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No. 4

EDITORIAL

THEY SHALL MOUNT UP WITH WINGS AS EAGLES.

Religion has two atmospheric strata. One of them finds its place close to the earth where people walk and move and have their earthly being. Here they deal with life as it is, in its actual experiences with temptation and sorrow and burden. The strenuous life presses them and often they are downcast and full of misgiving and tremulousness. Under such circumstances we test the altruism of our religion, its practical utility as a moral and spiritual force in life. If it bears us up amid the adverse and commonplace conditions it has a power that the world can not give and that the world can not take away. It is a stay upon which we can lean, an anchor which holds us while the storms rage and the billows roll high. In passing through such experiences we are not always joyous and full of hope. Our religious feelings are often oppressed and even doubts sometimes creep into our thoughts. Yet we hold on to God as did Job when he exclaimed, "I will trust him though he slay me." These are the experiences that come to us in the undercurrents of our faith, the currents that sweep near the earth where we live and struggle.

But there is an uppercurrent in our religion. It is far above the earth and sometimes it sweeps near the gates of day. It is the third heaven of our experience, into which we rise and hold uninterrupted communion with God. In this sphere we are full of joy and spiritual elasticity. All doubt is gone and misgiving passes away. We mount up with wings as eagles. We fly through the transparent atmosphere of faith and the soul breathes a high aspiration and sings a tuneful song. Darkness disappears, the sun breaks in with a flood of glory and the spires of the city loom in sight. Then there is joy full of peace and inexpressible. "Heaven comes down our souls to greet and glory crowns the mercy seat." Our experience is ethereal and our hope is replete with the fragrance of paradise. The doors of the morning fly open and the visions of the better world take on tangible form. The music of song thrills the spirit and the perfume of flowers regales the senses. "It is heaven below our Redeemer to know, and the angels can do nothing more than fall at his feet, and the story repeat and the Savior of sinners adore."

In the lower stratum we get the practical experience. We test the value of religion as a force to sustain at the point of our greatest need; but in this upper air of faith we get the joyous experience, the inspiring bliss, the uplift of hope, the outgoing of the soul's ecstasy. It takes the two to make our characters complete. In the low grounds we want a faith where the clouds often hang just above us, that will help us to "walk and not faint, to run and not grow weary." But in the uppercurrent we want a faith

that takes on the buoyancy of flight, where we can mount upon wings and soar to realms where low grounds are forgotten and over whose trackless spaces of experience no cloud shifts its shadows. The latter is the outcome of the former, and the one presupposes the other. In other words, we want a religion at times that walks and runs without weariness, and then again we want a faith that mounts upon wings and bids the earth adieu as we bathe our souls in the flowing tides of swelling bliss.

THE RECKLESS DISREGARD OF HUMAN LIFE.

Texas, with all her progress in morals and religion, is still keeping up an unenviable record in the crime of murder. Back in the old days life was held in light esteem by a great many people in this State, and the old habit has not yet relinquished its hold upon a class of our citizenship. Too many men are still hasty in the use of the deadly knife and the smoking gun. Leaving the State at large, let us come down to a single city to find an illustration of the above statement.

As we happen to live in Dallas, suppose we take this community and look at our bloody record. It is anything but creditable to our civilization. In fact, it is a disgrace to our morality and religion. At this writing eight months of the year have passed and during this brief period the records of our courts show that thirty-four people have been murdered. This is absolutely appalling! Yet it is a truth that no one can question. Think of it. Right here in this city where our public school buildings will compare with those in any city beyond the Mississippi, and whose church spires kiss the sky, thirty-four men and women have been murdered on our streets. One for nearly every week during these eight months. Some of these murders have been peculiarly atrocious. And with two or three exceptions, the red-handed criminals who committed these inhuman and unnatural deeds are walking the streets with the impunity of innocent citizens. Most any justice of the peace is always ready to give an ex parte hearing to these murders and grant them bail at a nominal sum. If the justice of the peace happens to fail to do this, then the Criminal Court does it; and if this tribunal occasionally thinks the case unobtainable, then the Court of Criminal Appeals comes along and accommodates the criminal.

It is almost impossible to punish the crime of murder under our court procedure. If the lower court finds him guilty, which is not a common occurrence, the higher court reverses and remands the case. We have an old red-handed murderer in the Dallas County jail who has been there for six years, and his crime is yet unavenged. He has been convicted four times in the lower court and sentenced to be hanged, but in every instance the higher court has reversed the case—not that this high court believed him innocent, but on some mere technicality of

law. Only one man has been hanged in Dallas County for the crime of murder since the time the memory of man runneth not back to the contrary.

For this condition of things the courts are at fault, the lawyers are at fault, the juries are at fault, and the people are at fault. Our whole system of criminal jurisprudence needs overhauling. We have gradually grown into a procedure that makes the punishment of criminals well-nigh impossible. Not until we make radical changes in our court procedure may we ever look for relief from our present lax methods of dealing with crime.

But the prime cause of the crime of murder is found in liquor; and not until the cause is removed can we look for permanent reform in the crime it produces. The open saloon is the school in which murder is cultivated and developed. Seven-tenths of the thirty-four murders committed in Dallas find their inspiration either directly or indirectly in the saloon. It stands here as a menace to the peace and order of society and as a factor in the spirit that prompts this heinous crime of murder; and as long as the saloon is patronized by men, so long will the crime of murder besmirch our civilization with its blood. The nearly three hundred saloons in Dallas make up a murder factory the results of which ought to stagger our common humanity.

The reason why Paul looms up so high among the other apostles is found in the fact that he preached the gospel in the regions beyond. He left the comforts and friends of his native land and did the work of a genuine missionary. He did not represent the idea of occupation so much as he represented the forces of conquest.

The light that is being turned in upon the "White Slave Traffic" in some of our Northern cities astonishes our people very much, and we shrug our shoulders and thank God that we do not live in such centers of wickedness. But, friends, do you know that the same thing is going on right here in our midst? Our Mission Home people here in Dallas could tell you things that would make you stare. They could tell you tales of girls that have been enticed here through employment agencies, with the hope of getting a position as "saleslady," stenographer, telephone girl, or some other reputable employment, and then turned over to those who drag them down to a condition worse than death. The cafe, the wine-room and other places where the unsuspecting are enticed, are right here in Dallas. They are in all our great cities. It behooves all of us to keep our eyes open; and it specially concerns those whose business it is to safeguard public morality, to keep a constant watch upon all suspicious places. Fact is, we need in Texas some drastic legislation on this subject. Our next Legislature should have its attention called to this spreading evil, and the matter should have prompt attention.

SOUTHWESTERN UNIVERSITY LOCATION

SOUTHWESTERN UNIVERSITY.

By Rev. I. W. Clark.

The Dallas proposition for the Southwestern University has elicited no little interest among Texas Methodists, and a large number outside of Methodism are very much concerned as to the outcome of this splendid proposition.

No unbiased mind will doubt that the removal of our University to Dallas will enlarge its efficiency and augment its influence for moral and educational potency in the Church and State. A University in fact and a University in name are as different as success and failure. To call a school a college is to invite derision. If Methodism means to do something worthy of Texas Methodism, she must not be satisfied with less than the greatest University in the South.

The simple location proposed is no small item. Dallas is destined to be the greatest city in Texas, a central location when we figure the population of Texas, accessible by rail from everywhere, and interurban connections are rapidly being made with all important towns in North Texas.

A great University cannot be built without large sums of money, and no single denomination can afford the resources to do this without large help from the outside. This thing Dallas proposes to do, and having put the money into the University, every subscriber becomes a worker for its success, so we get \$400,000 in money, a suitable location for the University, and millions of dollars' worth of splendid influence to draw to it the best and largest patronage of Texas and adjoining States.

The men who give to make this \$400,000 are among the best and the wisest citizens of Texas. They know how to enterprise and carry to success the greatest interests of Church and State. The friends gained to our educational center are worth as much, or more, than the money given.

All departments of a university should be located at the same place. Many students would attend who would otherwise be turned to other schools more happily grouped. Students could save money and time by being in touch with all departments, which the imposing personality of a complete University, and a unit at the same time speaks for success to every passerby, and every department helps to inspire the student to be worthy of his associations and opportunities.

That we have a right to build at Dallas goes without saying, and all that clap-trap about the trustees sounds like the voice of defeat. Every person is protected in his right of property, and this statement is common law whereunto the memory of man runneth not to the contrary.

If it is a fact that our trustees are assuming the propositions of those of Vanderbilt, then we should move at once to form a pretext for investigation as to title and rights of property. The "Dallas Proposition" seems to be providential, and comes with the strong arm and wise head of successful business men.

Our past experience teaches us that preachers are not school builders, and I believe the cause of failure is largely due to the ways of training in purely business life. These men who stand behind this \$400,000 will command more influence in planning and building and economizing and bringing students to the new university than all our preachers. Of course, they will not figure largely in the moral and spiritual, but the combination will make an invincible crowd. Let us be entirely unselfish in our vote on this important question, and vote for future generations.

This argument, that we must build where there are no immoral influences, will end its syllogism in the "Forks of the Creek," and impress the students of all our schools that we intend to go backward to the dark ages. The Church must be aggressive and take the best positions for doing good regardless of these things, and by hard work and consistent lives drive objectionable things from us.

Nobody thinks of locating the University next door to saloons. Dallas has been held up by the opposition as a "dive," "saloon haunt," etc., etc. Those who have even a passing acquaintance with Dallas, know it is full of most excellent Christian people, as the splendid Churches of all denominations, the rare talents of her pulpits, the charities distributed, the missions for the poor, the splendid

Sunday-schools in her hundreds of Churches, most eloquently declare. Our property at Georgetown will never be worth any more than it is today, while at Dallas the property will grow in value for a hundred years.

Let us plan for future generations and forget our personal interest in Church property.

The open door for a greater Church, a larger University, a better ministry, a larger and more efficient correlation of our educational system is before us. Shall we enter and possess, or shall we let some one else take what legitimately belongs to us?

REMOVAL OF SOUTHWESTERN UNIVERSITY.

By Rev. J. Kilgore.

I have been reading with much interest the articles concerning the removal of S. U. But I was much surprised at a circular written by J. S. Barcus and sent out from Georgetown, and since printed, in the main, in the Advocate. This circular is chiefly an assault on Dallas and the Medical College, and there is no occasion for it. Dallas is not even at fault, much less to blame. She was asked to make a proposition. In fact, she was asked to make the proposition of \$400,000 and fifty acres of land. This request was sent from Asheville, N. C., by Dr. Hyer, after he had consulted with a large number of delegates and prominent Methodists in attendance on our General Conference in session.

If Brother Barcus wishes to vent his spleen on some one, let him turn it on some of us who took the initiative and not on Dallas. No one who knows Dr. Hyer can impugn his motives. If he were acting from a selfish standpoint, he would never have given his influence to the removal of S. U., for all of his earthly possessions are in Georgetown. He is one of the best school men in the South; and he and others consulted with great school men from all over the United States. With one voice they all said, "By all means, go to Dallas."

