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EDITORIAL

DIVINE LOVE AND DIVINE AUTHORITY.

That God is a God of love is set forth unmistakably in the gospels. Christ came to reveal this idea of God, and in divers places he speaks of God as "My Father, your Father and our Father." And in the third chapter of John he said: "God so loved the world that he gave his only begotten Son." In the gospels God assumes the relation of Father, with a heart to love us, an ear to hear us, and an eye to look upon us. Were this not the case, we would have in the gospels a religion of fear, of awe, and of tremulousness. But when we realize that God loves us even as a father loves his children, we not only reverently fear him, but we approach him without misgiving and without shrinking.

But God is not only a God of love, with a compassionate heart toward his children, ready to have mercy upon them and to pardon them; but his is also a God of authority. He has law and his law must be obeyed. These laws have penalties, and if violated, these penalties carry punishment. There is nothing lax or namby-pamby in the character of God. He stands for order, for system, for rational authority. Just as a wise and loving father is the source of authority in his household, so God is the source of authority in his heavenly household. No household is complete unless love and authority go hand in hand in its government; so the divine family would be incomplete if love and authority did not combine to make its government stable and enduring. We must not only love God, but that love must express itself through obedience to his commandments. "If ye love me," said the Savior, "keep my commandments." It, therefore, requires love and obedience to meet the requirements of our duty to God and to his kingdom. Simply because he is a God of love and that we profess to love him, gives us no license to presume upon him or upon his commands. We must keep within proper bounds and have the most scrupulous respect for his laws. It is well, therefore, for us to meditate upon these things and govern ourselves accordingly.

THREE FUNDAMENTAL PRINCIPLES OF CHRISTIANITY.

Christianity rests upon three fundamental principles. Out of these grow many subsidiary principles and these as a whole make up our Christian religion; but the three fundamentals are the foundation upon which our Christian system rests.

The first of these principles is God. "In the beginning God created the heaven and the earth." The Bible opens its statement of truth with this assumption, and Christianity is the only rational interpretation of this theistic idea. It accepts God as the Creator of the universe, the Sovereign Ruler of all things in heaven and upon earth. This is the creed of both Evangelical and Roman Catholic Christianity. When a man calls in question this conception of God,

he ceases to be a Christian. We call him an atheist.

The second fundamental principle of Christianity is the Deity of Jesus Christ. He is not merely a man, a good man, a great man, but he is "God over all and blessed forevermore," and worthy to be worshiped as God. It was because of the fact that Christ made himself equal with God that the Jews rejected him and finally had him condemned and crucified. "I and my Father are one," he declared, and again, "I came down from heaven." And again: "He that seeth me hath seen the Father." He was "God manifest in the flesh." To vitiate this element of Christianity reduces Christ to the level of common humanity and completely robs him of his unique position as the Savior of men. It takes away from him all that quality that differentiates him from other men.

The third fundamental principle of Christianity is found in the fact that it accepts unconditionally the Bible as a revelation from God. In the wilderness when he was tempted of the devil Christ said repeatedly, "It is written, it is written, it is written." And he always justified his conduct and his teachings upon the ground that the Scriptures authorized his course, and spoke of him as God's Son. Christianity has always held to the belief that the Bible as a revelation from God is inspired and authentic. To eliminate or explain away any portion of the Bible, or to diminish the faith of men in its utterances, is to lessen the power of Christianity and to subvert its claim. The whole history of the Church is an expression of faith in the inspired inerrancy of the Bible.

As long as we hold to these three great principles of our Christianity, we cannot go very far from the sound teachings of our Lord Jesus Christ.

CHRIST A UNIVERSAL PERSONALITY.

All men belong to some locality or State or Nation. They are fixed by some peculiarity of race or temperament. They are either Americans, Englishmen, French, German or some other nationality and race. The world has no exclusive claim upon them. They belong, in a sense, to their own age and to their own countrymen. And the products of their brain and influence are colored more or less by these environments of race and nationality. George Washington and William Gladstone loom up in a large sense as colossal characters and the world has shared greatly in the results of their work. So do many other great men in various countries. But in no absolute sense can they be classed as universal characters.

But Jesus Christ is a universal character. True, he was born a Jew and brought up with the predilections of a Jew, but his personality looms up and sweeps beyond the boundaries of race and nationality and claims a universality of interest. He belongs to all men whether born or unborn, living or dead, and his life is the great central life of the ages and of the world. He stands in close and confidential kinship with all mankind in all stages of the

world's progress, and more and more will he intertwine his life and teachings with the destiny of the generations yet to come.

As a result he has given to the world the only universal religion known to mankind. True, we have other influential religions, but they are confined largely to the times and places and people where they have had their origin and where their force is still dominant; but they have never become a world-wide religion. On the contrary, the religion of Christ belongs to no man, to no nation and to no race exclusively. It belongs to all men, to all nations and to all races. Its teachings produce the same spiritual results in character and in life everywhere; and out of the sentiment it develops there come the same institutions and the same helpful ministries to mankind. Wherever it gains a foothold it creates the ties of a universal brotherhood and makes all men of close kin. It binds them together in one great spiritual bond and inspires them with one great spiritual hope. This condition of things was prefigured in his words concerning his approaching death: "And I, if I be lifted up, I will draw all men unto me." And he stands out before the world today as the one great Personality around whom the spiritual destinies of universal mankind are gathering. And this makes him the Savior of all men.

PUBLIC SENTIMENT AROUSED.

The brutal prize fight, of which mention was made in these columns a few issues back, came off on schedule time in Reno on the 4th inst., and it was witnessed by thousands of people. No such disgraceful scenes were ever enacted in a civilized community by gamblers, saloonists and the thugs as transpired in that far off Western city a few days preceding and the day of the savage sport. It was a carnival of moral crime and disorder. It seems that this is about the only place where such a disgraceful affair can now be pulled off in the United States.

The moving picture of it was taken and its copyright sold to the promoter of the performance at a fabulous price; but the riots excited throughout the country by whites and blacks that nearly every city and town where there are no State laws against the exhibition of such pictures have taken steps to prevent its being exhibited. The feeling against it is wide-spread and dominant. This is proof of the fact that the day of prize fights in this country is about numbered. Verily we are making progress along some moral lines and the country is to be congratulated upon the state of things. By and by we will right all such matters, and the Church is doing its part to bring about the desired result.

During the three years of Christ's ministry he gave to the world enough moral and religious truth to keep the world engaged for all time to come. No other man's teachings have so engaged the thought of humanity and they seem to be just as inexhaustible today as when he spoke them in the far off centuries.

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THE RECENT MEETING OF THE VANDERBILT BOARD OF TRUST

I was present at all the meetings of the Vanderbilt Board of Trust during the late commencement. And believing as I do that the board is simply an organ of the Church (an opinion which I repeatedly expressed during its recent meeting) I feel that the Church should be apprised of its temper and acts. If any one should question the propriety of discussing these things in public print, I will answer that I am only following the example of its President, Bishop E. R. Hendrix.

The official notice of the meeting of the board came to me early in June. A second letter from Mr. Whiteford Cole, the Secretary, followed a few days later, saying that owing to important matters which were to come before the board and legal opinions thereon, it was deemed advisable that the board should meet in preliminary session a day or two in advance of the regular annual meeting. A bare majority of the board were present at 10 a. m. on Saturday, June 19, in response to this letter. Bishop Hendrix, after prayer, called upon the Secretary to state the object of the meeting.

The Secretary, in response, stated that Chancellor Kirkland had attended the General Conference in Asheville at the request of the Executive Committee of the board and thought it proper that the Chancellor should be heard. The Chancellor thereupon gave his account of such proceedings of the conference as affected the Vanderbilt controversy. He characterized the action of the conference as "partisan," alleging that it had been dominated by the chairman of the Committee on Education, Judge E. C. O'Rear. I protested that such statements were a reflection on the conference, and that the men who composed the General Conference were "partisan" followers of no man. The chairmanship of our Committee on Education did give Judge O'Rear a prominent place in the discussions on the floor of the conference, and it must be admitted that he filled his place admirably. As a matter of fact, however, Judge O'Rear was one of the most modest men on our committee, and the report of the committee which the conference so unanimously adopted was written in its essential features by other members of the committee. The desire of our committee, in which our chairman fully concurred, was to avert, if possible, open rupture with the Board of Trust. Paragraph 200 of the Discipline (requiring trustees of all our property to be members of our Church "when proper persons can be had") was amended on recommendation of our committee for the express purpose of relieving an embarrassing situation which the Vanderbilt board had gotten itself into by electing to its membership persons who are not members of our Church. The General Conference in adopting the various items of our committee's report was as respectful and as conciliatory toward the Board of Trust of Vanderbilt University as it could be without yielding vital points in the controversy between them. Even Bishop Hendrix, chairman of the board, admits in his article in the Nashville of July 1, that "the General Conference had only words of approval" for the board. This, I think, sufficiently disposes of the Chancellor's charge of "partisanship" against the conference as a whole or any member thereof.

Following the Chancellor's speech and my reply the Secretary of the board submitted opinions from three Tennessee lawyers; one from Mr. Chas. Trabue, another from Mr. John Bell Keeble (both esteemed college friends of mine). I rejoice to know that the latter two are now classed among "the most eminent lawyers in Tennessee." The opinion of Mr. Trabue was read in full. He denied every essential point in the findings of our Vanderbilt Commission. I believe my memory serves me aright when I say he denied the Commission's conclusions in toto. These denials he based, in part, upon his study of the common law prevailing in Tennessee.

Mr. Trabue further based his denials upon his study of the Tennessee statute of 1895, which reads as follows: "Whenever any educational institution has been established, and is being maintained and patronized by any religious body or denomination,

or shall hereafter be so established, maintained and patronized, the representative governing body of such society or denomination shall have the power and authority, at its option, to elect its Board of Directors or Trustees, or to fill vacancies occurring therein," etc., etc. This statute, as the Commission pointed out, was held valid by the Supreme Court of the State in 1904 in the case of the Southwestern Presbyterian University et al. vs. the Presbyterian Synods of the State of Tennessee et al.

Mr. Trabue questioned the constitutionality of this statute, but especially its "applicability." How did he do this? Answer: (1) By denying that the Church had "established" the University; (2) by denying that the Church had "maintained" the University; (3) by denying that the Church had "patronized" the University. With these as premises he denied, therefore, that the legislative body of the Church had any right to elect the trustees of the University, or that the Bishops had any visitatorial rights whatsoever. The other opinions submitted (but not read) were said to be of the same tenor. Bishop Hendrix, chairman of the board, spoke of Mr. Trabue's opinion as an "illuminating" opinion. That the other eighteen of the majority agreed with our Bishop, who had refrained from going to Edinburgh and had rather attended the board meeting because of his "supreme desire to save Vanderbilt University to the Church," will be apparent a little further on.

The reading of Mr. Trabue's opinion over, it was proposed, either by formal motion or suggestion, that a committee of lawyers take the opinions submitted and present in a concise manner their conclusions at the meeting of the board on the following Monday. Dr. George B. Winton doubted the propriety of such action, and I mustered up courage enough to say that for myself I needed no further light on the question, that I was there as a representative of my Church, that my Church had spoken through the conclusions of an able and painstaking Commission, and that nothing was left for me to do except obey my instructions, or resign my place and go home. I thought my appeal to the Commission was unanswerable. Had not the board itself in a formal resolution expressed its appreciation "of the ability and fidelity with which the members of the Commission (had) discharged their important duties?" Had not the chairman of the board, Bishop Hendrix, four years ago hastened to express to the Commissioners his thanks for their "able work?" Had he not spoken a month before in his Episcopal address of the "commendable thoroughness" with which the Commission did its work? Dr. E. B. Chappell spoke of the opinions of the three Tennessee lawyers as ex parte opinions. Dr. Jno. H. Dye spoke substantially in the same manner. Bishop Hendrix, in insisting that the proposed committee might do its work without a formal motion, said the board did not propose "to go blindly" into these matters. The solicited opinions of these Tennessee lawyers who deny every claim of the Church, reckless with both law and history, are "illuminating;" to follow the "unpurchased" findings of a great Methodist Commission is "to go blindly!" How can Bishop Hendrix speak thus of our Commissioners, Judges E. D. Newman, J. A. Rich, E. C. O'Rear, Creed F. Eates, Jos. A. McCullough and Prof. L. H. Harris, who, as an evidence of their careful work, say:

"The Commission has considered the charter of the Central University of the Methodist Episcopal Church, South; the charter of the Vanderbilt University, which is an amendment of the first-named charter; the action of the various conferences relating to the establishment of the University on behalf of certain conferences of the Methodist Episcopal Church, South, both antecedent and following its establishment; copies of the proceedings of the Memphis Convention, held January 24, 1872; the report of the General Conference bearing upon the subject; the reports of the Board of Education of the Methodist Episcopal Church, South, and of the trustees of the Vanderbilt University. We have also had before us the records of the proceedings had by the Board of Trustees of Central University, and of Vanderbilt

University. In addition the Commission has heard oral testimony introduced before us, which has been preserved, having been stenographically taken, and will be filed with the records of the Commission's proceedings. Chancellor Kirkland, of Vanderbilt University, appeared in person, as well as by printed briefs filed before the Commission; certain of the Board of Trustees appeared by legal representative, and some of them in person; Bishops Fitzgerald, Hoss, Tiger and Ward appeared in person, and Bishop Hoss also appeared by counsel; Dr. D. C. Kelley, of the Tennessee Conference, and Dr. Tillett, Dean of the Biblical Department of the Vanderbilt University, appeared in person. All of these parties were heard in oral arguments except the members of the Board of Trustees mentioned above; who were represented in oral argument by their counsel alone. From the evidence referred to, and which, in so far as we have deemed it relevant as bearing on the question at issue before us, we have incorporated into a record which will be filed with the General Board of Education; and from consideration of the statute laws of Tennessee, which are also compiled, in so far as we deem that they bear upon the question submitted to us, and are made a part of the record; and from a consideration of the common law prevailing in Tennessee and from the arguments adduced before us—we have reached the following conclusion:

Will any one of the three lawyers giving the opinions referred to say that he has given the time devoted by the Commission to this subject, or had the same opportunities for arriving at the exact truth?

The names of the three trustees, Messrs. Harris, Godbey and Biggs, elected by the General Conference to fill existing vacancies in the Board of Trust, were not called by the Secretary at Monday's session. Later Col. N. E. Harris and Rev. V. A. Godbey, bearing a certificate of their election from the Secretary of the General Conference, appeared and received courteous treatment at the hands of the board. The chairman, Bishop Hendrix, upon motion, appointed a committee of five lawyers to whom was referred the credentials mentioned. Two of these were not members of our Church—Messrs. Buffington and Burch. These, recognizing the delicacy of the situation, very graciously begged to be relieved from the duty the chairman was about to impose upon them. What the report of the committee would be was now a foregone conclusion, and these gentlemen, themselves not Methodists, did not relish the idea of denying the claims of a Methodist General Conference. After some discussion the chairman appointed two other lawyers to serve with the committee he had first named, one of whom was Major R. W. Millsaps, of Mississippi. The appointment of Major Millsaps, an after consideration, was fortunate for the Church. Otherwise there would have been a solid report against seating the delegates elected by the General Conference. That the committee might be aided in the discharge of its duties, it was said, the letter of Mr. W. K. Vanderbilt was also referred to it.

On the following day the committee brought in two reports; a majority signed by six members, and a minority report signed by one, Major R. W. Millsaps, of Mississippi. The exact verbiage of the majority report I do not recall. Bishop Hendrix is right, however, in saying that it favored "the board's filling its own vacancies" and "annulling its own by-law to give the right of confirmation to the Board of Education." The Bishop is in error touching the import of the minority report. In his article in the Advocate (July 1) he says this report favored "the election by the board of the three selected by the General Conference." If the Bishop will refresh his memory he will recall that the whole contention of the minority was that the three trustees had already been elected and that by the highest body in the Church. The minority demanded that these men already duly elected should be seated. But, to put the matter at rest, I give the verbatim report of Major Millsaps, which is as follows: "Mr. Chairman: In the case of the credentials of N. E. Harris et al., submitted to your Committee on Credentials, I offer for a minority report the following preamble and resolutions for adoption:

"Whereas, the General Conference of the M. E. Church, South, at its recent session in Asheville, N. C., elect-

ed N. E. Harris, A. W. Biggs and V. A. Godbey to fill the three vacancies in the Board of Trust of Vanderbilt University; and

"Whereas, proper credentials evidencing this fact are produced before this board, and two of said gentlemen, N. E. Harris and V. A. Godbey, now appear before this board applying for admission to the seats in the Board of Trust, to which they have been elected; therefore

"Resolved, that N. E. Harris, A. W. Biggs and V. A. Godbey be recognized as duly elected trustees of this board, and that they be invited to occupy their seats accordingly. Very respectfully,
R. W. MILLSAPS,

Credential Committee Minority Report."

When the reading of the majority report by Mr. Sanders and that of the minority by Major Millsaps was finished, by motion the latter was made the substitute for the former. The resolution itself reads: "Resolved, that N. E. Harris, A. W. Biggs and V. A. Godbey be recognized as duly elected trustees of this board, and that they be invited to occupy their seats accordingly." The debate and the vote were now on the substitute. The issue was squarely joined between the General Conference and the Board of Trust. Would the board recognize the authority of the highest body in the Church to elect the trustees composing the board, or would it deny that authority? The debate consumed the rest of Tuesday's morning session and the vote was reached about 5 o'clock in the afternoon session. By motion both Col. Harris and Dr. Godbey were heard. They made admirable speeches. The substance of the masterly speech of Col. Harris is given in his letter to Bishop Hoss (see Nashville Advocate, July 8, page 11). Nearly every member of the board spoke either for or against the report. Dr. Byrd, pastor of West End Church, Nashville, said in voting against the minority report he recognized that the University "was passing from the Church." Bishop Wilson was never greater. He declared that as a lawyer he had had special occasion to study the question of trusts. He said the majority of the board had no shadow of ground for their contention against the Church. He said if they could do what they were now proposing to do, that there then is nothing in law to prevent them from turning the Vanderbilt campus into a beer garden and every church into a theatre. He said for years he had seen this crisis coming; that the majority need not think they were fooling anybody. He said that if the Church could not control the University, it would build one that it could control. Bishop Hendrix followed Bishop Wilson. He denied that the University had been drifting away from the Church. Rather, by the compact entered into with the General Conference at Baltimore in 1898, it had come closer. He said there was no occasion for this disturbance. He said that the whole controversy began in things trivial and personal. He characterized the recent action of the General Conference as "unfortunate." Chancellor Kirkland said he did not deny that the Church could run a great university. It could if it would. He said that if the University is drifting, perhaps the Church had better take it under its control. He said the action of the General Conference was revolutionary and if the board wanted to see themselves displaced by others to vote for the minority resolution. I could not refrain from expressing amazement at Bishop Hendrix's speech, especially trying to refute his statement that the board had given no occasion for this disturbance. I recited acts of the board calculated to disturb the mind of the Church: (1) Ejection of Bishops, (2) application for charter in which no mention of the Church could be found, (3) argument of Chancellor Kirkland before the Commission in which he denied the representative character of the trustees, (4) voting down a full and frank acceptance of the report of the Commission and substituting therefor a qualified acceptance, (5) polite refusal to heed the Bishops in the exercise of their visitatorial powers.

We were now ready, after hours of discussion, to vote on the substitute, the minority report, favoring the recognition and the seating of the new trustees "as duly elected trustees of this board." I called for a yea and nay vote. The vote was as follows: Ayes—Bishop Wilson, Young, Chappell, Millsaps, Pepper, Dye, Browder, Bradfield, Nays—Bishop Hendrix, Cupples, Winton, Byrd, etc. The substitute was declared lost by 19 to 8.

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The maj ed by a The bo ed itself the Gene did it pr nation? authority it had fo the opini said to b claim of Church l ed" or Did the far? N except th thought know; n to know myself, l ye: "The r ence of Church, of this this Boa is likely the Univ lay as n and to g terests o hereby d trust fo Church, Universit The in brought d during th was the The Sec with a pressed ready fo of "with of the (another me at m; fastly: The reso subject, was not marily tr did not seemed the prev There board w to menti the Bibli versity. at the Ge ed the "Biblical upon the of the c mean, no board fo cial com Trust me the Bibli its repor that a l pointed l such legi departme organized moved to out this cussing t rating th Ratcliffe, time it "remove" from the was defe and the originally In vie the maj have tri ately to ment the tie of l the board late mee of Trust to secur the Me South. (Nashvill adopted h to" a den Bishop H of July 8, tive, deli Dallas, THE I think that two become I very ov trouble, between —but th Bishops questions Church; they shou and even ly to be c

The majority report was then adopted by a viva voce vote.

The board by this vote clearly showed itself insubordinate to the will of the General Conference. But how far did it propose to carry its insubordination? In declining to recognize the authority of the General Conference it had followed certain opinions. But the opinion read (and the others were said to be like unto it) denied every claim of the Church; denied that the Church had "established," "maintained" or "patronized" the University. Did the board itself mean to go that far? No one could say what it meant except the board itself. Some of us thought the Church would like to know; more than that, was entitled to know. Accordingly, I introduced the following resolution, signed by myself, Bishop Key and Dr. Jno. H. Lye:

"The right of the General Conference of the Methodist Episcopal Church, South, to appoint the trustees of this University being denied by this Board of Trustees, great unrest is likely to follow to the damage of the University and the Church. To allay as much as possible this unrest and to guard as far as possible the interests of the University this board hereby declares the trust it holds is a trust for the Methodist Episcopal Church, South, and that Vanderbilt University belongs to said Church."

The introduction of this resolution brought confusion. For the first time during the entire sitting of the board was there a semblance of confusion. The Secretary, Mr. Whiteford Cole, with a wave of his hand and suppressed feeling, said we were not ready for any such resolution. Calls of "withdraw" came from a number of the majority. Mr. Allen Carter (another classmate of mine) besought me at my chair to withdraw. I steadfastly and emphatically declined. The resolution was then tabled. The subject, in the minds of the majority, was not worth discussion; it was summarily tabled. I think our chairman did not vote, otherwise the majority seemed to be about the same as in the previous vote.

There is one other action of the board which I had almost forgotten to mention, namely, that relating to the Biblical Department of the University. Our Committee on Education at the General Conference recommended the "segregation" of funds for the Biblical Department. This was done upon the assurance of Dr. Tillett, Dean of the department, that it did not mean, nor did he desire, a separate board for his department. The special committee at the late Board of Trust meeting, to whom was referred the Biblical Department, embodied in its report to the board a resolution that a legislative committee be appointed looking to the enactment of such legislation as would permit this department of the University to be organized under its own board. I moved to amend the report by striking out this clause of the report. In discussing the advisability of thus separating the Biblical Department, Judge Ratcliffe, of Little Rock, said that in time it might be found advisable to "remove" the Theological Department from the campus. The amendment was defeated by an overwhelming vote and the report of the committee as originally introduced was adopted.

In view of the above actions of the majority of the board, which I have tried impartially and dispassionately to recite, I read with amazement the opening sentence of the article of Bishop Hendrix, chairman of the board, in which he says: "At the late meeting of the Vanderbilt Board of Trust there was an earnest effort to secure forever all the rights of the Methodist Episcopal Church, South, in Vanderbilt University" (Nashville, July 1). The measures adopted by the majority not only "look to" a denial of the Church's rights, as Bishop Hoss affirms in the Nashville of July 8, but seem to me to be a positive, deliberate and unequivocal denial.

