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Number 3

MEANING OF TRUE FRIENDSHIP

FRIENDSHIP is one of the biggest words in our language, and it sounds the deepest meaning in the human heart.

Abraham was the friend of God and this defined the relation between them. Christ said: "Ye are my friends if you do whatsoever I command you." How sweet is the blessedness of friendship! Without it life would be a dreary waste. If we had no friends and none of the blessings of friendship, it would be better never to have been born. Death would be preferable to friendlessness in this world. But to have those who trust us and whom we trust in turn, to love them and be loved by them, who can estimate the true value of such bliss?

We do not mean by friends those who feel kindly toward us only when we do them some passing favor. That sort of friendship is not to be contemned, yet it is a selfish friendship. And it is a temporary friendship. It is easily disturbed when favors cease, or some fancied wrong has been done. A very slight thing converts such friendship into enmity, and alienation follows. But unselfish friendship, a friendship that grows out of moral and intellectual worth, a friendship that seeks not its own, but ours—yes, a friendship that is always ready to place a charitable construction upon slight misunderstandings and persist in its expression of confidence and love—this is the friendship about which we are writing. It never envies, it is never puffed up, it vaunteth not itself, is not easily provoked, thinketh no evil, rejoiceth in the truth, beareth all things, hopeth all things, endureth all things.

This sort of friendship makes life worth while. It dignifies human nature and ennobles human life. It lightens the burdens of life; it illuminates the dark places in life; it moistens the dry spots in life; it enriches the impoverished places in life, and makes fruitful the sterility of life. We love to be loved and trusted by those who know us and appreciate us. And when the world frowns upon us and uses

us harshly, and some one meets us with a glad voice and a warm heart, then, like Paul when he met the brethren out from Rome at Appii Forum, we thank God and take courage. This is the benediction of true friendship. It comes as an inspiration in times of depression and we are made to turn our faces toward the morning and rejoice.

Such friendship is worth more than money, or banks, or stocks, or bonds. These are all temporal and transient. They are with us today and smile upon us when fortune smiles, but how easily they take the wing of the night and fly away before the dawn of the morning. Not so with genuine friendship. It lives on amid all the changes of earthly fortune and ministers to us in our direst needs. It never fails. It is our deposit of credit in the great trust company of humanity. With its name to our paper we can pass the scrutiny of the world's clearing house. It brings to us confidence, integrity, honor, truth and hope. Because back of the friendship for us is an abiding confidence in our worthiness and intrinsic merit. Our lives and characters are such that those who trust us take stock in our motives and intentions to always do the right thing under all and any circumstances. They believe that we will remain true to principle even though the heavens fall and the earth dissolves. Hence they are our friends, and we can depend upon their friendship to the end. They know that we will never disappoint them, and they never disappoint us.

Oh, the joy of such friendship! It stands out before a selfish world like a mountain peak above the foothills and the valleys. It makes this old world a fit habitation for that which is good and true and noble. Let us, therefore, so live and act that we may never lack such friends and such friendship. It brings the sweetest communion to us now and in the hereafter it will accord a glorious welcome to us beyond the sky. This is why Jesus says: "Henceforth I call you not servants, but friends."

THE WASTEFULNESS OF HATE

Charles Crane, in one of his books of lectures and essays, has a chapter on "The Waste in Hate," and in reading it the subject suggested itself to us for an editorial. And when you come to think about it, there is far more in the theme than one imagines at first blush. To hate is not merely a dislike, but to harbor and exercise actual ill-will toward those who are the objects of our displeasure. It is a feeling of real unkindness and it levies a tax upon all our better nature. It annoys and disturbs us and often makes us very unhappy. It robs us of composure of mind, restfulness of spirit; for we cannot indulge the spirit of hate without put-

ting ourselves to a great deal of trouble. It warps the mind, perturbs the disposition and embitters the temper. It generates evil thoughts; it breathes an evil atmosphere and injects a subtle poison into the blood. It is a violent sceptic and its virus reaches the sources of life. It affects the whole character, and if persisted in it makes life miserable.

Well does Baudelaire say, "Hatred is a precious liquor, a poison dearer than that of the Borgias, because it is made of our blood, our health, our sleep and two-thirds of our love." Such a passion does not pay. It is too expensive to possess. It costs too much of the coin of human weal,

and its demands produce sacrifices of the largest value. It wastes our mental and emotional resources and leaves spiritual sterility in its wake. When hardened into malicious motive it prints a forbidding frown upon the countenance, a harshness in the voice and asperities in the disposition. In its crucible it transforms all precious metals into the most deceptive alloys. A heart that has become so narrow because of this genius of hate has no room in it for that which is noble, lofty and inspiring. It is so consuming and corro-

ing in its nature that hate leaves nothing good where it abides; but it peoples the heart with ill-omened inhabitants and crowds the memory with a dark-browed citizenship. It literally wastes all that is good and substitutes for it all that is bad and ignoble. Yes, hate is a hissing viper, a snapping Gila monster, whose green trail is seen upon all the blighted flowers of loveliness and beauty. Therefore hate has no place in the bosom of the man or the woman who lays the least claim to kinship with God.

ARE THE DAYS OF REVIVALS PAST?

An instructor before a class of young people said, "The day of revivals in which large numbers are swept into the kingdom is past. The only way to save people now is to seek out and win individuals." This declaration is founded on truth, but is itself an error.

Salvation is a personal and individual matter. Every person saved comes to Christ alone whether a thousand people are present or not one is present with the penitent believer. Individual work is most important in a great revival and makes the great revival possible and successful.

Wesley and all his successful revivalist followers believed in individual effort.

"To seek out and win individuals" is certainly correct. But when a Methodist preacher declares that it is "the only way" and that "the day for revivals in

which many are swept into the kingdom is past," he is speaking out of too narrow an observation. For him the day of revivals is past. For him there is no way for getting people swept into the kingdom. To him a revival is impossible. There is the rub, brethren of the ministry. The day of revivals is past, not with the Holy Spirit and not with the sinners who need to be saved, but with the preachers themselves. They have not the spiritual force to get up a revival.

Just before this statement was made two pastors, one the preacher in charge and the other a city pastor, held a revival that revolutionized a town of four thousand people. In this revival three hundred were swept into the kingdom. In this revival every evangelical Church in the town largely increased its membership.

THE MOST DEPRAVED MAN

We usually regard with abhorrence the man who deliberately takes the life of his fellowman, and justly so because, besides the explicit prohibition in the Decalogue, there is in the heart of mankind the ineradicable thought that murder puts a mark on a man—on all who kill, from Cain, the first murderer, down to the present day.

The drunkard, who drowns all sense of respectability in debauchery and who squanders, in his own shame, the money that should supply food and clothing, books and education to his children, is wofully depraved even to getting below the brute in following the animal appetites. The saloonkeeper that makes his money by whetting the poor laborer's appetite with free drinks and then takes all his earnings and sends the poor fellow

home an incarnate demon, is depraved to a degree that is alarming.

The thief, the gambler and the robber are alike examples of the distressing depravity into which men can sink, but the most depraved wretch that lives is the man who habitually seeks to rob womanhood of purity, the demon in human form who smilingly coaxes an innocent girl in her ignorance of his purpose, day by day until she has dared to trust him as a friend, and then leads her to her ruin.

The murderer kills the body, but cannot harm the soul; but this lecherous scoundrel ruins both the body and the soul of his victim.

This is a time of great danger to the purity of the young womanhood of the land and the seducer should suffer for his crime.

The chief environment of a human life, which tells most strongly and most constantly on it, does not consist of things, but of persons. Conditions of work, conditions of houses and streets, and civic arrangements are indeed powerful agents in influencing habits and character, but they are powerful because they are impregnated with the lives of others. The beginning and the middle and the end of all influence is personal. All permanent

influences of life come from persons.—Hugh Black.

How often our conduct grieves the Master, just as Peter's conduct grieved him the early morning of the denial. But Christ did not upbraid Peter; he simply looked at him with a wounded expression that forced Peter to go out and weep bitterly. That piteous look broke the heart of the wayward apostle and saved him from an awful catastrophe.

GREATEST OF ALL PULPIT THEMES

By REV. C. H. BUCHANAN

What wonder that men who have known the sweet experience of redemption should wish to find out all they can about the marvelous process and know the grounds upon which God has made holy living a potential and precious possibility. In all the range of theology where is there one that takes rank above that of the "reconciliation of man with his Maker and sovereign ruler"? Around this subject has gone on the age-long struggle of theology, and while men have been conscious of their limitations, they have never ceased to battle against the dark difficulties, and have made marked progress. Men have come nearer the heart of the truth, still it is a significant fact that there is not before the world today a single satisfactory statement of the "theory of the Atonement."

There may be, as some men are inclined to bewail, "a neglect of the doctrine of the Atonement in the preaching of today"; then others are frank to say that if this statement be true the reason is not far to seek, "since not one of the older theories of the Atonement are acceptable to the moral and aesthetic sensibilities of the modern mind." It is with the sensibilities of the modern mind that we have to deal, and not with a half-civilized mind of the far past. But, let us not take alarm too soon. We have not fallen on evil days and dark skies. That men have come to be dissatisfied with semi-pagan crudities labeled "orthodox theology" and have gotten hungry for that which is better let us thank God and take courage. Where is there a sublimer sight than the giving up of venerable and precious tenets which no longer satisfy the soul's preceptions of the truth, nor feed hungry hearts. Men who have been able to do this have ever been true benefactors of the race. Abram leaving his beloved Persian home, Moses going away from his Egyptian palace, Saul of Tarsus giving up his fond Pharisaism, Luther breaking away from his mother Church; all of these men breaking away from the "old faiths" which no longer satisfied them and seeking for a greater, present a picture at once beautiful and truly sublime.

To take this perilous step in safety, it is necessary that the soul shall be "rooted and fixed" in a correct idea of God. All depends upon this. All infidelity grows directly out of a faulty idea of God, directly with the logical outcome in human character of such views. In justification of this view, one needs but a brief glance at the times and customs when the old conceptions of God held undisputed sway in the minds of people. Never was this fact more thoroughly demonstrated than when David Hume sat at a dining in the home of Baron d'Holback. Mr. Hume expressed himself as in doubt "as to whether any person could be found who would avow himself dogmatically an atheist." "Indeed," answered the Baron, "you are now seated at the table with seventeen such persons." A sad spectacle this, but the cause was not far to seek, and their logic most consistent. These men, being offended by the corruption and error of a Church which had become subservient to so much that was bad in the extreme, had, in their rashness and shallow impatience with which they had disowned all connection with empty officialism, swung away from all religious faith, declaring themselves to be avowed atheists. When one comes to consider the religious idea with which these men were familiar, he comes to feel that there is not much wonder that they were unbelievers in a personal God. The idea of God with which they were familiar from childhood was the prevailing Latin conception of a God remote from the world, which manifested himself only on rare occasions, and that often in wrath only, or in interference with the regular order of the universe. This God, if approached by man at all, was available only through some routine of costly "officialism"—some priestly trickery, by which God was atoned" and man should find mercy. Why attempt to cultivate or expect faith in any presentation of the "atonement" which makes God himself the chief trickster in the universe, in that for some trifle of officialism, he hides away the sins of men and thus abrogates the one foundation of all God's moral order, namely, the moral accountability of men.

Just here we uncover the real deficiencies in all the old theories of the Atonement—they have all been evolved from the prevailing ideas of God presented in the philosophy of the people down through whom our theology has come. While these theories all look in one direction, those taught us by our blessed Lord look in

the opposite direction. "If he be God" say the old schoolmen, "he must be a Universal Sovereign," and to make him great they proceed to banish him far from man. This has ever been the tendency of Deism. While on the other hand, philosophical attempts to bring him near have invariably resulted in identifying him with the works of his own hands, which means the loss of a personal God by landing him in Pantheism. Now, Christianity meets all these vagaries by steering safely the middle course and presenting the Christ-idea of God as a Father, which Prof. Max Muller asserts "is specially characteristic of Christianity." Never, while men thought of God as far removed and represented on earth by his "viceregents," or lost amid philosophic abstractions of material substances, could there be written an acceptable statement of his law of relations with mankind. Never till men came to remember that "in him we live and move and have our being," in our Father in heaven; nay, till we come to realize the Grecian conception of God into which Incarnation took visible form, a God immanent in nature and manifesting himself in the ordinary sequence of phenomena, in his kindness toward us, can we hope to reach a safe and permanent "doctrine of the atonement."

There may be, as some think, "a neglect of the doctrine of the atonement in the preaching of today." Be this as it may, this other fact is noticeably true, namely, no other theme is engaging the thinking world as this one, and upon no other religious subject are there so many masterly volumes pouring from pens. Now, as love always toils hopefully and helpfully, the struggle has not been without its benefits to theology. With better trained minds, and guided by safer methods of investigation, men have approached the subject as never before. Divested of all prejudices possible, and seeking to discover the real teachings of the Scriptures, men have come to discover, as Prof. W. N. Clark has said, that "the New Testament nowhere presents a uniform explanation of the works of Christ in general, but rather exhibits the various thoughts of the various apostles whose minds were full of the facts of salvation, but who did not present so uniform a theory as we supposed." (Christian Theology.) One of the most hopeful indications of the age is the tendency of the students of the Bible to think for themselves. Where this is done reverently and with manly sincerity, it cannot fail to bring us some fresh contribution and permanent benefit to the world's wealth of the knowledge of Christ. Surely such sifting must aid greatly in establishing the permanent element in the teachings of Christ. In the speech of any age there must ever be a certain temporal element—shades of thought and local idioms which fade with time and change of customs. Our latter day ideas of worship require almost an entirely new vocabulary of expression. To Dr. A. B. Bruce's Scotch students, or to the general mind a thousand years ago, his statement of a "priestly offering valid before God and having effect on his mind" might have had force as an explanation of the meaning of the death of Christ, but this with a multitude of others of this character mean practically nothing in our country and men with their intensely practical ideas of God and religion. Such men in their earnestness of soul are coming to feel strongly that "reconciliation" is a matter of individual interest between man and his God, for himself and not another. Still further, that religion is not a matter of "officialism" or "vicarious offering" which somehow induces God to accept the offering without considering the heart of the giver. This, we know, is very pleasing to corrupt human nature, but a travesty on the idea of worship before a just and all-wise God.

One great truth we find attested by experience, and that is the gracious outcome of the work of Christ for mankind did result in the harmonious coming together of the soul of man and life-giving spirit of God. The fact we know, the process may never be made plain. Christ made no attempt to explain it. Said he, "the wind bloweth where it listeth, and thou canst hear the sound thereof, but canst not tell whence it cometh or whether it goeth, so is every one that is born of God," but the fact exists, and is daily experienced by thousands of glad souls. Some writers are of opinion that the "process of the atonement" can never be explained, and that divines have made a grave mistake in attempting to explain it. So unique is the whole transaction that we can find no paral-

lels for it in human experience by which to make it thoroughly understood. Says Dr. Carganie Simpson, there can be no illustrations of the atonement. The cross is its own interpreter." If this be so, and it is because of its unique central principle, we shall see that the reality of it is perceived only in the school of "spiritual communion with God." (Fact of Christ, p. 188.)

Men no longer find it profitable to "dispute with the doctors" over what took place between God the sovereign and Christ the ransom for human souls, to accomplish man's redemption. This sublime transaction may never be obtained unto by man, yet there is one precious fact we may know and do know, and that is, that at the death of Christ on the cross something transcendently real did happen—the supernatural somehow broke into the human—that the Holy Spirit there and then did become a blessed reality and personal consciousness; that death was found not an eternal and terrible bourn from which no traveler ever returned. Then mankind found that in Christ Jesus sin met its vanquisher, and a life of righteousness and truth became a joyous possibility. Then God consummated his work by a crowning self-revelation, and the kingdom of heaven did positively begin upon earth. Hence there woke up in man "a new consciousness of sin, as well as a new consciousness of God." Whereupon there began a new turning of souls to the Father of Life and Love. What wonder that this fact has become of late the all-absorbing theme of theology. Away from the mysteries too deep for human ken, and about which man may never possess definite knowledge, men have turned to the joyful proclamation of a beautiful, tangible truth—the cry of God from heaven for a lost world which he so loved as to give his only begotten Son that men might live.

Dr. James Stalker rather complains that, "while by far the most important effect of the death of Christ was upon the mind of God, and while nine-tenths of the Bible statements of the atonement are concerned with this effect on the mind of God, yet nine-tenths of modern books on the subject are occupied with the effects on the minds of men." (Christology p. 187.) Yet even he is of opinion that to define precisely what was produced on the mind of God by the death of Christ may be impossible, and theologians may have made a mistake in attempting it. It did alter the relation between God and man, yet it did not make him love them, for this he did already.

Now, if it be contended that while contemplating the infinite love of God, the tendency of the age is to lose sight of the element of justice in the character of God, or that "a God all love is a God unkind," let it be remembered that sin was never so rampant in the world as when the minds and speeches of men were dominated with the thoughts of hell; and righteousness is never so real and sweet as when the love of God is the all-absorbing theme of the soul. Christ definitely declared the law of future damnation, but he rarely mentioned the subject as compared with the frequency with which faith and love and everlasting life were upon his lips. The life of Him who came to redeem a lost world was ever radiant and sweet with the fragrance of the hope of everlasting life, not damnation.

In the consideration of the subject of the Atonement, some basal facts are essential. The very first is the fact that man, and not God, is the one that is out of harmony, hence it is man and not God who must have the transformation wrought in his nature in order to the desired reconciliation. This must be a lasting work of character, not a mere subterfuge to enable him to escape the responsibilities of living the life required by the teachings of Lord Jesus Christ. We have fallen into great carelessness, first of speech, then of thought at this point. Often do we hear men speak of Christ having made "Atonement for the sins of the whole world" when in fact nothing could put God at one with sin. It is atonement for the soul of man and not sin that Christ would accomplish, and this work must be accomplished in the souls of men; hence God was in Christ Jesus reconciling the world unto himself, not imputing their transgressions unto them who "in Christ Jesus are made new creatures." How strangely deep has been the meditation of some men over a subject Christ himself never mentioned, namely, the casuistries of the question of "meeting the demands of inexorable justice," and how silent they have been about the all-absorbing theme of Christ making known to the world the infinite love of God for lost men. But Jesus had all to say in tenderest tone of the Father's joy over "his son that was lost but is

found, was dead but is alive again." No, Christ never busied himself with the casuistries of the legal phases or the question, but with the sweet story of redeeming love lived out in daily life.

Now, lastly, faith in the Son of God as the savior of the world is the great essential to the fact of "Atonement." No soul was ever reconciled to God who did not by the same act of faith realize an inward experience of renewing. The two thoughts "at-onement" and "salvation" are one and the same in the realm of human experience. Both are accomplished by the supreme act of soul by which Christ is admitted as the dominant power and enthroned Lord of all subsequent life. One cannot admit Christ without admitting the whole system of Christian morals. There is no such thing as mere "atonement." We cannot have the gift without the giver. This oneness in mind with Christ—union in mind, heart and soul—constitutes the ultimate accomplished Atonement. And this brings us to a realization of why faith is so essential to salvation. It is the supreme act of the soul by which all the desired

work of redemption is realized to the individual, and the soul is attached in vital union with God. "Faith," says Horace Bushnell, "is a transaction. It is the entrusting of life to a Being, there to be rested, kept, governed, moulded and possessed forever." Surely this matter of thus bringing men into oneness with his Maker, and securing to him the consciousness of the divine presence, by lifting him up into righteousness, obedience and love, could not endanger the moral order of God's universe. Nay, verily, but it means to establish it forever. With such themes as these—such matchless achievements of love and truth and grace, what wonder that men have grown weary of the clanking chains and battle-axe theories of the past and have turned to the joyous proclamation of the power of God unto salvation as demonstrated in the love of Christ, and call men to exult in the glad experience of a conscious reconciliation to God. In the providence of God this must have come to pass since it is embodied in the great commission, "Go ye into all the earth and preach the gospel to every creature." Honey Grove, Texas.