I am sorry that all of this bitterness has been injected into this question by Georgetown and some of her foolish friends. In the minds of right thinking people it will do Georgetown no good, and will injure the University, if it remains at Georgetown. I am working for S. U. and have been since 1884.

Doctor Hyer has more of the Christian grace of kindness and charity than any man I ever knew. Though I have known him intimately for many years, yet I have never heard him speak uncharitably of any one, even when he was being viciously attacked. During the late commencement when some of his friends were indignant over the action of the majority in ordering him to keep his mouth shut on the question of removal, he, so far from speaking words of censure, rather sought to excuse their act. And when some of the Georgetown citizens were denouncing him with vile epithets, he excused them on the ground of their great personal interest and consequent excitement. I am not ashamed to be found in the company of such a great and good man, nor am I afraid to trust his judgment and the judgment of other great educators, even though the opposition are trying to charm with the names of some of our Bishops and some local men. I know that our Bishops, with one or two exceptions, think we ought to go to Dallas, and Doctor Harrison, whom Brother Barcus quotes, told me we could never build a great or real university at Georgetown. Bishop Mouzon, who knows more about the situation than any of the others, could not be more strongly in favor of going to Dallas than he is.

I wish to notice some of Brother J. S. B.'s statements concerning Dallas; and in defending Dallas, I will have to make some comparisons and state some truths which I would prefer not to mention. But as I am partly responsible for Dallas making the Texas Methodists this proposition and thereby calling out all of this adverse criticism, I feel that I owe it to her to make the best defense the facts in my possession justify.

Brother J. S. B. says that Dallas has done too little for our Medical College in Dallas. The fact is that Dallas has done the most of what has so far been done. It is further true that it is more difficult to raise money for a medical college than for any other character of school. Brother B. com-

plaints that the building for the medical college has not yet been fully paid for. In reply I will say, neither has the main building at Georgetown been fully paid for, though it was erected long before the building at Dallas; and if it had not been for the fact that we used a large amount of money and lands that had previously been given to S. U., the main building would not be as nearly paid for as is the Dallas building, and this too in the face of the fact that there has been hearty sympathy and co-operation among our preachers and people in favor of the main building at Georgetown, whereas there have been many who took no special interest in the medical building and some like Brother Barcus have been slinging mud at it.

The Ladies' Annex and Mood Hall are not yet out of debt, even though they are generally recognized as necessities and have had a fair sweep at Texas Methodism. With these facts staring Brother Barcus in the face, I don't see how his sense of justice would let him make his unwarranted attack on Dallas and the medical college.

Further, Georgetown has done very little for S. U. compared with what S. U. has done for Georgetown. If you will exclude what the faculty and students have subscribed during the various collections taken at Georgetown in recent years for the University, you will find that other towns of smaller population have at time done more for S. U. than Georgetown has. I was commissioner for S. U. for three years, and during that time no citizen of Georgetown gave or offered to give one cent for S. U. except members of the faculty; but I received donations from men in other towns who had given previously as liberally to S. U. as the citizens of Georgetown had.

Though S. U. has been situated in Georgetown all of these years where the citizens have had the opportunity of seeing its splendid work and of knowing of its pressing needs, yet I am reliably informed that never, either by direct gift or by will, has any Georgetown citizen given S. U. a cent, except under the pressure of a collection. Georgetown has made no unsolicited gifts. Dallas furnished the citizen who furnished unsolicited the money for the beginning of our now splendid library. Has Georgetown a citizen who ever gave \$100 for the library? Dallas citizens—among them Mrs. Hunt and Judge Aldredge—have done more than this. Dallas has never made a cent out of S. U. S. U. has made Georgetown.

I am afraid that many of our Georgetown friends have come to look on our public university as a private snap, and are thinking more of what it can do for them and too little of what they can do for it. And when we are counting what Georgetown has done, we must always exclude what the faculty and students have given, for they would have contributed as much some where else.

Some are urging that morally, Georgetown is a better place than Dallas. Perhaps so. But if the S. U. with her influence were taken away, maybe not. The faculty and student body have done more than any other influence to make Georgetown society what it is. The faculty and student body will make a good moral sentiment any where, even in Dallas. But in spite of this wholesome university influence the city of Georgetown has produced some boys who will compare with some of Dallas' worst element.

I am glad that Georgetown has no saloons, but S. U. is responsible for it. I remember what a fight the students and faculty had to drive out the saloon, and I recall the bitter opposition we met from some of the prominent Georgetown citizens. In Dallas we can have a section free from these evils, and past observation teaches that it is not so far to liquor, even at Georgetown.

Brother Barcus pleads the sacredness of the compact entered into by the conferences years ago. Inasmuch as his conference is the only one that has ever broken that solemn compact his plea sounds very much like the voice of an adulterous spouse pleading the sanctity of the marriage vow. One of the reasons for this move to Dallas is that we may swing Polytechnic into line and thereby eliminate the friction that has been caused by the action of Brother Barcus' conference.

Our fathers entered into a compact to act together. I am ready to act

in harmony with my brethren as determined by a majority vote. If the majority think, as I do, that we can never do our greatest and best at Georgetown, and that Dallas offers us a field wherein we can do better and larger things, I am ready to go there and lay a foundation on which we will ultimately have a really great university for this southwestern country. If the majority say they prefer to remain in Georgetown, I shall gladly submit; and, as in the past, work for a greater Southwestern.

I know that there are some noble men and women in Georgetown—as noble as are to be found any where, but it is no "moral hot bed." There are other towns as good. But so long as we keep as religious a faculty as we have in the past they, together with the large per cent of religious students, will make a spiritual atmosphere into which our people may with comparative safety send their sons and daughters.

There should be no legal question in the removal. We are striving to do the most good to the greatest number; and if the Methodism of Texas decides that Dallas is the place where this can be done, then if Georgetown is one-half the spiritual place its defendants say it is, its citizens will not put their own selfish interests before the spiritual and educational interests of our Church. There are no moral reasons why we should remain at Georgetown, if we can do more good elsewhere. If Georgetown thinks so and wishes to hold us morally and legally, let them morally and legally suppress Polytechnic. If they can't suppress Poly, they can't prevent our going to Dallas, though they may force us to take another name to prevent a lawsuit. However, if they have any contract binding us to stay at Georgetown, they have kept it concealed so far as I am concerned. To me it is absurd to say that any place has fetters on a great Church.

As has been set out by a number of writers, all we propose to move to Dallas is the name and such of the faculty as are needed and wish to go.

I am loyal to S. U. as S. U., and not as a few buildings in Georgetown. I am sure that the great body of our people are true to the institution and not its location. When we are working for the university or giving money to it, we are not thinking of the prosperity of Georgetown; we are simply trying to build up our Central School.

SOUTHWESTERN UNIVERSITY.

By Rev. J. M. Peterson.

In your issue of August 18 in reply to my article. Dr. Jno. M. Barcus says: "What he has to say about me personally I will not notice, as my character is not a point at issue in this controversy." Neither were the characters of "some of our leaders" whose head he said had been turned by Mr. Butterick a point at issue, and I thought my statement about the Doctor was as near the point at issue and as well taken as was his. It may be, however, that it still depends on whose ox is gored.

No, Doctor, it is not your character, but your judgment that is the point at issue. Not your heart, but your head that is wrong on this question.

The Doctor denies that he insinuated in his first article that there were strings to the Dallas proposition. Here is what he said: "Just how much money we will have to agree to raise in order to make the subscriptions binding the committee was not authorized to say. Some have assumed that \$500,000 would meet the requirement." What requirement, Doctor? If you did not mean the requirement of making the subscriptions binding, what did you mean? I leave the reader to say whether or not his language is susceptible of the interpretation I put upon it.

But after denying that he had made any such insinuation he quotes a letter from Doctor Patton, withdrawing his subscription, and a statement from the Dallas News, and adds: "That makes a noise like strings to me." Well, Doctor, you know we sometimes imagine we hear noises when there are none; and then sometimes we do not hear distinctly. I must, however, acknowledge that there was a string to Doctor Patton's subscription and that it reached all the way from Dallas to Georgetown; and from what Doctor Patton told Rev. E. L. Egger and myself, it was pulled hard and successfully by Rev.

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F. B. Sinex, an agent employed to raise money for the University.

He quotes from the News the following: "Many of the subscriptions are based on the agreement that the removal shall come through the regular channels and without any legal opposition from Georgetown." Commenting on the above he says: "Doctor Patton is correct in recognizing the Board of Trustees of Southwestern University as the legal representatives of the Church. The charter of the Institution, the laws of the State of Texas and the acts of the State Annual Conferences make them such. The 'regular channel' of removal, therefore, is by a three-fourth vote of the trustees. This is a statutory provision of the State." Have the conferences no voice in the matter? Is this a question to be settled by the State of Texas, or by the Methodist Episcopal Church, South? You need not tell me that I did not hear something like that at Asheville. There it was the statutory provisions of the State of Tennessee, and here it is the statutory provisions of Texas. No, Doctor, you are mistaken about the "regular channels" of removal. The regular channel of removal is for the Annual Conferences, that own and will control the Institution, to decide whether they will accept this proposition, and if they decide to do so, to instruct the trustees, their agents, to proceed to carry out their decision in the matter.

Certainly there will be no law-suit unless Doctor Barcus, or some of those who agree with him, undertake to prevent the judgment of the Church from being carried into effect, and I cannot think any member of that board would be guilty of insubordination.

In speaking of the legal opinions which were handed to the trustees at their meeting in June, he says: "This was done because some of us were simple enough to think that all the trustees would appreciate having before them the facts therein set forth. In this, however we were mistaken. Some of the trustees seemed bent on moving the University, *nolens volens*, and did not care to be apprised of any facts or laws that would be in their way." That is quite a compliment paid to some of us, but the Doctor misunderstood us. We were not bent on moving the University, *nolens volens*, but we were bent on the question being carried to the conferences and let them decide what they wanted to do with their institution in view of this offer.

The Doctor says: "Brother Peterson asks if I am getting ready to follow the example of Bishop Hendrix, etc. I don't know just what he means. The points at issue in the Vandervilt controversy are not at all the points at issue in the proposition to remove Southwestern University."

True, the points at issue are not the same, but the principle is identical: Shall those who won the Institution control it? That is the issue in both.

The Doctor says I went out of my way to say he was opposed to the increase of lay representation in the Annual Conferences, and says that he did not oppose such measure, but did oppose some measures advocated by me because, as he saw it, they were bunglesome and lacking in uniformity. Well, I favored a measure giving each pastoral charge a lay representative in the Annual Conference; and when I failed to get that, I favored a law making the lay members of the Conference Boards ex-officio members of the conference. These measures may be bunglesome and lacking in uniformity, but that is not the reason the Doctor gave for opposing them in the committee, and in his speech on the conference floor. He and I were on the same committee, but I do not now remember what measure he did favor on this question. It was because of his exhortation to the preachers to be careful how they voted on this question simply because they were in the majority in the Annual Conferences.

