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

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EDITORIAL

THE THREE FUNDAMENTAL INSTITUTIONS.

There are three fundamental institutions that make for the welfare of humanity. They are all of supreme importance and without their maintenance society could not exist. They underlie virtue and citizenship. Where their authority is recognized there is happiness for the individual and prosperity for the community.

The first is the home. This is of God and it is primary in the affairs of men. It was instituted when the first family was given place in the world and it has come down to the present time as heaven's best gift to men. There the husband and wife, the father and the mother are one. They are to be one in purpose, in motive, in hope and in destiny. Their union is for life. They stand for home government, for love and affection. Their relation presupposes children and these are to be the heritage of society. Law and obedience to it must be observed or the home will be confusion and anarchy. Here is where respect for authority is to be cultivated. Love must temper justice, but law and its wise penalties must not be ignored. The moral tone of the home gives moral completion to the community. Society is the reflection of the sum total of the influence and the tuition of the home circle. As is the home so is the community. The latter cannot well rise above the former. Good homes make good members of society and bad homes make bad members of society. The stream cannot rise above its fountain. And the prime need of our day is the well regulated and the well ordered home—the home where love rules the parental spirit and where obedience is the expression of filial reverence and respect.

The second is the Church. This, too, is of God. It stands for the moral and the spiritual. It teaches the duty that man owes to his Maker and to his fellowmen. Its tuition touches the spirit, it gives newness of life, it purifies motives, renovates habit and transforms character. It teaches men to love God supremely and to love their fellows as they love themselves. It points to the hope of immortality, the life beyond the grave. It shows men that while they live in this life they are a part of the life to come. It teaches them that sin is hateful to God and hurtful to men; that in a life of righteousness is found the largest happiness, the highest ideals. In its system of truth is found the universal fatherhood of God and the universal brotherhood of men; that the race is one and indissoluble. It represents the spiritual element as essential to the development and growth of the better nature of mankind. It brings men into subjection to the Almighty and it teaches them to look forward to the hope of reward and to fear the punishment that must necessarily follow transgression. The Church is the great moral and spiritual illuminator of the world. To it we look for every good and perfect gift in the helpful ministries of life.

It stands for our faith, our hope, our eternal destiny.

The third is the State. It is composed of the family and the individual units of society. It is society organized for its government, for its protection, and for its perpetuity. No one family can well exist alone; no one community can exist alone. It takes the organized and compacted forces of all families and of all communities to make a stable government, with wholesome laws, with helpful institutions, and with the modern appliances of a well developed civilization. In this way the people protect their rights, deter evil doers, and preserve their civil and religious liberties. Thus the State is the strong arm of power to make and enforce laws, to foster and encourage industries and to guarantee the rights of the people in their pursuit of happiness.

Therefore the Home, the Church and the State are the fundamental institutions upon which the framework of society is founded. The home is the castle of the man who stands at its head, the Church is the spiritual household through which God communicates his will to the membership, and the State is the organized civil force whose function it is to protect the weak against the strong and to adjust and regulate the civil affairs of the people. Neither one of these institutions is to encroach upon the functions and the rights of the others. The Church has no claims upon the State except its protection in the exercise of its right of worship. Its support comes from voluntary sources, and its purpose is to teach, to instruct and to lead the people in righteousness, in moral and spiritual things, and in no sense is it temporal or secular. We owe domestic allegiance to the home, spiritual allegiance to the Church and civil and secular allegiance to the State; and out of our duties to the three come the strength and perpetuity of our domestic, religious and civil prosperity.

THE ACTION OF THE BISHOPS ANENT THE VANDERBILT QUESTION.

At the time we went to press with our last issue we had nothing on hand from the called meeting of the Board of Bishops to consider the Vanderbilt proposition. So in this issue we give all of their official action that was made public. Other matters in connection with the question were considered, but publicity at this time was not made of them. All the Bishops were present except Bishops Lambuth, Key and Kilgo, and their action was unanimous with the exception of Bishop Hendrix. He was present at the first session of the Bishops and dissented from their view of the situation, but in the afternoon it is said that he was not present. The following prominent attorneys were also present by the invitation of the Bishops for counsel and legal advice: Judge E. C. O'Rear, of Kentucky; Hon. A. W. Biggs, of Tennessee, and Col. E. W. Harris, of Georgia. These men are eminent in their profession and they are devoted members of the Church. The following is the official action taken by the Bishops:

In view of the action of the Board of Trust of Vanderbilt University in refusing to allow three

trustees elected by the General Conference to take their seats in the board, and in view of the further action of said board in assuming to fill the vacancies in the board without confirmation by the Board of Education, as ordered by the General Conference; therefore, be it resolved

1. That the General Conference has the legal right to elect the trustees of the Vanderbilt University, or to determine how they shall be chosen.

2. That the trustees duly elected by the General Conference are entitled to their seats in the board.

3. That the eight persons whom the Board of Trust assumed to elect to membership in the board at its meeting in June last, not having been chosen as the General Conference directed, are not trustees, and cannot lawfully exercise the functions of trustees.

4. That as the Board of Trust assumed to put into the membership of the board eight persons who are not legally elected trustees, the Board of Trust as thus constituted is not a lawfully constituted body, and its attempted control and direction of the affairs of the university brings into that body an alien influence, inconsistent with the lawful discharge of the duties of the board.

Therefore, the Bishops of the Methodist Episcopal Church, South, acting as a Board of Visitors and as representatives of the General Conference of the Church, refuse to approve the action of the Board of Trustees, and declare it null and void.

It will be seen by this that there is to be no compromises or dodging of issues; but the matter is met with firmness and courage. If the Church owns Vanderbilt, then the Bishops are determined to carry out the order of the General Conference and have a voice in its control, even if a lawsuit is necessary to accomplish that result. If, however, it develops that the Church does not own it, or cannot control its policy if its ownership is established by law, then we want the fact known and we will govern our relation to it accordingly. As soon as the above action was taken it was sent to the Vanderbilt Board as the expressed decision of the Church, and that board courteously acknowledged its reception. Beyond this there was no interchange of expressions concerning the trouble between the Bishops and the Board of Trust of Vanderbilt University. The whole matter will now be brought into the courts for adjudication, but it is not the fault of the Church that this direction is given to the question. The Board of Trust, led by Dr. Kirkland, the Chancellor of the institution, is responsible for this course. The above named attorneys will represent the Church before the courts.

The really great man is always easily approached. He is not "stuck up," as the phrase goes. This writer once asked the president of a great railroad system why it was that such men as he were so social and accommodating, when one of his little wayside agents was so reserved that one could hardly get a civil answer from him? The big man answered: "Well, you see the little fellow is so little that he is afraid for you to get close to him lest you find out how really small he is." It is even so—so in every department of life; the little fellow is the snob. Mr. Wesley is reported to have said: "There is more to know than the ignorant suspect, and less known than the learned are willing to admit."

A consecrated life is the medium through which God speaks great truths to the children of men.

The Southwestern University Location

SOUTHWESTERN UNIVERSITY AND THE DALLAS PROPOSITION.

Rev. J. M. Peterson.

In the Advocate of July 14th is quite a lengthy article on the above subject by Dr. Jno. M. Barcus. I have read the same with considerable interest and care. Some of the points he discusses will be noticed in an article prepared by Dr. H. Bishop, but there are some things he has said to which I want to give some attention.

Dr. Barcus would leave the impression upon the minds of his readers that the proposition made to the Methodist of Texas by the City of Dallas has some strings to it. That is, the payment of this money is conditioned upon the Church raising some amount of money not yet known to anyone, or if so known is for some reason kept back from the Church. He says: "Just how much money we will have to agree to raise in order to make this subscription binding the committee was not authorized to say. Some have assumed that \$500,000 would meet the requirement. Others think a much larger sum would be necessary." Dr. Barcus very well knows, or he is inexcusable for not knowing, that in the proposition made to the Methodist Church by the City of Dallas there is no mention of any amount of money to be raised by the Church as a condition upon which the subscriptions become payable to the Church. For the Doctor to try to make it appear that the City of Dallas has made an offer to the Methodist Church of \$500,000 and at the same time kept back from the Church some material fact affecting the payment of the same is a reflection upon the honor and integrity of the citizenship of Dallas and, as I think, unworthy to be brought into the discussion of this question and unworthy of the man who wrote it. The City of Dallas has confidence in the Methodism of Texas and believes if the Church accepts her offer of \$500,000 she will make the enterprise of establishing a great University here a success. Of course it will take money to do that and, therefore, the proposition which will be submitted to the conferences proposes to inaugurate a campaign to raise \$1,000,000 endowment for the greater Southwestern University. I repeat Dallas, because of her absolute confidence in the Methodism of Texas, has made this offer without any strings to it and if the Church accepts it she will not disappoint the city, but will build a great University.

The Doctor says: "The money bonus will possibly duplicate in Dallas the buildings the Church now owns in Georgetown, but no more." The Doctor does not mean to tell us that the buildings in Georgetown cost anything like \$100,000. I say this because in 1909 the buildings and grounds were valued officially at \$390,000. See report of the Board of Education, August, 1909. But suppose he is correct, then the University would double its assets and have the fifty-acre campus to the good. There are those who think that the buildings in Georgetown can be duplicated, if we should want to duplicate them, for \$300,000. I am inclined to think that is true.

In his second objection he says: "To put the University for Texas Methodism in Dallas will be to move it from the center of the State and make of it a North Texas institution, rather than a Texas institution." Dallas is in North Texas, but it is by no means a North Texas city. It is the commercial center of the Southwest, and we want our central institution in the center, not of Texas, but as is implied in its name, of the great Southwest. He asks: "But, in the name of reason, I ask, is not Texas big enough for one school?" In all candor, I answer, yes, but what we want is a University big enough, not only for Texas, but the great Southwest. His insinuation that some of our leaders, I suppose he means such men as Drs. Campbell, Bishop, Kilgore, Hyer, because these men have been leaders in our educational affairs, have no mind of their own, but their heads have been turned by Mr. Butterick, I pass for what it will bring, remembering that Dr. Jno. M. Barcus is in no danger of having his head turned from anything by anyone. It is well to have, at least, one great man in Texas who thinks for himself. Yes, it costs more to live in Dallas than it does in the country, but you can send a boy to school in Ft. Worth just as cheaply as you can in Georgetown.

Under his first objection the Doctor gives us this information: "Two good lawyers, members of the Board of

Trustees and eight lawyers who are not members, made a careful investigation of all the records and facts in the case and after weeks of investigation gave it as their written, mature opinion that a contract did exist and that it was so binding that it could not be breached either in law or morals." I want to ask the Doctor some questions which, if he will answer, will throw some light on some questions in our minds:

1. Were these ten lawyers employed to give weeks to a careful investigation to all the records and facts in this case?
2. Did these ten lawyers examine the records and facts together and give an opinion which they all signed, or did they examine individually and give an opinion?
3. If these lawyers were employed to do this work, by whom?
4. For what purpose was this examination had and this opinion sought?
5. How many of these lawyers are members of the Methodist Church?
6. Where is that opinion? Some of us would like to see it with the names of all the lawyers to it. Some may at first glance think these questions are not relevant, but some of us remember that we heard something like the above during the General Conference at Asheville, by the trustees of another institution of learning belonging to the Methodist Church. Some members of that board were we told had consulted some eminent lawyers about what the Church could and could not do with reference to that institution. Since the General Conference a majority of that board, led by one of the Bishops, have absolutely refused to carry out the will and action of the Church with regard to Vanderbilt University. The whole Church was surprised and shocked at this action of a majority of the board of Vanderbilt University. Now, remember that the General Conference has no more right to control Vanderbilt than the conferences in Texas has to control Southwestern University. But, says Dr. Barcus, ten lawyers have said there is a contract which can not be breached, either in law or morals. That sounds very much like some things we heard at Asheville about Vanderbilt University. Some of us are wondering if Dr. Jno. M. Barcus is getting ready to follow the example of Bishop Hendrix and the majority of the board of the Vanderbilt University, and try to prevent the will and judgment of the Methodist Church in Texas being carried out with reference to Southwestern University unless, perchance, that will and judgment should accord with his. If not, then why all this legal investigation of records and facts in this case. Can not the conferences of the Methodist Church in Texas be trusted by Dr. Barcus to the right and best thing for educational interest of the Church in Texas? Will he abide by the judgment of the majority? If not, what does he propose to do? If he or others propose to say to the Church, you can not do what you think best with this institution some of us would like to know it at this time. Some strange things are happening these days.

He says again: "Will the Church in Texas vote to violate a compact which, by such lawyers as Cone Johnson, R. E. Brooks, R. A. John, M. D. Slater, R. L. Henry, B. D. Orgain, J. E. Pritchett, and eight others, is declared to be of such binding force that it can not be breached in law or morals? Surely the preachers will not do so, at least, not until some reputable lawyer who has made a careful study of the case will give a contrary opinion." Now, here he raises a moral question which doubtless will be hard for some folks to decide, because good and true men are divided upon it. Example: Here are Drs. H. Bishop, J. M. Campbell, J. Kilgore, A. J. Weeks, T. F. Sessions, C. M. Harless, O. S. Thomas and dozens more I could mention who say we ought to accept this proposition made us by Dallas. True, these brethren have not given weeks to an investigation of records and facts to see what could not be done for the University, but they have given money and years of thought and prayer and labor to see what could be done for the institution and they now tell us that we ought to accept this offer of Dallas and make a greater University. Of course as to the moral phase of doing this, it may be that these brethren have not as clear a conception as those eminent lawyers who have given us this opinion; but so far as I am concerned I think I will feel safe in following the judgment of Drs. Bishop, Campbell and Kilgore on a moral question as I would in following the judgment of Judges R. A. John, R. E. Brooks and M. D. Slater.

He says again: "My fourth objection to accepting the proposition is

that there is a decided indication that the public sentiment of the State is against it." That of course is the Doctor's opinion. One of the reasons why I favor accepting the proposition is, that there is a decided indication that the public sentiment of the Methodists of the State, and they are the people who will determine the issue, are in favor of it. He names the laymen who voted against it at the meeting of the board and adds: "These are representative laymen of the Church and their vote may be fairly taken as indicative of the sentiment of the laymen throughout the State." Well, they are not all the laymen heard from.

Graham, Texas, July 12.—The Weatherford District Conference recently convened at Weatherford, attended by twenty-seven preachers and more than fifty laymen, declared unanimously that it was the mind of that conference to join with the minority report as to the removal of Southwestern University. Signed,

FRANK E. SINGLETON.

I have read like reports from at least three other District Conferences. It is possible, therefore, that the Doctor might be mistaken about public sentiment on this question.

But he adds on this same point: "The Houston Post, the San Antonio Express, Beaumont Enterprise, the San Antonio Light, the Austin Statesman, Waco Times Herald and several weeklies of the State are against the proposition." And yet more: "One hundred and seventy-five drummers signed a protest against accepting the proposition." Well, I suppose all these are members of the Methodist Church, as it would be a little presumptuous for them to be protesting against the action of a Church of which they were not members.

I put over against the judgment of all these the judgment of the greatest school man in the State, who has been ordered by a majority of the Board of Trustees to keep his mouth closed on this question, Dr. R. S. Hyer. He says it will be a calamity if the Church does not accept this proposition; and a majority of the school men of our Church in Texas agree with him.

There is another way of getting at the sentiment of the Methodists of the State on this question. Southwestern University belongs to all the conferences in the State, and therefore has all Texas Methodism to draw from for support. The Doctor tells us that in eight years the material resources of the University have increased \$439,000, but Dallas in two weeks raised for the University \$500,000. Four or five years ago by resolution passed by all the conferences we inaugurated a campaign to raise \$500,000 for equipment and endowment of the institution. We have had one or two agents in the field all the time; we have had Bishops canvassing the State; we have had presiding elders and pastors interested in it, but we are still far short of the \$500,000. We know this is true, for the Doctor says we have increased in material resources only \$439,000 in eight years. Now, take this fact: Polytechnic College, which does not have the whole State to draw her support from, but only one conference and that divided in its support, has in about the same length of time increased her material resources \$350,000.

A little less than a year ago we inaugurated the most popular campaign for raising money for the University we have ever had—the Ward Memorial Fund. Our beloved and lamented Bishop Ward raised \$25,000 of that before his death. Yet, with an agent in the field, Bishops, editors, presiding elders and pastors writing and preaching and a general field day we are still short of that \$100,000 unless it has been raised in the last few weeks. During the same time Dr. Boaz, without all the helps referred to above, has raised \$100,000 endowment for Polytechnic College. Can you read any indication of public sentiment in the above facts? It seems to me one of two conclusions is inevitable: 1. The Methodists of Texas do not believe that Southwestern University is properly located. 2. Polytechnic College is becoming more popular as an institution of learning than Southwestern University. You may draw your own conclusions as to which it is.

The Doctor objects to accepting the Dallas proposition on the ground of the moral and religious interest of the student body. He says: "The religious and social life of students can better be looked after in Georgetown than in Dallas." He tells us that the students in Dallas would have no place to go but down into the city with its more than 200 saloons and other places of vice open to them, but at Georgetown they have the beautiful, healthful, invigorating San Gabriel River. Well, no doubt the muses have sung to many a lonely heart as it has strolled along the banks of the beautiful, moral, up-

lifting San Gabriel, but we are not left to guess on this question which the Doctor raises. The Doctor missed his opportunity to make a demonstration of the correctness of his position. Why did he not go over to Polytechnic College and tell us of the moral wreck and ruin to the student body of that college by the many saloons and other places of vice open to them? Ft. Worth is no small village. I venture the statement that Dr. Boaz would not object to a comparison of the schools along this line.

I think the Bishops, however, should take notice of the good brethren who are so opposed to coming to the large cities and not afflict them in their appointments.

When you take into consideration the fact that most of the money that has been raised for the Southwestern University for the last fifteen or twenty years has come from the meager salaries of the preachers, I think his exhortation to the preachers to be careful how they vote on this question because they are in the majority in the conferences, does not come in very good grace; and especially when some of us tried to pass a law in the last General Conference to increase the lay representation in the Annual Conferences, and he opposed it.

He closes with the following: "To accept this proposition under all the circumstances would be to permanently alienate from us many of the best friends of Christian education in the State; it would be to break up a compact that has existed for nearly forty years between the conferences in Texas and leaves us a hopelessly divided Methodism in Texas. From all of which my daily prayer is: 'Good Lord, deliver us.'"

Surely the Doctor knows that Methodism has for some years been divided on this question and the thing we have been trying to do is to find some ground upon which we could be united. This proposition furnishes it. Polytechnic College will become a part of greater Southwestern, all our schools will be correlated with the University and we will have one great University system upon which we all will be united. Turn this proposition down and to say the last of it we will remain divided, and in my judgment, in ten years Polytechnic College will be the leading Methodist institution of learning in the State. If the proposition is accepted by the conferences and Dr. Barcus, the lawyers who wrote that opinion referred to, or any others tie the hands of Methodism by the civil courts, they will put a knife to the throat of the University and its days as the leading Methodist institution of learning in Texas are numbered.

