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THE PROGRESS OF THE SPIRIT OF EDUCATION.

The cause of education has made wonderful progress within the past few years. Formerly only the favored few were permitted to enjoy the benefits of education. The great masses had but little privilege of this sort. But conditions have changed. In the years gone by the men who forged to the front were men of indomitable energy and perseverance. They rose to eminence by sheer strength of will. But they labored under great disadvantage, and it was through their foresight and wisdom that the present state of things was made possible. They did not want their children to contend against the odds that confronted them. So they helped to lay the foundation upon which our present educational system is builded. Both in the Church and in the State they wrought to give their generation and the one following larger opportunities and a better show for success.

As a result, we have our excellent public school system in which the children of the rich and the poor alike are sharing the beneficent advantages of intellectual training. There is no excuse now for dense ignorance. Every child has the advantage of knowing, at least, how to read and to write. The avenues of knowledge are thrown open to all. Yes, and the spirit of higher education is not lacking. If those who enter the public school show a thirst for knowledge and an aptitude for obtaining it, the State has inaugurated and equipped its normals and its higher institutions, and offers these advantages to such as have the manhood and womanhood to seek them. Every State has its university and its industrial schools in order that its citizenship may become trained and enlightened. The poorest boy and the poorest girl can rise to the greatest altitude of culture and scholarship provided they have the qualities that entitle them to such benefits. The question of caste cuts no figure, social distinction is no barrier, and the lack of money need not interpose insuperable obstacles. If the boy and girl have the will power and the determination, they can compel the difficulties of life to yield to them. We have illustrious examples of this rule in all the walks of life.

And the Church is, in a large measure, keeping pace with the State in the advantages it is offering to the aspiring young men and young women of our day. It has well established schools of the lower and the higher grade, directly under the influence of the spirit of religion, and the doors of these stand open to our boys and girls. Almost every community has access to these various institutions of learning, and their existence betokens a better day for the manhood and the womanhood of our country. Let the good work go on. Education is one of the hopes of our country.

And one of the most encouraging signs of the times is found in the fact that while our public and State institutions of learning are not sectarian, neither are they technically Christian, yet the spirit of Christianity is pervasive of them. The Bible is not excluded from their morning devotions and for the most part the

men and the women in charge of these schools are members of the various denominations, and their influence is felt for good. The religious spirit is recognized, and the higher schools have their chapel service, and some of them their chaplains. After all, the Christian idea obtains, and Christ has recognition.

In this issue of the Advocate will be found well prepared articles on the different phases of education, giving our readers an insight into what our leading men think of these matters. We have gone beyond the range of the average Church paper, and extended these articles out into the wider field of education. In other words, we have tried to give a broad and a comprehensive view of the subject of education. Our readers will find these articles of special interest and we are sure that they will be read with pleasure and profit.

THE TRIUMPH OF SUBMISSION.

In the recent primary election submission won throughout the whole State by a majority of over 25,000. Not only this, but we carried more than two-thirds of the Representative and Senatorial Districts of the State, giving us, on the basis of local instruction, more than the necessary vote in the Legislature to submit a prohibition amendment to a vote of all the people. So that we defeated the anti on this issue and won a signal victory for the rule of the people. This is always the case when we have a righteous cause and a united vote; but both of these conditions must obtain in a popular election. However righteous our cause may be, if divisions distract and confuse our ranks, we may expect failure.

This explains the result in the race for Governor. The moral forces lost, not because they were not right, but because they split and divided their strength among three candidates and thus gave the opposition, with a united force, an opportunity to concentrate their vote and nominate their candidate, not by a majority, but by a plurality vote. Had all our votes been concentrated we would have won in this race also by a good majority. The result is another demonstration of the old maxim, "In unity there is strength, in division there is weakness." May be we will learn wisdom from our recent experience. But in our submission campaign we were united. There were no divisions among us, and we have demonstrated the fact that when the moral sentiment of the State is organized and concentrated, we can control the situation. We ought to have done this in all respects, and our victory would now be complete. We would not only have submission, but we would also have with it an administration favorable to our contention. However, we are thankful for the partial victory thus won. It is far better than total defeat. It has saved our faces at any rate.

Now, on the heels of our submission victory, the chairman of the Anti-State-wide prohibition movement, an organization that did its best to defeat submission, magnanimously comes out in a written statement that his organization will bow to the will of the people and permit us to have a vote on a constitu-

tional amendment! Thanks to his Highness for this expression of generous magnanimity! It is very rare that the vanquished, in a battle royal, is so considerate of the will of the victors! Does he mean by this that the brewers and the liquor dealers have charge of the Legislature, and that his consent is necessary in order to give us the fruits of our victory? It looks that way. He did not give his consent to the last Legislature, though we won in the State, and the people were robbed of their victory. But this time he comes to the front and assures us that we need have no fears, that he and his following will bow to the will of the people! But he puts us on notice that when the next Legislature does submit the amendment he and his devotees have the arrangements all made to overwhelmingly defeat prohibition at the polls. May be so, but we appreciate his kindness in assuring us that he will permit the Legislature to give him an opportunity to defeat us. Great is the Hon. Jacob Wolters! On with the battle!

TO WHOM SHALL WE GO?

This was a question propounded to the Savior by one of his disciples, and the reason for it is assigned by the one who asked it. With propriety we may repeat it today, for it ever recurs to us in the course of life. One thing is certain, we cannot go to the world and expect an answer, for the world does not contain it. The world is cold, selfish and hard-hearted. It has no sympathy with such an inquiry. It turns a deaf ear when we ask for comfort, for spiritual life. If we want material success, social preferment or political aggrandizement, the world is ready to tell us how to achieve such things. It deals with these, and has its standards when we come to consider them. And men who follow the advice of the world and adopt the practices of the world become like the world in habits of thought and in character. They become cold, mercenary, selfish.

And when we want consolation in time of sorrow and distress, the world is unresponsive and metallic. It has none to give us. Its heart is hard, its ear is deaf, its eye is cold. We sit down in its presence and cry, but it is a stranger to sympathy; we bemoan our woe, but it puts a chilly hand upon us and bids us depart. It is only when we show to the world that we have complied with its canons and risen to fortune that it casts a smile upon us.

But not so with Jesus Christ. When the mind is burdened, he is ready to relieve; when the heart is broken, he has the healing balm; when the spirit is crushed, he pours in the oil of comfort; when the eyes weep, he dries our tears; when we fall by the way, he lifts us upon our feet; when temptations assail, he fortifies us with his grace, and when the sting of death pierces us and we approach the dark river, his hand reaches forth and brushes away the mists and fogs that hang round the turbid shores and opens to us the gates of gold. When all other helpers fail, he endures forever. Hence we can go to him in health, in sickness, in life, in death, and he says, "Lo, I am with you always, even unto the end of the world."

The Education of Our Children

THE CHRISTIAN COLLEGE NECESSARY TO THE CHURCH.

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The Christian college is absolutely necessary for the preservation and promotion of the Christian faith. From the dawn of the Christian era to this good day institutions of learning have played a conspicuous part in the history of the Church. The schools have ever been the centers of intellectual life and progress. They have helped to fix the faith and fashion the policy of the Church all down the ages. From the beginning religion and learning have traveled hand in hand. The Church has nurtured the schools, and the schools have prepared men to defend her faith and promulgate her doctrines.

The influence of these Christian institutions of learning can scarcely be estimated. Here the ministers of the gospel are trained for the great work of the Church, and the laymen for their places of leadership. The Christian colleges of America have been the "leaven hidden in the lump." Ours is a Christian country today largely because of the Christian colleges and their influence on the National life. Of the twenty-six Presidents of the United States eighteen have been college-bred, and sixteen of the eighteen have been from the Christian college. Recently eight of the nine Justices of the Supreme Court of the United States were college men, and seven of the eight were from the Christian college. Seventeen of the twenty-six recognized masters of American literature come from the Christian college. Two-thirds of the members of the last Congress receiving mention in "Who's Who" were graduates of the Christian college. Almost every leader in the ecclesiastical world hails from the same source. But few realize the vast importance of these silent forces in our National life. In the Christian college is wrapped up in large measure the future of the Christian Church. In the future of the Christian Church is the welfare of the Nation.

While the progress of the denominational college in America has been commendable in recent years, much greater has been the growth of the State institutions of higher learning. Year by year the attendance in these State institutions has grown, until now they have more than half the students in America doing regular collegiate work. In point of numbers and financial support the State has a decided advantage. The progress of the State universities should stimulate the Church to the best possible effort. The godless atmosphere in many of these great State schools is in a large measure responsible for the widespread agnosticism of today.

In the spirit and aim of education the State and the Church have considerable divergence. In its educational work the State simply aims at making a good citizen for the commonwealth. It looks upon the outward man and deals only with things temporal. It has no view of another world. It takes no cognizance of the subtle sins that undermine character and wreck eternal destinies. The Church has two worlds in view. It proposes to prepare the student not only for a useful citizenship in this world, but also for a glorious immortality in the world that is to come. It proposes not only to instruct him in reference to his duties to his neighbor, but also concerning his duties to God. The Great Teacher declared that love to God was the supreme duty of man. The Christian believes in religious instruction. He believes that the most important relation in life is the relation between God and man. He believes that this relation is fundamental, for, if it be properly adjusted, it settles all other relations satisfactorily. If a man be in harmony with God, walking according to his laws, he must be in harmony with his fellow man and abide by the laws of his State.

The Christian college is essential to the Christian Church. In it our great leaders are to be nurtured, polished and inspired. The army cannot get along without West Point. It is necessary for the training of our great Generals. The navy must have

Annapolis for the training of our naval heroes. The Church must have colleges for the training of her leaders. Any denomination that ceases to educate will soon lose its prestige and power. The Church that educates the rising generation will dominate and control the generations that are to come.

Learned men have been the leaders in the world's thought and action. They have led the progress of the ages, and will ever continue to do so. They write the creeds for the Churches, the platforms for political parties and the constitutions for the Nation. College men are the leaders of American life today, and have been from the foundation of the Republic.

These leaders of American thought and life have, in turn, been shaped and fashioned by the colleges. The human mind is impressible. The student unconsciously adopts the ideas of his teacher. Bishop Kilgo has well said: "The most fundamental relation of education to life is the power of the school to fix the faith of the student." The college man receives from his alma mater her permanent imprint. The college fixes the faith and shapes the destiny of the student, and he, in turn, as a leader, stamps his imprint upon the National life and policy. This being true, we see the absolute necessity for the Church to maintain her denominational institutions.

The growth and progress of the Methodist Church have, in large measure, been due to her educational system. Methodism was born in a university, and has thrived always in the centers of learning. Should we cease to educate we would soon lose our place and influence. Should we close our colleges there would be no place to train our leaders. On the other hand, if we build larger and better institutions of learning and put in these institutions consecrated professors and teachers we will add daily to our strength and numbers. We must have scholars who can keep in the front rank of progress and defend our doctrines and promulgate our faith. The Church must build, equip and endow institutions of higher learning. The course of Mr. Carnegie is a challenge to the Christian world. It seems that he proposes, if possible, to paganize the educational system in America. He refuses to aid any educational institution that recognizes allegiance to any denomination. It would be a sad day for the Christian faith if Mr. Carnegie's money would induce the colleges of the country to divorce themselves from the Church. The Christian world is put upon its mettle. It must rise to the opportunity and build institutions of learning that shall stand distinctively for the Christian faith. The exigency of the hour demands that the Church build such institutions of learning, thoroughly equip and adequately endow them.

A substantial endowment is essential. A large campus and magnificent buildings are not sufficient. Higher education is always done at financial loss, but mental gain. Can a potential Faraday or Edison be estimated in dollars? In the American college there is on the average one professor to every fifteen pupils. The total tuition paid by these pupils will not represent one-third the salary required by the professor. Therefore, an income from some source other than tuition fees must be provided. This income has its most satisfactory source in a permanent endowment. Such endowment lends the idea of stability. The endowed college can withstand the ravages of fire, flood or drought. Financial panics and political revolutions do not shake its foundations. Our Christian colleges must be thus securely built. The Church must let it be known that it is in the educational work to remain to the end of time. Such stability creates confidence.

Texas Methodism is abundantly able to build, equip and endow an institution of higher learning that can meet all of the demands of the occasion. Our men have the money, and are simply waiting for the right opportunity to properly invest it. Here is the most fruitful source of good in all the lines of Christian endeavor. The man who puts his money into Christian character transforms the gold of this world into the gold of heaven. He makes his money immortal by building it into immortal

character. The Christian college is the most inviting field for such works of genuine benevolence. The seed sown in this field produce the greatest possible harvest.

CHRISTIAN CHARACTER OF THE TEACHER AN ELEMENT OF EFFICIENCY IN TEACHING.

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College.

The life and character of a man depend on his education, in the broad, true sense of that term. What any one is today is the product of his yesterdays. It is not intended here to insinuate or assert that one's inheritances are a negligible factor in the study of character-making; but inheritances in the way of dispositions and tendencies are stimulated or depressed, made strong or weak, by the impressions of youth, by education. Most men can look back in their own histories and find crises in their lives which were determined by slight circumstances that were almost, if not entirely, insignificant, as viewed by others. An address, or a part of an address, or a single statement has frequently broken the spell that bound the youth and discovered to him the clear skies above him, dotted with stars of hope. It is equally true that mere incidents in the conduct of his elders profoundly affect the thought and life of the youth. What a man teaches is most effective when it is a part of himself. What a man preaches affects permanent results when his truth is a part of himself. Speeches learned and delivered and lessons learned from books and taught, do not "prevail with double force" when they lack the warmth and color of the teacher. It is notably true that the great teachers of the world have been great personalities, remarkable neither for great learning nor technical professional training, but rather they were great hearts and lived great lives from which the science of teaching has drawn its lessons—as great poets in all ages have not regarded with care the laws of poetry previously established, but have opened new fountains, swept away old forms and made new laws to correct old ones.

The purpose of this paper is to call attention to the truth that a teacher's most forceful and lasting lessons are those which the pupils infer from what the teacher is, rather than from what he seems to know. Knowledge, learning or scholarship covering vastly more than what he is supposed to teach ought to be the teacher's possessions. Knowledge determines both conduct and character, but all these acquisitions should inhere in the character of the teacher. These will affect his character and in turn be chosen by what he is. All these forces make a teacher effective in his work. And if the character be thoroughly spiritualized by the mind of the Christ the teaching is Christian, and, indeed, such teaching is the only kind of Christian teaching that rises above the level of pious cant. Formal and intentional lessons concerning the Christ should be given, but a man may read a paragraph from the Bible and "say his prayers" twice or thrice a day and neither live the Christ nor teach his wisdom. But that man who is thoroughly devoted to the highest ideals of life gives out a spiritual influence as silent and as surely as flowers emit perfume. If students are made alive in Christ through the teacher's influence it must be accomplished through the quickening influence of the living Spirit, rather than through the perfunctory performances of a dead ritualism. The spirit of the man is the vital force in his teaching. No man who knows the human heart or human history can doubt the demands of the human spirit for the food which gives it life. Religion has played a powerful part in the history of the world. It plays no less a part in the life of every man. It is sometimes—oftentimes—misinterpreted and misdirected, but its potency can not be discounted or doubted. The man whose philosophy leaves God out looks in all directions into infinite darkness. He swings into space with a rope about his neck, when he could, if he would, stand on the rock, with

a clear sky above him. The teacher who neglects the lessons of the Great Teacher neglects the lessons which are demanded by the individual student and by society in all its forms. The world and all that is on it belong to God and his Christ. Let this fact be first and finally settled by all who would assume the tremendous responsibility of teaching the youth of this great land. The Spirit of the Christ gives strength to all that is beautiful in human character. When he possesses the teacher the school is not godless, cannot be godless. There are, perhaps, teachers of much learning and power who have not formed a league with righteousness. There are also teachers who are ignorant and weak in spite of their desire to serve God and men, but vital relations with the source of all wisdom would help them all. Such a religion as pure intellect thinks and the unpolluted heart desires is found in the gospel of Christ. This is the lesson taught by the dead ages, and it is the hope of the living world.