W. D. BRADFIELD.
Dallas, July 14, 1910.

THE VANDERBILT MUDDLE.

By Rev. J. W. Hill.

I think it exceedingly unfortunate that two of our Bishops should have become involved in a personal controversy over our Vanderbilt University trouble. This happened once before—between Bishops McTyeire and Pierce—but that is history. Surely our Bishops have a right to discuss all questions pertaining to the good of the Church; and it is not strange that they should differ on matters of policy and even of principle. But it is greatly to be deplored that they should not

be able to agree upon a statement of facts. I can not believe that either Bishop Hoss or Bishop Hendrix would wilfully and knowingly misrepresent any fact. Let that be settled. Let us accord to both of them honesty. Let us go farther; let us accord to both of them loyalty to the Church and to the University. Those things being granted I can how from the different viewpoints of those brethren, they could take different positions upon the question at issue. For example, Bishop Hendrix, as President of the Board of Trust, armed with the veto power, can feel that the interests of the Church are safe in his hands, and that however some of the members of that board might wish to wrest the school from our grasp or to secularize it—which means the same thing—the President could and intimates that he would come to the rescue at the proper time. I think it is safe to say that for Bishop Hendrix. He certainly would be very foolish, not to say corrupt, to allow anyone for any cause to rob the Church in which he is one of the chief pastors. I, for one, can not think of such a thing.

On the other hand I can see how Bishop Hoss, believing as he does, that that there is a deep-laid scheme upon the part of some in authority to snatch the University from the control of the Church, feels that the strongest possible safe-guards should be employed in order to avert in the future a consummation so hurtful both to the Church and to the school. And I think I can see in the cautious language of the board in acknowledging our interest "in" the University a covert "reservation," which really means that our interest in the school is very small, comparatively, so small, indeed, as to bar our control of the whole matter. Our "interest in" the school may go as far as the Theological Department, but as to the other departments, we have put in too small an amount of money to entitle us to a voice in those premises. That is the way the matter looks to me, and I can therefore understand how Bishop Hoss can take the stand he does. Bishop Hendrix feels secure; but Bishop Hoss sees breakers ahead, and trounces his colleague for not helping, in Bishop Hoss' way, to steer clear of them. Bishop Hoss evidently has the Church behind him. I am not sure that the final settlement upon any basis will justify the trouble already created by the controversy. I do not censure either of the Bishops in question, but I do deplore the conditions that created the wrangle. However the matter is finally decided, the Church and the school are already hurt—especially is the University crippled.

The sentiment in Texas, so far as I am able to understand it, is that we wish to know at the earliest possible moment whether or not we have a University at Nashville. If we have, we wish our General Conference recognized and obeyed. If not, we wish to know that, so we may turn our influence and patronage in another direction.

WHAT CAN THE CHURCH DO ABOUT VANDERBILT?

I have just read in the Advocate of June 30 the following notice:

"According to the secular press, Bishop Murrain has intimated he will not accept the election by the Vanderbilt Board of Trust to a membership in that body. The board turned down the members elected by the General Conference and proceeded to elect three men in their stead, Bishop Murrain being one of them. We see no other course for the Bishop to pursue as a law-abiding Methodist but to decline such an election."

I heartily approve your approval of the Bishop's alleged declension, but what right have I to say anything about it, as I am a man of very limited education and not a preacher? I have been a Methodist seventy years lacking two months, and in my humble sphere an educator of twenty years' experience, and I love my Church and country ardently, and therefore am not behind any other American in solicitude for their welfare.

We are not, even in Texas, wanting for a precedent, on a small scale, showing what the Vanderbilt board may do, and what I believe the Church ought to do if possible under our existing circumstances.

In December, 1837, or January, 1838, Rev. Martin Ruter, of the Ohio Conference, procured his appointment as a missionary to the then missionary field of Texas, being one of the first three Methodist missionary preachers in Texas. I was then in Texas, and spared no pains to keep myself posted on what was transpiring. Dr.

TO "COOL COLORADO"
THOUSANDS GO FROM POINTS BELOW "THERE'S A REASON!"
VISIT THE BOULDER CHAUTAUQUA OPENS JULY 4TH CLOSES AUG 14TH FOR VACATION ESTIMATES BOOKLETS LOWEST RATES MAPS AND SCHEDULES (ALL FREE) WRITE A. A. GLISSON G. P. A. FT. WORTH TEXAS REDUCED RATES AFTER JUNE 1ST

Ruter had been an able educator in Ohio, and his recognized purpose was to found a Methodist institution of learning in Texas. His plan was formed and made known to his brother missionaries, but he died in the summer of 1838, leaving his noble work to be performed by the Church.

An early session of the Texas Conference provided for the building of a town, whose population should be, as nearly as practicable, all devout Christians, and mostly Methodists; in which town was to be built a Methodist college, according to Dr. Ruter's plan. About five miles east of LaGrange there was a rich body of land, whose owners were Methodists, or soon became such. These owners contributed ground for the college and the town site. The conference elected trustees for the college. As the college was for the education of both sexes, two buildings were erected, one for each sex, each on a small hill to itself, but conveniently near each other. The hill on which the male department stood was named College Hill; the other (if I remember correctly) Academy Hill. (You will soon see why I tell this.) Also the town was settled, as desired. The town was named Rutersville, and the school Rutersville College. Rev. Chauncy Richardson was elected President of the college, and did not cease to be a member of the Texas Conference. The college prospered, and was universally known as a Methodist institution.

A few years later it was developed that the trustees, not the Texas Conference, was authorized by the charter, as a body, to elect members to fill all vacancies therein. Then an educator, Mr. Caleb G. Forshea, allured them to change the college into a secular school, renaming it "The Texas Military College;" and even giving to College Hill and Academy Hill the heathen names of "Mars Hill" and "Manerva Hill." A considerable wrangling occurred between some of our preachers and some of those trustees, but no lawsuit followed; as it was certain that the provisions of the charter sustained the action of the trustees. So Rutersville College was lost to the Church that built it.

Rutersville College had no theological department, but Vanderbilt University has one; and this is all the difference in principle between the two, though the former was comparatively small, and the latter is very great; the one being owned by only one conference (all Texas then being but one conference), and the other by our whole Church. The history of the greater institution is, thus far, nearly a repetition of that of the lesser. The lesser is a total loss to the Church, and the latter is following the same track. The misfortunes of both are identical; that is, an error in the charter. If we lose Vanderbilt, the loss of the college will be vast; but that of the theological department intrinsically far greater. I do not wish to be pessimistic; but, comparing the histories of Rutersville College and Vanderbilt University, and considering the

present condition of the latter, I am forced to fear that Vanderbilt is slipping from the grasp of the Church, and that our fine theological institution may be converted into a school of infidelity.

But I search for hope; and it seems to glimmer in the possibility that a new charter may be procured, which will repeal the present one, and provide that all the trustees of Vanderbilt University shall hereafter be elected by the General Conference of the Methodist Episcopal Church, South, or by such committees or boards, not the trustees themselves, as said General Conference, at its quadrennial sessions, shall empower to elect them.

This plan seems to me tangible; and I pray that our beloved Church may try it.

In writing this article I have prayed the good Lord to help me, therefore I hope that it will be of service.

W. P. ZUBER.

Austin, Texas.

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Notes From the Field

Texico, N. M.
Our work goes forward at Texico. Triple-ply glass-finish oak pews were placed in the auditorium of the church last week, and twenty-four chairs for the Primary Department of the Sunday-school were placed in the new Sunday-school room. So far we have received fifty-five additions to our Church membership since conference. All departments of our Church are well organized and doing well.—G. M. Gardner, July 12.

Missouri Ave., Fort Worth.
Everything at Missouri Avenue is moving on nicely. Our pastor, assisted by his brother, Clovis Chappell, and singing evangelist, Albert C. Fisher, held a great meeting in May, which resulted in about ninety conversions and reclamations and an addition to our Church of about seventy-five members. It was truly a great revival. The Senior Epworth League is one of the spiritual arms of our Church. Its devotional and business meetings are special features of inspiration.—W. H. Allen.

Midway.
Midway observed their Children's Day the fourth Sunday in June. It was a splendid success. The children surprised their parents by doing their parts so well. Our collection amounted to \$600. We taught the children the object of this offering, and every one was anxious to pay something. Not only do I think that this day was an impetus to our Sunday-school, but the impression made upon the minds of the children by the truths taught in our beautiful program, we believe, will be of much and everlasting good to them. Our Sunday-school is small, but we believe that we have our Lord's approval, if we are faithful in working with these few. Brother W. C. Harris, a new preacher in our conference, is our pastor and much loved by us all. Although we have had more eloquent preachers, we have not had a more practical one, and one who did more good than Brother Harris is doing.—Mrs. Belle Lowrie Fisher.

Rule.
Rule is on the Orient Railroad, and is ten miles west of Haskell, in Haskell County. There are about a thousand people here, and about 25 per cent of them are of Methodist persuasion. We have the prettiest frame church that I know of anywhere. It cost about \$6000 and will seat about 400 people. It was built in the administration of Rev. M. M. Beavers, a pastor. But we still owe some money on it. This Church was made a station last conference, and, though the membership is weak in numbers and financial strength, they have taken hold of the work heroically and are succeeding well so far. Somewhat behind with finances, but expect to meet every obligation in the end. The preacher has been heavily pounded twice and handsomely suited once, and the people have been kind to us in many ways. We have held a meeting of ten days, in which the pastor did all the preaching, except one service by Brother Kimbrow, of Pinkerton Circuit, who was with us all the time and did good service in personal work. Results of meeting: Church much revived, six professions and eight additions to the Church. We expect to have a good report at Clarendon.—C. D. West, P. C.

Nursery and Fordtran.
We have finished our meetings at each of these places. At Nursery Rev. E. G. Hocutt, of Hallettsville, Texas, assisted us. Rev. Hocutt preached some old-time sermons, and the Church was made stronger because of them. We did not have very many visible results at Nursery—one addition, four baptized (babies) and all Christians made stronger. At Fordtran we had a gracious meeting, Christians greatly blessed, five conversions, one reclaimed, nine additions.—L. A. Aikire, P. C., July 13.

Spur.
Please bear in mind that while Spur is an infant in age she is a virile brat. If you are disposed to doubt this, just pay us a visit. We have buildings that would do credit to most any town. Work is now in progress on a sewerage system. The electric light plant will be started within the next few days, and is to be completed by the first of September. The contract for this also includes an ice plant. Other plans for the town are quite in keeping. Church affairs are keeping pace. We have five denominations on the ground at work—Methodists, Baptists, Presbyterians, Campbellites and even the Episcopalians. All are having services. We get along well together. Four have services every Sunday. Of course, the Methodists have the pick of the town. We have now near 100 members. Have had one splendid meeting. Brother Dick Tooley was with us in May and preached in his inimitable way for two weeks. It was an up-hill pull. People were thinking of making money more than anything else. Uncle Dick just kept hitting in the same place until things tore loose and we had some gracious services. We realized some twenty-five or

thirty members out of the meeting. Our Home Mission Society is blossoming like the rose. We are at the point, I think, where we can organize our laymen, and expect to do it right away. The Sunday-school is full, and sometimes runs over. The people believe in taking care of the preacher, too. I thought it was a right heroic thing for them to undertake a station this year, but they are making it go. An unmerciful pounding during our recent revival evidenced the fact that they will look after the preacher's pantry. We hope to have another meeting before the clans gather at Clarendon. By the help of the great Head of the Church we expect to plant Methodism deep and strong here. Our opportunity is a great one.—R. A. Stewart, July 12.

Axtell.
At the last session of our conference Axtell was put on with Mount Calm, giving Mount Calm three Sundays and Axtell one. When I made my first trip to Axtell I found a splendid people, but rather discouraged. From the first they have proven themselves to appreciate their pastor, and to cooperate with him in every good work, but the climax came to the town of Axtell, and especially to the Methodists, through a great revival, which we closed last Thursday night. It was a great revival, one in which many souls were saved. Most of the preaching was done by an old schoolmate of mine. His sermons were logical and scriptural, and found their way to the hearts of the unsaved and brought them to Christ. Twenty-three joined the Methodist Church. Some will go to other Churches. The membership was revived and encouraged. They have a beautiful new church, nicely located in the little village, which is composed of some of the best people in Texas, you may expect to hear from them in the future.—Jas. N. McCain, July 18.

Moriarty, N. M.
When the sportsman returns from the fishing trip he always tells about the big bass or fine trout or the long string of white perch, but never says anything about the fish that got back into the lake. Likewise we, as fishers of men, are ready to tell of the meetings that are marked by success (as estimated by numbers), but seldom report the meetings that seem to touch but few lives. And so I will not take the space to tell of the meetings I have held this summer on my work that seemed to profit but little, but will give an account of the last "catch." On the third Sunday in June we started a meeting at Stanley, N. M., where the people were very much discouraged on account of the dry weather, and really seemed to care but little for anything outside of the dance hall and the social card table. For seven days there was not a move, and many thought the pastor was "meddling where he had no business" in fighting their "innocent" pastimes (the dance, cards, etc.), but we fought on, believing in Him who said, "Lo, I am with you always, even to the end," and the seventh night the fire fell and we had seven bright conversions. The tenth day we had about twenty-five conversions and several reclamations. As a result of the meeting we have added thirteen names to our roll and the Baptist brethren have received five, and there are several others who we feel sure will come in later. The Lord has truly been good to us, and we only want to do more for him. Brother J. H. Hedgpeth will assist me in my meeting at Estancia, and we are hoping and praying for great results. Pray for us.—T. Edgar Neal, July 14.

Estancia.
We closed an eight days' meeting at Mallard, which was a wonderful victory for God and his Christ; sixty-five conversions, ten backsliders reclaimed, the Church wonderfully uplifted on higher plains of Christian living. Some of the old people say that it was the best meeting that they ever saw at Mallard. Twenty-two accessions. To God belongs all the glory.—D. F. Pulley, July 18.

Comanche.
Last Monday night, the 12th instant, we closed one of the greatest meetings ever held in Comanche. In some respects it was the greatest. The meeting began under a large tabernacle just south of the church Sunday morning, July 2. In planning for the meeting we did not limit our faith by erecting a small tabernacle, but prepared and comfortably seated a temporary place that would easily accommodate 1500 people. The meeting began on the above date and ran only ten days. Rev. D. L. Coale, evangelist and Field Editor for the Texas Christian Advocate, and his singer, W. G. Waltermire, were to assist in the meeting. Brother Waltermire came on Saturday evening and assisted the pastor through Sunday and Monday, at which time Brother Coale arrived and took charge of the meeting. From the first service to the close the power was with us and increased mightily. Allow me to say now, I have never had with me in a revival meeting any one who rendered better and more faithful services than Brother Coale. He preached the old gospel with a fearless spirit. He does not shun to declare the whole truth, and with him there is nothing that can take the place of the old-time religion. Two thoughts are continually upon his mind and are the all-absorbing passion of his soul, viz.: The building up of the Church of God and the salvation of sinners. I have never seen any man in all my ministry who seemed more wholly given to his work. As to the invisible results of the meeting, eternity alone can reveal them.

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July 21, 1910.

As to the hundred one ha Church the Ch and las all, fou six you —conse for spee the min mission: sul res inspired to noble our Ma vineyard Robert: I than the me are Cly Brighten The you King: Mary R Agnes C secretio much f cannot the wor and so i which t demand unuual conversi Church enty-fo colive y pastor: of term: I say t meetin overflow I desire the serv to clapp preache

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As to the visible results, more than one hundred souls were converted, sixty-one have already united with the Church and several more will follow, the Church most graciously revived, and last, but not least, and best of all, fourteen of our young people—six young men and eight young ladies—consecrated their lives to the Lord for special work—the young men for the ministry and the young ladies for missionary work. This last and unusual result has thrilled my Church and inspired almost every member in it to nobler living and greater efforts for our Master in this part of his moral vineyard. Among these young men is Robert Brown, the son of the pastor. I thank God for calling my boy into the ministry. The other young men are Clyde Kirk, Lee Elkins, Howard Brightman, Ward Pearce, Mr. Cook. The young ladies are Misses Beulah King, Virgie Mayes, Eva Pinkard, Mary Riley, Pearl Lusk, Ethel O'Neill, Agnes Graham, Ruth Slack. The consecration of these young lives means much for our Comanche Church. We cannot begin to estimate the value of the work to be accomplished by them, and so much depends upon the way in which the Church responds to this new demand and responsibility. Another unusual result of the meeting was the conversion and reception into the Church of Mrs. Judge Gray, aged seventy-four years. The youngest received was an infant by baptism. The pastor and his people are on the best of terms, as you will readily see when I say that on the last evening of the meeting the pantry was filled to overflowing with good things to eat. I desire to recommend with pleasure the services of Brother Coale. He has no clap-trap methods of any kind, but preaches the pure gospel. We shall

long remember him and his labors of love among us. And we shall never forget Brother Waltermire, who did us faithful work in the song services. He and Brother Colby, Brother Coale's secretary, did us fine work. We sent in thirteen new subscribers to the Advocate. We are moving on fine in every department. We take courage and move forward.—R. F. Brown, P. C.

First Church, Fort Worth.

Press of duties after my revival meeting in May prevented my writing about it. But a few words will still be of interest. We had a good meeting, resulting in over a hundred conversions and reclamations. Moreover, great good was done in toning up the consciences of men in moral questions like prohibition and social purity. Rev. E. J. Bulgin, of Long Beach, Calif., and Brother George Rose helped me in the meeting. Brother Bulgin is a Presbyterian evangelist. He is one of the most versatile men I ever heard. My brother, Percy, after hearing him six weeks in Oklahoma City in a great meeting, wrote of him the following characterization (it may seem extravagant, but it is the truth). Said he: "E. J. Bulgin has the humor of Spurgeon, the fiery eloquence of Whitefield, the logic of John Wesley, the action of Billy Sunday and the knowledge of men of Sam Jones." This is the truth. Bulgin is a great preacher. He is also as great on temperance as George Stuart. He is thinking of coming to Texas. I hope he will, as he will be a great acquisition to the temperance as well as the religious forces of the State. Brother George Rose is a singer of rare spirit and rarer voice. His solos are always effective, and his chorus work is brim-full of sparkle and enthusiasm. These men make a great team. The revival had been running over three years when these brethren came. It still goes on. I mean by that that we always have a revival at First Church. Last Sunday night, for instance, we had seven accessions, four of them by profession of faith. "Everything is lovely, and the goose hangs high."—H. D. Knickerbocker.

"No poisoned blood flows through his veins, no taint of wine in his clear brain, no trembling hand shall hold the reins, when he who rules shall drink no wine."

If each citizen would do everything in his power, and not wait for the "other man" to do it all, we would soon see a reformation in the State; and we need it. We do not want any half measures, we do not want any compromising, we do want any statutory legislation. We want prohibition, pure and simple, and this is possible and will not militate against any man's true liberty. I am for temperance every time and endorse the poet's view:

"The life of man is but a span,
And less would whiskey make it.
But water pure is full of life
And blesses all who take it."

A. HOLMAN.
Corpus Christi, Texas.

A SAD STATE OF AFFAIRS.

To the Preachers of North Texas Conference:

Dear Brethren—Bro. J. C. Moore, our pastor at West Dallas Circuit, is now down with the small pox. His wife died with the same two weeks ago. He is at the parsonage and the expense of caring for him is heavy—something like eight dollars a day. His four children are all exposed and may take it at any time. Tell your folks about it and give them a chance to help Bro. Moore in this time of great need. J. M. PETERSON, P. E.

If we knew all the sun does for the lily, we would not wonder that it can grow its green stalk and leaves and glorious flower from black earth; and if we knew all Christ does for a saint, we would understand the gracious mysteries of salvation.

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PROHIBITION—THE VITAL QUESTION IN TEXAS POLITICS.

This is a question that in the opinion of many should never have been introduced in politics. A man can be just as good a Democrat, whether a pro or anti, and therefore many of the brainiest men of our State have deplored the position that has almost been forced upon the party.

I said a man can be as good a Democrat, but I say he can not be as good a man. I want to present a few facts why he can not be as good a man. In the first place the temperance man out classes the drinker, no matter what the race, no matter what the prize. Science says this, not fanaticism, not religion. Alcohol never puts a man at his best. It has degraded millions and always picks a loser. Prohibition is the remedy used to abate all other evils; then why should the liquor traffic, the greatest of all evils, be an exception. We have laws against prize-fighting and lotteries; laws limiting the sale of prussic acid and strychnine to medicinal uses; laws forbidding the sale of tainted meat, or infected milk; laws isolating all infectious diseases; laws regulating the speed of automobiles; laws prohibiting the carrying of firearms, also storing explosives on a man's own premises. All slaughter houses have laws that have to be obeyed. We have laws for the merciful treatment of animals; laws forbidding robbery and murder and even regulates the character of the house a man builds in the cities and requires all public buildings to provide fire escapes, ventilation and sanitation and we never hear a word about "personal liberty," the great slogan of the anti war.

If it is right to legislate against all of these evils, it is right to legislate against the liquor traffic, which is acknowledged to be the greatest known menace to the health, happiness, prosperity, social life and morals of the people. The Supreme Court of the United States says, "There is no inherent right in a citizen to sell intoxicating liquors by retail." The liquor business hurts every other business and helps none. It works only evil to the patrons and untold harm to thousands who have no direct personal connection with it. The report of the United States Bureau of Labor states that 5363 labor employing concerns take into consideration the drink habit in employing new men. The reason given is that it is a business precaution. Who ever heard of a man being employed because he drank whiskey? Is that not enough to make the men and youth of this great State stop and think and vote the right kind of ticket? We must educate our voters. If it is wrong to sell and drink whiskey it is wrong to vote to continue it. There can not be too much attention given to the temperance question in relation to the youth of our land. We need the pure-minded, clear-headed and lion-hearted and these do not come from the saloons.

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The Southwestern University Location

DALLAS THE LOGICAL LOCATION
—THIS THE PSYCHOLOGICAL
MOMENT.

By Rev. James Campbell, D. D.

In the month of November of the year 1873, the writer was admitted on trial into the Northwest Texas Conference at Waco, and was appointed to the Mansfield Circuit. November, 1874, at the conference at Weatherford he was appointed junior preacher, with Dr. J. S. Lane as senior, to the Georgetown Circuit. This afforded him a fine opportunity to finish his education at the Southwestern University, under the Regency of Dr. F. A. Mood. The circuit was large and the work laborious, even for two men. Dr. Lane saw proper in the management of the work to turn the Georgetown Church over to the junior, both as to the preaching and pastoral work. The junior preached two Sundays in the month at Georgetown and one Sunday each at two other appointments in the country. Dr. Mood usually preached the other two Sundays at Georgetown. The junior also entered college at the same time and graduated from there in the year 1876. The second year of his ministry there however was under the seniority of Dr. Horace Bishop who assumed his proper responsibilities in relation to the Georgetown Church and relieved the writer of that responsibility. All this has been said to show the peculiar and intimate relation that existed between the writer and Dr. Mood during these two, and especially the first, years of the former's ministry and college life in Georgetown.

