Aug. 1. Winters, Aug. 24, 25. Wrigate, at Wrigate, Aug. 3, 4. Brant, Aug. 9. Robert Lee, Aug. 10, 11. Balfinger, Aug. 12. J. H. STEWART, P. E.

Georgetown District—Third Round. Temple, Seventh Street, June 22, 23. Lang and Jonathan, at Jonathan, June 29, 30. Bartlett Station, July 6, 7. Taylor Station, July 7, 8. W. H. VAUGHAN, P. E.

Waco District—

Southern Methodist University

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

One Million Dollar Endowment Campaign Is Now On

DR. HYER AT EMORY COLLEGE.

President Hyer has spent this week largely as a guest of his alma mater, Emory College, Oxford, Georgia. Some weeks ago he received several invitations and urgent requests to deliver the literary address of this year's commencement exercises from the same rostrum from which he delivered the valedictory oration thirty-one years ago. Texas Methodism, and especially S. M. U., take pride in the honor thus bestowed by a great school upon her worthy son.

FIELD REPORT.

Two weeks or more have passed without a report of my work in the field. This does not indicate idleness or failure. So many other things have been necessary to report that my work was omitted for the time.

During these days I have made brief visits into the Dublin and Georgetown districts, touching a few other points beside, securing a total of \$3188.

The week just closing, June 8, I have spent in the Northwest Texas Conference and report it a little more in detail. It has been very satisfactory considering the dry state of affairs. I am now just home from the eight days' tour, having preached and lectured twelve times and secured pledges amounting to \$6122.

On Sunday, June 2, I was at Vernon, the home of Commissioner L. G. Hawkins. They were wrestling with a big church debt and they thought they were looking another drouth in the face. Here I met one of my few failures. Mrs. T. L. Pierce, a good personal friend, saved the day by giving \$500. Bro. Davis and one or two others ran the total up to \$685. Some of the leaders said if I would return in the fall Vernon would give the cause \$5000 or more. The future will tell the rest. Wesley Chapel and Brown school house were visited on Bro. Henderson's charge and \$400 secured. Bro. H. M. Long was with us and rendered excellent service.

Monday we spent on Bro. Switzer's work at Fargo and Tolbert, securing \$350 and \$950, respectively. This was a fine showing and made possible largely by the enthusiastic support of the popular and aggressive pastor, President Geo. S. Slover joined us here and for the rest of the trip. Chillicothe gave us \$675 on Tuesday and Crowell followed Wednesday with \$1025. At Quanah, on account of a revival at the Baptist Church, we had no public service. We secured no signed pledges but have some fine prospective gifts in view for the near future. On Friday and Saturday we visited Estelline and Lake View, small villages, and secured \$312.50. Sunday brought us to Memphis, where we spent a very pleasant day, securing \$1750 in new subscriptions, \$425 having already been pledged prior to our coming. At all the places the pastors received us kindly and did what they could. This great section of the coun-

try is in hearty sympathy with the Southern Methodist University. Had another drouth not been imminent our pledges would have been doubled. The people are enthusiastic and ready to help. Clarendon College is also in fine repute and the people were anxious to assist in meeting the demands of that growing and popular school. President Slover is in fine favor everywhere he is known. He is doing a great work. H. A. BOAZ.

COCHRAN'S CHAPEL HAS A GREAT DAY.

On last Sunday, Bros. Barton and Moreland held a great home-coming at historic Cochran's Chapel, the Mother Church of local Methodism. Pioneers and their children and grandchildren assembled and spent the day in happy reunion and worship. The immense throng remained during the day and report every minute as one long to be remembered.

The day was also "S. M. U." day, and nearly \$1700 was contributed as their portion in this great enterprise. This gift is to be memorialized in a room in the men's dormitory. According to the plans, every individual family or charge that gives \$1000 in North Texas Conference will have the right to name a room in the new, magnificent dormitory, and the boys of many future generations will know to whom they owe gratitude. May many other charges of North Texas follow the lead of our pioneer charge in this conference. Surely not one should refuse.

DR. BOAZ SPEAKS.