It is not to be inferred from this that the Sunday-school lessons prepared for the infant class should be taught in all the schools. Give milk unto babes, but the manliness of the Son of God should form the warp of every teacher's life and his work. There is but one failure in life among men, and that is the failure to be the best man or woman that is possible to the given individual, and this is an awful failure, although it may follow the accumulation of greatest wealth of worldly goods or the achievement of great distinction among men. This truth is self evident. The youth of the land are entitled to see it near the sunrise. And the only way for them to see it clearly is in the purposes and performances of the teacher, not in his professions merely, for these may be empty and possibly repellent; but rather it must be seen and felt by the student in his conduct with his teacher.

The Christian man who knows his subject and knows how to present it is the only man who is properly prepared to teach.

It is maintained in this argument that education is a preparation for complete living, and, since religion of some kind is an essential element in every life and character, the teaching that omits this important part of a man's life does not produce complete living, but leaves the character deformed and weak in the very place where it should be strong and beautiful.

The most effective way to teach any moral and ethical principle so that it shall take form and become a source of power in the life of the student is to put that principle into living form in the life of the teacher.

The conclusion is therefore inevitable that the teacher who has not a personal acquaintance with the vital Spirit of the Great Teacher must lack an essential element in his preparation for doing the highest quality of work in the school room.

WHY GO TO COLLEGE?

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During the summer months many a high school graduate is considering the question of going to college; but some—far too many—will give it only the slightest thought. They are so eager to enter business or professional life that they will take what seems to them the shortest road. Besides, do they not see around them men who, without a college education, have accumulated money or have attained an enviable distinction in their community or state? Yet the fact remains that at the present time there never were so many young men who are seeking the higher education. The increase of college students in the United States has been phenomenal. These students must believe that a college education is worth while. The advancement of the colleges themselves in equipment, in permanent endowment, in enlargement of their faculties has been extraordinary. Millions have given munificently to endow higher institutions of learning; legislatures have appropriated vast sums of money to conduct state universities, and the masses of the people have contributed to endow local and denominational colleges. Surely

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these hard-headed business men, statesmen, and clergymen believe that the higher education is worth while. And to present a few of the reasons why it is worth while is the purpose of this writing.

1. It pays financially; for it increases the earning power of the individual.

The uneducated man, whose average earnings are not more than one dollar and fifty cents a day, will receive in thirty years \$13,500. The average salary of the educated man, on the other hand, at the least figure, is nine hundred dollars a year; and in thirty years he will earn \$27,000, or just twice as much as the man without college training. In other words, a student who spends four years in college exactly doubles his earning capacity. In addition to this it must be remembered that there are many places of high remuneration that only the educated man is fitted to occupy.

2. Education increases the chances of achieving success or of attaining distinction in life.

The American youth is ambitious; he desires to make a place for himself in the world—a laudable motive in life. Few things are more helpful in the attainment of eminence or distinction than a college education. The superior training and discipline of mind, the power of concentration and of prolonged mental effort, enable the college man to leave behind his untrained competitors in the race of life. In business and commercial pursuits, many instances are on record of the rapid promotion of educated young men to positions of prominence and responsibility over the heads of others who started long before, but without intellectual training.

The sixth edition of Who's Who in America, much enlarged and improved, has just appeared. It contains 15,580 names of men and women who have attained distinction in America. Of this number nearly sixty percent are graduates of colleges and universities. When the fact is considered that the persons of college education in the United States compose not more than one per cent of the entire population, this is, indeed, a most favorable showing of the value of such training, for this means that the chances of the educated man of attaining distinction is several hundred times that of the uneducated. It is particularly noticeable that the largest percentage of college graduates is found among the clergy, running as high as 82 per cent of the total clergymen. The possibility of distinction in the ministry is therefore increased more than four times. A parallel state of affairs is found also in the profession of law; but in medicine the honors are about equal. In the latter case, however, it should be borne in mind that medical training has in itself some of the elements of a college education.

Appleton's Encyclopedia of American Biography contains sketches of more than fifteen thousand persons who have attained eminence in the United States in the course of its history. More than one-third of these are college men. Calculations based upon this fact show that the college man has two hundred fifty chances of winning eminence to one of his uneducated brother. It is worthy of notice in this connection that more than one-third of the members of Congress, over one-half of the presidents, vice-presidents, and cabinet officers, and over two-thirds of the Justices of the Supreme Court, are college graduates. From all these facts the conclusion is overwhelming that he who looks forward to a career of personal preferment and distinction must equip himself with a college training.

3. But education does more than this for the man: It enhances the pleasures and joys of living by opening the door to the treasure-house of the intellectual world.

It is a commonplace that intellectual pleasures are more permanent, more varied, and nobler than the merely physical. Nor is it necessary that a man sacrifice any physical well being in attaining the intellectual life. In fact, he may retain in their pristine vigor all his physical activities with all of the happiness derived therefrom, while at the same time he lives in the realm of the intellect, keenly sensitive to all its joys. William Ewart Gladstone is a notable example of this fact—a man who found delight in physical activities, who solved the problems of British politics, who was deeply interested in literature, and wrote a profound essay on the immortality

of the soul. The uneducated man is shut out from this higher world of thought; he is more dependent on the physical. Then it should be remembered that the intellectual pleasures are more lasting; as a rule, when old age approaches the bodily activities are lessened, but the delights of the mind abide, in most cases, even unto the end.

College education admits one to the joys of literature. The masses of mankind merely bow to great books as to distant acquaintances; they never read them. The college man learns to know them and to love them. They are to him a source of inspiration; they become an abiding happiness. College education admits to the joys of science and philosophy. In no age of the world has scientific progress been so rapid. Not only has the field of knowledge been widened by the discovery of new facts and principles, but these principles are being constantly applied to the practical affairs of life. The philosophers are solving the problems of human existence and are probing the mysteries of life. The press teems with their books, and the magazines are filled with their discussions.

Now, the educated man lives in the current of universal thought; he is an intellectual cosmopolite, who, like Bacon, has taken all the world of knowledge for his province. He follows with intense eagerness the course of scientific development and the course of philosophic thought. But the uneducated man is excluded, in a large measure, from all this; he lives in a lower world and a smaller one; for he has missed the only doorway by which he might hope to enter the higher and larger—the doorway of the college. The same thing is true of the fine arts. Study alone admits to the realm of art. He who would enjoy the master paintings must study painting; he who would appreciate the best music must study music. How true it is, then, that education and training admit to the joys of art, of literature, of science, and of philosophy.

4. Education increases the power of usefulness.

There is no greater source of genuine happiness than efficiency in service to society or to one's fellow man. We have seen that the professional man must be educated; but even in the common avocations of life, education means increased efficiency and increased usefulness. The educated man enjoys the increased respect of his neighbors; he is fitted to become a leader socially, religiously, and politically. In every form of public service, he is more competent, whether as superintendent of Sunday-school as officer in his Church, as mayor or alderman of his town, as a member of the school board, or as a public-spirited citizen. The educated man, too, if not eloquent, can usually address an audience in a clear and forcible manner; he can wield the pen, and thus influence his fellow man through the press in favor of those things which he believes for the betterment of his community or country. This is an age of conventions and assemblies of all kinds; it is here that the educated man leads and directs, and here he finds opportunities for increased usefulness.

5. Education develops character by breaking the bonds of prejudice and unreason and keeping the mind open to truth.

There is no question that poise of character and openness of mind are among the greatest qualities that a man can possess. Yet how seldom do we find a man unswayed by passion and untouched by prejudice; a man who considers the daily and practical problems of life, of religion, of society, with a mind ever open to new truth. Education tends to produce this openness of mind, this poise of character. And is it not also true that education makes for morality, if not righteousness of conduct? For, after all, it is the man who sees and knows the higher that can be expected to follow and do the higher, not only because he loves the truth, but because he perceives that to do otherwise is to invite self-destruction.

As one grows older there tends to set in a hardening of the mind, an irresponsiveness to progress and to things new; but the educated man is more likely to keep his mind fresh, his interest in life ever renewed, because of the abiding joys of continued intellectual activity.

6. And, in conclusion, if we enter upon the life of the spirit world with those qualities and characteristics of mind with which we leave this,

Go North

this summer. Now is the one time to put off today what you can do better tomorrow. Break away from work and rebuild yourself at some one of the delightful vacation spots in Minnesota, Michigan, Wisconsin. Go

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then it must be true that education has a direct bearing upon the life to come.

Education is not only for this world, but for eternity. Who, then, can afford to neglect it?

SECULAR EDUCATION AND THE CHURCH.

The Spartan Youth was the property of the State, and hence was educated by the State. The Catholic child is an asset of the Roman Church, and hence is educated by direction of the Roman Pontiff. The *summum bonum* of the ancient Roman's education was patriotism; witness the Gracchi. The highest aim of the Catholic Roman is Church fealty; witness the Pope's interdiction of the Masonic order.

Secular education is a modern term. Before the time of Luther, Calvin and Henry the Eighth, all technical education began and ended with the Church, which had but one purpose, the good of the Church. It had but one school house, the church. Religious reformation brought political reformation, and its logical consequent, the renaissance. The Church needed educated servants, and she taught them in her own way. The State did not need educated men, and hence she did not educate her citizens. Therefore, scholasticism was a reproach. The English country gentleman boasted that he could neither read nor write.

The Roman Catholic idea remains unchanged for two thousand years, as exemplified in Texas today, for in San Antonio alone Catholic institutions of learning own property valued at \$2,000,000—as much as all the school property owned by both the Methodists and Baptists of the whole State.

I have never visited a school of purely secular education. I don't understand how such an institution could exist long. Are the Texas public schools and the Texas University the chief exponents of secular education? I think not. Secular education is opposed to Church education, but not to Christian education. The public schools are secular, but in this State the boys and girls receive instruction in the Bible, if not in Church polity, every day of the school session. If the 15,000 school teachers of Texas do not actually begin the day's work with scripture reading, they effectually teach the Bible in the songs and prayers and godly precepts and examples before the children. These are habits and principles over which a secular school board has no control. Emerson said: "It matters not what your studies are, but who your teacher is." It was a Catholic priest that

preferred to write the songs of the children to educating them in text books.

I doubt whether the Texas University is a secular institution, for, while attendance is optional, there is provision for daily chapel exercises, and the majority of the instructors are Church members. The magnificent protestant and Catholic churches recently built near the University campus are a potent influence for good. At the Texas A. & M. College on the other hand, the State provides positive religious instruction, and the College president enforces Sabbath Church attendance. When prohibition prevails in the State perhaps public opinion will permit the general use of the open Bible in the public schools, and the State University will enforce Chapel and Church attendance, as is done by the State universities of many other States.

Religious education is not monopolized by the Churches by any means. A private school or a military school employing worldly and immoral teachers would soon pay the penalty in loss of patronage. Secular education in the army and navy is always attended by religious instruction under Government appointment and pay. Of the habits and character of the 100 Army officers detailed by the War department to the military schools enjoying Government patronage, the annual inspector makes critical inquiry through the heads of these schools. A school that does not teach the Christian religion does not teach morality, for morality is founded upon religion. When the General Conference votes to exclude young ministers who use tobacco, then will public school trustees refuse to employ cigarette smokers as teachers of the children of the commonwealth. The base purpose of Stephen Gerard, the agnostic philanthropist, to exclude from the institution which he founded in Philadelphia, all religious instruction and all ministers of the Gospel, has long since been defeated by public opinion and the proverbial Philadelphia lawyer. No school can live without Christ.

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It helps us to understand this great mystery, if you consider death as not the end, but simply an incident in an unending life—an entrance into a larger, richer life, where development of character still goes on.—L. D. M.

MARLIN DISTRICT CONFERENCE.

The first session of the Marlin District Conference was held at the Methodist Church in Teague, Texas, beginning June 28, 1910, with Bishop E. D. Mouzon in the chair. Jeff T. Kemp was elected Secretary.

Teague is just four years old and has a population of over 4,000. The big hearted citizenship of that enterprising city opened their hearts and homes to the members of the conference and entertained them in royal style. This writer with Mr. John S. Watson, of Rosebud, were guests in the charming home of Mr. and Mrs. Ernest St. Clair, and as recipients of their gracious hospitality considered themselves the most fortunate members of the conference.

Rev. R. W. Adams, pastor of our church there, is in high favor with our people, and has a fine new brick church with pipe organ.

This is the first conference at which Bishop Mouzon has presided since he was elected Bishop, and he was literally "among his own," as he received his first appointment as a "boy preacher" in the Texas Conference twenty-one years ago, and the brethren were delighted to have him with them.

Great stress was laid upon the devotional services of the conference and the following brethren preached for us, viz.: Tuesday evening, Allen Tooke; Wednesday morning, J. M. Adams; Wednesday evening, C. T. Tally; Thursday morning, J. C. Carr; Thursday evening, Bishop E. D. Mouzon; Friday morning, S. S. McKinney. While all the sermons were exceptionally good, that preached by Bishop Mouzon was pronounced by all one of the finest ever preached in Texas, and was in itself worth the trip to Teague.

Conference appointed the following committees, viz.:
Quarterly Conference Records—S. S. McKinney, D. W. Gardner and A. Weaver.

Spiritual State of Church—J. C. Carr, J. W. Goodwin, John Sullock, W. O. Harris and J. M. Adams.

Missions—J. R. Murray, Allen Tooke, J. S. Watson, T. S. Williford, W. A. Belcher, I. F. Betts and E. H. Robinson.

Sunday Schools—C. T. Tally, S. M. Corley, B. C. Anderson, G. T. Rouse, J. H. Cook and Henry Mitchell.

Temperance—G. W. Riley, M. E. Coley, J. S. Ogle and D. K. Compton.
I. Z. T. Morris, of Fort Worth, superintendent of the society for scouring homes for homeless children, was presented to the conference. Brother Morris felt at home, as he was presiding elder of this district twenty-five years ago, and he is personally very popular with the brethren.

H. A. Boaz, President of Polytechnic College at Fort Worth, addressed the conference.

Mrs. Philpott represented the Woman's Foreign Missionary Society.

From the reports of the brethren, work in the various departments of our Church in the district is prospering and the outlook is fine.

Thomas Edgar Earl Glenn was granted license to preach.

James R. Tidwell was recommended for Deacon's orders.

Delegates to Annual Conference were elected as follows:
J. W. HOKE, Marlin.
J. H. SULLOCK, Iola.
JEFF T. KEMP, Cameron.
JOHN S. WATSON, Rosebud.

Alternates:
Henry Mitchell, Wheelock.
D. J. McDonald, Wheelock.

Bishop Mouzon presented the immediate needs of the Mexican work to the conference and asked for \$100 and a collection was staken and \$108.50 subscribed in a few minutes.

As this is the fourth year for Presiding Elder E. L. Shettles, the brethren by resolution expressed their love and esteem.

Thanks were also extended to the Bishop, Rev. R. W. Adams, and to the citizens of Teague. Thus ended one of the best District Conferences ever held in Texas.
JEFF T. KEMP, Secretary.

TREASURER'S REPORT.

Report of funds received during the month of July, 1910, by L. L. Jester, Treasurer of Texas Conference.

Beaumont District.
J. W. Moore, Beaumont, F. M., \$175; D. M., \$175. I. O. Dent, Burckeville, D. M., \$37; Orph., \$5. H. T. Swartz, Jasper Cir., D. M., \$27. C. M. Thompson, Kirbyville, D. M., \$10.08; Children's Day, \$6.29; H. C. Willis, Port Arthur,

D. M., \$27; Children's Day, \$8.25. L. P. Davis, Wallville, F. M., \$23; D. M., \$25; Orph., \$7.
Brenham District.
G. Z. Sadler, Waller Cir., Children's Day, \$9.19.

Houston District.
F. E. Luker, League City, Bishops Fund, \$6; Church Ext., \$1; Am. Bible Socy., \$3; Children's Day, \$10.65; S. S. Secy., \$8.