The Doctor says he will not do anything that is illegal. I do not know whether he refers to Church or civil law by that term, or that has the semblance of loyalty to his Church. Just what I expected the Doctor would say when he came to the point. I have been saying all the time, that if the conferences decided to accept this proposition and move to Dallas there would be no law-suit. Dr. Jno. M. Barcus will be one of the first to move in carrying out the instructions of the conferences if they so decide.

I want to call attention to the following from Dr. J. R. Allen, in the Advocate of August 11: "But even if the Board of Trustees were unanimous for removal, and behind them the

conferences were unanimously with them, and even the Methodist Church in Georgetown unanimously agreed to the proposition, the community of Georgetown could step in and enjoin the proceedings and stop the movements." Why? Because the Church, through its authorized agents, accepted a monetary consideration from the community for the permanent location of such school in Georgetown.

Such injunction would prevent the removal of the name, or any part of the endowment. In my opinion, since the Church must operate through corporations, if the conferences were to withdraw patronage and assessments from Southwestern University and concentrate them upon a new corporation in Dallas, such corporation could be enjoined from receiving the same. That, however, would be a new question! Well, I think so, at least, so far as Methodist institutions are concerned. He tells us that the courts have already "distinctly and definitely" decided that we cannot move the name or any part of the property. At least we are learning something as we proceed in this discussion, that hitherto we had not known. Doctor Allen, in the above statement, has made this fact clear and logical: If that contract, which has not yet been produced, forbids and makes it impossible for us to move the institution from Georgetown, it will also forbid the establishing of another at Dallas. The same contract which compels us to keep our central institution at Georgetown will, if it is worth the paper it is written on, force us with money and patronage to maintain it there. But such statements as the above from Doctor Allen are foolishness and, as Doctor Campbell would say, Tomfoolishness at that.

But put by the side of what Doctor Allen says, what C. C. Cody in the same issue said: "I do not believe that the proposition to move Southwestern University from Georgetown will ever be considered seriously by the conferences. If it should be, Georgetown will no more scruple to maintain its legal rights than will the Church hesitate, if necessary, to carry the Vandervilt case to the civil courts." I shall not make any comment on the above statement of a teacher of long standing in one of our institutions that kind of a threat does not sound well, coming from such a one as C. C. Cody. But the 300,000 Methodists of Texas, as represented by the Six Annual Conferences, now understand that they must act in harmony with the wishes of the little city of Georgetown in this matter of their University. Whatever money they may collect for a great Methodist University must go to Georgetown. Doctor Allen and C. C. Cody say so and, therefore, it must be so.

PAST AND PRESENT—LAYMEN ASKS QUESTIONS.

By A. M. Kelley.

The movement to remove Southwestern University from Georgetown to Dallas is largely mercenary; was so at the beginning and becomes flagrantly so by the persistence and pertinacity of its advocates.

"Men do not gather grapes of thorns," and Methodism is on trial as it never was. How do you distinguish the Church from the world? How can you know who are Christians? The founder of Christianity gave the standard criterion and furnished abundant proof.

One of the strong tenets of school books, universities especially, is the philosophy that there is "never effect without cause." Now, suppose we take this for a text, and consider "cause and effect?" A layman doesn't always give his text, but for this "occasion" the above is considered appropriate and the chief proposition is regarded in this case as self-evident. The "removal" is for gain to somebody, hence in the outset we characterize the removal plainly mercenary; and if a stronger comment were necessary would not hesitate by way of comparison to call attention to Chapter 12 of 2d Samuel, and to repeat Nathan's rebuke to David.

Taking up our opening declaration that the Church under certain leadership is drifting, drifting slowly, into hopeless commercialism, and that the world — or non-Church members — have a broad grin on their faces when they read the arguments of the "brethren" and scrutinize the methods of those connected with the movement. They see the earmarks of the town-lot speculator, the hidden tracks of the boom-grafter, and the well-laid plans of the patriotic statesman and philanthropist. It is called a "remov-

One Cough

Ask your doctor about Ayer's Cherry Pectoral. If he says, "Take it," then take it. If he says, "No," then don't. J. C. Ayer & Co., Lowell, Mass.

A cough, just a little cough. It may not amount to much. Or, it may amount to everything! Some keep coughing until the lung tissues are seriously injured. Others stop their cough with Ayer's Cherry Pectoral. Sold for seventy years. How long have you known it?

al," but still they don't intend to remove anything.

Having thus hinted at the cause, are we challenged to a contest to show the effects that prove the cause? Then we would ask, who will explain the decadence of Church prestige? Who understands why the world is not now impressed by appeals from the pulpit as they once were? Why does the impassioned eloquence, and the indescribable pathos of, "Repent ye, for the Kingdom of Heaven is at hand," fall upon dull ears and unresponsive hearts? Why do business men fail to attend Church and so many clever people take Sunday for "odd jobs," and to "catch up," with this strenuous pace? Why do all classes, including the sober, talented and respected exhibit an unaccountable indifference and tacit inactivity toward those things which are heralded all over the earth as being of first importance and greatest magnitude—even essential to family life and social harmony? It was not once thus. Although people had to ride miles to Church, a very ordinary preacher could always count on a fair congregation, and the poorest among them never had to pay a hotel bill. They were not always Doctors of Divinity, but they were universally looked upon as a superior class of great men, and their opinions and teachings were heard with profound acquiescence and obedience. A profane Sunday breaker could not stand the public scorn of a single community. A family whose boys roamed the highways with disrespect for the neighbors and collected in "gangs," to bestow upon the passers-by their vulgar jokes and taunts, would not be tolerated in any community. The baseball sports and idle youths could not have been the escorts of the beautiful and innocent maidens to the midnight skating rinks and buggy rides. There was but little need of a catalogue of "Don'ts" from the pulpit, for the children were reared in country homes, where manliness and nobility of personal character was imbibed; and Dick or John was a fond mother's idol, instead of dress and buggy rides, and she spent much time in parting his hair and training his young thoughts instead of meeting at the club or running for school director. God bless the old-fashioned mother. She ever graced this earth. Yes, I can feel her gentle hand now though twenty years unseen, and hear her gentle words that outweigh all the brilliant orations and high-sounding resolutions of modern clubs and societies.

It was said of the Church by its great Founder, "The gates of hell should not prevail against it." Do you believe it? Why are the multitudes not swayed and moved by the earnest and fervent calls of its ministers as in others days? Has the unrivaled eloquence of the man of God and his soul-stirring theme lost interest? If so, what has taken its place? Has the old, old story lost its charm, or is it because the old spirit of "brotherly love" and self-denial is not so abundantly present? Does the modern pulpit proclaim self-denial and humility, and at one meeting quadruple the Bishops with Governors' salaries? Christ, the author and founder, convinced, not alone by his miracles, but by the matchless sincerity and consistency of his life, and won the human race in all ages by his marvelous self-denial and humility by his submission. While he had all power, he challenged the world for heroism and compelled belief by changing the world's standard of human conduct and when he was "reviled he reviled not again."

Well, is it really true that religious influence is declining? "Oh, I hear it said this is exaggeration!" Yes, judging by statistics only, the Church is marching on with banners, but oh, the kind of fruit! "You shall know a tree by its fruit"—and the Apostolic Church didn't need a box-car sign put on it—everybody knew it by its fruit, and there was most wonderful success, because the disciples had great influence and men by scores fell down and cried, "What must we do to be saved," notwithstanding there was not a Bishop among them.

But you say that Church building and missionary work is going on. Yes, but take out the "commercialism" there is in it and what have you left? Is it not true that a mark-

ed indifference and incredulity is openly manifested? That Church declarations are unheeded, even as a body demanding Sunday closing? etc. That social entertainment is a large factor in present day Church worship? That Church influence is at discount? That old-time reverence for the preacher and things sacred is slowly dying out? That the young are easily, very easily, allured away from Church service in cities especially? That tradition and Church tenets, sanctified by the fealty of the best intellects, and the best blood of martyrdom, are now lightly regarded and take second place, falling behind the "vain pomp" and splendor of attraction and Church rivalry? That petitions and demands made upon the lawmakers are pigeon-holed, and the games go on? That resolutions and platforms sent out by pastors' councils and Church associations against venality, immorality and sensuality are ignored and scoffed at by politicians and officials? That the approved literature of the day too often appeals to the passions? That shows are openly patronized, not merely with suggestive features, but merely of them, and are called among the young people "leg-shows"? That the press and popular journalism make a joke of religion, and poke fun at the devout, casting irony and sarcasm at the holiest emotions of the human soul, not sparing even the subject of the resurrection, the sublimest and profoundest contemplation of the immortal mind? That "society" is composed largely of Church members who make no calls on the poor widow, whose mite in the treasury was "more than they all"? That "raiment" is a passport to respectability, no matter how ill-gotten; and none demands an inventory of the private virtues instead of the diamonds and laces? That the old landmarks of sociability and respectability have been swept away by the ponderous wave of worldliness on the ocean of commercialism, whose billows have flowed into the open doors of the Churches, and there is left none with power to cleanse the temple and drive out those who sell doves?

To sell out Southwestern University and move it to the city of Dallas may not be commercialism, but it has that rating to a man up a tree, and I guarantee if by some process you could squeeze out all possible commercialism it would settle the removal in a flash. Dallas needs it—and the big brewers' million-dollar hotel—and has just suddenly found it out. But the suddenness of the discovery is only equaled by the great discovery that here, only here, are all the salutary conditions for hero-making and character building. Well, nobody blames Dallas, but the suddenness of the revelation is somewhat appalling, and time is needed for its full appreciation. Some of the arguments along this line would furnish an evening's entertainment at a minstrel show. If cities and their environment furnish the best conditions for the development of young manhood, history has been subsidized and is misleading. Where did we get Washington? Where did we get Sam Houston? And is it not strange that the great Jehovah, when he decided to raise up and educate the young nation of Israel to be a peculiar people unto himself, did not direct Moses to take them over to Babylon or Nineveh or Balbeck and Palmyra, where there was so much enterprise and development? No doubt the commercial clubs of Damascus, or "any old town," could furnish description in glowing panegyric of all the great advantages of climate and central location, giving cuts of the busy streets and theaters, hanging gardens, Temples of Jupiter, the great aqueducts, etc., but the college atmosphere, or something, was not desirable, and strange to say Moses, who was himself the foremost among scholars and teachers, being "learned in all the wisdom of the Egyptians," instead of thus seeking the gilded centers of commerce and fashion, took them far out into the country and kept them forty years

(Continued on Page 6.)

Notes From the Field

Pearl. We have had a gracious revival at Pearl. I believe more of the Christian people were revived and inspired to a more devoted Christian life than in any revival I was ever in.

Reports His Work.

This has been a great year for me. First, because God has blessed my labors in revival meetings and second because God has blessed our home with a sweet little boy.