FINISHING UP THE WORLD

FOOTPRINTS—From Conversion to Coronation of a Great Scholar, Orator, Missionary and Traveler

By Dr. W. B. Palmore—Article Fifty-Six

We have already written of the marvelous conversion at Damascus of the second of the two supremest of men. Another important event in his life was when in obedience to the beckoning of a Meceonian hand in a vision of the night, he passed out of Asia into Europe. The beckoning hand seems to have been that of a man, but his first convert in Europe was a woman. She was evidently a lady of wealth and considerable culture. As the mimosa opens its petals to the light of the morning sun, so her heart gently opened to the rays of the Son of Righteousness under Paul's preaching. This conversion was a very striking contrast to that of Paul's second convert in Europe.

A certain slave-girl, who probably combined the gift of ventriloquism with a hysterical temperament, brought profit to her owners as a fortune teller. She greatly annoyed Paul in his work, until he turned and rebuked the evil spirit which seemed to possess her. Instantly she lost her hallucination and became calm. Her power of money making was gone and her owners were as mad with Paul as the men of Gadara were with the Nazarene when their swine ran into the sea. They started a mob, which was used by the magistrates to beat Paul and Silas without trial, and cruelly chain them in the inner prison, from which they were delivered by an earthquake. This was Paul's second convert in Europe. The ruins of the Roman Forum in which Paul and Silas were scourged, can still be traced. Little did these petty tyrants dream that the fame of the man whom they so cruelly used would outlast the Roman Empire, and that Philippi would hereafter be associated with his name by millions who never heard of the victory won there by Octavius Augustus.

Corinth was an important city of ancient Greece, whose maritime power was second only to that of Athens, but it was utterly destroyed by the Romans 146 years before Christ. Julius Caesar, a century later, founded on the same site a new city. A large Roman colony was introduced, and the population was both Greek and Roman, with a sprinkling of Jews. This new city was as wicked as it was prosperous. Drunkenness was so prevalent that in the plays of the time the drunk man was usually introduced as a Corinthian. Paul wrote his epistle to the Romans from Corinth, and the terrible picture of a godless world which he draws in the first chapter was doubtless suggested by his surroundings in Corinth. The Corinth of St. Paul is now a city of ruins, dug up within the last fifty years from the mould, beneath which it had slumbered for many centuries.

A large part of the plain on which the city stood is now cultivated fields interspersed with ruins. High above the city is a great acropolis surrounded by an immense wall. From this lofty outlook we could see about all of the

Classical Mountains

of Greece, snow crowned and gleaming in beauty. We sat there a long time reading Paul's letter to the Corinthians, and enjoying the historic scenery. In the city of Manila in the Philippines we recently met a gentleman and his wife, whom we met in Corinth many years ago. They were greatly surprised at our remembering and recognizing them.

Had we the time and space we

would like to trace many more of his illustrious footprints in Asia and Greece, where he endured so much to give the gospel to the world, of which he wrote: "In stripes above measure, in prisons more frequent, in deaths oft. Of the Jews five times I received forty stripes save one, thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck. A night and a day have I been in the deep; in journeyings often, in perils of waters, in perils of robbers, in perils of mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness, and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness." This would all be of thrilling interest, but we must now start with him on his last great journey from Jerusalem to Rome.

Paul's arrest in Jerusalem was a thrilling tragedy in which Jews and Roman soldiers were the actors. The chief captain, Lysias, of the Roman garrison, was very much surprised to find his prisoner to be such an eloquent and forceful speaker both in the Greek and the Hebrew, and that he was also

A Roman Citizen!

Had it not been that a nephew of Paul overheard the plan or plot of forty Jews to assassinate his uncle, Paul would never have gotten out of Jerusalem alive. This nephew communicated his information to the chief captain, Lysias, whose prompt action reflected credit on the Roman administration in this crisis. At nine o'clock that same night Paul rode forth for the last time from the Holy City of his fathers, surrounded by hundreds of Roman cavalry and infantry. And thus he turned his back on the city and center of all Jewish pride and hope, whose sons had been restrained only by Gentile swords from stoning another of the prophets. Paul's sister had not only furnished a home for him while at college, but furnished a son whose timely service saved his life, and made it possible for him ever to reach Rome.

Cesarea, on the Mediterranean, to which Paul was taken, was rebuilt by Herod the Great, upon the site of the ancient Greek settlement and was made the civil capital of Palestine by Roman procurators. It was convenient for communication with Rome and at a distance from the troublesome Sanhedrin. Felix, the governor, before whom Paul appeared, was a born slave, and wielded the power of a king in the spirit of a slave. When Paul appeared before the governor in his powerful speech, reasoning of temperance, righteousness and of a coming judgment, Felix trembled with conscious guilt, and sent Paul from his presence and left him in prison. Festus, his successor, who was embarrassed with the distinguished prisoner, that he invited King Agrippa and the king's sister, Bernice, to hear this troublesome prisoner.

When Paul was brought before this great and distinguished audience, and Agrippa said to him, "Thou art permitted to speak for thyself," he waved his chains in the faces of his hearers and delivered one of the most masterful pieces of

Sacred Eloquence

in all the annals of literature, which immortalized the names of both Agrippa and Festus, as well as the name of the city in which it was delivered.

Cesarea now has scarcely one stone left upon another, a complete desolation, but its name linked with that of our hero will live forever.

Luke and Aristarchus were Paul's traveling companions on his long voyage to Rome. The officer in whose charge he was placed was Julius, a centurion of the Augustan band.

Ships in Storms.

Malta, the island on which Paul's ship was wrecked, is now one of the strongest links of the British chain of defenses, extending from Hong Kong to Gibraltar.

"Adieu, ye cursed streets of stairs, How surely he who mounts you swears."

Paul remained three months on this island and then sailed to Syracuse on an Alexandrian corn ship, whose sign said Luke, was Castor and Polux.

The "Country Movement" Again, Country Missions and a "Square Deal."

Recently a man—a Methodist—died in a thickly populated portion of this county who was the first settler in that locality. For a long time he and his family lived a lonely life and endured many hardships and privations.

Some fifteen years ago however, the Church began to adopt a new policy in its missionary, as well as its general work, and as a result of this policy, this once-favored and deeply religious country community has not seen nor heard a sermon by a Methodist preacher for ten years.

This grand old man, battle-scarred, and tired and worn and weary, as he lay upon his dying couch, said to me: "Brother Madden, tell me, what is the matter with the Methodist Church? Why is it that we country people are receiving this treatment at its hands? What have we done to deserve such neglect? Until about ten years ago we had preaching at least once a month and there was hardly a service without conversions.

never exactly understood until we visited Syracuse. The harbor is so situated that in sailing to Italy he had to make an almost complete circuit.

In sailing from Sicily to Puteoli, Italy, he passed between Scylla and Charybdis, and had splendid views of Aetna and Vesuvius. When he landed he found brethren at Puteoli, with whom he seems to have spent two Sundays.

The Three Taverns

others were awaiting him. For whom he thanked God and took courage.

What a sight was this, a man bearing many scars, prematurely old, chained to a soldier, foot-sore and weary, approaching the proudest pagan city in the world, but bearing in his brain and heart the dynamic forces that were to conquer not only Rome, but Italy, Europe and the world!

Here he wrote the peroration of one of the two sublimest of lives: "I am now ready to be offered and the time of my departure is at hand. I have fought a good fight, I have finished my course. I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love his appearing."

At the fall of the headman's axe outside the walls, a brighter brain was never severed from a braver heart! Near the spot now stands one of the most beautiful churches in all the world, bearing his name. In the center and at the highest point of the greatest city of the world, the capital of an empire on which the sun never ceases to shine, is the most magnificent Protestant church in the world, lifting a shining cross high above its rush and roar, and the name of the church is St. Paul's!

main. Our people were prosperous and happy in the service of God and all things went well. The social life was first class for a country neighborhood and no better people could be found anywhere. But now all this is changed. We have no Methodist preaching and but for a struggling Baptist Missionary now and then and his 'fifth Sunday' meeting about once every two or three years, we would never hear a sermon of any kind. I do not know why the Methodist authorities saw fit to quit us. We have never understood it. Possibly it was due to the 'panicky times' that overtook the country about then, but I noticed that the cities and towns were not 'turned out to graze.' Preaching has gone on there as usual. One little town of about 500 people, on the railroad about ten miles from here, has, to my knowledge, had regular Methodist preaching during all these years, while this community of 2,500 people has had none. In view of these facts I cannot escape the conviction that there is something radically wrong somewhere. We cannot but feel that we deserve better at the hands of our Church. We are the same people, largely, that we were ten years ago, and some of us have all along tried to live religious lives. But it is impossible for a community to maintain a proper moral and religious status and 'grow in grace' without proper moral and religious influences. I can see that our people have very perceptibly retrograded in this respect since the Church left us without a preacher. Having no preaching to attend, the time must be spent some way, and it is. Sabbath desecration is common and frequent. Profanity is increasing. Gambling has become a mania. Drinking and drunkenness are growing. Ten years ago this community was overwhelmingly for prohibition; now it is 'anti' two to one. More crime has been committed here in the last ten years than in the previous thirty. Our educational advantages have greatly improved, but education of the head without education of the heart does not tend to moral improvement. O, for the good old days of the 'circuit rider!' My heart grows sick and my mind becomes weary and confused as I witness this awful contrast, and I am wondering how long, oh! how long, is it to last? Shall I say this is as it ought to be? Shall I say I am wrong and the Church is right? Who is responsible for all this? I will let the Church answer. I love my Church, God knows

I do—the Church of my father and my mother. I want to see it grow and prosper as God intended it should do. I hate to censure those who exercise its authority. I cannot and will not do that. If the country people deserve this treatment, they should be made to bear it. If they do not deserve it, God will right it. God bless the Methodist Church! and that he may so lead the 'powers that be' as to correct whatever wrong, if any, that may exist in the conditions to which I have referred, is the humble but earnest prayer of one who has given a long life to the service of his Church."

Doubtless this is only one out of 10,000 who could relate a similar experience, and it speaks volumes with reference to the Church conditions in the rural districts and not a word of it is overdrawn. These districts have never grown as rapidly in the history of the world as now. Once their population was sparse, it is now dense. It is a mistake to suppose they are depopulating. They are constantly increasing in numbers. While the cities and towns are repleting, let us not try to condone the mistake of the Church with the idea that the rural districts are depopulating. This is a serious mistake, and it is one that is fraught with the gravest dangers to the moral and religious welfare of this country. For the moment, stop looking at the wonderful growth of the towns and cities, cease your bewilderment at its stupendousness, and just take a glance at the teeming millions of country life, and you will at once be forced to conclude that the Church has a duty to perform in the latter case as well as in the former. In the language of Mayor Crabtree, of Chattanooga: "There is at our doors an opportunity that is so rich in possibilities and so promising of certain results that it appeals not only to our Christianity, to our love of our fellowman, but to our patriotism as well. I refer to the youth and young manhood and young womanhood of the mountain sections and the rural districts of the South. They are our greatest undeveloped resource. With their pure blood, their fine natural minds, and their inbred love of liberty and of country, they readily respond to the teachings of religion and culture and long for education and the opportunities it brings. No nobler work can engage our energies, and we can confer no greater blessing upon our beloved country than by giving the religious teachings and educational advantages they need."

True, a great many people go from the country to the cities and towns, and the Church has its city problems as well as its country problems. But for every man who goes from country to town or city, at least two men take his place. It does not lead to depletion of the rural districts, although it does swell the city and town population. In spite of it, the rural districts continue to grow in numbers, and they should challenge our most thoughtful attention to their greatest need—a Church for every community and a preacher for every Church."

Let us not deceive ourselves so far as to be led to shirk our responsibility to the country people under the self-centered and lopsided notion that the "city" problem is our only Church problem; nor should we become so deeply interested in the "foreigners" of the cities as to forget and neglect the people of our own blood in the rural districts. These are the "bone and sinew" of our great country. They are "bone of our bone, and flesh of our flesh", and no purer nor more useful blood traces the veins of any people under the "canopy of heaven" than the blood of the Anglo-Saxon. Let us look well to him first, and let us not forget that his interests are our interests, and that we can safely depend upon him at all times and under all circumstances. If we will do that, and not give quite so much concern to the beloved (?) alien, who has done nothing to deserve our bounty and who often abuses it when it is bestowed, then there will be no occasion to show up the unfairness with which the mission money is expended. Let the honest and patriotic Americans of Texas receive their just proportion of this fund, and we cannot do that until we stop spending the great bulk of it in the centers where the foreigner and the alien are its recipients. The Anglo-Saxon spirit of our people demand that this be done, nor can this demand be frowned down by the time-worn and frazzled-out spectre of foreign interests in the cities. It is neither just nor right that this should be done as long as millions of our own people are crying for the "bread of life." I can pick out a dozen honest, horny-handed, hard-working, law-abiding and sober farmers in this county who never heard a Methodist sermon, but who would if they could every Sunday, and whom, so far as good citizenship and government up-building and religious influence are concerned, I would not exchange for every beer-guzzling and whiskey-

soaked foreigner on Galveston Island. The Church should find a better investment for its money than to waste it on such objects.

Of course the Church has its "city" problems, but it seems that some people, even some preachers, have not discovered and are not willing to concede that there is such a thing as a "country problem." Their idea seems to be that, because the country people are, by far, mostly Americans, they should be left to shift for themselves, while they very studiously, and in season and out of season, so far as the needs and the value and importance of the foreigner and alien, until they have made them the "wards" and special beneficiaries of the Church's beneficence and think they should be first looked after in the matter of the distribution of the mission fund. I trust I may not be charged with treason to the Church if I should inquire if this is exactly as it ought to be? I have no bias or prejudice against foreigners, but I do love our native Americans. Upon them rests the only hope of this country. If the devotees of our foreign interests could ever be made to know that there are any country people in Texas who need to have preachers sent to them, they could then see the force of my question. And it would be a fine investment, mentally and spiritually, for these fellows if they could be induced just once to leave the haunts of their city life, get their minds on the dear foreign brother for once in their lives, and take a brief pilgrimage into the rural districts and learn something about the needs of the people there. Granting that they would have intelligence enough to see it and candor enough to admit it, they would soon learn that there is, in fact, such a thing as a "country problem" for the Church to solve. Besides it would give them a good breath of fresh air, tone up their systems, put their inners to acting, and, if such a thing be possible, broaden their views and convince them that foreigners should not be allowed to become the "whole cheese" in the distribution of the Home Mission Fund of the Texas Conference. The 355,000 Americans in its territory, and the 1,099,000 in Texas who never hear a Methodist sermon, and who never will so long as the Church pursues its present policy toward them, ought to be and are entitled to some consideration at the hands of the Church in the expenditure of its mission money. It is gross injustice for one-twenty-seventh of the territory of the Texas Conference to get one-third of this money just because that one-twenty-seventh is largely populated by foreigners, and if the Anglo-Saxon spirit of the conference is not totally dead this travesty upon justice will be speedily stopped.

Now, just a word in conclusion. The editor of the Advocate has very pertinently suggested that its columns should not be burdened with this discussion, and that the proper place for its "airing" is before the Mission Board. To that view I most heartily subscribe, and unless I am forced by the necessities of the case to write again on the subject, I shall have nothing further to say about it in these columns. But I would like to make this final statement:

These are grave and far-reaching questions, and their proper solution is one of immeasurable importance to the Methodist Church in the Texas Conference. It is of the first importance that they be settled now, and once for all for the issues are before us, and the Church should have the manhood and the intelligence to grapple with them and declare itself upon them. And let us bear in mind the great truth that "no question is ever settled until it is settled right." Let the Church take a definite and settled position upon them. I am profoundly convinced of the correctness of my contention upon these great questions, but I want to know what the Church, as a Church, thinks about them, and what it is going to do with reference to them. It is better for the Church and better for all concerned that a fixed policy be adopted. We will then know what to expect, what to do, and how to adapt ourselves to the wishes of the Church. We might "spin out" long articles for the Advocate for twenty years and then be as far from any fixed purpose and settled policy as we are now. A "declaration of principles and policies" is as necessary and essential to the success and prosperity of the Church as it is to political affairs in our government, and the Church should "set its target high and never aim below it."

To the end suggested I would further submit for the consideration of the Church of the Texas Conference at its approaching session, and for the consideration of the Home Mission Board, the following as the issues to be passed upon:

First: Shall the Church continue its present policy of abandonment of the rural districts and the centraliz-

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ing of its work in the cities and towns and along the railroads; or, shall the Church change that policy and give to the rural districts their just share of its work?

Second: Is the present method of expending the Home Mission funds of the conference a wise and proper one, and if not, how shall it be corrected?

I believe in doing things "in the open," and I am also a strong advocate of the present-day doctrine of publicity, in both Church and State, and surely no harm can come from a rational and prayerful exchange of views upon the questions named. They are both vital and fundamental principles of Church policy, and the Church can have nothing to lose, but in all probability, a whole lot to gain as is here suggested. Such a discussion in a spirit of fairness and with the sole view of arriving at a just and wholesome solution of the issues involved can not be otherwise than beneficial. The conference could not be more profitably entertained and instructed, I am sure, than to adopt this course. I shall be pleased to hear from others on the question. J. W. MADDEN, Crockett, Texas.

There is an evening twilight of the heart, When its wild passion-waves are lulled to rest. —Halleck.

Whatever line of life you choose, resolve to stick to it, and serve God therein to the last.—Dr. Livingston.

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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.

Notes From the Field

Vigo Park.

August 11 we closed a meeting at Vigo Park that came nearer touching every home in the community than any I ever attended. We had quite a number of conversions and accessions to the Church. Rev. M. S. Leveridge, of Tullia, did the preaching at night. He is a plain gospel preacher and the most undaunted worker I ever had with me. The people gladly gave him a nice offering. A subscription of \$85 was taken on the Conference Claims. And this preacher's heart was made glad when they presented to him a nice suit of clothes. This is one of the most pleasant Churches I ever served. It is more than a pleasure to be with them.—A. E. Butterfield.

Argyle.

We closed our meeting at Prairie Mound night before last; closed out with victory and shouts of new born souls to God either in conversion or reclamation. To God be all the praise. There were some fifteen or sixteen souls either saved or reclaimed during the meeting; four joined the Methodist Church, some will go to the Christian Church or Baptist Church. One man who had been a seeker for a number of years was converted and joined the Methodist Church. A number of backsliders was reclaimed. Brother Sooter did some fine preaching. Sister Henry Stewart presided at the organ and the music was fine. We will begin here at Argyle in the morning. We are praying for one of the greatest meetings Argyle has ever known. We ask the prayer of the Advocate force for this meeting, as it is badly needed. Yours in Jesus' name.—J. L. Fry, Song Leader.

Blue Ridge Circuit.

We have had a very hard wind and hail storm, which destroyed two churches on the Blue Ridge charge. McKinney District, to-wit: Blue Ridge church and Verana church. Would certainly appreciate help from any preacher or layman or League or Sunday School or Home Mission Society or anyone who will send us a few dollars. Have had some good meetings, with several conversions; two meetings to hold yet, as we were rained out at Henslee Chapel and stormed out at Blue Ridge, or put off on account of the house being blown down. Will begin Sunday night at Blue Ridge. Are hoping and praying for a great revival. Pray for us that God will give us a great revival and help us in rebuilding those churches. We are working hard and doing our best by the help of God and your prayers and help. We will come out all right. Anyone desiring to send anything will please send it to the undersigned address.—Mrs. J. H. Overstreet, Blue Ridge, Texas, August 26.

Wallis.