Huntsville District.
B. C. Ansley, Conf. Cl., \$29. G. W. Davis, Crockett, F. M., \$25; D. M., \$59; Church Ext., \$55. J. F. Carter, Trinity, Church Ext., \$14; Orph., \$5; Children's Day, \$14.25.

Jacksonville District.
A. A. Rider, Cushing, Children's Day, \$2.07. D. F. Pulley, Eustace, Orph., \$9. J. R. Ritchie, Larue, F. M., \$4; D. M., \$4; Children's Day, \$2.25. L. F. Face, Malakoff, Orph., \$9. H. T. Perltite, Mt. Selman Cir., Children's Day, \$4.55.

Marshall District.
L. H. Mathison, Betty, F. M., \$15; D. M., \$17; Orph., \$1; S. S. Secy., \$7. H. J. Hayes, Jefferson, F. M., \$60; D. M., \$81; Orph., \$19; Children's Day, \$11.29. L. B. Elrod, Marshall, F. M., \$29.85; D. M., \$29.85. M. F. Wells, Elysian Fields, F. M., \$8; D. M., \$8.

Pittsburg District.
J. M. Smith, Douglassville, Church Ext., \$14.55; Educa., \$14. S. N. Allen, Pittsburg Cir., Children's Day, \$23.59. F. O. Favre, Queen City, Orph., \$11. A. M. Pinkham, Redwater, Children's Day, \$4.25.

San Augustine District.
M. L. Brown, Center, D. M., \$25. W. S. Easterling, Tenaha, Children's Day, \$5. S. W. Thomas, Timpsen, Children's day, \$7.26.

Tyler District.
D. S. Burke, Canton, F. M., \$29; D. M., \$29.

GRAND TOTALS—Bishops' Fund, \$6; Conference Claimants, \$29; Foreign Missions, \$359.85; Domestic Missions, \$538.93; Church Extension, \$81.35; Education, \$14; American Bible Society, \$3.

Orphanage, \$66; Children's Day, \$111.23; Sunday-school Secretary, \$15; total, \$1218.36.
L. L. JESTER,
Treasurer Texas Conference
Tyler, Texas, July 29.

Brownwood District—Third Round.
Robert Lee Cir., at Sanco, July 29, 31. Talpa Cir., at Crews, Aug. 6, 7. Norton Cir., at Hatchell, Aug. 7, 8. Wingers Sta., 8:30 p. m., Aug. 8. Wingate Cir., at Drasco, Aug. 9. Indian Creek Cir., at Bethany, Aug. 13, 14. Santa Anna Sta., Aug. 26, 28. Coleman Sta., Aug. 27. Bangs Cir., at Concord, Aug. 29.
J. A. WHITEHURST, P. E.

San Marcos District—Fourth Round.
Seguin, at Mill Creek, Aug. 6, 7. Martindale, at Fretress, Aug. 13, 14. Gonzales, Aug. 29, 31. Luling, Aug. 27, 28. Kyle and Maxwell, at K., Sept. 3, 4. Staples, at Staples, Sept. 10, 11. Buda, at Lyton Springs, Sept. 17, 18. Waelder and Thompsonville, at W., Aug. 24, 25. Dripping Springs, at Driftwood, Oct. 1, 2. Lockhart, Oct. 7, 8. Harwood Cir., at H., Oct. 15, 16. Belmont, at B., Oct. 17, 18. San Marcos, Oct. 22, 23.
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Notes From the Field

Kyle and Maxwell.

Have just closed a protracted meeting at Kyle. The Rev. J. O. Haynes, an evangelist of the North Alabama Conference, did the preaching and Brother Springfield led the singing. Notwithstanding the election came in the midst of the meeting and we had to change the place several times, the services grew in interest from the beginning. Several professions among the children and one among the grown people. Our church, under the leadership of the good ladies, has been painted on the outside, the interior papered, with several changes in the auditorium. Our Sunday-school work is prospering. The people nor the pastor are complaining at each other, but all pulling together for the good of humanity and the glory of God.—G. F. Boyd, July 28.

Sulphur Bluff.

Fire! Fire! Nelta is on fire! Broke out in Israel among the young folks. Several conversions last night. Old-time Methodist revival. Brother D. W. Gardner, of Wheelock, is doing the preaching and doing it well. Old feuds settled at the altar. Halleluiah! Shouts of victory on many lips. What a revival at Nelta! "Can a good thing come out of Nazareth?" Come and see. On to victory!—D. A. Williams, P. C.

Lorena.

Lorena Circuit begs to report a gracious revival at Mooreville. The pastor began July 10, and on the 11th H. B. Henry, Jr., as singer, arrived. Everybody worked faithfully. On Tuesday, the 19th, Rev. C. F. Bell, singer and preacher-helper, arrived. His coming was an inspiration. He rendered efficient service in both singing and preaching. He is good help. The Lord was with us. Some of the members say it was the best revival in the Church, and more sinners saved than any meeting for years. I do not know as this is my first year. We report twenty-one conversions and seventeen added to the Methodist Church, while the entire membership who attended the services was greatly blessed. The Baptists and other Christians cooperated very heartily and were blessed, too. We rejoice and praise the Lord for another victory. Yes, and we raised \$5.25 for the sick children in our Orphanage at Waco. We begin at Rosenthal tomorrow for a two weeks' siege.—H. B. Henry, Sr., P. C.

Killeen.

On the 17th of this month we closed one of the greatest revivals that Killeen has had for years. The meeting was extensively advertised, ample preparations were made, Brother Melzer was secured to lead the singing and Rev. T. N. Lowrey, of Merkel, did the preaching. I want to bear testimony to the high character of his work. He preaches the old gospel in demonstration of the Spirit and power. One peculiar feature of the meeting was that most of the conversions were grown people. We have most of the children in the Church. We have been needing a meeting of this kind for some time. There were forty-four conversions and forty-one accessions to the Church. A number have joined the Sunday-school, and we have organized a Senior League. We paid Brother Lowrey for his services \$219, and \$50 to the singer. Methodism is on the upward move, and when we get a new church this will be one of the best appointments in this district.—B. A. Evans.

Edna.

We have been in this field about nine months, therefore have had time to closely observe the character and habits of the people from the different viewpoints and to know something of the possibilities of the Church, the people and the country. We have had good congregations all the year, and the greater part of the membership takes interest in the work of the Church. Our Sunday-school, under the leadership of Brother George Simons, has been in a healthy condition all the year, and it would grow more and more, but our building is inadequate to care for a larger school. We expect, however, to have room to enlarge the work in the near future. Dr. M. J. Allen, our worthy Conference Evangelist, was with us in May and held a great meeting. This meeting did a great deal of good for the town, and we took into the Church as a result about twenty members. Brother Allen is a good, safe man in this work, and can hold more meetings and reach more people than any other man I know. The Presbyterians went in with us in this meeting, which we appreciated very much. The pastor of the

Presbyterian Church is very brotherly and agreeable, and we were glad to labor with him. We paid Brother Allen \$181 for his services, and paid for other purposes about \$80. Edna is a nice, clean town, and it is above the average in morals, and has a fine country around it. The lands are fertile, and will grow most anything that can be grown elsewhere. People are coming this way, and our Church gets a large share of them. Northern people are coming, and do not hesitate to come into our Church. I think our preachers will not live in the '60s too much the Northern people will not hesitate to affiliate with us. We are having plenty of work to do, but it is a pleasure to do it. We have good people to work with, and then, it is the work of our Master. We are having a good year.—M. K. Fred.

Hale Center.

The Methodist Church at Hale Center burned last Sunday night, just as the congregation was gathering for services. The church was worth about \$1500, and was insured in the National Mutual Church Insurance Company for \$500. Besides the church building, the Sunday-school library and about twenty-five song books, worth about \$25; a library case, worth \$8, and a good Epworth organ, worth \$65—all a total loss. We watched with tear-dimmed eyes and sorrowful hearts our spiritual earthly home go up in flames! Under the pressure of present financial conditions it will be very hard for us to build now what we should—the kind of a church we need—but we will do what we can, all the time praising God for giving us a place in his vineyard to labor. Our desire now is to build for him a larger and better house than we had for him before, if we can only do so. We have 110 members, a fine W. H. M. Society, a good Sunday-school and fine Junior League. With these we hope to work manfully for our Lord and Master. Remember us when you pray. Success to our great paper, the Texas Christian Advocate.—C. E. Clark, July 26.

Higgins.

Recently our town has been blessed with a great revival. The meeting was a co-operative meeting between the Presbyterians, Baptists and Methodists. Dr. R. A. Walton, of Kentucky, a Presbyterian evangelist of the General Board, did the preaching and Marvin Edwards, of Polytechnic, led the singing. We had made great preparations and the Lord gave a great revival. Nearly all of these old ranchmen were converted and about sixty-five joined the Churches. Of course, the Methodists got their share. Dr. Walton is a strong preacher and does good work. He preaches with power and works with success. On the third Sunday, in company with Brother E. F. Gassaway, whom I had asked to help me, a meeting was begun ten miles south of Higgins, in the Germany settlement. About two months ago we organized a Sunday-school in a new schoolhouse down there, and began preaching to the people. The Lord blessed the work, and last Sunday—the fourth Sunday—we organized a strong little Church down there with over twenty members, including every family in the community. They all own their home, with one exception, and are stock raisers as a rule. It was a great occasion. Brother Slover came representing his school, and we took him out there in the afternoon, and as a result he will get two or three students from there, and some money. This is a great place to work.—G. F. Winfield.

Great Revival at Claude, Texas.

On Sunday, July 24, after two weeks of victory, our great revival closed. Our little town is in the midst of a great farming district and many of my members are farmers. Threshing was on in full force, so it was a very busy time. But the date had been set, everything was arranged and we went right ahead. These people are big-hearted and loyal, and attended the meeting well. The pastor opened the campaign on Sunday, July 19, and was reinforced on Wednesday following by Evangelist W. M. McIntosh, of Iuka, Miss., and Singer, Ed Phillips, of Oklahoma City, and their estimable wives, who are skilled workers. A large board tabernacle had been erected temporarily on a vacant half block for use of all the Churches this summer. A spacious and well-arranged choir platform had been built, and a piano, organ, cornet and violin lent strength and quality to the chorus of 100 voices. Brother Phillips is a great leader, a fine organizer, a tireless worker and a strong winner of souls. The great singing alone seemed sufficient to bring on a revival. But even better still were the great preaching and earnest appeals of Brother McIntosh. He seems more like a brother pastor than an evangelist. Not much for fun, comparatively few anecdotes, incidents and stories, short on slang, no rough lambasting of sinners, but strong sermons, clean, clear illustrations, pointed applications, plain dealing with sin, deep sympathy for people, great love for souls, and "full of the Holy Ghost and power." Congenial in nature, sunny in disposition, peculiarly strong in faith, he is, indeed, a great soul-winner. The revival began in the first services; the interest increased; the crowds grew; the fire fell; denominational lines were lowered, Christians were active in personal work; backsliders were reclaimed; sinners were convicted, came to the altar of prayer and found a



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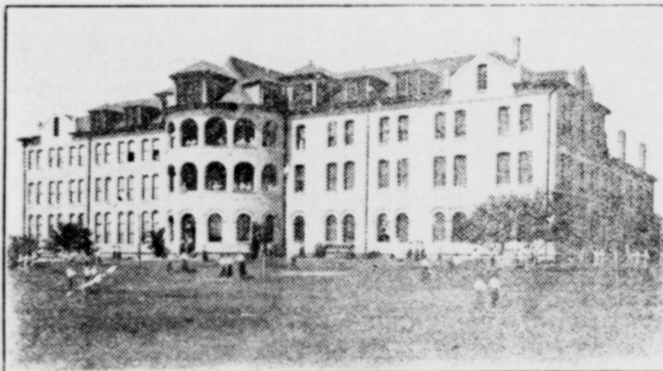
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Continued on Page 13.

SUNDAY SCHOOL ITEMS

AN APPEAL TO THE PRESIDING ELDERS.

The time is drawing near when the Conference Boards will be made up for the new quadrennium, and the success of the causes entrusted to such boards will be measured by the capacity for the work required, and the information and interest of the several members in the cause entrusted to them.

Some men do very good work for the cause of education and missions who take no interest in the work of the Sunday-school. Often the Sunday-school Board is made up of men who were regarded as faithful and good men, worthy of recognition, but undesirable for work on other boards, and the position is regarded as of little importance by the presiding elder and by the member appointed. We desire to have men on these boards during the next four years who have an interest in the Sunday-school cause, and who will attend the meetings of the board at Conference, and help to promote the cause in every possible way. So we appeal to the presiding elders to give this matter some thought, and give us true yoke fellows to help in this great movement.

SOUTHWESTERN UNIVERSITY SCHOLARSHIPS.

We are glad to hear that Waxahachie District awarded two scholarships in accordance with the recent offer made by the Southwestern University. Miss Clyde Turk, of Hillsboro, and Mr. Chapman Brown, of Red Oak, were the persons thus honored. Let the names of others who have been selected be sent to the editor of the Advocate to be published in this department, and, if the selections have not been made, please do not forget to attend to the matter. The future welfare of many young people will be affected by what is done in this regard.

NEVER TOO LATE FOR CHILDREN'S DAY.

If you did not observe Children's Day, do not allow yourself to believe that the obligation to do so has passed because the date set for this observance has gone by. You would not think this way concerning your conference collections, and the Children's Day money is as necessary as any raised by regular assessment. There is only a difference in the method of raising the fund.

GRASP AND GRIP.

The editor of the New York Christian Advocate relates that a Methodist pastor in the M. E. Church, having made the discovery that he had many more accessions during five continuous years than a neighboring Presbyterian Church, but that at the end of the five years the Churches sustained the same relation in members that they did five years previously, stated the case to the Presbyterian pastor, and asked him why the facts were unfavorable to the Methodists, as follows:

"The Methodist said to the Presbyterian: 'How is it that we report so many more conversions than you, and yet you have a net increase per annum or during the period of five years equal to our own?'"

"The Presbyterian answered: 'You surpass us in the grasp; we surpass you in the grip.'"

"Hearing of this answer, we saw that there is within it a deep meaning, and turning to the Encyclopedic Dictionary we found the first definition of grasp to me 'the grip or seizure by the hand,' and then turning to the word 'grip' we found its definition to be 'to grasp firmly.' The Presbyterian, therefore, meant that the Methodists could grasp more than they could hold, whereas the Presbyterians seize with such a grip as to hold fast."

When the Presbyterians receive members they are careful to give them some relation to the work of the Sunday-school or the Church, and

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an effort is made to make them good Presbyterians. Let our Sunday-schools take a hint from this item.

CO-OPERATION THE CONQUEROR

"A bad situation was peculiarly and successfully met by brains and energy. The Newfoundland sealing steamer Viking ran on a sand bar one night recently. The Viking's master is Captain Bartlett, father of the commander of the Arctic steamer Roosevelt. He floated his steamer by a unique method. At high water during the night he massed his crew of one hundred and ninety on one side of the ship and directed them to rush in a body to the other side; then back again, and so on. This maneuver caused the stamer to roll violently and she finally worked off the sand bank and proceeded to Saint Johns, Newfoundland, apparently uninjured. Complete co-operation develops a force in every sphere of mental or physical action. If ninety-five of the men had run one way and at the same time the other ninety five had run the other way, there would have been equilibrium, and if one hundred and twenty-five of them had run one way and the others had run in the opposite direction at the same time, it is improbable that the ship would have been floated.

"Many a Church is in the condition of numbers running in opposite directions; but no Church will fall if all, with one accord and all their energies, endeavor to save it and promote its real interests."

We publish the above from the New York Christian Advocate, because it is a strong illustration of the need of co-operation. The Sunday-schools often present scenes of confusion which plainly declare that the teachers do not go to the teachers' meeting. There must be one guiding head, if the school is to move in an orderly way, and this leader must have time to instruct his teachers and reveal his plans, so there will not be confusion on Sunday because of a lack of knowledge of the plans of the school for the day. Have you a teachers' meeting?

STAND FOR WHAT YOU TEACH.