Crawford.

Our first meeting was at Compton and embraced the third and fourth Sundays in July. Rev. R. J. Tooley did the preaching and it was well done.

Wayland Mission.

We are moving along nicely on the Wayland Mission. The meetings are all over except one. The meeting at Wayland was good, though there were not the visible results that we had hoped for.

Ira.

On the night of August 28 we closed a splendid ten days' meeting at this place. There were about sixty-five professions and forty-three accessions.

Pottsboro.

The third quarterly conference for the Pottsboro and Preston Circuit is past. Our beloved presiding elder was with us, though not feeling well.

Kyle.

Our Fourth Quarterly Conference is now a thing of the past. Rev. W. H. H. Biggs, our beloved, one of the old members of the West Texas Conference, preached us two splendid sermons.

Graham Mission.

This work consists of eight appointments. I have held a meeting at each place. The first meeting was at Briar Branch, which began July 1 with Rev. F. M. Atchison, of Alto, Texas, as helper.

began July 8 at Rocky Mound. There the writer did all the preaching, save two sermons, one by Rev. F. E. Singleton, of Graham Station; the other by G. W. Hinson, my exhorter. There were twenty-two conversions and twenty-three joined the Church.

Winters.

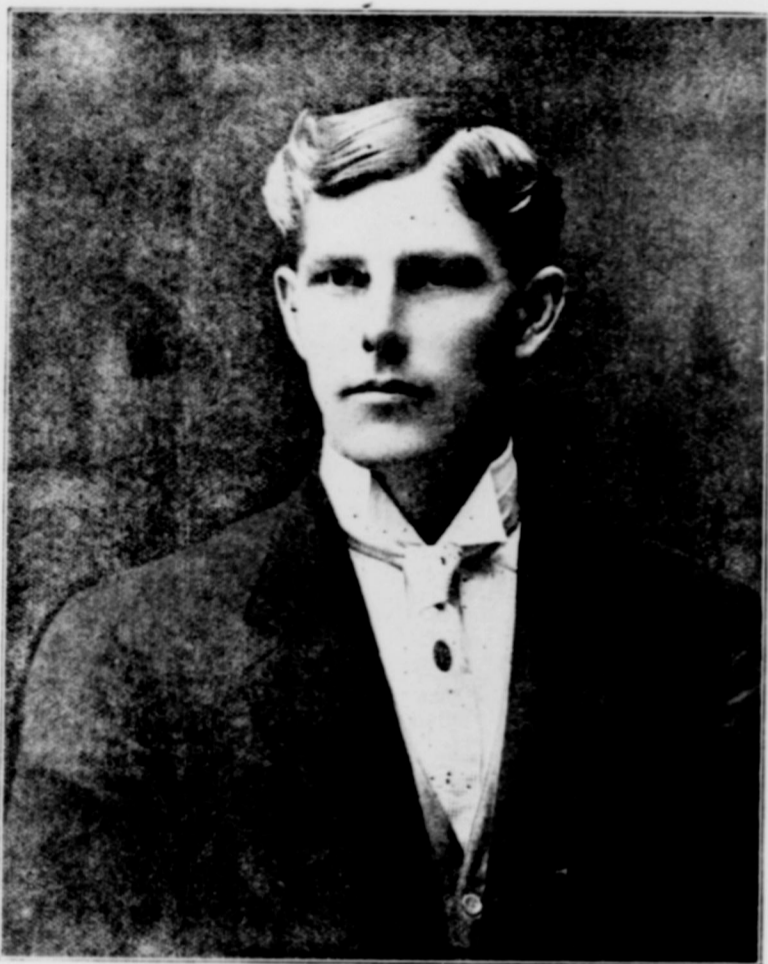
Closed a fine meeting here Sunday night. About sixty-five conversions, forty-five additions and eleven volunteers for missions and ministry.

Brookston and High.

While our highest hopes have not yet been fully realized, some decided progress has been made. Our friends who have seen the old dilapidated parsonage at this place will be glad to know that in its place is a nice and convenient two-story bungalow cottage with nine rooms.

Pecos.

The Fourth Quarterly Conference of the Methodist Church of Pecos was held Monday evening last. Rev. J. B. Cochran, presiding elder, in the chair. The report shows: 1. The Home Mission Society to have increased this year from 51 to 168.



REV. J. E. MATLOCK, STUDENT S OUTHWESTERN UNIVERSITY.

Travis.

I began my protracted meeting July 2. My first meeting was held at Travis. Rev. T. C. Tally came to me the 5th and did the preaching until the night of the 9th.

Huckabay Circuit.

I began my protracted meetings on this work at Okdale July 22 and closed the 21st. We had a good meeting. There were fourteen conversions, fifteen accessions to the Church and the Christians were greatly revived.

meeting. Brother Thomas came in on the 8th and did most of the preaching until the next Saturday, when Brother Duncan, our presiding elder, came to hold our Third Quarterly Conference.

Turnersville.

We have received since conference by certificate and otherwise fifty-seven. We have had about forty conversions, and the judgment alone will reveal the reclamations—somewhere about fifty or sixty.

Creek.

Our meeting at Creek, Houston County, Texas, began Saturday night before the fourth Sunday in August. At the earnest solicitation of our pastor, Rev. Hodges, Brother J. H. Collard, of San Antonio, came and held the meeting.

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day evening, responding to his propositions, were converted and made to rejoice in an experience of full pardon. Then there were many conversions ranging down from these men to children just attaining the years of accountability. The Lord only knows just how many were saved. We were too busy to keep count. All denominations worked together in harmony for the salvation of souls. There were a number of additions to the three leading Churches. This was a glorious meeting in every sense of the word.—L. Little.

Pittsburg Circuit.
Pittsburg Circuit is still coming to the front. We hope that it will soon be ready to divide and make two instead of one. It should have two men on the work so each Church would have more time. We have seven Churches, and two, at least, ought to have half time. We closed our round of protracted meetings this week. We went around the seven Churches and had about 140 conversions and reclamations and added 86 to the Church this year. The good Lord was with us in great power. Some of the dear brethren helped us much in our fight around the work. C. J. Atkinson, of Hemp-hill, was with us in two of our meetings; then Brother Woods, of Texarkana, was with us in one, and Brother Ira Key, of Harrison, was with us in one, and P. R. White, of Edgewood, was with us in one. Each of these brethren did us fine work and endeared themselves to my people. Oh how we do appreciate these men that will come and help when asked! We think that our work is in good condition. When we came to the work we had only one Sunday school; now we have one at every Church on the circuit. We had four Children's Days, and we now have six prayer-meetings. So with all of this we are delighted. Our third Quarterly Conference convened August 26. Our presiding elder, J. B. Sears, was in good trim and preached us a fine sermon that did us all good. Sears is a good presiding elder. We are well pleased with him. He has got lots of religion. We have as good a Board of Stewards as there is in the conference, we think, and if the Bishop sends us back we won't be sorry, but we expect to have everything in full at conference and report a good year.—S. N. Allen, Sept. 3.

Gustine Circuit.
The Lord hath done great things for us; whereof we are glad. We came to this charge last November with a prayer on our heart for 100 conversions during the conference year. The Lord has blessed us with 160 conversions and with 99 additions to the Church. We have held a meeting at each point on the charge, and the result of each has been gratifying. The membership at each point has been revived and we now have six live appointments on the charge. We were assisted in these meetings by Revs. F. M. Jackson, A. E. Turney, S. A. Ashburn, W. B. Starling, R. S. Marshall, Marvin W. Bowden and "Uncle" Jesse Johnson, our faithful local preacher, each of whom rendered valuable service. During the year we have organized four Epworth Leagues, two prayer-meetings, one W. H. M. Society and one Sunday-school, all of which are alive and doing excellent work. Gustine charge hopes to knock at the conference door in November with a request for two preachers in stead of one. It is a delightful charge to serve, but entirely too large for one man, since each point wants more time. We have been "pounded," "showered" and "fowled." Only recently about twenty-five of our young people from Energy came with vehicles laden with good things for the table and a nice lot of feed for the faithful pony. Packages were also sent in from Hazeldell and Hebron. We pitch another evangelistic campaign in Gustine on the 27th of September. We are praying for another splendid victory.—George F. Kornegay, Sept. 1.

Hamilton Circuit.
We have already reported our Leesville revival in which there were about 60 conversions and 57 accessions, a family altar in nearly every home, a fine Sunday-school and prayer-meeting organized, also a Church organized with 100 charter members. Our next meeting was at Lund, eight miles west of Hamilton. My efficient and most faithful local preacher, Rev. D. Q. Owens, assisted me, also Brother Hunsucker spent three days and did good service when I most needed help. The meeting continued thirteen days. We thought there was little available material, as Lund had been favored with a great meeting led by Rev. Sharp Tooley in the past. But grace prevailed and for thirteen days the Lord was with us in great power. Past records were broken. These services resulted in about 50 conversions, 46 accessions and the greatest spiritual uplift in Lund's history. Nearly every home is pledged to the family service. All of our young people pledged themselves to stand by each other in living pure consecrated lives. A nobler lot of boys and girls can be found nowhere. We have added nearly 70 members to the membership of Lund Church since conference. The outlook is very bright. To God be all the praise. I am serving the best people in Texas and the Hamilton Circuit is in great demand, but not on the market.—J. F. Tyson, Sept. 2.

Various Meetings.
On July 22 we began our first meeting at Oakley, lasting ten days. Brother J. J. Calloway was with me part of the time and did some good preaching and personal work. He was liked by all. My wife did good work among the ladies—four conversions in the ladies' prayer-meetings. The brethren were faithful. Results: Five conversions, many reclamations and the Church strengthened in the faith. On the last Sunday the Lord's Supper was administered. August 5 our camp-meeting began at Cedar Springs. The campers were on the ground and labored hard to make the meeting a success. The spring being dry we had to haul

water, but all were supplied. A good cedar arbor, well seated and lighted, ready for the Lord's use. These brethren love their Church. Dr. J. A. Walk-up did most of the preaching. Brother Calloway dropped in and gave us two good sermons. Dr. MacCune dropped in and gave us a fine missionary discourse on Sunday morning. The pastor preached once a day. Sister Fitzgerald and Misses Pilley played the organ. Grandma Hamilton was on hand—attended nearly every service and her presence was an inspiration to all. God was with us and blessed us. Fifteen or twenty conversions, numbers of reclamations and the Church build up; ten accessions to the Church. One young man will take out license to exhort. Fifty dollars subscribed for conference collections. The Lord's supper was administered at the close. At Mt. Zion August 16 we began. Brush arbor, lights, etc., were made ready. Brother McGowan, a Baptist young man, led most of the singing. The young ladies played the organ. Brother J. Hall Bowman came in on Wednesday and stayed to the close. Hall is a good preacher. He hits sin in high, low and middle places. No one can go to hell, after sitting under Bowman's preaching, without being notified of the fact. We had a hard pull, but the Lord was with us and blessed us. Ten or twelve professions, backsliders reclaimed, Church on the way. Some will unite with the Church. Closed Wednesday, the 24th.—G. Pilley, P. C.