It will be seen that in this first year the writer was practically Dr. Mood's pastor, at least of his family, while at the same time he was a student in the college over which Dr. Mood ruled; and let it be remembered that he did rule. He was in every sense of the word a Regent. But he ruled over the students as a kind and wise father rules his children. The writer learned to admire, trust and love him as such. During these two years Dr. Mood talked to him often about all the affairs of the Southwestern University from the time of its very conception in his own mind.

Why was the University located at Georgetown? Dr. Mood located it.

To answer the question therefore it is only necessary to know his mind on the subject. Was it because Georgetown was a small town? That could not have been the reason, because to have located in a city of any proportions would have driven him from the State. There were no such cities in the State at that time. Dallas was nothing but a village. Its business area did not extend beyond a few small stores around the public square. The writer passed through Dallas in the fall of 1872 when the H. & T. C. Railroad had just reached there and the little village had just begun to get busy. In the summer of 1874 he attended the District Conference of the Fort Worth District which met in the little old court house at Ft. Worth, for the want of a church in which to meet.

The location of the Southwestern University was not a choice between a village and a city, but between villages. There was nothing else within the area prescribed by the conferences for the location—really but little else within the State. Certainly there was nothing worthy to be called a city.

Dr. Mood did have an idea that a school under proper conditions could build a city. He told me that he had asked, or advised, the Baptists and Presbyterians to locate their colleges at Georgetown, for the reason that while denomination schools would not interfere with each other, all together they could build a college town or city. Dr. Mood, however, was entirely too wise to suppose that a college alone could build a city and one of the assets in favor of Georgetown was the promise of the main line of the M. K. & T. Railroad, which had been surveyed through that place, and its location through Belton and Georgetown was considered a certainty. Now if that expectation had materialized, in all probability the I. & G. N. would have interested the M. K. & T. at Georgetown, and instead of Bartlett, Granger and Taylor, Georgetown would have been a considerable city. But as it is we have demonstrated by the location of the Southwestern that it is impossible to build a city or even a large town with a college alone. After thirty-six years even with the Round Rock and Georgetown limb of the I. & G. N. and later the M. K. & T. cut off, we have a town with but about thirty-five hundred population.

The Southwestern was located at

Georgetown because it was considered the best offer from a financial standpoint. A commission or committee had been appointed to locate. Two were for Waxahachie and two for Georgetown. The fifth man was undecided, but with a strong leaning toward Waxahachie. Dr. Mood sat up with the fifth man all night and finally prevailed on him to vote for Georgetown. That is why I say that Dr. Mood made the location, because his influence determined the question. He told the writer more than once the reason why he did not favor Waxahachie was because the offer of that town included the Marvin College property with a debt hanging over it. He was determined to accept nothing which included a debt. The Doctor, however, learned later that he had been deceived and that there was a debt on the property at Georgetown. When he learned it he went "all to pieces" and threatened to leave there if the debt were not cleared away at once. The property was cleared, and he remained on that condition. But if Marvin College had been free of debt, the Southwestern would have been located at Waxahachie, and would be there today. It was not on account of any superior merit as a location that the school was established at Georgetown.

The founder of the Southwestern University certainly did not think that its location had any advantage in the smallness of Georgetown. Not for one moment nor for any reason would he allow anyone to suppose that in his mind a town was better than a city for a college. Time and again did the writer hear him argue to the contrary. In private and in public he vigorously protested against the claim that the country was a better place to rear boys than a city. He himself was a city-bred gentleman, educated in a city college. He had four brothers reared in the same city, and all of them were Methodist preachers. He vigorously held to the contention that the city affords the very best environment for the rearing of boys. He contended that as the man is a social being that the city afforded the very best conditions for his development. He usually concluded his argument with the statement that heaven is always represented as a city. He might have added that beyond is the outer darkness. This great man and great educator as he was, also thought that the character of the man depended far more on the home training in early childhood than on all the college discipline that could be administered. Well does the writer remember when the Doctor got a letter from a fond mother inquiring about the discipline of the school, stating that she wanted to send her sixteen-year-old son to a school with a good, strong discipline, as it would take that to control him. The answer was about this: "Dear Madam—We are not running a penitentiary. If you have had your son sixteen years and can not control him, how can you expect us to do it? If you desire to send us your son for reformatory purposes you had better keep him at home. We do not need him."

But after all the question of temptation is not one of the city, or of the town, nor even of the country—it is a question of human nature. "It must needs be that offenses come" and come they will whether in the city, the village or the wilderness. Holy Writ teaches that none are tempted beyond their powers. "There hath no temptation taken you but such as man can bear; but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation make also the way of escape, that ye may be able to endure it." (1 Cor. 10:13.)

The common humanity the world over is subject to the common temptations which befall men everywhere. "All that is in the world is the lust of the flesh, the lust of the eye and the pride of life." Another inspired writer says: "Count it all joy, my brethren, when ye fall into manifold temptations, knowing that the proving of your faith worketh patience." (Jas. 1:2-3.) "Blessed is the man that endureth temptation; for when he hath approved he shall receive the crown of life which the Lord promised to them that love him." Temptation is common to all men, not because all men are surrounded by the same conditions externally, but because all men have the same temptable nature. Temptation is necessary to development. It is the friction which visits righteousness, and at the same time is necessary to it. "Friction resists the progress of the locomotive, but you do not oil the rails to increase the speed." You can't get rid of the devil by fleeing from him in the city to

the village, nor from the village to the wilderness. Flee not from him to any place of refuge, for when you get there you will find him waiting for you. "Resist the devil and he will flee from you." Keep him on the run. Resist him in the city and he will flee to the village. Resist him in the village and he will flee to the wilderness. Resist him in the wilderness and drive him into the sea. Remember the adversary is not partial to great crowds. He takes men individually, in the secret recesses of their own hearts. In the beginning he did not attack Adam and Eve both at once, but he took the woman single-handed and alone. The two together might have been more than a match for him. Again the greatest battle ever fought between man and the devil was in the wilderness near Jerusalem. Satan was afraid to attack the Son of Man in the city full, but single-handed and alone he met his conqueror that time in the country. Yet the tempter knew that he would have a better advantage to win in the country where his antagonist would not have the support of the sympathetic atmosphere of the people in the great city.

In the city the moral and better classes are more separate and distinct in their associations than in smaller towns where the good and the bad mix and mingle more readily. The city has its slums it is true, but there lies between them and the better classes a great gulf. Neither are the slums fed from the better districts of the city, but from their natural increase among themselves, and from foreign immigration of the same class, and from the Noah Claypoles who drift in from the country. All this talk about the superior advantages of a small town over the city for a college because of fewer temptations and a better moral atmosphere is mere "rot," and "tommy-rot" at that.

I have lived in Georgetowne altogether at different times six years. I do not know of a cleaner town nor a better class of people anywhere. I love her people and the sacred memories of association with them. But I have lived in Dallas, also, first and last, more than eight years, and if there were a good Methodist College in Dallas equal to the one in Georgetown I had rather educate my children in Dallas. Not because the people in Dallas are better than the people in Georgetown—as for that they may not be as good, but there are more of them. There are more good people in Dallas than in the beautiful little city on the banks of the San Gabriel. There are more Churches, more preachers, more Christians and social and religious advantages are better, because of their magnitude. "One can chase a thousand, but two can put ten thousand to flight." But do not "mock" or turn up your nose because I speak of society. In the estimation of many that word is evil and only evil continually. But it is a good word, a great word, a divine word. Let it be remembered that man is a moral being because he is a social being. All moral obligations grow out of, and are conditioned, upon social relations. God himself is a moral being because he is a social being. He is a society within himself. The moral law is love, and where there is no one to be loved there can be no love.

But it is claimed that in a large city there can be no college atmosphere. In the small town the creation of a good, healthy college atmosphere is easily done. That may be true, but the college atmosphere is exactly what we do not want. The college atmosphere, so-called, is artificial and therefore unnatural. We do not want our boys returned to us with the stoop shoulder, the squint eye, the smile of the collar and sniffing some sort of strange atmosphere, and with no individuality. Let him return home breathing as much as possible the same atmosphere he breathes at home and with the manners of a gentleman bred in the best society. The less of college atmosphere, if it be peculiar, the better. The founder of the Southwestern abhorred nothing more than a military college, because he said the tendency was to shape every man in the same mould, and to destroy individuality. No, indeed, let us have no atmosphere, nor breath, nor smells of any kind on our boys when they return from college. Let them be well-bred, educated gentlemen without even the suspicion of any sort of airs on them. It is granted, however, that in a small town there is more atmosphere than culture, and of course it is easy for the college to partake of its environment.

But after all the proposal to build a great University at Dallas does not include the removal of the school at Georgetown. The plan agreed upon by the friends of the Dallas proposition is to let a college of the A class remain—that is all there is at George-



town at present. The charter itself provides for all other departments of a University to be located anywhere. Of course there remains university work to be done in the academic, or department of philosophy, beyond the bachelor's degree, but the postgraduate work taken by a half dozen or less students will never amount to very much. "It is entirely too much sugar for a dime." The spoon is larger than the bowl anyway. Like Johns Hopkins it is better to have the college attached to the university than have the university attached to a college. We might have, it is true, the college at Georgetown attached to the University in Dallas, but the parties to the osculation would be so far apart that all the sweetness of the operation would be wasted on the desert air. Dallas would not join any kissing-bee of that kind. Let the school at Georgetown remain a first-class college in the Southwestern System of Correlated Schools and Colleges. But we must have at Dallas a University proper, holding firmly and lovingly within its embrace a first-class college also.

There now lies before the Methodists of Texas the largest question in the whole South today. The opportunity of the twentieth century knocks at our door. Shall we open, or bat the door?

Let it be remembered that within a territory no larger than Texas there are a multitude of colleges and universities being supported. No one college can do the work of educating the present and future generations for which our Church is responsible. In the great future it may, and no doubt will, require dozens to measure up to our responsibilities. Let us be wise to open to opportunities as they come to us. All the educational experts say that we, the Methodists of Texas, now have the greatest opportunity in the South open to us and some say the greatest in the United States. Some speak of legal and moral obligations. Very well. Legal obligations can always be settled in a legal way. I presume that there are no legal corporations that may not be legally dissolved. As to moral obligations, there never was and never will be one which would prevent what ought to be done.

"Follow me and leave the dead to bury their own dead," said our Lord to the man who desired to bury his father. Our moral obligations are not to the dead past, but to the living present and the coming future. If our fathers made a contract in the past that now becomes a stumbling stone, the duty of the hour is to step over it and pass on. In the constitution our fathers bound upon us slavery, but their children cut it out with the sword, and who denies the justice of the cutting? We can not afford to stop in the onward march of progress because of a few pebbles which lie in the way.

This is not a movement to pull down or to destroy, but a movement to enlarge and to expand. It is not the voice coming out of the dearest ages of the darkest past that we hear, but the voices of angels calling us on to a more glorious future.

It has been whispered around by some unknown spirits that there are strings to the Dallas offer, and some of the brethren beloved are saying we favor the motion to go to Dallas if there are no strings, but we hear there are strings. We have the simple proposal from Dallas to donate \$500,000.00 dollars in bankable paper and sites on the condition that we build in Dallas a University. No one I suppose is simple enough to think that the donation from Dallas will build a university. But this donation will put us in as good shape as we are now in at Georgetown plus the prospect of a great deal more. Here is in one donation to begin with as much as we have been able to accumulate at Georgetown in thirty-six years. With the Medical Department already in Dallas worth \$100,000, and with the Seth Ward School of Theology with its \$100,000, we have \$700,000. In addition we know of another gift that we are almost certain to get which

will add 900. The conferen on anotl \$1,050.00 going so which w \$500,000 some nu money. portunity give is more yo cause th them. started you open would th western. This opp in his da an oppor lived at twenty. down th down at which w in the ne You will against ations, f yourselfe to come. such a save us. Waco,

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One of so called has refe city. Bu removal of Oxford, I Cambridg has nearl taminate' Conn., ha with whi Yale. C York Uni and the are in la rurally lo Orleans. and Lela towns. I memorial but is loc a city of people.

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will add another \$250,000, making \$950,000. Then the collections from the conferences will give us the interest on another \$100,000, making a total of \$1,050,000 as a starter. Now that is going some. By a vigorous campaign which we expect to make we will get \$500,000 more and that will be going some more. Nothing gets money like money. But that is not all. The opportunity which will woo people on to give is the greatest asset of all. The more you get men to give in a good cause the nearest heaven you bring them. And the sooner you get them started the greater the opportunity you open up to them. Oh, how gladly would the great founder of the Southwestern, Dr. F. A. Mood, seize upon this opportunity had it come to him in his day! Could he have started with an opportunity like this he would have lived at least ten years longer, yea twenty. Brethren, beloved, if you turn down this proposition you will turn down an opportunity the equal of which will not come again in this nor in the next generation, perhaps never. You will commit a folly if not a crime against the present and future generations, for which you will not forgive yourselves in this life nor in the life to come. From such folly and from such a calamity may the good Lord save us. JAS. CAMPBELL.

Waco, Texas.

LET THE MOTHERS HAVE A SAY.

We women feel very proud when we read of the women being the power behind the throne. Now, if you will give the mothers a chance I think they will stand hand-in-hand in front of our Southwestern University, saying leave it where it is. Education is more than mere intellectual training. True, education is the harmonious development of all the powers of the soul. Stalwart character is vastly more important than scientific information. I can't see the consistency of a Christian praying lead us not into temptation who can think of moving our great University to a city. There is the saloons with all the other vices that go to make up the saloon element. I was surprised at W. M. Edwards saying city influences would not hurt Texas boys because they have been to mill. I do not know where Mr. Edwards lives; I suspect in a city and has gone to mill and other places till he has not informed himself as to the evils of a city. He also says the Georgia boys have never been to mill. That is altogether untrue. I married a Georgia boy twenty-six years ago, and he has told me of going to mill often. If I am not mistaken Bishop Cantler and our present Regent, Dr. Hyer, Dr. Cody, Dr. Nelms and a number of our best men were Georgia boys. It is all right for boys to go to mill if they do not stay too long as Bro. Edwards did. We all know the city is no place to develop stalwart character, but the city has been the downfall of many boys and girls. There are some true Christians in cities; we all know a great many of them are only society Church members, caring nothing for the souls of our boys and girls. A University is largely the result of environment. Its tone, its ethics, its character we absorb in no small degree from its surroundings. Money is not everything in university building. I have too much confidence in Methodism to think she is ready to pitch her tent over in Sodom. It is true some of our preachers have made up their minds, as did Lot, to pitch their tents in the city, though it maybe the downfall of their own boys and girls. May the God of our father be with us yet, lest we forget, lest we forget.

MRS. L. S. HUCKABEE.

Georgetown, Texas.

FOR A GREATER SOUTHWESTERN.

One of the chief objections to the so-called "removal" of Southwestern has reference to its location in a city. But facts of history favor the removal or Greater Southwestern idea. Oxford, England, is a city of 50,000; Cambridge, 40,000; Cambridge, Mass., has nearly 100,000 inhabitants to "contaminate" Harvard. New Haven, Conn., has even more (about 110,000) with which to blast the morality of Yale. Chicago, Columbia and New York Universities and Johns Hopkins are in large cities. Vanderbilt is not ruraly located, nor is Tulane, at New Orleans. Two universities, Princeton and Leland Stanford, are in small towns. Leland Stanford began as a memorial institution, largely endowed, but is located about thirty miles from a city of several hundred thousand people.

The other "rural success," Princeton, has a large endowment, and has been moved twice, once, at least, for

a stipulated financial consideration. Her latest sensation ended in a decision to build her new graduate school on a new site. Can we Texans not do the same? Yale was moved once, from a village to a city. The predecessor of Western Reserve University stood at Hudson, Ohio, for fifty-six years, and was moved to Cleveland, a city of 400,000. Even the University of Pennsylvania was "removed to its present site in 1872," though founded before the Revolution. How can Methodists, whose pastors are expected to move "when thought best," stagger at the advance movement for a greater Southwestern?

Will the ultra-conservative friends of Southwestern allow me to ask a few questions:

1. Have we Methodists ever had more than a first-class college in Texas? (See our report of Board of Education.)
2. Did the Methodist Church lose title or any or all right of control by placing its own property in present location?
3. If it is right to place one department in Dallas, why not two, four or any other number?
4. Shall we declare ourselves committed to doing university work, or spend our forces and finances on college and preparatory work alone, and continue, as in the past, to lose our best-trained men because we can neither give them university work nor furnish them positions when they graduate?

These, among others, are reasons for building a "Greater Southwestern":

1. Methodism must hold her place in the cities or lose her leadership in Texas. Other denominations are entrenching themselves in the cities, whence they will send out legions of trained campaigners and take our crown away. They have left us one opening—Dallas. Shall we take it? No use in going to sleep, brethren. Our Baptist and Campbellite friends are vigorous, threatening competitors in the rural districts, and they are campaigning with Baylor and T. C. U. men.
2. A great university will some day be built in Dallas. We have the first chance now. But already multitudes of an "independent university" are heard. If we stupidly shut our eyes now to this opportunity we should hereafter shut our mouths about "moral obligations."
3. To reach and educate great numbers we must go where great numbers are. Great centers of population are always dynamic centers of human influence. Jesus worked largely in the cities. Paul, his first lieutenant, plunged straight for the great cities. When our Lord went fishing he "launched out into the deep," instead of hobbling along the rocky shore trying to catch fish with a minnow net. Our educational forces should invade the haunts of men and stand there as evangelistic influences. The university element of the world comes too near being the world's ruling element for Methodism to surrender here.

Personally, I should like to see the following, or a similar plan, adopted:

1. Let us have one university for the Southwest, with its central plant and four or five departments in Dallas.
2. Let there be three, perhaps four, standard colleges maintained—one at Georgetown (as we now have it, practically), one at Polytechnic, one in Northwest Texas and one in East Texas.
3. Let the law department be located with the college at Fort Worth and the engineering department at Georgetown. In connection with the college work already at those places.
4. Let the present system of training schools be maintained, with such others as a General Board for our Texas schools may see fit to add.
5. Let any of these training schools continue their work through the grade of junior college, so long as they are self-supporting. If not self-supporting, let them be continued as mere preparatory schools.
6. Let these schools be operated under one general charter, under the title, "Southwestern University System." Thus the colleges and training schools could retain their present names, simply adding the words, "of Southwestern University System," to their present names for official titles.

I write these suggestions with all due respect to the people of Georgetown, where I spent several years, and, I trust, I am not forgetful of those who conscientiously think the proposed change wrong. To such latter, allow me to say that some of

the rest of us feel that it is a conscience-driven duty to make the readjustment. Those who uphold the "majority report" are not alone in possessing consciences on this subject. I feel that, since we have never had a university at Georgetown, "removal" is the wrong word. Let us build a real university, a Greater Southwestern! J. L. JAMES.

Clarendon, Texas.

TRUTH OR ASSERTION, WHICH?

"It takes more money than Georgetown can ever command to build great universities."—Wm. A. Edwards.

"The Southwestern University is not a university and can not at Georgetown be such, only in name."—J. A. Stafford.

Such statements are assertions, nothing more. Southwestern is now a well-equipped college, and is growing faster than ever before. If it grows some more (and there is every evidence that it will) it will be a university.

A building is now entered into to cost \$250,000. It was endorsed by the trustees and alumni; the students subscribed to it \$20,000, and the citizens of Georgetown \$25,000. Dr. Hyer said "it is about the easiest thing we ever undertook." Such a building goes beyond a college and is part of a university. It can be built at Georgetown, others can be built later. The endowment grows \$100,000 or so a year; it will continue to grow. The rate of growth increases each year. The grade of the University is being raised; new chairs are being added; this can and will continue. How can a thing grow fast and faster and yet never become great? What possible reason can be given why this growth will not continue? What is the matter, anyhow? Why! Dallas wants Southwestern; that is all. It is the success of Southwestern that has caused the contention for its removal.

"Dollars can be secured for Dallas where dimes can not be had for the present site."—J. W. Bergin.

Mr. Bergin says the big bonus raised by Dallas proves this statement. I think not. It was raised to secure a prize expected to reimburse the donors by increased real estate values, etc., and appealed to all classes, saint and sinner, and it was now or never.

What would be done at Dallas under normal conditions is better shown by the medical department which is located at Dallas. Built seven years ago, costing about \$60,000, it is still in debt, and every effort having failed to pay it out, an assessment has been placed on the conferences. In the Journal of the Northwest Texas Conference, page 50, the Board of Education recommends an assessment of \$1300 for the medical department of Southwestern University with this foot note: "An urgent demand in which the Texas Conferences have all joined to secure final possession of the property. Thus our experience is that it is no easier to build at Dallas than at Georgetown, but rather the reverse. If we move to Dallas we may be much disappointed. The big bonus will not add one dollar to the growth of the University, but will all be consumed in moving. Dallas being exhausted by raising the bonus will do but little more for some years. The rival cities of the State seeing the University sold to Dallas to become a factor in building up that city will not take much interest in it. Many friends of the institution will be estranged. The sentiment of the alumni will be weakened. Things may get to dragging, and the growth of the University be retarded for years. Let well enough alone, lest we "kill the goose that lays the golden egg." F. J. PERRIN.

MARSHALL DISTRICT CONFERENCE.

The Marshall District Conference convened in the Methodist Church at Gilmer, Texas, June 7, 3 p. m., Bishop Jos. S. Key, presiding. J. B. Bell was elected Secretary, J. W. Bergin and E. C. Escoe assistants.

Every pastor in the district was present, but the scarcity of the laymen was very noticeable.

Among the visitors were: Rev. J. B. Sears, presiding elder Pittsburg District; Rev. J. W. Treadwell, of Naples, and Rev. W. M. Jones of the Little Rock Conference.

There had been but few meetings held in the district, but the brethren all went home expecting to enter into the special revival season; every pastor who has not held his meeting is expecting to have a revival.

We were all delighted with the presence and presidency of Bishop Key

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and also helped intellectually and spiritually by his timely sermons that were up to the high water mark. Truly he is "a grand old man."

Besides the Bishop's preaching we enjoyed the ministry of the other brethren, viz: Revs. J. C. Jones, J. D. Snyder, H. J. Hays and L. B. Elrod, and especially the sermon Thursday evening by Brother Elrod, which was great from every standpoint.

Wednesday afternoon the women of the W. H. M. S. occupied the session. We enjoyed their addresses. The women of the Marshall District are wide awake.

Thursday was Laymen's Day. Bro. H. L. Griffin, District Lay Leader, had charge of the program for the day. We enjoyed the speeches made by the laymen. We are glad to see them awakening to their opportunities.

We cannot close this letter without making mention of the high esteem in which our good presiding elder, Bro. H. T. Cunningham is held by all the preachers of the district. There is no purer man in Texas Methodism than H. T. Cunningham. We all love him and perfect harmony exists throughout the district.

The following brethren were elected delegates to the Annual Conference:

- M. M. BARNES.
- M. P. MELL.
- H. L. GRIFFIN.
- L. S. SCHLUTER.

Alternates:

- R. M. Kelley.
- L. P. Griffin.

Marshall was selected as the next place for holding the District Conference. JNO. B. BELL, Sec.

Truth must be ground for every man by himself out of its husk, with such help as he can get indeed, but not without stern labor of his own.—Ruskin.

"Every reform in society or government or business in the interest of justice and humanity advances, so far, the kingdom of God."