Perhaps a few lines from this section of "the moral vineyard" may be of interest to the many readers of the dear old Advocate. We held our meeting at Fulshear embracing the fifth Sunday in June and the first Sunday in July. The pastor preached the first five sermons and then Rev. J. W. Goodwin, from Caldwell, came to our help and preached until the close of the meeting. Brother Goodwin did some very fine preaching and every sermon was full of good old-fashioned gospel truth. The people enjoyed the preaching very much, indeed. We believe that much good was done and that the members were much edified, but we had no conversions or accessions. Our meeting at Wallis embraced the second and third Sundays in July and we were ably assisted by Rev. S. W. Thomas, of Brenham. Brother Thomas is a very strong preacher and all his sermons were good and practical; but we were disappointed in the results, as there were no additions to the Church. We have so many counter attractions here in this South Texas country, and especially in the Brenham District, that it is nearly impossible to have revivals of religion like we used to have in North and East Texas. We have a great many Bohemians, Germans, some Mexicans and the liquor saloons, with their soul-destroying influence, and all these things occupy the minds of the people and draw them away from higher and nobler things. Baseball games on Sunday and automobile riding on the Sabbath, and other forms of Sabbath-desecration, keep the people from thinking much about the salvation of their souls. We had with us during our Wallis meeting our Brother Vilt, the Bohemian missionary of the Brenham District, for two days, and he preached for the Bohemian people and they were much pleased with his preaching. The Presbyteri-

ans have a woman missionary here now to help their people in this field, and she is a very fine young lady and will do much good, I am sure. Our third Quarterly Conference was held at Fulshear on August 2 and 3. Brother Burroughs, our beloved presiding elder, was with us and gave three very able sermons. If there is a better preacher or a more faithful presiding elder in the Texas Conference than R. A. Burroughs I want to hear him. He is a live wire and is taking a careful survey of this very difficult field, and if we can keep him on the Brenham District for four years we think the work will be occupied and developed better than it has ever been before. The Methodists of East and North Texas have no idea what a difficult problem the Church has to contend with here in this South Texas country; and it will take skillful management and wise generalship to solve this great problem. I must not close without saying that the good people of Fulshear gave us one of the finest poundings we have had in a long time. Those elect ladies, Mrs. E. S. Wilson and Mrs. Sallie Harris, came up and brought the pounding with them on the train and we hereby express our profoundest gratitude for their generosity.—W. W. Horner.

Hornhill.

On August 11 we closed one of the greatest meetings Hornhill has had in many years. We began on August 1; the pastor preached until Tuesday at 11 o'clock, when Bro. R. H. Heizer came and did the rest of the preaching. He rolled up his sleeves and waded in. He did not spare sin in the Church nor out of the Church, condemned all alike. Great crowds came. The Spirit was with us in great power. Baptists came and worked like Methodists. You could not tell the difference. Men, women and children came to the altar and got religion. People came together, forgave each other and got religion, who had not spoken in two years. Oh, we had a time! Yes, we had the old-time shouting. Results: Twenty-seven professions, seventeen accessions to the Methodist, five to the Baptist, with many reclamations in the Methodist and Baptist, too. Seven babies baptized. Secured on the conference collections in good subscriptions \$120. This place paid last year on these collections \$60. We gave Brother Heizer a free-will offering of \$44. All in all it was a great meeting. Then we began August 12 at Fort Parker. Brother Heizer did the preaching. Had another great time, with sixteen professions, a number of reclamations, six accessions to the Methodist and seven to the Baptist. The people who professed in these meetings were from 8 years old to 60-odd. Here we made an offering to Brother Heizer of \$33. We are on a higher plane yet since the meeting at Hornhill. While we were in the Fort Parker meeting, the good people of Hornhill provided my wife and babies with many good things to eat, so we are getting along fine. We are expecting to be at Cleburne with everything in full and a good year.—W. A. Neill, P. C.

Murchison.

We have just closed our fifth revival meeting for this year. We began at Shady Grove Saturday night before the second Sunday in July. Brother J. F. Everett, a good and faithful local preacher, helped us here. We preached time about. Had a very good revival—eight conversions, three additions, two family altars; collection \$12. Next at New Hope, third Sunday, 11 a. m. Rev. R. H. Wilson helped us here. Brother Wilson did some good preaching. The people like to hear him. We had a very good revival, eight conversions, three additions; collection \$9; family altars, eight. We went from here to Wanda. Rev. J. B. Bell, of Alba charge, did the preaching. We had a very good revival. Brother Bell is a good gospel preacher, and the people heard him gladly. Ten conversions, three additions, \$7.10 collection, five altars erected. Red Hill was our next place. Here we failed to secure help and had to do our own preaching. The people said it was a good meeting. We had a very good revival in the Church, two conversions, one accession, and three family altars. Next was our Murchison meeting—the one we have just closed. We had a great meeting in many respects. Rev. Ball Saxon, of Douglassville did the preaching. We began here Saturday night and closed the following Thursday night with an extra service Friday morning on the streets. The people were delighted with Brother Saxon's preaching. It did us good, as it does the upright in heart, and brought conviction to

the world. We had twenty or more conversions, twenty-one accessions to our Church and more to follow. Collections, \$26. We had services Friday morning on the streets at 10:30, and Brother Saxon preached until train time to a large and attentive crowd. Brother Saxon was the right man at the right time for this place. May the good Lord bless these good preachers and their loved ones. Our next meeting is at Philip's Chapel. It is our third Quarterly Conference. Rev. J. M. Fuller, of Canton charge, will help us. May the good Lord grant us a great revival there.—G. M. Fletcher, P. C.

Kelleyville.

Our revival meeting closed at Shiloh with fifty-nine conversions, twenty-two additions. Baptized seventeen babies. W. M. Bowden, of Bosqueville, did the preaching. He is a live wire, and an excellent preacher. Shiloh paid him \$60 for his services. We raised \$57 for missions, and they gave wife a silver pounding of \$7.50. The Church was greatly revived. The effect of this meeting has been felt throughout the whole charge.—L. H. Mathison, P. C.

Deport.

The Presbyterians, Baptists and Methodists of Deport, Texas, entered into a co-operative meeting August 1 and continued for fifteen days with very gratifying results. There were from 150 to 200 converts and reclamations, while the Churches enjoyed a quickening that will be helpful for time to come. Many have joined the Churches and more to follow. The preaching was done by Rev. J. A. Old of Sulphur Springs, and to say it was well done is putting it mildly. He was equal to the task, as the results will show. He won the love and confidence of all. Our singing was done by local talent, led by Rev. J. E. Aubrey. We had great singing. We are progressing slowly with our new church. We have a difficult proposition. Hope to be able to worship in a new church by conference. We have a short time to work and much to do. We give God the praise for what little success we have had.—A. F. Hendrix.

Rising Star Station.

The Rising Star Church is still rising. One of the best meetings in its history has just been closed. Our pastor, S. L. Culwell, did the preaching, and to say that the Church and town are well pleased with his work but begins to express the truth. His plain, convincing, persuasive gospel sermons have seldom if ever been equaled in Rising Star. He goes to the bottom of things and builds up. Rev. Whit Smith, of Avoca, as leader of singing and in personal work, did most acceptable and efficient service. B. L. Nance, of De Leon, one of the best personal workers in Texas, was with us during part of the meeting. Time will not reveal full results, but it was a genuine revival of the Church and town. Rising Star Methodists have not forgotten how to shout. The "Old Time Religion" was sung and experienced. There were about twenty converted—men, women and children. Fifteen joined the Church, with others to follow. The general work of the Church is indeed gratifying under the able leadership of Brother Culwell and his wife. The Sunday School is making real progress. Especially notable is a Wesley class of thirty-five young men taught by the pastor. For many years the Junior and Senior Leagues have been moulding the young life of the Church for Christ. Under the leadership of the Women's Society a new parsonage is being planned. Everybody seems cheerful, happy and hopeful. There is one cloud on our horizon, brought there by the time limit, but it is over three years away.—Jalmar Bowden, Rising Star, Texas.

Hermleigh.

Our revival meeting closed yesterday with six accessions to the Church and six infants baptized. Brother R. L. Jameson, of Knox City, rendered some very efficient service in the pulpit. He is an able preacher. Brother Jameson made earnest and eloquent appeals and we do not think they have fallen altogether on deaf ears as there were several conversions. We Christians have been made to feel the power of God anew and have been raised to the mountain peak. Our pastor, C. E. Jameson, is a never-tiring worker and not only the Methodists, but all the people here love him. He (the pastor) is away is the reason I am doing the writing. We can't forget to mention Grandpa Jameson, who was with us also. We have learned to love him, and while he hasn't much longer to stay on this earth, yet there is a crown awaiting him where Jesus dwells. Also during the meeting Bro. A. D. Jameson (also a brother to our pastor) and his good wife paid us a visit and the former preached on the

night of the 20th, and the sermon was a good one. God bless Brother A. D. We think he has a bright future. When Brothers R. L. C. E. and A. D. Jameson, either, take the pulpit we expect to hear some good preaching. Unto God be all the praise.—J. R. Coker, S. S., Aug. 26.

Oakville.

Since I last wrote to the Advocate about the Oakville charge, we have held a number of meetings. We held one meeting at Clareville from June 26 to July 5; no visible results at that place, except the Church was revived. We held about ten days at Dinero, resulting in a revival with four conversions and three accessions. Then we next held our meeting at Mineral, but no results. Then at Lebanon, resulting in a good revival and two conversions and three accessions. In the first of the conference year we had promised Votaw a meeting. Votaw is a country place, six miles east of Oakville. As we had some spare time we decided to give them a meeting. We began there on July 30 and held over to August 10. I was never in a better meeting in my life. At the first service we preached on the work of the Holy Ghost, and we had a real revival that night. Baptists and Methodists shouted in this meeting. The visible results were twenty-two conversions and ten accessions to our Church and about the same number to Baptists. We organized a Church there with twenty-five members, started a prayer-meeting and regular preaching. Thus far I have done all my own preaching, resulting in thirty conversions, with two more meetings yet to hold. God has honored my preaching with the baptism of the Holy Ghost. Strong men and young girls and children were among the converts of this year. I am getting things in shape for conference.—L. A. Alkire, P. C., August 19.

Murchison.

Our third quarterly meeting for this conference year is a thing of the past. Brother Garrett was on hand and preached us a very fine sermon. We had dinner on the ground Saturday and plenty of it; it was first-class. Those Phillips Chapel people sure do know how to feed a Quarterly Conference. Nearly all of the places were represented. The stewards reported for preacher in charge, \$73.90; for presiding elder, \$10.10; total, \$84.00. This was the time for our revival meeting at this place. Brother Marvin Fuller was to help us. He came Saturday. The presiding elder preached Sunday at 11 a. m. and left it with us. Brother Fuller did the balance of the preaching. We closed out Thursday night. There were about twenty-five conversions and twenty-one accessions. We had a great revival. The Lord was with us from the beginning to the close. Brother Fuller is a fine young preacher and a good revivalist.

We have held six of our meetings, with three more to hold. Sixty conversions and fifty-two accessions. Our next meeting is at Pine Hill. This is our third year. We hope to bring a full report to conference.—G. M. Fletcher, P. C.

Cumby.

Have just finished our revival campaign. We were very successful at each point. We began at Cumby April 21 with Geo. A. Marvin, of Sherman, doing the preaching. We had twenty-five additions to the Church during the year at Cumby. We next went to Miller Grove. This was a fine revival. Here we have added twenty-nine to the Church, and the Church has been greatly revived. Then we went to Cafford's Chapel. This meeting was not as successful as it should have been, but it was a fairly good revival. Six members were added to the Church and the membership has been strengthened spiritually by having had the meeting. At Oakland we had a great meeting. Several conversions and fourteen additions to our Church, and ten to the Presbyterians, with more to be added later. At Emblem we have met with the only opposition from other Churches on the charge, which is a big one, extending from Dan to Beer-

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sheba, and from Sulphur River to the Texas Conference. Our Campbellite "friends" challenged us for a "jint" discussion, and we accepted their challenge. Their pastor, one Mr. Baker, of Commerce, backed down and withdrew their challenge, declaring his inability to meet us. Realizing the need of a series of doctrinal sermons consecutively preached at that point, I got Rev. H. M. Pirtle to do it, and he presented (on charts) the fundamental doctrines of Methodism to the satisfaction of the Church. Pirtle is fine in his line. As a result the Campbellites challenged him for a debate, and he and C. R. Nichol, of Clifton, Texas, will "pull it off" some time in October. We have to "put up" or vacate. We will never do that—"vacate" is meaningless to Methodists. We are here to stay. We have received several into the Church at Emblem, also, as a result of the Pirtle meeting, and our people are on a firm Methodist footing. Our Sunday Schools are doing nicely and the charge is on higher ground in every way. We are now rounding up for the Sanhedrin at Jerusalem, November 27. Old-time religion prevails. "So mote it be." By the way, we have the best P. E. in the North Texas Conference. Brother Hicks is not only a fine preacher, but a man of excellent executive ability. His men all love him and he loves his preachers. Heaven bless him.—D. A. Williams.

Rogers.

We have had a fine year at Rogers. Our people have pounded, repounded and pounded us again, and then fed us on pork and sausage for four months, but somehow I just won't fatten. We have had gracious revivals. Brother A. P. Lowery and wife held us a meeting in the winter that will not be forgotten by the people who attended. Lowery is a fearless expositor of sin and his work abides. I have held a number of meetings around the town, at schoolhouses, with good results. I expect to hold some others. We have received in the various ways eighty-nine members into the Church. Have seated our new church with beautiful circular oak pews at a cost of \$1184. We owe about \$560 of this which we expect to pay this fall and be out of debt. We need a new parsonage mighty bad, and am trying to create sentiment in that direction. Trust we shall be able to report everything in full at conference.—J. S. Huckabee, P. C.

Pecan Gap and Ben Franklin.

Just closed a great meeting at Ben Franklin, one of the old-time sort. We heard the old-time shout again and again. The Church was very much built up spiritually, backsliders were reclaimed and fifty conversions with thirty-six additions to our Church and others to follow. After the first Sunday of the meeting Bro. J. O. Davis, of Celeste, came to our assistance and stayed the remainder of the meeting. Davis is a good preacher, a good man, loyal, faithful and true. No preacher will make a mistake by securing him as help. We are in a meeting at Pecan Gap, with Brother Minor Bounds to help, and are starting well. No man ever had a more loyal, faithful set of people than this pastor. The Lord is doing great things for us, for which we are glad. We will not let another charge of the same membership, or less, outstrip us for Southern Methodist University.—W. Byron Byars, P. C., August 20.

Camp Springs.

We have as loyal Church people as any work. Have held four meetings; good interest manifested at all points, but no great revivals. The drouth continues all over the work and the people are leaving, some to stay, others to find work with the hope of making something to live on another year. Seventy-five per cent of the people will not make enough to pay one-half of their grocery accounts. I have been in this country for fifteen years and during this time there was nothing to compare with this. Several of my members say they will not make enough off of 150 to 300 acres to pay their tax. Quite a number of renters have left their crops, saying it will not pay to stay here and gather them. Those who have stock are selling at a sacrifice. I feel like making a call for help, but our people would not agree. They say we will go off and work, even if they have lost all, rather than beg. I don't know but what this drouth is as bad or worse than the spring flood in the East, for the Eastern folks had the summer to

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work and make something, while the people of this country have spent all they had trying to make a crop and have nothing; besides some had to go in debt and then fail, leaving them in a much worse condition than if they had not tried to make a crop. Yet amid such trying conditions our people hold on to God by faith and say it will all work out for the best. However, we as a Church will have to suffer with the people. Of course no one can expect the collections to come up in full. Brethren, pray for us.—I. N. Anderson, P. C.

Frost.

On Friday night, August 9, our pastor, Bro. W. H. Harris, began our meeting, and it ran until Sunday week. Bro. J. W. Fort of Mart did some able preaching, and we had a good meeting; about twelve were converted and reclaimed; six joined the Church by baptism, one by letter. Our Church was greatly revived; the Christians received great blessings throughout the entire service; had a fine choir, mostly religious. I must say that we have one of the best pastors there is, and we are so glad, for he puts his whole life and soul into his work for the Master, and we hope and pray he may come to us again, as he is doing so much good all over the circuit; and we are glad that we can say we are going to do more for our Lord and Master than ever before.—Mrs. T. J. Johnson.

Augusta Circuit.

We began our meeting for Augusta Circuit at Energy on the second Sunday in July. Bro. S. H. Kelly of Stoneham was our helper. He captured our people the first service and we had a fine revival in the Church. Brother Kelly did the very class of preaching that was needed, and we think that the work will abide. Our next appointment was Pleasant Grove, where we held our third quarterly meeting. From some misunderstanding in regard to meeting, our beloved Bro. J. B. Turrentine, at Crockett, failed to reach our quarterly meeting. We were very seriously disappointed in not having him with us, as his visits to our work have been so far attended with great spiritual power. We held the fort until Monday, when Bro. J. W. Cullen of Groveton arrived and took charge, and to say that he did the work nobly is to put it lightly. Brother Cullen is a great preacher. His sermons were full of old-time power, and our people were so charmed with it they would sit for some time after being dismissed completely spellbound and I would have to tell them that they were dismissed. He fought sin from start to finish. Brethren, I am convinced that this is the kind of preaching that Texas needs. The Church here was greatly revived; had two accessions. Our next appointment was at Liberty Hill. Here we had Bro. R. F. Hodges of Crockett Circuit as our helper. This is a strong point for Methodism. Nearly everybody in this community belongs to the Church. Brother Hodges did good work in the Church. We had no conversions outside the Church. This is only three meetings, with five more to report.—G. W. Henderson.

Center.

We as a Church are very much gratified with the results of our meeting just closed. Bro. J. W. Mills, presiding elder, did most of the preaching, giving a series of sermons that were heart-searching, far-reaching and strong. He was assisted by a former pastor, Bro. W. H. Vance, whom all were delighted to see and have return to labor with us for this short season. We are grateful to these ministers, realizing, as we do, they came to us in this crisis at a sacrifice of their own time and plans. Services were well attended and much interest shown. The two children's services were large, instructive and impressive. Our pastor, Brother Massey, after many weeks of heroic fighting for life and breath, is improving slowly, now being able to go on a short drive each day. Seeing him in his practice of patience, forgetfulness of self in suffering of extreme affliction, his strong faith and examples of the brightest type of Christian manhood, bring us to realize more and more the needs of such influence and association over and with mankind. Our prayer is that it may be the will of the Father to restore him. Our presiding elder, with his ability to marshal forces and rally to the point where most needed, has provided well for our congregation by sending strong men to fill the pulpit each Sunday, and by securing Bro. Ferd Dawson, a young man who has just finished school and ready to enter the field to serve the remainder of the year. The pastor's salary with all other Church finances are well in hand. Also provision made for the salary of the junior preacher, who will be with us after September 1.—Mrs. O. L. McKnight.

"WESLEY AND HIS WORK."

By Theo. Copeland.

The greatest need of every generation is to have its institutions vitalized and readjusted to existing conditions and environments. This necessity was laid upon the English people in the Eighteenth Century by reason of the skepticism which permeated the higher walks of life, and the low state of morals prevalent among all classes. For such a time as this God raised up and commissioned John Wesley to inaugurate and direct the greatest religious movement of modern times.

The latest book from the pen of Bishop Candler is in no sense biographic. Its purpose is rather to present portrait of Mr. Wesley in his strenuous endeavor to stay the pernicious tide of infidelity, to rekindle the fires of devotion on deserted altars, and to infuse new life into a decadent and apostate Church.

The book consists of ten addresses bearing on different but related subjects, the first having been delivered before the British Wesleyan Conference assembled at York, England, July 17, 1908.

The entire book shows the Bishop at his best. The subjects treated are of the first importance, and the manner of their treatment is above criticism. I have been specially enlightened and edified by the address of the author on the occasion of the bi-centenary of the birth of John Wesley. We have here a panoramic canvas on which eminent historians, like Buckle, Lecky, and Lord Macaulay, noted journalists such as Strachey and W. T. Stead, and distinguished theologians of the type of Isaac Taylor and A. M. Fairbairn pass in review before us and lay their garlands at the feet of John Wesley. We are reminded that the Methodist movement is the starting point of our modern religious polity, and the field preaching of Wesley and Whitfield is the event from which the religious epoch now current must date its commencement. They tell us that Wesley helped England to save Europe from doubt, despair and destruction; that he checked the mad current of French effecity and averted, in some degree, the perils of modern industrialism.

The Bishop quotes a fine eulogy from Dr. Henry VanDyke, of Princeton University: "From the lips of John Wesley there flowed into the arid and sterile theology of the Eighteenth Century a refreshing and fructifying influence. A divine benefit has been conferred through him upon every living Christian Church, and multitudes who hardly knew his name have felt the influence of his spirit. That every one who wants salvation may find it in Christ; that every one who finds it through faith may know it and be sure of it, and that this knowledge brings gladness and leads to goodness; these are the great truths which shone clear in Wesley's experience, and these, I take it, are of the essence of Christianity."

According to Fitchett, the historian, the religious revival of that period purified domestic life, wove bonds of quick and generous sympathy betwixt all classes, gave a new tenderness to charity, a loftier authority to morals, as well as a new grace to religion.