I close with this suggestion: Dr. Barcus ought not to be willing for the University to lose this \$500,000 if it remain at Georgetown. Therefore, I suggest that he and those who are with him raise a like amount for the institution at Georgetown before the conferences meet. It ought to be an easy thing for him to do. His ten lawyers who are so much interested in the question as to give weeks of investigation to the matter will surely give from \$100 to \$25,000 each. Then his one hundred and seventy-five drummers who signed a protest against it coming to Dallas would give at least \$100 each. Then, since the Houston Post, the San Antonio Express, the Austin Statesman and the other papers he mentioned, have become so interested in Christian education and the moral and religious well-being of the State, no doubt they would join the Doctor in a vigorous campaign to raise \$500,000 to keep the institution at Georgetown. Do that, Doctor, and then whatever the conferences decide the institution will have doubled her material assets. Then, Doctor, that would be another strong indication as to public sentiment.

BY WHAT AUTHORITY?

H. G. H.

"Our Church stands for the government of law rather than the government of men."—Bishop's address.

By what authority did J. M. Peterson—a property holder of Dallas—call a little company of men together at Waco, July 5, and pass some resolutions looking to the removal of our great Church school from Georgetown to Dallas? And in the face of the fact that the Board of Trustees had taken in legal form action looking to the contrary course and urging that the matter be not further agitated?

By what authority does J. M. Peterson usurp the right of M. M. Brooks, President of the board, to call a number of the trustees together to take any sort of action concerning our Church school?

By what authority does a little company of trustees—illegally called together—assume to pass resolutions prejudicing the public mind against

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the legal action of the Board of Trustees of our University?

Everyone of them should be expelled from the board—just as every member of the Board of Trust of Vanderbilt University should be expelled from that board for trampling upon the rights of the Church and General Conference.

By what authority does the select-not elect—crowd at Waco, pass resolutions looking to selling out our Church school to Dallas for money?

By what sort of reasoning does this little Waco company claim that a town containing 400 saloons and bawdy houses innumerable is a better place for 1000 students than a town that has not had a saloon in it for fifteen years?

By what authority does this little unauthorized company claim to represent Dallas in the premises?

By what authority do they arrange for a certain sort of school at Georgetown and dispose of the Harrison Endowment Club fund just at one fell swoop—and intimate that the conferences may take contrary action if they so desire? Amazing business ability! Amazing consecration! But then the crowd was not large.

By what authority did this little company resolve to proceed at once to establish at Dallas the Southwestern University, and lay down the rule as to how many departments it should have?

By what authority do they resolve to "abolish" Polytechnic College at Fort Worth and establish in its place a girls' school?

By what sort of reasoning do they contend that Fort Worth is a better and safer place for 400 Methodist girls than Georgetown? Morals!

By what authority does this little unauthorized crowd at Waco assume to represent Fort Worth in this work of playing havoc with their schools?

By what authority do they order a long string of resolutions sent round to bore the Annual Conferences?

By what authority do they appoint H. A. Boaz to go round and afflict the conferences in their business by expounding these resolutions to them?

The only matter with which the conferences have any concern is to vote for or against the action of a majority of the Board of Trustees of Southwestern University—and we all know what their action was.

The intimation in a former issue of the Advocate by Wm. A. Edwards that the trustees are a "good-goody" set of men and not representatives of their conferences, displays an appalling amount of ignorance.

SHALL WE MOVE SOUTHWESTERN?

No one should move to the answer of this question without prayerful consideration. It is no small thing to break up the ties, disrupt the associations of many years which the removal from Georgetown would mean. On the other hand it is no light matter to turn down the offer of \$100,000 in cash and \$100,000 in real estate which Dallas is making. No one with a good heart can blame the citizens of Georgetown for resisting strongly any attempt at removal. I was in Texas before Southwestern was located, and have been the steadfast friend of the institution since it was founded, and have given from time to time more than my means justified me in doing to help build it up to its present standing. I have weighed as best I can the arguments for and against removal, and with the present lights before me am strongly in favor of the Dallas proposition. It is argued by those who oppose the removal that the founders of the University by consideration of the bonus given by Georgetown bound the Texas Conferences to maintain the institution there forever, but since they could not see what might be in the future they could not have so bound the Church of the future. Suppose that instead of the Germans, Swedes and other foreigners of Europe, who are now taking that part

of Texas, they were Chinamen, Japs, or Africans (negroes), would any one contend that we were bound to stay there? Yet at this very time the English-speaking people are being crowded out there, that is out of South and Southwest Texas, by people who cannot speak our tongue. It is said, further, that the University sets the moral pace and moulds the sentiment at Georgetown and that it could not do that at Dallas. Perhaps it could not so fully as it does at Georgetown, but it would go a long way in that direction anywhere it might be placed. "But Georgetown is a dry town." So will Dallas be in a few years at most. "But Georgetown has put its money into the University." Yes, but it has got it back with compound interest.

At this time I favor going to Dallas for the following reasons:

1st. There has been a growing conviction for years that the State University having its home at Austin, and the ever-increasing foreign population in all that section of Texas, makes our present location a bad one.

2nd. If we fail to accept the generous proposition Dallas now makes and stay at Georgetown we can make a mistake, and one that we could never correct, while to my mind we would run no possible risk in accepting.

3rd. Dallas is now and will ever be the home of the Texas Advocate, and our Branch Publishing House, and the Medical Department of the University. If the University proper is moved there, then it is almost certain that at no distant day the headquarters of the Church Extension Board will be moved there, and Dallas will become not only the great Methodist center of Texas, but of the great Southwest.

4th. Its patronage by reason of its superior advantages of location, instead of a thousand as now, will very soon run into thousands. Unless I find good reason for change of mind I shall vote for removal, not because I love Georgetown less, or Dallas more, but the University most. I seek only its good.

J. T. SMITH.

ANENT THE REMOVAL OF S. W. U.

In case the University is removed to the city of Dallas will the authorities of the University, reinforced by the citizens of Dallas who will have done so much, appeal to the rural Churches to take collections to build a great "University Church" in order to afford pastoral care of the students, and will contributions to the enterprise constitute a test of loyalty to the Church?

Questions such as these will come up for consideration in the minds of all who are endeavoring to arrive at conclusions which are safe and just to all concerned. G. V. RIDLEY.

TO THE PREACHERS AND MEMBERS OF ANNUAL CONFERENCES IN TEXAS.

Dear Brethren:

In view of the fact that what is known as the "Dallas proposition" will be presented to you this fall, and in view of the very serious consequences involved in your vote on the proposition, we the undersigned laymen, members of the Board of Trustees of Southwestern University, beg leave to submit to your consideration a few brief statements:

1. Your Board of Trustees, after a careful inquiry and due consideration, rejected this proposition by a vote of 21 to 13. Five others wrote requesting that they be counted against it. Of the fourteen lay trustees present who were elected by the Annual Conferences, 12 voted against it—6 to 1.

2. Competent lawyers, who had carefully investigated all the facts and records, gave to the trustees their written opinion that the proposition could not be accepted without the violation of a contract so binding that it cannot be breached in law or morals. No lawyer who has examined the records has given any other opinion. If any of you would like to see the detailed data upon which this opinion is based it will be furnished on application to M. B. Lockett, Georgetown, Texas.

3. The money offered by the proposition is wholly inadequate to justify the beginning of an institution of the magnitude proposed. It would require much larger sums of money to build on this offer a great institution than is necessary to build the same character of institution on the foundation we already have in Georgetown. As this money has to be collected from the Methodists of the State at large



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we believe there is no good reason why it may not be just as easily collected for investment at Georgetown as in Dallas.

4. Southwestern University has continued to grow at Georgetown from the very beginning. It has made more progress in the last eight years than in all the previous years of its history, and there is every reason to believe that its progress will be even more rapid in the future.

5. There are now, within 100 miles of Dallas, nine chartered Church colleges giving regular college degrees. If Southwestern could be moved there would be ten—and not one in all the rest of Texas. This does not indicate that Dallas offers an inviting, unoccupied territory.

6. For the convenience of all the Texas Methodists, Georgetown is a better location for their central University than Dallas, as it is in the geographical center and is rapidly coming to be the center of population.

7. Acceptance of this proposition would break up the compact by which the Methodism of the State has been united on one institution; it would alienate from us many of our best friends; it would cause the loss of thousands of dollars already subscribed to our endowment funds and for a new building at Georgetown; it would cause us to lose large sums already provided for in the wills of some of our friends; it would create a very great unrest and feeling of insecurity in regard to funds already invested in our educational work. If the nearly a million dollars already intrusted to us and invested at Georgetown is to be dissipated or imperiled by a majority vote of the conferences, against the mature and deliberate judgment of such a large majority of the Trustees who are officially charged with the administration of these trust funds, how can we hope for other men of means to intrust their money to our care?

For these, and many other reasons we could give if space allowed, in behalf of the laymen of our Church in Texas, whose interests we repre-

sent on the Board of Trustees, and who have a very small vote in the Annual Conferences, we beg of you not to vote for the acceptance of this proposition.

Actuated by no other motive than a sincere desire to promote what we believe to be the best interests of our Church in Texas, we are,

Your fellow servants,

- (Signed)
- A. F. BENTLEY, Temple.
- W. WIESS, Beaumont.
- R. E. BROOKS, Houston.
- C. H. CROTE, Castell.
- M. B. LOCKETT, Georgetown.
- R. L. HEWEY, Waco.
- R. A. JOHN, Houston.
- B. D. ORGAIN, Bastrop.
- W. N. HAGY, San Antonio.
- H. S. WILSON, Cleburne.
- S. F. CARTER, Houston.
- M. D. SLATON, Llano.
- J. E. PRICHETT, San Marcos.
- J. G. SMYTHE, Uvalde.

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HUNTSVILLE DISTRICT CONFERENCE.

The thirty-ninth session of the Huntsville District Conference met at Conroe, Texas, at 2 p. m., July 12, 1910. There was a fine attendance of both preachers and laymen at the opening service. The failure of Bishop Murrain to reach us was a disappointment to all, but the presiding elder, F. M. Boyles, in the opening service, showed himself equal to the occasion and every one rallied to his side, and there was not a dull moment throughout. T. W. Byers, of Madisonville, was elected Secretary, and made a good one. Roll call on the second day showed all the preachers present except Bro. Jesse Willis, of Groveton Station. There was the best attendance of laymen I have ever seen at a District Conference, and they were indeed a representative class of men.

The reports of the preachers showed a healthy growth in the entire district. The laymen's reports showed most conclusively that they are pleased with the progress they are making. The watchword at the beginning of the year was forward, and evidently every one has felt that he was an important part in the work of the Church. Many good meetings have been held, and the people, as never before, are alive to the issues of the Kingdom. Never has there been such evidences of spiritual life and material progress in the bounds of the Huntsville District. Every preacher and every layman spoke optimistically of the future, as they were pleased with the present progress. The finances of the district have never been so well up at this time of the year.

The Committee on Missions made a thorough canvass of the district, and the conference laid plans for occupying all the territory during this and the next conference year. Every preacher and a number of the laymen said, "Here am I, send me." We are not trying to dissect the "Great Commission" in the Huntsville District. We are going to contribute our part to the evangelization of the whole world, and give the people the Gospel in the waste places ourselves. We are going to take care of all the territory in the bounds of the district. A Methodist Church in every community, and a preacher for every church and every preacher a living salary. Huntsville Station leads in this forward movement. She is ready to send her representative into the foreign field, having provided for the support of a married missionary and then is doing her share for the home field, even to the territory around Huntsville.

Crockett Station is the pioneer in the effort to occupy the surrounding country. Under the leadership of our present presiding elder, while stationed there two years ago, the men of Crockett woke up to the possibility and importance of supplying the people in the adjacent territory with the Gospel. Crockett Mission, one of the most promising in the conference, is the result. Madisonville Station has made ready and is going to take care of Madison County. Bryan is also alive. All the larger charges in the district are waking up to the situation in the country, and are ready to go forward, and evangelize the district. The presiding elder is alive to the whole situation, and is easily the leader in every forward movement. The preachers and people are eager to follow him, and he will lead all to do something worth while in the kingdom.

Wednesday afternoon was easily the great occasion of the conference. It was given over to the Layman's Movement. Judge W. L. Dean, of Huntsville, had the program in hand. He is the Lay Leader of the district, and all that, and he had the finest program I have ever heard rendered in a District Conference. Every man responded and mighty was the response. The first man to appear on the program was Hon. E. E. Berry, of Madisonville, on "Why the Evangelization of the World." It was indeed a masterly address. Hon. J. W. Madden, of Crockett, spoke on "The Layman's Movement, and the Evangelization of the Home Land." It was up to the high water mark. Then came that prince of young laymen, Ben H. Powell, of Huntsville, on "The Importance of Systematic and Proportionate Giving." It was the best I have ever heard on the subject. At night, Hon. W. L. Dean spoke to a large crowd on the Layman's Movement. The conference unanimously elected W. L. Dean Lay Leader.

In all, it was the best District Con-

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ference I have ever attended. The preaching was well done by brother J. F. Carter, of Trinity; J. W. Moore, of First Church, Beaumont; and G. W. Davis, of Crockett.

The following delegates were elected to the Annual Conference:

J. W. MADDEN, Crockett.
W. L. DEAN, Huntsville.
PROF. R. O. ALLEN, Bryan.
A. VISER, Madisonville.

Alternates:

Ben H. Powell, Huntsville.
J. S. Thomason, Madisonville.

The conference closed on Thursday night with an address by Hon. E. A. Berry, of Madisonville, on "The Man of the Hour." All agreed that it was indeed worthy of the man, and that he was The Man of that hour, and for that hour. There was not a dull moment, and no loitering on the outside, as there was no dragging on the inside.

JESSE LEE, Assistant Sec.
Madisonville, Texas, July 18, 1910.

MEXICO.

The Need of Schools in the Sonora District.

About the first good deed I did after coming to the mission field was to marry the first "Directora" of the Laredo Seminary. She set the example and great has been the company of young lady missionaries who have followed it. About the next good thing I did was to take steps to open a mission school in Saltillo, Mexico.

Let me tell you something about that before taking up the subject at the head of this article. The "Rosebuds" of Virginia gave me \$25 a month to help run a school at Saltillo. I wrote Rev. A. H. Sutherland, who was the superintendent at that time to send us a teacher and we would take her into our family, etc., and thus begin the work in connection with the mission. He appointed Miss Lizzie Hendershott, of Sherman, Texas, and wrote me when to meet her and I went to the train several days to meet her. It turned out that she had to spend a night at Monterey, Mexico, and Rev. J. D. Scoggins, who was in charge there, had persuaded her to remain until he could get the consent of the superintendent for her to begin the work there. In a year or so Rev. P. C. Bryce took charge of the school and Miss Hendershott became the wife of the presiding elder, Rev. Elias Robertson. That is the beginning of our great Laurence College at Monterey.

As we failed to get our teacher my wife began with a few little Mexican girls, teaching in the chapel and employed a Mexican girl to assist. We still had the \$25 per month given by "Uncle Larry" or "the Rosebuds," and our presiding elder, Rev. J. D. Scoggins, gave me the name of Miss Leila Roberts. After corresponding with her and receiving very strong recommendations from her pastor, presiding elder and others, I wrote the presiding elder to appoint her and we would help out, etc. She came, saw and conquered and our great English College and Normal at Saltillo, Mexico, is the result. She began on \$25 a month for salary, equipment, etc. Nine or ten years ago, seeing the need of a school at El Paso, Texas, and without consulting Bishop or Secretary, I employed Miss Montague, giving her the great sum of ten dollars a month and her board. Her school has grown year by year until she has more than she and Miss Burford, her assistant, can do. They expect another teacher this fall. If our Church

had as much sense as the children of this world we would move a little farther out and give her the buildings and equipment she ought to have to do the work in El Paso. You would have to go many miles to find two more competent and consecrated workers than Misses Montague and Burford.

Mr. Editor, it is said that John Knox "in undertaking the reformation of Scotland built beside each church a schoolhouse, realizing the importance of daily Christian teaching and training." Dr. Speer (it is doctor now) says the most far-reaching agency for good that he found in China was a school whose founders "resolved to be very thorough in their work, to give the people what they needed whether they wanted it or not, and to be very religious." All the Churches at work in Mexico have acted on this theory, more or less, and none more so than ours so far as other parts of the Republic are concerned. We have either day or boarding schools in almost every town of any importance in the Mexican Border Conference and in the Chihuahua District, but not one in the Sonora District, which embraces the Mexican population in Arizona and the States of Sonora, Sinaloa and Lower California. I do not call attention to this to criticize, but to emphasize the need of such schools on this coast as well as elsewhere. I am so profoundly convinced of the importance of schools in a Catholic country, and especially in Mexico, that if I could not build two houses at once—the first house I would build, if I had my way, would be a schoolhouse. We ought to have at least a day school in every city where we have a congregation. With the foregoing facts before me, it seems useless to give reasons for this position, but I will call attention to a few of the many arguments supporting this point.

1. It does not take a large sum of money to equip and run a day school and a good, intelligent, consecrated teacher will do about as much as a preacher, and does not cost as much.

2. A school forms a social and educational center around which to operate as well as to call attention to our work.

3. A school helps to hold and train our young people as nothing else can. It is a sad fact that most of our young people on this coast do not remain faithful to the Church and I am sure we are largely to blame because we have done very little to educate and train them.

4. A day school will furnish the brightest and best boys and girls for our boarding schools and from these will come our future preachers and teachers.

5. These schools would be patronized by the Americans and the better class of Mexicans and in many places soon become self-supporting.

6. In some places there is so much fanaticism that a man who enters our Church has to sacrifice the education of his children so far as the public schools are concerned, for the persecution is so great his children can not attend them.

It is our plan to have a boarding school somewhere on this coast and day schools at Mazatlan, Culiacan, Guaymas and other points. We are now making special efforts to open a day school at Mazatlan and feel that we can not do our part to evangelize Mexico "in this generation" unless we do more than we have been doing. Year after year we have "argued," "petitioned," memorialized" and set forth the facts in the case and the constant "nonconcur" has made us sick, but not unto death, for we intend to keep making a noise till some one

hears and heeds. Now that we have "the Laymen's Movement," "the unification of the Boards," a new Secretary and a new Bishop, we feel that something will be done. I am sure Rev. J. H. Fitzgerald, Laurence Reynolds, and R. C. Elliott, who have personal knowledge of the situation, will cordially join Bro. Thacker and myself in urging the necessity of a school at Mazatlan, which is the largest and most important city on the Pacific Coast in Mexico. We are sure that some one will hear our cry and come to our help.

J. F. CORBIN.
Nogales, Ariz., July 15, 1910.

TERRELL DISTRICT CONFERENCE.

The Terrell District Conference convened at Kemp, Texas, June 29, 1910. The roll call showed that most all the pastors, with fairly good lay representation were in attendance. The business of the conference in the main was transacted in open session. The spiritual state of the several charges, the condition of the Sunday-schools, Epworth Leagues, and Women's Societies were inquired into and reports made in the usual way with the result that the condition of the Church is about an average over the district, though not by any means as far advanced in a spiritual way as the brethren desired. The one felt need over the Terrell District, and expressed by the presiding elder, pastors and delegates during the conference, was a great revival of religion. A few meetings had been held in the district and reported successful, but the time for such meetings was just now coming and all hearts were directed toward this season, and many were the expressions of confidence and faith in God for great and successful revivals.