CHANGE

Quit Coffee and Got Well.

A woman's coffee experience is interesting. "For two weeks at a time I have taken no food but skim milk, for solid food would ferment and cause such distress that I could hardly breathe at times, also excruciating pain and heart palpitation and all the time I was so nervous and restless.

"From childhood up I had been a coffee and tea drinker and for the past 20 years I have been trying different physicians but could get only temporary relief. Then I read an article telling how some one had been cured by leaving off coffee and drinking Postum and it seemed so pleasant just to read about good health I decided to try Postum in place of coffee.

"I made the change from coffee to Postum and such a change there is in me that I don't feel like the same person. We all found Postum delicious and like it better than coffee. My health now is wonderfully good.

"As soon as I made the shift from coffee to Postum I got better and now all of my troubles are gone. I am fleshy, my food assimilates the pressure in the chest and palpitation are all gone, my bowels are regular, have no more stomach trouble and my headaches are gone. Remember I did not use medicines at all—just left off coffee and drank Postum steadily."

Read "The Road to Wellville," found in pkgs. "There's a Reason."

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



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G. C. RANKIN, D. D. Editor

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DISTRICT CONFERENCE NOTICES.

Jacksonville, Bullard.....August 16

OUR CONFERENCES.

New Mexico, Artesia, N. M., Bishop Atkins	Oct. 5
West Texas, Austin, Bishop At- kins	Oct. 26
German Mission, East Bernard, Bishop Murrah	Oct. 27
Northwest Texas, Clarendon, Bishop Atkins	Nov. 9
Central Texas, Waxahatchie, Bish- op Atkins	Nov. 16
North Texas, Wichita Falls, Bishop Murrah	Nov. 23
Texas, Galveston, Bishop Mur- rah	Nov. 30

The Church opening to be had at Mar-
lin next Sunday, July 24, has been post-
poned to a future date, so Rev. I. F.
Betts writes us. The workmen are not
quite ready with the job, but it will be
completed at an early day.

The Chattanooga Methodists, four
thousand strong, have petitioned Bish-
op Waterhouse to make that city his
home. It is his purpose to reside at
Emory and Henry, Va., for the time
being, but he will consider the invita-
tion from Chattanooga very carefully
and it may be that in the end that will
become the place of his permanent
residence.

The ancient City of Tarsus, in Asia
Minor, where the Apostle Paul was
born and which was a great seat of
learning, is catching up with the prog-
ress of civilization and invention and
now is illuminated by electricity. Con-
sul Edward L. Nathan, of Mersine, in
a report to this Government on the
electrification of the ancient city, says
that the power is taken from the Cyd-
nus River. There are now in Tarsus
450 electric street lights and about 600
incandescent lights for private use.

Bishop McDowell tells a good story
on himself. He was holding one of the
colored conferences of the South when
on calling the roll of the superannu-
ates, one aged brother arose and began
to pay personal tribute to the presid-
ing officer. "Bishop," he said, "I's
seen several big men a settin' in that
chair you's oc-pyin'. I's seen Bishop
Simpson in that chair and I's seen
Bishop Andrew in that chair, and I's
seen Bishop Warren in that chair. But,
in my humble judgment, not one of
them notabilities filled that chair with
any more credit an' glory than you is
doin' right now." But, just as Bishop
McDowell was swelling with pride and
self-congratulation, the good old veter-
an added, as he was sitting down: "But
I's gittin' Mighty ol' now; my frien's
tell me my judgment ain't as good as
it once was."

**A PLEASANT DAY SPENT IN
BROWNWOOD.**

It has been some years since we
were in Brownwood until last week and
we spent a pleasant day there with
the brethren. Brownwood has grown
wonderfully in the past ten years.
When the last census was taken in
1900 there were some four thousand
people in the town. Now they have
a population of at least ten thousand,
if not more. They have large and im-
posing business houses, macadam
streets and fine school buildings. The
Baptists and the Presbyterians have
good colleges, and the court house
is an elegant structure. I looked
through two of the bank buildings,
and they would do credit to a city
as large as Dallas. There are several
elegant homes, showing Brownwood
to be a place of much wealth. The
business is good, and the country
roundabout is productive. New build-
ings are being erected and there is
an air of thrift and progress in every
direction. The county is under local
option and has been for years, and it
is well enforced. At first the law
had a rocky road, but now it is estab-
lished and public sentiment is back of
it. The people are moral, and better
citizenship cannot be found in any
community.

Brownwood is the home of Judge
Charles Jenkins, now a member of
the Court of Civil Appeals, with head-
quarters in Austin. He is an eminent
lawyer, a fine Christian gentleman and
a tower of strength to the moral sen-
timent of all that section. I had the
pleasure of partaking of his generous
hospitality.

Our Church affairs are in good
condition. Rev. C. R. Wright is the
pastor. This is his second year. He has
a large congregation, has his hand
upon them, they are well organized
and are becoming aggressive. By
their co-operation Brother Wright has
projected a splendid new parsonage
enterprise. It is on a good lot, re-
cently purchased, and adjoining the
church building. It is a two-story
house, to have nine rooms, to be mod-
ern in all respects and to cost about
\$5000. The lot cost \$3500. It will
be completed by fall, and it will be
one of the most complete homes for
the preacher in the conference.

Brother Wright and his people are
contemplating a new church enter-
prise. The old one will be removed
and upon that site, including the lo-
cation of the old parsonage, the new
church will stand. They want it to
cost from \$35,000 to \$40,000. This
will doubtless be inaugurated next
year. The people are very fond of
Brother Wright, and at their own so-
licitation the stewards fixed his sal-
ary at \$2500 at the beginning of this
year. While in Brownwood we spent
the most of the day with him and
enjoyed his fellowship and commu-
nion. He left no stone unturned to
make my visit pleasant.

In driving around the city we called
at the cottage home of Dr. S. A. Steel.
He is not at home much, being away
on preaching and lecturing tours the
most of the time; but his family abide
there. We have never ceased to re-
gret the incidents which took Dr.
Steel out of the pastorate and put
him into the editorship of the Ep-
worth Era. In the former for many
years he was one of our most brilliant
preachers and a successful pastor.
Since then he has been in the local
ranks except one year at Brownwood,
and, while he has done excellent work
on the platform and in the pulpit,
nevertheless his great talents have
not been so successfully utilized in
this sphere as they were in the pas-
torate. My acquaintance began with
him when we were boy preachers in
Southwest Virginia. I was junior
preacher on the Smythe County Cir-
cuit and he was a student in Emory

and Henry College, near by. He soon
went as Chaplain to the University of
the State. No young man in South-
ern Methodism had such an outlook at
that time. He towered far above all
his young brethren, and his sermons
were the talk of the country. I can
see him now as he was then, rather
below medium size, a florid counte-
nance, rather golden hair, inclined to
be curly, delicate features and a gift
of speech beyond any man of his
years. In a few years he took rank
with our great preachers. He filled
pulpits in Richmond, in Memphis, in
Louisville, in Kansas City, in Nash-
ville and then was elected editor of
the Era. Today, instead of being in
the local ranks lecturing and preach-
ing, he ought to be in the leading
pulpits of the Church as pastor; and had
his pastoral succession not been brok-
en by his experience as editor he
would be one of our commanding pas-
tors, if not one of our chief pastors.
But the course of providence has di-
rected it otherwise. It was a pleasure
to meet his cultured wife and sweet
children and spend a few moments
with them.

Rev. J. A. Whitehurst, the presiding
elder of the district, resides in Brown-
wood, but I did not get to meet him.
He was out on his extended district.
He has a little empire out there, and
he careers over it, preaching, holding
quarterly meetings, advising with
his preachers and giving to them ev-
ery possible assistance. I heard the
most flattering reports of his work
as a presiding elder. He is making
full proof of his ministry, and as an
executive he is a splendid success.

In the afternoon I faced an audience
of about 900 or 1000 under a large
tabernacle and spoke to them for an
hour and a half on prohibition and
submission. It was an enthusiastic
congregation, and I trust much good
was accomplished. Those Western
people are fully aroused and in great
earnestness of purpose touching those
moral questions. I met many readers
of the Advocate and had the right-of-
way. It will be remembered that some
years ago the Advocate and I had a
hard time in Brownwood when suit
was brought against us by some of
the anti's, but the people stood by us
manfully then and they have been my
fast friends ever since. On this occa-
sion they gave me a welcome that I
shall never forget.

The Advocate is a power in those
parts, and my hand is still sore from
the constant pressure given to it by
hundreds of those good people. Brown-
wood is destined to be a great factor
in the development of that progress-
ive section of the State.

G. C. R.

A DAY IN BRADY.

Brady is far out west, some fifty
miles beyond Brownwood. I was never
there before, and they wanted me
to come and make a speech on sub-
mission. So I took advantage of the
invitation to see that country and our
work as well as to do my part for this
moral issue. Went over to Fort Worth,
attended prayer-meeting at First
Church. There was a good crowd, and
the pastor, Rev. H. D. Knickerbocker,
made them a good, earnest talk. Met
many of them at the close. Brother
Knickerbocker has done a great work
at that Church. Has large congrega-
tions morning and evening, finances
in good condition and the spiritual
interests keep well up. This is his
last year, but his zeal knows no abate-
ment.

Woke up next morning at Stephen-
ville. The country looked well. Crops
seemed to be flourishing. Breakfast
at Brownwood. From there on the
dry weather was intense, needing rain
badly, but the country doing fairly
well. Reached Brady at 11, took an
auto and ran seven miles in the coun-

try to a big country picnic, where I
spoke to a large crowd. Had good at-
tention. It was an excellent gathering
of people. They were there from far
and near. An ample dinner was served
after the speaking. That country has
grown wonderfully in population since
1890. Then they had less than 4000
population; now they have 14,000.
Farm lands are being opened up, and
their settlement is taking place rapid-
ly. It is not only a stock country,
but it is also good for cotton and
corn. The land is fertile, and when
the seasons are good the products
are immense.

A run of seven miles brought us
back to the town. There was a large
gathering at the court house, and I
spoke to them. They were much in-
terested. Submission will get a big
vote in all that section. Brady has a
population between 2000 and 4000. It
has good buildings and business seems
prospering. We have a good Church
organization, with a membership of
250. Rev. L. C. Mathis is our pastor.
This is his third year. He lives in a
comfortable cottage parsonage, new
and well furnished. We have an old
church building. They are making
arrangements for a new structure. It
will cost \$20,000 and when put in
place will be a credit to the town.
Brother Mathis is doing well with
those people. He was a practicing
lawyer in Brady at the time he en-
tered the ministry. I enjoyed the
hospitality of the parsonage home.
Met Rev. J. W. Kelley, who is trav-
eling the Lone Circuit, near by.
His health is much improved. All
that section is very promising, and it
has a future. Our Church is doing
wisely to look after our part of the
work, and we are succeeding.

G. C. R.

A VISIT TO ROCKWALL COUNTY.

Rockwall County is one of the three
dry counties in existence in 1887, and
since then no legalized liquor has been
sold within its bounds. The law is
well enforced and the people more
than satisfied. The county is prosper-
ous and the country in good condition.
Rockwall town is the county seat. I
spent part of last Saturday there and
met many of the people. The Advocate
is in good favor up that way and I am
well known among the people. We
have a good Church organization—one
of the oldest in point of time in the
North Texas Conference. We have a
substantial old church building, but
the people under the leadership of
their pastor, Rev. F. B. Wheeler, are
contemplating a new building. They
want it to cost several thousand dol-
lars. The prosperous state of the coun-
try at this time makes it favorable to
begin such an enterprise. We hope
they will succeed. We heard good re-
ports of the work of the pastor. In the
afternoon an audience crowded the
courthouse and I spoke for prohibition
and submission. The audience was re-
sponsive and enthusiastic. They will
do their duty by submission in the pri-
mary.

Monday afternoon I spent in Royse
City, eight miles above Rockwall. That
is a live community. It is in the midst
of a flourishing section and the crop
conditions have never been more
promising. The town is growing and
everything indicates wealth and pros-
perity. The buildings are of brick and
the residences are elegant. They have
a fine high school and the people are
moral and religious. Rev. J. F. Alder-
son is our pastor. He is a man of
ripe scholarship, excellent training and
one of our best and most experienced
preachers and pastors. He has a fine
membership, a modern church build-
ing and a delightful parsonage. These
properties are in good condition. Re-
cently the Church and the parsonage
have been painted, and the ladies have
put a new cement walk around the
whole square at a cost of about \$500.

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We enjoyed the hospitality of the parsonage home one night. It was good to be there. At night I spoke to an audience of several hundred at the tabernacle on prohibition and submission and the relation of State candidates to these questions. It was an interesting occasion. G. C. R.

The following statistics, presented at the World Missionary Conference, show that 388 organizations were maintaining missionaries in the field, and that 450 other societies were co-operating with these organizations. The total sum collected by these societies in that year was \$24,676,580. Of these societies, ninety-six of the main and 108 of the secondary organizations have headquarters in the United States and reported a total income of \$9,913,376. There were 19,280 missionaries, including physicians and lay missionaries, 5,045 ordained natives and 92,918 other native mission workers. The total number of communicants was 1,925,205, of whom 127,875 were added in that year. The total number of baptized Christians was 3,006,373, and the total number of native Christian adherents, including baptized and unbaptized, of all ages, was 5,281,871. The native contributions were \$2,650,551.

The Bishops of the Church met last week in called session to take steps toward vindicating the rights of the Church in Vanderbilt University. Just what their actual proceedings were we are not informed, but that they inaugurated proper measures to carry out the order of the General Conference, in the event that the board refused to comply with the demands of the Church, there can be no doubt. It is now a question for the courts to determine, and all this is brought about by the board's persistent effort to ignore the Church in its right to have a voice in the control of the policy of its own institution.

The violators of the local option law in an Ohio town recently rose up and lynched a detective employed by the Law and Order League. The detective was attacked in the line of his duty by a blind tiger proprietor, and had to shoot him, and the toughs of the town broke open the jail and lynched him. Liquor violators of the law will do anything to defeat the law, if it is to lynch detectives.

The Christian Courier of this city, which has been under the editorial supervision of Rev. Geo. Faris for several years, has recently changed hands. Rev. Cephas Shelburne and Rev. J. C. Mason now have charge of it. It is the organ of the Church of the Disciples in Texas. Our relation to Dr. Faris has always been cordial and brotherly, and while we regret to part from him, we give to his successors a hearty welcome and wish for them an abundant success.

The Pacific Christian Advocate has made some needed and notable improvements in its size, make-up and general appearance. We congratulate our neighbor across the Rockies upon its enterprise. It now looks a paper worthy of its great Church and worthy of its great field.

The old Centenary Church in Chattanooga, the one that was built a quarter of a century ago under the pastorate of this writer, is now ready for a new enterprise. So the membership is making preparation to begin the erection of a \$100,000 edifice. The new lot cost \$35,000.

Read Dr. W. D. Bradford's article about the recent meeting of the Vanderbilt Board of Trust. It has none of the elements of polemics; on the contrary it is a calm, judicial recitation of what occurred and an impartial explanation

of matters that transpired. It certainly puts some of the ministers and private members of the Church who are members of the board in an enviable light as the representatives of the General Conference. It puts them in their true attitude as men not only out of harmony with their Church, but in absolute disloyalty toward it and antagonistic to its expressed authority. We have fallen on evil times when men high in the councils of the Church assume such a relation to the Methodist Episcopal Church, South. But read Dr. Bradford's carefully prepared article. It throws a flood of light on the situation, and it comes from within, not from without.

PERSONALS

Rev. J. W. Cadwell, of Spring Creek, made the Advocate a pleasant call recently.

We met Rev. W. C. Harris, of Talpa, the other day in Brownwood. He is looking well. Evidently that Western country agrees with him.

Rev. I. F. Harris, of Waxahachie, is in the city for a few days for treatment for rheumatism. He was to see us the past week, and we hope for him a complete recovery.

We had a pleasant visit the other day from Rev. W. B. Wilson, business manager for Wesley College, at Terrell. He is entering upon that work with zeal and hopefulness.

We had a pleasant visit from Rev. C. A. Stephenson, local preacher, and Brother J. M. Brooks, District Steward, both of the Red Oak Circuit. They gave a good account of the work in their part of the moral vineyard.

Rev. L. A. Hanson, of Wiley, was to see us recently. He speaks encouragingly of his work. Crop prospects are reasonably good in that section and the people are in good spirits.

While in Brownwood the other day we met Rev. Josephus Lee, of Zephyr. Some time ago the storm nearly destroyed that town, but the people have rallied, the homes are rebuilt and things are getting in good shape again.

WAR TIMES AT CORPUS IN 1861.

I read with lively interest the sketch of the old Rio Grande Conference in the Historical Quarterly, by Sterling Fisher, especially that part of it about the session of 1861 in Corpus Christi. Corpus was my first station that year. During its session my chief business was to find homes for the preachers. I had been sent there from the San Antonio Conference of 1860 by Bishop Andrew.

During the year we had to turn a man out of the Church. He threatened to take my life, but as I appeared to be of little consequence he finally let me alone.

Our Church was a small concrete building, put up by Henderson S. Lafayette. The Sunday-school filled it from end to end. There were twenty-five Mexican children in that school, taught by Wm. Headen.

The building was too small for conference, so we secured the court house. Bishop Early was to have presided, but he was in Virginia at that time, the reason for which will appear as we go on with our story.

The Confederate war had opened up and all was excitement. The first battle of Manassas had been fought. Large numbers of our young men had departed for the field of hostilities.

A little while before the battle of Manassas was fought a company of people gathered in my church one night. They were deeply concerned and evidently were pious. I was not the leader of that crowd. I had been engaged in the work of cleaning up an old double-barreled shotgun, and thought I had better lie low and keep dark in that meeting.

An old brother arose and moved that all the Churches in town engage in prayer every day "until these calamities be overpast." It was carried, but not with my vote. Another resolution was that the Methodist Church

Classified Advertisements

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

ADDRESS WANTED.

Address of Rev. Wm. Saunders, a Methodist minister, A. B. SAWYERS, Forrester, Texas.

I shall greatly appreciate the address of Brother Ben Barham, a Methodist layman located somewhere near Dallas. H. M. WHALING, Jr., 518 McKee St., Houston, Texas.

ATTORNEY.

Have you a land claim? I will win it. Have you a cause of action against any corporation? I will make them pay. D. B. ANTELL, Attorney, Franklin, Texas.

CLEANERS AND DYERS.

Dyeing fast colors. We dry clean and dye Ladies' and Men's fine clothing. Clean, dye and curl plumes. Work guaranteed. LEROY'S, 421 Main Street, Dallas.

COMPLEXION BEAUTIFIER.

LADIES—A beautiful complexion is absolutely guaranteed by the use of Mrs. McCormick's Beauty Cream. A skin food and face powder combined; free from grease and absolutely harmless; made in white and flesh; can be used on all occasions; gives the skin that peachy appearance so much admired. Satisfaction or money back. Ask your druggist. A trial package, sufficient for several applications, sent on receipt of 10c in stamps. Good lady agents wanted everywhere. Address THE BEHRENS DRUG COMPANY, Wholesale, Waco, Texas.

HELP WANTED.

Any intelligent person may earn good income corresponding for newspapers. Experience unnecessary. Address PRESS CORRESPONDING BUREAU, Washington, D. C.

WANTED—One live man in each county to represent us. One experienced as salesman preferred. Permanent employment for energetic man. Write HOGGS & CORRANS, Corsicana, Texas.

WANTED—One energetic lady with experience as saleslady to represent us in home town. If without experience we will help you learn. Address P. O. Box 374, Corsicana, Texas.

HONEY.

New crop pure extracted honey, case 2 60-pound cans, shipped anywhere, 3c; delivered your station 10c per quart; over 1000-color bees; largest producer in the South. Address W. H. LAWS, Beville, Texas.

MALE HELP.

LOCAL REPRESENTATIVE WANTED—Splendid income assured right man to act as our representative after learning our business thoroughly by mail. Former experience unnecessary. All we require is honesty, ability, ambition and willingness to learn a lucrative business. No soliciting or traveling. This is an exceptional opportunity for a man in your section to get into a big-paying business without capital and become independent for life. Write at once for full particulars. Address E. R. MARBEN, President The Nat'l Co-op. Real Estate Co., Suite 551 Marden Bldg., Washington, D. C.

bell be rung every day at 12 o'clock for prayer "until these calamities be overpast."

The bell was rung for about six days at 12 m. when the sexton joined a company and marched off. Then I took up his task for a few days, then passed down the street and found nearly all the good pious people drilling at 12 m. instead of praying. The bell rang no more. Where the prayers went to I never knew.

One brother said to me: "The Lord is not going to stop this thing. We must go to the war and blow the Yankees up."

The women commenced making clothes and the men gathering up guns and bullets and powder. "Few and short were the prayers we said.

Old "Rip Ford" came by and a crowd followed him to the Rio Grande. He said: "Boys, we've an ugly time ahead of us. By the time we whip the United States army we'll be pretty well frazzled out."

Conference came on. The whole land was hot with excitement. Women were in tears and men under arms. Hundreds of Southern men had already been killed.

Bishop Early could not get through the lines and remained in Virginia. Every breeze bore us news of food and war. The old men shook their heads and the young men said: "We'll clean 'em up." Old Col. Kinney, famous in the Walker Nicaragua expedition of 1858, lay in his bed sick. Headen and I went to see and consult him. He said: "Boys, we're going to catch hail Columbia."

We elected John Wesley DeVilbliss President of the conference and Ivey H. Cox Secretary. Jasper K. Harper had preached a sermon on "Fighting," and by resolution of conference it was ordered printed in the Texas Christian Advocate. Not much of a revival occurred during conference. Some of the young men thought the first battle of Bull Run would end the war, but when the smoke cleared away we found the Yankees had quit running.

Some one in conference moved the appointment of a committee on the "state of the country." The country

MISCELLANEOUS.

Cultured ladies wishing to make extra money, without canvassing or investment; reliable, established business, write P. O. Box 690, Dallas.

MUSICAL INSTRUMENTS.

Our retail stores offer great bargains in high-grade used organs, best makes. Value up to \$125. You'll cheerfully pay \$60 for some! Choice \$19 up. Ask for list No. 223. THOS. GOGGAN & BROS., Wholesale Offices Eighth Floor Praetorian Bldg., Dallas.

Before buying a piano, no matter where you live, write for catalog No. G-220 of the beautiful, high-grade Goggan Piano, the ideal piano for the home. We have choicest selection of world's great pianos and player pianos. New pianos \$175 to \$1800. Terms \$5 monthly, up. Agents wanted. THOS. GOGGAN & BROS., Wholesale Offices Eighth Floor Praetorian Bldg., Dallas, Texas. L. Sherwood Sabin, Manager.

PREACHERS WANTED.

I shall need at conference six single men or men with very small families for work in the Albuquerque District, New Mexico Conference. I shall be glad to correspond with any such men, if they care to come to this conference determined to spend their lives here. Write me at 706 South Arno, Albuquerque, N. M. J. H. MESSER.

REAL ESTATE.

"Fine crops in Young County, the farmer's paradise. Come or write for list. STOVALL LAND CO., Olney, Texas.