Toward the close of Wesley's life he apprehended, not that the people called Methodists would cease to exist, but lest they should exist only as a dead sect, having the form of godliness without its power. And this he predicted would undoubtedly be the case unless they held fast both the doctrine, spirit and discipline with which they first set out. The doctrine we still hold intact, but that in many places we have drifted far away from the spirit and discipline of early Methodism, is a painful fact.

If the Methodist clergy of the Twentieth Century would make as much of the Bible as Wesley did, if they were inspired by the same lofty motives that prompted his consecrated life, if they kept steadily and constantly before them, as he did, the controlling and consuming passion of the Christian ministry, the desire of all nations would speedily come in Pentecostal power, and diffuse His blessings to the end of the earth. St. Louis, Missouri.

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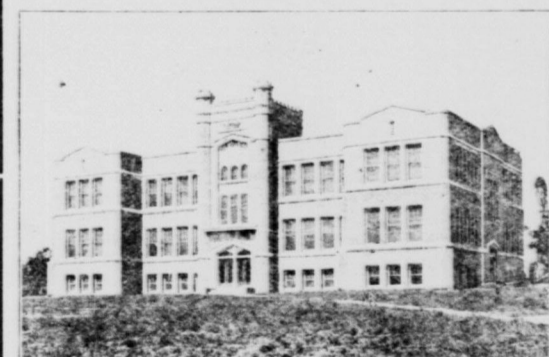
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Church Extension in Relation to the Future South

By S. A. Steel, D. D.

It is a law of Christian progress that new agencies shall arise from time to time carrying forward its work. The gospel did not come into the world as a system of prescriptive measures, with a fixed and fore-ordained method, but as a vital force, independent of form, and free to unfold its energy in whatever way the external conditions of its growth might demand. When Jesus Christ set aside the primitive organization of Israel, and abolished the temple, the priesthood, the sacrifices, and the sacred symbols of Moses, he taught men that the truth must not be identified with the forms by which it is communicated to the race. These change and perish, but the truth lives, and reshapes itself in its agencies to all the conditions of its world-wide mission.

The history of the Church affords abundant illustration of this fact. Several hundred years elapsed before Christianity built the first hospital. Since then the founding and administration of charitable institutions has been a prominent part of the work of the Church. In course of time the intellectual impulse which is inherent in Christianity shaped itself into educational measures, and now it is not only recognized as the legitimate duty of the Church to foster education, but it is the deep truth of history that the Church which has a future must educate, and that the Church which does the most education has the longest and brightest future. After the invention of printing it became necessary for the Church to lay hold of the mighty power of the press, and utilize it in her work. The large publishing houses of every denomination have grown out of this demand. The rapid progress of civilization made it necessary to have special means for sending the word of life to the pagan, and the Missionary Society sprung up to supply the need. All of this is simply the application of the principle of division of labor to the work of the Church Extension Society, an organization destined to aid in the building of churches and parsonages.

The necessity for such a department of Church effort is apparent upon a moment's reflection, for church building sustains a vital relation to Church extension.

A church-building is necessary as the material basis for religious work. It crystallizes the moral sentiment of the community. It incorporates the conscience of the people. It is the rallying point for spiritual forces. It is the depository of the institutions of Christ, the arsenal of Christian warfare, the citadel of religion; and it gives "a local habitation and a name" to the hallowed mysteries of the faith. The unsettled, loose and fluent thought and feeling of a people collect naturally around a church building, and through its influence rapidly assume organic form and acquire vital power. A church building is the indispensable means of Church growth.

A church building is necessary to permanence. The tabernacle served Israel very well while they wandered in the desert, but when the nomadic life ceased, and they became a settled people in the land of promise, a temple was a necessity. The temple grew out of the moral necessity of their altered situations, and was the hiding-place of their strength. It was the center of national unity, and the most powerful factor in the history of the Jews. Its destruction was at once the means and the evidence of their subjection; and no sooner was the yoke lifted from their necks than they began to build the temple.

The early Christians had their chapels of devotion and asylums of refuge in the dens and caves of the earth, but when they became strong enough to come forth and begin to build their churches, the doom of paganism was sealed, and men knew that the faith of Christ had come to stay. It was not blind fury, but profound wisdom, that prompted pagan Rome to prohibit the building of Christian churches, and that framed the edict against "the crime of assemblies" and the odious Conventicle Act. To strike down the Church was to demolish the foundation of the work.

The first Methodists flocked to meeting places on the commons, or packed to suffocation the private houses opened for their worship, or kindled their campfires in the wild wilderness. But when the Established Church, in whose bosom it had begun, refused to recognize the mighty movement, and the hammer was heard on the first Methodist chapel, it proclaimed to all the world that the Methodist Church was born.

The Church that expects to live into the future and grow stronger with

time must build its walls deep and high.

A church building is necessary for the control of public sentiment. There is a silent but mighty educative effect in a noble church edifice. It is the exponent of civilization, and wields a positive and far-reaching power over human character. The vast cathedrals of Europe testify to the depth and persistence of that spiritual instinct in man, which enshrines the name of Jesus in the most splendid creations of human genius, and associates his worship with the loftiest achievements of art. These wonderful churches hold men in awe. They captivate the imagination, they strike the beholder with an indefinable and irresistible eloquence. The human mind is lifted by the contemplation of such structures into conscious sympathy with the unseen world, and they will continue as long as their lofty domes endure to inspire the reverence and assure the hope of mankind.

The same principle holds true if we turn from the massive shrines to the village church or the country chapel. The house of the Lord is the one holy place where emanates all that is pure and sweetest and best in human life, and which stands as the abiding symbol of another life to come. Its tasteful architecture, its graceful spire, its bit of green sward, the sound of its Sabbath bell, the gathering groups of worshippers—the gray-haired patriarch leaning on his staff and the merry-voiced children, now hushed into tender silence by the sanctities of the place; the simple yet fervent devotion of sincere piety, and embowered in the grove near by the wellkept graveyard ("God's acre"), underneath whose grassy mounds and mouldering marble sleeps the holy dust of the dead! Who can ever forget a scene like this? Happy the man whose childhood was nurtured amid such associations! Thrice happy he who preserves through age and toil the attachment they inspired for the Church of God!

The Church to accomplish properly its work, must be the best house we can build. However simple and economical, let it be beautiful. Let taste preside over its construction, and let it express a just and reverent regard for the great truth, too often scorned by men, that God, who painted the lilies of the field, and chiseled the rugged forms of the everlasting hills, and stretched over all the marvelous sky, is a God of beauty. Above all, let the house be holy. Never use it for any other purpose than the worship of God. Exclude lectures and concerts and bazaars and social entertainments. Keep it clean and neat and sacred, that it may be the holy place of the Most High, a sanctuary of the Lord our God, a citadel of strength, and a rock of refuge for all the people. If these considerations indicate the general necessity of church building in order to Church extension, they acquire a graver importance still when we view the subject in relation to the future of our Southern country.

I am sure I do not mean to disparage other sections of our great common country when I claim for the South advantages seldom equaled and nowhere excelled on the globe as a place of abode for man. Its geographical position, its balmy climate, its fertile soil, its unlimited capacity to produce the staple commodities of human support, its fundamental type of civilization, and its illustrious history lift it into proud and permanent importance as a part of our vast national domain. This wide realm is filled with practically undeveloped resources. Its mountains teem with mineral wealth; its plains can yield support to millions of mankind; its rivers can waft the commerce of half the continent to the sea; and its ports, confronting the great highway of the nations, can float the navies of the world. These vast natural advantages assure us that the South has a magnificent future. And we refer to them not to flatter provincial pride, but because the physical surroundings of a people largely determine their character and destiny.

James Russell Lowell has truly observed that "When we say that we are all of us the result of the entire past, we are not, perhaps, paying the past a very high compliment; but it is no less true that whatever happens is in some sense, more or less strict, the result of what has happened before." The future is the product of the past, and to understand it we must look both behind us and around us. The South, with all its defects, possessed in the past, and a candid study of that record inspires and justifies the largest confidence in the future. The greatest fact about any country is its civilization; and the civilization of the South, with all its defects, possessed elements of imperishable value. It created happy homes from the Chesapeake Bay to the flowery plains of

Texas, in which were nurtured the noblest manhood and the purest womanhood of the nineteenth century.

When the mighty crisis of our history came, and the nation, breaking loose from the control of wisdom, swept swiftly toward the whirlpool of war, a glorious host sprung from these happy homes to die in their defense. They plunged through the storm of battle, baptized their native land with patriot blood, made its hills and vales thrice sacred by the traditions of their valor, and proved themselves worthy of descent from the loins of those immortal heroes who followed our own great Washington from Bunker Hill to Yorktown. The man who can speak ill of the heroes who fell under either Northern or Southern banners in the hundred battlefields of the South is unworthy of the name and heritage of a freeman. He does not understand the spirit of history or comprehend the process of a nation's growth.

We frankly admit that the civilization of the South had its defects. They were deep-seated and serious. But these defects cannot eclipse its merits to the eye of the impartial student of human progress. Slaves were once bought and sold in Boston, and witches burned in sight of Faneuil Hall, the boasted cradle of American liberty. But no sensible man rejects the civilization of New England on this account.

The great curse of Southern civilization was slavery, and the heaviest part of that curse rested upon the white people of the South. To the unhappy wretches, torn by the bloody talons of avarice from their native shores, slavery, in the providence of God, was a blessing in disguise. Roman slavery, in the most splendid period of antiquity, degraded civilized men into slaves, but American slavery elevated savages into civilized men. There must have been a vast moral force in that civilization which received into its bosom the barbarian aborigines of equatorial Africa, and transformed them into the industrious negro population of the South.

The people of the South rejoice that slavery is abolished forever. But while we are glad that the deep-rooted evil has been destroyed, there are distinctive features in that civilization which we hope will never die. The superiority of the moral to the material, the lofty sense of honor, the chivalrous courage, the knightly bearing toward woman, the refinement and elegance of our ancestral Southern life, the abundant hospitality, the readiness to die for our principles, and the splendid self-respect that upheld our people under the burden of defeat, will we hope, continue to characterize Southern civilization as long as it endures. It is this sturdy and indomitable self-respect of our people which, though vanquished, has never been humiliated, that elicits the admiration of men everywhere, and affords the surest pledge of our future.

It is the custom of some to scorn the past of the South as though it were attained with dishonor, and of others to evade allusion to it from an obsequious deference to the charlatans who have usurped the seat of history. But since the future is the result of the past, I consider it right for us to review the record we have made, even at the risk of offending political cant. And it teaches us that if the object of civilization is to produce men and women rather than hoards of gold; if the test of civilization is the character of the people it molds rather than the amount of bacon it grows; if the noblest fruit of civilization is the home where father and mother and brother and sister dwell in sweet peace and virtuous repose; if, in short, civilization is the art of dwelling together in society in the highest state of human happiness, then we may match the civilization of the "Old South" against any in the world.

We are now in the midst of the South of the present. It is customary to call it a "New South." This magic phrase has become the stock in trade of a host of political jobbers. It resounds from the forum where romancing reformers prate with luscious eloquence about a social millennium. It is a rod of enchantment, before which the hoary waves of sectional hatred roll up and away at New England banquets. There is a grand idea in the phrase, and perhaps it has come to stay. That the South is on the threshold of a new era of thought and progress, and under the impulse of new intellectual ideas and industrial forces is springing forward to a prosperity greater than it has ever known, is undeniably true. But I very much doubt if it is a New South in the sense intended by many who use the phrase. There has not been, and there is not likely to be, any fundamental change in the sentiment of our people on the great questions covered by that expression. Our people have not broken with their past, and never will. The so-called New South is only the Old South rising from the chaos of war, calm and strong in self-respect,

adjusting herself to the altered situation and steadily moving forward on the path of predestined progress. The so-called New South is only the Old South in a new suit of clothes, made too—thank God!—for the most part, out of her own raw material and by her own toll and skill.

Since this address was prepared, an editorial article on the "New South" has appeared in the Nashville Christian Advocate on March 26th, which is so much in accord with my own mind on the subject that I quote the following extract:

"Has the tree of the New South, that now seems to be growing so grandly, no roots in the past? Who are the men who lead the New South but the men that led the Old South? Who represent the New South in the Cabinet and in the halls of Congress? Who administer the State Governments of the New South? Who runs its railways? Who manages its factories and furnaces? Who guides its educational progress? The very men who belonged to the Old South, or the younger men who are its immediate product. In a word, what is there that is good in the New South that was not rooted in the Old South? The same fair land, the same manhood and womanhood, the same traditions, the same religions are here in the New South that were in the Old South. Changes there are, but no greater changes than have taken place elsewhere. Changes we have for the better, we would fain hope, but what is newest among us, is not, in our judgment, the most to be prized by us. The elements of great danger now visible did not come down to us from the Old South. The Old South is still here as a breakwater against the tides that threaten to sweep away the most precious thing that remains to this nation as a heritage from our fathers. Let us have a rest of this sort of talk we have had about the New South. It begins to look like cant. It does injustice to the living. It invites the perpetuation of misconception from those who knew of the Old South, and the continued misrepresentation of those who hated it. The new North and the new West will not think any better of us, nor will our own self-respect become more robust because of any reproach that we may cast upon the memories of our fathers and mothers. And with all progress under the new conditions we will be fortunate if, with the larger advantages we possess, we shall exhibit a manhood as noble and a womanhood as pure as that which belonged to the Old South.

On every hand is seen the marvelous upbuilding. The hum of industry mingles with the roar of commerce, surging along her highways. The smoke of countless furnaces darkens her sunny skies. Improved agriculture is making her fields bloom again; like the valley of the Nile, cities and towns are springing up as if by magic is all over her land. Public Schools are growing in favor. Great universities are rising to assist and perpetuate her progress. Literature has already begun to weave her traditions into romance, and the voices of her poets have caught the ear of the world. Her statesmen begin again to control the nation. Capital and population are flowing in upon her lovely domain from every clime. And this is but the premonition of what is to come.

"The first low wash of waves
Where soon must roll a human sea."

It is not saying more than the indications justify when we say that the next twenty years will probably witness a material progress in the South unequalled by any period or section of the Republic. We may modify Emerson's words and say: "The South is but another name for opportunity!"

The greatest question, which presses upon the Church is, How shall the moral keep pace with the material? How shall we evangelize the South? This question deserves our most serious study, and gives to the Church Extension work an importance it is impossible to overestimate. We will have to deal with two classes of people—the native negro population and the white immigrant—and so far as this great work is committed by providence of God to the Methodist Church, the Methodist Episcopal Church, South, can do it better than any other.

The negro is a fact, and for our generation at least a permanent and serious fact. We cannot and we ought not to ignore his presence among us. It would be bad enough for us if he should remain the ignorant, docile, and easily controlled creature he has been in the past. But it will be far worse if he rises out of a state of servitude into intelligence without piety; and will be worse still if we allow his mental and moral development to be shaped by those who teach him that his first duty is to hate the white people of the South. The ostrich plunges his head into the sands of the desert, and thinks he has escaped his

pursuers. And so we may shut our eyes to this negro problem and imagine we are safe. But if we keep them open we will see that the negroes are rising rapidly, and that their education is largely in the hands of those who cherish and inculcate a bitter hostility to our people. There is but one way to avert the danger which menaces us from this quarter, and that is to lay hold of the work to be done and do it at once.

The relation our Church sustains to the negroes of the South gives it many advantages for reaching them with the gospel. We have always been their friends. When they were slaves we sent our best men to them to preach the word of life. Since they have been free we have done nothing to oppose and much to encourage their progress. We understand them and they understand us. We live side by side, and our interests are so intimate that they are almost identical. We believe with the most thoughtful and self-respecting among their leaders that at the present stage of their progress it is better for both races to pursue our work separately. Our relations with them are not theoretical and strained, but natural and providential and therefore easy and pleasant.

The reasons that may have explained and justified our suspension of evangelical work among the negroes of the South for some time past do not exist any longer, and we ought to resume that noble work on a larger scale and with a deeper enthusiasm than ever before. The providence of God lays it upon us by the opportunity of the hour; the civilization of our country commands us to do it by the peril to society involved in its neglect; and our self-respect ought to forbid us to leave it to be done by strangers who announce beforehand sentiments repugnant alike to the social instincts of the races and the manifold lessons of the providence of God. We cannot be guiltless if we neglect this work any longer.

But vast as this special work of negro evangelization is it is not the only and perhaps it is not the principal work for us in the South. The footsteps of coming millions are upon our threshold, and will soon fill our land like an overflowing flood.

The Methodist Church has been remarkably successful in evangelizing the South of the past. In no part of America has Christianity obtained a firmer hold or so thoroughly incorporated itself in the structure of society; and this fact is largely attributed to the work of Methodism. Its economy and its spirit were in admirable harmony with the peculiar demands of the age. Its itinerant ministry, its primitive simplicity, its apostolic fervor of faith and zeal carried it everywhere. The pioneer had hardly built his hut of logs on the untrodden prairies before the ubiquitous itinerant was at his side. Dauntless heroes, whose names will shine on the honor roll of heaven, climbed the mountains and threaded the wilderness, indifferent to suffering and defiant of danger, to plant the cross in this fair land and subdue it to the Son of God. But a more complex problem is before us. We have to grapple with sterner issues. We have to evangelize great cities. I do not overlook or underestimate the great importance of our rural work, but our danger lies in the great cities that are building up all over this land. In the city evil is organized, defiant and aggressive. There infidelity entrenches itself in the very custom of society, and vice opens its yawning whirlpool at our very doorstep. There corruption is generated by the very associations of life, grows rank and poisons the very air we breathe. There the saloons—the institute of hell—throats civilization, and licentiousness rots the fiber of society, and political villainy exudes an infinite stench from every pore. There gaunt poverty, with grim thought of dynamite or firebrand floating through its aching brain, glides under the gas light with ominous murmur, like the roll of a far-off subterranean storm; and the ocean of sin and crime, with the serpents of hell hissing from the crest of every fiery billow, surges darkly against the very citadel of the home and the hallowed sanctuary of God. It requires but little reflection to see that the problem of Church Ex-

THE DAY'S WORK

Does it sometimes seem that you simply could not get your work done? Do you constantly feel like sitting down? Perhaps you yawn continually. Then you need

Tutt's Pills

Because your liver is sluggish and should be stirred to activity—at your druggist's, sugar coated or plain.

tenation in the South of the future is a problem of how to evangelize the cities.

It is a fact, however much we may deplore it, that the lower classes of people will not come to the large and elegant churches. The drunken, the dissolute, the ragged and outcast multitudes who throng the saloons and crowd the station houses and grovel in the slums are not found in our churches. The very kind of churches to hold the upper and middle classes firmly repel the lower order. They must be reached with the gospel, but the great question over which the wise men have wrestled is how to reach them.

There should be no difficulty in reaching the lowest order of men in our great cities with the saving power of the gospel. One fact is worth a thousand theories; and it is with confidence that I cite an example furnished by the city of Louisville, and I am glad to add, by the Church of which I have the honor to be pastor, which helps to solve this grave problem. Some years ago a noted gambler of that city was led to Christ by the ministry of the Rev. Gross Alexander, now editor of the Methodist Review. After his conversion Mr. Holcombe opened a mission in a basement room right in the midst of saloons and business houses. Religious services were held every night the year round. There was no clap-net effort to produce effect, but simple and earnest Christian work. From the first the mission was crowded. It grew in strength. Other missions were opened in similar localities, and with like successful results. These missions are constant feeders to our Churches. Men and women, self-exiled from the sanctuaries of God, and from the scenes and associations of peace and purity, crowd into the mission rooms, listen to the word of life and the testimony of those redeemed by divine grace, and are melted into repentance by the sweet power of the gospel of Christ. This is undoubtedly the way to reach the masses with the gospel, and to permanently benefit them. This is the plan of original Methodism, and if we expect to extend our work in the cities we must recur to it on a larger scale than ever before.

This work, whether in the city or the country, requires the prompt and effectual help which this society is organized to afford. If we are to keep pace with the wonderful progress around us, we cannot wait for the development of local ability. In most cases the only condition of acquiring a position of permanent strength and influence is a church building. And the first denomination which builds a church will capture the situation. Frequently a few hundred dollars at a critical moment will determine the question of success or failure for years to come. A story is told of a daring and victorious leader of the Southern Army, who, when asked the secret of his success, said: "To get there first with the most men." This is undoubtedly the right policy in Church Extension. We must get there first with ready money, or find the opportunity seized by another—perhaps foreclosed against us forever.