It is one thing to teach great, vital truths and another thing to stand firmly for them in daily life. A minister may preach the gospel beyond what he experiences, and a Sunday-school teacher may teach moral truth beyond what he practices. But the real and truly successful teacher is the one who exemplifies in his conduct the things he declares to be wise and good. Pupils who know their teacher lives out his teachings will be more ready to give heed to his words of instruction. It is easier to do right when we know that others about us are triumphing over evil. It is said that the Duke of Wellington, on a certain occasion, assigned to one of his veterans a very dangerous task. The man did not refuse to obey, but promptly replied: "I go, sir; but first give me the grip of your all-conquering hand." Sunday-school scholars will more readily take a stand for right—for temperance, for civic righteousness, for spiritual life, for Christian service—if they know their leaders are fully committed to these things.—The Otterbein Teacher.

SIX ESSENTIALS FOR HOLDING BOYS.

Having secured in your Church a realizing sense of the need which exists for a better touch with boys, a further study will be necessary to discover the direction in which new activity may be most wisely directed. The study may be conducted along six general lines:

- (1) Does the pastor vitally touch boy life through the public service and by personal contact?
- (2) Does the Sunday-school, as a whole, appeal to him?
- (3) Is the teaching which he receives effective, progressive, and practical?
- (4) Is his teacher projecting a manly personality into the boy's life?
- (5) Are the boy's social and other interests between Sundays adequately cared for?
- (6) Is the boy honored by being given real Christian service to perform?

If the study is made carefully along the above lines of inquiry, the greatest need of the Church should soon be discovered.—Eugene C. Foster.

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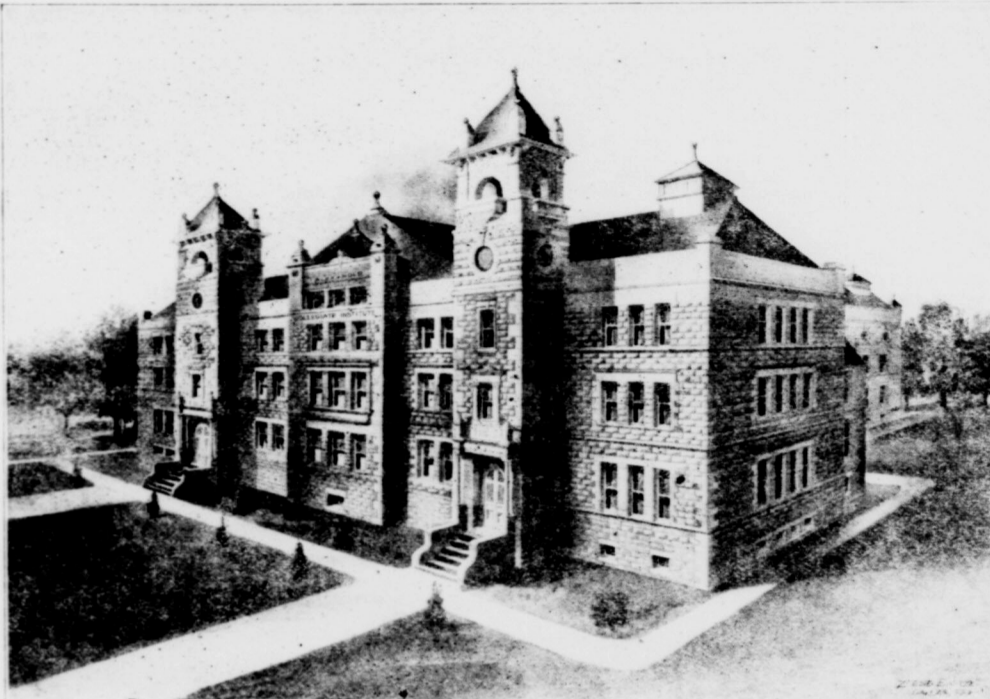
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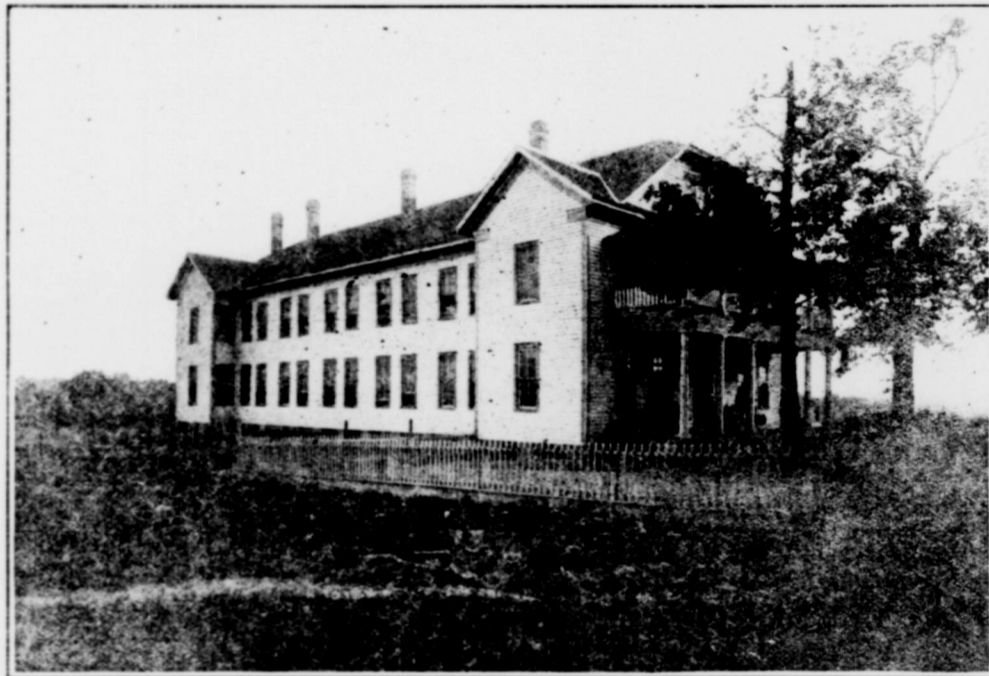
Third—We have plenty of Teachers for the number of pupils. Abundant time is given to class drill. If your boy or girl needs patient and persistent drilling; if he is slow, if he is backward; if he has had a poor chance, send them here.

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Fourth—Personal Care. We hold that boys deserve the same care that girls do, and they respond to it, too. Hence, they are required here to stay indoors at night and to study two hours. They remain on the grounds during the day. They are not permitted to run at large. They appreciate



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this care and they show good results just as girls do.

Fifth—No Football is allowed. It is said that about 163 were killed and wounded last year in these brutal sports. Instead of this, we have military drill which gives a boy a manly bearing; it teaches him to receive and to obey commands, to step correctly, to pay close attention, to hold his shoulders up, to be neat and orderly, to be prompt.

Sixth—Plenty of good, wholesome food.

Seventh—Music—We have three departments of music: Piano, Voice and Stringed Instruments. An orchestra will be organized for the benefit of our pupils. Thus they attain the ease and grace so necessary to public performance.

Eighth—Oratory and Art.—Special attention is paid to this part of our pupils' education. Our teachers are experts in their respective departments.

Ninth—The work of the day is begun in the chapel. Every pupil in this school above the Primary Department was converted last year.

Tenth—Our Stewardess is also a trained nurse, and has had charge of a sanitarium for several years. She will care for the sick.

RESULTS.

These are the methods employed while the President of this school was President of Grayson College for several years. Send me your child and if he will do his duty, you may expect proper results. I refer with

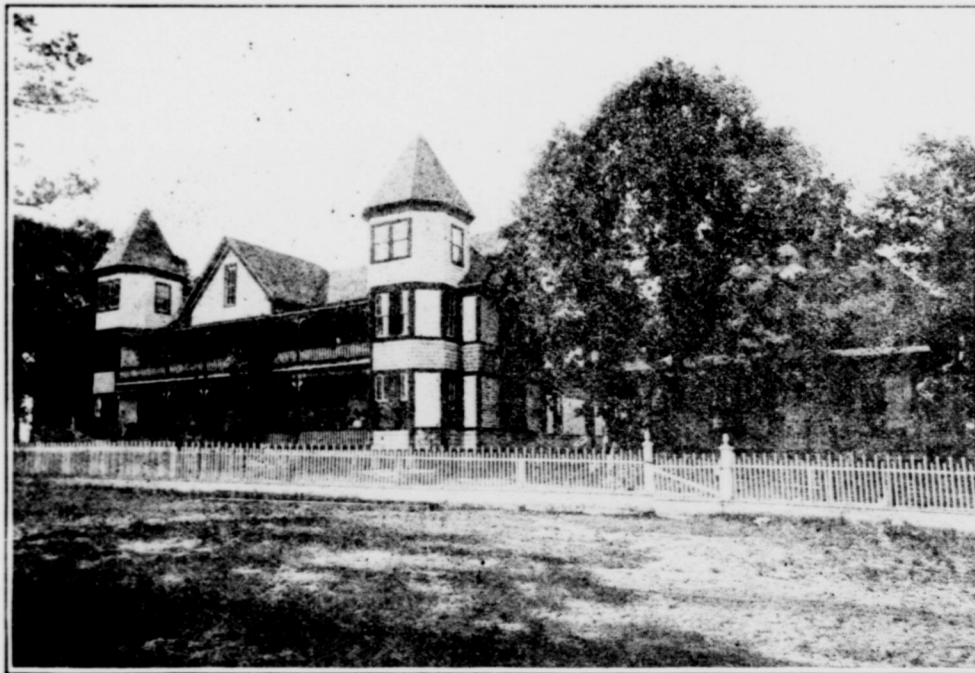
pride to some of my former pupils—Rev. Geo. W. Truett, D. D., Dallas; Hon. E. O. Calvin, Houston; Judge Jno. N. Garner, M. C. 15th District, Uvalde; Judge L. L. Hardison, Paris; Hon. J. W. B. Smith, U. S. District Attorney, Denver, Col.; Miss Clyde Reeves, Teacher of Oratory T. C. U., Waco; Geo. Landrum, formerly Professor of Oratory, Trinity University, Waxahachie; W. C. French, Professor of History, Oklahoma Normal, Durant, Ok.; Miss Tress Roberts, Teacher of Music, Cumberland University, Lebanon, Tenn., and to dozens of others who have attained enlarged usefulness.

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2. One of my pupils got the highest general average in 4200 applicants for certificates to teach in the State of Texas.
3. One of my pupils got the highest honors in oratory in the following: University of Texas, Vanderbilt, Washington University, St. Louis, University of Oklahoma, and a \$50.00 gold medal. The same pupil graduated at Vanderbilt and got first honors in Oratory. The same pupil represented the Vanderbilt in the Southern Oratorical Association and got highest honors at Columbia, S. C.
4. One year my pupils took highest honors in oratory in the following: University of Texas, Vanderbilt, Washington University, St. Louis, University of Oklahoma.

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The brethren are sending in dead loads of matter on the Southwestern University removal proposition; and every week some of them write to us to know why their pieces are not published. More than once we have put them on notice to be patient, and they shall have a hearing. Is this not sufficient? Why annoy us with letters about such communications? Every man will get a hearing in the order of time his piece is received. This is all we can do, and if we do not answer your letters of inquiry, let this suffice.

In our last issue we had a report of the Beaumont District Conference on missions, read by Rev. T. G. Whitten, published in full, but the printer got one page of the manuscript transposed, and we did not discover the mistake until that Advocate was mailed to its readers. Of course the sense of the report was very much marred, and for this reason we will reproduce the entire report in our next issue.

The Vatican is riled at the Spanish King. The latter is advocating a policy which will permit the Government to grant the Angelican and other Churches to display the cross and other symbols of worship, which has hitherto been denied all religious bodies and persons in that country except Romanists. As a result the affair is about to precipitate trouble between the Pope and the Spanish throne. Surely, the Pope imagines that he is living back in the former centuries.

THE SOUTHERN ASSEMBLY.

This is the name of the new resort selected by the laymen of the Church as an annual gathering place for study, religious improvement, recreation and meditation. The idea was conceived in the great Laymen's Meeting in Chattanooga, April 1908. It grew and took shape until some time ago an executive committee was appointed to select a name and a place for it, and make it one of the permanent institutions of the Church. This committee recently visited a number of places and made thorough examination of them and of their suitability for such meeting, and finally they agreed on Waynesville, N. C., as the ideal place for its location.

Waynesville, the place selected for the Assembly grounds, has in it the rarest combination of beauties and conveniences to be found in any section of our whole Southland. It will contain several hundred acres of land, with such location as will enable us to convert two hundred acres into a beautiful lake to be filled with mountain water. All modern improvements are contemplated, in the way of an electric street car line, electric lights, public halls, pavilions, etc. The financial side of the project is to be conducted by a company, incorporated under the laws of North Carolina, with a capital stock of \$250,000. It is, therefore, to rest upon a sound business foundation. Such are the men back of it that it is bound to succeed, and when completed it will compare favorably with the great summer resorts of this country.

It will furnish a delightful place for those who want to have the best advantages of rest, study and religious improvement under the best of surroundings. It will have all departments of Church work, and the most experienced experts in the various lines of moral and religious study, will be secured from time to time to take charge of these departments. Missions, Sunday-schools, the Epworth League, Education, Evangelism, will be looked after under the auspices of this Assembly. The work of organizing it and putting it on foot will be begun at once, for men are back of it who know how to do things. In the course of a year, it ought to be taking such shape as to open its doors for the beginning of its campaign. Anyone interested in this worthy enterprise can write to Mr. Jno. R. Pepper, of Memphis, for particulars.

MRS. L. N. GOODWYN TRANSLATED.

This mother in Israel, the widow of the late Rev. A. E. Goodwyn, of the Texas Conference, recently passed to her final reward from the home of her daughter, Mrs. D. S. Meffelt, at Lott. At the time of her departure she was seventy-eight years of age, and one of God's ripest saints. For

many long and useful years she walked side by side with her honored husband throughout his long and faithful ministry, and her silent influence helped and sustained him in the pulpit and the pastorate. No better woman ever lived. She was transparent in her piety, sweet in her disposition, gentle in all her relations, and as pure and noble in her character as the driven snow. Nearly twenty years ago we first met her, and such was the beauty and saintliness of her face, that we were at once drawn to her, and during all the years that follow our first impression of her was more than verified. Her devoted husband was our friend, and when he so suddenly went away, we felt lonesome. Now that his good wife is gone, the feeling is intensified. But they are again one in the better world. Such a woman is worthy a place in the archives of the Kingdom. We are told that her end was one of great peace and triumph. It could not have been otherwise. May the dust rest lightly upon her form. Her glad spirit is beyond the touch of decay, and those whom she has loved so long, but now separated from them, will greet her again "some sweet day."

NOTES AND COMMENTS.

Rev. J. G. Miller is closing out a most successful four-year term as presiding elder of the Clarendon District. He has a peculiar distinction in that in 1906, he as pastor entertained the Northwest Texas Conference at Brownwood, the following year as presiding elder of the district he helped to do the same at Amarillo, and as presiding elder he will help entertain the Northwest Texas Conference this fall at Clarendon; and he will take a prominent part in the organization of the new conference. The Advocate appreciates Brother Miller as one of its most faithful friends and co-laborers. No one has done more to extend its circulation than he, and the editor has always had his unflinching co-operation and support.

We notice in the secular press that Dr. Patten, of this city, has withdrawn his \$25,000 subscription fund to secure the location of the Southwestern University in Dallas. We also note, however, that Mayor Hay says that this withdrawal will in no way affect the proposition made to the Church by the people of Dallas. We merely furnish these two items as matters of information.

The shooting down of eighteen or twenty negroes in out-of-the-way portions of Anderson County last Saturday afternoon and night is without the semblance of excuse, according to the reports of the sheriff of the county, who has investigated the crime. A slight trouble took place between one of the white citizens

and a negro over a small indebtedness, and the latter cursed him. This formed the ground of offense out of which the trouble grew, and nearly all of the other negroes killed were innocent and inoffensive. It was done by a crowd of toughs, and the law needs to be applied to them in its extreme limits. If reckless men are not willing for the law to take its course, and assume to take it into their own hands and execute vengeance upon innocent people, whether white or black, they are not entitled to any consideration except the penalty of the law they wantonly violate. Therefore, the grand jury, the sheriff and the courts of Anderson County owe the rest of the State a stern duty, and they ought to discharge it with haste and impartiality.