LAND! LAND!—Sell or exchange anything anywhere. Some specials: Two sections in Sherman County, on the North Plains, unimproved; 1000 acres good agricultural land; clear title, for \$9 per acre. One-third cash, balance in four annual payments. Two sections in Terry County; all agricultural; 11 miles from Brownfield. Price for one section, \$8.50, bonus \$1.50 to the State; for the other section \$10 per acre; patented land. One-third cash, balance in three annual payments. Will sell one or both sections. Good bargains. Five-room house in the town of Stamford, 1 block from college campus; price, \$175. One-third cash, balance in 1 and 2 years. Nine-room house in the town of Stamford, 1 block from college campus. Price \$350. One-third cash, balance in 1 and 2 years. Both new and nicely furnished. Make your wants known. J. L. HOLLEERS, Stamford, Texas.

77 acres, 60 in farm; 6-room house, near depot, \$2500. 100 acres, 35 in farm; 2-room house, \$3500. Cash \$1000. 101 acres, 70 in farm; no house, \$2900. Cash \$700. 68 1/2 acres river land, unimproved, \$1720. Cash \$124. 82 acres, \$2000. Cash \$504. Many other bargains. Fine crops. Come at once. No trades. STOVALL LAND CO., Olney, Texas.

was in a bad enough state, to be sure. Dr. Jesse Boring was there. He was a rank secessionist.

The committee brought in a report. The opening sentence of it sounded like Jeff Davis had written it: "Resolved, That the Government of the Confederate States of America is right; to it we owe allegiance, and its fortunes we will share, invoking Almighty God to uphold it in equity and wisdom; that the war waged against us by the United States is an invasion of our rights and is the fruit of sectional jealousy, fanaticism and has inordinate thirst for power, and is therefore unholy as well as unjust; that our influence, means and lives, if necessary, be devoted to this cause."

The resolutions were unanimously adopted. I can imagine Dr. Boring's deep, sepulchral voice, as, with knitted brow, he maintained them in a few eloquent sentences. DeVilbliss put the vote, but he did not shout while he did it, but he went to the war; so did Boring, and his son Nicholas, and Cox, and others. During this conference John A. Sharper and Frederick Vardenbaumer preached to the Germans down in the city in a school house, the first German preaching ever heard in Corpus Christi.

But those hot old days have cooled down. Sharper lies sick in old age in Seguin, and so John S. Gillett and others. Boring, Cox, DeVilbliss, J. K. Harper, Myers, Belvin, Vardenbaumer, Cooley, Rancy, Stringfield, Whitby, Adams, all are dead. Roswell Gillett passed out years ago. Headen died in Mexico. John L. Harper lives in Boerne. In 1861 dark days were on us, but in that year we had a great revival in Corpus. Twenty-five were converted and baptized at once around the altar. They became the bone and sinew of the Church. John Hayne, first preacher there in 1846, is long time ago dead. Taylor's army moved on. The old concrete church is laid aside. Epworth-by-the-Sea rings out with its new life. V. G. Thomas is there, preaching loud and long, and he thinks the Lord and Board of Church Extension will help him build a fine church; but we hope the Lord will answer his prayers differently to the prayers of the old secessionists of 1861.

Address all business matters for the Texas Christian Advocate to Blaylock Pub. Co., or to Texas Christian Advocate, 416 Jackson Street, Dallas, Texas.

Epworth League Department

Gus W. Thomason, Editor
259 Victor Street, Manager Place, Dallas, Texas.

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

In making remittances, the following order should be observed, viz.: Lease funds and improvement donations should be sent to Rev. S. C. Riddle, White-wright; bond money should be sent Judge C. C. Walsh, San Angelo. This applies particularly to those who have subscribed for bonds. Local chapter dues and free-will offerings for support of Field Secretary should be sent to F. L. McNery, Dallas.

STATE LEAGUE CABINET.

President—A. K. Ragdale, San Antonio.
First Vice-President—J. L. Gogans, Dallas.
Second Vice-President—Miss Josephine Wolf, Dallas.
Third Vice-President—Miss Florence Coston, Fort Worth.
Fourth Vice-President—Henry Bowman, Plano.
Secretary-Treasurer—F. L. McNery, Dallas.
Junior Superintendent—Miss Annie Sells, Orange.
Field Secretary—L. E. Appleby, 294 Commerce St., Dallas.

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President—Rev. A. J. Waels, San Antonio.
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Treasurer—Rev. S. C. Riddle, Whitesright.
Bondholder—Judge C. C. Walsh, San Angelo.

COMING LEAGUE MEETINGS.

(In sending notices for this list, please give the important details of place and date.—Editor.)

Texas State Encampment, Epworth-by-the-Sea, August 2-14.
North Alabama Conference, Huntsville, Ala., August 23-28.

EPWORTH-BY-THE-SEA.

Letters are coming in from every section of the State for reservation at Epworth. Indications point to a great Assembly. We are especially anxious for a representation from every League in Texas. Brother Pastor, how about your young people? Can't you bring a few of them down for information and inspiration? We need them and they need the influence of the work that we are trying to do.

EPWORTH POINTERS.

All Texas Leaguedom points to Epworth-by-the-Sea.

The question is not, will you be represented, but how many representatives will you have?

A large delegation is planning to go from Beaumont, Orange and nearby towns. In fact, the whole of East Texas will be well represented.

From Amarillo to Orange, Denison to the coast, and from Northeast to Southwest Texas, Epworth is the byword of every Leaguer, and plans are being made for large delegations.

Miss Annie Sells, of Orange, our State Junior Superintendent, is very enthusiastic over the coming Encampment, and is planning to have at least a dozen in her delegation.

Wherever the pictures are shown Epworth stock goes above par, and a new enthusiasm seems to take hold of the young people. Truly may we look for the greatest session of former years.

The best missionary work a chapter can do during this summer is to send their pastor and President to Epworth as delegates. It will harness them up for the year's work, and great results will follow in local work.

The League is the machine that is grinding out the pillars of the Church of tomorrow, and Epworth is putting the finishing touches on these pillars in our State. Let us keep the wheels well oiled and continually turning.

A square block of steel weighing eight pounds is very useful for holding a door open, but its usefulness ceases there. The same block of steel put through the machine shop is transformed into a sharp-edged axe, one of the most useful articles we have. Epworth is the machine shop that is turning out some of our most useful Church workers.

Leaguers, when you read these little pointers, all arrangements will have been completed for you on the Encampment grounds. Everything is to be just a little better than last year. Water from the city is promised; the street car will be within ten minutes'

Dropsy Cured; quick relief; removes all swelling in 3 to 20 days. 8 to 40 days effects permanent cure. Trial treatment given free to sufferers; nothing failed. For circular, testimonials and free trial treatment, write
DR. H. N. GREEN'S SONS, Box 9, Atlanta, Ga.

walk, and many other improvements over last year are noticeable in and around the grounds. The fish are biting better; the boating promises to be more popular, and the bathing simply can not be surpassed. Can you afford to miss all this?

The many splendid attractions at Epworth could hardly be summed up with less than two figures, yet there is one feature among them that stands out pre-eminently in the foreground of all others—the training work undertaken each year. The faculty is made up from among the leaders in our Church in their respective lines. The courses have been thoroughly tested and pronounced the best. Epworth is truly a summer religious training school of which we all ought to be proud. Let's show our pride by going.

L. E. A.

ABOUT EPWORTH.

Read what some of our friends have to say about Epworth.

From a Deaconess in Arkansas.

"When the Era came this week it was like a 'visit from an old friend.' How good those scenes of Epworth-by-the-Sea looked to me—a Texan off in Arkansas—and how it increased my desire to join the Leaguers there this summer! It was at Epworth at the first Encampment that I offered myself for service and at the second Encampment that I decided to go the Scarritt Bible and Training School. I have never been able to curb my desire to be back at Epworth no matter how busy or how much pleasure I was having. Some Arkansas Leaguers and I are hoping we may get to attend this summer. Please send me circular of information."

From a Fort Worth Methodist Merchant.

"At what time does the League Encampment convene? When will be the proper time to arrange for tents? Myself and family had the best vacation we have had in years at Epworth this past season, but did not get in on the ground floor until the last minute, so I want to be in time this year."

From President of Georgetown District.

"I have several inquiries from different parts of the State wanting to know if they thought we could have an 'Epworth baseball team' at Epworth this year. I am a great lover of athletics and would like very much for us to have a ball team there."

"I think this Encampment will be one of the greatest we have ever had and if there is anything I can do to aid you in this part of the State I will be more than glad to do so." (Yes, sir; we will have a ball team and an Epworth team at that. Fletcher Isbell, of Georgetown, is making up the team and wants the name of all Epworth Leaguers or Sunday-school boys who can play ball. The Southwestern team will be there, and there will be a game every afternoon. We are trying our best to magnify the social and recreation department of the League and Church, and if we devote the afternoon to "recreation" we much prefer to have baseball, basket ball and tennis right on our own grounds than to have our young people as they are in the habit of doing for lack of amusement at home—file off from under our influence at home to public parks and theaters.")

A PERSONAL WORD.

Indications point to a large attendance at Epworth this summer. One of the best features of our former Assemblies has been the attitude of our people in making the best of things, putting up with a great deal of inconvenience on account of meager facilities and keeping right in line of the great good humored slogan, "Don't worry." You who have been to Epworth know how we have had to fight for a little better accommodation each year and know how much better it is now than it was before. You who are coming for the first time will be a little bit disappointed at not finding marble fountains, hot and cold water in rooms at the Inn with bell boy service and Delmonico meals for 25 cents. The shell will look white, the sun will be hot (this is a very bad habit of the sun about noon wherever you are, but we can't help it and our spiritual stamina has never quite come up

to that of Joshua), and you will kick a little bit for the first day or so. When you look around though and get your bearings, find that you are camped among a lot of the best people on earth, that you have the great privilege of getting to know these people intimately if you are the right kind of a fellow yourself. When you see presiding elders and preachers who have paid their own way and are paying their own board, carrying cots and fixing up comfortably some other fellow's family who had to come without him; see your own boys and girls taking hold in the dining rooms and on the grounds, recognizing the fact that this a Methodist enterprise operated not for profit financially; and last of all when you hear the songs, prayers and addresses in the auditorium, see the work of instruction that is given free of charge to our young folks and old folks as well with a view to making them better Methodists, you will shell off your coat and "get in the game" like Brother Sam Kone and you will go home talking Epworth until you start an exodus from your home town to the beach next summer.

Please don't any more of you write me for "front row facing the beach" unless you expect me to put up all the tents in a line up to the bridge. There are only twenty-five in this row and have had sixty requests already. I am going to do the best I can in making the assignments and when you come you are going to be a "good fellow" and say "that is the very location I would have picked out." We put up the tents the best we can and group the folks the best we can. We only have fifty of the 12x12 wall tents and they are all gone long ago. You can get two 10x12 tents for nearly the price of one of the others, and we assure you that the way we are putting them up this year you will enjoy them, especially if you bring a wagon sheet to put over the top. You can do this with them and not with the others.

See your ticket agent today and by all means plan to come early as we will be able to get you located and out of our way and then we can start the program. Write me today for a baggage tag reading "Put me off at Epworth;" also bear in mind that the "Sap" Railway will have a special train out of San Antonio Tuesday night, August 2, at midnight that will put you right on the Epworth Encampment grounds at 6 o'clock next morning if we don't decide to stop at Gregory for breakfast. Hope you will do this, as you will get the best meal in Texas and feel like going to work when you get on the ground. They will also have a special train about 9 o'clock out of Houston. This will wait for your train if you will make up a crowd and are late. Please get up a delegation from your district, see your railroad folks about a special car and let's come singing on the way and have the biggest Encampment ever held.

Railroad rates on sale August 1 and 2; convention basis, with maximum rate of one fare plus one dollar good for the entire time. Again on Friday all roads will sell to Corpus at one fare plus one dollar (Sap and Brownsville road points one far plus 50 cents), good for ten days. If you can't spare two weeks, come down on Friday night and stay a week with us.

Brother Pastor, if your League is weak, bring a few of them down. If your Home Mission Society needs new life, bring them along, the woman's building and the women's work will be an inspiration to them. Have your laymen on hand Laymen's Day, your Sunday-school teachers for the Sunday-school institutes each day. All departments of the Church are taking hold and helping to make this the great summer Mecca for our people.

A. K. RAGSDALE.

San Antonio, Texas.

A FINE JUNIOR REPORT.

I want to tell something concerning the work of our Junior League, which I love dearly. We organized March 6, 1910, with fifteen charter members. Our present enrollment is twenty-five. The Lord has been with us and the work has been a continual joy.

We have held devotional exercises every Sunday afternoon with an average attendance of nine, all taking active part in leading, praying, reading the Scripture, reciting appropriate pieces, singing, reciting verses of Scripture in answer to roll call, etc. We use the lessons in the Junior League Quarterly and are also taking the Bible study course prescribed for us.

On the last Thursday of each month we have our business meeting, at

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Purely vegetable, mild and reliable. Regulate the Liver and Digestive Organs. The safest and best medicine in the world for the

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of all disorders of the Stomach, Liver, Bowels, Kidney, Bladder, Nervous Diseases, Loss of Appetite, Headache, Constipation, Costiveness, Indigestion, Biliousness, Fever, Inflammation of the Bowels, Piles and all derangements of the internal organs. PERFECT DIGESTION will be accomplished by taking RADWAY'S PILLS! By so doing

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Sick Headache, Foul Stomach, Biliousness will be avoided, as the food that is eaten contributes its nourishing properties for the support of the natural waste of the body.

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which our little President presides, and when the reports are read we find that we have, besides holding devotional meetings, visited the sick and the stranger, carried flowers to the church, procured new scholars for the Sunday-school, sung special songs for our pastor in the public services, recited and sung in the temperance meetings, besides doing our best to live right.

Well, perhaps you say, have you made any money? Yes, by the help of God we are trying to teach the little ones to make money for the Lord. At our first business meeting we decided to pay dues, 5 cents a month. We also decided to give the Lord a tenth of all we received to be used for missions. We looked around and saw the need of a new carpet in our church and have been working to that end. The Lord has blessed us. We have made \$113.10. The first \$50 went to pay the Rev. Lumpkins for his splendid lectures on "Strange Sights in Foreign Lands." The little Leaguers sang the "Kingdom Is Coming" with much earnestness.

We have expended \$1.90 on literature and sent our assessment of \$1 to the General Office and we now have in the bank \$69.10, \$6.30 of which goes for missions.

Pray for us. We hope by the help of God to place the best carpet we can find on the rostrum and aisles of our church and send \$10 or more to the Mission Board before conference; for the Lord, through our good Bishop and our beloved presiding elder, may move us again. I pray that this humble report of our work at Eagle Lake may inspire other Juniors, for the Bible says, "A little child shall lead them."

MRS. CORA B. TRACY,
Superintendent.

Eagle Lake, Texas.

PILES CURED AT HOME BY NEW ABSORPTION METHOD.

If you suffer from bleeding, itching, blind or protruding Piles, send me your address, and I will tell you how to cure yourself at home by the new absorption treatment; and will also send some of this home treatment free for trial, with references from your own locality if requested. Immediate relief and permanent cure assured. Send no money, but tell others of this offer. Write today to Mrs. M. Summers, Box 187, South Bend, Ind.

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SUNDAY SCHOOL ITEMS

EDITORIAL NOTES.

The editor of the Epworth Era wisely remarks: "If you are going to do anything permanent for the average man you have got to begin before he is a man. The charm of success lies in working with the boy and not with the man."

Watch this page for information concerning the latest and best methods of Sunday-school work. Articles will appear from trained teachers in secular schools who are graduates in schools of pedagogy. Other writers of experience and merit will contribute articles, so you can not afford to miss the Sunday-school page.

Many Sunday-schools are handicapped because of a lack of proper facilities for the work. The church building is inadequate and often unattractive. The means for carrying on the work are not provided by the congregation, and the officers and teachers are working against great odds. Is the Sunday-school regarded lightly, or does the community need some one to call attention to the condition of affairs, and lead a campaign for such facilities as the school needs? No presiding elder should pass over this matter lightly in the Quarterly Conference, and no Quarterly Conference should permit a church building to be erected now until adequate provision is made for successful Sunday-school work.

The Epworth Leaguers may expect a great time at Corpus this year, and we hope to furnish such workers in the Sunday-school Department that that none who hear them will do so without pleasure and profit.

Every adult class in the State should give some attention to the question of Christian citizenship, and while keeping politics out of the class discussions seek to promote righteousness and sobriety among the people. It is foolishness to teach temperance in the Sunday-school every quarter and then ignore the opportunity to strike temperance with the ballot when occasion permits.

Rev. Lawrence L. Cohen had an interesting and helpful article on "The Messenger Cadet Service in the Modern Sunday-schools" recently. It is worthy of discussion in your teachers' meeting.

Rev. Ernest L. Lloyd also gave us some interesting information concerning the recent action of the Dublin District, providing for a union of League and Sunday-school forces in an annual meeting in the bounds of the district. That is a step in the right direction. Cut out these articles and preserve them for future use. On account of overplus of material these articles were not on the Sunday-school page, but they may be found in the Advocate published July 7.

We hope to hear that Sunday-school teachers in Texas are leading the Church in the purchase of books on Sunday-school work and materials for an up-to-date Sunday-school in the near future. Let us make our campaign for a forward movement in Sunday-school work a signal success in this way, as well as an increase in numbers. Write Smith & Lamar for a catalogue, and see what good things are in store for our schools in the Dallas House.

A FACT ABOUT THE "BLUES"

What is known as the "Blues" is seldom occasioned by actual existing external conditions, but in the great majority of cases by a disordered LIVER.

THIS IS A FACT which may be demonstrated by trying a course of

Tutt's Pills

They control and regulate the LIVER. They bring hope and buoyancy to the mind. They bring health and elasticity to the body.

TAKE NO SUBSTITUTE.

THE SUNDAY-SCHOOL AT EPWORTH-BY-THE-SEA.

The Sunday-school work will be represented by able talent at the Epworth Encampment this year. On August 7 the school will be in charge of Mr. J. W. Woodson, superintendent of Travis Park Sunday-school, San Antonio, and on August 14 Hon. F. P. Works, of First Church, Hillsboro, will have charge. It will be a liberal education for superintendents just to see these successful superintendents conduct a school. To a Sunday-school worker this feature alone will be worth the price of the trip to Epworth.

Then an hour each day will be devoted to Sunday-school institute work along the general line of the advanced teacher training course, though this course will not be rigidly followed.

Among those taking part in institute work will be Rev. C. S. Field and Rev. C. J. Oxley, two of our Texas Field Secretaries. Mrs. V. A. Godbey, who needs no introduction to the Sunday-school workers of Texas, will give six talks on the following subjects: "The School, Scheme of Organization and Grading;" "Grading the School;" "Supervising the School;" "The Graded Courses;" "Problems of Reports, Records and Promotion;" "The Sunday-school of Tomorrow." Mrs. Godbey has had fifteen years of experience in institute work of all sorts, is an earnest student of the best Sunday-school methods and has proved in her own work the value of all the theories she will advance.

Miss Annie Moore, whom State President hereby introduces to the Sunday-school folks of Texas, will discuss the following themes: "The Child and His Development;" "Some Laws and Methods of Teaching;" "The Recitation and Its Problems;" "Organized Class Work and Course of Study." Miss Moore was trained for her work in our Church schools and the Chicago University, and was for several years a successful teacher in some of our own schools before she took a position in the Denton Normal, where at present she occupies the chair of pedagogy. No person in Texas is better qualified than she to speak on the themes which she has chosen.

Brothers Field and Oxley are too well known among our Texas Sunday-school workers to need commendation in these columns. We expect to press other Sunday-school experts into service and make this part of the program in all respects worthy of the great Sunday-school cause. Moral: Go to Epworth.

E. HIGHTOWER,
State Sunday-school President.

THE TRAINED SUNDAY-SCHOOL WORKING THE CRYING NEED OF THE CHURCH.

If we enter our churches upon a Sunday morning we are at once confronted with the question of, "Where are the members?" for in few instances do we ever find a school which is a fair representative of the population of the community or town. There are more answers than one to every problem, yet it occurs to us that the lack of trained teachers in our schools furnish a large equation in our answer.

Even in our secular schools it is only in the past few years that our leaders have begun to recognize that in education there are three determining factors: the teacher, the pupil, the school with its course of study. The recognition of this all-important truth has brought about a marked change in our attitude toward education in general; our courses of study have been revised, our students have been given more latitude, our teachers have been accorded the just reward of one to whom honor is due. Conferences for educational progress have been called. Parents and teachers co-operative associations have been organized, all of which will result ultimately in placing the work of our secular school upon an equal basis if not above that of any other profession. Before this can be successfully accomplished, however, it will be necessary that the professionally educated teacher will be the rule and not the exception. The teacher must know what he is to teach and how to teach it, and this involves his understanding the child and all the factors which come in question when the child is dealt with. Hence, the true teacher needs not only to know the purposes and aims of education and possess an enthusiastic devotion to those ideal aims, but he

needs a thorough understanding of the ways in which the mind of the child can be influenced and developed. It is a well-known truth demonstrated by psychological experiment and observation that every detail in one's environment — one's friends, one's amusements, the books one reads, the pictures one enjoys, even the paper upon the walls of one's home — is of suggestive value, leaving impressions upon the mind and especially upon the plastic mind of the child that may persist throughout the entire course of one's after-life.

Fundamentally the problem of the teacher is the same whether his chosen field of work be that of secular or religious education, and it is just as disastrous to apply the standard of goodness alone to the Sunday-school teacher as that of scholarship alone to the secular teacher. In the field of religious instruction today it is not sufficient that the teacher shall simply know the lesson narrative a little better than the members of his class and be able to draw therefrom a number of moral platitudes patent to the most obtuse. He must do more. It is of the utmost importance that the teacher recognize the fact that the proper stimulation and guidance of the emotions and the will is as essential to normal religious development as is the training of the will. If then the teacher understand the successive stages of development in the child's life and the characteristics by which each stage is distinguished from the others, what are the impulses and natural instincts of the boy or girl at these various stages, he will be able to aid the child in his unfolding religious life by teaching him the best form of lessons at the proper age which will emphasize obedience to authority and which will develop his interests in the welfare of others and from this sympathy and love the highest love. Failure to understand the child's nature leads to failure in his religious instruction and he leaves the Sunday-school to seek more congenial associates. It is not sufficient then that the Sunday-school teacher be able to interpret moral lessons — he must know the child.

MRS. M. A. MOORE.

AN INTERESTING REPORT.

Dr. Geo. W. Bailey, who is chairman of the World's Sunday-school Executive Committee, made an interesting report to the great gathering in Washington, and we think the following section will be of interest to our readers:

The triennium between Jerusalem and Rome, where was the Fifth World's Convention, was devoted to studying Sunday-school conditions throughout the world.

We found that most of the theological seminaries were making no effort to train their students for leadership in the work of the Sunday-schools. An inquiry of our Foreign Mission Boards showed that candidates for mission fields were required to possess no special qualifications for Sunday-school work.

The world may regard America leading in Sunday-school work, but a Welshman will tell you that Thomas Charles, of Bala, assembled his people, young and old, on Sunday evening to study the Scriptures ten years before Robert Raikes invited the youngsters of Gloucester to a school to study other things besides the Scriptures.

Wales not only took a place in the vanguard, but she has retained it, doing some things which the wisest of our number are planning to do in the future. Her adults are all in the Sunday-school and studying the Scriptures.