We must rely upon co-operative effort to supply his quick and efficient aid. This is an age of co-operation. Railroads, furnaces, factories, hotels, go up like magic by co-operative effort. The genius of progress seems to have found Aladdin's lamp, and bewilders us with swift and unexpected results. Co-operation is undoubtedly God's plan for achieving great ends. I sat one summer on the summit of one of the highest mountains in Virginia and watched a little spring bubble out from a little lichen-covered cliff of rocks. It was a tiny little stream which I could check with my hand, but every crystal drop seemed vital with a purpose to get away from its cloudland home, and slipped out of sight in the grass that grew over its way. As I descended the mountain the road crossed and recrossed the little stream, each time growing larger by the accession of numberless other rills. I met it again far down in the glen, no longer a tiny rivulet, but a roaring river, leaping, sparkling and rushing with headlong purpose on its way. I met it again in the valley, wide and deep and silent, its steady current turning the mill wheels that lined its banks, and waking into loud whirl the idle looms of the factories. I met it again a thousand miles away, floating stately vessels on its bosom, and sweeping in majesty to the sea. Behold the marvelous effects of co-operative water power! What we want now is co-operative money power. Let every one of the million Southern Methodists start a tiny rill of contributions in behalf of the Church Extension Society, and it will swell into Nile-like magnitude, and redeem all the deserts in its course. Let us take hold of this great work with all our might. Let us as a Church realize our opportunity, rise to the height of this grand hour in the history of man,

and, taking the tide of progress at its flood, sweep on to glorious fortune! Amen.

"A STORY ABOUT NATURE AND GOD."

The above heading is the subject of a contributed article in the Sunday School Magazine for the month of August. It was written by Frances Held Danielson who, according to my information, is the author of the Beginners Lessons in the Graded Lesson series. To me there is nothing in this "story" that is of special interest except that it reflects the mental attitude of some of our Sunday School experts with reference to the Church and the Bible.

Though the writer adopts the form of a story, and, I may say, a childish story, yet in her effort to reach the comprehension of the teachers and preachers who are supposed to read the Sunday School Magazine she fails to make her points very clear. But I venture to assume that the point of her story is a criticism of the Church for its overemphasis of "the Book" and of its want of appreciation of the value of nature in teaching the children a correct knowledge of God. She intimates that the Bible itself, which is venerated so highly, is but a compilation of discoveries of man in the infancy of the race and in the beginning of history and therefore inferior to nature in imparting a sense of the reality and nearness of the Creator. Her point of view is evidently that of modern evolution and the historic higher criticism. Therefore, she asserts dogmatically and without hesitation, conclusions that are fundamentally inconsistent with the whole tenor of the Scriptures.

She says, "A Father once prepared a home for his children. He understood well the needs of these children, and he provided for everyone. . . . Now, the children of the long ago made use of the things the Father had provided, and enjoyed them. Some of the gifts filled them with a sense of fearful wonder, so great was their power. The very first children worshiped these—the sun, the stars and the trees. But there came more thoughtful children who looked behind these wonders for the cause. They saw the mighty, restless, heaving sea that bore their boats upon its bosom, and carved cliffs. They wondered at the sea until they conceived the idea of a Creator."

She quotes no authorities, but she might have referred her readers to Darwin's Descent of Man, pages 106-109, inclusive, for while the Bible is the text book of the Sunday School, this expert does not rely upon it in important matters. For the Bible does not teach that the very first children worshiped the sun and stars and the trees, but that the very first man had the true knowledge of God and worshiped him and that idolatry is the wicked invention of his depraved descendants. Nor does it teach that idolatry is the innocent thing pictured by Sister Danielson, but that it is a horrible crime against God and humanity. If the dear children of the long ago made a good use of God's good gifts and enjoyed them, and if their worship of the sun, stars and the trees was an innocent feeling out after God in the divinely appointed and orderly way, then the Bible misrepresents the truth and is fundamentally incorrect. For it is plainly stated, "Because that when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations and their foolish hearts were darkened. Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like to corrupt man, and to birds, an d to four-footed beasts, and to creeping things." In the absence of anything more scientific than the theories of Mr. Darwin, I would prefer to take the words of St. Paul than the opinion of Sister Danielson and her like.

But this suggests the reason why the writer of the Primary Lesson helps in telling the story of the flood, fails to mention the fact that the wicked were destroyed because of their sins. The writer of graded literature regards them as God's innocent children of the long ago who used the Father's gifts and enjoyed them. If the worshiped the sun and stars and the trees, it was because they were awed by them. If they took their wives of all they chose it was before society had decreed that the sons in the Father's house should have only one wife and remain with her. If they killed each other, committed fornication, and offered human sacrifices to their idols this was the natural outgrowth of their animal instincts. But of course, such disagreeable suggestions have no place in beautiful "stories" about nature and God.

Such views of the origin of life and religion and of religious institutions are dangerous and devilish. It covers up and palliates the gross and horrible sin of the race. And after all they charge the whole of the world's sins and crimes up to the Creator of all

good. Sooner or later such teaching will produce its own horrible fruitage.

A year or so ago my attention was called to a popular novel. It had already passed through the eleventh edition. I did not know before that such vile literature was on the market. The heroine and leading character of this fiction was the daughter of humble parents, but in truth her reputed father was not her real father. Her real father was an English nobleman, and the girl inherited qualities and aspirations far above that of her family. Therefore, fretting under the narrow limitations of her dull and uninteresting surroundings she left home and began life for herself as governess in the home of a well-to-do farmer. Of course, she had what was necessary to a story of this kind—health, youth and beauty. She was a devotee of nature and worshiped at nature's shrine. She drank in the beauty of the heaven above and of the earth beneath. She had small respect for the conventionalities of society and as might have been expected, ignored the demands and obligations of revealed religion. But she was loyal to the instincts of her own nature, which had been implanted in her by Him who fashioned the beauty of the universe.

But what of this creature of the fancy of the modern mind fed on the theories of science and nurtured up in the doctrines of modern evolution, and what did she do? Well, to begin with, she was very popular with the men. In the home of her employer she won the heart of a noble and very worthy young man. In character and in the beauty of his physical manhood he was all that she desired and they were clandestinely married. Their meetings as man and wife were also clandestine and out under the shadow of the trees and in the dead hours of the night and in the midst of the solemnities of nature. And these meetings are recounted with a particularity and a suggestiveness that is simply astounding. Soon the young man left to seek his fortune in America and the expectant mother remained behind till after the birth of her child.

On her journey to meet her husband in their far western home, she was waiting in a certain railway station, when a tall, handsome man came in. He had about him the air of nobility, and she realized that he belonged to a life that she had always longed for. He turned and looked in her direction and she was wondrously thrilled. She never forgot the face, and in her prosperous western home she grew restless. Finally a party of hunters two men and a woman, sought shelter in their home from a storm. One of these was the Englishman of the railroad station. An intimacy sprang up at once. The wife went with the party on a hunt and the intimacy ripened. On their return the caged bird fled from her home, husband and

never forgot the face, and her sweet little girl to follow the bent of her nature with her affinity, who was at the same time too intimate with the wife of his traveling companion who, as might have been expected, was a low creature and not to be compared to the heroine of the story.

Down through the Republic of Mexico they went, perhaps to evade the law, though nothing is thought of law. Her new master was lavish with his money, but he began to tire of her, and her heart began to grow hard toward him until party number three came along. He was fine looking and began to lay siege to her heart and she began to think that she liked him, perhaps, better than number two. But in accordance with a law of nature this rivalry brought number two to his senses and to his knees before his mistress, and of course, she discovered, after all, that they were real affinities. So the author left these two children of nature living happily together down in Italy, without even the semblance of a marriage.

No, such is not nature, but against nature. It is a violation of the law of God and man. To be plain, it is just unrestrained by the judgments of God and the terrors of the civil law. The true instinct blinds the wife to her husband and to her home and offspring. Such teaching is a crime against our civilization and its effects a blight and a curse.

But what does Sister Danielson think of our inspired Bible. "Thus behind the gifts the long ago children learned to see the invisible Father * * * The stories of the earlier children were told and told again, and at last they were written down and made into a book." No wonder the promoters of the Graded Lessons want extra Biblical literature introduced into the lesson text. No wonder they want to make larger uses of nature studies in teaching the children about God! And this is the reason that some are clamoring for a restatement of Bible truth in twentieth century language. What they are teaching is not the old Bible nor yet new Bible but it is another Bible. It is not the Bible which came by holy men of old who spake as they were moved by the Holy Ghost. But it is a collection of the traditions of the dear children of the long ago who arrived at a consciousness of God through meditation on the wonders of the sea.

If this is the Bible of the new thought others may choose it if they will, but I have no use for it, and will not have it. If Methodism is ever brought to accept it, Methodism will be no longer Methodism. It will be a misrepresentation and a misnomer. It will be a sickly intellectualism without religion and without God. Yes, I may truthfully add, without sense.

JOHN D. MAJOR.

Better Than Spanking

Spanking does not cure children of bed wetting. There is a constitutional cause for this trouble. Mrs. M. Summers, Box 187, South Bend, Ind., will send free to any mother her successful home treatment, with full instructions. Send no money, but write her today if your children trouble you in this way. Don't blame the child; the chances are it can't help it. This treatment also cures adults and aged people troubled with urine difficulties, by day or night.

A DEED AND A WORD.

A little stream had lost its way Amid the grass and fern; A passing stranger scooped a well, Where weary men might turn. He wailed it in, and hung with care A ladle at the brink; He thought not of the deed he did, But judged that all might drink. He passed again, and lo! the well, By summer never dried, Had cooled ten thousand parching tongues, And saved a life beside. Nameless man, amid a crowd That thronged the daily mart, Let fall a word of hope and love, Unstudied, form the heart; A whisper on the tumult thrown, A transitory breath— It raised a brother from the dust, It saved a soul from death. O germ! O fount! O word of love! O thought at random cast! Ye were but little at the first, But mighty at the last.

—Charles Mackey.

An Irishman was once serving in a regiment in India. Not liking the climate, Pat tried to evolve a trick by which he could get home. Accordingly he went to the doctor and told him his eyesight was bad. The doctor looked at him for a while and then said: "How can you prove to me that your eyesight is bad?"

Pat looked about the room and at last said: "Well, doctor, you see that nail on the wall?"

"Yes," replied the doctor.

"Well, then" replied Pat, "I can't."

Mickey, Jr.—"Wasn't it Patrick Henry who said, 'Let us have peace?'"

"You are badly mistaken, no Patrick ever said anything like that."

"Sorrow and silence are strong, and patient endurance is God-like."



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OUR CONFERENCES.

New Mexico, Bishop Atkins, Las Cruces.....	Oct. 5
West Texas, Bishop Atkins, Beville.....	Oct. 23
German Mission, Bishop Moulton, Houston.....	Oct. 24
Northwest Texas, Bishop Atkins, Abilene.....	Nov. 6
Central Texas, Bishop Atkins, Cleburne.....	Nov. 13
Texas, Bishop Moulton, Marshall.....	Nov. 20
North Texas, Bishop Moulton, Dallas.....	Nov. 27

THE MEETING OF THE PRESIDING ELDERS.

The Presiding Elders of all the Texas Conferences will meet in Dallas September 4-5 in the Assembly room at the Publishing House. There are some forty-five or fifty of them and it is supposed that all of them will be present and take part in the gathering. The object of the meeting is to cultivate a connectional interest in Texas Methodism, compare points of mutual interest, adjust such matters as belong generally to all the conferences and yet are of common concern. A regular program has been prepared and the sessions will be of importance. We presume that their meeting will be open to any and all who may desire to attend it and witness its proceedings. The motive and aim of their conference are very laudable and praiseworthy, and we hope that much good will result from their counsels.

ONE MORE WORD ABOUT MY BOOK.

I fully expected three weeks ago that my book, *The Story of my Life*, would be from the press by this time; but a cargo of paper shipped from Boston for me got delayed, and when the book was more than half through the press and being sent to the binder, I had to suspend press work for a few days. This has caused a little delay. In ten days, however, I hope to be shipping copies of it to those whose orders have been sent in. So be patient, brethren and friends: I will try to have it in your hands at least four weeks or more before the meeting of the first of the Texas Conferences. Your orders are all on file and will receive attention at the earliest possible moment. It will be a book of three hundred and sixty odd pages, containing ten original illustrations of a semi-humorous nature, and seventeen half tone cuts. It will be a good sized volume and those who have gone over the manuscript think it will be read with much interest. At least it will be something unique and rare in biographical literature. Let still others who desire the book send me their orders. The price is one dollar and twenty-five cents for a single copy, with twelve cents added for postage; or one dollar for five or more copies, with twenty-five cents added for expressage—not twenty-five cents each, but for the whole five or more.

G. C. RANKIN.

ILLNESS OF BISHOP HOSS.

Bishop Hoss is quite ill. Some two or three weeks ago while in Nashville he had a stroke of paralysis which gave great alarm to his friends and family. He was taken to Muskogee, where his son, Dr. Sessler Hoss, took charge of him. From thence he went to St. Louis, and there the physicians pronounced it a case of facial paralysis, involving more the nerves of his face and one side of the body rather than the brain. He returned to Muskogee where he is resting under the care of his physicians. It is hoped that he will recover; and the report is that he is steadily improving. But he is generally broken down physically and must have absolute rest. Hence all his conference engagements have been cancelled and other Bishops will meet those appointments for him. Bishop Hoss has led a strenuous life ever since his election to the Episcopacy. He has placed a tax upon all his powers of endurance, and under no circumstances has he spared himself. Every ounce of his ability, every item of his energy, and every minute of his time he has placed under high pressure in his devotion to the work of the Church. We have cautioned him time and again and so have others that he was presuming too much on his strength, but he ceased not day and night to force himself to his utmost, and his present breakdown is the result.

His illness will be a cause of regret throughout the Church, and especially throughout Texas where he is so well and favorably known. Prayers will ascend for him to a throne of grace that the good Father above may spare him for years more of useful service. He is by all odds one of the greatest of our Episcopal College; wonderfully endowed intellectually, and a scholar of renown and reputation. His reading is the most general of any man we have known and his retention of the salient facts in his reading most remarkable. He is in the widest sense a full man. The Church can ill afford to lose such a man from its service. May the good Lord raise him up to again take his place in the ranks of our active workers.

OUR REPUBLICAN BROTHERS HAVE TROUBLES.

When President Taft received the nomination of his party at Chicago early last July after an acrimonious procedure, Mr. Roosevelt bolted the convention and his party, on the ground that the Taft nomination was the result of throwing out Roosevelt delegates; and there was some show of truth in the charge. So Mr. Roosevelt has started a party of his own and he is its nominee for the Presidency. And he is making the fur fly from the G. O. P. and its leaders. He made a vicious attack upon Senator Penrose of Pennsylvania, who is a Taft supporter, and the public prints favorable to Roosevelt allege that the Senator in 1904 received a check from the Standard Oil Company for \$25,000. This brought Senator Penrose to his feet in the Senate the other day on a privileged question, and he asserted and gave his evidence that the Standard Oil Company in 1904 contributed \$100,000 to the Roosevelt campaign fund and it was received with Roosevelt's knowledge and consent. He also states that he received the \$25,000, but that it was money sent to him for the campaign in Pennsylvania. This brought Mr. Archbold, the manager of the Standard Oil Company, to Washington before the investigating committee of the Senate and he corroborated all that Penrose charged. Mr. Roosevelt came out in the press and branded the statements of Penrose and Archbold as falsehood, pure and simple. But the whole matter has been the political sensation of the past week. To say the least of it, it has put Mr. Roosevelt in a bad light as a reform leader, and the Republican party is in the limelight. The Demo-

crats, in the meantime, are sitting up and taking notice. In any event the proof is gradually coming out that in the past the big trusts have backed the Republican party with their funds and helped to keep their President in office. No wonder, then, that trusts flourish in this land of ours, and the people pay the freight.

REV. J. L. MASSEY STILL IMPROVES.

For several weeks Rev. J. L. Massey, our pastor at Center, has been in a very precarious condition. At first it was feared that he had cancer of the bladder and that his condition was hopeless; but after delicate operations it has been learned that it is a case of prostratitis, the same trouble for which Bishop Hoss was treated in Baltimore some time ago. His physicians now think that he will entirely recover, though he will be unable to work for several weeks, or may be for some months. In the meantime his good people have, under the advice of Rev. J. Walter Mills, the presiding elder, made provision for the remainder of the year, and Rev. Brother Dawson will finish up the work till conference. Extra salary has been provided for him and the salary of Brother Massey will be paid in full. This is what we call good religion, and it takes a good religious people to do that sort of business. Brother Mills and others have been doing the preaching until the present time; and Brother Vance and Brother Mills carried on a fine revival of several days, resulting in many conversions and accessions. We are rejoiced to know that our dear Brother Massey is on the road to recovery. He is one of our best and truest men and the brethren all over Texas love him and are praying for him. May the good Lord and the good doctors bring him into good health again, is our sincere desire.

GLEANINGS FROM THE EXCHANGES.

Bishop Wilson delivered a great address recently as our fraternal delegate to the Wesleyan Methodist Conference. He was cordially received, and as he stood before that august body of cultured Methodists of the old world in his advanced age and feebleness, he spoke as one of the true prophets of God. He was given a most responsive hearing and his great words and greater thought fell into sympathetic ears. His presence marked an era of great importance to that body and his visit will be long remembered.

Congressman J. T. Robinson, of Arkansas, and also Governor-elect of the State, was elected as a local optionist. So when the State-wide prohibition campaign was opened the whiskeyites made haste to publish his picture and a sketch of him as an advocate of their cause. He made equal haste to come out in a public interview and told them that he was not a saloonist; that while he was a local optionist, he could not be used to boost the cause of liquor; and that as the people had a perfect right to vote in State prohibition if they wanted it, he would see to it as Governor that the law would be strictly enforced; that he believed in the rule of the people. And so the Governor-elect dashed a bucket of ice water into the faces of the antis. He treated them right.

Governor Lon V. Stephens, of our Cabanne Church, St. Louis, has made a donation through Bishop Hoss, to the General Endowment Fund, for superannuates, widows and orphans of the Southern ministry of \$5000. A better and more enduring monument he could not have builded to his memory, for in the years to come many will rise up to bless his liberal, kindly hand. Needless to say, Mrs. Stephens strengthens her husband in every such good work.

Dr. J. M. Buckley, the venerable editor of the Christian Advocate of New York, who recently accepted the post of lecturer in Drew Theological Seminary, will deliver, as his first course of lectures, a series of addresses on "Ecclesiastical Law and Philosophy of Christianity."

Last year's issue of the Scriptures printed by the British and Foreign Bible Society amounted altogether to

7,394,593 copies—viz., 968,377 Bibles, 1,584,262 Testaments and 4,841,884 smaller portions. Over 900,000 books were circulated in the Indian Empire, and 1,650,000 in China, notwithstanding the revolution. The expenditures were \$1,375,705, the income was \$1,292,540.

The Methodist Church of Canada has adopted a resolution expressing its willingness to proceed at once toward union with the Presbyterian and Congregational Churches of Canada. It is claimed that conditions in Western Canada, where there is a great inrush of settlers, demand the union of the three bodies. Just what action will be taken by the other two bodies at this time is hard to predict, but it is understood that if there is any opposition at all, it will come from the Presbyterian Church.

Dr. H. K. Carroll, the able Methodist Episcopal gatherer of statistics, has given to the public his record of the advances and losses made by the Churches in the United States during the year 1911. His figures are interesting, although they cannot be said to be absolutely accurate. Among the Protestant bodies he credits the Methodist Episcopal Church as ranking first, the Regular Baptist Church (South), second, and the Methodist Episcopal Church, South, third. Among the Churches that are more prominently known the following have less than 100,000 members: Unitarians, Universalists, Salvation Army, Christian Science and Quakers.

The State officials poured into the gutters of New York City confiscated liquors whose value was put at \$50,000. Did society lose anything by that pouring? The men who owned it may be out that much, but the rest of mankind are better off, and this would be true if \$50,000,000 worth of the stuff went into the gutters. Better let the whiskey rather than the men go to the gutter.

Thomas Riley Marshall, the Democratic candidate for the Vice-Presidency, is an elder in the Presbyterian Church and a teacher of a large Sunday School class. Governor Wilson is also an elder in this Church. Whether they are elected or not to the high offices they seek is, we judge, in their theory already determined. We suspect they would give a good deal to know certainly the decree.