Rev. E. B. Thompson, agent for Superannuate Homes, North Texas Conference, was with us and after preaching an excellent sermon took a collection and secured \$206.

The preaching done during the conference was of a high order and the fellowship was unusually fine, everybody in a good humor and happy, and all speaking in high terms of their entertainment. The writer was entertained in the home of Brother Reasonover, a Presbyterian family; was treated royally and when the conference goes back to Kemp, if this family are still living there and he is in this district, he wants no changes made by the committee on entertainment. Let him go to the same place.

Four promising young men were licensed to preach, an elder from the Missionary Baptist Church was recognized as a local preacher and recommended to the Annual Conference for recognition of orders, and J. I. Kelley and E. H. Crandall were recommended to the Annual Conference for admission on trial.

Delegates were elected to the Annual Conference as follows:

DR. SIDNEY BASS.
W. R. LOVE.
H. D. HUMPHREYS.
A. C. VAIL.

Alternates:

J. H. Dutton.
C. J. Fogleman.
H. Diecman.

Forney was unanimously selected as the place for holding the next session of the conference.

W. R. McCARTER, Sec.

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BEAUMONT DISTRICT CONFERENCE.

The Beaumont District Conference met in Port Arthur, Texas, July 5-8, 1910. The hospitality of Brother H. C. Willis and his loyal people was whole-souled and abundant, and left nothing to be desired by the seventy-five ministers and laymen who attended the conference. Port Arthur is a progressive and a growing city, and in many respects holds a unique place among towns of her size. She has street cars, magnificent hotels, ample railroad service, oil refineries and great docks for shipping. But the peculiar distinction is the unusual proportion of men to the population, called there by the abundance of labor and good wages prevailing. This fact multiplies both the opportunities and the difficulties of religious work, and the Southern Methodist Church, under the leadership of Brother Willis, holds a leading place among the denominations of the city. The District Conference will hold a kindly memory of its entertainment there.

On Tuesday the delegates began to arrive, and at night Rev. T. G. Whitten preached in his vigorous manner on a Methodist doctrine, "Full Salvation."

The conference opened Wednesday morning at 8:45 with the Rev. D. H. Hotchkiss, presiding elder of the district, in the chair. The conference was organized, electing S. W. Kemmerer, of Beaumont, Secretary; S. T. Brogden, Statistical Secretary, and C. M. Thompson was chosen by the Secretary to assist him.

Under the chairmanship of the presiding elder, the conference began and continued its work with energy, faithfulness and dispatch. The reports of the brethren showed an encouraging condition in the charges; revivals in many Churches and plans for same in all others. The benevolent collections are well in hand, some already paid and nearly all provided for. The total accessions in membership since conference are about 450.

The following items of business transacted by the conference are of general interest:

The scholarships offered by the trustees of Southwestern University were awarded to Miss Bessie Burch, Cartwright, Beaumont charge, and to Richard Coleman Mayo, Warren charge.

Judge Campbell was re-elected District Lay Leader.

Nelson A. Carter and Louis G. Hughes were granted license to preach.

A District Church Extension Board was created.

Lay delegates to the Annual Conference:

L. C. STEWART,
J. D. CAMPBELL,
WILLIAM WIESS,
M. R. CROW.

Dayton was selected as the place for holding the next conference.

The number of visitors was noticeable, among them being Rev. F. M. Boyles and Rev. A. A. Wagnon.

The presence of Bishop W. B. Murray was greatly enjoyed by the conference. His kindly face, brotherly spirit and utterances, marked by strength and freshness of thought, quickly won their way to the hearts of the brethren.

It was noted how attentively the visiting presiding elders watched the neat and orderly dispatch of business, especially after the Bishop's remarks.

The unusual and suggestive report of the Committee on Missions, written by Brother Whitten, will appear in the Texas Advocate, by desire of the conference.

The work of the women was well represented. Mrs. Hugh McFarlane spoke in a vivacious way of the foreign and Miss Bessie Wilhoit, in her sympathetic manner, of the home work.

Judge Campbell and W. T. Bright nearly set the woods on fire in their talks on the laymen's work.

S. W. KEMERER, Secretary.

Report on Missions.

To the President and Members of the Beaumont District in Session Assembled, July 8, 1910:

Dear Brethren—Your committee, recognizing the good providence of God, in answer to the prayers of the Church, in opening to the missionaries the doors of the nations, "who sit in the region of the shadow of death," rejoices at the ready response of the Church to the world's great need. Let us not be deceived, however, by thinking this has been the work of

but a day. Be it said to the honor of God's ministry, they have been standing on the mount of vision, watching, waiting and praying for the coming kingdom till the cloud rising out the sea, "like a man's hand," gave hope of the fulfillment of the prophecy of promise. These faithful watchers, in Christ's name, bade the Church to make ready, go forward and occupy. Then it was that many of our good women caught the wailing of their downtrodden sisters across the seas, when with quickened faith, deeper consecration and unflinching devotion they organized the Woman's Foreign Missionary Society, sent their representatives across the seas, while with ten cents per month and prayer and hope they labored at home and watched for the harvest of the plantings of faith. Thank God, they saw of the travail of their souls, and rejoiced.

It is with profound regret that we note the seeming decline of this providential department of our foreign work. We would urge our brethren to help these women who so unselfishly labor with us in the gospel.

Out of this unselfish organization of godly women, as a reflex influence, has sprung the Woman's Home Mission Society. What a benediction they have been to the home work! How could we do without them? How many tears they have brushed away and hearts they have soothed of God's faithful servants; have placed wreaths of smiles upon the brow and songs of joy in the heart of the faithful wife and hopeful children. They have built our parsonages and adorned and beautified our churches. But in the midst of our jublations we look and "the fields are white unto harvest," and we have not the laborers. "Pray ye the Lord of the harvest," comes the divine command. The Church cries unto God, and the Students' Volunteer Movement springs into existence, and "here we are; send us," echoes from sea to sea.

To see this splendid body of young men and women educated and trained greatly rejoices the whole Church. But alas, they are without means. The treasuries of our great mission boards are empty. Again the Church turns to God in prayer and the Laymen's Missionary Movement is organized. They begin to investigate and consecrate. More rapidly than any single interest of the Church, it moves into line. It puts itself in full co-operation with the Church and places its treasury upon her altar and says to God's gifted servants, "Speed." With the Church thus panoplied with these strong auxiliaries working like Ezekiel's vision, we catch the glintings and hear the shout of a brighter and better day for our Zion. Make these weaker charges feel they are an integral part of the compact.

2. The presiding elder is the head and heart, not of one, but all the groups to direct and give vitality and hope to each and all.

3. Each group must be well organized with one pastor as President and all the other pastors in the group as Vice-Presidents. These, with one layman from each charge, shall constitute a council, who shall be responsible for working out plans for workers' rallies or institutes, select places and times for holding these rallies, searching out those who may be developed into active usefulness and put them on the programs, if only to read a piece from a paper or book.

4. Each group shall hold not less than four rallies annually, within its own territory.

5. There shall be an Executive Committee, with headquarters at Beaumont, composed of the presiding elder and the pastors of First Church, Cartwright and the City Mission of Beaumont, with one layman from each of these charges, nominated by the presiding elder and approved by said pastors.

1. This committee shall arrange for a workers' rally annually of all the groups of the district at such time and place as they may determine.

2. It shall select and purchase such literature as it shall deem best suited to the needs of the district. This literature shall be distributed to the various pastors, according to their needs and the best judgment of the committee.

But, while the Master said to the disciples, "Go," he said also, "begin at Jerusalem." While these visions of the world's needs and the Church's opportunity abroad rejoice our hearts and stir our souls, we are not to forget that the light that shines farthest is the brightest at its center. We must not forget while the army goes

to the front that the fields at home must be well cultivated or our country will become desolate and the soldiers will perish in the field. Hence your committee would call attention to our work at home, here in the Beaumont District. Comparing ourselves among ourselves, the work during the past three years has been little less than marvelous. Under the guiding hand of our presiding elder, Brother Hotchkiss, we have risen from practically a mission district to one that has so strengthened her stakes that a number of what were then weak charges have grown sufficiently strong to divide and each become stronger than when united. The reports of the pastors show that perhaps without an exception all the connectional claims will be met this year.

But the Beaumont District is a great field and must be further developed. What has been done is but an earnest of what is to be done. All these remaining weak circuits and missions must be made strong and self-sustaining. Waste places must be taken in; latent energies among our people must be aroused and consecrated. Shall we doubt, too, when doubt turns to inquiry as to how this can be done? If we might suppose our district one great city, then the problem would begin to solve itself.

Divide it into four groups, according to contiguity, and, as far as possible, grouping the weaker with the stronger Churches.

6. Each pastor in the district shall be expected to take up a free-will offering in his charge annually and forward same to said Executive Committee for purchasing literature for free distribution (this literature should be mostly tracts, leaflets, etc.) and carrying on the work of said committee.

7. Your committee has made the following grouping, etc., for your consideration:

No. 1—First Church, Cartwright, City Mission, Italian Mission, Orange, Orange Mission, Port Arthur, Nederland, Sabine Pass and Port Bolivar; J. W. Moore, President; Beaumont as headquarters.

No. 2—Liberty, Dayton, Sour Lake and China, Wallisville; T. G. Whitten, President; Liberty as headquarters.

No. 3—Kountze, Saratoga and Batson, Fuqua Mission, Woodville, Warren and Silsbee; A. C. Biggs, President; Kountze as headquarters.

No. 4—Kirbyville, Jasper, Jasper Mission, Brookland, Burkeville and Call; C. L. Thompson, President; Kirbyville as headquarters.

All this your committee believes can be accomplished in a single quadrennium by faithful, persistent, methodical work.

Your committee further recommends the establishing of a Beaumont City Mission.

Respectfully submitted,

THOS. G. WHITTEN,

Chairman

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For illustrated catalogue address

F. E. BUTLER, A. M., Jacksonville, Texas.

SUNDAY SCHOOL ITEMS

A NEW DEPARTURE IN SUNDAY-SCHOOL JOURNALISM.

The Sunday-school page in the Texas Christian Advocate is a new departure in the object it has in view, and in the class of contributions. Most of the Advocates merely publish the Sunday-school lesson, and an expositor with little experience often edits the page, and the product is not equal to that which is furnished in the regular literature provided for the school by the Church. We believe that very few persons receive any special profit from such use of the Advocate. If the Advocate is made a substitute for the Magazine or the Quarterlies, it supplants a literature which it falls to equal. If the student really desires to study the lesson, the Church has made generous provision for all needs to be supplied. And with the new graded lessons each section of the school will study a different lesson, and the treatment of the lesson must be suited to the grade. The day of the uniform lesson in the Sunday-school is fast passing away. The plan violated essential principles in pedagogy, and every Sunday-school Institute hastens the day when the new methods and the new literature will obtain everywhere. Manifestly, as this change occurs, the old method of publishing the Sunday-school lesson, with a short exposition of the text, will pass away, and the Sunday-school page in the Advocate will either pass out of existence, or take a new form.

The Texas Methodist Sunday-school Conference was wise in foreseeing this result, and in its request to the editor of the Advocate that a new plan be permitted in the management of this page. Dr. Rankin very kindly agreed at once to give the leaders free rein in the management of the page, and it now stands for progress in the Sunday-school in every way. The page is wide open for the discussion of all questions pertaining to the Sunday-school, and everyone interested is invited to write short articles on anything of value to the Sunday-school. Readers of this page are invited to help us to make it what it ought to be. Do not criticize it, but help it by your contributions, and then circulate the Advocate so the schools will receive profit from the labor expended for their benefit.

CONCERNING THE COLLECTIONS.

By State President.
Salvation is free, but Sunday-school supplies cost money. Many a school is hampered in its work because of a lack of equipment and even an insufficient supply of literature. The usual plea of those in authority in such schools is that they are too poor to buy what they need. In most cases this plea is not warranted by the facts. The Methodist Church in Texas that could not supply everything its Sunday-school needs without seriously crippling the purses of its members would be hard to find. No, the real trouble is the indifference of Sunday-school leaders and ignorance on the part of the Church membership as to the needs of the school. No pastor should hesitate to take a public collection whenever the Sunday-school needs money. It is the child of the Church and the Church should be made to take good care of its offspring. Also a spirit of liberality should be fostered in the school. The coming Church should be taught to give, not spasmodically or emotionally, but constantly, freely, and on principle. The Sunday-school pupils should not be made merely the almoners of their parents, but should be taught to earn their own contributions that they may have wherewith to give. Where children have an allowance they should be required to depend upon that for their contributions to God's treasury. Giving never becomes a means of

grace until it rests on self-denial. Let pastors and superintendents inform themselves as to the real needs of a Sunday-school and then give the people no rest until these needs are supplied.

A VISION.

By State President.

I saw three teachers in a Sunday-school. The first was a man of commanding intellect and great culture. Sunday after Sunday he charmed and astonished his class by the things he knew and the skill with which he taught. Week after week each of his scholars gloried in the wisdom of his teacher, but his was the only figure they saw.

The second teacher was a charming girl, beautiful of face and form, and with ways so winsome that to know her was to admire. Her class was fond of their teacher and week by week they came and sat entranced under the witchery of her charms and left with new impressions of her beauty. But they saw no other form save hers.

The third was a woman neither very learned nor beautiful who had undertaken the task of teaching with many misgivings, but who knew Christ as a Savior and prayed earnestly that she might be able to so present him to her scholars that they might not fail to love him. Each time she taught her class they saw past her and beheld or heard Him who spake as never man spake until at last they forgot the teacher altogether and scarcely discussed her at all. But one happy day she saw the last of her class surrender to Christ, and then her cup of joy was full.

Moral: God has much use for plain, average people. Second moral: All Sunday-school work is almost worthless unless it brings the scholars to Christ.

IS THE SUNDAY-SCHOOL A PACK-HORSE?

One of the tendencies of recent years has been to make the Sunday-school an agency for collecting money for various causes, and this usually results in a depleted treasury, with the final result of preventing the school from obtaining the equipment it needs for its work. The money is diverted from its proper channel, and the children are taught to assume obligations which do not legitimately belong to them, and to leave obligations that are plainly theirs undischarged. The first duty of every Sunday-school is to teach the children to bear their own burdens. Self-reliance is a virtue that schools, as well as individuals, need. Let the school make ample provision to carry on its work, and then assume every other burden consistent with its environment and education. But do not make a pack-horse of your Sunday-school.

YOU GET BUSINESS IF YOU HAVE THE GOODS.

Every wise business man knows that if he expects to succeed he must have a good stand, an attractive store, polite clerks, and goods the public wants, sold at prices within reach of the purse of possible patrons. But strangely enough, some of those same business men, when they are placed in the lead in the Sunday-school, suppose they can reverse all these rules and by one scheme and another catch and hold pupils. But human nature does not change by having the shadow of a Church cast upon it, and it is as necessary for the wants of the public here as elsewhere. An attractive church, clean, well-ventilated, with comfortable seats for pupils of all ages, polite ushers, who look well to the comfort of all who come, both young and old, and a first-class school, with work adapted to all grades, will bring pupils and hold them. You will get the business if you have the goods.

DO YOUR SUNDAY-SCHOOL SCHOLARS ATTEND CHURCH?

One of the purposes of the Sunday-school teacher should be to train the class in such a manner that Church-going habits will be formed. The work of the teacher will be of little value if it fails to make Church-goers of the class, and thus turn the results of his work into the Church of tomorrow. The teacher who is not making a faithful effort to accomplish this is defective at a vital point. How many members of your class regularly attend Church services?

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EIGHTH SESSION OPENS SEPT. 29, 1910.

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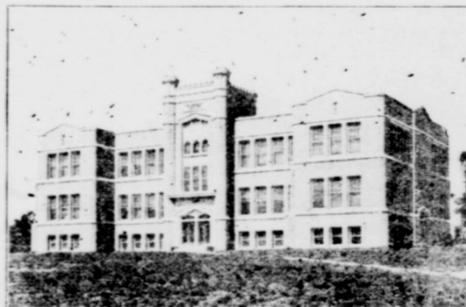
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BLAYLOCK PUB. CO., Dallas, Texas

DISTRICT CONFERENCE NOTICES.

Jacksonville, Bullard.....August 16

OUR CONFERENCES.

New Mexico, Artesia, N. M., Bishop Atkins.....Oct. 6
West Texas, Austin, Bishop Atkins.....Oct. 26
German Mission, East Bernard, Bishop Murrah.....Oct. 27
Northwest Texas, Clarendon, Bishop Atkins.....Nov. 9
Central Texas, Waxahachie, Bishop Atkins.....Nov. 16
North Texas, Wichita Falls, Bishop Murrah.....Nov. 23
Texas, Galveston, Bishop Murrah.....Nov. 30

Dr. J. E. Godby has resigned the Chair of Philosophy and Biblical Literature in Hendrix College on account of the health of Mrs. Godbey. She will have to have a change in climate, and it is their purpose in the fall to move to a more southerly section where the rigor of the winter is less severe.

Bishop McCoy has appointed Dr. Alonzo Monk to the presiding eldership of the Little Rock District to fill out the unexpired year of Dr. Miller, who has been elected President of Hendrix College. Dr. Monk has always been in the pastorate, but we doubt not but that he will fill the office of presiding elder with success and efficiency.

We have a good communication from Rev. Glenn Plinn, who is in Europe for a season. He went as a delegate to the great World's Missionary Conference in Edinburgh, and he gives us an excellent write-up of that important gathering. We ought to have received it two weeks ago, but it got mixed some way in New York and we received it through the dead-letter route. But it will make good reading when it does appear, which will be at our earliest convenience.

In this issue is to be found a full notice of the conditions at the Orphanage, probable cause, the heavy expense being incurred in properly caring for the little sufferers and the earnest appeal from Dr. McLean, the Business Manager, for prompt and generous contributions from individuals and from the Church through its different organizations, the public congregations, Laymen's Movement, Home Mission Societies, Sunday-schools and Leagues. A systematic and organized effort of this kind will not only bring immediate relief to the institution, but put it upon a permanent basis of prosperity to meet its growing demands.

A SORROWFUL AFFLICTION.

On Wednesday night of last week, Mrs. L. B. Torrey, eldest daughter of Mr. and Mrs. L. Blaylock, was accidentally burned so badly that she died during the night. She was preparing the evening meal on a gas stove; had one of the burners lighted and used a part of a newspaper to light the other, threw the piece of burning paper down, stepped upon it to extinguish it, and thinking she had put it out turned round to attend to some other duty. But the burning paper caught her clothing, and before she was aware of it, her entire clothing was in flames. Before help could reach her she was fearfully burned all over her body. Immediately she was hurriedly taken to the Baptist Sanitarium and everything was done for her within the reach of medical help, but she was beyond relief and passed away Thursday morning at 2:30 o'clock. All the family except Brother Blaylock were at her bedside, but he was absent at Galveston. He arrived early Thursday morning, but Mrs. Torrey had gone to her reward.