John G. Carlisle, Cleveland's famous Secretary of the Treasury, and formerly Speaker of the lower House of Congress, and Senator from Kentucky, died in the city of New York on the 31st inst. He was born in Kinton County, Ky., Sept. 5, 1835; entered the profession of law, rose to distinction, and became one of the country's great men. Since his retirement from public life, Mr. Carlisle has lived in New York, devoting himself to his profession.

From the Baptist Standard we quote Dr. J. B. Gambrell's view of our Vanderbilt problem, and we think he strikes the keynote to the situation:

If the papers report correctly, the Methodist General Conference declined to re-elect their chief editor because he was believed to be favorable to the alienation of Vanderbilt University from Methodist control and because he was thought to be tinctured with the so-called modern thought. It is a Methodist affair, but we are all interested in the principles underlying both counts. The Methodists acted wisely, and they are not illiberal, either. They are simply sound and sensible in caring for their own and the truth.

A press dispatch in last Sunday's News from the Seashore Camp Ground, Miss., contained the following notice of the presence and preaching of Bishop Mouzon:

Bishop Edwin D. Mouzon, of Georgetown, Tex., formerly professor of theology of the Georgetown University, has made a lasting impression with the camp ground audiences by his powerful sermons. He declared that the danger line of man was his leisure time. "What is your reason for existence?" asked the Bishop. "One sin of the world is selfishness," he declared. Bishop Mouzon is being entertained at the home of Mrs. J. P. Hubbard, of Mobile.

It seems that the Randolph-Macon College System is in about the same condition of Vanderbilt University. The trustees of that system recently refused to obey the instruction of the Baltimore and Virginia conferences, and thereby give the Church a voice in its control. They claim to



PANORAMIC VIEW OF POLYTECHNIC COLLEGE

be self-perpetuating: It seems that both the Randolph-Macon and the Vanderbilt boards want their teachers to get the benefit of Mr. Carnegie's pension fund. If the Church controls said institution, this is impossible, but if the trustees control, the thing is easy.

The two children of the late James H. Carlisle, long president of Wofford College, have erected a beautiful, though simple, monument over the grave of their father. It is of pure Italian marble, standing five feet high, and upon it is sketched a picture of the college. Above this are the figures 1825-1909. Below this are the dates showing how long he served the institution, 1854-1909.

Commissioner Oscar B. Colquitt recently received the nomination for Governor of Texas in the Democratic primaries. As there were four men in the race, his nomination was a plurality nomination, and not a majority. The nomination is equivalent to an election. He is an anti-prohibitionist and a member of the Methodist Church.

Dr. J. Wilbur Chapman, the famous Evangelist has completed all the arrangements for a great religious revival, which will be held in Jerusalem next March. He will soon thereafter conduct a similar service in Cairo, Egypt.

Bishop Hoss is now in the distant East, and will be absent four months, looking after the Church in that far off country. This is his first visit to that region, and his presence and counsel will greatly strengthen the brethren in their work over there.

In 1829, Rev. William Murrah served the Pe Dee Circuit in the South Carolina conference, so says the Southern Christian Advocate. That was a long time ago, but his son, Bishop Murrah, is at the present time traveling all over a good part of Texas, looking after the interests of the Church. Rev. William Murrah, long since being dead, yet speaketh through the lips and out of the mind and heart of his distinguished son.

Virginia some time ago presented a life size statue of General Robert E. Lee to the United States Government, to occupy a place along with that of Washington in Statuary Hall, at the Capitol. Some few over-zealous members of the G. A. R., and a few hot-headed politicians made a great show of horror because of this fact, and tried to stir up sectional passion throughout the North. But their efforts have failed signally. The Attorney General to whom the matter was referred, has looked into the question and decided that there is nothing in the laws of the country to prevent the presence of the Lee statue in the Hall; and in render-

ing his report he passed a notable tribute upon the character of General Lee. The President accepted and approved the report, and the matter is settled. The country has made up its mind that the war is over.

CHURCH EXTENSION HAND BOOK.

The twenty-eighth annual report of the Board of Church Extension is now before us in the handy form of a Hand Book, gotten out by Dr. W. F. McMurry and his co-workers. It is one of the completest reports ever sent out by our board, and it comprises not only the details of the work done the past year, but it gives items of general and special interest in this department of Church enterprise. It has an attractive cover, giving us a beautiful country scene in a pioneer section, with big trees, the cabin home of the frontiersman, and the circuit rider seated upon his horse, as he threads the new country, preaching the gospel to the people. If you want to know the important work being done by our Church Extension Board, you write to Dr. McMurry, at Louisville, Kentucky, and secure this Hand Book. It ought to be on your library table.

We have before us a copy of "Plan for Operating Laymen's Missionary Movement," gotten out in excellent form by the brethren connected with that work, and is full of fine matter and wise suggestions. It is really a Hand Book of the Laymen's Movement, and ought to be in the hands of our laymen. Our branch house at Dallas can furnish it to you at a very low cost.

BISHOP MOUZON WILL RESIDE IN SAN ANTONIO.

After some months of deliberation, Bishop Mouzon has finally decided that he will make his permanent residence in San Antonio, and after August 15 his correspondents will address him at that point. For some time he was undecided as to whether he would accept the offer of kind friends in Fort Worth or a similar offer from friends in San Antonio. He felt strong attachments to both places and to both peoples, but after mature consideration the Bishop decided in favor of San Antonio, and we are authorized to make the announcement accordingly.

At this writing the religious and social festivities at Epworth-by-the-Sea are in full progress. Thousands of young people are gathered there, and their happy voices are heard in song and prayer and social converse. It is said to be one of the most successful openings of this resort, and it promises large results. The editor of the Advocate will join them Saturday night, and a good account of the gathering will appear in these columns in a later issue.

We are pleased to learn from the following note from Dr. John H. McLean that hopes are brightening at

the Orphanage, so far as the physical condition of the children is concerned. While the children are improving, the demand for assistance is still urgent, as the expenses were heavy during the epidemic. Let our pastors who have neglected the matter take collections at once and forward to Dr. McLean. The Doctor says: "All our sick continue to improve, and should there be no relapse, we are hopeful of the final recovery of each one—a signal mercy from our Heavenly Father."

PERSONALS

Rev. Sterling Richardson, of Coutts Memorial, Weatherford, has recently assisted in a good meeting on the Corsicana Circuit. He made us a pleasant visit on his return.

We regret to learn that Mr. and Mrs. J. E. Armstrong, of Center, had the misfortune recently to lose their home and its contents by fire. It was fairly well covered by insurance, but the loss will be considerable.

Rev. J. E. Harrison, of the San Antonio Female College, has had an extended visit to the Pacific slope, but is back at his post again, refreshed for the fall term of his school. He had a great time among

Rev. P. C. Archer, of Winnsboro, passed through the city this week on his way to Epworth, and made us a pleasant visit. He has about recovered from his attack of last spring and his general health is good. His work is progressing.

We had a pleasant call recently from Rev. D. L. Collie, of Arlington. He makes a good report of the work out there. The interior of the new church is now under way of completion, and when finished will be very handsome and attractive. The congregations are good and the spiritual state of the Church is excellent.

The good wife of Rev. T. A. Lisenby, of Mount Vernon, died August 1, after a short illness. She was buried there August 2. Rev. W. D. Mountcastle, the presiding elder, attending the services. This is a severe blow to our brother and his family, but Sister Lisenby was a noble woman, and having wrought well for the Master in this life, she has gone to a sure reward.

Rev. R. A. Clark, of Mississippi, and his kinsman, Rev. W. F. Clark, of this city, have just closed a meeting with the pastor and the people of Duncanville, and it is said to have been one of the most deeply spiritual revivals held in that community for a number of years. We are glad to have had a delightful visit from Brother Clark. He will visit his brother in Oklahoma before returning to Mississippi.

Rev. E. E. Robinson, of First Church, Weatherford, is doing splendid work in that charge. His preaching and pastorate have been of such character that he has brought about unity among the membership, and this fine old congregation has regained its prestige under the wise leadership of Dr. Robinson. We have no better people than those of old First Church, Weatherford, when in their normal condition.

Cool and Shady

You really don't have to go to the farther resorts for that summer rest.

Up in Arkansas, among the Ozarks, at Fayetteville, Rogers or Winslow, the Altitude is about 1,500 feet. This assures good pure air and cool nights.

Fine boating, mountain walks and drives gives an ideal vacation for the entire family.



For round trip rates and other information write

C. W. STRAIN, G. P. A., Fort Worth.

A DISTINGUISHED CONTRIBUTOR

Dr. W. D. Bradfield, who in this issue of the Advocate discusses the course of the Vanderbilt Board of Trust at their meeting in June, is pastor of Trinity Methodist Church, of Dallas, and one of the most eminent ministers in Texas. He is an alumnus of Vanderbilt University and preached the commencement sermon of that institution two or three years ago. He was a delegate to the last General Conference at Asheville, and served on the Committee on Education. So conservative was he in his views, that for several days we were in doubt as to which side of the controversy he was on. We have never known a more judicious and fair minded man, and his opinion on any subject should carry not a little weight. We trust that all of our subscribers will read carefully this dispassionate statement from the pen of Dr. Bradfield, who was present at all of the recent meetings of the Board, and knows whereby he speaks.—New Orleans Advocate.

BETHEL CAMP-MEETING, WAXAHACHIE DISTRICT.

On the 13th of this month the tents will be going up on the old Bethel camp-ground. The meeting will include the second and third Sundays. The fathers were camping on this sacred ground before the Civil War. It almost an ideal location—ten acres of ground, plenty of good water, an abundance of inviting shade and an 800-foot shingle shed. Rev. Henry Stanford, of Hillsboro, and Revs. A. D. Porter and T. S. Armstrong, of Waxahachie, will assist in the meeting. This is an invitation to you to come. J. J. CREED, P. C.

WANTED.

A local preacher, aged 32, single, desires supply work now or at conference in some conference in the South or West. Recommendations furnished on request. Address ELMER D. SHINABARGER, R. F. D. 7, Box 23, Maryville, Mo.

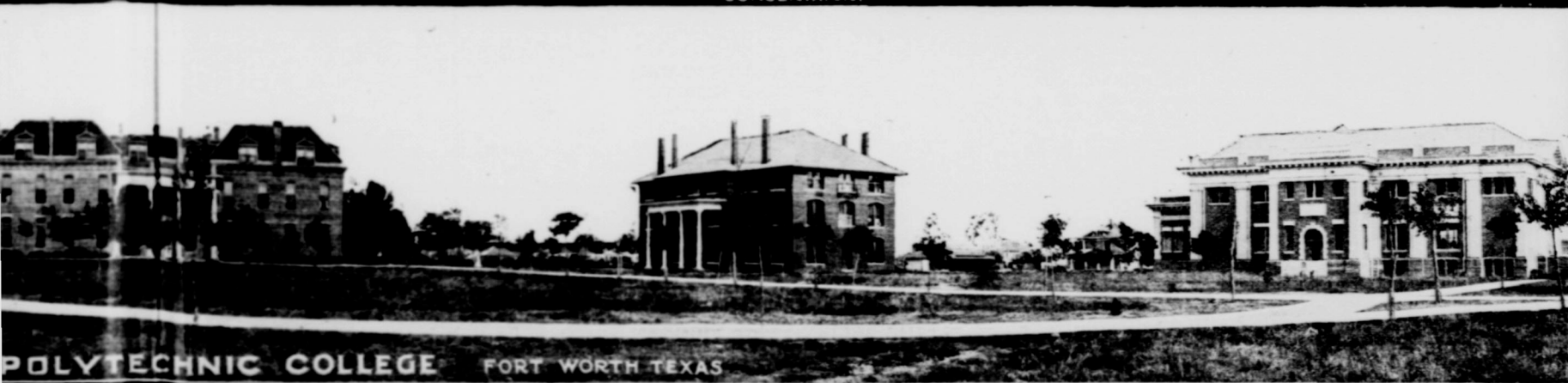
IMPORTANT.

To the Pastors and Presiding Elders of the Central Texas and Northwest Texas Conferences: Mission money is especially needed now, that I may send out the checks. J. H. WISEMAN, Treasurer, Blooming Grove, Texas.

YOUNG LADIES HOME

BOAZ - BENBROOK CONSERVATORY

COLLEGE CHURCH



POLYTECHNIC COLLEGE FORT WORTH TEXAS

Epworth League Department

Gus W. Thomasson, Editor
229 Victor Street, Mungler 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, Whitewright; 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. McNemy, Dallas.

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THE ENCAMPMENT ON.

The great meeting, the Sixth Annual Encampment of Texas Leaguers, will be in full swing by the time this issue is before our readers. We are presenting herewith the faces of some of the officials and platform speakers, the others not appearing either in the program booklet or this issue because of our inability to secure same. Bishop Mouzon and Bishop Key are both expected to be in attendance, and each is scheduled for two special periods on the program, while the new Educational Secretary of the Board of Missions, Rev. E. H. Rawlings, D. D., and our Korean Missionaries, Rev. C. G. Hounshell and Miss Cordelia Irwin, are likewise scheduled for special work. We could name other speakers, but the program has been published in full and our readers are more or less familiar with its details. We have every reason to believe a great meeting is to be held, and in our absence our energetic Field Secretary, Mr. L. E. Appleby, will prepare reports of the proceedings and send us for these columns. Here is wishing President Ragsdale and Chairman Weeks and their co-laborers abundant returns for their sacrifices and zealous efforts for the success of the meeting now in progress. May their shadows never grow less.

G. W. T.

GENERAL EPWORTH LEAGUE BOARD.

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Gus W. Thomasson, Dallas.

IMPORTANT!

Prof. Marshall finds that he will be unable to operate Epworth Inn during the Encampment session on account of the demands upon his time in connection with his school. With only a short time before the 1910 session opens and with prospects for the largest attendance of former years, prompt action in the matter is necessary. I have, therefore, made arrangements with the management of Hotel Green, of Gregory, Texas, operated by the Taft Ranch and noted for its excellent service, to operate the dining room during the Encampment period, serving here the same meal that they give at their hotel for fifty cents per meal. On account of the present high price of food stuff and the assurance that the best service obtainable for the price will be had, we believe that our friends will indorse this effort on our part and will gladly pay the small increase for the short time of the Encampment.

A restaurant will be operated on the grounds as well as a store and meat and fish market.

A. K. RAGSDALE,
State President.

Epworth-by-the-Sea.

FROM MRS. BOWMAN.

Here we are down by the seashore of our dear old Epworth-by-the-Sea. The breeze is just delightful, the fish-

Dropsy Cured, quick relief, removes all swelling in 2 to 10 days. 5 to 60 days after permanent cure. Trial treatment given free to sufferers; nothing failed. For circular, testimonials and free trial treatment, write
DR. H. B. GREEN'S SON, Box 2, Atlanta, Ga.

ing is fine. There is enough fish caught by some of those of our campers who fish to supply each camper with fish every day. Today they caught so many we sent the hotel managers a bucket full. The weather is most delightful and we are free from mosquitoes, as we have a fine wind all the time from the bay. Mr. Ragsdale is having some lovely palmetto roofed tents put up, which I am sure will be very popular. There is at least 150 people on the ground now (July 18), and we are having a fine outing with just enough neighbors to make it interesting and keep us from

Means on Tuesday, the twenty-eighth of June, nineteen hundred and ten, Andrews, Texas."

Mr. Means was at one time Secretary of the State Epworth League and during his residence in Whitesboro, in North Texas, was particularly active in League circles. He is now a resident of Andrews. We extend hearty congratulations and best wishes, in which we are sure many former League friends of Mr. Means will join.

San Luis Potosi, Mex., July 18, 1910.