As a result of missionary work in Turkey, that country demands copies of the Bible in Turkish and Arabic. In 1904 the American Press at Beirut was two years behind in its orders for the Scriptures in Arabic, and though an additional press was provided by the delegates to the World's Fourth Convention, the demand is yet so great that it has been impossible to fill the requests. When the young men and women of that empire return home from Robert College at Constantinople, the American College at Beirut, and other institutions they unconsciously become agents of the Bible society, and through them thousands of orders for the Bible are sent to Beirut.

In India, with its hundred million children under fourteen years of age, we find splendid Sunday-school work being done by the missionaries, aided by the India Sunday-school Union, under the management of Rev. Richard Burgess.

In Korea, that marvelous land, we found Sunday-school attended mostly

Glenn's Sulphur Soap

For the Skin

Relieves and Cures Itch, Dandruff, Pimples, Blackheads

Sold by all druggists.

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by adults, and multiplying so rapidly that the limited number of missionaries were unable to meet the requirements, with the result that little or no attention is given to the children.

These and similar conditions existing elsewhere greatly impressed the committee in Rome and a forward movement was decided upon that the World's Sunday-school Association should seek to extend the work and increase the efficiency of Sunday-schools in those regions of the world most in need of help.

The British and American sections of the committee divided responsibilities. The British section, in addition to work in Europe and in India, assumed responsibility for work in China and South Africa. In addition to the work already under way in Japan, Mexico and the West Indies, to the American section was assigned Turkey, Northern Africa, the Congo Free State, Korea, the Philippines and Central and South America.

PICTURES OF THE PRIZE FIGHT SUPPRESSED.

The Governors and Mayors of the leading cities over the country have very properly indicated a purpose to prevent the moving picture theaters from exhibiting pictures of the prize fight at Reno. The reason usually assigned is the fear that race riots will follow such exhibitions. There is a probability that race prejudice would be increased by such displays, but more serious results than this would follow in the debasing effect on the minds of the children that attend the picture shows. Already the moving picture shows have permitted their liberty to degenerate into license, and it is time that parents and friends of children and youth should inspect their local picture shows and see what is being placed on exhibition and what the environment of such places is. Recently a commercial traveler stated that these places, with their low lights and frequent gatherings are causing the downfall of more young girls than any other modern agency. It is time this matter was receiving attention, and if a remedy is needed, that it be applied.

WHITEROCK AND WILLIAMS CHAPEL CHILDREN'S DAY.

We observed Children's Day at both points on the charge. Had large crowds; very fine services; big dinners, and a general good time. The collections amounted to \$23.71.

W. A. PRITCHETT, P. C.

HIS IDEA ON THE SUBJECT.

After reading William H. Smith's article in the Advocate of June 30. "Why I Am a Methodist," for sake of emphasis I want to call attention to one point made by him. Under item (e) of his article he says: "Baptism is a sign of being in the kingdom, and not a door of entrance. * * *

(2) "Yet ritualistic baptism is a door into the visible church." Item one of the quotation is true. It is the correct idea of the design of water baptism. The thought is this: water baptism does not give Church membership. It is the Church covenant which gives Church membership in the visible organization. Water baptism is an outward sign of an inward grace. A person may be a saved person, and may be baptized with water and yet not be a member of the visible church. Therefore, the second item of the quotation, "Yet ritualistic baptism is a door into the visible church," is not a correct statement of doctrine. First, because water baptism does not give membership in the visible church; second, because both items, numbers one and two of the quotation, can not be true, for they contradict each other. This is my idea on this point.

M. WEAVER.

Rocky, Okla.

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

THE 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 the address of Texas Christian Advocate, Dallas, Texas.

NOTICE AND NOTES.

In the Northwest Texas W. F. M. S., Mrs. George B. Overton resigns the office of District Secretary to which she was elected at the annual meeting, and Mrs. F. T. Roloson, of Hereford, has been appointed in her place as Secretary of the Plainview District.

Mrs. Frank Hastings, Secretary of the Stamford District, also resigns, and in her place has been appointed Mrs. W. B. McKeown, of Stamford.

Mrs. Comer M. Woodward, of Rotan, who was not present at the conference held at Mineral Wells, has accepted the office of President to which she was elected. The conference minutes will be ready for distribution in a few days.

In this large northwestern territory there is wonderful opportunity for growth and development, and as Christian women we shall need to put forth our best efforts in behalf of foreign missions. The active working forces of our society out here are very small compared with the demands upon us, but there is no need for discouragement. Let us rather be inspired to do our best. Let us organize new societies, increase our membership and try by every good means to enlist more women for service in the great cause of woman's work for women and children in heathen lands. May God bless us as the new Northwest Texas Conference, and help us to do our best, that we may give our time, our talents, our money and prayers toward advancing the spread of the gospel into all the world.

MRS. M. E. BULLOCK,
Conference Corresponding Secretary.

TEXAS FOREIGN MISSIONARY WOMEN.

Ho! for Epworth, August 3-14. I know all who attended Epworth last year, especially those who attended the services in the woman's building, are thinking of the good times we are to have this year.

I hope the delegation will be doubled. You will rejoice to know that our new mission study book, "Western Women in Eastern Lands," will be taught. This is a history of Woman's Foreign Missionary Societies for the fifty years previous.

This year marks the Jubilee of Woman's foreign missionary work and the truth of united study.

While these studies were primarily for the use of women, they were not confined to woman's work.

The work of mission study is calculated to inspire us with greater zeal for the evangelization of the world and to strengthen our faith in the gospel of Christ as the only power for the salvation of men.

This class at Epworth will not only give us an insight into the book, but an institute on plans and methods for conducting classes will be discussed, thus preparing leaders for mission study classes in the auxiliaries.

Books will be for sale; 35c paper binding and samples of such helps as can be obtained.

The class will meet in the Woman's Building during the afternoon. Come in large numbers and take advantage of your opportunities.

To my own conference I wish to say, our missionary, Miss Margaret Beadle, will sail for China the last of August. Packages addressed to her at 3004 Louisiana St., Houston, Texas, must reach her before that time.

MRS. THEOPHILUS LEE.

EXTRACTS FROM LETTERS WRITTEN MAY FROM MISS TRULIE A. RICHMOND, PIRACICABA, SAO PAULO, BRAZIL.

She says their winter has set in and that it is the coldest one for many years, so the old inhabitants say. But I am getting up at three every morning to look at Hally's comet, which is very brilliant. Our Annual Conference will be held in July, and I suppose I will be moved, which I dread very much, but realize I should be willing to go wherever I am needed most.

But Miss Perkinson has been forced to go home to have her throat treated, which leaves Miss Warne in charge of the school at Petropolis, and she only came to us last fall, and so of course has not mastered the language yet, and with no other missionary in the school to help our Field Secretary, Miss Glenn has to run up from Rio and help a few days every week. Miss

Lily Stradley, Directress of Collegio Piracicabano, is in very poor health and should have had her well-earned vacation more than a year ago, but does not feel that she can leave until the Mattie Watts Annex is built, and the school well established and the fight is partly quelled that all of our schools have to go through with with the Catholics, for the opposition is strenuous and we must meet and overcome it. The cornerstone and foundation of this building was laid nearly two years ago. The work in Rio is in a bad condition as the owner of the property sold it and it has to be vacated. (The board made an appropriation this year to buy lots and build a suitable building for boarding school at this place.—Mrs. R.)

Oh, the field is white unto the harvest and the workers are few! We are liable to lose some of our Leaguers if we can not build a room to the little church here so that they can have their social gatherings. We have a League of one hundred members and never a meeting with less than fifty to eighty present. All reports are brought in in writing and its work would put many in the United States to the blush.

I am glad to add to these extracts that while I was at Mineral Wells I told the story of the building of the little church in Piracicaba and about the need of this League room and Trullie says, "Oh, why can not our Leagues in the home land take up helping the Leagues in the foreign land!" And the League at Mineral Wells started the fund by pledging ten dollars this fall to be sent to me.

MRS. E. A. RICHMOND,
District Corresponding Secretary,
Waxahachie, Texas.

PITTSBURG DISTRICT CONFERENCE.

The Pittsburg District Conference of the M. E. Church, South, convened in Hughes Springs, Texas, June 27, 1910, at 3 p. m., Rev. J. B. Sears, P. E., in the chair.

The conference was called to order by the presiding elder, and the roll was called. Rev. J. B. Turrentine was elected Secretary.

The entire conference was a spiritual feast to our souls. The Lord was with us in power.

The Laymen's Missionary Conference Tuesday afternoon was the best we have ever attended. E. R. Greer, R. D. Hart, C. M. Henderson, J. D. Bass, E. W. King and T. N. Graham made excellent talks on the laymen's work. Others took part and we had a great feast. Rev. H. T. Cunningham, presiding elder of Marshall District, and Prof. F. E. Butler, President of A. C. L. of Jacksonville, were with us. Also the Agent of the A. B. S., Mrs. Finley, District Secretary of the W. H. M. Society, was present and took charge at 9:30 a. m., Wednesday and looked carefully into the work throughout the district. All of the societies were reported by the delegates and pastors. The work is progressing on all lines. Our good women have been, and are always, ready to assist us in the advancement of the kingdom of God. Building parsonages is a very small part of their work. Their field is broad and they are sowing seed that will bring an abundant harvest. They visit the sick, clothe those who are destitute, care for the fallen and educate our people in our work at home. They are the pastors' best friends and most efficient helpers. May God continue to bless them in all their labors. They may not be fully appreciated in this world, but God will not forget their labors of love, and will reward them at the last day.

The following were elected delegates to the Annual Conference:

R. D. HART,
E. W. KING,
C. M. HENDERSON,
E. R. GREER.

Alternates:

T. N. Graham,
S. L. Henderson,
J. D. Bass.

Jno. W. Baughman and B. L. Owens were licensed to preach.

Thomas D. McQuary, John W. Baughman, Paul Wyman and B. L. Owens were recommended for admission on trial into the traveling connection.

Every layman and preacher present seemed to be deeply interested in his work, and nothing was left undone that was considered important.

We have attended District Confer-

ences for twenty-two years, and have never heard a series of sermons that were more spiritual. Rev. H. T. Cunningham and others preached to the edification of all present.

Quite a number of our local preachers were present, and we hope that every one of them will be present at our next session to be held at Hardy Memorial Church, Texarkana, in 1911. Come and be with us; we will do you good. May God continue to bless us, and may we have great revivals throughout the district. May the Holy Ghost come upon us, and may we be witnesses for Christ throughout the world.

J. W. TREADWELL,
Recording Secretary.

P. S.—We did not forget the Advocate and hope that all who were present at the District Conference who do not take it will subscribe for it at once, more especially our official members and local preachers.

J. W. T.

A GREAT DISTRICT CONFERENCE.

The 30th session of the District Conference of Brownwood District, Central Texas Conference, of the Methodist Episcopal Church, South, was held in Bangs, Brown County, Texas, June 27-30, 1910, with Rev. J. A. Whitehurst, presiding elder, in the chair.

The opening sermon was preached by Rev. J. A. Biggs, of Ballinger, on Monday night. This sermon was the beginning of a spiritual feast which continued throughout the entire session of the conference.

Truly it can be said of the District Conference that it was one in which prominence was given to the religious exercises.

At the calling of the roll all the pastors except one responded to their names. Many local preachers, a large number of delegates, several alternates and many visitors were present. The opinion prevailed that it was the largest District Conference in the history of the Brownwood District. The little city of Bangs was crowded to her utmost; however, she entertained the conference royally.

Rev. Frank Luker, the pastor, and his good wife spared no pains in looking after those in attendance, and seeing them comfortably situated.

Rev. J. A. Whitehurst, the noble leader of the district, was at his best. He kept his mind and heart upon the conference in such a way that never a dull moment was allowed. His preachers throughout the entire district are very much in love and harmony with their leader and feel sure the work will continue to prosper under such wise and consecrated leadership. The reports from the preachers throughout the district were very encouraging. Many new churches had been built and plans for more. Finances of the district showed up reasonably well. Several good meetings had been held, and great many additions to the Church. The sermons preached were up to and beyond high watermark. Reverends W. C. Harris, W. W. Moss and C. R. Wright, our own district preachers, gave us three most splendid and spiritual sermons.

Rev. W. H. Matthews, of Mulkey Memorial, was present to represent the Polytechnic College, and preached to us on Wednesday morning. It is useless to say this sermon was a spiritual treat, for all who know this godly man, know such to be the case.

On the last day of the conference, Rev. M. S. Hotchkiss, our Conference Missionary Evangelist, was present and preached a great sermon. It was during this service the spiritual wave reached its zenith. At the close of the service a call was made and two men publicly committed themselves into the hands of God to declare his gospel to the lost world. Humphrey Lee, the son of Josephus Lee, our pastor at Zephyr, and Robt. Brown, the son of this writer, were the young men. It is not necessary to say that Bro. Lee and the writer were unutterably full of joy. Praise God for calling our boys into the work. Also a young girl, Vera Vardamon, offered herself for missionary service. Six others joined the Church. Every one present seemed happy. This service closed the best District Conference many of us ever attended.

The following young men were granted license to preach: J. D. Smoot, Preston Broxton, A. A. Bowden, Mieler J. Sweden, Lewis G. Sweden.

The following were recommended to the Annual Conference for admission on trial: J. D. Smoot, Arthur Nichols, Preston Broxton, Allen F. Bowden.

Rev. J. C. Watkins was recommended to the Annual Conference for elder's orders, and Rev. J. P. Beaty for deacon's orders.

J. Frank Turner, of Santa Anna, was elected District Lay Leader.

The following persons were nominated by the presiding elder and elected by the conference as a Licensing Com-

A MISSISSIPPI ENTHUSIAST

Mrs. Lena Gresham, of Clinton, Miss., Has a Few Facts to Tell Our Readers About Cardui.

Clinton, Miss.—"Thanks to Cardui," writes Mrs. Lena Gresham, of this place, "I have been greatly relieved."

"I suffered for three years from female inflammation, and had taken medicine from four different physicians without much benefit."

"I have received more benefit from seven bottles of Cardui, than from all the physicians."

Just try Cardui. That's all we ask. It speaks for itself. It has helped so many thousands, it must be able to help you.

Trying Cardui won't hurt you. It is safe, harmless, gentle in action, and purely vegetable.

If you are weak, tired, down and out, try Cardui.

If you are sick, miserable, and suffer from womanly pains, like headache, backache, dragging feelings; pains in side, arms, legs, etc.—try Cardui.

It is the medicine for all women.

It is the tonic for you.

N. B.—Write to: Ladies' Advisory Dept., Chattanooga Medicine Co., Chattanooga, Tenn., for Special Instructions, and 64-page book, "Home Treatment for Women," sent in plain wrapper, on request.

Committee: W. W. Moss, S. A. Ashburn, C. R. Wright, P. C. Ragsdale.

Miss Maud Morris, of Sipe Springs, and Robt. Mitchell, of Comanche, were recommended for the scholarship at Georgetown University.

The following delegates to the Annual Conference were elected:

P. C. RAGSDALE,
DR. I. H. TURNEY,
JNO. PITTS,
R. E. HOLING.

Alternates:

J. C. Watkins,
J. W. Tunnell.

The next District Conference goes to Coleman. R. F. BROWN,
Secretary of Conference.

ANNOUNCEMENT.

The time is on us for the harvest of both souls and material goods. Do not forget the urgent need of the superannuate cause. Be sure to speak in the meetings about the homes and the needs of these worthy old sains.

I also announce that I have a few dates now open. One in August-September. I have A. C. Fisher as singer and helper. You see what H. D. Knickerbocker says about him and his wife. He is a great song leader and worker with young men. We would like to have two or three great meetings during the summer and fall. Write or 'phone me at once, as I will fill all our dates as they come.

CHAS. E. BROWN,
Superannuate Home Agent,
Route 4, Fort Worth, Texas.

ANNOUNCEMENT.

Nashville, Tenn., July 15, 1910.

To My Brethren, Ministers and Laymen:

The Executive Committee in their wisdom deeming a change proper, I will, on August 1, 1910, retire as Secretary of the Laymen's Missionary Movement and resume the practice of law in Savannah, Ga.

Please accept my thanks for the generous assistance and large opportunity for service you have so freely offered me. My only regret is that I have not been able to do more and more efficient work.

Rev. C. F. Reid, who has had a large and varied experience, both in the mission fields and the United States, will be my successor.

He was an active worker and speaker in the great educational campaign waged by the Laymen's Missionary Movement, and attended a large number of the conventions.

I bespeak for him the same hearty co-operation you have given to me in his efforts to enlist all our men in doing their share in evangelizing in our generation the forty million of earth's non-Christian people for whom we have assumed responsibility. Please address all writings for the Secretary to him at 810 Broadway, Nashville, Tenn. As ever, yours for service,

W. B. STUBBS.

DEVELOPMENT OF CHURCH AND STATE ... IN THE REVOLUTIONARY PERIOD ...

By PROF. J. L. JAMES

ARTICLE ONE

By one of those painful paradoxes which now and then occur in human history the new world, instead of becoming at once a place where liberty and enlightenment should be showered upon the heathen, became rather a place of refuge for those fleeing from oppression in "Christian" Europe, and much of the contention, bigotry and narrowness of the older civilization was transferred to the new world. The calamitous blunder of Constantine in uniting Church and State had borne fruit a thousandfold in the politico-ecclesiasticisms of the sixteenth and seventeenth centuries. The Reformers had next repeated the blunder, and instead of one persecuting Church, a score came on the scene. Before this brood of tyranny liberty-loving men fled to the woods and mountains of a new continent. "We all came into these parts of America to enjoy the liberties of the gospel in purity and peace," reads one of the oldest of the Colonial charters, and it breathes the spirit of all the Colonists. They had left European homes in order to escape persecution and injustice, and they came to America with the determination ground into their very souls to have liberty at all costs. True, they practiced some of the very follies which they fled to escape, but that their resolutions lived down their mistakes only argues the lasting qualities of the former. It could hardly have been expected that men who had lived under an oppressive regime could entirely escape its contamination. These men had unconsciously imbibed some principles and practices which only time and the growth of freedom could eradicate.

These Colonists were a variously mixed people. In New England, the Puritans settled; in New York, the Dutch; in Pennsylvania, the Quakers; and in Virginia, the Carolinas and other places, Scotch-Irish and English settlers. But the Teutonic blood and spirit predominated. It was a repetition of the coming of the Norseman, and the love of freedom lived as of yore. The man who carved his home out of the wilderness and defended it against the savage believed that by rights diviner than those of any King he was the rightful sovereign of that home, and no parliament or decree could uproot that belief, and though the Church in various ways sought here again to teach the duty of submission, a race and generation were rising who would respond only to the call of God and conscience, and the spirit of liberty rode rough shod, where necessary, over all ecclesiasticisms and demanded, first of all, the rights of men. The whole Western situation tended to throw men back upon the natural resources in themselves and around them, hence old-world ecclesiasticisms and political systems either would not fit or were soon outgrown, and in the readjustment England lost an empire, and the world gained a home for religious and political freedom.

The revolution was not born in a day, nor a decade. The struggle to maintain the original charter rights and secure new ones raised up a set of agitators and thinkers. "The fundamental question," says McConnell, "which was opened when the original charters were withdrawn, and which remained open till the revolution, was: What was the legal status of the colonies? Were they an integral part of the kingdom? Or, did their charters give them autonomy? If the former, then English law and custom were of obligation at every point where they were not estopped by the distinct provisions of a charter. The Church establishment was part and parcel of the English law."

It was too early for England to be just enough in her dealings with her colonies to retain their loyalty, and likewise too early for her ecclesiastics to reach an agreement that would preserve organic unity throughout the empire. The spirit of tolerance even was but recently born, and was sometimes peevish, often restive, and usually weak. The Churchmen generally, and many Royalists, stood for the extension of the whole English system to the colonies. But the majority of the colonies opposed this interpretation. It smacked too much of the Spanish or Latin theory of colonization, which exploits the colony for the advantage of the coffers of the mother country, regardless of the results upon the citizenship of the colony. Whether or not it was the first intention of

the British crown to grant the Colonists the liberties they desired did not change these desires. They were in America for liberty, not only of conscience, but of civil status, locally, regardless of former conditions, or contemporary parliaments and rulers. "The theory of the sovereignty of the people," says Sherger, "lay at the basis of their institutions."

About 1635, in Massachusetts, a commission was appointed to frame a body of laws "in resemblance to a Magna Charta." In 1641 this commission issued a "Body of Liberty," which, however, was ineffective, as it limited the judicial rather than the administrative discretion of the governing board. But it shows the drift of history, even that early, in New England. In this colony (Massachusetts) we are told that when English law failed those primitive legislators fell back upon the Mosaic law. Here they made their first blunders toward mixing Church and State. But let us remember that, though the clanking echoes of the pre-Reformation tyranny had not yet died away, yet Dr. Bair is correct in the remark that "the political institutions of the Puritan colonies are to be traced to their religion, not their religion to their political institutions; and this applies to the other colonies also." Their flight from ecclesiastical oppression did not preclude their setting up an "establishment" in America. They wanted freedom, but were yet hampered by ideas of paternalism in the State. It was yet, to them, a safe proposition that religion needed some external power or authority to govern, guide and protect it. The world was slow to grasp the idea that the most natural and surest thing about religion is its ability to grow of its own power. Massachusetts and Connecticut made Congregationalism the State religion. Virginia, and finally Maryland and New York, adopted the English establishment. Pennsylvania was long under Quaker influence, while Georgia was founded as a refuge for the oppressed. In the Carolinas the English Church attempted to gain a firm hold by legal enactment, but did not succeed very well. Rhode Island maintained general religious freedom from the start, except as touching the Roman Catholics, only Pennsylvania and Delaware extending toleration to these at first.

Church growth began at once in the colonies, and as the political movements developed, the Church advanced, both in activity and polity, kept pace, or even led the advance. In 1643 "The United Colonies of New England" formed a sort of confederation that they had come to America "to advance the kingdom of Christ and to enjoy the liberties of the gospel in peace." This alliance, while it had few powers, shows by this declaration that two principles were at work from the start: a civic and a religious consciousness. There were constant clashes between the two, but they gradually developed side by side to the advantage of both. From the independent Church system of the earliest New England days the Congregational system was evolved, and from a crowd of settlers who quarreled at first over the "discretionary powers" of the Governor's Council, a type of thinkers arose who, at the time of the Revolution, were ready to step forth and declare that certain natural rights of men take precedence over all others. The New England town meeting developed thinkers for that section. Quaker obstinacy in Pennsylvania was overborne by the need for public defense and government, and in Virginia and Maryland the Establishment furnished cause for opposition, enough to develop individuality, while commercial interest everywhere lent its weight to the movement toward Nationalism.