We have never witnessed a more pathetic scene—one that came so nearly touching the hearts of hundreds of friends as this tragic affliction. Mrs. Torrey was in the bloom of health, a woman of striking personality and with as kindly a heart as ever throbbed in human breast. She was tender and affectionate and had a wide circle of friends. Her funeral was attended by Rev. J. W. Hill, the writer and other Methodist ministers in the city, and a large company of relatives and loving friends were present to mingle their tears with the bereaved parents and brothers and sisters of deceased. The floral offerings were beautiful and expressive. Brother Blaylock and his family are held in high esteem by the people of Dallas and by thousands throughout the State, and expressions of condolence came from hundreds in and out of the city. Especially among the Methodists of Texas, is Bro. Blaylock known and loved. For forty odd years he has been intimately related to them as publisher of the Advocate, and their feeling of sympathy with him and his is deep, tender and State-wide. Particularly will his brethren in the ministry read these lines with misty eyes, for no layman in the Church is better known and loved by them than Louis Blaylock. The whole Advocate force, with its editor, bookkeepers, clerks, stenographers, printers and helpers feel his affliction almost as deeply as though it were their very own. May the good Father above let a kindly hand rest upon him and his in this hour of their touching sorrow and bereavement.

THE WESTERN METHODIST SAYS SOMETHING.

Our confrere, the Western Methodist has something to say about the Southwestern University removal proposition. It does not pretend to try to help us settle the question, but it expresses itself on the doctrine of "free speech" and takes a fall out of the Board of Trustees in a part of their majority action in laying an embargo upon the lips of the Regent and the faculty of the institution. After explaining the situation as it exists in Texas, the Western Methodist thus delivers itself:

With the settlement of this issue we have nothing to do; it is the business of our brethren in Texas, only we are wishing them mighty well, whatever they may decide to do. But when the opposition majority on the Board of Trustees ordered the President and the members of the faculty to keep out of the discussion and to discourage all agitation for removal, this majority clearly transcended all legitimate limits. Such action would have been bad enough if the institution had been the private property of the majority members of the board, but they were not on that board in a private capacity; they are

there in a representative capacity, as representing the Methodist Church of Texas. It is clearly beyond any function they hold as such trustees to take any such action. We can but think they did not realize all that was involved when they took this action. It is a denial of free speech, nothing less, and that where the public interest is the matter of controversy. President Hyer and the members of this faculty owed it to themselves and to the country to promptly inform these trustees that they would resign, if their resignations were wanted, but that they would not be muzzled. It is a humiliation to reflect that they did not so inform them, promptly.

DEATH OF REV. J. C. MOORE.

It is with sorrow that we announce the death of Rev. J. C. Moore, pastor of the Church in West Dallas. Some time back we noted the death of his wife and his serious illness. It was hoped for some days that he would stem the ravages of his illness and recover, but a few days ago he succumbed and passed to his reward. He leaves a family of four children. All was done for him that kind friends could do, the preachers especially looking after his case. The best medical service was secured, but death placed its seal upon him. Brother Moore was a most delightful man, an earnest Christian and a devout and faithful preacher. He was greatly loved by his people, and his brethren generally held him in high esteem. His death is a peculiarly sad one, and were it not for the fact that he died in the faith, our sorrow would be almost inconsolable. But God knows what is best, and we bow to his infinite will.

A good deal of expense has been incurred by the affliction of Brother Moore and his death and burial will increase the amount. Also his helpless children will need attention. Will the brethren in the conference and elsewhere send some help to Rev. J. M. Peterson for this worthy and needy cause? It is absolutely necessary that this be done, and let the friends at once respond to this urgent and touching appeal.

REV. WILLIAM HAY IS DEAD.

This venerable minister, and for many years a member of the North Texas Conference, and the revered father of Rev. Sam R. Hay, of the Fort Worth District, has finished his course and passed to his reward. He died at his home in Stamford last Saturday, the 23rd, of heart failure. His end came very suddenly; in fact without a moment's warning, but found him waiting at his post for the summons. His remains were taken to Belton, and after suitable memorial service were there buried to await the resurrection of the just. He leaves one son, Rev. Sam R. Hay, of the Northwest Texas Conference, and a bereaved widow, to mourn his departure.

For many years Brother Hay was an active and useful minister, devoted, true and faithful. He wrought well in the days of his sturdy manhood, and there are many who can now rise up and call him blessed. But for several years he has been on the superannuated list and he and his aged wife have been living quietly at Belton and afterwards at Stamford. He lived to ripe age, serving his generation in righteousness, and now like the ripe fruit falls of its own weight from the stem so he drops from the walks of this life to enter those in the life above and beyond. The Advocate extends sympathy to the preacher son and the bereaved widow in this their hour of pathetic sorrow.

How easy it would be on next Sunday to relieve the strain of our Orphanage at Waco if the preachers would rise in their pulpits and make an appeal in its behalf. The collection would come in with no effort and the needs of this humane and Christlike institution would be more than met. But some of the brethren will let it

pass out of their minds and say nothing about it. But will not the great majority of them think of these poor little children and tell their people about them? Surely this is a time when every preacher's heart ought to be touched, and when they ought to give their people a chance to come to the help of our orphans. All that is necessary is merely to let the people know these things and they will do the rest.

Bishop Bowman, of the Methodist Episcopal Church, is now far advanced in years, but he is still vigorous and takes much interest in the Church. On July 5 he celebrated his ninety-third birthday in East Orange, N. J. For seventy years he has been a minister of the gospel, and thirty-eight years ago he was elected a Bishop in his Church. He has lived to a greater age than any other Bishop in Methodism.

Rev. George W. Owens is quite ill at his home in Oak Cliff. He has not been well for three or four years, but continued up and at his work until a few months ago. Since then he has been mostly confined to his home, being able to come to the city occasionally. But for the past few weeks he has grown more serious, and while his family and friends are not unduly alarmed over his condition, nevertheless he is a very ill man. Just what the outcome is going to be is problematical, to say the least of it. His brethren and friends will remember Brother Owens in his affliction. May our Father in heaven deal gently with him in his illness.

In a recent issue of the Christian Herald, Senator Dolliver, of Iowa, who is the son of a Methodist minister, gives this testimony in response to a question as to whether it is to the advantage of a public man to be a Christian: "I am convinced that there has been a great improvement in the morals of our public men during the last twenty-five years. I have made something of a study of this subject, examining into the habits and customs of the statesmen of the times of Clay and Webster, and of the intervening period, and I know that a great many habits and practices of those days would not be tolerated as honest. I think it is a decided advantage today to a public man to be known as a professing Christian. It is certainly true that no man who has openly scoffed at religion has ever achieved a prominent place in the leadership of our people."

The beautiful memorial window to Ira D. Sankey, to be placed in the First Methodist Episcopal Church of Newcastle, Pa., his boyhood church, is now on exhibition in John Wanamaker's store in New York City. The window is seventeen feet by nineteen feet, is flanked by two openings containing the glorified cross and crown. On the left sits a man at an organ, listening to heavenly melodies suggested by the choiring angels on the right and above his head. The heavenly city is seen in the topmost circle. The central light gives the subject of the angelic song, the Savior bringing back his own lost sheep, while the sheep-fold appears on a distant hilltop. Below are the lines and music from Mr. Sankey's most famous song, "The Ninety and Nine."

Our Sunday-school Secretaries in the State are calling our attention to the fact that the money collected on Children's Day is not being sent, in every instance, to the treasurers of the conference boards. As this is a very vital matter in the advancement of our Sunday-school interests in our State, it is to be hoped that our pastors and superintendents will see that this money is promptly remitted to the

July 1910
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treasurers. Our Discipline gives the pastors no option in this matter, and sometimes some of them are a little careless about promptly remitting the full amount contributed, and this delay works a hardship on our Sunday-school workers. Now, let the pastors see to it that Children's Day is observed, the collection taken and the amount sent at once to the proper persons.

The liquor trade is announcing to the Nation that prohibition is a failure in Maine. We call to the witness stand United States Senator William P. Frye. He writes from Maine to the Prohibition Year Book: "In my opinion prohibition has worked well in the State of Maine. The country portion is almost free from the violation of the law. Of course the cities offer more difficulties in the enforcement, especially where the municipal officers are in opposition. I fully believe if the law was submitted to the people it would be sustained by a good majority. I have always been a prohibitionist and in favor of total abstinence."

We learn from one of our exchanges that Mrs. J. B. Hammond, the wife of Dr. J. D. Hammond, will edit Our Homes in the place of Miss Mary Helms, who recently resigned from that position. Mrs. Hammond is eminently qualified for work of this character.

PERSONALS

We had a pleasant call recently from Brother J. E. Wilson, of Rockwall County.

Brother Jno. Thompson, of Houston, a leading member of Washington Avenue Church, called pleasantly on us this week.

Rev. J. E. Vinson, of Whitesboro, is doing faithful work, and he is bending his energy to put the Advocate in the homes of the people.

We incidently met Rev. D. H. Aston and Rev. Ed. R. Barcus, of Galveston, in the city last week. They ran down to spend the night and returned the next morning.

Rev. J. B. Adair, of Kaufman County, was in the city the other day and greeted us with a brotherly greeting. For years he has done excellent service in the North Texas Conference.

Rev. and Mrs. W. H. Wright have issued invitations to the marriage of their daughter, Miss Elizabeth, to Mr. Edward D. Castleberry. The happy event will take place at Pecan Gap, August 1, 1910. May their hopes be fully realized.

Rev. H. A. Boaz, D. D., of Polytechnic College, was in to see us the other day. He says that the school has never had so prosperous an outlook as now. From inquiries coming in he looks for the largest opening in the history of the institution next fall.

Rev. N. R. Stone, in charge of the Second Church in McKinney, is a good fit in that charge. He lived in McKinney a long time and knows those people and he is popular throughout the whole community. He is one of our best equipped ministers.

The touching note in this issue from Rev. R. J. Birdwell will be read with interest by his brethren. We deeply sympathize with him and pray that his health may be recovered. He is one of our most useful men, and the Advocate has no better friend.

Rev. A. D. Porter, of Waxahachie, spent a few hours in Dallas one day last week. We had the pleasure of grasping his hand. He is doing fine work and we hear excellent reports of his service. He has a fine field and he knows how to work it to the best advantage.

We met Rev. New Harris in the city recently. He is closing out his quadrennial year at Tyler, where he is in high favor with all the people. He has the happy faculty of preaching well

and mixing pleasantly with the people. He is one of our most successful pastors and preachers.

Bishop W. B. Murrah is again in Texas. He spent last Wednesday in Dallas and we had the pleasure of a visit from him. We did not learn how long he will be in the State, but he is going to spend as much time as possible with the brethren and the Churches between this and the meeting of his conferences.

Rev. and Mrs. T. H. Morris, of Bryan, Texas, have issued invitations to the marriage of their eldest daughter, Miss Lily Howard, to Mr. Elmer E. Disz, of New Albany, Ind. The event to take place at the parsonage in Bryan, at high noon, Wednesday, August 19, 1910. The contracting parties are deaf mutes, and were schoolmates in the Kentucky School for the Deaf. The ceremony will be performed by Bro. Morris, in the deaf-mute sign language, and the bride and groom will immediately leave for their home in New Albany, Ind.

TO MY FRIENDS.

So many inquiries have risen as to my whereabouts, that I take this plan of answering the same. On the 17th of last September, in Alice, Texas, where I had gone to hold a revival meeting upon the invitation of Rev. W. A. Govett, our pastor there, I broke down and returned home. For three years I had been struggling with a hacking cough, but by perseverance had kept going. When I arrived home the doctors examined me and found that I had tuberculosis. To make a long story short, in four weeks from that time I was in the shadow of the tomb. After this severe attack, taking my wife and babies along with me with a span of mules and a wagon and camping outfit, I headed for the Devil's River country, 180 miles southwest of San Angelo. Out in the wilds I spent four months living the simple outdoor life of peace, exercise, rest and quiet. When I was sufficiently strong; in fact, when my health had returned in a large measure, I came to Del Rio, where I now make my home. I am pleased to say my health is good and I do the work of a strong man each day. The doctors tell me that I would be foolish to ever try to do public speaking any more. Of course this is a great blow to me, but somehow or other, I will have to try to "look on the bright side."

I want in this note to thank the thousands of friends who have been so kind to me in the years that have gone, and ask them to remember me in my new home, and under the new conditions that I now live. I have found this the finest climate on the globe for anyone suffering with lung affections, for it is dry and still, and pleasant almost the year round.

R. J. BIRDWELL.

SICKNESS AT THE METHODIST ORPHANAGE.

At the end of six weeks we have had fifty-one patients with fever—mostly typhoid. There are now forty-five in the three wards—all convalescent, with good hope of recovery, but three yet give us solicitude on account of rail constitutions and other complications.

They have the best of attention under the constant and immediate care of Dr. H. M. Lanham, an up-to-date physician of experience in this special disease, and consultation with several of the best practitioners of the city, six trained nurses, Dr. Henry Graves, a student of the State Medical College of the senior year, as head nurse, and all the teachers and a few of the older boys and girls as assistants. As before stated, the wards have been neatly fitted up—nice single beds, electric fans, screens, filtered water and other things necessary to the comfort and convenience of the sick. Neither pains nor expense has been spared to secure the best treatment, care and comfort for the little patients. A number are now free of the fever, but must be further looked after to prevent relapse. We hope the worst is over with, and under skillful treatment, faithful nursing, but most of all under divine blessing, we trust all in due time will be restored to normal health.

As we stated in a former article, the buildings had but recently undergone repairs, renovation, new sewerage and water systems installed, bedsteads enameled, new mattresses, much new furniture and the premises generally put in good sanitary condition, and can not attribute the disease to our immediate local conditions, but as the attending physician suggests, to germs conveyed by flies that had con-

tact with typhoid patients two blocks south, or possibly from patients several blocks west of us. In some way these germs were communicated to the milk, either at the barn while milking, or where the milk was being separated, or, as some have contended, through the milk directly from the cows, they having drank of creek water infested with the germs. The medical authorities generally discount this last theory.

Whatever the occasion of the disease we are trying to anticipate and prevent its recurrence and do all we can for the recovery of those now afflicted.

This siege of eight or possibly ten weeks before we can hope to be entirely free from the disease and its effects will have imposed heavy expense upon the depleted treasury of the Orphanage. Will not the Church and all friends of the orphan come promptly to our relief in this hour of great need and affliction? The general assessment will not suffice to meet this heavy and unexpected demand. There must be special contributions from individuals, public congregations, laymen's meetings, Home Mission Societies, Sunday-schools and Leagues. Some are already beginning to make remittances, and we hope all will realize the stress that is upon us and respond promptly and liberally. Once more we ask in the name of the Master that stressed the claims of the "little ones," the needy poor, that every preacher and layman will take this cause to heart and in hand; that the Laymen's Movement will make it a part of their business to contribute annually to the Orphanage; that the Home Mission Societies will make it a part of their business to send an annual offering to the Orphanage—so of every Sunday-school and League—and now—right now, is the time to begin, and may the Lord help you to do so.

JNO. H. McLEAN.

FROM REV. ABE MULKEY.

I want to say that I have just visited Haskell, and had the most profitable meeting in every way.

Brother Bruce Meador, the pastor, was once a business man of Corsicana, and was a success. He has accomplished a great work at Haskell. This is his third year for that charge. He found when he went there three hundred members; he has now six hundred and fifty; about thirty was added during my stay with him; the others were his own catch.

He had a church building worth about \$500; he now has an up-to-date stone and brick church, embracing the lot, costing about \$30,000. This was secured by his own efforts, save \$5000, which was contributed at the close of the service.

He lives in the parsonage, worth about \$2500. He called the ladies of his Church together, which numbered 110. He asked me to say a few words concerning the construction of a new parsonage to them, which I did. There was no collection lifted for it; however, the sentiment was increased, and since leaving there one lady offered to give the frame work of the building, and they will let the contract out in about ten days, I think, of about a \$3500 building. He has carried on the construction part of our Church work without friction, which is not always the case. He has carried on the work both spiritual and temporal and kept on the first floor with God and man is my judgment. He has more men, women and children to pray in public than any charge I have ever served. How often it is the people want the pastor to leave after building parsonage and church, but it is not the case at Haskell. His business education has helped him bridge over many difficulties that arise without this qualification, and think will be ready to dedicate by conference. On with the battle.

ABE MULKEY.

OUR HOME IS SO LONESOME.

On July 19, 1910, our baby, Melvin, was called from our parsonage home in Rising Star. His stay with us was so short! He was 16 months old, and

the life of our home. Oh, it is so hard to give him up! Our home is so lonesome! He was named for Bro. Melvin Sharp, of Groesbeck, one of the truest men in the Methodist Church. Little Melvin has gone from us, though papa and mamma know where to find their darling little boy. All who read this pray for us in this sad hour. His Mother,

MRS. R. W. NATION.
Rising Star, Texas.

IMPORTANT NOTICE.

By authority of Bishop Atkins the presiding elders of the Northwest Texas Conference are called to meet in Vernon, September 24, 1910, at 10 o'clock a. m., to take counsel in matters of importance relative to the organization of the conference in Clarendon next November.

J. G. MILLER.
Clarendon, Texas.

ADDRESS.

Rev. C. D. Montgomery, 3A Roma, No. 41, Letra I, Mexico City, Mexico.

EDUCATIONAL



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Epworth League Department

Gus W. Thomason, Editor
299 Victor Street, Mungar 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 Secretaryship should be sent to F. L. McNeny, Dallas.

STATE LEAGUE CABINET.

President—A. K. Ragsdale, San Antonio.
First Vice-President—J. L. Goggans, Dallas.
Second Vice-President—Miss Josephine Wolf, Dallas.
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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 3-14.
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.

THE APPROACHING ENCAMPMENT.

This will be our last issue before the hosts will begin to move toward Epworth-by-the-Sea, and it is a source of much regret to us that we will not be privileged to be among this number, but our plans are such that this will be impracticable. We sincerely believe this will be a great meeting. We know that some momentous questions are to come before the conference—the election of a new cabinet, the election of a new Board of Trustees, the planning for a greater Epworth being some of them. But Texas Leaguers are equal to any emergency and when the history of this, the sixth annual Encampment, has been written we have confidence to believe that the best will have been done. We have watched this year with very close interest the inauguration and development of the field secretaryship and here go on record as believing that the movement has demonstrated its usefulness far beyond our expectancy for the first year. It should be continued. The most careful plans should be laid for the further development of the Assembly Movement and a solid financial footing should be given the plant. Our Methodist men of affairs should interest themselves in this work at this time. It has already demonstrated what it can do for future Methodism.

Epworth-by-the-Sea is our most promising enterprise and the year 1910 should be the year for its greatest forward movement to begin. Will it? We hope so. G. W. T.

EPWORTH INFORMATION.

News Letter No. 3.

Railroad Rates—Regular sixty-day rates on sale every day by all roads in Texas, one and one-third fare for the round trip. If you expect to stay longer than 12 days buy this ticket at your home office. For full Encampment all Texas lines have named convention basis with maximum of one fare plus one dollar (\$12.50 from Dallas, \$13.15 from Ft. Worth, \$10.50 from Waco, etc.), on sale August 1 and 2, good to return until August 16th. All lines will also have this rate again on

A WOMAN'S APPEAL

To all knowing sufferers of rheumatism, whether muscular or of the joints, sciatica, lumbago, backache, pains in the kidneys or neuralgia, to write to her for a home treatment, which has repeatedly cured all of these tortures. She feels it her duty to send it to all sufferers FREE. Be sure yourself at home as thousands will testify—no change of climate being necessary. This simple discovery banishes uric acid from the blood, lessens the stiffened joints, purifies the blood and brightens the eyes, giving elasticity and tone to the whole system. If the above interests you, for proof address Mrs. M. Summers, Box 187, South Bend, Ind.