Alvarado.
We closed a two-weeks' revival meeting August 14. Rev. W. H. Matthews, pastor of Mulkey Memorial at Fort Worth, preached for us. He set the highest claims of the Christian faith, clearly before the congregation, showing that a man cannot serve God in the Christian life and at the same time compromise with sin. Seldom is there such an abiding confidence that the life of the revivalist is an expression of the same high Christian standard that he is able to preach. Of course this confidence comes partly from the fact that Brother Matthews never stood before his message. He made the gospel the first thing. Not once did he claim to be more than a messenger, but those who knew that the message was God's knew that the messenger was God's. Brother W. D. Lewis led the singing. He and his wife are untiring personal workers, and God acknowledged and blessed their labors. "Billy Lewis" is a singer of rare power, as much at home leading the praises of God as he is on his "engine." About forty-five persons were converted. During the meeting twenty-eight were received into the Church. The grace of God has grown in many lives and our Church is stronger in the Spirit of the Lord on account of the gospel we received.—G. J. Bryan, Pastor.

Avoca.
We have fallen into good hands and are trying to make good. We found this a new charge in part, in that the two points were formerly parts of two other circuits. We have had a good year; more than 125 conversions and reclamations; 110 additions to the Church. Have held four meetings on the charge—Avoca, Leanders, Spring Creek and the annual camp-meeting at Spring Creek camp-ground. We had good help from Brother Hamlin, pastor of Ward Memorial, Stamford, and our faithful local brethren, Grimes, Smith, Caldwell and, last, Comer. M. Woodward and wife, of Rotan, held the camp-meeting at Spring Creek. Brother Woodward is the successful and happy pastor at Rotan. He completely captured the people by his masterful sermons and companionable, lovable way of dealing with people. The pastor is fortunate indeed who has the help of Brother and Sister Woodward. We have an awful drought out this way. Crops are awfully short, but we hope to report everything in the best on the Avoca charge. This is the full all round circuit in our district if not in the conference. It is not for less. This so far has been the busiest and best year of our preacher life. We are happy in the work among as local Methodists as can be found in the connection. Certain folks here got mad because we had some special sermons by C. L. Ballard. He did the work well, but tore down some folks' idols and they are still pitching. But these people are few, for the best and most sensible of them allow that even a Methodist has a right to preach on baptism and apostasy. We have had a good year, Bishop.—M. M. Beavers, Aug. 31.

Commerce Mission.
I was just about to decide that I would neglect to write up our summer campaign against the world, the flesh and the devil and everything else that is against Jesus Christ on the Commerce Mission. But reading the reports of the brethren has stirred me up somewhat, and we think it best that we should report our work. It occurred to my mind as I was reading the Advocate of September 1 to dot down the number of conversions and reclamations reported in that issue of the Advocate by the preachers in Texas. I found that there were twenty-six hundred and seventy-four reported in that issue. This number is encouraging to those who think that the revival spirit is dead and that men do not get religion any more like they once did. In point of direct demonstration of the Spirit our meetings have been the greatest this summer we have ever held. Some of our services were landmarks that will be talked about in years to come. They saw the people are not like they were forty and fifty years ago, and yet in one of our services I heard an old preacher, a man eighty-six years old, say, considering the size of the congregation, that "This is the greatest service I have ever seen." Beyond all doubt the people of God can still pray down the power. We held four meetings on our charge resulting in about 115 conversions and reclamations, each Church making normal spiritual progress. The following brethren were with us rendering efficient aid: Brothers Gibson, Thompson, Pierce, Dale, Moore, and Mood. Brother Mood held third Quarterly Conference

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The Southwestern University Location

(Continued from page 3)

where there were no towns or railroads, and nothing to develop character—what a useless waste of opportunities—contrary to all up-to-date precedents undertake to develop a representative people to be a favorite and model nation, where there was no street-car system, no picture shows, no telephones, no beer-gardens no Sunday theaters, no prize fights, no "rooming houses," no ice cream parlors, no saloons, no cigarette stores, no opium dens or wine-rooms, no red-light district, no "exclusive clubs," no "social poker," oh! what a barren and most unpromising country for the development of character. How unsuited for the education of the young, and what a stupid old "rubber neck" was "that Moses," to be sent out with the finest colony of "homeseekers" without an ounce of advertising sense or townsite experience.

Has he not read the Bible in vain who does not comprehend the deep solicitude of Moses under the Lord's direction in the studied isolation of Israel from the enticements of those cities and nations whose customs and developments were not in accord with the laws of Jehovah. And when God himself sought a leader for his people, he went far out into the rural districts and chose from the herdsmen and not from the cities.

Yes, we get information, very valuable information, from books and schools, but we get our character—our true education—from those among whom we dwell—from the lives and customs of those around us: the plastic nature of the young imbibes the surroundings; hence, the Spartans, Athenians and all history is proof. "Show me your friends," says Shakespeare, and "I know who you are." But we are told those who have made a study of the evolution of character in the young realize the great virtue of temptation—that robust young manhood may become inured to vice at an early age; then it occurs to us that when Jonah proclaimed: "Yet forty days and Nineveh shall be destroyed"—he was not giving that progressive city a "square deal," for is it not true that vice and fascinating temptations answer a good purpose?—really a part of the missionary system and may accomplish much in development of character. Take the greatest name and the greatest man of all human history, "Alexander the Great," and he became an easy victim to the fascinations and debauchery of city life. If he, who had subdued kingdoms and thrones, could not resist, how could we expect the young and inexperienced student to be invulnerable to the pleasure-giving and pleasure-loving atmosphere of the modern city.

There is one great text-book in which the author says: "Ye cannot serve God and mammon." Does anybody believe it?

M. H. KELLEY.

Dallas, Texas.

DR. H. BISHOP'S APPEAL.

By Rev. John R. Allen.

I can promise your readers that this will be short, for a "short horse is easily curried."

If Dr. Bishop means by his appeal to persuade the Methodists of Texas to conform strictly to the compact made between their Texas Conferences and the contract made by authorized agents between the Methodists of Texas and the community of Georgetown, and the existing charter of Southwestern University in which these are embodied, then there is no controversy between us. This, however, would be as follows: Leave all literary work at Georgetown, all that leads to academic degrees such as A. B., A. M. and S. M., let Southwestern University in Georgetown be the literary head of the system of schools under Methodist control in Texas, and establish in Dallas, in addition to the Medical College, which they have, a Divinity School and a Law School. This is what the charter names, and it is well understood that when a legal document names some it "ipso dicto" excludes all others.

If Dallas is ready to give a half million of dollars to have these three schools of the Southwestern University established in their midst, then I believe all parties can be brought to agree to this.

But Dr. Bishop knows that this is not what he intends, nor is it what Dallas is willing to pay for. The assertion that he and his coadjutors do not propose "to violate any contract supposed (?) to exist between the

Church and the city of Georgetown," (the interrogation point is mine. What is that word "supposed" doing there? Is there an effort to insinuate that there is no real contract (?) is simply throwing dust in the eyes of the simple.

Dr. Bishop is eminently correct in telling of the early struggles in the establishment of the University. He gives the following, correctly, as the cause: "Our people, impoverished by war, had little money with which to build. Local claims and obligations to educate their own family absorbed what means they had. But the struggle continued and success came." But he says nothing about the fact that in those first fifteen years of struggle the support of the infant institution was left almost entirely upon Georgetown, the Methodists outside of Williamson County contributing during all this time not more than \$1,000 toward its support—about \$266 a year. This was the period of stress and strain when Dallas let its Methodist Female College, with as valuable a plant as the University had at the start, die; when Waxahachie let Jarvin College slip from Methodist hands; when Sulphur Springs allowed Central College to expire of inanition. But Southwestern did not die, because a hero was at its head, and he breathed his spirit of self-sacrifice into the faculty and the community.

I will not enter into the question of the amount Georgetown paid to secure the University. In the opinion of the Church's agents, it was more than any other point. Whether much or little, the Church accepted it, and in view of it agreed to permanently locate their central institution, the head of their system of schools, at Georgetown.

If Georgetown had a debt upon the property given, Dr. Mood and the Church might honorably at that time have gotten out of this contract if they wished. But they did not wish. The defect—if defect there was—was made good by Williamson County parties. The washing of such dirty linen in public can serve no purpose but to awaken prejudice. It does not affect the validity of the contract.

Dr. Bishop talks of a "reversionary interest." I understand Mr. Geo. Glascock, father of ex-Senator Glascock, had a reversionary clause in the deed to the Georgetown College corporation, and they simply deeded what they had. But outside of the eleven acres of campus, there were hundreds of acres of other lands deeded with no such clause in them, and in every case the consideration recited in the deed was "for the permanent location" of the central school of the Methodist Church in Georgetown.

As to keeping the contract in spirit and letter, can there be any question among Methodists? That such a question has been raised by men of high standing has filled many solid business men with astonishment. Civilization and business rest upon the sacredness of contracts.

That not only a contract should be violated, but a flourishing school should be moved from a dry town to a wet one, and the movement justified and urged by arguments familiar upon the lips of anti-prohibitionists for years, arguments which these antis have seized upon eagerly, and quoted in the halls of the Legislature, has filled our Methodist hosts with dismay.

As to our Methodism doing such a thing I am from Missouri, and will have to be shown.

A POINT TO CONSIDER.

By Rev. O. F. Sensabaugh.

Having been "out of touch" with much that has been going on in the bounds of "Texas Methodist circles," I find myself somewhat confused as to "where we are at."

After carefully reading and re-reading the report of the majority of the board of trustees of S. W. U., I am inclined to believe that they assumed control of all interest of the university, leaving to the Annual Conferences only advisory powers. If this is a correct conclusion we are confounded here in Texas with the same conditions which are assumed to exist by a majority of the Board of Trustees of Vanderbilt University.

Before I shall be capable of reaching a conclusion as to the real merits of the case, this question must be definitely settled. If my conclusions are correct and we find that the Annual Conferences have only "advisory powers," then I shall be constrained to oppose further help or enlargement until this question is definitely settled.

If the charter places the actions of

the Board of Trustees beyond the jurisdiction of the several conferences further than advisory, we had best call a halt. I would not have this rule to apply to Southwestern alone, but to all our schools owned and supported by the Church. I sincerely trust that some one can give me light concerning this vital question.

Amarillo, Tex.

STILL MOVING S. W. U.

By Rev. G. V. Ridley.

I have endeavored to govern my conclusions with reference to the removal of S. W. U. by such reasons as might be advanced by those who have had the time and the ability to delve into the question from an unselfish standpoint; but as far as I have had time to examine conclusions pro and con, the most important reasons for the removal have been overlooked, or touched so sparingly that they have failed to take hold of the reader's judgment. And so much has been said that many of us have not had the time to "wade thru" all of it.