The total following, members and adherents, of the Methodist Episcopal Church in Korea is 51,244. This represents a gain of over 4000 for the year. The total contributions of the native Church for the year were \$26,798. This came from the pockets of men who labor for from fifteen to twenty cents a day—the most of them.

A Bible used recently in Masonic work at Orange, Virginia, was the same upon which George Washington took his obligations in Masonry in 1753. This Bible was printed in 1668, being 85 years old when Washington became a Mason, and 244 years old to date. It is the property of a Masonic lodge in Fredericksburg, Virginia.

PERSONALS

Rev. G. M. Gibson of First Church, this city, spent a few days with his relative, Senator-elect Gibson of Bonham, last week and enjoyed a pleasant time.

Rev. C. T. Talley of Jacksonville was to see us last week. His work is moving on satisfactorily and he expects to take up a good report to conference.

Rev. New Harris of Trinity Church spent a few days at Mineral Wells resting, and this editor preached to his good people last Sunday. We have no nobler Church membership than those who make up the Trinity congregation.

Dr. John A. Rice and C. M. Bishop were on the program at a chautauqua near Washington, D. C., the past week and they both rendered valuable services. They are popular men on the platform and in the pulpit at home and abroad.

Mrs. Mary Cox of Fort Worth, widow of the late Rev. Fred Cox, recently had a fall which resulted in breaking her limb just above the ankle and she has suffered great pain from the injury. But she is regaining her strength, though she will in all probability be a cripple the rest of her life. She has many friends through-

out the conferences and they will read of her accident with genuine sorrow. Sister Cox is one of our very best Christian women.

Rev. J. L. Pierce, of Denton Street Church, Gainesville, was in Dallas this week visiting his daughter, Mrs. W. D. Blaylock. He is enjoying good health and his charge is flourishing. We are always glad to greet him in the Advocate office.

Rev. W. W. Adams and wife of Texarkana are rejoicing in the arrival of a beautiful little baby girl. She came August 18, and she has already been baptized by Rev. D. H. Hotchkiss. Long may she live and flourish and make that a happy home.

Prof. and Mrs. Landon C. Smith of Pittsburg have issued invitations to the marriage of their daughter, Miss Elize, to Mr. George C. Hodges, and the event to come off September 11. After the honeymoon the happy couple will be at home in Greenwood, S. C.

Rev. W. H. Moss, a superannuate member of the Central Conference, paid us a pleasant visit last week. He was on his way to Ada, Okla., where he will reside for the time being. He has improved some in health, but he is still feeble. But his faith is strong and his hope is bright.

Bro. F. G. Alexander of Haskell was a welcomed visitor to this office last week. It had been twenty-four years since he was in the sanctum, and he has been a reader of the Advocate twenty-seven years. He is one of the earnest laymen of his section, and he is a lay delegate to the conference at Abilene.

Bro. W. L. Andrews, who in the years long gone was known to many Texans, is now living at Ozark, Ala., engaged in the merchandise business. He remembers his old Texas friends with pleasure and sends a word of greeting to them. He reads the Advocate and keeps up with our movements.

Rev. C. P. Martin, of Byers, passed through Dallas this week and was a pleasant caller at the Advocate office. He has been aiding Rev. J. O. Davis in a meeting at Orange Grove on Celeste charge. The result of the meeting was quite satisfactory and will add very materially to Bro. Davis' report at conference.

Rev. C. A. Clark, of the New Mexico Conference, and late of Clovis, has had to ask a release from his charge for the rest of the year on account of a vocal trouble. He is not able to preach but occasionally, and for the time being his address will be Clarendon, Texas. He asks to be remembered in the prayers of the brethren.

Rev. E. V. Cox of Ballinger recently preached the sermon at the reunion of the Mountain Remnant Brigade in San Angelo, and at its close he was requested to be present next year at the reunion at Llano and preach the same discourse to them. It must have been a popular sermon, for it seems to have made a fine impression on its hearers.

Rev. C. M. Harless of Grace Church, this city, was granted a month's vacation by his people recently, but he only took two weeks of the time and visited the home folks at Farmersville. Dr. Harless has led a strenuous life this year with his great charge, and it has taxed his nerve force to the limit. He has done faithful work and left no stone unturned to bring things to pass. He will now redouble his activities, if possible, in finishing up his year's work.

We had a very interesting visit this week from Rev. J. D. Krussell of Weatherford. He was on his way to Williamson County to aid Brother Shutt in a revival service. Brother Krussell was born and brought up a Hebrew and trained for the priesthood. But he became a convert to Christianity some six or more years ago and felt his call to the ministry. He will be an applicant for admission on trial at the next session of the Central Conference. He is an extensively educated man, young, and said to be an evangelist of power. We hope for him a bright future.

AN INTENSELY INTERESTING LETTER.

In reading the Advocate of August 15 I noticed an article commenting on the fifty-ninth anniversary of the paper, which carried my memory back to its beginning and to early times in the Lone Star State, and I enjoyed it. True, I was never interested, in a material way, in the Advocate, but I

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.

CAMPAGNING IN THE CLEBURNE DISTRICT.

During the first half of August the editor engaged in a Sunday School campaign in the Cleburne District in company with the presiding elder, Rev. E. A. Smith. The charges visited were Grandview Station, Grandview Circuit, Cresson Circuit, Granbury Station, Burleson Circuit, Blum Circuit, Morgan and Kopperl, Brazos Avenue, Main Street, Anglin Street, Lillian Circuit, Venus Circuit and Godley. At almost every point we found a goodly number of live Sunday School workers who were eager for more information. The good fellowship of the presiding elder and pastors gave compensation for the long hours of hard labor in extremely hot weather and the absence from home and loved ones.

The Central Texas Conference Sunday School Extension Fund.

At the last session of the Central Texas Conference the Sunday School Board adopted the following resolution, which was unanimously adopted by the Board:

"Resolved, That having created the office of Sunday School Field Secretary we ask the Bishop to appoint a man for the place, and that we fix his salary at two thousand dollars and necessary traveling expenses, and recommend that an assessment for Sunday School Extension be levied equal to five cents per member of our Sunday School enrollment, to be collected by the presiding elders or under their direction."

This action by the board was taken at the unanimous request of the Cabinet, which was formally presented to the Chairman of the Board by a presiding elder delegated for that purpose, and by the chairman submitted to the board. The board understood that the presiding elders were to be responsible for the support of the Field Secretary, and so left the selection of the man to be appointed to the Cabinet. After the passage of more than four-fifths of the conference year the showing on the assessment for Sunday School Extension is as follows by districts:

District.	Assessed.	Paid.
Brownwood	\$262.05	\$ 79.87
Cisco	166.50	27.20
Cleburne	257.15	177.80
Corsicana	230.70	121.68
Dublin	280.10	28.90
Fort Worth	361.50	125.35
Gatesville	237.70	97.70
Georgetown	335.40	135.71
Hillsboro	231.85	20.00
Waco	246.90	170.63
Waxahachie	302.90	53.87
Weatherford	272.80	74.57

These figures are left to tell their own story. The Field Secretary has not turned aside to make money, or even to hold revivals, but has given all his time to the work to which he was appointed.

WESLEY INTERMEDIATE AND WESLEY SENIOR BIBLE CLASSES.

Rev. Charles D. Bulla.

More and more has the Church emphasized the importance of placing the "child in the midst" of its teaching services. And this is well, for it is almost impossible to exaggerate the permanent effects of impressions made before the intellect is developed. During the past few years special efforts have been made in behalf of adults. The organized Bible class has proved itself to be a most efficient agency for winning and holding mature men and women.

In its program of work the Church has now come to the boys and girls of the adolescent period. There has been a leakage of more than one-half of the membership of the Sunday School in the Intermediate and Senior Departments, and yet it is during this period that conversion is most frequent. We must meet the needs of the boys and girls, hold and train them, and so make a great contribution to the Church of the next generation.

Boys from thirteen to nineteen years of age are waiting to be organized by somebody into something. They have the "get-together" instinct during these years as at no other period in their lives. If the Church does not organize them, they will organize themselves in ways beyond the control of the Church. The danger of the boy is in the weakness of his will. By the teachings of the Bible the will is strengthened; the ideals of truth, hon-

or, purity, and unselfishness are kept before his mind, and find expression in worthy acts. Thus we have the supreme opportunity of teaching boys and girls and also of directing their activities during the most critical period of their lives.

With this important work in view the General Sunday School Board at its meeting in Nashville in May, 1912, adopted the following constitution for the organization of Wesley Intermediate and Wesley Senior Bible Classes:

CONSTITUTION.

Article I—Name.

This class shall be called the _____ Class of the _____ Sunday School of _____.

Article II—Object.

The object of the class shall be the training of Christian character for Christian service in the extension of Christ's kingdom by means of Bible study, mutual helpfulness, and social fellowship.

Article III—Membership.

Any boy (or girl) from thirteen to sixteen years of age may become a member of a Wesley Intermediate Class, and any young man (or young woman) from seventeen to nineteen years of age may become a member of a Wesley Senior Class by attending the class and signifying a desire to join.

Article IV—Officers.

The officers of the class shall consist of a Teacher, President, Vice-President, Secretary, and Treasurer. The President, Vice-President, Secretary, and Treasurer shall be elected annually by the class. The names and addresses of all the officers shall be reported to the Superintendent of the Wesley Adult Bible Class Department, Nashville, Tennessee.

Article V—Committees.

There shall be at least three standing committees—namely, Executive, Membership, and Missionary. Other committees may be added, such as Evangelistic, Social, Literary, Music, etc. The class officers and the chairman of committees shall compose the Executive Committee.

Article VI—Meetings.

The class shall meet every Sunday, in connection with the Sunday School, for Bible study. Business meetings shall be held at least monthly.

Article VII—Duties of Officers and Committees.

Section 1. The Teacher shall have charge of the Bible study of the class. He shall be chairman of the Executive Committee and ex officio member of all committees.

Sec. 2. The President shall preside at all meetings of the class, and shall be the general executive officer. He shall be ex officio member of all committees.

Sec. 3. The Vice-President shall in the absence of the President perform the duties belonging to the President's office.

Sec. 4. The Secretary shall keep all records of the class, and furnish the Secretary of the Sunday School a written report, and the Chairman of the Membership Committee a list of the absentees each Sunday.

Sec. 5. The Treasurer shall have charge of all funds, and shall pay them out as directed by the class in harmony with the rules of the Sunday School.

Sec. 6. The Executive Committee shall have general supervision of all the class work.

Sec. 7. The Membership Committee shall be responsible for securing new members, looking up absentees, and the visitation of the sick. This committee shall also provide for the social and literary needs of the class.

Sec. 8. The Missionary Committee shall seek to interest the class in the study and promotion of missions and aid as far as possible the people in the community needing help.

Article VIII—Emblem.

The class emblem for both Intermediate and Senior Classes shall be the royal blue and white pin of the International Secondary Division, with the letter "W" in the center, indicating the Wesley Division of the Methodist Episcopal Church, South.

Article IX—By-Laws.

As the work progresses any rules concerning class management and methods of work not out of harmony with this Constitution may be adopted.

In order that our classes may have interdenominational fellowship, the

Standard of Organization of the International Sunday School Association was adopted.

Certificate of Registration.

A Joint Certificate of Registration of the Methodist Episcopal Church, South, and the International Sunday School Association will be issued to all our classes making application in due form.

For information concerning the organization and work of Wesley Intermediate and Wesley Senior Bible Classes address Rev. Charles D. Bulla, Superintendent, 810 Broadway, Nashville, Tennessee.

MISSOURI LETTER.

For about thirty years I have read the Christian Advocate of New York and have always regarded its statements concerning the affairs of the M. E. Church as authoritative. Hence, when in summing up the work of the late General Conference of that Church, it said that the General Conference appointed nine members of the Federal Council of Methodism, and directed administrative bodies and officials to "carefully regard" the recommendations of the council, it was but natural to conclude that the council was only given advisory powers. But Dr. Frank M. Thomas, were fraternal delegate, in answer to an inquiry informs me that the General Conference ratified our action at Asheville in giving the council final authority over all cases referred to it.

So it seems that the report given by the official organ of the M. E. Church, was Hamlet with the part of the illustrious Dane omitted.

Their ratification of our action is the most important step they have ever taken toward establishing practical fraternity. From the time I began work on my first district I have never in the seventeen years spent a Sunday outside my district except when on duty attending the Annual or General Conference, until last Sunday. Two ex-Governors of Missouri helped us in saving Joplin Church last year. One of these, Governor Dockery, a Methodist preacher's son, is manager of the Chautauqua at Gallatin, Missouri. In return for his help he claimed a Sunday morning from me and I preached to the people on the grounds last Sunday. These Chautauquas are numerous, something like a half dozen being held in the bounds of my own district.

There is much to commend in the movement and yet there are some questions with regard to their Sunday work which I have not yet been able to work and quite to my satisfaction. In the afternoon I heard Dr. Gabriel McGuire, who spent some years in successful missionary work in the Congo region. A dangerous wound inflicted by an African buffalo, left him unable to continue his work in Africa. He is now pastor of a Baptist Church in Plainfield, New Jersey, but uses his summer vacations to tell his missionary story on the platform, taking the proceeds to support mission schools in his former field. He makes one of the most effective missionary appeals I ever heard. And yet only last week in Iowa the manager of the Chautauqua would not remain under the tent to hear him because he declined to mar his lecture by injecting a stump speech for a certain candidate for President. In enumerating the wild animals he saw in Africa he did not mention the Bull Moose.

I have eight quarterly conferences to hold in the next two weeks. True I am twenty-eight years older than when the burden of this office first pressed upon me, but I do not believe the weight of years accounts for all the changes I note.

Preachers are asking for more than they expected a quarter of a century ago and the people are growing more critical in their judgments. It is far more difficult for men to succeed in the ministry than it was then and I am sure the work of the presiding elder is more difficult and important. Our system is the best in the world if we hold to high ideals but it will not suit a low grade of piety, nor will it work smoothly if the methods that obtain too often in political life creep into the Church of God. Who that heard him in Centenary Church, St. Louis, the Sunday after he was elected Bishop can forget Bishop Haygood's ringing words, "When ambition has its second birth in the Church of God, it is time for wise men to take warning and for good men to pray."

C. H. BRIGGS.

419 S. 15th St., St. Joseph, Mo.

HELL-FIRE AND BRIMSTONE.

Under this heading there is an article by Rev. W. H. Hughes, in the Advocate of August first.

I do not purpose to make a specific reply to the article by W. H. Hughes, nor to enter into an investigation of the final destiny of the unsaved. Since repudiating the hell-fire and brimstone dogma Protestants have no dogmatic declarations on that subject; every



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preacher forming his own doctrine on that subject. My purpose in this article is to call attention to one or two of Bro. Hughes' quotations, which I do not think he has thoroughly investigated, from the character of his comments.

I will not repeat his quotation, but will substitute another and shorter quotation, embodying the same truth: "And death and hell were cast into the lake of fire." (Rev. 20:14). A careful study of the book of Revelations will convince any one that every word, intended to convey a distinctive meaning is used in a symbolic sense; only expletives and connectives are used in their ordinary acceptation. Any other proceeding will result in confusion and error. Thus God symbolizes love, according to I Jno. 4:8: "He that loveth not knoweth not God, for God is love." Here then, he that sitteth on the throne symbolizes Lamb are used interchangeably, and love, which is the supreme excellence of the moral code, Christ and the symbolize perfect consecration. Every feature of the Jewish ritualistic service prefigured some spiritual attribute or effort.

The sacrifice of the lamb was complete. The lamb had nothing to gain, but everything to lose; in addition to that it had everything to suffer; and its flesh was roasted and devoted to the needs of others. "Death" means insensibility; as "She that liveth in pleasure is dead while she liveth." Or, "Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light." Death thus symbolizes an insensible conscience. Hell means utter destruction; as "Thou Capernaum, be brought down to hell." And Capernaum has been so completely destroyed, that the ground it stood upon cannot now be identified with certainty. Fire, repentance; it is that spiritual process that purifies the heart, like as fire burns up the dross and leaves the pure metal. Burning brimstone, supposed to create the greatest heat, was an apt figure of the most thorough repentance.

We are now prepared to understand this judgment scene, described by

St. John. Love is the supreme arbiter of the moral code; perfect consecration is her chief executive. All principles, both good and bad, were brought before love's judgment seat; all those principles that ministered to death were condemned to be repented of, and those that ministered to spiritual life, were recorded in the Lamb's Book of Life.

The book of Revelations is a readable book, if we will take the trouble to find the correct meaning of those symbolic words. When we read it, we will find it an inspired treatise on moral philosophy. There is not a word in it about a future state. There is but one historical fact mentioned in the book; that is where St. John speaks of being on the Isle of Patmos for the Word of God. St. John sticks close to his subject.

H. B. SMITH.

Stephenville, Texas.

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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.

IMPORTANT NOTICE.

The Woman's Missionary Society of the Llano District, West Texas Conference, will hold their Forward Movement Institute at Lampasas September 7 and 8. Delegates from every auxiliary in district cordially invited to attend.

MRS. M. Y. STOKES,
Corresponding Secretary.
MRS. A. P. KEN,
District Secretary.

ATTENTION, AUXILIARY FOURTH VICE - PRESIDENTS CENTRAL TEXAS CONFERENCE.

Through an oversight somewhere (I am sure it was not the fault of Sister Stewart and our faithful secretaries) our report of the Fourth Vice-Presidents' work was left out of our minutes, and I, therefore, take this method of reminding you that our work is still calling us. For we no longer ask the question, "Am I my brother's keeper?" but we know of a truth that we are our brother's "keeper"—indeed that we are his leader, helper and in every sense his brother. I am sure there was much more work done than was reported last year. So be sure to report the last of October. The special blank and study for this quarter I have not sent until now, because so many are away on their vacation. I hope these will reach you by Sept. 1, and that you give them careful attention and be sure your Auxiliary have a special day for the study of the same. From this study you get your report to me. The Auxiliary Fourth Vice-President is to report to me, your Conference Fourth Vice-President.

MRS. E. H. WYNNE,
Fourth V.-P. Central Tex. Conf.

FROM COOK'S CHAPEL, ALBANY, TEXAS.

Our missionary band have not met regularly for some time, owing to the practice for the Children's Day, and then our protracted meeting, and the rains; but I trust that each one of our members have been doing their duty. I am sorry to report the resignation of one of the members. But I think the other members have obeyed the command of our Master and visited the sick, helped the needy and done all they could as the Lord has prospered them. Inasmuch as we have ministered unto the least of His children we have done it unto Him.

I would especially urge the members to read and study our missionary literature and to remember our watchword to "Watch and pray, lest ye enter into temptation." I hope that we are ready to begin reading our "Western Women in Eastern Lands." I think if we read that it will give us larger visions and inspire us to go forward in the discharge of our duty with more zeal and joy in His service. The harvest truly is plenteous, but the laborers are few; pray ye, therefore, the Lord of the harvest, that he will send forth laborers into his harvest. We are just as needy today as they were when our Savior prayed that prayer. He came on earth to preach the gospel and to minister unto the sick and needy.

And he commanded us to follow him, and sent his disciples to go into all the world and preach the gospel. And if you read the Bible it is full of missionaries. If the Churches had done their duty the world would have been Christianized today. How shall they believe in him of whom they have not heard? And how shall they hear without a preacher? So many of us are hearers of the Word and not doers. Let us prove our faith by our works. MRS. S. E. TITUS,
Third Vice-President

LAYMEN'S MISSIONARY MOVEMENT.

A General Missionary Conference of the Methodist Episcopal Church, South.

At the request of the secretary of the Laymen's Missionary Movement, there was a meeting of Mission Board Secretaries held at Nashville, June 19th, to consider with him plans for the Conference of the Laymen's Missionary Movement to be held at the Southern Assembly grounds, Waynesville, N. C., June 26th, 27th, 28th, and 29th, 1912.

The discussion had not proceeded far before Dr. Pinson expressed what afterwards proved to be the feeling of all present, that the nature and scope of the conference should be enlarged so as to take within its purview all

the missionary activities of the Church. The epoch making conference held at New Orleans in 1901 was reviewed and the question arose: "Is it not time and are not the conditions at home and abroad ripe and pressing for another great meeting of similar character, with reasonable prospects for equal or even larger results?"