Friday 5th, good for ten days. If you can't spend two weeks on your trip come Friday and stay a week. We will try and take care of you.

All lines will have low rates and any road will be glad to arrange for a through coach or sleeper if a large enough delegation can be secured. See about this at once.

The North Texas Special on the Katy will leave Dallas at 9:40 a. m., Ft. Worth at 10 a. m., August 2, with through coaches, chair cars and tourist sleepers. This train will be loaded with a jolly crowd of Methodist people—you can't afford to miss this trip. You will get much better service on this train than on a regular and will get to Epworth early Wednesday morning with a full day to get located.

There will be a special train on the S. A. & A. P. out of San Antonio at midnight picking up delegations from all lines entering San Antonio during the afternoon—plenty of tourist sleepers on this train if you write me in advance that you will want a berth. Extra sleepers out of Houston same night at 9:20 for those who come by Houston. Complete information in regard to the North Texas Special will be sent by Miss Florence Colston, Ft. Worth, or Frank McNeny, Dallas.

Check your baggage to Epworth on the S. A. & A. P. Railway, or check to Corpus Christi and attach a tag "Put Me Off at Epworth," which we will be glad to send you. This will be put off at our own station and be hauled by the baggage man to any part of the grounds for 15 cents for each trunk or heavy piece and ten cents for grips (baggage for upstairs in the Inn 25 cents).

We have a few rooms left in the Inn, but they are not front rooms facing the bay as everyone seems to want. Neither have we any more front row tents—they were spoken for a month ago. Write us to give you the best we can and we assure you that we will do that. Rooms in the Inn \$12.00 in advance, for August 2 to 15.

We have long ago exhausted our supply of 12x12 tents—we wrote you at the start that we only secured fifty of these and could not get more. We have plenty of ten by twelve tents and will fix them up the best we can this year. These will cost you \$4.00 for the Encampment period, half floor in half tent 75 cents, already put up and numbered—call at the office immediately on your arrival, pay your bill and you will be shown your tent and your cots sent to you. Remit me \$2.00 if you want a tent and we will put it up for you. Cots are rented at 50 and 75 cents each, chairs 25 cents—bring everything you can that will add to your comfort if you expect to camp. We can't supply you with much except tents and cots. Don't forget the dollar due at the gate—we need this amount to pay for program and general municipal expense in the operation of the grounds. Every loyal camper will gladly pay this.

Meals can be secured at hotel dining room at following rates: Breakfast and supper, 35 cents; dinner, 50 cents—we are trying to secure the aid of a number of young men and women to aid us in the dining room in order to make it home-like and pleasant. Several ladies, some of them teachers, are already helping and we will pay you what we can afford. The restaurant will be operated by Mr. Easley, who had it last year, and he will do his best to give good service. He can also use some boys in his department. The store will be in charge of Mr. Dodge who has been on the ground for five years and knows what we want and will also have a meat market in connection this year; fresh milk and ice will also be for sale.

Guests in the Inn will be expected to bring their own linen and care for their own rooms, and at least two or more must occupy each room—we want to accommodate all we can. The street car is now within ten minutes' walk of the grounds and we expect to have city water on the ground by the first.

No cottages to rent—a few possibly after the Encampment.

Bring your own bath suit—men's suits must have a short sleeve. These can be bought on the grounds or rented at the bath house, but it is much better to have your own suit.

We are arranging for one night accommodation in several large tents, and will be glad to have Leaguers who can not get away for a longer period come down Friday night and spend two or three days with us.

Every League should be represented, every Sunday-school should have a delegation and of course the woman's

work is always well represented. We could not get along without our mothers and sisters. Let's make this the best religious assembly that was ever held in Texas—one whose influence for good will be far-reaching. May we have no accidents, nothing that will bring reproach on our good name, and may each of you who can not come remember us in our deliberations and resolve not to miss Epworth another year. Write for information and reservation to A. K. RAGSDALE, San Antonio, Texas.

WATER FOR EPWORTH.

President A. K. Ragsdale of the Epworth League called on Mayor Pease with reference to taking the city water supply out toward Epworth.

Heretofore the drinking water for the several thousand Epworth visitors each summer has been supplied by means of water tank cars hauled in by the Sap railroad. This was necessary in the face of the promise made by the city originally that water would be supplied if the encampment were located here.

Up to this time city water has only extended as far north as Palo Alto street. Under the last bond issue the mains have been extended to the street south of Hall's bayou.

Mayor Pease has lately ordered the new water mains extended across Hall's bayou as far as the terminus of the car track, and this forenoon he assured Mr. Ragsdale that the mains would be carried a block further than the car tracks terminus, which would be within two blocks of the city limits.

Mr. Ragsdale was well pleased with this assurance, as it offers a solution of the question of water for Epworth. He will secure enough inch or 2-inch pipe to carry the water all the way out at private expense. Spohn's sanitarium, which has heretofore secured its water through a private pipe laid from the stockpen, will have no use for the pipe when the mains are extended under the new plan.—Corpus Christi Daily Caller.

FROM BROTHER ONDERDONK.

Mr. Gus W. Thomason, Dallas, Tex.
My Dear Gus: I was to have left yesterday for Missouri, but Juan Pascoe, our young Mexican pastor, who was at Epworth last summer, has taken down with typhoid fever and seems to be quite sick. I am unable to get a nurse and there is nothing else to do but for me to remain and nurse him. This is a sore disappointment to me and of course to the Missourians, but it cannot be helped. This may make it possible for me to be with you in Corpus, however.

With best wishes, sincerely yours,
FRANK S. ONDERDONK,
San Luis Potosi, Mex., July 6, 1910.

LETTER FROM MISS TEJEDA.

Dear Mr. Thomason:
With God's care I arrived home safely. I had a very pleasant trip. I stopped in San Luis Potosi one day and saw Bro. Onderdonk there. I got home last Saturday and found the home folks all right except father. He is not well at all; his heart is very weak. I certainly do need your prayers for strength from God is that I may help him.

Our League had election of new officers just before I came and elected me First Vice-President. I've found out that there is not a card with the League topics in the place. So I want to ask a favor of you. Could you send me one of those cards and also one of those little books on "Helps for the Devotional Department?" Send me also the amount and I will send you the money immediately. I will be very much obliged to you. I need those things very much in my work. (They have been sent.—G. W. T.)

I don't think I can go back to Scarritt next year; it almost breaks my heart to think about it. But being as father is in such a dangerous condition I feel it is my duty to stay at home and help him. I have prayed very much about my going back to Scarritt next year, but I know that if the way is not opened for me to go, this is the place where God wants me to be.

I was talking to Miss Wynne about my work next year and she told me that all the school rooms are occupied now. She said that she would have to have made one schoolroom out of two little rooms, so that I would have my school room for my Bible work; but said: "I have not the money for it."

I remember that I told you once I would like to have a little Bible library for my girls. But now that I find there is not a schoolroom for me to teach I much rather have that first

WHY DO YOU HESITATE?

The common use of violent cathartics is a habit destructive of health and creates a necessity for larger and more frequent doses.

A small trial bottle of Vernal Pallettona will be sent free and prepaid to any reader of this publication who needs it and writes for it. One small dose a day quickly cures the most stubborn case of constipation or the most distressing stomach trouble, to stay cured. Its influence upon the liver, kidneys and bladder is gentle and wonderful and restores those organs to a condition of health, so that they perform their functions perfectly and painlessly. Perfect health and vigor is soon established by a little of this wonderful curative tonic.

Any reader of Texas Christian Advocate may prove this remarkable remedy without expense by writing to Vernal Remedy Company, Buffalo, N. Y. They will send a small trial bottle free to all who need it and write for it. It quickly and permanently cures indigestion, constipation, flatulence, catarrh of stomach, bowels and bladder, and all stomach, liver, kidney and urinary troubles caused by inflammation, congestion or catarrh of the stomach. Why hesitate? Write immediately for one bottle. You will receive it promptly, free and prepaid.

For sale by all leading druggists.

and later the Bible Library. I wonder if you could do something for me at Epworth. I am praying that you may. I will write my letter for the Encampment later. With love and prayers for all the Leaguers, I am sincerely,
REBECA M. TEJEDA,
Guadalajara, Jal, Mexico.

(Note—As it will not be our pleasure to be at Epworth-by-the-Sea this summer we hope someone will remember this request from our good little friend, Rebeca.—G. W. T.)

BEAUMONT DISTRICT LEAGUE CONFERENCE.

At Orange July 13, 14, the various Leagues throughout the Beaumont District met in annual conference. Every service from the first was teeming with practical, helpful thoughts, and was filled with the Master's choicest blessings. Brother Hotchkiss, the presiding elder, was much in evidence and was a great blessing to everyone present. He is truly one of us. Brother Mansey, the local pastor, too, was in attendance on all services and added much to everyone of them.

The chapters throughout the district were well represented and much inspiration was created that will go out to the League. The district meeting is a good generator of enthusiasm and much of it is deep-rooted and lasting. Some of the splendid papers and discussions had at this conference will be carried home and will be the means of materially building up the local work.

Much interest was manifested by all present in the Sixth Annual Encampment of the State League at Epworth, August 3-14, and more than one delegation is being planned. Miss Sells states a good delegation will go from Orange, and Beaumont promises a good representation. Other points in the district promise representatives. We have been from Hereford to Orange and from Denison to the coast in the last six weeks and the outlook for the greatest State meeting ever held is indeed encouraging. The Leaguers of Southeast Texas truly have the Epworth spirit and great things are in store for us August 3-14.

FROM SONGDO, KOREA.

Dear Miss Ferguson:
You will be interested to hear that Songdo is being stirred just now as never before. Beginning months ago a number of people have been praying that the Lord would do a gracious work in Songdo. For a long time past a company of women have gotten up each morning before daybreak and met together pleading with God in behalf of the people of this city. Some of the men went out each night on the mountain side and there alone with God wrestled in prayer as they pleaded for the conversion of their fellow townsmen.

The movement that is on now is such as I have never seen nor heard of. It is the Church awake. It is a great campaign of personal work. No great meetings are being held yet. The school boys and other members of each of our Churches are going down town and speaking to every person they meet. They go into the stores and there plead with all to ac-

cept Jesus. Cottage and street meetings are being held all round the city with the result that there is probably not a person in Songdo who has not heard the gospel within the last fortnight. Except in the dead of night the voice of the preacher is not silent in Songdo these days.

Yesterday was the celebration of Buddha's birthday. The city was thronged with a regular July 4th crowd, and yet one could not go down the street without seeing tracts in the hands of the majority of the people. I suppose that not less than ten thousand were distributed yesterday. And in nearly every case there was a personal exhortation given with the tract. What shall be the result of this? And something that means still more is that about five hundred and sixty persons purchased copies of one or other of the gospels yesterday. God's Word, we know, shall not return void unto him.

During the last ten days the names of six hundred and fifty persons have been recorded as those who have decided to believe in Jesus. Beginning with tomorrow morning each of our workers will start out to visit each person who has given his name. We hope to follow each one up and get each one to bring in others.

Thank you for the Texas Advocate of April 14 which reached me this morning, but more especially do I thank you for the call to prayer "daily for a great outpouring of God's Spirit upon" me. Perhaps it is in answer to this prayer for the work here and the workers that God is specially manifesting his power these days. Keep on praying the fervent and the effectual prayer. Pray that the work here may be deep and true. Pray that this city shall be still further stirred and shaken until it becomes actually and in truth a Christian city. Our motto is "Songdo for Christ." It is both our motto, our prayer and that for which we are working. I am,

Yours in the Master's service,
C. T. COLLYER.
Songdo, Korea, May 17.

THE BEGINNING OF THINGS.

Mr. Gus W. Thomasson, Dallas, Tex.
Dear Brother: Yours to hand. I am surprised that all you Leaguers have for all these years been walking around me—your real daddy. And because I was not a Bishop, D. D. nor even R. F. D., you were afraid to mention my name, much less put me on the program—when you knew I could beat lots of those fellows you went out of the State after. Now let me tell you, brother, and if I state facts, don't say that Morris is going. It is not so. Here is exactly how it occurred:

In 1892 I was colporter for the State. I was looking for anything that looked like it would help my work. The League was running around, as the stockmen would say, "like a maverick." The truth is, many of the pastors were saying, "What are we going to do with it?" They dreaded it as bad as they did a holiness prayer-meeting. I saw the necessity of a State gathering in the interest of the League. I took the authority to call it, and so I did. (See the Advocate of January, 1892, for the call.) I asked for some city to open her doors to us, but none opened. I went over to Dallas and asked Rev. C. O. Jones and C. H. Riggin, our only pastors, to invite me to hold it in Dallas. They did so at my request—gave me a cordial invitation—so I announced the "cordial invitation" to bring it to Dallas, and also announced the meeting and invited everybody to come. I made out a program, announced subjects I thought ought to be discussed, and put brethren on the

program I thought could do it. I notified them that the "committee" of the State Epworth League had requested them to come and give them such addresses as they alone could give. I did not tell them that the "committee" was Isaac and Zackary and Taylor Morris. So they came—came from all over the State and out of the State.

We had Bishops (Key), editors (Hoss and Campbell), presiding elders, presidents of colleges, station preachers, circuit riders and mission preachers and Leaguers. Oh, I tell you I felt that I had done one thing, sure. We met in the basement of the First Methodist Church at 9 o'clock on some morning in February—I have forgotten the exact date. I called them to order, asked John Barcus to sing a song. He started the song, "Am I a Soldier of the Cross?" I called on Bishop Key to pray. I nominated Bishop Key as President; they elected him. The program was called for, and we carried it out. I cannot tell what it was, only it was a great one, for I got it up. We had a great meeting including Friday, Saturday and Sunday. Dr. Hoss did us good service, also Bishop Key and J. R. Pepper from Memphis. At the close of the service the County Judge of Kaufman County, a Brother Easley I think (I am sure it was not Colquitt), was elected President, Isaac Zackary Taylor Morris was elected Secretary. The next meeting was held at Taylor. A Brother Steger of Bonham was elected President and James Washington Hill of the First Church of Dallas Secretary. Now don't you see what you fellows have been walking around for all these sixteen or eighteen years? Why, you fellows ought to build him a big house at Corpus, give him and all his family a pass, sell him his meals at one-fourth off and a heap of other good things. Don't you think so? Good-bye. If you want to know anything more and don't know what it is, ask for it. Your brother,

ISAAC ZACKARY TAYLOR MORRIS,
R. F. D.
P. S.—Nothing in this world as good as starting a good thing—anybody can follow. I wanted to tell you I started the FIRST League paper ever published, too. You see?

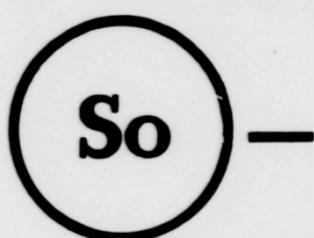
Editor's Note.—The first State meeting was held in Dallas March 16-18, 1892, and was attended by about 200 delegates. A severe snow storm interfered with the progress of the meeting to some extent, but the occasion was a very marked one nevertheless. The call was made by Rev. I. Z. T. Morris, as stated by him, and to him is due much of the credit of the beginning of the State organization. A special resolution of thanks was passed at the time in acknowledgment of his services. Bishop Key gave the meeting official significance, presiding and participating throughout the entire session. Brother Morris refers to a Judge Easley. He means Judge Vesey, who was then residing at Kaufman. We find this paragraph in the minutes relating to him, viz.: "At this juncture (Saturday evening, March 17, 1892,) Bishop Key called Judge Vesey to the front and installed him into his new chair as President. Judge Vesey tendered his thanks to the conference and asked their sympathetic co-operation." If Judge Vesey is still alive we should like very much to have a pen sketch from him regarding this first meeting. It will be very interesting to Texas Leaguers now, we are sure.

Brother Morris is probably in error about Brother Ed Steger being elected at Taylor in 1892, as our records do not show Brother Steger in this position until in 1895.

We find that this was the first Epworth League Conference to be organized in our Church, in Texas or elsewhere, a distinction which, up to this time Texas has not laid claim to. We find this significant paragraph in the minutes of the meeting, viz.: "The hour for final adjournment having arrived, Bishop Key expressed his profound gratification at the success of this the first State League Conference in our Church. He declared his belief in the providential character of this movement of young people and spoke of its tremendous possibilities for good."

Mr. John R. Pepper, of Memphis, Tenn., who was one of the chief speakers at the meeting, wrote a special article immediately upon his return home to the Arkansas Methodist, under the title "First Epworth League Conference in Southern Methodism." This would seem to establish the claim of Texas' priority beyond question.

Inasmuch as "Pioneer Day" at Epworth this summer is expected to re-



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live old memories, we open our department to those who may have a word on the early history of our work in Texas.—G. W. T.

"THE BEGINNING OF THINGS."

(Note—The following letter from Bishop Key, written in response to our request for information will be read with interest by our Texas Leaguers.—G. W. T.)

Sherman, Texas, July 19, 1910.
Mr. Gus Thomasson:

My Brother—I have had a sharp attack of acute indigestion which laid me up in bed for several days. Just as I was about to answer your letter, and even now, though I am over the spell and up, I am very weak.

The meeting to which you refer was held in March, 1893, the year before the General Conference in Memphis, at which time the Epworth League was inaugurated by the General Conference. It was called by myself alone. I was at that time residing in Fort Worth. The Christian Endeavor Society were sweeping in all the Churches. Ours in Ft. Worth were following the lead of the other Churches. I saw something had to be done to hold our young people together. It was more than a year until the General Conference could meet and give us any protection. So for this purpose I published a call in the Texas Christian Advocate for a mass-meeting of the young people of Texas in Dallas in March.

I well remember the scare it gave to the old men in Nashville. They were afraid we young people down in Texas might do some wild and improper thing. So they sent Dr. Hoss, then editor of the Advocate, and Bro. J. R. Pepper down to keep us in bounds, and we captured them first thing and harnessed them up for our work.

The meeting was held in First Methodist Church, Rev. C. O. Jones, pastor. Dr. Hoss and I were guests in his parsonage home. I have a very distinct recollection of the meeting because it snowed and sleeted at the time, but the attendance was large and enthusiastic. We organized a State Society. It was not called a "League." The General Conference gave it that name. But our movement was a year before the conference took their action. We were the "John the Baptist" of the Epworth League movement. I hope these facts may suffice. Yours in truth and love.

JOSEPH S. KEY.

EMMA POTEET PILLEY.