In this battle of ideas preceding the Revolution, a footing was finally won for those principles of justice, liberty and equality upon which the Revolution advanced to success, and which were bandied about so recklessly in the later French Revolution, but with little permanent success for so long, and for the simple reason that France had been drained of her Huguenots and others upon whom she could have depended to build a safe citizenship; many of them were already in America, ready to take their places in the great contest on hand there. Among these, and other classes of true patriots, were many who were not identified with any ecclesiasticism except,

perhaps nominally, yet much valuable service was often done by such men in wringing the populace from their old moorings in thought and practice. The work and influence of such men as Franklin, Jefferson and Madison, whatever their theological errors, was of great effect on Church and State. Society in the colonies was far from perfect. Witches were burned in New England at one period, under legal sanction, and men were sent to jail in Virginia for preaching outside the Establishment, and everywhere except in Pennsylvania and Delaware the Catholics were practically under the ban. Maryland, though settled by Catholics, who gave a large amount of religious freedom while they ruled, finally thrust them out, and set up the English Church. At last, we are told, nothing but the coming of the Revolution prevented the "indirect legislation" of the Maryland Colonial Legislature from killing the Established Church, even, such was the impatience now everywhere growing up against an Establishment of any kind anywhere.

This gradual divorce of thought and affection from practices and usages long established was appearing throughout the colonies, from North to South. An illustration of this is seen in the famous "Parsons' case." Virginia had been served by the English Church, which, tied on to a foreign Bishopric, knew precious little more about American needs than the fabled "man in the moon," and had in turn almost fatally crippled the organization in Virginia. In the days when money was less available than tobacco the Colonists had made a contract to pay their Church dues in tobacco. But the price rose, money was easier to secure than at first, and the settlers claimed the right to pay the debt in coin, rather than the weed.

But there were some English Shylocks of the Establishment who insisted upon having their pounds of flesh—or, tobacco, in this case—"according to the bond." The Curates appealed to the Crown, but in some way failing to secure what they wanted, went into the colonial courts, where they ran full tilt against the rising National spirit of the Colonists, and found a "Daniel come to judgment." Patrick Henry, whom McConnell calls "a lawyer without either local reputation or social standing," championed the people's cause. It is interesting to note the points on which he rested his case, and compare them with the underlying tenets of the political faith of the Revolution. He maintained: 1. That England had no right to tax the colonies. 2. That the colonies had the right to regulate all civil and religious affairs. 3. That the only function of religion before the law was to make good citizens. 4. That the community must regulate Church affairs. 5. That the clergy, by appealing to a foreign power, had proven themselves bad citizens. Within this range of logic there was room for several Declarations of Independence. Whatever the merits of the particular case under consideration, Henry's propositions correctly represented the opinions of the Colonists in general, from Massachusetts to Georgia, and along these lines they were willing to fight it out. It was the platform of the Revolution, in Church and State.

About this time an event of vast importance served to bring these opinions to the surface as never before. The colonies were asked to help England in the French and Indian War, furnishing soldiers, arms and supplies. To this, as loyal subjects, they could not object, but were bold enough to presume that the mother country should not be blind to their political rights, or reckless in her dealings with them. The distinction between vassals and citizens was clear to their minds, at least, and they were unwilling to accept either arbitrary rule or commercial restrictions. They who were building an empire for religious and intellectual freedom thought it not robbery to ask for secular liberties and privileges. This war revealed to them their own powers, and fostered a much-needed spirit of political unity among the colonies, each of which had heretofore waged too much of a single-handed contest for its rights. It was the sowing time for the harvest soon to be reaped. "At Quebec, in the victory of Wolfe," says Dr. Woodburn, "began the history of the United States, and Bishop Galloway but states the same truth in broader terms when he says that 'the defeat of Montcalm on the Heights of Abraham was the pivot on which turned the modern history of the world.'" The colonies had found their opportunity and the National spirit had arisen, never to be satisfied with less

than independence—not that independence was in view from the first, though many minds had seen that this would be the outcome, but that privileges, rights and powers were demanded which only independence could give.

Clarendon, Texas.

TENNESSEANS IN TEXAS.

By W. J. Carlton.

On June 21 wife and I and five of our friends left Whiteville for a pleasure trip through Arkansas, Oklahoma and Texas. Leaving Memphis at midnight, we came with a straight course to El Reno, Okla. Here we turned South to Galveston via Fort Worth and Houston, through some of the finest country this writer ever saw. Crops looked fine and everything indicates an abundant harvest.

At Galveston we visited the Immigrants' Home and became very much interested in the work being done there. Brothers Reifschneider, acting superintendent in the absence of Brother Rector; C. A. Hooper, pastor at West End, and Clarke, pastor at First Church, showed us much kindness and brought us under lasting obligation to them. Somehow, I run up on Brother Hooper every time I go to Texas. He is a fine fellow, by the way, and I am always glad to see him. When I met him before he was presiding elder of the Huntsville District, but has since been advanced to the pastorate.

From what I could see, and from my point of view, the work being done in this home is missionary in the truest sense, and is worthy of all acceptance. In many respects Galveston is a wonderful city.

Our next objective point was Corpus Christi, where everybody goes to recover their health and to renew their youth.

Rev. V. G. Thomas is the wide-eyed pastor of our Church here, and a good preacher he is, for I had the pleasure of hearing him preach. He also honored the Tennessee preacher by inviting him to preach Sunday night, and I had no better judgment than to accept; but I did the best I could. I thought I was among strangers, but imagine my surprise when at the close of the service a dozen people gathered about me whose pastor I had been in Tennessee. How glad I was that I had not preached a "sugar-stick" sermon. The truth is, I have no sugar-sticks, and always preach the things that are in my mind. So that night I preached a new sermon out and out.

Homeward bound, I spent a Sunday in Holdenville, Okla., and preached at 11 a. m. Here I also met many people whom I knew before, and it was, indeed, a pleasure to preach to them. Rev. C. S. Walker is the pastor here, and he is a bright young man of great promise. He was reared in Fulton, Ky., in the bounds of the Memphis Conference, and he is doing well in the West.

This was one of the most delightful trips of my life, and there was not a dull hour in it. Whiteville, Tenn.

WHITE ROCK CAMP-MEETING.

Last year at the famous old White Rock camp-meeting God met with his people. His Spirit was poured out in refreshing showers upon his people, adding a new increment of spiritual life and power. The same quickening Spirit was present also convicting and converting sinners.

This year we are all hoping and praying for greater things from the presence of the Lord.

The grounds furnish an ideal location for the camp, high and breezy, with abundance of good water and luxuriant shade close at hand.

The campers, socially and religiously, are of the best. Here, therefore the best of recreation combined with highest spiritual opportunity may be had.

Let all laymen and preachers who have a mind for this sort of thing meet with us and both receive and impart blessing. J. L. PIERCE.

CAMP-MEETING.

The annual camp-meeting at Meredith camp-ground will commence on Friday night before the second Sunday in August. D. F. PULLEY, P. C. Eustace, Texas.

Do the utmost with what you have and it shall go far enough. Set the example of beneficence, and it shall spread. Start with all you can command, and God will multiply it.—Frothingham.

OBITUARIES

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

LIPSCOMB.—Mrs. Eva Trammell Lipscomb, daughter of W. A. and Mrs. M. E. Trammell, was born in Springfield, Limestone County, Texas, October 24, 1882. With her parents she removed to Stephens County, where she grew to womanhood. When about ten years of age she was converted and joined the Methodist Church. For two years she attended Weatherford College, and for one year she was a student at Clarendon College, graduating from that institution in the class of 1905. For several years she taught school. She was married to J. E. Lipscomb December 15, 1909, and died March 23, 1910, at Aspermont, Texas. For two years—1907-1909—the writer was associated with her as a member of the faculty of Stamford College, Stamford, Texas. In this relation I knew her well. She possessed much of the genuine nobility of intelligent, consecrated womanhood. I have not known a more faithful, conscientious teacher. No duty ever passed by without her best effort to meet it. She was a self-sacrificing and an unselfish woman. She was happy to keep house with her younger sisters, in order that they might have educational advantages, and her care of them seemed more that of a mother than a sister. As a daughter she was unusually obedient and dutiful. As a sister she was affectionate and ambitious. As a wife, devoted, and as a teacher, tireless. Her crowning adornment was her great Christian character. She had a definite religious experience, and all other things were secondary to her religious duties. Her spiritual life was of first importance to her, and her heart yearned for all young life to know Christ. To this end she thought, lived and worked. She fell sick of typhoid fever a few days after her marriage. For two months she bore the siege of illness, then the body worn out, fell asleep and her spirit went home. Early in her sickness she said to her husband: "It is a great consolation to me to know that if I must die I will not have to get ready, for I am ready to go." Just before she passed away she exclaimed: "I am going up to the stars, O praise the Lord!" And thus she went. Her parents, two brothers and four sisters are left in sorrow. God be praised for the hope he has given us for the life to come.

COMER M. WOODWARD.

CREAGER.—Mrs. J. A. Creager (nee Cain) was born March 12, 1847, at Frankfort, Ky. She was converted and joined the Methodist Church when about fifteen years of age. When a small girl her parents moved to Texas, and she married J. A. Creager at McKinney April 23, 1867. This union was blessed with a goodly number of children, and she lived to see the last one a grown young woman. In 1881 she moved to Wilbarger County with her husband, where she was one of the five charter members of the Methodist Church at Vernon. She was a strong Christian woman in the Church of God, working wherever there was a place and whenever the opportunity afforded. A beautiful life has ended on earth to shine in the courts above. She leaves husband and seven living children. On June 5, 1910, from the Methodist Church in Vernon, she laid her body to rest in East View Cemetery. Her value and appreciation in this country was shown by one of the longest and largest funeral processions I ever saw. May the Lord comfort, cheer and bless the husband and children left behind. One day, when the silver cord is loosed and golden bowl broken," we will meet her over yonder in the paradise of God.

A. L. MOORE.

ODOM.—On June 16, 1910, in Ozona, Texas, Crockett County lost one of its truest and noblest citizens and the Methodist Church one of its most loyal and influential members. At this time the spirit of J. W. Odom passed over the river to rest under the shade of the trees. Brother Odom was born in Alabama January 23, 1849; moved to Texas with his parents in early boyhood. In September, 1870, he was united in marriage to Miss Elizabeth T. Binyan. They lived in Callahan County until 1891, when they moved to Crockett County. His wife died in 1893, leaving eight children born of their marriage. On April 27, 1910, Mr. Odom was married to Miss Maggie St. John, and on May 25 was stricken with the illness which ended fatally. In his own Church he was the friend and helper of every enterprise. Whenever there was a church to be built, whenever there was a preacher to be helped, his heart and hand went together to give. His was a many-sided character, but perhaps the most striking characteristic of his was his profound penitence. He had an unspeakable sense of his unworthiness. This is a high attainment of grace, one only reached when the soul has attained to great spirituality, when it stands very near to God in the loneliness of the unfrequented places and sees itself in the light of Gethsemane and the cross, and when the Spirit maketh intercessions for us with groanings which can not be uttered. No man can be such a penitent until he has become a saint. Funeral services were conducted by the writer, and interment with Masonic rites in Ozona Cemetery.

WILL T. RENFRO.

WILBANKS.—Moody Wilbanks was born in Jackson County, Texas, in 1876. He lived with his widowed mother and elder brother, Charley, until he grew up to manhood, then joined the M. E. Church, South, in 1899. After this he was married to Miss Annie Clark, of Lavaca County, Texas. Soon afterward he moved to this county and lived a prosperous life until the last of May, 1910. He had a severe attack of typhoid fever, with which he suffered and struggled until July 6, 1910, when he passed to his reward. He was conscious to the end. He said he would like to stay with his loved ones, but was prepared to go. He said to his dear mother: "We know that all things work together for good to them that love God, to them who are the called according to his purpose. He urged his kind mother to stay with his good wife and children. He exhorted some of his best friends to quit their wild ways and meet him in heaven. He bade good-bye to his present friends and sent good-bye to others. He then laid his armor by to receive his crown of glory. He has left us. I had known him from childhood. To know him was to love him. Your humble writer baptized this dear departed brother when an infant, received him in the Church; I solemnized the rite of matrimony for him and baptized his two dear children. May the good Lord bless the heart-broken, good wife, the kind mother, the little children, the affectionate brother and other loved ones. May the Great Comforter sustain them in their loss and enable them all to live as to greet this dear departed one in heaven, where there shall be no death, neither sorrow nor parting.

A. G. NOLEN.

VANNOY.—On June 6, 1910, at her home in Crockett, Texas, Mrs. Mary Elizabeth Vannoy (nee Stewart) closed her eyes in death to open them in the city of God. Sister Vannoy was born in Scott County, Ark., September 13, 1832. Her father and mother died when she was just a little child. In 1839, with an uncle and aunt, she came to Texas. In 1856 she was married to L. B. Vannoy. This union was blessed with seven children—three sons and four daughters. Two of the children, also the husband, have passed on. Sister Vannoy was converted when a little girl, and joined the Methodist Church and lived a faithful and consecrated life until the end. She was not a factious member in her pastor or her Church. She loved her Church very tenderly. Sister Vannoy was one of the purest and sweetest old Christians I have ever known. The great sorrow and suffering of her long life sweetened and enriched her life. A devoted mother, a faithful friend, a devout Christian has gone. But we know where to look for her. To the children who are left behind: Press on, fight on, and one day you'll see the old mother again. May the sod rest lightly over her.

W. T. GRAY.

THOMPSON.—Mrs. Martha Jane Thompson, wife of W. W. Thompson, was born in Troupe County, Ga., June 15, 1850. She professed religion and joined the Baptist Church when she was a girl. She was married to W. W. Thompson January 12, 1871. A few years after her marriage she united with the Methodist Church, and remained a faithful member until she was taken to the Church on high, April 29, 1910. Sister Thompson was the mother of ten children, married and seven daughters. Nine of her children, with her faithful husband, survive her. She left to her children a goodly heritage. She walked by the side of her husband, sharing his joys and sorrows for thirty-nine years. Her last illness was of about six weeks' duration. She bore her affliction with patience and Christian fortitude. She was ready when the summons came. Her place is vacant in the home and Church, but we expect to see her again in the land of light and beauty, where all tears shall be wiped away.

L. E. HIGHTOWER.

HYDE.—Mrs. Charleie Mettner Hyde was born in Chireno, Texas, September 5, 1885; was married to W. E. Hyde October 23, 1894, and her death occurred in Houston, Texas, June 29, 1910. Charleie was a bright, sweet girl, the joy of her mother and husband and a sunbeam in any circle she entered. I was with her much during a very long illness, in which there was much pain and suffering. She was in her bed almost five months before death came, but there was a heroic fortitude amid it all seldom seen, even among those of larger years. Many days before the end came she felt she could not live, and sent for me in the night to come and pray with her, which I did as best I could. I left her at a late hour to return next day, when I found her with a faith most assuring that she was ready to go. During the remaining lingering days she was often found praying, and I have no doubt that Charleie is at rest. She was laid away in beautiful Glenwood, where God will find her dust in his own time and way.

ELLIS SMITH.

TERRELL.—Mrs. Mattie Terrell, wife of Dr. W. M. Terrell, was born February 17, 1871, and died at her home in Graham, Texas, June 7, 1910. Sister Mattie was the daughter of Rev. J. J. and Fannie Bird Harris, and granddaughter of Rev. Frank Bird. She lived in a Methodist parsonage nearly all her life. Trained to continual self-denial, giving all her being to the service of Christ and his Church since the early morn of childhood, she was ready when called to meet her Savior, her father, mother and two little babes, one of whom was buried with her. She leaves a heart-broken husband, three brothers and two sisters. May we all live as she did, and then we will soon meet her in heaven. Her brother,

W. L. HARRIS.

HEALTHY BABIES MAKE HAPPY MOTHERS



The great problem of infant-raising is nutrition. Every mother would be happy and every baby healthy if stomach and bowels digested their contents in a healthy manner.

WARE'S BABY POWDER SAVES BABIES' LIVES

by effectively overcoming the most prolific cause of infant mortality. When the child is poorly nourished, because of weakness of the stomach, the bowels are generally involved. The result is suffering and danger. Read what Rev. Thos. E. Webb, of Texas City, Texas, says: "Our little boy is considerably over two years old and not through cutting teeth yet. The only thing that is keeping his bowels regulated is 'Ware's Baby Powder.' Please accept many thanks for past favors and send me another bottle. Yours truly, (Signed) THOS. E. WEBB."

WARE'S BLACK POWDER

is prompt and effective in overcoming the stomach and bowel diseases of adults. It destroys the bacteria that breed disease.

Ware's Black Powder and Ware's Baby Powder are sold in modest, plain-appearing packages of moderate size. In buying them, please remember that all of the expense has been put in the preparation itself, and that each small package is big with curative powers. \$1.00 at all Druggists. In the Original Powder, or in convenient Tablet Form. PATTON-WORSHAM DRUG COMPANY, Manufacturers, Dallas, Texas.

CASS.—Great sorrow filled the hearts of many at Quanah, Texas, on January 11, 1910. The saintly soul of a most excellent wife and mother crossed over the river and there awaits the coming of a host of friends and loved ones. Sister Cordelia L. Cass was born March 23, 1840. She gave her heart to God early in life and united with the Church. For more than fifty years she lived a faithful Christian life. She loved God and her Church, her home and her family; her neighbors and her friends. She was married to W. B. Cass January 4, 1870. God blessed their home with five children. She did her part to train them for usefulness. Her husband, who has been an official in our Church for many years, always found in her true sympathy and large helpfulness. Sister Cass died a triumphant death. The only sadness, on her part, connected with her going was that of leaving her loved ones behind. But she awaits them yonder, and some sweet day, when God wills, we will all, both friends and loved ones, meet her again.

made her lovable. Converted at an early age, she ever loved her Church and God, and was never happier than when able to render some service in his name, for there was much of her life-time when, on account of ill-health, she was not able to do all she wished. As the time of her departure approached she expressed the regret that she might not live for the sake of her husband and little girl, and for the sake of doing some good for the world; but she added that the way is clear," and was submissive to the Father's will. We mourn with the bereaved ones, but mourn not as those who have no hope; for by the grace of God we shall meet her again with her father and loved ones gone before. May He who is ever touched with a "feeling of our infirmities" give grace, strength and courage to the bereaved mother, husband and daughter.

C. L. CARTWRIGHT.

EPISCOPAL VISITATION, 1910-1911.

- First District—Bishop A. W. Wilson. Virginia Conf., Centenary Church, Richmond, Nov. 9. North Georgia Conf., Athens, Nov. 14. Alabama, Troy, Dec. 7. Second District—Bishop E. R. Hendrix. Denver, Denver, Colo., Sept. 8. Western North Carolina, Winston-Salem, Nov. 20. North Carolina, Elizabeth City, Nov. 20. South Carolina, Charleston, Dec. 7. Third District—Bishop Warren A. Candler. Holston, Chattanooga, Tenn., Oct. 5. Tennessee, Clarksville, Oct. 12. Memphis, Paducah, Ky., Nov. 9. Cuban Mission, Havana, Cuba, Jan. 19. Fourth District—Bishop H. C. Morrison. Western Virginia, New Martinsville, W. Va., Sept. 7. Illinois, Patoka, Sept. 22. South Georgia, Columbus, Nov. 20. Fifth District—Bishop E. E. Hess. Japan Mission, Arima, Japan, Sept. 1. Korean Mission, Songdo, Korea, Sept. 15. China Mission, Hanchow, China, Oct. 12. Baltimore, Clifton Forge, Va., March 23. Sixth District—Bishop James Atkins. New Mexico, Artesia, Oct. 6. West Texas, Austin, Oct. 20. Central Texas, Watauga, Nov. 2. Northwest Texas, Cleburne, Nov. 9. Seventh District—Bishop Collins Denny. Missouri, Plattsmouth, Aug. 31. Southwest Missouri, Webb City, Sept. 14. St. Louis, Cape Girardeau, Mo., Sept. 25. Oklahoma, Ardmore, Nov. 9. Eighth District—Bishop John C. Kinn. Kentucky, Harrodsburg, Sept. 21. Louisville, Russellville, Ky., Sept. 28. North Alabama, Huntsville, Nov. 24. Florida, Springfield Church, Jacksonville, Dec. 14. Ninth District—Bishop W. B. Murrah. German Mission, East Bernard, Texas, Oct. 27. North Texas, Wichita Falls, Nov. 23. Texas, Galveston, Nov. 23. Louisiana, Houma, Dec. 7. Tenth District—Bishop W. R. Lambuth. Brazil Mission, Sao Paulo, Brazil, July 28. South Brazil Mission, Santa Maria, Brazil, July 7. Bishop Lambuth will go to Africa, also, in the interest of the mission which the Board of Missions proposes to open in that field. Eleventh District—Bishop R. G. Waterhouse. Montana, Butte, Sept. 8. East Columbia, Walla Walla, Wash., Sept. 15. Columbia, Medford, Oregon, Sept. 22. Pacific, Stockton, Cal., Oct. 2. Los Angeles, Los Angeles, Cal., Oct. 12. Twelfth District—Bishop E. D. Mozes. Mississippi, Hattiesburg, Dec. 7. Mexican Border Mission, Monterrey, Mex., Feb. 4. Central Mexico Mission, Mexico City, Feb. 23. Northwest Mexican Mission, Mazatlan, Mex., Feb. 23. Thirteenth District—Bishop J. H. McCoy. Arkansas, Fayetteville, Nov. 2. Little Rock, Prescott, Ark., Nov. 16. White River, Forest City, Ark., Nov. 23. North Mississippi, Sardis, Nov. 20.

The semi-annual meeting of the Bishops will be held in New Orleans, La., Oct. 20, 1910.

WANTED

HIGH-GRADE SALESMEN AND SALESLADIES to handle a clean and highly recommended proposition. Big money. Apply quick. M. BARGAS COMPANY, 500 Frost Building, San Antonio, Texas.

Our Letter From Georgia

By Rev. Geo. G. Smith

I received not long since two letters from two readers of the Advocate, which were very gratifying—the one I send with this from Alpine, the other from Tennessee. The other from my dear old classmate, Hamilton G. Horton. I very highly value these expressions of affection. I take the liberty, now that I am nearing my seventy-fourth year, to deal somewhat at length in personal reminiscences. They are somewhat autobiographical, since this method will enable me with more ease to give views of what life in the last seventy years has been to an average man, and that I may give some little help to those who are coming after me.

I preface these reminiscences with these letters:

Alpine, Texas, April 3, 1910.

Rev. Geo. G. Smith:

Dear Sir and Brother — I have thought for a long time that I would write to you and tell you how much I enjoyed reading your letters to the Texas Christian Advocate. Somehow the spirit and temper of your writings seem to come in touch and harmony with my feelings and views in matters relating to the life and duty of so-called Christians. I am living away out here within the bounds of the New Mexico Conference, but we take the Advocate, and if there is anything from your pen or the pen of Brother Horton I am sure of a treat.

I congratulate you on the sound philosophy of your writings, as well as the sage advice which you can give as to the best for the interests of our loved Zion, and with what a keen vision you have for the things that are not for the best in our modern Church movements.

I am not so old a man as yourself; am past 65, but am hale and hearty, with the capacity to do much hard physical work, but you can do more good with your pen in one day than I can do in a year with my limited capacity.

How hard we find it to adjust ourselves to the changed conditions of modern life and thought of the Church, and how we old men see some things that are not to our notion for the best!

"Times change and we are changed with them," but the changes come so fast that I find it impossible to adjust myself to them.

The Church has not got the hold on the thought and conscience of the men of this moving, restless, Western life. Most men here are in a fever of excitement to make money or to succeed with some other equally low ambition, and they may have been worth something in the Church down East, where they came from, but after getting here the Church letter remains in the trunk and they forget that God is in this part of the country.