So far as concerns the motives prompting the people of Georgetown and Dallas they are exactly the same as relating to different classes. There is no difference between the commercial side of the question prompting the people of either place. If the people of Georgetown knew that it would be a first-class commercial benefit to them to have the University moved to Dallas, they would doubtless be large contributors to that end—their opposition would reach the vanishing point right now, and if the people of Dallas thought it would be a losing investment to them, they would pay it to stay away. So it is little less than silly to talk about commercialism or any other "ism." Both places are wise alike.

It is not the design of the Church to lessen the local or general influence of the school at Georgetown, but rather to strengthen and increase it—to increase its patronage, and to let every student know they are college—not university students. One of the most important objects will be obtained in the disassociation of students in the preparatory and college grades with those of the University grades. And no one knows what this means to a student except those who have had the personal experience.

A Church which respects its mission to the present and to the future cannot afford to reject means offered, and which are necessary to facilitate the accomplishment of that mission without irreparable injury. "Take ye away, therefore, the talent (opportunity) from him, and give it to him that hath the ten talents." A rejection of the opportunity will be a rejection of a providential trust. Of course no Church can afford to engage in the work of building up one place to the detriment or expense of another; but this is only an incident and has no place in the argument. And it would be well if the appurtenant incident was not exaggerated, nor would it be if we occupied an unselfish attitude toward the responsibility of the Church and its work.

Incidents are subordinate to all issues. The question is, shall the Church imitate its great Teacher by continuing to declare its mission to a greater future, and working to that end—a greater future than the past has been, or the present is—and accept the opportunity offered as a necessary reinforcement in the accomplishment of its mission or shall the Church permit the so-called mercenary or commercial motives of any people to retard its work, and ultimately abort the wise plans laid in the late 60's and 70's by our fathers? Rather should we lay what some term a spirit of commercialism under tribute for the work the Church is called to do, and for the glory of God, and thus make what was designed by others as a material blessing only, a great spiritual blessing as well.

During the intervening years the Church has been paying, praying and working for the end which is in sight, can we afford now to reject the very object we have been seeking, and throw away the opportunity thrust upon us? Never. The great men whose labors secured us what we now have, would no doubt say, "Never!"

I believe they would rebuke our hesitancy. Could we afford to impeach their wisdom by assuming that they designed to restrict the Church in its enterprise when they worked, and used so wisely the material placed at their disposal to that end? The same obligation rested upon the Church when "Soule University" was established at Chappell Hill, and yet a man, than whom there was no better and no wiser—Dr. Mood—succeeded in moving it to Georgetown, chang-

R R R

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ing its name to "Southwestern University."

A spirit which seeks material benefits only is not capable of properly and unselfishly adjusting itself to the ethical side of questions; such an adjustment belongs to a higher plane of thought. What is our indebtedness to the present and to the future? And can we discharge that indebtedness with our present location and all the facilities that we may be able to command there? If we cannot reply to this question affirmatively, and adduce evidence to prove it, we certainly ought to go where we can do our task under the inspiration of hope at least.

Preparatory and college students are not expected to enter a university; only men whose characters are formed—crystallized and beyond the influence of dives and doggeries are calculated for university work, and many of these would be barred if they failed to reach the standard for matriculation. Both will be benefited by absolute segregation. In fact, this is the only plan by which the work can be done for both. Let the preparatory and college students still go to Georgetown as they are doing, and let Georgetown send its college graduates to the S. W. U. at Dallas, where the Church can avail itself of the means and facilities necessary to university training.

DR. CODY'S MEDICINE.

I am willing to swallow Doctor Cody's medicine to this extent, viz.: The statement I made in my article about the division of the locating committee two and two between Waxahachie and Georgetown and Dr. Mood's labor with the fifth man, was on information I got from Dr. Jno. H. McLean, just a few days before I wrote the article. The fifth man, Dr. McLean informed me, was Brother Devilbiss, of the West Texas Conference. Doctor McLean did not know why Doctor Mood objected to Waxahachie, but his memory seemed perfectly vivid on the point that Doctor Mood sat up all night with Brother Devilbiss to secure his vote for Georgetown. As to the reasons why Doctor Mood favored Georgetown over Waxahachie I have no doubt at all. My memory is perfectly clear on that point, as I heard the Doctor state in private conversations to me more than once, that it was the matter of debt on the Marvin College property. He opposed that location on that account, both on his own judgment and the advice of Bishop Keener. Doctor Cody ought to know that in a pamphlet like the one he quotes, Doctor Mood would not give all the details connected with the settlement of the location. I expect that many things transpired in connection with that matter which even Doctor Cody has never heard of. I am writing this note without conferring with Doctor McLean, because I am writing from Houston, while the Doctor is in Waco.

JAS. CAMPBELL.

P. S.—As to the number of the committee, the five may have been a sub-committee.

IF THE BABY IS CUTTING TEETH.

Be sure to use that old and well-tried remedy, Mrs. Winslow's Soothing Syrup, for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic and is the remedy for diarrhoea. Twenty-five cents a bottle.

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SUNDAY SCHOOL ITEMS

SUNDAY-SCHOOL NOTES.

By State President.

State President would like to be able to publish a list of all Methodist Sunday-schools in Texas having an enrollment of five hundred or more. Will superintendents or secretaries send this information to E. Hightower, Waco, Texas, specifying the number in the Home Department, Cradle Roll, etc., and also the actual attendance at the Sunday-school sessions? We have dealt in generalities all too long. Let us see what is being done.

The Sunday-school is a powerful factor in educating the masses. The Sunday-school publications in 1906 reported a gross output to the World's Sunday-school Convention of 488,668,000 copies. It has been estimated by Sunday-school leaders that more than \$20,000,000 worth of free teaching service is given to the public every year by the Sunday-school teachers.

The Sunday-school teacher should make a practical and local application of the lessons taught, in somewhat the same manner that the faithful preacher should do in his pulpit work. Evils creep into social life and into the public schools which the Church can counteract through the influence of the Sunday-school teacher more effectively than from the pulpit. One of the evils common in the cities has recently been cited by Dr. Clark, of the Christian Endeavor Society. He says that deterioration in character is common among high school pupils, boys and girls alike, and he expresses the conviction that the high school secret societies and the high school dances have much to do with this fact. Other evils of a local nature may be discovered by faithful watchmen, and they ought to be corrected, if it is possible to do so. Definiteness in teaching is necessary to the accomplishment of good results.

One of the worst evils of modern times is the reproduction of vicious scenes by moving picture shows. A delicate child may be wrecked by an evening spent in viewing a hurtful exhibition. Recently the press gave out the following:

"A youth of nineteen, nervously unsettled by a trying occupation, sought recreation at a moving picture show in Newark, N. J., recently. The 'entertainment' included a realistic suicide by gas-inhalation, enacted with vivid and horrible detail. The boy went to his lodgings, stopped keyhole and door cracks as the pictured suicide had done, turned on the illuminating gas, and set his soul adrift into the great darkness. He was found dead the next morning."

The three following paragraphs are furnished by Mr. Frank Reedy whose savings and writings are usually, like David Harum's experience of married life, "brief and to the point." State president wishes to thank him for saying so well some of the things that need to be said, and hopes that he may be heard from through these columns often:

However true it is that "natural genius is the result of years of careful training," if Burbank can develop the pitless plum, the white blackberry, the fadeless flower, the thornless cactus, and can make the pear tree bear two crops a year, and the manufacturer can take the low priced mechanic from his shop and make him a designer of great machines, and the railroad can take a stenographer from the office and make him a great owner and manager, it is time for us to begin to realize that it is not necessary for us to go through this world in a haphazard way like a rock rolling down hill. It is our God-given mission to perform greater miracles than the above. Many a Sunday-school superintendent is performing

greater wonders than Burbank. But how? Any man who has a desire to do great things ought to go and listen to those who are doing them. The great State meetings are the place for him.

The Sunday-school is the one great department of God's great work that can use any sort of talent. No man need go into the Sunday-school looking for a job and fall to find it. Most recruiting agencies are looking for perfect people. The Sunday-school is advertising responsible positions for the weak, the halt and the blind. Every man can pose as a genius there, and surely every soul winner is an artist. Any man that has sense enough to make an honest living has an important place awaiting him in the Sunday-school, and strange to say no other man can qualify to fill his place. The Master's greatest discourse was great because it adapted the simple gospel to the needs of the widest diversity of temperaments and conditions. They were all given what they needed.

That "success is the capacity to use and enjoy the fruits of our own industry in the service of others" is a favorite saying with great business men. If it applies to shoes why should it not apply to Sunday-schools?

SUNDAY-SCHOOL DOTS.

By W. E. H.

Superintendent, do you open your school on time? Do your secretary and organist come on time? Do your teachers get in to the Church ten minutes before opening? The Sunday-school in every department will always drag if every one is not in their place on time. Get 'em there.

I attended a Sunday-school where the opening hour was ten a. m. The superintendent arrived from ten to ten-twenty a. m., hunted up a quarter, and did not open Sunday-school until he had studied his lesson. What do you think of that? Are you the man?

I think that on a fair estimate out of the eighty-five or ninety institutes that I have held this year sixty per cent (it may be eighty) of the superintendents are over forty years of age and, therefore, are not open to instruction, are set in their ways, and the Sunday-school will never make material progress under their administration. What are we going to do about it? The fourth Quarterly Conferences are right at hand, and we would urge every pastor to put in young men as superintendents, or if conditions will not warrant a change, by all means nominate a young man as an assistant, for this is your prerogative. This is a most important matter.

Organize Bible classes. It is with much pleasure that we announce that in a short time our Wesley organized Bible class button and charter will be issued. The button will be the regular international button, red border, white center, with the letter W printed red in the white center.

To Our Sunday-school Workers in Texas and Oklahoma:

There was never in the history of the world a time when there was a more rapid and important extension of our Sunday-school work rendering it necessary for many consultations, institutes and instruction. We are glad to state that our Methodist leaders in the Sunday-school work have unanimously agreed to take advantage of every opportunity offered to instruct and train our great host of officers and teachers. We are glad of the privilege of the Dallas Fair rate and the desire of all to attend and we have therefore decided to hold each morning of the week days at nine o'clock at the Methodist Publishing house a two hours' institute where we will have every phase of every question of department discussed, questions asked and answered by those who have made a study and success of the work. We will give a morning to each department and ask that you watch the Christian Advocate for these announcements, and would ask that all pastors and superintendents take this announcement up with their officers and teachers and urge and individually persuade each one to take advantage of this opportunity and attend the Fair on the day the work of their department is discussed. We extend a cordial invitation to every teacher and officer to come in at any time and we will

be glad to discuss your work with you in detail and suggest books, maps, charts, etc. We wish to shake the hands of every superintendent, teacher, officer and pastor in the two States at that time. Will you shake? W. E. HAWKINS, Field Secretary North Texas Sunday-school Board.

SUNDAY-SCHOOL INSTITUTE DURING DALLAS FAIR.