In the issue of the Advocate of December 30, 1909, appeared the editorial comment on the death of Mrs. Emma Poteet Pilley, which sad event had occurred at Huchow, China, December 8 and reported by cablegram December 13. Later issues of your worthy and excellent paper contained articles relative to her labors in the foreign field. All of these have been read with much interest by thousands of friends in the home land who, along with the writer, have waited for a memorial of the life we knew in her own native land. Prompted by a knowledge of her noble life, I desire to tell the world the fact that no one could know her at the best and appreciate her worth and the character of her services and sacrifices for God and the Church as those who knew her in the home and associations of early life. If we shall name a beginning in her Christian experience, we must place it at a conscious knowledge of God and the saving power of Christ as it was taught her in a Christian home. With this knowledge of Christ there came the love for him and a mighty zeal for service. From early childhood her greatest joy was seeking souls for the Master and teaching the young in the Sunday-school. Many men and women scattered over Texas who will read this article can testify to her efficiency in these capacities. Two itinerant preachers of the Vernon District can look back to the old days and experiences of their childhood homes and recall the pure, consecrated life of this heroine of service, and remember that she was always great, because her life was lived close to Christ. The grandest remembrance of all was the perfect unselfishness of her life. "For, verily, she lived for the good of others," and would forget her own cares, sufferings and sorrows in her devotion to those who needed her services, and in the interest of the Church she loved better than life. Her life was short, but oh, how well it was lived, and what a legacy she has bequeathed to the cause of Christ and the spread of an everlasting gospel to the children of men. She is resting from her labors, but the work will continue, and hundreds will thank God for the influence of her holy life that inspired them to seek Christ and the better way. Even now it encourages them to a greater zeal and a purer life and a more heroic effort in the work of God and a determination to die in the service. She is sleeping far from home and native land, but her spirit is with her God, and the inspiration of her life is with us. Let every Texas girl see in that life the possibilities of divine grace, the open door in Christian service, and enter in as a mighty factor in the fullness of an earnest life for Christ and humanity.

This is but a poor tribute to her great life, but it is our offering to the memory of a life-long friend who in other days pointed us to the Lamb of God that taketh away the sin of the world. J. W. CALDWELL, P. C.
Spring Creek, Texas.



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.

MISSION CONFERENCE.

The Annual District Conference of the Home and Foreign Mission Societies of Brenham District met in Rosenberg, June 27-29, Mrs. Coolbaugh, of Wallis, elected Secretary. We had with us five preachers—Bros. Schroeder, of Bay City; Morehead, of Wharton; Myers, of Fulshear; Kidd, of Richmond, and Thomas, pastor at Rosenberg.

The address of welcome was given by Mrs. McClaffan; response by Mrs. J. A. Pickens, of Wallis. The District Secretaries of both societies, Mrs. Kidd, of W. H. M., and Mrs. S. Harris, of Fulshear, foreign work, were able leaders in all business, and it was done with much dispatch. There was no dragging.

We had many excellent papers on vital subjects, the ladies showing they understood the work.

The sermons and talks by the ministers were uplifting and we feel that the work will be broader and more successful than heretofore.

We had with us several of our conference officers of the foreign work, but were sorry several who were on the program could not attend. Mesdames Green and Ferguson gave much information on the work.

Of the seventeen auxiliaries in the district only seven sent delegates though others sent in reports.

The music furnished by the choir was excellent, and much appreciated, there being quite a number of duets and solos rendered during the time, which were enjoyed by all present.

Motion made and carried that each society elect a fraternal delegate to the Preachers' District Conference, which meets next May. Delegates to same from W. H. M.: Mrs. J. A. Pickens, of Wallis; alternate, Mrs. C. Embury, of Wharton. Delegates from Foreign, Mrs. Walter Smith, Rockdale; alternate, Mrs. R. F. Harris, of Fulshear, said meeting to be held in Richmond.

The last business on hand was to elect a place of meeting in 1911. Invitations were given by Richmond and Wharton. Richmond carried the vote.

Committees on resolutions gave their reports, which were accepted with thanks, the same to be published in the Texas Christian Advocate and Texas Coaster, of Richmond.

Motion made and carried that the chairman be empowered to appoint a Press Correspondent, who should send a written copy of proceedings to Texas Advocate, Texas Coaster, Rosenberg Herald and Our Homes and King's Messenger.

The programs for the occasion were generously given by the editor of the Texas Coaster and were models of beauty.

The conference closed with a jubilee and good wishes to all.

J. A. PICKENS, Reporter.

MINUTES OF THE W. H. M. SOCIETY OF MARSHALL DISTRICT.

The meeting opened at 2:30 p. m., at Gilmer, Texas, June 7, 1910, with District Secretary, Mrs. Ligon, in the chair. On motion, Mrs. Hey was elected Secretary. Enrollment of delegates followed:

Marshall, Mrs. J. I. Hey, Mrs. W. T. Spencer and Mrs. H. T. Cunningham. Jefferson, Mrs. R. E. Ligon, Mrs. G. W. Russell. Gilmer, Mrs. T. H. Briggs. Longview, Mrs. W. Bergin. Kilgore, Mrs. J. N. Goodwin. Ashland, Mrs. Davidson, Mrs. O. B. Mahon. Organization was the subject of a very fine paper read by Mrs. Goodwin. Organization suggests the idea of order and system. Coincident with the term organization is that of leader—a true general who knows what ought to be done and calculates to a fraction the resources at his command. Our society by its compact organization and wise leadership has effected a work no single Church could have done. A discussion followed on the work of the Third Vice-President, Mrs. Briggs, Cunningham and Spencer entering into the discussion. They all believe tithing the best plan, still there must be some way to interest the women who do not tithe. Many good suggestions were made. Mrs. Spencer wished to emphasize the necessity of the heads of departments attending these meetings.

Duties of the Third Vice-President were then discussed, Mrs. Wilson and Russell entering into the discussion. Both in love with their work and brought out the brigade work nicely. Reports of delegates followed, show-

ing a good work done locally and connectional.

June 2, 9 a. m.

Meeting opened with Mrs. Ligon in the chair. Mrs. Bergin represented the Home Department. She requested each delegate to organize a Home Department at once. Mrs. Spencer made a splendid talk on the Press Work. Law and Duty came closely together—two classes in the world, doers and dreamers. Better 60 per cent action than 100 per cent inaction. She emphasized that the leader should have her program arranged, create a missionary atmosphere, use parliamentary rules, thus having order and avoiding confusion. After singing, "Bringing in the Sheaves, changing sheaves to tithes, Mrs. Cunningham gave a convincing address on tithing. Quite an animated discussion followed. Two were converted to tithing; eleven expressed themselves willing to study on it and if they could see their way clear they would tithe. Our District Secretary gave us her plans for the year, among them the raising \$100 for the furnishing of the district parsonage—observing Loan Fund Day, and 10 cent retirement fund for our trained workers. District Secretary recommended changing our time of meeting to a different time of year and separate ourselves from District Conference. Discussion followed by Mrs. Spencer, Mrs. Bergin and Mrs. Cunningham. On motion it was decided that we separate ourselves from the ministers' conference; the time October. Invitations from Jefferson and Marshall received. On motion Jefferson was selected as place of meeting. The Committee on Resolutions reported. Mrs. Briggs in a neat little speech thanked the conference for our presence here and was thankful for information received. On motion a copy of the resolutions was given the pastor of the Baptist Church. Adjourning by singing "Onward, Christian Soldier."

MRS. R. E. LIGON, Dist. Sec.

MRS. J. I. HEY, Sec.

PRESS DEPARTMENT W. F. M. S. WEST TEXAS CONFERENCE.

Mrs. Rex B. Wilkes, Superintendent, Marble Falls, Texas.

With the report of sixteen new auxiliaries at our recent annual meeting of the W. F. M. S., held at Lockhart, we are growing. The Corresponding Secretary's report and also the District Secretary's report show advance along most lines over previous years.

The presence of Miss Maggie Rogers, return missionary from China, proved an inspiration and help to the conference. What a happy idea she gave us, in that auxiliaries in giving in the pledges plan to pay one month's salary for the missionary. Where possible have the auxiliary pay more than this amount. There were quite a number of responses to this appeal. Will not others in this conference do likewise? Only one month's salary—\$62.50. How little and yet how much it helps.

The conference is rejoicing; at last our prayers are answered in that we are sending to the heathen land our first and much loved missionary, Miss Margaret Beadle. Never was a worker sent to the foreign field with greater shower of love and prayers than this dear girl. Never was a Conference Society prouder of its missionary than the W. F. M. Society of the West Texas Conference. We had four applicants for Scarritt, two of whom—Miss Boothe and Miss Coke—will enter at the opening of the school. The other candidates are receiving due consideration and will more than likely be sent this year also.

The Woman's Home and Foreign Missionary Societies of the Colorado District met in joint session at Stanton, July 7 and 8.

We enjoyed so many good things it is impossible to tell all, so will give only the leading features of the meeting.

Stanton entertained her guests royally, leaving nothing undone for their comfort or pleasure and our visit will live long in the memories of those attending this conference.

Our District Secretaries, Mrs. Blanford, of the Foreign, and Mrs. Payne, of the Home Mission Society, had arranged a most interesting program, special music being furnished by the Stanton Auxiliary.

Three of the conference officers were present at this meeting—Mrs.

Merritt, Secretary; Mrs. Stevens, Treasurer, and Mrs. Permitter, Press Superintendent, who each contributed to the program. The address by Mrs. D. L. Stevens was truly a feast for the soul and we all felt constrained to greater efforts in our Master's cause.

The sermon to the societies in joint session by our presiding elder was eloquent and inspiring. As Bro. Shaw was for eight years a missionary to Japan, he can set forth the cause of missions in a most forceful manner.

We were made especially happy at this meeting to have with us Mrs. Smith, our Deaconess at Thurber. She told of her work among the foreigners in that coal mining district and of the new Wesley House which has been such a help to her in carrying forward this great work, and as she told of her love for this work and these people, her face radiated that divine love which dominates her life. We lift our hearts to God in prayer for blessings on so grand and noble a life. For the past year Miss Smith has done the work of three women. Though frail in body and with but limited means at her command she is standing bravely at her post, happy in the discharge of her duty. Many hearts were touched by her earnest, consecrated life and many secret resolutions were made to give more of our time, talent and substance to the cause of missions.

At the closing session a vote of thanks was tendered our two District Secretaries for the able manner in which this meeting had been conducted, making it so helpful, pleasant and inspiring. The conference adjourned by singing, "God Be With You Till We Meet Again."

MRS. LEE PERMITTER, Press Superintendent Northwest Texas Conference.

BRUCEVILLE CAMP-MEETING.

The Methodist camp-meeting at Bruceville will begin August 12 and continue two weeks under the direction of the Rev. R. H. Helzer. A grand time is anticipated. Every convenience is available at Bruceville to make it an ideal place for a camp-meeting. Shade, water, nice, clean, dry camping place, pasture for stock, etc. Tents will be on the grounds for campers at a reasonable rental and those wishing to secure one should let the committee know in advance so that the tents can be reserved for them. Everyone should avail themselves of this opportunity to attend one of the old-fashioned camp-meetings. Everybody invited and good order is guaranteed.

A. H. DAY.

Bruceville, Texas.

"RECOLLECTIONS" BY DR. SULLINS.

Thousands in Texas have known Dr. David Sullins of the Holston Conference. They will be pleased to learn that the old man eloquent is still alive and that in his eighty-fourth year, at the request of his conference, he has just published a neat book entitled "Recollections of an Old Man," 426 pages, price \$1. His address is Cleveland, Tenn.

The recollections embrace scenes in the times before the war, during the war and since the return of peace. Samples from these three periods might here be given, if space were allowed to show the striking changes in the condition of affairs in these different periods—very striking indeed.

The work throughout is eminently rational, patriotic and religious. To elderly people it will be refreshing and to the younger set it will be instructive, suggestive and stimulating to a wonderful extent.

Born of workaday parents, converted in early life, graduated at Emory and Henry College, admitted into the traveling ministry, called to the presidency of colleges, male and female, he has a diversified experience extending through eventful years.

Who else can say as he does: "Of these seventy years, sixty of them I have been a preacher and received my appointments annually from the Bishop. Fifty of these appointments have been to school work. How many sermons I have preached, or couples married, or children baptized, or funerals conducted, I do not know. It never occurred to me to keep an account. I did keep an account of the number of Churches I dedicated—one hundred and twenty-seven—in Virginia, West Virginia, Georgia, Alabama, North Carolina and Tennessee."

On the subject of education he has a pronounced opinion. We quote from page 368:

Our work at Emory was new in a sense. We had for twenty years been governing and teaching young ladies. Now we were to govern and teach young gentlemen. In many respects

TERRIBLE STRAIN RESULTED NOT AMISS

A Lenoir Lady, After Two Weeks Grinding Labor, Feels Better Than Ever.

Lenoir, N. C.—"I am not tired at all, and am stouter than I have ever been," writes Mrs. Kate Waters, of Lenoir, N. C., "although I have just finished a two weeks' wash. I lay my strength to Cardui, the woman's tonic. I have taken a lot of it and I can never praise it enough for what it has done for me. I can never thank you enough for the advice you gave me, to take Cardui, for since taking it I look so well and am stout as a mule."

You are urged to take Cardui, that gentle, vegetable tonic, for weak women. Its use will strengthen and build up your system, relieve or prevent headache, backache and the ailments of weak women.

It will surely help you, as it has helped thousands of others, in the past 50 years.

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.

the work differed. However, if I were asked which I preferred, a male or female school, even to this day I should have to say I do not know. All things considered, they even up, though they differ. The peculiar natural endowments and adaptations to the divine purpose of the sexes are perhaps as distinctly marked in their minds and hearts as in their bodies. And to my mind their education should be planned and carried out with these differences kept sacredly in view. To do otherwise is to ignore and attempt to thwart the divine, as is evident, in the very make-up of man whom God deliberately created "male and female."

But I forbear to make further quotations. The book should have a wide circulation. None will regret a careful study of its marvelous contents.

J. H. BRUNNER.

Hixson College, Tenn.

MARRIED.

Gray Raatz.—At the bride's residence in Austin, Texas, July 18, 1910, Mr. Tom L. Gray and Miss Laura M. Raatz, Rev. V. A. Godbey officiating.

Dellaney-Bulleck.—In their buggy at the parsonage gate in Thornton, Texas, July 19, 1910, Mrs. W. M. Dellaney and Miss Olive I. Bulleck, all of Thornton, Texas, Rev. J. O. Jordan officiating.

WISE WORDS

A Physician on Food.

A physician out in Oregon has views about food. He says:

"I have always believed that the duty of the physician does not cease with treating the sick, but that we owe it to humanity to teach them how to protect their health especially by hygienic and dietetic laws.

"With such a feeling as to my duty I take great pleasure in saying to the public that in my own experience and also from personal observation I have found no food to equal Grape-Nuts and that I find there is almost no limit to the great benefit this food will bring when used in all cases of sickness and convalescence.

"It is my experience that no physical condition forbids the use of Grape-Nuts. To persons in health there is nothing so nourishing and acceptable to the stomach especially at breakfast to start the machinery of the human system on the day's work. In cases of indigestion I know that a complete breakfast can be made of Grape-Nuts and cream and I think it is necessary not to overload the stomach at the morning meal. I also know the great value of Grape-Nuts when the stomach is too weak to digest other food.

"This is written after an experience of more than 20 years treating all manner of chronic and acute diseases, and the letter is written voluntarily on my part without any request for it."

Read the little book, "The Road to Wellville," 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.

The Air

Is cool and pure at
ROGERS, ARK.

An altitude of 1400 feet assures cool nights, and shady hills afford pleasant play grounds for children. In nearby streams there is good fishing and boating. Excellent accommodations at family hotels.

FRISCO LINES For Summer Tourist and other information write
C. W. STRAIN,
G. P. A., Fort Worth.

NOTES FROM THE FIELD

Continued from Page 5.

was better than it had ever been during the Church's history. University Church, C. H. Booth, pastor; Seventy-seven additions during the year, which is an increase of twelve as shown by record this time last year. Paid on conference collections to date, \$415, which includes domestic and foreign missions, Rescue Home and Orphanage, Bishops' Fund and part of Church extension. The elegant pews for the new church are being put up. The parsonage is undergoing repairs, which will add greatly to its looks and comfort. South Austin, J. W. Long, pastor: The Sunday-school has an average attendance of fifty more than this time last year. During the month three have been received into the Church. Congregations are good. Conference collections paid in part. Manu-cha Circuit, J. N. Rentfro, pastor: Twenty additions. The revival season just opened with promise of a good harvest. Half of collections paid. Rev. J. F. Pennybacker, of Ward Memorial, is assisting Brother S. B. Johnson in a meeting at Leander, and Rev. E. A. Hunter, of Hyde Park and Walnut was engaged at the last named place, and therefore no report from their charges. —J. N. Rentfro, Secretary Pro Tem.

Jefferson Station. Jefferson Station is in better shape than it has been in twenty years. We have a live Sunday-school, under the leadership of Hon. L. S. Schluter, with ten teachers as helpers. Our superintendent and his ten teachers are all consecrated workers. This is the reason that the school is doing such good work. The first Sunday in each month is Missionary Sunday, and our collections have averaged about \$12.99 for each Sunday. In May we had a revival with Lockett Adair as helper. He stirred the town as it has not been stirred for many years. Our W. H. M. Society is without doubt the best we have seen. They work in season and out of season; are never weary in doing for the cause of Christ and his Church. I wish I had the space to call each one by name. We also have a well-organized Laymen's Missionary Society. Brother L. S. Schluter is our leader, and he has the work upon his heart. The first Wednesday night in each month we meet in a social meeting at the home of some one of our laymen. It has been a means of bringing us closer together. We understand each other better now than we did before. All in all, the work is doing well and growing better all the while. I must not close this without saying a word about our presiding elder, Brother H. T. Cunningham. A graduate of Millsap College, he is a polished, cultured Christian gentleman. He has taken hold of this Marshall District like a veteran. He studies his territory and he studies his men; having a thorough knowledge of each, he knows how to plan well for them. He is a safe, good man in the eldership. He was pastor at Jefferson before he was appointed an elder, and these people all love him.—H. J. Hayes.

Lubbock. This is our third year here and, so far as visible results are concerned, is the best of the three. Early in the year we finished paying the debt on our splendid parsonage, built last year. The salary was raised \$250 over last year, and it, with the conference collections, will be paid in full and over on some items. Have already sent \$60 to the Orphanage on an assessment of \$11. Our meeting closed the 19th. Abe Mulkey and wife were with me during the entire meeting—the first time in my pastorate I have ever had a professional evangelist. Had prepared a tabernacle that would seat 1100 people, and then we had several hundred more than we could seat at times. Had the best singing I ever heard, and the hearty co-operation of the other pastors and Churches. There were a number of conversions; just how many I do not know. Fifty-two united with the Methodist Church on profession of faith in Christ and twenty gave their names for other Churches. These ranged from the little child of six to the gray-haired man of sixty. We gave Brother Mulkey a free-will offering of \$478, every cent of which he

sent to help in building a charity hospital in Corsicana. Brother and Sister Mulkey were at their best, and will always have a warm place in our hearts. I have received 129 into the Church here this year. Our imperative need now is a new church building. Our Sunday-school is now being held in three different places. I think before many months there will be "something doing" worthy of our needs, our faith in God and the future of our Church here. There are many other things I would like to tell, especially of the work of our two splendid women's societies, the W. H. M., with eighty-five members, and the W. F. M., with thirty, but space forbids. I can not close, however, without another word. Three months ago tomorrow, our Heavenly Father took our little brown-haired, blue-eyed girl, 2 years, 7 months and 29 days old—our darling little "Beth." It seemed as if the very light had gone out of our home, and how our hearts ached! The tender ministries and loving sympathy of our people, especially of our Woman's Mission Society, bound them to us afresh, and by a very tender tie. May the blessings of our Father be upon each of them.—Ben Hardy.