(A section taken from the address of Dr. Boaz on "Southern Methodist University.")

"The establishment of Southern Methodist University is the most significant step of progress ever taken in the history of our Church. It is the most strategic move ever made and the most colossal enterprise ever undertaken by any denomination in all the Southland. It marks the beginning of a new era in the Methodism of the Southwest.

"Few institutions have been launched under more favorable auspices. It has been only a little more than one year since the Church formally declared its purpose to build the university and in this short while the assets are more than one and a half million dollars. At the present rate of increase by Jan. 1, 1913, we ought to have at least two million dollars in assets and three large buildings under process of construction.

"Its location could scarcely be surpassed. Its home city, Dallas, is destined to become the great metropolis of the Southwest. It is in the very heart of the best section of Texas and near the centre of the Methodist population of the Southwest. Within two hundred miles of Dallas one-fourteenth of our Southern Methodist people have their homes. The great educational expert, Dr. Wallace Buttrick, has declared that Dallas was the best unoccupied field in America for the establishment of an institution of higher learning, and that the Methodist Episcopal Church, South, was the proper Church to establish such institution. The campus of 130 acres touches the city on the north and affords a most beautiful situation for a great university. The principal building, to be known as Dallas Hall, will crown the highest point of this beautiful campus and when complete will cost somewhere near \$300,000. Around this most elaborate and beautiful school building in the South will be grouped the other necessary buildings of the university. Two large dormitories are to be erected at once.

"One-half million dollars will have to be expended in buildings and equipments before the university can be opened. Everything has been planned in the most modern and practical way. The various buildings will be located looking to future developments, so that no changes will be required in the years to come.

"The establishment of such an institution means more to our Church than we can now realize. It will give greater prestige and power to our already great Church. It will add increasing dignity and influence to our great denomination. It means a better educated ministry. While our preachers now rank above the average in other denominations, yet the establishment of S. M. U. with a great theological school will greatly increase the efficiency of our preachers and thereby render our Church more efficient and more aggressive.

"It means a better educated laity.

It will increase the opportunity for our young people to secure a higher education under the care of our Church. It will afford the very best facilities and thus attract many of our young people who are now seeking these opportunities elsewhere. Our Church is annually losing many of our brightest young people because they are not being educated in our own schools.

"College students are in the plastic period and fix or lose their religious faith according to environment. Hundreds of our Methodist young people who ought to be in the Methodist schools are seeking higher education elsewhere and sometimes under the most unwholesome influences. In the S. M. U. we propose to meet the demands of the present and of the growing future and to afford our young people the opportunity of securing the very best advantages under the influence of our own Church.

"The establishment of this institution is the leading issue before Texas Methodism today. All the other interests of the Church are more or less wrapped up in the success or failure of this great cause. A failure (if such were possible), would bring such humiliation and shame that we could not recover in five generations. Yet it will fail in reaching its highest success in so far as any Methodist fails to do his full duty by it. To succeed will put our Church in the forefront for all time and give us such impetus as eternity alone can reveal. Such an opportunity is enough to challenge every drop of red blood that flows in the veins of every loyal Methodist in the empire State of Texas.

"To contribute to its support is not only a bounden duty but a gold n opportunity for every liberal person in our Church. Such a contribution will honor our blessed Lord, strengthen and support our beloved Church, aid the struggling youth for all the coming years, and immortalize the gift by transmitting the gold of this world into the gold of heaven. Surely such gifts will be "treasure laid up in heaven." Let every Methodist remember the university and make the largest possible gift to its establishment."

HAMLIN DISTRICT CONFERENCE.

The second session of the Hamlin District Conference was held at Knox City, Texas, May 30th to June 2nd. The first business session was held the afternoon of the 30th and nearly all of the pastors and many of the laymen were present. Considering the fact that the sessions of the Conference included the first day of the month, thus making it somewhat of a hardship for business men to be away from home, and that the farmers are busy at this season, the attendance was excellent. Rev. Mark Hardin, Rev. J. L. B. Cash, and Rev. R. A. Stewart were prevented attending the Conference by reason of sickness. A telegram of condolence was sent Rev. R. A. Stewart, who was reported seriously ill. The opening sermon of the conference was preached by Rev. T. E. Williams of Vera.