My Dear Guss:

Brother Pascoe still has fever and needs the best of care. He cannot be up for some time and when he is he will be unable to work for some time. So there is nothing for me to

which I had the honor of being a delegate. In a recent article of yours in the Advocate and also Brother Appleby in the Era you speak of the birth of the Texas League in Dallas in August, 1892. This has confused me so, as I would not dispute such high authority, neither for a moment question it, but I do know the session I attended was marked by an unusually cold and disagreeable spell of weather and that it could not have been "a cold day in August."

At the age of fourteen or fifteen, I was the representative of the Flatonla Epworth League at what we thought to be the first State League Conference held in Dallas in February of 1892. The President of our local League was also a delegate, and afterwards moved to the old States. In trying to trace this party during the past week I learned through relatives of his passing to the "Great Beyond." We represented a League with a membership of seventy-five, organized in June, 1891. When we returned from the Dallas Conference our reports were published and ordered filed and I have just returned from Flatonla where a diligent search was made both among the Church records and through the files of the weekly paper for these interesting articles, but to no avail. A request to the Dallas News (whose reporter I recall at this conference) for old papers also brought the answer "files of those dates exhausted."

So it is

"Backward, turn backward, O Time
in your flight,
Make me a child again just for to-night!"

The reading of my report, being the youngest delegate on the floor, evinced much interest and applause.

An amusing incident came up in the registering of my name (Habermacher), which the reporter gave (Hoppermaker) and the News later sent me a courteous note of apology for the error.

Dallas gave us a cold reception—from a weather standpoint only—the sudden drop of the thermometer interfered with the attendance. There were in all one hundred delegates and preachers, ably presided over and thoroughly organized into a conference by our beloved and venerable Bishop Key. There was in attendance at this conference the President of the North Texas Female College, who was introduced to the body as Mrs. L. A. Kidd—in after years to be known as Mrs. Key, the now devoted wife and companion of the "Father of the Texas Epworth League."

The addresses by S. A. Steele and J. R. Pepper of Memphis, Tenn., were memorable ones and these two grand men surely deserve some credit for helping "to rock the cradle of Texas Leaguedom."

The program of this session could not compare in general and varied excellence to the present day outline. This conference was more in the nature of "round table" discussions and was a season of much prayer for Divine leadership and thorough consecration that our hearts might be stronger and our eyes clearer for the "blazing of the path" and for a firm foundation on which to build this mighty structure; and with such a hallowed birth as this, we do not wonder at the magnitude of the present organization.

The reports from local Leagues dwell little on the Social and Liturgical Department. There were no Fourth Department as now—the Charity and Help Departments were reported active but all reported their Devotional Departments energetic. Since that is the heart of the League, our hearts were right in the beginning and the latter issues have found a most productive soil. Right here comes to me the experience related by one delegate at this pioneer conference. For several months the League existed just in the Devotional Department and that with two or three gathering together. Finally these few, warmed by the fires of faith, secured the services of a revivalist and not only the Church, but the whole town was revived, and as a more definite result the entire membership of the League was so increased and so much good work accomplished in every department that the report of this League ranked it as the best in the State at that time.

It is a source of annoyance not to be able to recall the name of this chapter or its delegate, but, Brother Thomasson, indulge your patience, for then but a child I was experiencing for the first time the glamor of a city, coming in daily contact with the first Bishop my eyes ever rested upon, getting a first glimpse of a college president, as well as other



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State President



J. L. Goggans,
First Vice-President



Miss Josephine Wolf,
Second Vice-President



F. L. McNemy,
State Secretary



J. Henry Bowman,
Fourth Vice-President



L. E. Appleby,
Field Secretary



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Chairman Program Committee



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League Editor



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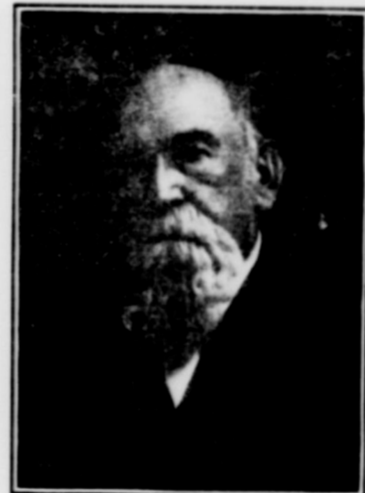
Rev. C. G. Hounshell,
Korean Missionary



Rev. Ernest L. Lloyd,
Dublin



Dr. E. H. Rawlings,
Educational Secretary,
Board of Missions



BISHOP JOS. S. KEY,
Father Texas State Epworth League.

getting lonely. We hope to see a large delegation from North Texas this year at the Encampment. I believe from what I can hear of your program this will be the best year we have ever had. We find the Annie Laura cottage as comfortable as ever. J. J. Russell and family are here and if he could ship them home I think he could supply all Plano (his home town) with fish each day. This is the fourth summer we have come to Epworth in succession and we are more delighted than ever this year. Mr. Ragsdale is hard at work getting things ready for the Encampment.

MRS. J. H. BOWMAN,
Epworth-by-the-Sea.

MEANS-WILDER.

The following card has been received, viz:

"Mr. and Mrs. Theodore C. Wilder announce the marriage of their daughter, Atwood, to Mr. Robert M.

do but to stay at home this year. I will certainly miss dear old Epworth and will long to be with you.

With best wishes,

Yours with haste,
FRANK S. ONDERDONK.
P. S.—I have written Ragsdale.

SWITZER-HARTIGAN.

Rev. W. Y. Switzer, pastor of our Church at Shamrock, Tex., and Miss Sallie Hartigan, of Waco, Tex., were married at the latter place June 22. Rev. M. S. Hotchkiss officiating. Mrs. Switzer was formerly Fourth Vice-President of the State Epworth League.

"THE BEGINNING OF THINGS."

Brother Thomasson:

Your letter is before me requesting an article on the first session of the Texas Epworth League Conference, to

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notables present, to say nothing of the unusual chill of the weather to us of the Sunny South, and to try to recall further reminiscences, without a note of helpful suggestion or authentic data is indeed difficult. The general impression, however, has proven a reality to me and my pastors can testify of one soul who passed from the influence of this first conference with higher aims, ambitions and ideals. The equipment and consecration that was my gain at this session have made it possible for me to render true service in the local Leagues in the old Austin District and the Texas Conference League Conference, both

a great many advertisements of goods will buy. God's Word shall not return unto him void, for it shall accomplish that which he pleaseth and prosper in the thing whereto He has sent it.

Now let me introduce you to Chang Han-ik. A well made man, with a deeply pock-marked but beaming face. He is the ex-hatmaker. To say that a man is a hatmaker (in Korea) is to say that he is very low down in the social scale—almost, though not quite, at the very bottom. The Spirit of God is abiding in him, so the factor of low caste is overcome. By his loving, winsome way he finds a short cut to the hearts of very many peo-

ple. I find he is welcomed everywhere. Have I a specially difficult task to perform, or a hazardous trip over precipitous, frozen mountain passes to undertake, Chang is the first to volunteer. He is working in the To-san ("Rabbit Mountain") County of the Hwang-hia Province. Each of the seven Churches he visits is in a healthy condition and new believers are being frequently enrolled.

Constipation

Inward Piles, Fullness of the Blood in the Head, Acidity of the Stomach, Nausea, Heartburn, Disgust of Food, Fullness or Weight in the Stomach, Sour Eructations, Sinking or Fluttering of the Heart, Choking or Suffocating Sensations when in a lying posture, Dimness of Vision, Dizziness on rising suddenly, Dots or Webs before the Sight, Fever and Dull Pain in the Head, Deficiency of Perspiration, Yellowness of the Skin and Eyes, Pain in the Side, Chest, Limbs, and Sudden Flushes of Heat, Burning in the Flesh. A few doses of

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his eye and an earnestness of tone to his voice as he tells the old, old story of which he never gets tired. I would gladly have many more ex-Presbyterians helpers of the same stamp.

It would never do for you to get the impression that the work in Korea is at all points full of promise and such as gives us joy. There is a section of my work known as Hap-tanmyen in which we have five Churches. A man that used to be employed as helper in this district was not faithful. Circumstances have shown that his objective was earthly and not the spiritual. Not only do we find much in these Churches that gives us sorrow, but the heathen of that section are prejudiced against Christianity. I have set our friend Chang to work in this district and want to ask you to specially pray for him. It may be that in answer to your prayers God will specially manifest his power in Hap-tanmyen and by his Spirit sweep away all that is not pleasing to him.

The above are just a few of about seventy-five native helpers and co-workers that Southern Methodism has at work in Korea. I have told you enough to suggest that we have some men of fine parts and considerable efficiency. Our beloved Church has some fine institutions—hospitals, schools for boys and schools for girls. As we take our tour through Korea we will be able to see these institutions as we visit each of the mission stations. C. T. COLLYER. Songdo, Korea.



THE SOUTHWESTERN QUARTETTE

in the ranks and in official capacity. In latter years, laboring under crosses of affliction and in secluded rural districts, His grace has been sufficient for me and I have ever tried to answer "Here am I" if God's voice called to start his work, whether in organizing a Sunday-school, starting a church building fund or training the young people in a League organization, and we have seen Leagues "grow up with the country" and their influence radiate until their existence is recognized as indispensable.

"First impressions are always lasting" and my endeavor has been to consecrate my talents and let God use me for his glory and this purpose is still uppermost and steadfast as the result of the impressions received when in attendance upon this first State Conference.

It has been said that "as we grow ready for it, somewhere or other we will find what is needful for us—in a book, or, a friend, or best of all in our own thoughts." God gave to me what was needful when his providence directed my steps (nearly a score of years ago) to the "First Texas Epworth League Conference."

MRS. EULA E. LANE,
President, Shriner Senior League,
Shrine, Bohemian Mission Circuit.

WITH COLLYER IN KOREA.

Letter No. 2.

(Note—Brother C. T. Collyer, the author of this series of notes of travel in Korea, is the missionary who during last year was partially supported by the Leagues of the North Texas Conference and who, by action of the Conference at its late session at Bonham, is to be wholly supported this year, the necessary expense being provided from the North Texas Epworth League Ruby Kendrick Memorial Fund, of which Miss Mary Ferguson, McKinney, Texas, is the duly authorized custodian. The letter herewith published was read to the Leaguers in session at Bonham, Sunday, June 19, during the great missionary rally service at which \$700 was raised and eleven lives were pledged for special work.—League Editor.)

"XXX" AND "*****"

When I visited my old home in England about five years ago I saw

and while there was converted. This was Kim. When I arrived in Seoul in January, 1897, and wanted to employ a book-seller this was the only man I could get. He was far from a promising man as he had had absolutely no education. Together we studied Luke's Gospel and at the same time learned to read and write in Korean.

My first trips in the interior were taken in company with Kim. That spring we traveled a good deal in the Kank-won Province, where then there was not a single Christian Church. Now there are about three hundred Churches scattered over the Province. In every place where we stayed and sold books on those trips there are now flourishing Churches. On one of those trips we visited Chun-chen. I had the privilege of being the first Occidental to visit that town where we now have a mission station with the Rev. J. Robert Moose in charge of the evangelistic work and a doctor from Texas (W. C. Mayes) doing a fine work in helping the sick and pointing them to Jesus. There are schools and other work being carried on in Chun-chen, but details of these must be reserved until you visit Chun-chen with me. Suffice it to say that our ex-soldier more than any other Korean has done the breaking of virgin soil for Southern Methodism.

Not only is Kim Hung-syun a man of deep spiritual experiences, but he is gifted with the power of oratory. I have seen audiences of "the elite" in Seoul and of "the vulgar" in the country alike held spellbound as he told them in his forcible manner of the love of God. No one will give you a heartier handshake than Kim Hung-syun, and as his clear eye looks into your face you will realize that you are in the presence of a man.

Our ex-schoolmaster is a very different character. He is a scholar of the old school. He can quote the Confucian Analects. He can tell you the property of every herb and to a nicety inform you just what proportion of minced tiger's whiskers and ground bull's horn are required to make the ideal dose for a case of severe indigestion.

He now travels round the country with a pack of Gospels and New Testaments on his back. He preaches to all whom he meets and leaves a copy of God's Word with each who

Will my next friend be a surprise to you? He is an ex-convict! Perhaps you would be even more shocked to know that your missionary has been imprisoned! I have had that and many other thrilling experiences for the sake of the gospel. But I want to tell you of this Korean ex-convict who has a sound experience of religion. Ready of tongue, he makes a very interesting speaker, especially for open air preaching. Just the other night we lighted a brushwood fire on a threshing floor in the middle of a village and began to lustily sing some hymns. A blazing fire and such a noise was more than the curiosity of even the placid Korean could stand. Several hundreds of people gathered and stood within hearing distance. Several of us took turns in preaching. The climax, however, was reached by this ex-convict who told the story of the Prodigal. Though I have often heard the story and many times read the fifteenth of Luke, never did its characters so live before me as I listened to the story from his lips. That old father was grand and we were thrilled as we saw him throw his arms around the wanderer and heard him call for the best clothes, the ring and the shoes!

Another X among my helpers is Chang Hak-su, an ex-Presbyterian. I am glad to be able to tell you that the Presbyterian and the Methodist missionaries in Korea are the best of friends, having the one object before us of winning Korea for Christ. For economic reasons we have in some cases exchanged territory with the result that the whole of Korea is blocked out between the various missions and we have no overlapping. It was in one of these exchanges that Chang came to us. He is a solid and reliable man, and a bit inclined to rotundity. There is a very pleasing sparkle to

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The time-tested remedy
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Hill's Hair and Whisker Dye, black or brown, 50c.

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Relieves Urinary and Kidney Troubles, Backache, Straining, Swelling, Etc.

STOPS PAIN IN THE BLADDER, KIDNEYS AND BACK.

Wouldn't it be nice within a week or so to begin to say good-bye forever to the scalding, dribbling, straining or too frequent passage of urine; the forehead and back-of-the-head aches; the stitches and pains in the back; the growing muscle weakness; spots before the eyes; yellow skin; sluggish bowels; swollen eyelids or ankles; leg cramps; unnatural short breath; sleeplessness and the despondency?
I have a recipe for these troubles that you can depend on, and if you want to make a quick recovery, you ought to write and get a copy of it. Many a doctor would charge you \$3.50 just for writing this prescription, but I have it and will be glad to send it to you entirely free. Just drop me a line like this: Dr. A. K. Robinson, 8-127 Lusk Building, Detroit, Mich., and I will send it by return mail in a plain envelope. As you will see when you get it, the recipe contains only pure, harmless remedies, but it has great, healing and pain-conquering power.
It will quickly show its power once you use it, so I think you had better see what it is without delay. I will send you a copy free—you can use it and cure yourself of bugs.

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W. D. JONES, M. D.

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Coeducational

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MAIN BUILDING AND PARTIAL VIEW OF CAMPUS

GREATER THINGS FOR WESLEY.

In connection with the foregoing plans for a well-equipped junior college, greater things have been enterprised for Wesley by the Board of Trustees. One Hundred Thousand Dollars will be expended in added buildings and grounds in the near future. \$50,000 of this amount has been pledged by the Commercial Club for the citizens of Terrell and \$50,000 will be raised outside the city by the college administration. This will give a new building of large and better capacity for exclusive administration college work; a new modern and well-equipped and elegantly furnished dormitory for young ladies; a splendid brick dormitory for boys equal to most any in the South, by remodeling and enlarging the present college building. A large athletic field for the young men, and a large plot of ground for the young ladies' tennis courts, basket ball and other outdoor exercises.

The site of the college plant is ideal in every respect. It will occupy the highest point in altitude between Texarkana and Fort Worth, on the Texas and Pacific Railroad. It will be in the heart of the most elegant portion of the city, in one block of the high school, three of the business section, near all the Churches, and with wide principal streets, four in number, leading up on each side of the campus.

A great future is destined to be in store for Wesley, and the students who go out from this institution will be proud of the relation which they sustain to it.

A better investment for educational purposes, for best use of money, and for well-trained manhood and womanhood cannot be found.