Methodist Sunday-school workers by all means remember that during the Dallas Fair every morning from 9:30 to 11:00 a. m. there will be held in the chapel of the Methodist Publishing house a two hours' institute covering all Sunday-school problems, and you are cordially invited to come and ask questions of any kind in reference to your work. Be sure and make a present of a ticket to your superintendent to attend a mass meeting of all the Methodist superintendents in the State Friday morning, Oct. 28, so that he may come in contact with our five wires.

Also send every teacher of classes under eight years of age to the great meeting of the primary teachers of the State Tuesday and Wednesday, October 25th and 26th.

This will indeed be a great opportunity for the circuit preacher to get his officers and teachers in touch with advanced methods and plans, for the most of them will be at the Dallas Fair so begin on them now. Watch the Christian Advocate for announcements. W. E. HAWKINS.

WESLEY ADULT BIBLE CLASSES.

I would be glad to have at once the names and addresses of the teachers and presidents, also the name of the Organized Bible Classes of Methodism in the State of Texas. It is our desire to enroll your class, and we will be glad to send you literature from time to time instructing and encouraging you in your work. We also desire to have you at the same time make application for the Wesley Adult button and charter, and we will respond on hand a supply of these and keep promptly. We also desire to call your attention to the Wesley Adult Bible Class Rally on October 15th (Wednesday), and would urge all pastors and superintendents to announce this to all of their organized classes and all who desire to organize and get the president and teacher to attend. Send your names in at once. W. E. HAWKINS, Field Secretary, Fort Worth, Texas, R. R. No. 4 Box No. 14.

TEACHER TRAINING CLASSES.

How many Teacher Training Classes have we in Methodist Sunday-schools in Texas? I would be glad to get at once the names of the teachers of such classes with the name of the school and the number in the school. By all means remember that on October 20th (Thursday), during the Dallas Fair we are to have all of the teachers and any member of the Teacher Training Classes in the Chapel of the Publishing house from 9:30 to 11:30 a. m., and we surely want you and all who are interested. U KAN KUM. No excuse ACCEPTED. W. E. HAWKINS.

SUNDAY LEAGUE OF AMERICA.

I deem it just to the Sunday League of America to call attention of all who appreciate the Christian Sabbath to the design of this organization. It is an interdenominational institution composed of the various evangelical denominations of America. Among its officers are some of the leading officers and laymen of the different Churches. Bishops Key and Hoss and Dr. DuRose represent our Church. Bishops Duncan and Galloway were officers in this League at the time of their death. The object of this organization is to secure to every citizen the rest of the Sabbath. It stands for the sanctity of the day; the enforcement of existing Sabbath laws, and the strengthening of Sabbath laws wherever it is possible. There is a similar organization known as "The Lord's Day Alliance." The two organizations are working to accomplish the same end, therefore there is no conflict. My appointment by the League was for the specific purpose of securing an amendment to our Sabbath law so as to eliminate Sunday excursions, baseball games, theatrical performances, picture shows, racing and things of like character, also hunting, fishing and to close the gates of fairs. To this end I have given almost two years of hard work.

I have met with much encourage-

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ment and some discouragement. As a rule I have found the pastors and the people of the different Churches quite ready to co-operate. A few appear not to be interested in this great work. It is my purpose to continue in this work until the ensuing Legislature shall have taken some action on this question. To insure success the hearty co-operation of all who believe in the sanctity of the Sabbath is absolutely necessary. No one man can stem the tide of indifference prevalent, and overcome the direct opposition which will certainly be encountered in securing this legislation. I press upon every minister in this State, and every layman as well, the importance of taking up this work and to use every available means to consummate this end. There should be no recoiling, no indifference. It is a matter of supreme importance. If our Sabbath is not worth preserving it is not worth anything. That it is being seriously threatened no sane person will question who has taken the pains to observe. Our late General Conference passed the following resolutions: "First, that never before has humanity so much needed to devote on day in seven to rest and communion with God as in these days of absorption in material affairs, preoccupation with the multiplied sources of worldly enjoyment and social unrest; and, at the same time, never has the temptation to obliterate the Lord's day been so great. Second, that we therefore appreciate and commend the faithful effort of the Sunday League in America to secure in sentiment, in law, and in customs the proper observance of this day throughout our great nation. Third, that we render our endorsement of the League and commend its purpose, plan and representatives to the cordial co-operation of all our people. Fourth, that we note the proposition to erect an administration building in the city of Fort Worth, in memory of Bishop Duncan's service in behalf of the Sabbath, and the request that our Church raise the sum of \$5000 for the same; and we respectfully ask all our pastors and people to give it such support as their liberal consideration may suggest." The conference also endorsed the Lord's Day Alliance. I have but the one purpose to accomplish in my work, to-wit: The legislation outlined above. The time has come for earnest, persistent action. Hitherto we have stopped at resolving. Our resolutions are all right, but they fall short of the purpose in view. Let us go to work and do something. Do it now. The time is ripe. I appeal to every lover of home, of humanity, of Christianity in the name of our Lord to rally to this great cause.

R. C. ARMSTRONG, Fort Worth, Texas.

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

The entire object of true education is to make people not merely do the right things, but enjoy the right things; not merely industrious, but to love industry; not merely learned, but to love knowledge; not merely pure, but to love purity; not merely just, but to hunger and thirst after justice.—John Ruskin.

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 There is no better remedy for these common diseases than **DR. TUTT'S LIVER PILLS,** as a trial will prove.
Take No Substitute.

TEXAS CHRISTIAN ADVOCATE

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Discontinuance—The paper will be stopped only when we are so notified and all arrears are paid.

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BLAYLOCK PUB. CO., Dallas, Texas

TO OUR CORRESPONDENTS.

Much inconvenience to the Advocate office and confusion and loss of time will be saved all parties interested if our correspondents will observe a few requests, to-wit:

1. Do not send money or any business for Texas Christian Advocate to anyone but Blaylock Publishing Co., or Texas Christian Advocate, Dallas, Texas.

2. Address all business letters touching subscriptions, changes of address, advertising, or other business matters, to Blaylock Publishing Co.

3. Do not address matter for publication to any individual—either editor or publisher—but to the Texas Christian Advocate. An individual may be out of the city; hence serious delays occur.

4. Bear in mind that all communications should be written on different sheets of paper so that intended for the business office and could be written on one side only.

OUR CONFERENCES.

New Mexico, Artesia, N. M., Bishop Atkins Oct. 5
West Texas, Austin, Bishop Atkins Oct. 26
German Mission, East Bernard, Bishop Murrain Oct. 27
Northwest Texas, Clarendon, Bishop Atkins Nov. 9
Central Texas, Waxahachie, Bishop Atkins Nov. 16
North Texas, Wichita Falls, Bishop Murrain Nov. 23
Texas, Galveston, Bishop Murrain Nov. 30

Rev. H. M. Whaling who has been in charge of First Church, Sareveport, La., for the past two years, has surrendered his charge to Bishop Murrain and will return to the West Texas Conference this fall. Dr. Whaling's health is not good, and this is why he gives up his charge to return to a more salubrious climate. He has served several years in the West Texas Conference and his brethren over that way will accord to him a cordial welcome back to their ranks.

The New York Christian Advocate gives us the following interesting item:

The Wesleyan Methodist Church in Great Britain maintains two schools—Kingswood and Woodhouse Grove—for the education of sons of Methodist preachers. What we would call an alumni volume has recently been published, giving some account of the subsequent career of 3,221 former students, from which it appears that 515 have entered the Wesleyan ministry; 135 have taken orders in the Church of England; and 41 have become ministers of other denominations. About 800 have gone into business. Two hundred and eighty-one are teachers. Medicine claims 253; pharmacy, 213; engineering, 164; law, 104; civil service, 117; and so on. Art, literature, the drama and music together employ the energies of 31. Eighteen of these ministers' sons have become Presidents of the conference; 4 have achieved the distinction of Fellowship in the Royal Society, and 27 have been Fellows at Oxford or Cambridge. One of the lawyers is a member of the House of Lords and has held high cabinet offices, and 11 others have been members of Parliament.

DEATH OF REV. JNO. S. DAVIS.

The announcement of the death of this saintly and venerable minister will carry a pang of sorrow to many hearts. For forty years he traveled up and down this country on circuits, stations and districts, doing the work of a minister until his name became a household word in thousands of homes.

He was born April 18, 1839, in Bedford County, Tennessee; was converted at a camp-meeting in his native county under the ministry of Rev. William Walker, a Cumberland Presbyterian. The event took place on the night of the third Sunday in August, 1866. He joined the Cumberland Presbyterian Church the night of his conversion, but afterward entered the Methodist Episcopal Church, South. Was licensed to preach in the following fall under the presiding eldership of Rev. R. L. Fagan, and at once took his first work as a supply. This was in the fall of 1866. Was received into the Tennessee Conference at Huntsville, Alabama, Bishop McTyeire presiding. Was ordained a deacon by Bishop Deggett at Pulaski in the fall of 1870. He then and there transferred to the Northwest Texas Conference. During the four years he traveled in the Tennessee Conference he received into the Church by profession of faith over eight hundred members. His first charge in the Northwest Texas Conference was Fort Worth Circuit where he remained two years and received into the Church four hundred and four members, and built one church house at a cost of \$600. From there he was sent to Lancaster Circuit where he remained three years. Built three houses of worship at a cost of about \$6,000, and received five hundred into the Church. He went from there to Wheatland where he remained three years and had one hundred and forty accessions to the Church. From there he went to Waxahachie Circuit and remained two years. There he received three hundred into the Church, and went to Ferris and Palmer which was afterward changed to Red Oak Circuit and he served the charge three years, and after an absence of three years at Chatfield Circuit where he had gracious revivals, he returned to Red Oak Circuit and again served it one year. Then he was stationed at Waxahachie. In the fall of 1889 he was placed on the Cisco District, which was then on the frontier, and there he did the hardest work of his life. At the close of the first year he came to the Waxahachie District where he labored four years. From thence he went to the Corsicana District. This was in 1895. For one year he labored here and then went to the Venus Circuit and wrought two years. At the close of this term he transferred to the North Texas Conference and served the Sherman Circuit. The next year he was sent to Willow Street charge, Sherman, and the next year to the Howe Circuit. At the end of that year, he then took a supernumerary relation. For several years he has held that relation in the North Texas Conference. These facts we have gleaned from data furnished us by his own hand a few years ago.

These notations tell the itinerary of this noble man, but they only tell in part of the work he did, the results of his labors and the toil and hardship he bore for the Master. He was one of God's noblemen. A strong preacher, a devout Christian, and a tender-hearted pastor, he served his generation well and he has entered into rest. He was a true man. No better heart ever beat in a human bosom. His integrity was of the finest type, and his life was an open book from beginning to close.

He leaves a widow and ten children and a wide circle of friends to mourn his absence; but his end was peace. His last words were incoherent, but among them were, "The old ship—safe." But such a life as that lived by Jno. S. Davis needed no last testimony.