The work of the conference proceeded smoothly. Rev. G. S. Hardy, the presiding elder, has thorough knowledge of the district and its needs, and is not sparing himself in his efforts to have the work progress along all lines. He is an adept in managing the affairs of a conference. The sessions do not grow dry or weary one with dullness. His unflinching courtesy, his well directed energy, and his deeply religious nature make his management of a conference unusually delightful. A spirit of sane

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optimism characterized the brethren. This territory has been in the midst of a drouth for the better part of three years; yet our brethren are still anxious to press forward the work of the Lord. The prospect for a crop this year is bright, even though we are now needing rain. While everyone realizes what another drouth would mean to this country, yet our laymen and pastors look to the future with faith, and push the work with zeal.

The reports from the various charges indicate that substantial gains are being made. The interest in the work is not lagging. The dominant note is for great revivals—revivals that not only convict sinners and result in their conversion, but revivals that also stir the religious life of our people, and result in substantial gain and solid growth. Beginning with the fourth Sunday in June the district will observe a week of prayer, looking especially to the outpouring of God's Spirit in revival power. Some of the brethren have already held good meetings; the majority, however, are to be held during the month of July and August.

One young man, Albert F. Baugh, of Aspermont, was given license to preach. The license of Sumpter Reed, of O'Brien, was at his own request, not renewed. Rev. A. W. Waddill of Chillicothe, and Rev. G. J. Irvin of Crowell, were welcome visitors.

The following delegates to the annual conference were elected:

O. L. TOMPKINS,
J. C. KIRBY,
N. G. ROLLINS,
J. C. LINK.

Alternates:

Jno. W. Smith,
A. H. Carlton.

The next conference goes to McCaulley. Resolutions complimentary to the "Texas Christian Advocate", and its editor, Dr. G. C. Rankin, were adopted. The interests of the Conference Board of Church Extension were presented by A. W. Waddill; the Conference Sunday School Board by Rev. R. L. Jameson; and the Southern Methodist University by Rev. J. B. McCauley.

Bright and helpful addresses on our financial system were made by Brother N. G. Rollins, O. L. Tompkins, A. H. Carlton and others. The preaching at

this Conference was unusually good. The following brethren were heard: Rev. T. E. Williams; A. B. Keen; J. H. Watts; A. W. Waddill; F. T. Johnston; R. E. L. Stuts; P. E. Riley; L. N. Myers; J. E. Stephens; M. L. Story and G. S. Hardy.

This was as pleasant and profitable a District Conference as the writer ever attended, and this seems to be the consensus of opinion of the brethren. Brother Jameson and his membership did all that could be done to make our stay pleasant. The spirit of determination on the part of our ministry and lay members, together with their consecration to God and his cause, indicate the fact that Christianity is second to none in this district. All in all our work is progressing; whereat we thank God, take courage, and press on.

P. E. Riley, Secty.

RULES THAT LEAD TO RICHES.

Frederick Weyerhaeuser, of Los Angeles, Cal., the lumber king, said to be the richest man in the world, gave the following rules on how to get rich:

Make up your mind to work at something really worthy of work, and work hard.

The sure way to make money is to save money, and to use what you save.

Don't be afraid of long hours or constant attention to your work.

Work can be made a joy, and economy a pleasure, if you combine an object worth while with the determined ambition to win.

Work where the interest of the man who works is centered becomes a source of real gratification of honest pleasure and accomplishment.

Any young man can get rich, can succeed in business, if he saves; if he has a definite and honest purpose, and is so filled with the purpose that work ceases to be a hardship and becomes a privilege.

Look at things with optimism in your heart.

Go into some small business and work to make it into a big one.—New York Observer.

If you desire to love God better, just practice on your neighbor for a while, for God says, "Whatsoever ye do to the least of these my brethren, ye do it unto me."

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a moment and consider the difference in cost, to say nothing of the advantages of The Praetorians, over the best old line company, you would not hesitate to join us. No greater security is offered by any company and none can equal our record for prompt settlements.

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