As the discussion proceeded, enthusiasm grew until there was but one opinion and that was decidedly affirmative.

A study of the New Orleans Conference showed it to have been largely a conference of preachers and women workers, the laymen of the Church having but a comparatively small representation on the program and in the topics discussed, and it was suggested that from a conference planned and conducted in such wise as to secure the active interest and co-operation of our laymen, we might confidently expect far greater results than have hitherto been achieved.

In accordance with these conclusions, another meeting was held at Nashville, July 25th, at which were present Drs. Ed F. Cook, John M. Moore and E. H. Rawlings of the Board of Missions; John R. Pepper, C. F. Reid and R. B. Eleazer, of the Laymen's Missionary Movement, and the day was spent in blocking out a plan of organization.

It was proposed that the conference be called "A General Missionary Conference of the Methodist Episcopal Church, South, under the auspices of the Laymen's Missionary Movement," to be held at the Southern Assembly grounds, Waynesville, N. C., June 26th, 27th, 28th and 29th, 1913; that it should be similar in scope and purpose to the General Missionary Conference held at New Orleans in 1901; that the conference should embrace within its purview all the missionary activities of our Church and that every available means should be used to make it the most significant gathering of the kind ever assembled in the South.

A General Committee for promoting the conference was selected, of which Mr. John R. Pepper was asked to be chairman; Bishop W. R. Lambuth, vice-chairman, and C. F. Reid, secretary. It was also decided to request others to become members of this General Committee as follows: All Bishops; all members of the Executive Committee of the Laymen's Missionary Movement; all Secretaries and members of the Board of Missions; all General Conference officers; all Conference Lay Leaders; all Conference Mission Secretaries; all Presidents of Conference Mission Boards, and others to be selected later.

Out of the General Committee an Executive Committee of fifteen was selected to have immediate charge of all matters pertaining to the setting up and conduct of the Conference. The other committees arranged for were: A Program Committee, a Publicity Committee, a Transportation Committee and an Entertainment Committee.

Bishop Lambuth is expected to return to America about the 20th of September and because of his extended experience it was decided to request him to assist in the practical direction of arrangements for the conference and to devote all the time to this work that can be spared from his other duties.

The Southern Assembly grounds are being rapidly prepared for the reception of the conference. The great auditorium and the hotel are now in process of construction and we have from the management a guarantee that by the time set for the meeting of the conference there will be ample auditorium and hotel accommodations for four thousand delegates and guests.

The place selected for the meeting of the conference is one of surpassing grandeur and beauty. Shall we not be much in prayer that this gathering of the Missionary forces of our great Church in the midst of these manifestations of God's marvelous love and power shall mark the most decisive advance step our Church has ever taken towards God's great objective in all his works—the redemption of a lost world? C. F. REID.

THE FALSE CRY OF PEACE.

I see various articles in the leading dailies of late deploring the necessity for the last heated campaign in Texas, involving the race for Governor of the State, and especially the unpleasant strife and contention necessarily incident to a campaign where the liquor traffic is even incidentally involved, and in which the correspondent pleads for peace, in political and legislative proceedings in Texas. We

have a goodly number of such citizens who invariably after a heated political campaign cry for peace, peace! But there is no peace. This world and all nature, natural as well as social and political, seems to be builded and exists and by degrees develops and moves forward to its final destiny on strife, contention and friction of divergent and conflicting interests.

War seems to be that peculiar element necessary to proper growth and development. In all nature there is constant friction and change. The violent upheavals of Mount Vesuvius throw out vast volumes of burning lava, covering the mountainside and valleys, which when cooled and softened by the summer rains and winter snows changes to a rich alluvial soil, which tilled by the husbandman produces the most luxuriant and choicest vineyards of the world. Vesuvius for a while convalescent when, after a decade, again throws out its vast concourse of lava, burning up and destroying the vineyards, covers again its mountainside and valleys with a new coat of ashes which, when cooled, but adds to the former richness of the soil, and again the vineyard flourishes for a season more luxuriant than ever.

The soil of the earth itself is constantly undergoing marked changes; even in the seemingly peaceful and silent forests. The forest trees are constantly falling, rotting and going back to earth, but to make the ground richer than before.

The air is peaceful for a limited season. The day may dawn with a beautiful morn, silent sun lighting up a scene of perfect rest and silence—when before you can fully realize that a change is near, ominous clouds, hurled by angry winds, gaining and going from divergent points of marked difference in temperature; clouds boiling with seeming anger, where lightning peals seem to warn us of some hidden danger or of some unseen and apparently unknown intelligence. From which conflicting tempestuous winds, boiling clouds and electric forces come the gentle rain, so necessary for sustenance of all vegetable life.

When the evening comes and the clouds having spent their force, sullenly retreat beyond the western skies, and a silence falls on all nature, the sun again before it says good-bye in the west lights again the same scenes of the early morn and silence and a hopeful confidence spreads over all nature, which assures again our right to hope; but this scene of peace is but for a time. The angry winds and weary, wandering clouds are absent but for a brief season. Again and again they return, but to repeat their performance. Yet withal, after each performance the earth blossoms forth richer and more luxuriant in verdure.

This continual strife for better things is equally applicable to the moral, social and political world as well as the natural.

One of our forefather patriarchs has wisely said: "The price of liberty is eternal vigilance." The import of this is that the effort for better laws and the vigilance to enforce those we have is a duty that is constantly before all law-abiding citizens.

There are two distinct elements in State politics, of widely different aims and views, which of necessity must be always at war, and seldom have we had, and seldom will we ever have an election in the State, county or city unless these contending forces are present and at war.

1st. There are those whose business interest thrives best if they have no law and who are naturally opposed to the passing of any new law, and the laws we have, they fight them in the courts until they are defeated or sustained as good; if sustained they deliberately violate them at all hazards. Such as the breweries, the saloon, beer joints and the gamblers, and that class of people whose business thrives best in the absence of law.

2nd. There are those who want special laws by which their special interest may thrive to the detriment of the general public.

3rd. There are those who are rich and who are self-indulgent and who think that all restrictive laws should apply to the poor or more unfortunate men; but for them they should be free from all legal restrictions if in conflict with their free exercise of pleasure.

These elements will invariably stand together in the support of candidates and policies. They have a personal business gain in politics, and are always alert in the pressing of their political preference.

In opposition to this class are all those disinterested voters who have no personal business interest in policies or candidates other than their patriotic interest in the general public good. This class always stands for better laws and better execution of laws. They are the people who are liable to forget on off years and lose interest in politics and elections, and these are the people who need con-

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McKinney, Texas.
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stant urging to watch the public interest.

It is the policy of the Democrats to let the individual remain in the exercise of ever seeing natural liberty in the use of his life and property possible, so far as is consistent with the public good. There are many good Democrats who believe that the total prohibition of all sale of intoxicants is an unnecessary restriction on the liberties of the individual. In order to test the doctrine of a reasonable restriction of the saloon many laws have been framed restricting the limits of saloons in cities to the business districts and requires also other severe regulations.

If the saloons and brewers would respect these laws there might be some chance for at least a time of peace on this question in Texas, but we find these people do not respect these laws. We find in cities pretended social clubs running over the residential districts, which are saloons in fact run under disguise, and which violate the Sunday law, and all other laws regulating the sale of liquor, paying no license to the State. These people, of course, want peace and an open field to violate the spirit of the liquor laws. There can and will be no peace on the prohibition issue in Texas as long as so many of the saloon men and breweries are open violators of present laws and oppose all other reasonable laws governing their business. The better elements in this State—that is, those who believe in those laws which tend to elevate and raise mankind to better and nobler ideals—must rule, and if the classes I have hereinbefore mentioned still persist in opposition to all laws and in open violation of at least the spirit if not the letter of the liquor laws, made for the regulation of their business, then the fight must continue until the saloons and violators of law are put down; or at least until the policies and politics of this State are controlled by more law-abiding citizens. It becomes a question of the survival of the fittest.

W. C. KIMBROUGH.

BIG PREPARATION FOR CONVENTIONS.

Sunday School Workers of all Denominations to Have a Feast.

The District Conventions throughout the State promise to have record-breaking attendance.

Plans for the big State District Conventions are going forward, and indications point to a large attendance of Sunday School workers from nearly every county in the State upon the convention nearest to them.

The program at these places provides for a great school of methods, to be conducted by trained experts upon every phase of the work. In addition to note State talent, we are fortunate in securing workers of National reputation to assist also.

The first five conventions of the series will be held as follows: Marshall, Sunday, September 1, to Tuesday night; Sulphur Springs, Wednesday, September 4, 3 p. m., to Friday night; Henrietta, Monday, September 9, 10 a. m., to Wednesday noon; Hamilton, Monday, September 16, 3 p. m., to Wednesday noon; Marlin, Wednesday, September 18, 8 p. m., to Friday night.

The tour party of experts will be accompanied by Wm. A. Brown, the noted International specialist, who is one of the most magnetic speakers on the American platform, who will attend the first three conventions. The music will be superbly conducted by J. L. Blankenship, the Baptist singing evangelist of the Southern Baptist Missionary Board and a noted leader of song. He will be accompanied by Miss Mildred Dixon at the piano, who truly delights the audience. Other members of the tour party will be William Nehemiah Wiggins, general secretary; William E. Hawkins and Mrs. W. N. Wiggins, field workers; Mrs. W. L. Hickman, Mrs. Eva Morgan, Prof. Frederick Eby, Rev. G. L. Yates and other specialists.

Other specialists will join the party from time to time, but these are expected at the first three conventions.

In addition to these noted experts, we expect to have many of our noted departmental specialists, field workers and State officials to have part on the program. Conferences will be held where departmental workers can

get special help in their line of work.

Every Sunday School can send as many delegates as desire to go. The pastors and superintendents should at once see that delegates are elected and if necessary see that the school pays their expenses. We hope to see a large attendance of pastors and superintendents, with their officers and teachers.

The railroads have granted special round trip rates at one fare and a third from all points within 150 miles of the convention cities, tickets to be sold for trains arriving the evening before the first day of the convention and good to return the day after the close.

Be sure and notify the following chairmen on entertainment for the convention you expect to attend, giving them the following information:

"I will attend the district convention in your city. Am a member of the Church. Expect to arrive date, and remain until date. Will bring delegates with me."

Marshall, H. B. Pitts, chairman; Sulphur Springs, Rev. J. A. Old, chairman; Henrietta, Rev. W. B. Holland, chairman.

More interest is being taken in Bible School work of the Churches than ever before, and we are hoping that this series of conventions will be a great aid along these lines. Yours for Texas,

Robert H. Coleman, State President; Rev. J. T. McClure, Executive Chairman; William Nehemiah Wiggins, General Secretary; S. J. McFarlan, Treasurer; Rev. Arthur E. Rector, Galveston; Rev. Wm. A. Wilson and Rev. J. L. Gross, Houston; Rev. Wm. M. Anderson, Dallas; Revs. J. F. Boeye and G. W. Ray, Fort Worth; Wm. M. Bell and Frederick Eby, Austin; Rev. T. L. Garrison, Tehuacana, Vice-Presidents; Judge J. C. Townes, Austin; Rev. H. A. Boaz, Dallas; Rev. V. A. Godbey, San Antonio; Past Presidents: M. H. Wolfe, Vice-Chairman; W. C. Everett, Finance Chairman; and others.

STATE OFFICIALS, T. S. S. A.

LEAD ON, O BLESSED SPIRIT.

Anniversary Hymn for the Woman's Home Mission Society, written by Rev. P. C. Archer, Winnsboro, Tex.

Lead on, O Blessed Spirit,
Our loving guide and stay,
Well hast thou led us safely,
Unto this joyous day.
Mid scenes of great temptation,
And every form of trial,
We always gain the victory,
By grace and self denial

Lead on, O Blessed Spirit,
There's much yet to be done,
We have no time to loiter,
Till life's brief race is run,
The harvest fields are whitening,
And laborers are few,
We'll follow in His footsteps,
While yet there's work to do.

Lead on, O Blessed Spirit,
The time cannot be long,
Till every faithful sister,
Will join the happy song,
Where angels shout hosanna,
To Christ our risen Lord,
Who by His life redeemed us,
And washed us in His blood.

Lead on, O Blessed Spirit,
As thou hast led these years,
Thy loving smile and favor,
Will calm our rising fears,
And make us strong to suffer,
And work for His dear sake,
Till we are called up higher,
His glory to partake.

Dates and figs cut in small pieces and served with plenty of sugar make a tasty accompaniment to a dish of rice boiled in milk.

Dates stuffed with peanut butter and then rolled in sugar are a pleasing change from dates stuffed with nuts.

Cheese may be kept soft and good for a long time if wrapped in a cloth wrung out in vinegar and then wrapped again in a dry cloth.

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.

REV. GEORGE W. CONLY.

Rev. George W. Conly was born May 22, 1872. He was the son of Fred Conly, one of the old time Methodists. He was married October 2, 1893, to Mrs. Rosa Cox. To them were born three children, all of whom are living. He was converted when a boy and joined the Methodist Episcopal Church, South. When he grew to manhood he went to the West and was a cowboy for some time. Being away from the church and religious influence, he went back into the world. Returning to his old home in Hopkins County he attended a revival that was being conducted by Rev. R. F. Bryant and he was reclaimed and enlisted again in the Master's service. He soon felt the call to preach and nine years ago was licensed to preach, Rev. C. B. Fladger being his presiding elder and W. T. Morrow his pastor. He went to school for a year or two then, trying to better prepare himself for his work. For the past seven years he has served the following churches in the North Texas Conference: Gordonville Circuit, Pearley Circuit, Guber Circuit, Paris Circuit, Rosalie Circuit, and Woodland Circuit. For the first few years he was a supply in the conference, but was admitted on trial in the North Texas Conference in November, 1909. His health having failed him he did not complete the course of study for the second year, hence had not been admitted into full connection into the conference at the time of his death. This we regret very much, for his family cannot become a beneficiary on the conference claims, and yet he did seven years of faithful work with us. About one year ago he had an operation for a trouble that had bothered him for years. He was greatly relieved and for a few months it seemed that he was going to be well and strong. But the trouble returned and he was stricken down at his home at Woodland. He lingered here for a number of days, still hopeful, and said if he could only get to Paris under the skillful care of Dr. L. P. McCuiston, he felt that another operation would give him relief. After insisting on coming to Paris, which had to be made through the country twenty-five miles, his friends brought him and placed him in the Alkin Sanitarium. But the strain was too much for him; he was too weak for another operation. He lingered for two days and then went to his reward on March 29, 1912. Just shortly before he died I said to him, "George, you are a very sick man, we would like so much to see you get well, but should God see fit to take you, how about it?" He promptly replied that he was ready to go and perfectly resigned to God's will. Brother Conly was a good, true man, ready to undergo hardships and make any kind of a sacrifice for the good of the church. He was great in prayer; he knew God and could talk with him. Many of his brethren who have heard him pray will testify to this fact. We buried him at his old home in Hopkins County to await the resurrection morn. We pray God's blessings upon his wife and children in their deep sorrow. W. F. BRYAN.

HENRY H. STOCKTON.

Henry H. Stockton was born in Whitfield County, Georgia, on the 29th day of July 1849, and died at his home near Chico, Texas, July 19, 1912. He was married to Emmaline Jackson, October 3, 1865. They had eight children, seven of whom are still living: Mrs. S. J. Coe, Mrs. Lula Goodwin, Mr. L. H. Stockton, Mrs. Annie Murphy, Mr. D. S. Stockton, Mrs. Hattie Thompson and Mrs. Lillias Brady. Mrs. Alice Bishop died March 6th, 1908, aged twenty-eight years. Brother Stockton was converted at the age of nineteen years and enjoyed throughout life a type of religion that enables him not only to live the life of the Lord Jesus, but to shout his praise as well. Even in the trying scenes of the Civil War, through which he was called to pass, he was enabled to maintain, it is said, the same joyous and triumphant experience. He died as he had lived, a faithful member of the Methodist Church. Those who knew him in his prime tell of his extraordinary power in prayer and as his gifts as a preacher of the gospel. I had the privilege of knowing him only for a short while and in his infirmity. He knew that his end was

near but death had no terrors for him. Yet he loved life and desired to do more in the service of the Master whom he loved so well. In the midst of a great concourse of friends and neighbors we laid his body to rest in Pleasant Hill Cemetery.

JOHN D. MAJOR.

MORRISON.—Sister M. M. Morrison died July 19, 1911. She came to Texas from Baldwin, Miss., in 1884. She was one of the pioneers in this part of the State. The Methodist church at Santa Anna was built largely through her instrumentality and this was the first church built in Coleman County. Very early in life she gave her heart to God and was ever faithful to him. She had no children and was a widow for many years. She was, therefore, free to give much service to her church and kindly ministrations to her neighbors. Everybody loved "Aunt Matt," and her coming always brought a smile. For several years her activities were few because of increasing years, but the sunshine never went out of her life. She knew how to grow old gracefully. She is survived by one sister, Mrs. S. P. Lewis, and a grandnephew to whom she gave her mother love. "She is not dead, but sleepeth." Her pastor, W. H. DOSS.

O'REAR.—Mrs. Lucinda O'Rear (nee Crowell) was born in Henry County, Georgia, January 23, 1837; departed this life July 30, 1912; married to Capt. A. J. O'Rear in 1857. To them nine children were born, seven of whom are still living. Sister O'Rear suffered a great deal for several years prior to her death, but through it all she was patient and cheerful. She lived and died a Christian. Truly she was one whose children can "rise up and call her blessed." To the bereaved family we would say, Look to Him who was Mother O'Rear's stay and comfort in her affliction. If we are faithful we, too, will "cross over the river" and rest with her under the shade of the tree of life.

W. H. WHITWORTH, P. C. Desdemonia, Texas.

GRAY.—John R. Gray, son of L. R. and Camilla Gray, was born near Flat Rock, Kershaw County, South Carolina, April 21st, 1848, and died at his home in Zions Rest community, near Corsicana, July 29th, 1912. He was married to Sarah K. Storr, December 18th, 1873. To this union eleven children were born, six of whom are still living and members of the Methodist Church. Bro. Gray was converted and united with the Methodist Church in August, 1886, and lived a consistent Christian life, at home and before all men. A tenth of all his income belonged to the Lord and was willingly paid to his cause. Bro. Gray was truly a good man, a kind father and loving husband. During his long illness he was patient and submissive to the Lord's will. His end was peaceful in the Lord. May his widow and children be sustained by God's grace and so live in this life as to form an unbroken family in that land of peace and love, where husband and father has gone.

G. W. KINCHELOE, Pastor.

FLOYD.—Elizabeth Floyd (nee Ford) was born March 22, 1823; died at her home near Honey Grove, July 25, 1912, and was buried in Oak Wood Cemetery, Honey Grove. She was married to William Floyd December 29, 1848. She lost her husband July 13, 1884. Both were born in East Tennessee and came to Texas in 1859, settling near Honey Grove. To them were born seven children, five of whom are living. John, Jim, Ben, George and Miss Mary, all single and with their mother in the old home, except their youngest son, George, who is married, but lives near. She was converted when a young girl and joined the Methodist Church in which she lived and died. As was her father's home, so was hers; a home of hospitality, a preacher's home. I was her pastor two years and it was a benediction to take her hand at parting and hear her earnest, "I wish you well." So she remained queen of her home, tenderly solicitous of her children, dispensing kindness, counsel and inspiration to all with whom she came in contact. It was a great privilege to hear her converse of the early days, their toil, privation and rigid economy, which led to better things, and thus at the age of eighty-nine years, passed from our sight this strong woman, and yet her principles and example live in the lives of her children. The heart of her husband safely trusted her. She looked well to the ways of her household and was not afraid of the snow for her household, for all of her household were clothed. She stretched out her hands to the poor and needy and in her tongue was the law of kindness. She opened her mouth with wisdom, and strength and honor were her clothing.