THE CHARGE OF LEE J. ROUNDTREE.

Some friend has sent me a clipping from the Georgetown Commercial, in which I am charged with signing the name of Dr. Hyer to the minority report. I signed no one's name to the minority report except my own, and such a charge is without foundation in fact. I suppose his charge is based on what he saw in the Dallas News, for which I am responsible only as follows: Dr. Harless and myself transcribed the resolutions introduced by Judge R. A. John, and the recorded vote on the same. Dr. Hyer voted with the minority. I gave that to the News. I also gave the News the minority report which I introduced, but without the names of those who signed it. I told the reporter that every trustee who voted with the minority signed the minority report except Dr. Hyer, but as the majority of the board, by resolution, had ordered Dr. Hyer and those who were in their pay to keep their mouths closed on this question, I did not ask Dr. Hyer to sign it. What hurts the matchless and classic editor of the Commercial is not that I have violated the law or done a dishonorable thing, but the fact that Dr. Hyer voted with the minority and is in favor of accepting the offer made by the city of Dallas. I write this that my friends may know the facts, and not in reply to anything Mr. Lee J. Roundtree may have said or may say. I explained it to Dr. Hyer some time ago. —J. M. PETERSON.

WHITEROCK CAMP-MEETING.

All things are in readiness for the WhiteRock camp-meeting. The Gallaway Auto Rent Company will run automobiles hourly from Richardson, on the Sherman Interurban, to the campgrounds. Fare, 25 cents each way. The 3 o'clock service on Sunday afternoon will be turned over to the Epworth League. Brother Gus Thompson will conduct the services and Brother Geo. Sexton will be one of the speakers. Monday afternoon our women will have charge of the service. Sister Thruston and Sister Milton Ragsdale will tell us about the work done by our women.

Brother Geo. Brundette will conduct the service of song during the meeting. The preaching will be done by Drs. A. L. Andrews, of Dallas, and J. L. Pierce, of Commerce. We are expecting a great meeting. Come and spend ten days on this old historic camp-ground. —J. M. PETERSON.

RESOLUTIONS.

Whereas, Brother J. E. Willis has been connected with the Church here in an official capacity for nearly a year; and

Whereas, We, the official members of this Church, have learned to love him for his purity of life and singleness of purpose and his faithfulness to the trusts committed to him; and

Whereas, We feel that the Church and community have been greatly benefited by his stay among us; and

Whereas, We have all learned to love Sister Willis, and feel that her life among us has been a great uplift to our Church, and to each one with whom she has come in contact; therefore be it

Resolved, 1. That it is with sorrow that the conditions are such as to compel Brother and Sister Willis to leave us.

2. That we commend them to the good people with whom they are called to labor, and pray the richest blessings of God upon them and theirs.

3. That these resolutions be spread upon the minutes of the stewards' book, and a copy of same be sent to the Texas Christian Advocate with a request to be published.

R. A. BURROUGHS, Pastor.
JOHN H. BOLTON,
A. A. STEVENS,
P. D. TURNER, Stewards.

CLEBURNE DISTRICT CAMP-MEETING.

There will be a district camp-meeting for the Cleburne District at Glen Rose, Texas, beginning Friday night before the fourth Sunday in August and embracing the first Sunday in September. The local Arrangement Committee is making every preparation for the convenience and comfort of the campers. Preachers and their families will be furnished tents and camping privileges free. Others may

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.

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. AXTELL, 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.

EDUCATIONAL.

If any young man or young lady is anxious to get an education, but is short of means, and is willing to work about one hour a day, Granbury College will give them board at half price. This offer is made to help those who might be shut out of college otherwise. The same high-grade instruction, high-grade board and every other accommodation that is granted the sons and daughters of wealth will be granted them. But we want only those who mean business to apply for these positions. The number is limited. Address ATTICUS WEBB, Granbury, Texas.

HONEY.

New crop pure extracted honey, case 2 60-pound cans, shipped anywhere, 8c; delivered year station 10c per pound; over 1000-coupled bees; largest producer in the South. Address W. H. LAWS, Boeville, Texas.

MALE HELP.

GET A BETTER PLACE—Ude Sam is best employer; pay is high and sure; hours short; places permanent; promotions regular; vacations with pay; thousands of vacancies every month; all kinds of pleasant work everywhere; no lay-offs; no pull needed; common education sufficient. Ask for free booklet G. P. 929, giving full particulars and explaining my offer of position or money back. EARL HOPKINS, Washington, D. C.

MISCELLANEOUS.

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

have tents furnished at reasonable cost by notifying me in advance. Glen Rose is an ideal place for such a meeting and we cordially invite all to join us. —C. N. MORTON.

NOTICE.

A daily school of methods will be conducted at Epworth for Sunday-school workers, with lectures on various subjects.

The books of the Study Circle have been assigned to me and I urge that each Sunday-school worker carry these books to Epworth—especially the "Manual" and "The Bible and Its Books." Smith & Lamar will have a supply of the books on sale, and if you do not own copies you can procure them on the Assembly grounds. I hope many Sunday-school workers will attend the Epworth Encampment, August 3-14. —CHAS. F. FIELD, Ft. Worth, Texas.

HOME MANNERS.

Which do you really care the most for, your mother and father, and sisters and brothers, and wife or husband, if you have either, or your friends and business associates?

A ridiculous question, you say?

I am not so sure.

First tell me if you live up to the same standard of courtesy and kindness in the home as you do outside it, and I will tell you whether you have a right to answer that way.

Several years ago a certain newspaper offered a prize for the best definition of home.

There were several very beautiful ones, such as "the kingdom of happiness where mother is queen," but the one that appealed to me the most, and that would have gotten the prize had I been judge, was "The place where you are treated the best and act the worst."

I don't believe you will find one person in a thousand who won't agree with me that we owe more in kindness and forbearance to our nearest and dearest than to strangers.

And yet I don't believe you'll find many more than that who are as courteous and kindly at home as they are in their business and social relations.

Many people with the most charming manners outside the home slip them off just as quickly as they do their outer wraps when they cross their own thresholds.

And yet I think they'd be the quick-

MUSICAL INSTRUMENTS.

Our retail stores offer great bargains in high-grade used organs, best makes. Value up to \$125. You'd cheerfully pay \$60 for some. Choice \$10 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-229 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 205 South Arroyo, Albuquerque, N. M. J. H. MESSER, P. E.

REAL ESTATE.

GRAYSON COUNTY BARGAINS—95 acres dark loam prairie and valley; 85 acres cultivated, 10 acres pasture; four-room house, good barn, well, small orchard. School one-half mile; railroad five miles. Easy terms, \$40.00 per acre. One-half dozen farms, 89 acres to 250 acres, on easy terms. EVANS & EVANS, Sherman, Texas.

"FREE HOMESTEADS from 40 to 160 acres land in Ala., Ark., Fla., La. and Miss., given away by United States Government to successful applicants. Send 25c for information and application form. DIXIE HOME CO., Natchez, Fla.

"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 Shuman 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 acres, patented land. One-third cash, balance in three annual payments. Will sell one or both sections. Good bargain. Five-room house in the town of Stamford, 1 block from college campus; price, \$1700. One-third cash, balance in 1 and 2 years. Nine-room house in the town of Stamford, 1 block from college campus. Price \$3500. One-third cash, balance in 1 and 2 years. Both new and nicely furnished. Make your wants known. J. L. HOLLEIS, Stamford, Texas.

77 acres, 60 in farm; 6-room house, near depot. \$2800. 100 acres, 25 in farm; 2-room house, \$3500. Cash \$1000. 101 acres, 79 in farm; no house, \$2900. Cash \$700. 63 1/2 acres river land, unimproved, \$1720. Cash \$424. 82 acres, \$2000. Cash \$504. Many other bargains. Fine crops. Come at once. No trades. STOVALL LAND CO., Olney, Texas.

est to sneer at my first question as absurd.

I was talking about this state of affairs to a young girl the other day and she said:

"But, Miss Cameron, one can't be sweet-tempered and gracious all the time any more than one can wear one's best clothes every day."

Why not hold good temper and good manners as your only instead of your best gown? And when you feel that you must go without them for awhile, why not retire to the privacy of your own room just as you would if you were going to take off your frock?

Is that an impossibility? I don't think so, if you make it a habit that you expect of yourself.

"If I had my way there should be but one kind of manners, and that good," says a well known writer on such subjects, in a recent magazine.

"I would have every child drilled to be as scrupulously polite to the members of his family as to the guest within his father's gates, as courteous to the employe in the kitchen or chamber as to his mother's employes. If from birth he knew no alternative of behavior he would practice none."

With all my heart I agree. Why not try to bring up your children that way?

And as a first step towards it suppose you make up your mind right now to try to give them the invaluable help of a good example.—Ruth Cameron, in Flint Journal.

Life is fuller and sweeter for every fullness and sweetness that we take knowledge of. And to him that hath, cannot help being given from everything.—Mrs. A. D. T. Whitney.

Cheered by the presence of God, I will do at the moment without anxiety, according to the strength which he shall give me. I will leave the rest; it is not my affair.—Fenelon.

Dropsy Cured; quick relief; removes all swelling in 2 to 20 days; 8 to 60 days effects permanent cure. Trial treatment given free to sufferers; nothing failed. For circular, testimonials and free trial treatment write to
DR. H. H. GREEN'S SONS, Box 8, Atlanta, Ga.

OBITUARIES

The space allowed obituaries is twenty-five lines or about 120 or 130 words. The obituary to be prepared of course should be in the hands of the bereaved family as early as possible. It is not fair to expect the bereaved family to wait for a week or more before the obituary is prepared. At the rate of one cent per word, money should accompany all obituaries. 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.

CARSON.—Mrs. H. C. Carson, one of the oldest citizens of Weatherford, Texas, a charter member of the Foreign and Home Mission Societies and at the time of her death the only living member of the M. E. Church, South, fell asleep in Jesus May 22, 1910, at the home of her granddaughter, Mrs. R. B. Hood, after an illness of two months. Mrs. Carson numbered her friends by those who know her, being beloved alike by young and old. In her home life she was truly a blessing to her children and grandchildren, being to them all that a tender, loving mother could be, and leaving to them a priceless heritage—the memory of a consecrated Christian life—which will ever guide them to that celestial shore, where she now awaits their coming. Since her early girlhood she had led an exemplary Christian life. She was one of the old-fashioned mothers of Israel, whose greatest happiness in life was to work in the Master's vineyard. Naturally of a bright, cheerful disposition, many a wandering wayfarer on the rough path of life has received renewed hope and courage through her kindly words of love; and many are the souls who have been led to accept the Saviour through her prayers and gentle influence. Her tenderest sympathy went out to the man or woman who had become a slave to sin, and she would with loving hand and earnest prayers reach down to help the fallen with whom she came in touch. She gave with generous hand of what she possessed to those whom poverty and distress made less fortunate, pointing them ever to the Saviour who loved them. Mrs. Carson was born July 12, 1828, in Madison County, Tenn. Her father, Wilson Hale (cousin of Nathan Hale, of Revolutionary fame), was a soldier in the war of 1812. He died in 1834, leaving a widow and four children. Her mother came to Texas in 1836, locating in Bowie County, Texas. Mrs. Carson was educated at the McKenzie Institute, in Clarksville, where she met John H. Prince, whom she afterward married in 1849; he was one of the first commissioners of Parker County, and the first to hold the office of County Clerk. He died in 1864, leaving her a widow with the following children, who now mourn their loss: Mrs. Ormeda Carpenter, Silver City, N. M.; Mrs. R. L. Watts and John H. Prince, of Weatherford. She was married to Robert Carson in 1869, who in 1876 passed to his reward. Two brothers survive: C. C. Hale, of Montague County, and J. W. Hale, of Parker County. On the death of her daughter, Mrs. J. F. Cocks, in 1876, her infant granddaughter, Prince Cocks (Mrs. R. B. Hood) found in her loving heart and life the fullness of a mother's tenderness and care, and she, with a daughter's love, watched her declining years, administering with her own hand during her last illness to every wish and need. All that was mortal of this noble woman was tenderly laid to rest beneath a flower-covered mound in the City Cemetery. The tired hands which wrought so faithfully are peacefully folded on that breast which no more will heave a troubled sigh. The weary feet which walked earth's pilgrimage in peace have reached the journey's end. The body, still united to Christ, rests in the grave till the resurrection; and the soul made perfect in holiness by the operation of God's Spirit has passed into the house of many mansions to be forever with the Lord.

MRS. OSCAR BARTHOLD, Weatherford, Texas.

HUDGEONS.—William Henry Hudgons was born July 16, 1897, and departed this life June 26, 1910, at the home of his parents, Mr. Rufus and Mrs. Maud Hudgons, in Lavaca County, Texas, eight miles south of Hallettsville. He was a bright, promising little boy. While his sojourn on earth was short, yet it was long enough to win a place in the affections of papa, mamma and other loved ones for time and eternity. Heaven is brighter and more attractive place, I hope, to the bereaved ones since William Henry has gone there. His body was laid to rest in the Providence Cemetery, Lavaca County, Texas, May the Great Comforter sustain the bereaved ones in their loss and comfort their hearts with the assurance that by the grace of God they can meet little William Henry in the better world, where parting will be no more. A. G. NOLEN, Yoakum, Texas.

PURYEAR.—Will Puryear was born January 27, 1888; departed this life to his heavenly home July 7, 1910. He was elected steward last November. Will had looked forward to a long and happy life, having less than three months before married a true Christian girl, the daughter of Brother and Sister Felty. He leaves a host of friends to mourn and sympathize with his father, mother, brothers, sisters and young wife. He was sick only a short time, and death seemed uncertain until a few days before. Everything was done that mortal hands and hearts could do, but God took him home. Sister Virgie, you know where to find your loving companion. Live faithful until death, then go home where he is; join him in that heavenly clime, never to be parted again. H. M. COSBY, P. C. Merit, Texas.

VINSON.—John William Vinson, son of Rev. T. E. and Mrs. M. E. Vinson, was born January 25, 1877, and departed this life July 11, 1910, at Prescott, Ark. He was baptized in infancy by Rev. E. W. (Uncle Dick) Thompson, for whom he always had the profoundest love and respect as a man of God. Brother Vinson was married on March 13, 1898, to Miss Annie G. Pool, who, with three little girls and one little boy, is left to mourn their loss. Another, his first born son, met him at the beautiful gate, having preceded him to the better world, dying in infancy. He also leaves a fond father, loving mother and an affectionate brother and sister, who grieve to think that he is gone and they will see his face no more in this life. They do not mourn, however, as those who have no hope. Brother Vinson gave his heart to God and joined the Church in early childhood and lived a consistent, upright life unto the end. We do not doubt that he has already received the reward of the faithful, for he was faithful, even unto death. He had lived in Texarkana during the past year, being employed at the telephone and electric light companies, all of which speak of him in the highest praise. It was said of him by the manager of the electric company that his word was in every sense reliable. No matter if it seemed to put him in a measure responsible for some trouble in the system, they said, "Vinson will tell the whole truth." This, perhaps, ought not to be much, but it is a tribute to any man to say "his word is as good as his bond." Such was the estimate placed by those who knew him upon this man. Precious heritage to his little children, who must be brought up without a father's tender care. He was a good man and true. He had just accepted a position with the telephone company at Prescott, Ark., and had left his little family in Texarkana to await a few days' preparation for their removal to the new home, kissed them good-bye on Friday and the Monday following, at 2:30 p. m., came in contact with a live wire and in an instant was gone on the long trip, from which he will never come back. The little home which they looked forward to with so much joy and happiness will never be. Instead, we carried him down to Queen City, Texas, and there, in the beautiful little city of the dead, with almost the whole population of that little town, we laid him in his narrow home, beneath the sod to await the resurrection morn. The little wife is left without the protection of that strong right arm. The children are left without the loving care of their young father. The father, now himself feeble and superannuated, and the good mother, who all these years has gone in and out as a Methodist itinerant's wife, who likewise expected, should the time come when they must, to lean upon this sturdy son, have all these props knocked away now. Thank God, they are faithful in him. He is the widow and the orphan's hope, and while the sky is dark now, they will not be afraid. Kind friends at Prescott and at Texarkana and at Queen City have done what they could to help in this crushing moment. The writer, assisted by Revs. J. E. Morgan and F. O. Farris, conducted the funeral services, and as we sang the little song—his favorite—"Tis so sweet to trust in Jesus," weeping relatives and friends looked upon the pained face, so quiet and peaceful, and in their hearts pledged themselves anew to meet him in heaven. Lest a little while, it won't be long. Let us be faithful unto the end, as we were. Some day we'll see face to face, and all the mystery of life will be made clear. Until then we will trust in God. J. B. TURRENTINE.

LEGGE.—On the morning of July 11, 1910, at the home of her sister, Mrs. T. L. Morgan, of Hubbard City, surrounded by her sisters, Mrs. Shipp, of Rogers, and Mrs. Clingman, of Brownwood, and other loved ones, Mrs. Emily Legge quietly passed to the great beyond. Her body was on the following day carried to Cleburne for burial by the side of her husband, Mrs. Legge was born July 12, 1841; married to Mr. L. C. Legge in 1859; moved to Texas in 1871 and settled in Cleburne, which place had since been her home. She joined the Methodist Church in early life, and was faithful and true to the Church to the end. She was a devout Christian. Her last few years were full of sorrow and affliction, and her going one of peace and rest. Her husband and both of her children preceded her to the other world. Three sisters, a brother and three grandchildren, with their mother, are her close relatives who sorrow at her going. A. E. CARRAWAY.

BROWN.—Mrs. Jennie P. Brown (nee Clayton) was born July 2, 1868, in Chatfield, Navarro County, Texas; died in Merkel, Texas, June 29, 1910. She was the daughter of Joseph A. and Marguerite Clayton. She was one of four sisters, and had four brothers, who are now living. Two sisters are also now living. She was married to Dr. W. E. Brown September 13, 1892, in Coleman, Texas. To them one son, Clayton M., was born. After living in Coleman, Texas, for several years, they moved to Cisco, where they remained for a short time, then to Abilene, and then to Merkel, where they had lived for some six years and up to her death. Jennie was converted in early life and joined the Presbyterian Church. She remained in this Church until she married, when she united with the Methodist Church with her husband. A sweet, bright and cheerful spirit has gone from us. She lived for others. She was an untiring worker, and was always looking after the interests of her friends and neighbors. She was loved by all who knew her, and she chased away many dark clouds that came in the pathway of her friends by her loving and cheerful spirit. She leaves her husband to battle life with the only son. Their loss is her gain. In her last sickness she gave many evidences of her preparation and readiness to go, as she talked to mother,

who was with her during all her sufferings. It is so sad we have not yet realized that Jennie is gone for good. We feel that she is on a journey and will soon return. True enough, we shall never see her bright face nor hear her sweet voice here any more, but, thank God, when this life, with its sorrows, is all over, we shall then renew our love and then there will be no more separations. May heaven's blessing be upon her heart-broken husband and the family and relatives. Dear relatives, heaven is sweeter now, and with renewed vigor let us press on, and after a while we shall all meet again. The Lord console and comfort the broken-hearted. Her brother-in-law, R. F. BROWN.