MRS. M. C. FLOWERREE,
Matron of the Girls' Home.

SOME POINTS ABOUT WESLEY.

Our school is Christian in character and every teacher is a positive witness for Christ. We mention this first because it belongs first. There is no place for our denominational schools unless they are definitely Christian. Last year all but five of our boarding students were brought to a saving, conscious knowledge of Christ.

In the **Literary Department** we have the Classical and Scientific Courses, both leading to the B. A. degree and correlating with the University.

In the **Fine Arts Department** we offer full graduate courses in Piano, Pipe Organ, Violin, Voice, Art, Expression and Physical Culture. Teachers of marked ability are at the head of these departments.

Our School of Commerce offers thorough courses in Bookkeeping, Banking, Business Practice, etc., and Shorthand and Typewriting. Our graduates hold their positions. Think over the advantage of taking a Business Course with the literary, social and religious environments at Wesley.

Athletics in Wesley College is made a character building feature, being under the direct supervision of one of the regular teachers. We have one of the best athletic fields in the State.

Write us about prices. We were taxed for room last year. This year we are enlarging and preparing for the largest enrollment in our history.

For prices and further particulars write
REV. J. J. MORGAN, Terrell, Texas.

OBITUARIES

The space allowed obituaries is twenty-five lines, or about 175 or 180 words. Privileges is reserved of condensing all obituaries. Parties desiring such notices to appear in full or written should remit money to cover amount of space, to-wit: At the rate of One Cent Per Word. Money should accompany all orders. Resolutions of respect will not be inserted in the Obituary Department under any circumstances, but if paid for will be inserted in another column.

Poetry Can in No Case be Inserted.

Extra copies of paper containing obituaries can be procured if ordered when manuscript is sent. Price, five cents per copy.

TWOMEY.—William B. Twomey was born in Memphis, Tenn., November 4, 1825, and came to Texas with his parents, William B. and Nancy A. Twomey, when four years old, and settled in Shelby County, Texas, and in a few years moved to Panola County, Texas, where he grew to manhood. He was married to Miss Eliza Ann Henson, of Woods, Panola County, Texas, August 22, 1854; moved to Bell County, Texas, and in the fall of 1855 moved to Coryell County, Texas. He was gloriously converted at a camp-meeting held at Shallow Ford camp-ground, in Bell County, Texas, in the fall of 1858, and at that time united with the M. E. Church, South, and remained a member as long as he lived. He remained in West Texas until the close of the Civil War, when he moved back to Panola County. He was raised to the sublime degree of Master Mason in June, 1869, in Hull's Store Lodge No. 309, at Woods, Panola County, Texas, and was a great lover of Freemasonry as long as he lived. In 1875 he moved to Taylor County, where he remained until June, 1909, when he moved to Nueces County, and died there, near Sunshine, Texas, June 29, 1910. This writer was intimately acquainted with Grandpa Twomey, as he was called, for many years before his death. He was exemplary in his life; was a living epistle. He loved the Church as but few men do. He was ever ready to give a reason for the hope within him. He was a loyal, zealous worker in the Church of Jesus Christ. He leaves a precious wife, several children, a host of grandchildren and an innumerable host of friends to mourn and wait with bright anticipation the glorious time when we shall meet him on the eternal shores of deliverance, where there shall be no more separation. This writer loves to think of him and the many happy hours spent together in revival work. Come on, mother and children and loved ones, and let us meet him and greet him. May the God of all grace ever sustain and keep the bereaved wife and loved ones.

T. H. DAVIS, P. C.

GOOLSBY.—Mrs. Mary A. Goolsby was born in Nashville, Tenn., March 13, 1839, and died April 28, 1910. She was converted and joined the Presbyterian Church at the age of eighteen, came to Texas and settled in Marion County, near Jefferson, with her parents in 1859; was married to George C. Goolsby October 7, 1859. To this union were born eight children, four of whom preceded their mother to the better land, and four still live—three sons and one daughter—together with their father, to mourn the death of this good mother in Israel. She joined the M. E. Church, South, with her husband in 1866, and was ever a faithful member of the same until God called her up higher. Here was a beautiful life. In that lonely home there is a vacant chair, but, thank God, her influence still lives to bless the world. She was anxious about her children. Her daily prayer was that her boys might be noble Christian men, and her dying words to them were: "Be good boys." If the family circle is broken in heaven it will not be the fault of this noble Christian character, and now that she is gone may the good seed sown in the hearts of her friends and loved ones bring forth an hundredfold.

A. T. WALKER.

ANDERSON.—Fannie Anderson passed to her reward June 8, 1910. She was the daughter of Brother H. A. Anderson and wife, of Jones County, Texas. She was born in Guadalupe County, Texas, April 14, 1855; was converted and joined the Church in 1895. She graduated from Polytechnic College June 8, 1909. She returned home from Mexico, her field of work for the Master, March 8, 1910. Her trust in Jesus was perfect. She told Sister Knox she wished Jesus would take her home. She also said to her sister, Essie Anderson, the day before she died: "Music, sweet music, is audible." Looking around the room to locate it, she exclaimed: "Beautiful music! Where is it?" She was of the firmest will power, giving up no task she began till she must, and that is always a finished one, for we can do no more when the Lord bids us stop. So Abraham finished his offering, so ended her work—finished. A great congregation filled the church while I told them of the life and work of this charming young heart now safe in the haven of rest. Father, mother, brothers and sisters know her Lord, and, working, wait for the assembling of the Church at the last day, hopeful, like her, to be of the blood-washed throng who sing: "Jesus is all in all."

J. A. HYDER.

Better Than Spanking

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

KECK.—February 1, 1909, an angel of the Lord entered the home of Mr. and Mrs. E. A. Keck and left a precious little babe, Herbert Allen, for so he was christened, was a beautiful child, and what a joy and comfort to his parents! He grew sweeter and more precious each day. His bright eyes and angelic countenance were as a ray of sunlight to that home. But, like a tender flower among the more hardy plants, this laughing babe began to droop, and within four days the angel again visited the home and took the darling away. Certainly this flower budded on earth to blossom in heaven. June 29, 1910, Baby Allen's spirit took its flight to God, where it is now safely folded in the arms of the Shepherd, awaiting the day when the dead in Christ shall rise and sing the praises of the Lamb. How much richer the heavenly mansion is for having this little angel in it, but how changed the earthly home! Sorrow and sadness have taken the place of glee and mirth. No more patter of baby's feet, no more prattle of baby's tongue, no more smiles and cunning ways; but, instead a deathlike stillness reigns throughout the house. Father, mother, sister and brothers are all bowed down with grief; yet they weep not as those who have no hope, for they have put their trust in God, and believe that he doeth all things for the best and for his glory. Be faithful, loved ones, and soon you shall pass over the river to the little one who will guide you into the Father's fold. D. STANFIELD, Cotulla, Texas.

SMITH.—John R. Smith was born in Lamar County, Ala., October 30, 1837, and died June 17, 1910. He was converted and joined the M. E. Church, South, in August of 1857. He loved his Church devoutly, and in his home the ministry found a hearty welcome. He was a Methodist after the old type, and his prayers and testimonies were inspiring and helpful. His conceptions of the Christian ministry were lofty, and the writer counts it one of his great privileges to have been counseled by him in his early ministry.

In the fall of 1857 he was made a steward, and served the Church faithfully in this capacity until two years before his death, when at his own request he was relieved of this duty. In September, 1861, he enlisted in the Twenty-sixth Alabama Regiment, Company K, of the Confederate Army. He was wounded in the ankle in the battle of Chancellorsville, rendering him unable for service, and so was discharged. On June 17, 1864, he was married to Miss Biddie Harkins. To this union were born nine children, of whom four boys and four girls, together with their mother, survive him. On the first night of their house-keeping they erected a family altar, which neither the temptations nor reverses were able to tear down. In 1869 they moved to Texas; lived one year in Bastrop County and one in Williamson. Then they moved to Bell County, in which he lived the rest of his life. In 1871 he subscribed for the Texas Christian Advocate, which has ever since paid its weekly visits to his home. The writer held the funeral service in the presence of a host of sorrowing friends, after which the Masonic brethren laid his body in the grave to await the resurrection morn. May God comfort the loved ones, and may we all meet him some day in the land where the sun never goes down.

B. A. EVANS.

HOWARD.—J. T. Howard was born in Greenville, S. C., December 16, 1847. He died July 17, 1910. He professed religion at Mount Vernon, Miss., in 1863 and joined the M. E. Church, South, the next year. He married and moved to Texas in 1874. Had been a citizen of the Driftwood community since 1881. He was made a steward of the Methodist Church when it was organized here at Driftwood, and was a faithful steward. He rendered faithfully to God what belonged to God, both as to time and means. He loved his family, and was a good husband and father. He was a good citizen, and was true to his Church vows. He loved God, and was zealous of good works. He has gone to his reward. But we will see him again. He met death as becometh a good soldier in Christ. No man can take his place in the hearts and homes of friends and loved ones. But we pray the Lord to cast his mantle on some one in the Church. The sorrowing family have the sympathy of a host of friends. "The Lord giveth and the Lord taketh away. Blessed be the name of the Lord."

C. F. MCKINNEY, P. C. Driftwood, Texas.

FARRAR.—T. J. Farrar was born in Hardin County, Tenn., September 15, 1829, and died June 1, 1910, at his home in Comanche, Texas. Brother Farrar moved to Shelby County, Texas, with his parents in 1837; was married to Martha E. Myrick in 1853. To them were born seven boys and five girls. He moved to Ellis County, Texas, in 1862. He professed religion in Ellis County at the old Shiloh camp-ground in 1863 or 1864. He moved to Comanche County in 1881. He lost his first wife in 1898, and was married November 21, 1902, to Mrs. Hattie Hart, who survives him. He was a soldier for two years in the Mexican War. His last sickness was of only fifteen days' duration. He knew when first taken that the end was soon to come, and so expressed himself. He was a patient sufferer, and died in the triumphs of a living faith. He was a faithful member of the Methodist Church for years. We lose a devoted member, the family has sustained a great loss, our community a faithful and loyal Christian man. But we know where to find him. May the Lord sustain the broken-hearted family in this sad hour. We shall all meet again some day.

R. F. BROWN, P. C.

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.

SMITH.—Joel Carter, the little son of Mr. and Mrs. W. E. Smith, was born February 1, 1909, and went peacefully home June 4, 1910. The sweet little fellow was permitted to remain in the home but a short while and yet he became a very precious jewel in that home. His voice was recognized. The sweet smile on his face had a magnetic force in that home, and yet all these sweet characteristics were taken away from the fond parents. But we would say: Dear parents, try to emulate him by an example of purity, and strive to meet him in that home above; "for of such is the kingdom of heaven."

L. B. SAXON, P. C.

TYLER DISTRICT CONFERENCE.

The Tyler District Conference met in its thirty-seventh session with the Methodist Church at Edgewood, Texas, June 22 to 24, Rev. Clyde B. Garrett, presiding elder, in the chair. Organization was perfected by the election of Rev. Chas. U. McLarty, Secretary, and Rev. Gus Garrison, Assistant. First and last there were present fifteen pastors, four local preachers and twenty-five lay delegates. We were pleased to have the following visitors present, presenting their various interests: Rev. R. A. Burroughs, for Conference Board of Missions; Prof. F. E. Butler, President of Alexander Collegiate Institute, and Rev. J. E. Short, formerly a member of the Texas, but now of the North Texas Conference. Edgewood showed her appreciation of the conference by attending, and on the last day of the conference a large delegation came over from Wills Point and spent the day.

From start to finish there was not a dull or uninteresting moment. Everyone seemed to enjoy the proceedings to the superlative degree. The condition of the district was thoroughly gone into, and presented to the conference so as to enlighten, inspire and enlist every one to greater endeavors for the Master's cause.

We heard with delight that we have not a single legalized saloon within the borders of our district. The financial condition of the district is in advance of last year. Spiritually we are strong in the Lord and in the power of his might, and yet we count not ourselves to have apprehended, but are going on to perfection. The Sunday-school work is being studied and pushed in the district as never before, and very gratifying advance has been made along these lines.

We are not so selfish as to take up our time looking at our own work, to the utter exclusion of the larger field. So we lifted up our eyes and looked on the field and workers that are all about us. We thought that the time had not come for final judgment as to whether Southwestern University should be moved or not. But we doubted the wisdom of moving to any city that is run-ridden our central institution. We expressed our grief at the turn of events in regard to our Vanderbilt University. Our grief consists in this: That there should rise up out of our own household those who should wish to deprive the Church of her control of this school. And most of all we were grieved that among that number there is found at least one of our General Superintendents. We appreciate to the uttermost the

fight that is being waged by the Advocate for civic righteousness, and believe that we ought to do more to increase its circulation.

The following young men were licensed to preach: J. E. White, of Colfax charge, and Rufus E. Beard, of Marvin Church, Tyler.

We recommended for admission on trial, Jesse L. Ross and Rufus E. Beard.

The laymen elected the following delegates to represent them at the Annual Conference:

R. E. SAXON.
R. O. HOOKS.
L. L. JESTER.
REV. J. F. EVERETT.

Alternates:

J. P. Valentine.
C. W. Boone.

Eugene Germany and Miss Leta Moore were awarded the Southwestern University scholarships.

On nomination of the elder the following Licensing Committee was elected: New Harris, Chas. U. McLarty, H. P. Taylor, Gus Garrison, J. D. Sandel, and W. F. Campbell.

We passed the usual vote of thanks and adjourned to meet in 1911 with the Church at Alba, Texas.

SECRETARY.

Keep your courage up, and, conversely, it will keep you up.—Lula Lye Eames.

ABANDONED IT

For the Old Fashioned Coffee was Killing.

"I always drank coffee with the rest of the family, for it seemed as if there was nothing for breakfast if we did not have it on the table.

"I had been troubled for some time with my heart, which did not feel right. This trouble grew worse steadily.

"Some times it would beat fast and at other times very slowly, so that I would hardly be able to do work for an hour or two after breakfast, and if I walked up a hill it gave me a severe pain.

"I had no idea of what the trouble was until a friend suggested that perhaps it might be caused by coffee drinking. I tried leaving off the coffee and began drinking Postum. The change came quickly. I am now glad to say that I am entirely well of the heart trouble and attribute the cure to leaving off coffee and the use of Postum.

"A number of my friends have abandoned coffee and have taken up with Postum, which they are using steadily. There are some people that make Postum very weak and tasteless, but if it is boiled long enough, according to directions, it is a very delicious beverage. We have never used any of the old fashioned coffee since Postum was first started in our house."

Read the little book, "The Road to Well-being," 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.

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

By PROF. J. L. JAMES

ARTICLE TWO

In the religious world three influences were at work which affected powerfully the relations of the Colonies to each other, and ultimately to the mother country, and led at last to the severing of the ties that bound them to the ecclesiasticisms of the homeland. These were: (1) Dissatisfaction with the Establishments; (2) the work and influence of the Dissenters, and (3) the Great Awakening, with its two great leaders, Edwards and Whitefield.

I. Instead of fostering liberal views and practices, the Established Churches, especially the English Church, as soon as the field was anywhere cleared by legal preferment, began a series of oppressive acts. Citizenship was defined in terms of theological belief, suffrage was hedged in by supposedly orthodox tenets, and, in fact, numerous miniature copies of European institutions were set up on the virgin soil of a new continent, which, having so long been the home of free though savage peoples, now seemed to spurn all despotism and oppression. But heedlessly did some of the settlers plunge into their mistakes. In the first half of the seventeenth century the Massachusetts clergy accepted or believed the doctrine of life tenure of office, says Osgood, at least so far as Governors were concerned. Religious tests for suffrage and office were common, and sometimes Dissenters, though disfranchised, had to pay taxes to support Churches fostered by the governing authorities of the Colony. Perhaps here is one of the original causes of opposition to "taxation without representation." The supplanting of Catholicism by the English Establishment in Maryland, as before noted, was followed by a long struggle between the Church and the local Legislature. A similar disturbance marked the entrance of that organization to replace the Dutch system in New York. In Virginia such men as Madison and Jefferson, for some years before the outbreak of hostilities, were inveighing against the persecution and imprisonment of Dissenting preachers. Benham tells us that at this time there was an estrangement between many of the clergy and their vestries, the question of incomes being the bone of contention. This, while applying directly to what was afterwards the Protestant Episcopal Church, yet shows the spirit of the people.