I. M. WOODWARD.

QUAYLE.—Amos M. Quayle was born July 15, 1830, in Ontario County, New York; came to Texas in 1858; made his home with his brother, Col. Wm. Quayle, at Birdville, Tarrant County, until his marriage to Miss Martha C. Morehead on November 29, 1860, near Grapevine, Texas. To this union were born ten children, four daughters and six sons, seven of whom are yet living. Converted and joined the M. E. Church, South, after his marriage; was ever loyal to the church and all departments of church work, serving as trustee, steward and Sunday School superintendent many years. It was always a pleasure to meet his new pastor and give him a welcome. His home was the preachers' home. He loved so much to go to Sunday School and did so as long as he was able to go. He was engaged in farming near Grapevine until 1906, when he moved to Polytechnic Heights and lived there until his death, which occurred December 15, at 2:30 a. m., surrounded by the family and kind neighbors. The end was calm and peaceful. The remains were laid to rest in the family lot in the Grapevine Cemetery, funeral services being conducted at the Methodist Church by his pastor, Rev. H. J. Long and Rev. J. P. Mussett. The body was then taken in charge by the Masonic Fraternity, of which order he was an honored member, and laid to rest beside other loved ones to await the resurrection morn.

J. P. MUSSETT.

JAMES.—Julia Ann Simpson was born at Millry, in Washington County, Alabama, January 4, 1833. While quite a young girl she professed religion and joined the church. She was married to John C. James February 12, 1852. In 1856 they moved to Texas. Staying for a short while in Bosque County, they moved to Freestone County and settled near Fairfield. Seven children came into their home, of whom some have "gone before." Bro. James was a member of the Baptist Church, a veteran of the Civil War on the Southern side, and a good man and true. Sister James was a consistent and loyal Methodist. Although they had lived together for more than fifty years I have heard them say that there never was a cross word between them. What one has written of Zacharias and Elizabeth can just as truly be said of them: "They made their duty to God, to their neighbor, and to themselves walk constantly hand in hand." The writer knew them for more than twenty-five years, and knows whereof he speaks. Their religious profession, like their lives, was quiet and unostentatious; but it was as gold tried in the fire. Bro. James died about four years ago; Sister James died June 17, 1912. Both died at peace with God and all mankind. Four children and many grandchildren hold their memory as a very precious thing. Of one thing they are sure—they know where to find them.

T. S. WILLIFORD.

HAYDEN.—Doctor George W. Hayden was born January 9, 1829, in Richland, Georgia, and died at the family residence in Fort Worth, Texas, June 22, 1912. In his boyhood days he was converted and joined the Methodist Episcopal Church, South. Through a long life he held with unchanging appreciation to the fact of his conversion. He was graduated with highest honors from Atlanta College in 1857; later he received his degree in medicine from the same institution. In 1861 he began the practice of his profession in Butler, Alabama. The Civil War came on a little later and he was made a surgeon in the Fortieth Regiment of Georgia Infantry, and rendered distinguished service for his country. He was one of the brave physicians who battled successfully with the yellow fever scourge at Milligan, Texas, in 1865. With a large measure of success he practiced his profession in Waco, Cleburne, Dallas and Fort Worth. Many a poor, tired body will rise in the general resurrection to call blessed the Christian physicians who have ministered to them in hours of suffering. Doctor Hayden had a deep sympathy for the sick and suffering and was enthusiastic and devoted to his work. He wrought well for Christ in his life. Doctor Hayden was twice married. In 1861 he was married to Miss Louise O'Hara, of Butler, Alabama, who died in 1863. Three children were born of this union, C. C. Hayden, of Grandview, Texas, A. A. Hayden and Mrs. Ida L. Reeves, of Dallas. In 1888 he was married to Miss Jennie Spivey, of Dallas, who, with his three children survive to mourn his death. In his general make-up he was a gentleman of the finest Southern type, exemplary in his moral life, modest and retiring in disposition, thoughtfully considerate of others, he gathered about him a circle of devoted friends. Religiously he was orthodox in his views, entertaining always a sublime conception of the divine Christ. Distrustful of himself, he



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magnified what he conceived to be his own shortcomings and held himself to rigid account for them, nor rested until the peace of God lay like a shaft of light upon his soul. A service of exceptional power was held in the sick room by the family, which brought to him a Pentecostal experience. His pastor visited, prayed and talked with him and was persuaded that he had a safe hold on divine things. He was a patient sufferer and was blessed with the loving ministries of his devoted wife and family during his long illness. A devoted husband, a good father, a faithful friend, a worthy brother, a true servant of Jesus Christ has fled, not ingloriously, but at the Master's call. Before him the future lay in cloudless light. Honorably and well did he live the life which God gave, and has entered into rest.

S. G. THOMPSON.

ARMSTRONG.—Sister N. S. Armstrong (nee Cornelius), familiarly known as "Aunt Serena," was born December 12, 1842, in Blount County, Murphy's Valley, Alabama. She was converted when twelve years old and joined the M. E. Church, South, in which she lived a consistent member until her death, which occurred near Maypearl, Texas, July 1st, at 1:15 p. m. She was married to Judson Armstrong July 10, 1860, by Rev. Cummings Hallmark. She left her devoted husband in sorrow and loneliness, but his faith and hope rise up, bearing his soul to heights of joyful expectation of a happy reunion in the eternal glory of God's redeemed saints. Aunt Serena has left the aroma of a precious life to bless those whom she left behind, who will remember her as one of the most consistent Christians and an affectionate companion of her now bereaved husband. Her home was the place where the pastor always found a hearty welcome, and many of these servants of Christ have been refreshed by her kindly ministrations.

R. F. DUNN, P. C.

CHANGE OF ADDRESS.

Prompt notice should be sent us 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.

When you know definitely, clearly, and in detail, just what you want, you are in a fair way to get it.—Sheldon.

The fairest flower of earth may fade
At touch of frost or winter's shade.
The cold north wind with icy breath
May sweep them through the gate of death.

Yet spring sunshine and gentle showers
Will bring again the withered flowers
In richest robes of beauty dressed
To deck again the gaid earth's glowing breath.

Above the stars' soft silver sheen
There is a clime eye hath not seen.
No winter there, no frost-chill breath,
No grief, no tears, and no more death.
The little one for whom we weep,
As in death's dread embrace asleep,
Awaits our coming in that clime
Just over the boundary of time.

Beyond the shadowy world's twilight,
Beyond the golden sun's clear light,
There is a city passing fair
With many mansions gleaming there,
Where Jesus has prepared a place
For all the ransomed of our race,
And calleth still from that dear home,
Suffer the little ones to come.

—Gracie Ariola.

"And all that you hold in your cold
hand,
Is what you have given away."
—Joaquin Miller.

NORTH TEXAS CONFERENCE

Bonham District—Fourth Round.
Ladonia Sta., Sept. 7, 8.
Bonham Sta., at E., Sept. 14, 15.
Bonham Sta., at E., Sept. 15, 16.
Ector Cir., at E., Sept. 21, 22.
Honey Grove Cir., at R. P., Sept. 25, 29.
Honey Grove Sta., Sept. 29, 30.
Daddy Cir., at D., Oct. 5, 6.
Barley Cir., at P. V., Oct. 12, 13.
Trenton Cir., at T., Oct. 19, 20.
Leonard Sta., Oct. 20, 21.
White Rock and Petty, at P., Oct. 25, 2 p. m.
Brookston Cir., at R., Oct. 26, 2 p. m.
Telephone Mis., Nov. 2, 3.
Direct Mis., Nov. 9, 10.
Ravenna Mis., Nov. 16, 17.
Windom Cir., at W., Nov. 23, 24.
J. B. GOBER, P. E.

Sulphur Springs District—Fourth Round.
Mount Vernon, at Mt. V., Aug. 31, Sept. 1.
Cumbly Cir., at Cumbly, Sept. 7, 8.
Hagansport Mis., at Panther's Chapel, Sept. 14, 15.
Ben Franklin and Pecan Gap, at B. F., Sept. 21, 22.
Lake Creek Cir., at Foster's Chapel, Sept. 28, 29.
Copper Sta., Sept. 29, 30.
Belly Springs Cir., at Arba's, Oct. 5, 6.
Klondyke Cir., at God's Chapel, Oct. 12, 13.
Yowell Cir., at Yowell, Oct. 13, 14.
Weaver and Sallito, at Weaver, Oct. 19, 20.
Como Cir., at Como, Oct. 26, 27.
Brashear Mis., at Brashear, Oct. 27, 28.

Southern Methodist University

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

One Million Dollar Endowment Campaign Is Now On

THE NEED OF THE HOUR.

It is, of course, our duty to do everything we can insure the highest standards of morality in our great State Universities: they belong to us, the people. But there is a limit to our efforts in this behalf from the very nature of things, and while we are throwing around our children, our boys and girls from the high schools, the arm of protection at the age when they need it most, we don't want to be limited. We can do all in our power and then fall short. Hence the need of the Church school, if we limit our efforts to State institutions.

But of late years our people have lost confidence in our Church schools, and not without cause. Here and there have sprung up little local schools, that could never hope to be anything else, inferior to the high schools in the same towns, poorly equipped, improperly managed, and a drain on the people. They have the name of "college," and in some cases even "university." The people in the towns and surrounding neighborhoods are proud of them at first and give them support, but in a few years they become such a hardship that they are forced to be discontinued. The Methodist Church in Texas has lost numbers of schools just in this way—schools that should never have been founded.

If Southern Methodist University had the money that has been put in the schools that have thus failed we would have a magnificent endowment from this source alone. One of the causes of failure has been poor, or no business methods. In the founding of Southern Methodist University we intend to profit by past experiences. In the first place, the school has been located where a really great university is needed. We have from the start been thoroughly systematic in every move and have now a splendidly equipped business office and force. We are restoring confidence. The people are beginning to realize that something unusual is happening, and they will respond even more generously than they have in the past.

WHAT A NORTHERN PROFESSOR SAYS.

I thoroughly believe in our Church schools, that is, such schools which can give to the student the very best intellectual as well as moral training. So many of our smaller Church schools are not strong enough to compete with the State institutions. The result is we lose many of our best young people, and many good young people are lost.

I am glad Southern Methodist University is beginning on a firm and broad basis, so the very best can be offered to the young people of the South. Many people do not realize the importance of such trips as President Hyer took in the interest of S. M. U. But it certainly means everything to the University to get the very best, to avoid mistakes, and save time and money.

The more I hear of the plans of S. M. U. the more they appeal to me. It will certainly be a great opportunity to teacher and student to begin work in such an institution.

PROF. A. D. SCHUESSLER,
Ann Arbor, Mich.

ABOUT THE MEDICAL DEPARTMENT.

New Laboratory Equipment Now Equal to the Requirements for Class A Medical College.

At a meeting of the Board of Commissioners one year ago, it was decided to put the Medical Department of Southern Methodist University in the standard of Class A institutions, and a committee from the faculty was appointed to investigate deficiencies, which were found to be in two departments: 1st—Working material for laboratories, and 2nd—Clinical facilities.

It was deemed advisable to take matters up one at a time, and the year 1911-12 was spent in perfecting our old laboratories and in establishing new ones for other department.

Before adding new equipment, our laboratories were designed by representatives of the Medical Board of Texas and of the American Medical Association, as being in excellent condition, but not enough material to entitle us to rank in Class A Medical School. So that it was not necessary to add so much to what we had, but the additions were to be more in the nature of establishing two new laboratories. These to be one for the Em-

bryological Department and one for X-Ray. For the Embryological Laboratory we purchased twenty-two Spencer microscopes, including oil immersion lenses, one Bausch Lomb rotary microtome, incubator, paraffin, both a slide cabinet. A work room was arranged to give each student a complete set of working material.

This laboratory contains a nice collection of gross and microscopic specimens that are utilized as needed.

The X-Ray Department provided for a dark room, a \$750 coil, a static machine and all accessories to high class X-Ray work.

To the laboratories of Pathology and Physiology very substantial additions have been made.

In Pathological Department, a large steam sterilizer, a dry-air sterilizer, inspissator, one rotary microtome, slide cabinet, large paraffin bath and a great deal of furniture, especially jars and other accessories, including in this department alone an expenditure of over \$2000.

In the Physiological Department there was added \$750 worth of equipment to a laboratory that was already in better than the average condition.

Many volumes have been added to the library during the past year, and we now have a reading room in which may be found almost any first-class text book and many high-class medical journals, and other literary periodicals.

The commission now satisfied with our laboratories, have turned their attention to securing the necessary clinical material. To this end a committee was appointed whose report has not yet been officially announced but will show an entirely satisfactory arrangement with the city of Dallas for exclusive control of a sufficient number of beds in the new city hospital to fully meet all requirements of the State Board of Medical Examiners.

No student can be admitted to the Freshman Medicine Class unless he has a permit from the State Board of Medical Examiners. This can be obtained by presenting proper credentials such as a diploma from an accredited school or college or certificate from a high school in the form of a diploma or a showing that his attendance entitles him to 14 units to the Secretary of the Board, Dr. J. D. Mitchell, Fort Worth, Texas. The fee is \$1.00.

For admission to the School of Pharmacy the above is not necessary as only two years' attendance at a good high school is required.

DR. HORACE BISHOP.

That picture of Dr. Horace Bishop in the Advocate some time since brought many things very vividly to my mind, for I remember very well the conference at Weatherford to which the doctor referred in his communication in which he made mention of me.

Dr. Bishop is a little more advanced in years now than he was then, but he will always flourish in immortal youth because his heart will never be affected by the flight of years.

Dr. Horace Bishop has always been full of wit and humor, and a more genial and companionable gentleman I have never met in all the walks of life.

Dr. Bishop and I have been close friends all these years. When he was presiding elder of the Georgetown District, and I was a professor in Southwestern University, we became very close friends, as I went with him often in his rounds to his Quarterly Conferences to my great profit.

I taught Dr. Bishop's daughters while I was connected with the University, and I want to say that Miss Tabbie Bishop, now Mrs. Henry Jackson, was one of the best Greek students it has ever been my pleasure to teach. Her translations were accurate, and in translating English into Greek she rarely failed to put the proper accent—acute, grave or circumflex—in the right place.

What the old Roman, Horace, said about a friend, if I mistake not, I would apply with all sincerity to my friend, Dr. Bishop. "Serus in coelum redeas."
S. E. BURKHEAD.

AN ENDORSEMENT.

I want to say amen to Rev. W. H. Hughes' article on "Religion Is a Trinity." I have long contended that a man cannot live right until he got right. Blessing on the Advocate, its force and its readers.
W. R. KNOWLTON, L. E.

AMARILLO DISTRICT

This is one of the most promising charges in this whole section of country. The beautiful Palo Dora canyon cuts diagonally through this county from its southwest boundary to its northeast. This canyon holds a pleasant surprise to the traveler. Before you are aware of its presence and from the dull levels or broad plains one suddenly comes to a vision that is like a panorama of Paradise. Down before you lies a broad valley with large green fields of alfalfa on either side the deep running and clear waters of the stream. Occasionally a depth of

tions at Hansford Micou, Kimball, Grand Plains, in Hansford County, and Blodgett and Black, in Ochiltree County.

This is a very large circuit, but it is no larger than the preacher in charge. Bro. Osborne is preparing in advance to answer his ordination vows by being diligent, not triflingly employed, visiting from house to house and especially the sick. Having for a number of years been a teacher in the public schools of the State he is ripe in scholarship and beside giving to his people acceptable pastoral work



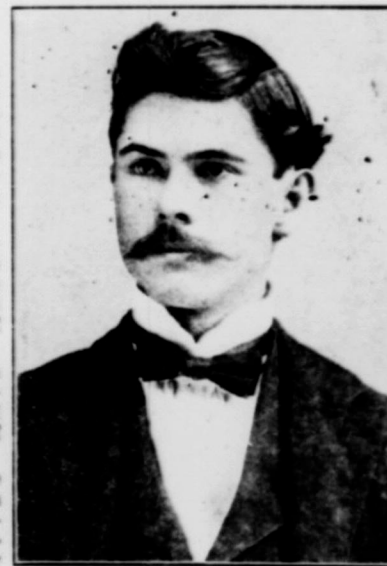
HON. A. F. BARCLAY,
Hansford, Texas

forest places rests the eye. Great cottonwood and sycamore trees, fed and nourished from earth and air for the years of the past rise like great thunderheads and the mountains of green, thick growth of locust and elm and hackberry stand to inspire those who look upon this restful scene. Great herds of choice cattle frequent these retreats of grass and shade and water. Large and commodious homes stand back towards the rise to the

is doing some splendid preaching and is growing in every grace that goes to make a very successful pastor.

His good wife is in hearty sympathy with his chosen work. Plans are made and adopted and money in the bank for the building of a parsonage home for the charge. On account of indefiniteness as to the exact location of the new town when the railroad comes the building of the house will be postponed until this matter is positively settled. This county has not been the victim of the Panhandle land boomers who hurt a country more than they help it. Lands are yet reasonable and can be had at a price consistent with its ability to produce. Those who have settled in this country came here to stay and have conquered the soil and are making it to serve them in good dividends.

This charge ought now to get off the Board of Missions and become self-supporting. This people are able and I believe willing to take a for-



REV. B. J. OSBORNE,
Hansford, Texas

levels above. Homes costing, some of them, thousands of dollars. Orchards, gardens, ornamental shrubs and else grow to the profit and pleasure of the owners.

The uplands or flats are none the less profitable. These lands are susceptible of highest degree of cultivation. Communities are being formed and attention given to churches and schools. Hansford is the county seat and will, when the railroad has been built, become a good town. We are not without faithful men and women in these communities in this charge to God and the Church. Many of them have endured the hardships incident to the early settling of a country. Some have lived below the tops of the ground in dugouts and in this the preachers have shared. Robeson, Graham and Osborne, with others, know the privations of this remote country.

We have in this charge organiza-

ward step along this line. To make mention name by name of all the worthy and faithful members would be to engross these pages with the rolls of the Churches. Lee McLelland, a fine character is District Steward. You will note the faces here of the pastor, Rev. B. J. Osborne, and the Hon. A. F. Barclay, a prominent citizen of Hansford, and our Sunday School Superintendent and Steward there. I cannot close without a word of praise for the good women of the Missionary Society of Hansford. They have wrought well and we expect great things of them in the future.
O. P. KIKER,
Presiding Elder Amarillo District.

A HEALTH ALPHABET.

By a Chicago Tuberculosis Nurse.

- A is for Adenoids which no child should own.
- B for right Breathing to give the lungs tone.
- C is for Cough which we should not neglect.
- D is for Dentist who finds tooth defect.
- E is for Evils of foul air and dirt.
- F is for Fresh Air—too much cannot hurt.
- G is for Gardens where boys and girls play.
- H is for Hardiness gained in that way.
- I is for Infection from foul drinking cups.
- J is for Joy in the bubbling taps.
- K is for Knowledge of rules of good health.
- L is for Lungs whose soundness is wealth.
- M is for Milk, it must be quite pure.
- N is for Nurses, your health to insure.
- O is for Oxygen, not found in a crowd.
- P is for Pencils—in mouths not allowed.
- Q is for Quiet, which sick people need.
- R is for Rest—as part of our creed.
- S is for Sunshine to drive germs away.
- T is for Tooth Brush used three times a day.
- U is for Useful health rules in the school.
- V is for Value of learning these rules.
- W is for Worry, which always does harm.
- X is for Xcess—indulge in no form.
- Y is for Youth, the time to grow strong.
- Z is for Zest. Help the good work along.

LET US ALL SING.

Sing the song of service;
Heart so full of joy,
That no matter what your age,
You feel just like a boy.
Sing the song of service,
Time action to its tune,
And life's as full of sunshine
As a day in June.
Sing the song of service,
Live a life of love,
Then you needn't worry
About the "home above."
—Selected.

TEXAS' GREAT FALL FAIR

AT DALLAS

16 Days—Oct. 12 to Oct. 27—16 Days

\$75,000 in Improvements \$75,000 in Awards

FINEST FAIR GROUNDS IN AMERICA

Preparations for the Twenty-Seventh Annual Meeting of the State Fair of Texas are well under way. Most magnificent offerings in history of fairs. Ten acres of implement and machinery displays. Every great manufacturing center in the Union represented. Greatness of Texas as an industrial, agricultural and livestock State exemplified.

Superb Entertainment Features

Continuous program in the Coliseum each day—morning afternoon and evening. Patrick Conway's famous concert band of forty pieces, celebrated instrumental and vocal soloists in the best music. Novel vaudeville attractions seen for the first time in the Southwest, and other new and entertaining features.

LOW RAILROAD RATES

J. J. ECKFORD, President
W. H. STRATTON, Acting Secretary