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.

COX.—Willie Clyde Cox was born July 22, 1891, on his father's farm near Farmers' Branch, Texas. He departed this life June 26, 1910, at El Paso, Texas. Clyde had been in very poor health for several months and, accompanied by his father, had gone to El Paso with the hope that it might help him. But he had been there only a very short time when the sad news was wired back that "Clyde is gone." Why this young life was ended so soon, we are unable to say, but we console ourselves with the assurance, "God knoweth and doeth all things well." Clyde leaves a father, mother and two sweet little sisters to mourn his departure. Clyde's was a sweet and peaceful home, and his going away marked the first vacant place in the home circle. He was converted and joined the M. E. Church, South, at old Webb's Chapel when he was about twelve years old. He was conscious that the end was near, and sent back to his friends and associates the following message: "I am sorry to say I have not lived as well and near to God as I might have lived since I have been a member of the Church, but Jesus forgives me, and I am prepared to go. I want you all to live right and meet me in heaven." He said, again: "I do not want it said at my grave that I was perfect, but I have made it all right with God." He verified the statement by passing away with a sweet and heavenly smile on his face. "Blessed are they that die in the Lord." We bore him to the cemetery and laid him away amid sobs and blinding tears and a profusion of sweet flowers, to sleep the long sleep of death and to await the coming of his Lord in the glorious morning of the resurrection. His pastor, S. E. PRITCHETT.

MARTIN.—James Sheppard Martin was born May 29, 1845, in Matagorda County, Texas, and lived there until he was grown. He was married in Carnes County to Miss Fannie Alice Murray January 7, 1869. Into this union eight children were born—six girls and two boys, all of whom lived to be grown. He was converted soon after his marriage and joined the Methodist Church, and lived a consistent member until his death. He moved to Tom Green County in 1889, and later to Irion County, where he lived until his death, which occurred May 23, 1910, of paralysis, at his home in Sherwood, Texas. He was a faithful friend, a man of strong faith. Several instances of answers to his prayers are known to the writer. He was quiet and retiring in his manner, and his true value could not be known on short acquaintance. He was true to his convictions of the right, and at the time of his death he was serving his county as Magistrate and his Church as steward. His community has lost one of its best citizens, his Church a faithful member and his family an affectionate father. His friend, J. M. VINSON, L. D. Sherwood, Texas.

DAVIDSON.—Mrs. Missouri E. Davidson (nee Hunsucker) was born in Shelby County, Tenn., June 17, 1835, and departed this life June 11, 1910, and was laid to rest in the Barbee Cemetery, near Dublin, Texas, Rev. Geo. Clark officiating. Her death was the result of a fall, which caused concussion of the brain. In 1853 she was married to John C. Davidson, who died September 4, 1881, in St. Francis County, Ark. Sister Davidson, with five of her children, moved to Van Zandt County, Texas, in 1887. She professed religion and joined the M. E. Church, South, in 1887, in which Church she lived a consistent life until she was called home. Her eldest daughter, Mrs. J. M. Carr, preceded her to the better land in 1891. Four children remain to mourn their loss—Mrs. J. C. Collinsworth, T. C. and J. H. Davidson, of Comanche County, Texas, and R. G. Davidson, of Grand Saline, Texas. Sister Davidson was a gentle and considerate mother and a devoted Christian. Her daily companion was her Bible. C. T. CUMMINGS.

FIELDS.—Miss Nora Fields departed this life July 2, 1910. She was born and reared in the Mount Zion community, where she died at the age of twenty years. Nature had favored her well. She being strong, gave promise of a long, useful life. But no so. God saw best to take her to himself. Her father preceded her to the better world several years. She was the only daughter of her mother, dutiful, sweet-spirited and kind, and the pride of her mother's heart. An accident happened to her mother—a buggy overturned—but she was not injured. Nora, who loved her mother dearly, ran to her assistance several hundred yards. The day was hot. This was too much for her. She sank into unconsciousness, was seized with violent cramps and expired in a few hours. It was love that caused her untimely death. She was a member of Mount Zion M. E. Church, South, and had been since the age of thirteen. We laid her remains to rest in the Evergreen Cemetery Sunday, July 3. A mother and a brother, with a host of friends, including this writer, mourn her death. But, thank God, death is only a dream to the child of a heavenly King. May the kind Father bind up the broken hearts. Her pastor, WESLEY H. KEENER.

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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. Fine Sewing Machine, Texas Advocate 1 Year For Only \$24.00

July SUM DYS CHO Radw's will in a Stomach. Headache. External Stings of Insects, Pain Radw to the part son cure all drugs AUSM G. F. County, Texas. She was mus, of Four ch living ligiton a South, a years, a faithful Sister. She bra disease, weary y this me mitted t remains body wa at Roxto the just human i to keep and so had th she sho out irre most of no more spirit is will be and whe never m all bet where tion, and from the WOOD July 21, Patroon, dears v of his c was see a few d prime of tion, a manhood ize that soring i sun wen but it w was a g ciple of every m lect the loved h for them in matte years into the he religio Church, who othe bers. So he is got his face the sorr around u we shall ALLEN in Georg in 1851. was con dist Epis a consis she was died sever ly devote consistin whom su 1910, and Christian who are God was she was of the fu but striv and moth est blessi CHARI bloom in death an Mr. and ried from ling little born Fel extends s ily. Aledo,



SUMMER COMPLAINTS
DYSENTERY, DIARRHOEA,
CHOLERA MORBUS.

Radway's Ready Relief taken inwardly in water will in a few moments cure Cramps, Spasms, Sour Stomach, Nausea, Heartburn, Malarial Fevers, Sick Headache, Colic, Flatulency and all Internal Pains.

Externally for Sprains, Bruises, Mosquito Bites, Stings of Insects, Sunburn, Burns, Toothache, Headache, Pains in the Back, the application of

Radway's Ready Relief

to the part or parts affected will instantly relieve and soon cure the sufferer of these complaints. Sold by all druggists.

RADWAY & CO.
New York.

AUSMUS.—Mrs. Eliza Ann Ausmus (nee Martin), daughter of Mr. and Mrs. G. F. Martin, was born in Decatur County, Tenn., July 6, 1875; moved to Texas with her parents in 1878 and located near Ambia, Lamar County. She was married to Mr. M. H. Ausmus, of Howland, Texas, May 1, 1891. Four children were born to them, all living. Sister Ausmus professed religion and joined the M. E. Church, South, at the tender age of fourteen years, and was a devoted Christian to the close of her short life. This was a natural consequence, she having been reared in a Christian home by good religious parents of the old Methodist type. It was the writer's pleasure to share the hospitality of her good home and to witness her love, patience and faithfulness as a wife and mother. Sister Ausmus was a great sufferer. She bravely struggled with that fell disease, tuberculosis, for two long and weary years, when, on October 19, 1909, this meek and gentle sufferer was permitted to enter into that rest which remains for the people of God. Her body was laid to rest in the cemetery at Roston to await the resurrection of the just. Everything was done that human skill and tender love could do to keep the life that was so precious and so valuable, but he in whom she had trusted all the way willed that she should go; and, while we mourn our irreparable loss, and "sorrowing most of all because we shall see her no more in the flesh," her redeemed spirit is anchored forever where there will be no more suffering, no death, and where the chords of the soul will never more be plucked by sorrow. May all her friends and kindred meet her where there will be no more separation, and where God will wipe all tears from their eyes. J. M. SWEETON.

WOODFIN.—O. F. Woodfin was born July 21, 1856, and died at his home in Patroski, Texas, June 25, 1910. Many hearts were saddened when the news of his death was announced, for he was seemingly in perfect health until a few days before his death. In the prime of life, full of hope and ambition, a perfect specimen of physical manhood, it seemed too much to realize that he was dead. But blood poisoning had done its work, and his sun went down while it was yet day; but it went down in a clear sky. Abe was a good man, true to every principle of right and in sympathy with every movement that had for its object the good of his fellow man. He loved his family, and provided well for them in temporal things as well as in matters spiritual. More than twenty years ago the writer received him into the Church. As he grew older he became firmly established in his religious life and more devoted to the Church, until when the end came he was one of our most faithful members. Said, indeed, it is to think that he is gone from us; that we shall see his face no more in this life; but amid the sorrow and the gloom that gather around us comes the voice of hope that we shall see him again. J. H. HELPINSTILL.

ALLEN.—Mrs. Jane Allen was born in Georgia in 1831 and moved to Texas in 1851. At the age of fourteen she was converted and joined the Methodist Episcopal Church, South, and lived a consistent Christian life. In 1852 she was married to J. F. Allen, who died several years ago. She was greatly devoted to her husband and family, consisting of eight children, seven of whom survive her. She died in June, 1910, and left a legacy of a thorough Christian life to those left behind, and who are to follow her. Her faith in God was supreme, and she declared she was ready to go and had no fears of the future. Do not grieve, children, but strive on to meet your dear father and mother in heaven. May God's richest blessings ever abide with you. R. F. HODGES.

CHARLES.—Budded on earth to bloom in heaven. On July 29, 1910, the death angel hovered over the home of Mr. and Mrs. W. H. Charles and carried from earth to heaven their darling little one, Charlton Cleo, who was born February 13, 1908. The writer extends sympathy to the bereaved family. F. M. ATCHISON, P. C. Aledo, Texas.

SHERRILL.—Mrs. Louisa I. Sherrill was born in Alabama July 28, 1825, and died July 22, 1910, in Jefferson, Texas, at the home of her son, Hon. Ben F. Sherrill, Mayor of our little city. She was married at the age of twenty-three to John Sherrill, and from this union there were seven boys. Four of them died early in life. Three of the boys—Ben, Dick and Lee—survive their mother. During the Civil War, in 1862, they moved to Texas and settled in Milam County, near Rockdale. Her husband died in 1871, and she and the boys moved to Jefferson, Texas, and have lived here ever since. "Aunt Lou," as she was known by every one, joined the Church when quite young—the Missionary Baptist Church—and had been a consistent member for over fifty years. She was not in good health for several years, but she never complained. Brother Ben Sherrill and wife and loved ones did all that loving hands could do in her last illness. She will be missed. Her place in the home is vacant, but He who said, "I am the resurrection and the life" has taken her home to himself. We pray that the Lord will comfort and bless the bereaved ones. H. J. HAYES.

MARTIN.—Brother A. W. Martin passed away Tuesday, July 19, 1910, at 3 p. m. He was born in Princeton, Canada, March 17, 1835. He was converted at the age of nineteen; was a member of the Church of England for a number of years, and after coming to Texas he united with the M. E. Church, South. He was a true Christian; was true to his God and his Church and his family and his friends. Brother Martin was a steward in the Church here for a number of years, always giving satisfaction. He will be greatly missed in the community. He was always on the right side of every moral question. His last words were: "I am dying, and he is mine." Brother Martin leaves a wife and adopted daughter, Vivian, here and other relatives elsewhere. Brother and Sister Martin were married July 12, 1882, and were devoted to each other. While his voice is not heard any more in the home and his form not seen, he has just crossed over the river and rests under the shade of the trees of life, and awaits the coming of those left behind. May our Heavenly Father comfort the hearts of the bereaved. Services were conducted at the residence by the writer, Wednesday, July 20, 1910. W. A. HART.

FORD.—Sister Martha C. Ford was born in Utica, Hinds County, Miss., October 2, 1848; was converted and united with the M. E. Church, South, in 1865; married to G. B. Ford April 9, 1887; moved to Texas in February, 1888. She lived a faithful life and died a triumphant death June 2, 1910. Sister Ford was a faithful wife, a dutiful mother and a true Christian character. She was the mother of eight children, two of whom died in infancy. The other six, with her husband, survive her. The life of Sister Ford is found in her children. She was not afraid to die, "knowing that she had a building of God, a house not made with hands, eternal in the heavens," but was anxious to go, for death meant a release from suffering. With an earnest desire for the future welfare of her loved ones, she called them to her bed and gave them her farewell charge, and asked them to meet her in her home beyond the skies. Let us meet her there. J. FRANK LUKER.

THE SABBATH QUESTION.

It seems very strange that intelligent people with the New Testament before them, will insist that all are under obligation to keep the Seventh Day just as the Jew was commanded under the law given to Moses. But as strange as it may seem, there are others who yet have the veil over their eyes on the Sabbath question. They claim (not that we should keep Saturday) that we are under obligation to keep the First Day in the same way the Jews were commanded to observe the Seventh Day. They talk loudly of "the moral law," just as though God had some laws that were immoral!

It is true we have a Christian Sabbath, but there are no laws governing its observance like the law the Jewish people had from Moses to Christ. Paul declared time and again that we are not under the old covenant, for under the first covenant there was a death penalty to those who violated the law of the Sabbath. Under the Christian dispensation has any ever been commanded to be put to death for making a fire on our Sabbath?

If the old Sabbath law is still in force, why not forbid preachers to drive their horses on our Sunday? And others from riding on the trains on Sunday? And turn our good men and women out of the Church who dare to make a fire and cook on Sunday? And look after another class who attend their lodge after midnight on Saturday nights!

We note the following from Smith's Bible Directory: "The apostles give no rules for the observance of the Sabbath—its violation is never denounced by them. Sabbath breakers are never included in any list of offenders."

It is very strange that Paul in the fifth chapter of Gallatians would go into details and mention the sins that would keep people out of the kingdom of God, and forget to mention "keeping the Sabbath" as one of the sins. We rather suspect that the veil had been lifted off Paul's eyes, and that he had an idea that all Christians who would

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read his epistles and the epistles of others, would see as he did that we are not under the old law.

We rather believe that if Brother Paul were here now we would see him eating food prepared on the Christian Sabbath, and riding miles on Sunday to meet an appointment. A Methodist preacher's wife was once asked if she ever read a book called the New Testament! One would think some writers on the Sabbath question had read between the lines, if they ever read the book. Suppose the reader looks up a few passages of Scripture on this subject? See Jer. 31:31, 2 Cor. 3:5-14, Heb. 6:8, Rom. 14, Col. 2:16, 17, Gal. 2:15.

Buy a 20th Century New Testament which the editor of the Texas Christian Advocate recommends so highly, and read the New Testament in our language. J. H. STUCKEY.

- Llano District—Fourth Round. Llano Sta., Aug. 6, 7. Marble Falls, Aug. 7, 8. Lampasas, Aug. 9. Kempner, at Clayton, Aug. 10. Lometa, Aug. 11. Burnet, Aug. 13, 14. Cherokee, Aug. 20, 21. San Saba Cir. Chapel, Aug. 22. San Saba Sta., Aug. 23. Mullin, Aug. 25. Goldthwaite, Aug. 26. Center City, Aug. 27, 28. Bandera, Sept. 2, 3. Center Point, Sept. 4, 5. Boerne, Sept. 5. Kerrville, Sept. 9. Harper and Ingram, Sept. 10, 11. Willow City, Sept. 17, 18. Kingsland and McNitt, Sept. 20. Johnson City and Rockvale, Sept. 22. Blanco, Sept. 24, 25. J. D. SCOTT, P. E.

- Plainview District—Third Round. Tulla Sta., July 28. Kress, July 29. Plainview Sta., July 30, 31. Floydada Sta., Aug. 1. Floydada Mis., Aug. 2. Barton, Aug. 4. Tahoka Sta., Aug. 5. Post City, Aug. 6, 7. Matador Sta., 8:30 p. m., Aug. 5. Afton, Aug. 6, 7. Hereford Mis., Aug. 13, 14. Turkey, 11 a. m., Aug. 20, 21. Silvertown, 8:30 p. m., Aug. 21, 22. Happy, 11 a. m., Aug. 23. Bovina, Aug. 27, 28. Gomez, Sept. 2. Brownfield, Sept. 3, 4. Wildorado, Sept. 10, 11. Dimmitt, Sept. 12. Jayton, Aug. 13, 14. Spur, Aug. 20, 21. G. S. HARDY, P. E.

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

"A pusson never gits so nigh to God as when he is carryin' erlong with him some other pusson he has been prayin' fer."—Bildad Akers.

ON WITH THE BATTLE.

(Dedicated to the temperance workers throughout Texas, and to Dr. G. C. Rankin especially.)

On with the battle! The conflict is raging! Satan's dread missiles are filling the air. His cohorts are legion, equipped for the slaughter. His dens, snares and pitfalls abound everywhere.

Chorus: On with the battle! On with the battle! Ye soldiers of temperance, haste, haste to the fight! Strike for your altars, your homes and your loved ones; Strike for your country, for God and the right!

On with the battle! Down with the tyrant! Down with King Alcohol, demon of wrath; The walls of the starving, the curse of the dying. Destruction and ruin are marking his path.

Chorus: On with the battle! For heroes we're calling. Who will stand 'mid the onslaught unflinching and brave? Who will drive back the minions of Satan's dread kingdom? Who will span the dark chasm a brother to save?

Chorus: On with the battle! Earth's forces are clashing. With demons of darkness from regions of woe; And angels look out from the windows of heaven. To watch the glad victory of Rum's overthrow.

Chorus: On with the battle! On with the battle! Ye soldiers of temperance, the fight ne'er give o'er, Till victory shall perch on our pure, snowy banner. And paens of praise ring from shore unto shore.

M. E. WHITTEN.

THE GOLDEN RULE.

To do to others as I would That they should do to me. Will make me honest, kind, and good. As children ought to be.

"Every man has at least one talent, and is responsible to God for the possession of it, and to society for the proper use of it."

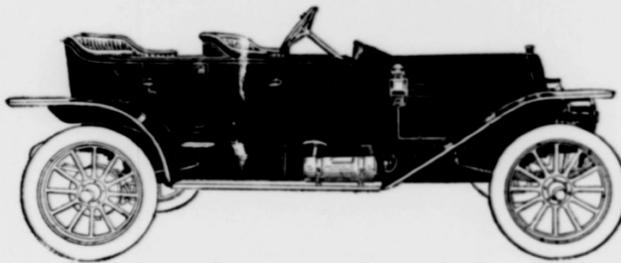
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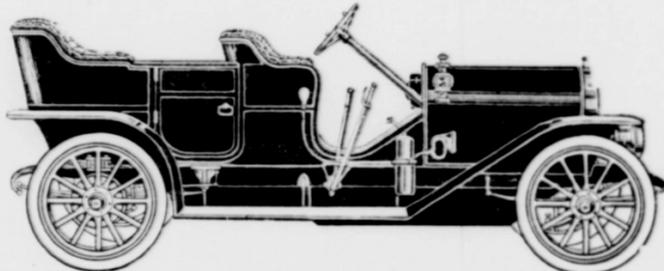
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J. D. Williamson, Attorney, Waco, Texas.
J. T. Davis, Waco, Texas.
J. B. Cooper, Cashier Geo. H. McFadden & Bro., Waco, Texas.
R. F. Gribble, Cashier First National Bank, Waco, Texas.
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