II. The Dissenters had no little to do in shaping the religious history of the country just prior to the Revolution. Even the Romanists, in spite of their own claims in most of the Colonies, held the position of a dissenting communion. Their influence, however, was confined largely to Pennsylvania and Delaware until the acts of disestablishment gave them more freedom. The fall of the French-Catholic power in Canada left the Papists, heretofore so generally suspected throughout the Colonies as spies, now free to work more boldly than ever before. The Baptists had obtained a footing in Rhode Island, where Roger Williams had boldly preached separation of Church and State, and in Virginia, where they were fighting not only for standing room but for disestablishment. The persistent refusal of the Quakers in the Pennsylvania Legislature to support measures for public defense, finally drove them out of the government, so that more liberal measures prevailed. The Presbyterians had been divided, about

So Tired

It may be from overwork, but the chances are its from an inactive LIVER.

With a well conducted LIVER one can do mountains of labor without fatigue.

It adds a hundred per cent to ones earning capacity.

It can be kept in healthful action by, and only by

Tutt's Pills

TAKE NO SUBSTITUTE.

1641, but later reunited, and were at the opening of the Revolution very strong in the territory between the Hudson and the Potomac and in portions of Virginia. In New England they had gained much in influence and numbers by union and co-operation with the Congregationalists. Though officially connected through their synods with the Scottish Church, they were nevertheless ready to fall in with the movement for independence. That they were helping in the work of disestablishment may be seen in such actions as that of the Hanover Presbytery, in Virginia, against the English Church, though there seems reason to believe that some Presbyterians would have been glad to step into the position of preference held by the English clergy, such was the taint of Old World ideas yet on the Churches.

The Methodists, at the beginning of the war, were just getting a good foothold in America, rapidly reaping the fruits of their own work, and that of Whitefield. They considered themselves members of the English Church. This fact tended to draw suspicion upon them, but the contrary fact that they were practically disowned by the National Establishment, and also the added fact that they had not yet become an actual Church in organic form, served to lessen the perils of their position. Asbury had now fully launched the campaign for "spreading scriptural holiness in these lands," always standing, he says, on the shoulders of his former self, and, he might have added, those of other men as well.

III. But the dissatisfaction against the Establishments, and the rapid development of Dissenters were alike fed by the fuel and fires of a movement that helped quietly but surely to weld the people together from Massachusetts to Georgia. Strange, too, that this movement should be identified with such dissimilar characters as George Whitefield and Jonathan Edwards—dissimilar in methods and yet so similar in spirit. The Great Awakening was one of those great national movements which sometimes sweep over a country, to some extent as a reaction from adverse conditions, but brought to expression by great personalities. Great indeed were these two personalities, and seldom is a people found so plastic as when these wonderful preachers made their eloquent appeals. Edwards was a man of philosophical turn, and of remarkable intellectual powers, and equally as great in his fervor and conviction in religious matters. He raised a protest against irreligion and spiritual lethargy that well-nigh shook the whole Colonial domain. "The urgent motive with the great evangelist," one writer remarks, "was to present the truth in such a way as to deepen the sense of personal responsibility," and still another adds, "It is only in the understanding that the principles of Edward had profoundly affected the minds of his generation that we can account for the ready and almost universal acceptance of the measures for Disestablishment in America." He furnished the philosophical and theological thought that underlay the great movement, and perhaps largely served as the groundwork of many of the religious movements of the latter part of the century.

Edwards' great contemporary, Whitefield, came into America about ten years after Edwards began preaching, and did a work perhaps more immediately effective in quickening the religious life of the people and in binding the masses together than did his associate. Like a fiery shuttle Whitefield moved back and forth through the Colonies for thirty years, weaving the texture of a religious fabric that was to bind men together even when the throes of war seized the nation. With a gift of such eloquence as mortal man seldom possesses, and an earnestness of purpose that overrode a poor judgment that finally burned his life out, he captivated the continent, and reached the masses as Edwards, though his bosom friend, could never have done. Bacon well remarks of him that "the quickened sense of a common religious life was no small part of the preparation for the faith of the future nation."

These two great preachers were both Calvinistic in their thought, but of vastly different mould. Edwards was an evangelical wonder in spite of his overtowering philosophical mind, which, while making him capable of great deeds himself, wrought his work

into a shape that finally crystallized again into Puritan stiffness and left his later influence too much confined to New England. Whitefield was of a sympathetic type of mind, which drew men to him in spite of his Calvinism, but less of terror in the minds of his hearers. One of the chief effects of his work was to break the power and spell of "standards" and formalities. He preached in the open, from court house steps, or anywhere, and he had a living, loving message. A spirit of liberal feeling toward new religious movements, and perhaps to new political movements as well, was the result. Once the people were convinced that innovations actually accomplished desirable and valuable results, a long step was made toward reform—and Revolution. Men will cling to bad institutions, and suffer, rather than risk a change which they fear might bring even worse results. Remove this fear and they are more tractable for new experiments. The work of Whitefield and the other Methodists, the Baptists, and others, with their field-preaching, and other innovations, thus swung the people loose from their old mooring. The thorough uprooting of the old idea that loyalty to the State carried with it submission to the State Church prepared good soil for the growth of a spirit of political autonomy.

Two great thoughts were now surging through American minds. One was that of religious freedom, as a step far in advance of mere toleration, and was itself the outgrowth of that protest against tyranny and oppression which so largely marked the colonizing movements from the first. The other thought was that of political freedom, which, while probably the product of the religious idea, was now its vigorous and co-extensive contemporary. Some of the manifestations of this religious progress were well under way before a shot was fired in the Revolution, and were brought to more or less completion of expression either during or shortly after the close of the war.

The rivalry of the sects was not without influence on affairs, but not all activities in the upbuilding of these denominations are to be assigned simply to rivalry. There was too much at stake, and the results testify too much of sincerity of purpose. Bacon declares that this propagation of the various sects, in the face of a system of Church Establishments, settled the point that "the law of the American States, by whomsoever administered, must be the law of liberty and equality among the various religious communions." But in discussing this movement, he seems to make rather extravagant claims, and shows the cloven foot of his sectarian predilection, when he says that "so far as this work was a work of intelligent conviction and religious faith, the chief honor of it must be given to the Baptists." This would sound very well for them did he not enter into an explanation of some of the anomalies of their development. He records that in New England the Baptists were Arminian, largely due to their opposition to "Established Congregationalism," while in the South and Southwest they were Calvinistic, because there they were opposed to the Methodists. This sounds too much like reading them into the list of those who practice professional contradictions, rather than conscientious evangelism. I quote: "The tendency of the two parties to opposite poles of dogma was all the stronger [at the South] for the fact that on both sides teachers and taught were alike lacking in liberalizing education." This does not sound very well for his contention relative to their "intelligent convictions," and I am not ready to admit that any considerable portion of our early American patriots based their actions on bigoted pugnacity. The facts, as I have been able to gather them, seem to indicate that the Baptists were well on a par with the other Non-established Churches, and like them, caught the step in the march of progress at a pace set by the Spirit of God and took their rightful place as one of the great Churches of the rising nation.

Theoretically, of course, the Baptists had their work definitely launched as a Church as soon as they had a single organized congregation, but

their development shows, in addition, something of the movement of the times toward connectional organization. At the time of the Great Awakening the Philadelphia Association was already formed, and during the progress of this movement the Baptists became firmly fixed in New England. Between the years 1780 and 1790 there arose in this section that branch of the Baptists known as the "Free-wills," a product of the Arminian tendency among them in that section. The Baptists had organized an association in North Carolina by 1765, had gained a foothold in Virginia by 1743, organizing an association in 1766, while in Georgia they did not establish an association till 1784. Throughout the Southern section the Baptists were for some time previous to the Revolution divided into "Regulars" and "Separates." In 1783 the Separates' General Association dissolved and a general committee was appointed to transact business heretofore committed to the association. The territory was divided into four districts for the work of this committee. In 1786 a delegation from a Virginia Association of the opposing party appeared before this committee, and as a final result of negotiations a general union of Baptists in those parts was effected. The factional disturbances disappeared there, as well as in the Carolinas, by 1787, making this an epochal time for Baptists as well as for the political leaders.

Like the Baptists, the Presbyterians were generally loyal to the Revolutionary cause. Though divided among themselves into "Covenanters" and "Seceders," they were fearful of any movement that looked to the success of the Prelatical Establishment—that is, they were one in principle. At this period there seems to have been a healthy growth in this denomination, except in New England where Congregationalism had absorbed nearly all religious movements. Several Presbyteries had been formed and the spirit of denominational unity began to affect the Presbyterians as early as 1777 when a conference was held on the subject. The Covenanters had been an anti-Government party in the Colonies, but they recognized the new National Government soon after its institution. By 1780 the New York Presbytery had agreed to terms of union with other Presbyterians, but the Pennsylvania Presbytery still held out against it. In 1785 a conference between members of the New York, the Philadelphia and the Associated Reformed Presbyteries resulted in a plan for an annual conference by delegates. The problem of the size of the Church now contributed toward bringing in the idea of a delegated assembly. Steps were taken in 1786 to rearrange presbyterial boundaries, making four Presbyteries, and the delegated assembly was also provided for. This plan was ratified by the smaller divisions "and even the name of the General Assembly settled" by the close of 1788, and thus another Church had preceded the political order in adjusting itself to the demands of the Nation.

Invalids on an average will get more benefit from an increase of patience than from a change of doctors. Said the Apostle: "Ye have need of patience." (Heb. x. 36.) He knew whereof he affirmed.

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THE POYTECHNIC COLLEGE.

Attention is invited to the panoramic engraving of the buildings and grounds of the Polytechnic College on pages 8 and 9. A photographic reproduction of this beautiful panorama, 36 inches long and suitable for framing, will be mailed by the Polytechnic to any one requesting same.

This picture tells the story of the phenomenal growth of the Polytechnic College. During the past eight years the faculty has increased seven times, the student body ten times and the value of buildings and equipment twelve times. The buildings are lighted by electricity and heated by steam from a central plant. The college has its own artesian water supply. A trained nurse gives her entire time to caring for the health of the students. Physical directors are employed for both men and women.

There are three schools in one. The College offers standard B. S. and B. A. degrees. Polytechnic graduates receive full credit at the University of Chicago, Vanderbilt and Harvard. Teachers' certificates are granted by the State of Texas without examination to students who elect courses in education. The School of Fine Arts has an international reputation. Because of their careful preparation students of the Polytechnic School of Fine Arts have received recognition on both sides of the Atlantic. The Preparatory School fits for entrance to any college or university.

Six of the faculty are now studying in Europe and six more at the great American universities. Thus the teachers, returning each fall with their refreshed minds and new inspiration, keep the mental life of the college squarely abreast of its phenomenal material advance. This spirit of progress has created among the students an enthusiasm which is splendidly inspiring. Already more rooms have been reserved than had been when school opened last September. The outlook held in prospect for the Polytechnic College grows brighter every day.

THE BIBLE AND THE FEDERAL CONSTITUTION.

Among a certain noisy class there is occasionally heard the sound of "shouting in the camp" over the fact that the name of the Deity is not found in our Federal Constitution; that there is no direct reference to religion, and that the Bible is not mentioned in our supreme law. If the blatant opposers of our holy Bible and all it stands for mean to intimate that the statesmen who sat in the historic convention in 1787 and formulated the "supreme law of the land," gave us an atheistic Federal Charter, I resent it as a malicious slander. He who finds occasion for thanksgiving in the fact that the name of God does not appear in the Constitution, and that there is no direct reference therein either to the Bible or religion, and that therefore our organic law is anti-Christian, possesses neither amplitude of comprehension, minuteness of observation, nor keenness of perception, but he does possess an abundance of unpardonable and unblushing stupidity.

In the investigation of the meaning of any specific legislation the truth in all its fulness and completeness can be arrived at only when the legislation in question is considered in connection with the historical set-

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ting. A neophyte is able to arrive at the full mind of an enacting body with only the words of the act before him, but a statesman, a constitutional lawyer, can perform no such stupendous feat and demands to know as far as possible the mind, the purpose, of the enacting body before he feels qualified to give an interpretation.

Does the fact of the absence of the name of God, the absence of any direct reference to either the Bible or religion in the Federal Constitution justify the conclusion that our organic law is atheistic? On January 4, 1910, there assembled in the city of Dallas a number of men who wrote a constitution for the control of the Texas Tract Society. In that constitution the words God, Bible and religion do not occur. In the distant future suppose that a copy of this constitution should fall into the hands of some one. Straightway he would assemble his compeers and they would resolve that, inasmuch as there was organized in the city of Dallas in 1910 a Tract Society, and, inasmuch as the words God, Bible, and religion do not appear in the constitution. Therefore we do affirm that this Tract Society was an infidel club, organized for the propagation of infidelity, by publishing and circulating infidelic literature. This conclusion would certainly be as sound in principle and as faultless in logic as that which affirms that our organic law is atheistical.

What was the supreme purpose in the mind of the convention of 1787? Why were they deliberating? Certainly not to create a religion or to give formal recognition to a religious system. That the colonial fathers were profoundly religious, deeply pious, every schoolboy knows. That daily prayer was offered to God during the Revolutionary War, Benjamin Franklin, in the course of his address to the convention of 1787, affirms. Hear him: "In the beginning of the contest with Great Britain, when we were sensible of danger, we had daily prayer in this room for the divine protection. Our prayers, sirs, were heard and they were graciously answered. To that kind providence we owe this happy opportunity of consulting in peace on the means of establishing our future national felicity."

In 1782 the Continental Congress gave authority to have 20,000 copies of the Bible imported from England. The same Congress appointed a committee to examine the first English Bible published in America.

In an ordinance adopted by Congress in July 1787 for the government of the Northwest Territory, a section entirely under the control of the Federal authority, these same and significant words are found: "Religion, morality and knowledge are necessary to good government and the happiness of mankind."

Is it antecedently probably that from an atmosphere saturated with the spirit of religion should come a constitution charged with the spirit of atheism? Is it to be thought credible that the illustrious sons of heroic fathers who came to the forests of America that they might honor the God of the Bible by the service and worship that would have the approval of conscience, would deliberately outrage the sacred memory of their historical legacy by giving to their posterity a character that was atheistic? Such an aspersion of the character of the members of the Convention of 1787 is unworthy of a

descendant of the apostles and pioneers of religious liberty who gained for themselves and for their sons and daughters political freedom.

Christian statesmen, and not small politicians, gave us that constitution, and in so doing secured to every citizen the right to the utmost liberty of belief in matters of religion, thereby preventing a repetition of the conditions in America that drove them from England.

When "the sturdy sons of a pure Protestantism" had finished their labors and returned home, they left the infant republic in possession of a Federal charter that was the product of religious rights of the private citizen statesmanship—a charter saturated with the spirit of religion, but distinctly anti-sectarian, a charter under which all Churches are put on equal footing and under which all the religious rights of the private citizen

are guaranteed. Of this wise provision Dr. Philip Schaff says: "It was left to America to abolish forever the tyranny of state religion, and to secure the most sacred of all rights and liberties to all her citizens—the liberty of religion and the free exercise thereof."

That the Bible is the formative and mightiest influence in our national life is a fact that the informed will never seriously call in question.

CHAS. A. SPRAGINS.

Never lose an opportunity of seeing anything beautiful. Welcome it in every fair face, every fair sky, every fair flower, and thank Him for it who is the fountain of all loveliness, and drink it simply and earnestly with all your eyes; it is a charmed draught, a cup of blessing. —Charles Kingsley.

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Vol. LVI

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During the r was a studious papers and son Saloon League politics. Some pear that this side of this a they would be poration" here the people and litical party.

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