I am not in a position to really sympathize with you in your affliction, not having ever had such to bear, but I rejoice with you that God gives you abundantly of his grace to bear up under it, and that you have such an experience of his goodness, mercy and presence.

I trust that you may be spared long to give us the refreshing draughts of wisdom and Christian philosophy which emanate from your "pent-up Utica."

I pray God's blessing on you.

Your brother in Christ,

W. M. SANFORD.

Sweetwater, Tenn., April 27, 1910.

My Dear Brother Geo. G. Smith:

Your letter is impressive. It came from the heart of one shut in by protracted affliction. You have my cordial sympathy and earnest prayers.

In reading the Western Christian Advocate I find a little poem that suits your case, and my own. You will find it enclosed.

Prof. Bowne, of the Boston University, delivered an address the day before his sudden death. How true his words:

"We are all going through life before long. The longest life is short when it is over; any time is short when it is done. The gates of time will swing to behind you before long; they will swing to behind some of us soon, but behind all of us before long. And then the important thing will be, not what rank in the conference we had, nor what appointments we filled, nor anything of that sort, but what He thought of us, and whether we were built into his kingdom. And if, at the end of it all, we emerge from

life's work and discipline crowned souls, at home, anywhere in God's universe, life will not have been in vain."

When the papers come to me in my eighty-sixth year, the obituary departments claim my attention. We are all passing scenes, we shall not again behold. But what are earthly scenes when compared with the heavenly?

With esteem,

J. H. BRUNNER.

The adverse circumstances of life are sometimes the best for the one surrounded with them. I am sure the readers of the Advocate were greatly interested and greatly benefited by the story the editor of the Advocate told of his early boyhood. There was a chapter in it he did not tell. He told it to me when I first met him, a red-headed young local preacher and country school teacher in Murray County, Ga., in 1871. He had no money when he reached his country school. The old teacher gave him a snack to live in and 50 cents for every day he worked on the farm and trusted him for his tuition. He could work one day in the week, and he had 50 cents to live on. With that 50 cents he bought 1 peck of meal and 1 quart of sorghum syrup, and "cultivated literature on a little corn meal" (Horace revised). Horace did it on a little oatmeal, and Hugh Miller did it on the same healthy food. I am glad he has too much sense to be ashamed of what was his poverty.

Ham Horton was the son of a poor widow, one of God's chosen ones, and prepared for his useful life as a printer's apprentice. Lovick Pierce, without education or money, began his ministry when he was eighteen years old. James O. Andrew, on a pony, the gift of James Marks, without a dollar, left his home for his circuit before he was twenty. So, when I say I was born poor, I can say I was in good company.

My father spent seven years studying medicine in the office of a Jewish physician in Camden, S. C., and began the practice in Bibb, Ga., within eight miles of where I now live, when he was twenty-one years old. He was better off than some, for he had a horse and \$100 when he started. I had a debt of \$20 and a borrowed horse and buggy. When my father married my mother he was twenty-eight and she was a little over seventeen, and few young people had a better start. He was a young physician with a good practice. He had a sweet little home and an excellent servant and as good a woman for a young wife as any many ever had. But my dear father had the least worldly wisdom of any man I ever knew. While he was glad to have a good practice as a doctor, he wanted to live in a healthy country. The way seemed to open in 1836, just before I was born. My grandfather had a number of negroes and some valuable city property and a large and expensive family. He decided to give up his itinerancy and buy a plantation. There was one where there was a handsome house and a storehouse in Newton County which he bargained for \$5000. He wanted his two married daughters near him, and one was to merchandise, the other to practice medicine. So my father sold out and prepared to move. Then my grandfather, only forty-six, died. The family moved. My father was led into trade, just as the panic of 1836 began. Then I was born. Then soon there was bankruptcy, the little cottage was gone, the servant was gone, and penniless and crushed my father and mother and their little brood went to Oxford, where he began life over again. He was one of the noblest men I ever knew, and in many respects the wisest. And now, on the very threshold of life, with a wife and five little children, living in a rented cottage, he began a life struggle with poverty. Up to that time neither he nor my mother had ever known a privation, and they never did know real want, but it was a struggle all the time.

I can retrace my steps in memory for over seventy years, and, while I cannot remember when I began to read, I can remember distinctly when I learned my letters. My mother was a saint. I have known many good women, but she was the best woman I ever knew. My father was one of the most stalwart Christians. His misfortunes never soured him, but drove him nearer to God. He took great interest in the village Church in Oxford, and was the choirster.

Unlike his son, he could sing beautifully. My mother could not sing at all, and I could have sung if it hadn't been for tunes. I never could turn one at the right place. The society in the little village was of the choicest of earth. Bishop Andrew, Judge Longstreet, Dr. Means, George Lane and Archelaus Mitchell were our friends and neighbors. Mrs. Lamar, mother of Senator Lamar, lived next door to us. At four years old I joined the temperance society, the Washingtonians, and at nine I joined the Church and was converted. As the children grew up the struggle to live was harder, and my mother began to teach her own children and then took charge of the village school. Another doctor moved in and my father had to move out. He went to Atlanta, and later the family went there, and here I grew toward manhood. He opened his office and tried to practice. He was too good a man to succeed in such a community as Atlanta had then, but my heroic mother kept the first select school in the city. I was a newsboy, my older brother a clerk in a store. Then my father was made postmaster, and before I was sixteen I was his clerk. Then he was removed because he was an old-line Whig, and then, thank God, I was reclaimed and began to prepare for the conference. This was in 1855. We moved again to Oxford. I dipped into college, then as duty called, I went to work again, and during '56 and '57 I was a postoffice clerk in Au-

gusta. Then, with \$1.50 in my pocket, I went up to join the Georgia Conference, gave that away, and in December, 1857, nearly a month before I was twenty-one, I joined the conference and was sent on the Burke Circuit. I went into the army as Chaplain in 1861. I was shot down on the Littlefield in 1862. I have known no day of sound health since, but God has watched over me and kept me. I never had any honor, save that Emory made me an A. M. and a D. D. I have made thousands of dollars by my pen, and in my old age I have every comfort a man could ask for and all the worldly honors I want, and all the money I need. I was never fitted to be a leader and I knew it. Bishop McTear wanted me as editor of the Texas Advocate, but I declined to allow my name to be used. I told the Bishop why. He said: "Smith, you are right." I was never a favorite with the cabinet. They tolerated me; that was all. Personally they loved me; officially they were afraid of me. I did not blame them, and do not blame them. I loved them then, and love them still, living or dead. One of them, my old classmate, George Yarbrough, was to see me with Brother Lovejoy this week, and before we parted he sang "The Pilgrim's Song" as only he can sing it. And as my grandfather said in his last hour, so I say now:

"There is my house and portion fair. My treasure and my heart are there. And my eternal home."

BOYS' AND GIRLS' SELF-CULTURE CLUB

Conducted by H. L. PINER, Denison, Texas

GOVERNMENT DISTRIBUTION OF SEEDS.

The distribution of seeds by the Government is sometimes laughed at as merely one of the blandishments which members of Congress employ upon their constituency. But this is a sad mistake. Last year the United States sent out to its farmers and horticulturists and truck growers more than \$250,000 worth of the finest seeds that were ever in the hands of men. If you ever receive sample seeds from your congressman, do not lay them aside or throw them away or smile in derision, but plant them or give them to somebody else to plant. They may be taken for sure as seeds of remarkable value. Every member of congress receives nearly fifteen hundred packages of seeds for distribution is an expensive scheme on the part of the Government. It costs over \$2 to distribute \$1 worth of seed. These expenses are supposed to be wisely made. They are the taxes of the people. Do not despise the packet of garden seeds sent you, but rather seek and husband all you can get.

DOOM OF THE CIGARETTE.

Cigarette means a little cigar. But it is a different thing from a small cigar. The small cigar, like all cigars, is a bad thing, but the cigarette is the most damnable thing that ever fastened itself upon human habit. It is a fact that nicotine in cigarettes kills. It is a fact that it kills not only the body, but the mind. It is a fact that it kills not only the body and mind, but the moral sensibilities as well. Let a strong boy of nine begin the habit. He will never get "grown." He will be stunted in body, mind and spirit. Nerve cells, brain cells all perish in the presence of nicotine. The habit deadens the conscience. It invariably leads to crime or criminal tendencies. In one of the courts of New York City the official report shows that 99 out of every 100 boys and youths brought before it for crime have their fingers stained yellow from cigarettes. It has been demonstrated to be the twin demon with whiskey to ruin and blight young lives. It is not a manly habit. It is essentially filthy. It absolutely destroys manliness of countenance. It saps the vigor of youth. It leads to perversity of thought and self-pollution.

A cigarette fiend will kill his mother for money to buy cigarettes. In another court of New York there were 25 present at one time, and 33 of them were inveterate cigarette fiends. Crime was all through them. The moral sense had been benumbed till crime was second nature. In most of the cigarettes may be found quantities of opium. A single drop of nicotine will kill a dog. One cigarette contains enough poison to kill half a dozen cats. The cigarette smoker is inferior in

all contests of strength and skill. The matter has been tested in some of the universities, and wherever the test has been made not a single cigarette smoker led his class or stood near the head.

No reliability can be placed upon or in a cigarette smoker if he has smoked very long. All the large commercial concerns recognize this; also the various railroads and nearly every important business concern in the country. The cigarette smoker is a wishy-washy fellow. He lacks nerve, he is wanting in judgment, he does not stick to things, he is doomed to fail in life. Absolute total abstinence is the only law. You can not trifle with a cigarette and expect to be safe. Mr. Harriman of the Union Pacific Railroad said you may as well go to a lunatic asylum for employes as to a group of cigarette smokers. Let every boy who reads this paragraph once and for all time set his manhood against the habit in himself and in others.

THE ROSETTA STONE.

The Rosetta Stone is a block of black basalt measuring 45 inches in length, 28 inches wide and 11 inches thick. This stone was dug out of the earth near the Rosetta mouth of the Nile by English soldiers. Upon this stone are three inscriptions—two in Egyptian and one in Greek. The Greek is a sacerdotal decree in honor of Ptolemy V, or Ehiphanes I, who reigned from 204 B. C. to 181 B. C. The first Egyptian inscription is the old hieroglyph form of writing, the second is demotic, or popular, and the third the Greek of that day. This stone contains an order that the inscriptions shall be written in the three forms, and from this fact the stone has enabled crypt hunters to decipher the Egyptian hieroglyphics. The Nile has two chief branches at its mouth. The westernmost one is called the Rosetta branch, hence the name of this stone. The stone is now in the British Museum.

THIEVING A PROFESSION.

The ancient Spartans encouraged their soldiers in the art of plundering, and any cunning well carried out met with reward. This practice grew up rather naturally as a side issue in the incessant wars of ancient times, and while it is not condoned, it may in part be excused. But among the ancient Egyptians there was a profession filled with skilled thieves whose business it was to plunder and then demand reward. It was a kind of kidnapping of property. There was a chief to whom all aspirants reported for authority to burglarize. He was to be informed of all thefts, and the goods were to be held for redemption by the owner, and the owner went to this chief as naturally as we go to the pound when our cow is at large.

A PERSONAL INQUIRY.

I am very anxious to know the whereabouts of one V. M. Grant, who has given his address as Temple, Texas; but he is unknown here to all the business men as well as the banks and the ministers. The tax assessor and collector can not find him on their rolls, and I shall be very grateful to anyone who will search for him and give me his address. Very truly,
C. C. LEWIS.

Temple, Texas, July 16, 1910.

We publish the above as sent to us for the reason that this man after whom the inquiry is made, recently wrote a scurrilous article concerning us and gave it out to such of the papers as would publish it. He claimed to be a leading Methodist and gave Temple as his address. Mr. Lewis, without any suggestion from us, has sent the above inquiry to the Advocate.

CLEBURNE DISTRICT CONFERENCE.

The second session of the Cleburne District Conference was held at Morgan, June 28, 29 and 30. Bishop Atkins could not be with us, so Rev. E. A. Smith, our good presiding elder, was in the chair to direct the course of the meetings. Every pastor in the district was present at first roll call, but there was a scarcity of laymen on account of the extremely busy season. The reports from the various charges showed that the work of the district was, upon the whole, in excellent condition. Several gracious revivals have already been held and great is the work planned for the next few months. Provision was made whereby an evangelist might be placed over unworked country territory. As a Church we cannot afford to lose sight of the country schoolhouses and the arbors.

The afternoon session of June 29 was devoted to the Laymen's Movement. B. H. Oxford, of Granbury, and Judge J. B. Haynes, of Cleburne, both of whom are lay leaders, gave us enthusiastic and interesting addresses. Bro. D. B. Switzer, who in the capacity of District Lay Leader has rendered us most faithful and worthy service during the past two years, asked to be released from his office in connection with the district work because of his heavy duties at home and B. H. Oxford was elected as his successor.

Three most promising young men—Joseph Neland Hester, Wm. Byrd and Oscar Henry Corbin—were granted license to preach. Robt. T. Capps was recommended for admission on trial. The scholarships offered by Southwestern University to the young man and lady of each district who, in the judgment of the committee, had made the best record as a Sunday-school student, were voted to Roy Roger, of Cleburne, and Miss Malissa Griffith, of Godley.

Bros. H. A. Boaz, Atticus Webb and D. B. Switzer were with us and did not fail to tell us of the possibilities of Polytechnic, Granbury and Switzer Colleges. We welcome our school men among us. Aside from his work as an evangelist there is nothing that lies so close to the heart of the Methodist minister as the work that is being done by our Christian colleges.

The following report was adopted by the conference relative to the White Slave Traffic:

Whereas, there seems to be no question that there has for some time existed in our nation an organized traffic in girls and women for immoral purposes so heartless and revolting as to capture and sell into perpetual bondage girls from ten years of age up, and so extensive as to destroy 65,000 annually among our own people; and

Whereas, we are informed that not only is this traffic being carried on right here in our own State, but that it is claimed that a Texas city is made the central depot for handling such human traffic; therefore be it

Resolved, That we the Cleburne District Conference of the M. E. Church, South, in session at Morgan, Texas, July 29, 1910, do hereby memorialize Hon. T. M. Campbell, Governor of our State, to seriously consider the propriety of submitting this question as one for the consideration of the special session of the legislature recently called and urge that most stringent laws be passed making the seizing and holding of girls a capital offense.

Resolved, further, That a copy this resolution, together with the article in the Texas Christian Advocate, be sent the Governor of the State, and that a copy of the resolution be sent the Texas Christian Advocate.

Bro. Smith in the opening session expressed the hope that the conference would be a spiritual benediction to each one present and truly we were

lifted closer to the Father and had awakened within us a new love as we listened to sermons from such men as Jno. M. Neal, R. F. Dunn and J. M. Wynne. The sacramental service Thursday morning, conducted by Bro. Jno. R. Morris, was indeed a sweet hour and we felt "Lord, it is good to be here."

Bro. Monk and the good people of Morgan made ample provisions for us in every way and we were glad to be with them. Next year we are to meet at Covington, which, judging from the appearance of our friend Wagner, must be a veritable health resort.
EUGENE B. HAWK, Sec.

PUBLIC SCHOOLS.

In the issue of the Texas Christian Advocate, June 9, your principal editorial to my mind, "Moral Teaching in the Public Schools," is the sanest article I have read in many years. In fact, it became so interesting that I have had the pleasure of rereading it several times.

In this short article I wish, from the standpoint of a teacher of twenty-five years' experience in the public schools of Texas, to endorse your article in toto. Many teachers in Texas have erroneous ideas concerning the restrictions about reading the Bible in our public schools. The courts of Texas have said that the Bible may be read in the public schools of our State. This was the unanimous decision of the Court of Civil Appeals in the Corsicana case which was of much concern to the public four or five years ago.

For one I shall continue to read the Bible in public schools and pray for the guidance of an Almighty Hand as I labor daily with pupils entrusted to my care.

The infidels of Chicago a few years ago endeavored by legal injunction to prevent the singing of Kipling's "Recessional" in the public schools of that great city, but the courts allowed the great poem to be sung.

Just 134 years ago today that wonderful document, the "Declaration of Independence," was adopted and the same has always been our guiding star for free thought and action by the American people. The first two paragraphs of this great political wonder very forcibly enunciated our dependence upon a beneficent Creator. The very first thought in our own great State constitution acknowledges the power and dominion of our God. In the administration of oaths to witnesses in order to make the oath more serious in its effect for truth, "so help you God" is the close of the words that linger last upon the lips of the judge, and no person can hold office in Texas who does not acknowledge the existence of a Supreme Being.

Now, in order that the best citizenship may be developed in our great State, it appears that the Bible is the book pre-eminently suited for instilling these moral and religious ideas. I verily believe the Bible should as much be a part of the curricula of our various schools as reading, geography, etc., and its sacred teaching to the children of Texas would be far more beneficial than arithmetic. We are enjoined to teach kindness to animals and the evil effects of alcoholic beverages upon the human system, but how much more salutary would be the effect of instruction in the Bible doctrine of the sacredness of the brotherhood of man. If our present organic laws will not permit of such instruction, let us amend the document until our public schools may have the beneficial effect of the Bible. If we as teachers are to some extent responsible for the

general character of citizenship that comes from our public schools, give us unhampered and compulsory instruction in all those essentials, moral and religious, that tend toward a higher and a better life.
J. B. LAYNE.

FROM NEW MEXICO.

I have been one of the many readers of the Advocate for about thirty years. The longer I read it the better it gets, and I think it is a great paper for any and every one.

Now, if you will permit me through the columns of your paper I will write a short letter to my friends at my old home in Eastern Texas (Beaumont District). I have been living in Artesia, New Mexico, between four and five years. I was stricken with paralysis about twenty days after my arrival here. It has deprived me of the use of my right arm and partially down to my right foot, though I can walk enough to do chores about the place and visit my nearest neighbors. So I still have lots to be thankful for. I go to Church occasionally. Heard a very excellent sermon yesterday a. m., which was delivered by Rev. J. Allen Ray, our pastor, who is indeed a noble man. He preaches a plain gospel and doesn't "sugar-coat" to which I say amen! And in the evening we had another excellent sermon delivered by our presiding elder, J. B. Cochran, who used to be presiding elder of the Beaumont District. To those who want to know more particulars about my afflictions I will say I am afflicted just like "Old Uncle Robert Hughes" (Uncle Bob he was called.) R. M. Stewart, W. D. Fuller, A. B. McMahon and K. E. Bass—all remember him. I live in a beautiful little railroad town of about 2500 inhabitants, situated about five miles of the Pecos River, in the southeastern part of New Mexico. We have a town that we are very proud of—no saloons or anything of the kind. We have six erected churches—Methodist, Baptist, Presbyterian, Nazarene, Campbellite and Catholic. The Western College is located here also. I would like very much to tell you about this great institute of learning, but space will not allow at this writing. The Methodist congregation is growing all the time. We anticipate beginning on our new twenty-five thousand-dollar church in the near future.

We have an excellent Sunday-school and a good Junior and Senior League. My wife's health is not very good, but I am satisfied my moving out here has prolonged her days a great deal. My children are all grown but two, and they will soon be. I have much to be thankful for, and though the kind Father has so afflicted me, I go forward, battling in the good old way, looking for the coming of the Lord, when I shall lay this feeble body down and dwell with Christ at home.

F. D. McMAHON.

CAMP-MEETING.

The Annual camp-meeting at Cedar Springs will begin Friday, August 5, and continue ten days. Dr. J. A. Walkup will give us the gospel, with the assistance of other visiting ministers, everybody is invited. All denominations come together here. Large preparations will be made. Come, pitch your camp. Be on time. Attend every service.
F. PILLEY, P. C.

"Many people who boast of being 'plain' and 'blunt' are merely coarse and boorish. Such persons are constantly inflicting wounds which neither time nor medicine can ever heal."

A SAFE DRINK

Safe, because it's absolutely free from caffeine, cocaine, theine or any other injurious drug stimulant

Dr. Pepper
— TRADE MARK —
KING OF BEVERAGES

has a full, generous, satisfying flavor. It kills thirst and above all, is healthful.

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MARRIED.

Dietel-Gildart.—In the parsonage of the First Methodist Church, in Austin, Texas, July 13, 1910, at 11 a. m., Mr. A. G. Dietel and Miss E. G. Gildart, both of Austin, Rev. V. A. Godbey officiating.

Nowlin-Weyel.—In Austin, Texas, July 13, 1910, at 9:30 a. m., Mr. H. M. Nowlin and Miss S. M. Weyel, Rev. V. A. Godbey officiating.

Binn-Sanders.—At the home of the bride's mother, Mrs. Stovall, July 3, 1910, Mr. A. J. Binn and Mrs. Ella Sanders, all of Hill County, Texas, Rev. J. M. McCarter officiating.

Craig-Cox.—At the Methodist parsonage, Britton, Texas, July 10, 1910, Mr. Albert Craig and Miss Hester Cox, both of the St. Paul community, were united in matrimony by their pastor, R. O. Sory.

Troell-Morris.—At the residence of the bride's parents, Mr. and Mrs. W. W. Morris, Rhome, Texas, July 3, 1910, Mr. James Troell and Miss Rena Morris, Rev. R. E. Porter officiating.

Goodman-Wilson.—At the home of the bride's father, A. L. Wilson, in the Farrisville community, June 26, 1910, Mr. C. R. Goodman and Miss Mollie Wilson, Rev. B. Z. Powell officiating.

Davis-Lusk.—At the bride's home (W. D. Lusk) July 3, 1910, in the village of Beattie, in Comanche County, Mr. H. N. Davis and Miss Ada Lusk, Rev. Mc M. Smith officiating.

Thompson-Harrell.—In the parsonage, Lancaster, Texas, July 9, 1910, Mr. Thompson and Miss Cora Harrell, Rev. F. Pilley officiating.

CORSIANA DISTRICT.

An excellent program has been prepared for the quarterly institute for the first sub-district, to be held at Tupelo, Chatfield and Alma charge, beginning on Friday night before the fifth Sunday in July, 1910. All the exercises will begin with appropriate devotional periods, to be arranged at the time.

Our people at Alma, Rice, Sessions and Chatfield are urged to attend. They will carry dinner, which will be served at the church. The institute will be a fitting close to our meeting, which begins July 29.

W. E. BOGGS,
Chairman.
J. W. HEAD,
Host.

Albuquerque District—Fourth Round.

Albuquerque, July 23, 24.
San Marcel, July 20, 21.
Los Cerrillos, Aug. 6, 7.
Magdalena, Aug. 13, 14.
Gallup, 20, 21.
Logan, Aug. 27, 28.
Moriarty, Sept. 3, 4.
Watrous, Sept. 6, 7.
Cimarron, Sept. 10, 11.
Ricardo, Sept. 17, 18.
Star, Sept. 20, 21.
Cuervo, Sept. 24, 25.
San Jon, Sept. 27, 28.
Puerto, Sept. 29, 30.
Tucumcari, Oct. 1, 2.

Now, as we go through the fourth quarter, let us, both preachers and people, see to it that everything is paid in full. J. H. MESSER, P. E.

Human love can tire; its rays may grow cooler or become intermittent; in its shining presence it is always noon.—Rev. J. H. Jowett.

"Write your name in kindness, love and mercy on the hearts of those you come in contact with, and you will never be forgotten."

"If you want to raise a crop of moral convicts in an ornery Legislature you've got to do a site of fertilizin' and weedin'."—Bildad Akers.