From the home of his daughter in Oak Cliff on last Sunday morning before the sun climbed up the eastern horizon, his spirit winged its flight to his home in the sky. He rests in peace, but we will meet him again some sweet day.

NOTES AND COMMENTS.

Mrs. Kidd-Key, of the North Texas Female College, after several weeks' absence in Europe resting and sight-seeing, has returned and her school opened last Tuesday, the 6th inst. She had a delightful time among the cities and peoples of the Old World, and she comes back refreshed and encouraged for another year of arduous work. No one is more capable of getting the largest returns from a visit of this sort than Mrs. Key. Her culture, her keen observation and her ability to absorb and assimilate give to her an advantage possessed only by the few, and she made the most of this opportunity while touring the places of interest in Europe. North Texas Female College is now in full blast and she has never had a finer opening.

Dr. James Campbell has an article on file in this office in reply to those who have persistently tried to turn his recent article on temptations in the large cities against prohibition, and it is a warm number. These unjust insinuations have put the blood of this old prose writer on its metal and he rolls up his sleeves and makes the fury fly. It will appear just as soon as we can reach it. The many and long articles on the Southwestern University proposition have put us behind with other equally meritorious communications, but we hope to catch up at an early day. We want to close the Southwestern controversy, if possible, in our next issue.

Good old Dr. Gambrell, of the Baptist Standard, said in his last issue: "The ants are going after Dr. Rankin of the Christian Advocate, all round and lively. They are after the man who hits their business hard, but the Doctor is tough like one of these rubber contrivances for babies to cut their teeth on. Any number can use it and it is as good as new." Yes, Dr. Gambrell is right. The ants are after us, and sometimes, now and then, there is a rock shied at us from sources not usually classed with ants. A certain grade of politicians who put their type of politics above prohibition give aid and comfort to the ants—greatly to the delight of the latter. But as in the past, so in the future, we propose to stand faithfully by the flag that has floated above our masthead for forty years, and shout to the friends of our cause—"On with the battle!"

When the State Executive Democratic Committee met in Dallas last Saturday, with the nominee for Governor before them, one of the daily paper reports said that pencils labeled with a "certain brand of whikey were distributed among the members and the reporters." We are not surprised!

Rev. Jno. R. Stuart who has had charge of the work of raising the endowment fund for worn-out preachers for the past several years, has resigned that position and will return to the pastorate in the Tennessee Conference. He has done valiant service in this arduous field, and leaves it with the esteem and confidence of the Church throughout the connection.

Bishop Joseph Key came down from Sherman last Monday to attend the funeral services of the late Rev. Jno. S. Davis. The service took place in the Oak Cliff Church, and Rev. J. M. Peterson, Rev. E. L. Egger, Rev. J. W. Hill and the writer assisted Bishop Key in the last sad rites. A large concourse of people filled the church and the service was touching and appro-

priate. The Bishop made a most appropriate address and the remains of this goldy man were laid to rest.

The Bishop is looking well. His complexion is clear, his step steady, his voice distinct and his natural force seems to be unabated. He is a very remarkable man, full of years, and as saintly as John the beloved. He looks so well that we are justified in our belief that he has several years of vigor and usefulness still ahead of him. He preaches often, and during the summer helped the presiding elders in their District Conferences. Long may he live to bless the Church with his influence and to inspire our younger brethren to emulate his example.

Rev. Charles D. Bulla, who has been editing successfully since last March the Baltimore Southern Methodist, has been elected superintendent of the Wesley Adult Bible Class Department of our Church.

Dr. J. D. Hammond, the retiring Secretary of the Board of Education, has been elected to the professorship of Biblical Theology and Church History in the Methodist Training School for Christian Workers, and will assume his duties at the opening of the school in September. Dr. Hammond has many friends in Nashville who rejoice that he will still make that city his home.

HE IS NOT A "REVEREND."

The Advocate recently published an article from the pen of Brother V. M. West, the veteran layman of San Antonio, and put "Rev." to his name. He humorously sends us the following protest:

In the last Advocate you had my name "Rev." V. M. West. Please state that V. M. West is a layman and not a reverend. It is bad enough to be occasionally taken for a preacher by people, but to be published as a preacher is too bad. I am a layman who believes it would be exceedingly unwise to reject the Dallas offer relative to Southwestern University. My prediction is that if we don't move the University it is now at its zenith and will never be any larger.

V. M. WEST.

San Antonio, Texas.

Rev. B. W. Allen, of Marfa, is equal to any emergency. He defends himself from the charge of neglecting the Advocate in some localities in the following way:

"It is entirely to your lack of enterprise. There are no English-speaking people at these offices. You get out a Spanish edition and I will sure get you subs. at every office in the country."

PERSONALS

Brother Barlow, of Nocona, was to see us recently. He always comes round to shake hands with the office force when in the city.

Professor Brown, of Austin, was to see us the other day. We knew him when he was a boy back in old Virginia. He is now connected with the Austin public schools.

We had the pleasure of listening to a sound gospel sermon from Rev. W. D. Bradford, of Trinity Church, last Sunday. Dr. Bradford is one of our strongest and most scholarly preachers.

Rev. and Mrs. W. W. Adams, of Texarkana, are rejoicing in the advent into their home of a bright little blue-eyed girl. No accession to the home has ever had a more cordial welcome than this little baby. We take pleasure in introducing her to the Methodism of Texas. Long may she live to bless that home and the Church.

Rev. Simeon Shaw, of the Colorado District, reports a severe drouth all over his section, and the crops have suffered accordingly. The interests of the Church in a material way are also suffering. Still he and his brave preachers and earnest laymen are do-

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Rev. J. A. wood Distric of his confer territory, rec private conv he lets no gr pathways. I night, precl ly meetings,

ing their best to stem the tide and bring up the best reports possible. Brother Shaw is busy from one end of his district to the other and the whole of his time, talent and energy is being invested without reserve.

Rev. E. L. Spurlock, Business Manager of North Texas Female College, was in to see us recently. He reports the college in fine condition and the opening as one of the best in the history of the institution.

Rev. F. A. Bond, of Brashear, made us a pleasant visit the other day. Notwithstanding the dry weather, he reports his charge in good condition, and he hopes for a good report at Wichita this fall.

Rev. J. D. Major is doing faithful work at Brockston. He is a student and a thinker, and he feeds his people on meat convenient for them. As a writer he is par excellence. When he puts pen to paper he says something worth the reader's while.

Rev. D. K. Porter, of Oak Lawn, has returned from his month's vacation in much improved health. He is now buckling down to his work looking toward the approaching conference. His people are very much devoted to him and he is doing finely in that important part of the city.

Rev. J. T. McClure and his people of South Ervay Street have just made an important payment on the debt contracted in building their handsome Church, and this puts them in most excellent shape. South Ervay is one of our coming congregations and they have a pastor who knows how to do things.

Rev. Jerome Duncan was in the city last week and called on the Advocate people. He says the honors of the presiding eldership are resting lightly upon him, but that the duties are anything but light. He gives an encouraging account of his work on the Dublin District, and reports the condition favorable.

We are in receipt of a letter from Rev. C. L. Ballard, our excellent local preacher evangelist, now at Turkey, where he went several weeks ago to help the pastor in a meeting. But he was taken sick more than two weeks ago and is still confined to his room. We hope for him a speedy recovery. Let the brethren remember Brother Ballard in their prayers.

It is with pain that we announce the death of dear old Doctor W. B. Dashiell, of Terrell. It occurred some days ago after an illness of some weeks' duration. He was a big-souled layman, devoted to the Church and the warm friend of the preachers. One by one our friends are dropping out of the ranks below to join those on high.

Rev. W. W. Watts, of the Tabernacle Church, Houston, is bringing all the power of his mind and heart to bear to make that important charge a success. He and his people have already purchased an eligible lot in a most desirable place, and it is their purpose to erect upon it a church building in keeping with their needs and progress. We have no wiser workman than Brother Watts.

We rejoice to announce that after weeks of lingering between life and death, Rev. G. W. Owens, of this city, has had a turn for the better, and is apparently on the road to recovery. Of course he is not yet a well man, but he is so much better than we hoped for that we take pleasure in stating for the benefit of his wide circle of friends that he is able to sit up and to walk his room, and he is beginning to look like himself again.

Rev. W. F. Packard, D. D., and his brave people are pushing their enterprise at First Methodist Church, Houston. They have the walls of the splendid edifice up and roofed in, and they are worshipping in the basement story, so we understand. Dr. Packard is moving things down there, and when his building is completed it will be one of the most imposing this side of the Mississippi.

Rev. J. A. Whitehurst, of the Brownwood District, is one of the busy men of his conference. He has an extended territory, requiring much travel by private conveyance and otherwise, and he lets no grass grow in his numerous pathways. He is on the go day and night, preaching and holding quarterly meetings, and his work is very suc-

cessful. The Church is making progress under his leadership, and good reports will be ready for the approaching conference.

Rev. T. H. Morris, of Bryan, gave us the benefit of a brotherly visit recently. He had had a phenomenal year so far in that enterprising charge. Since the last conference he has already received in the neighborhood of one hundred and fifty members into the Church, and they are still coming in. The charge has made wonderful progress under his pastorate.

In a letter from Dr. W. F. Lloyd, of Dublin, he tells us that his health is improving and that he hopes to be able to take work at conference. Dr. Lloyd for years was one of our most prominent ministers, but for a few months his health has caused him to rest for recuperation. His many friends will rejoice to hear of his improvement and his readiness to enter the active service again.

Rev. H. F. Brooks, of Santa Anna Station, has just closed a successful meeting under a large tabernacle. Some forty were converted and a goodly number entered the Church. The meeting was a blessing to the whole community. Brother Brooks is serving his first year in that work, and he is showing himself an efficient minister and pastor. All his collections are up in full and he and his people are contemplating a new church enterprise.

THE ADVOCATE SUNDAY.

In response to a request from the publishers I will say just a word about my "Advocate Sunday," which I inaugurated last year and found to be such a success that I have decided to make it a regular feature of my year's work. I selected the last Sunday in September and announced through the daily papers that I would preach a sermon at the 11 o'clock hour on the Texas Christian Advocate. There seemed to be something of a sensation in the announcement, for we had an enormous crowd. I started out with a statement that all who had sense enough were reading in this day, and that the devil, recognizing this fact, was busily engaged placing the wrong kind of literature in the hands of the people. I called attention to the real value of re-

Without it we would have been whittled down to the little end of nothing. We did have a hard time in the 60's—but the repentance part of it don't belong on our side. Bro. Fred's voice calling us to repentance, good behavior, and to silence in the presence of glorious deeds and splendid memories sounds hollow, and poor, and wheezy—just to get the Northern brother to affiliate with us! The Northern brother turns up his nose at it! I would give two bits to be in one of Bro. Fred's congregations, and watch the widows of eight or ten heroes when he tells them they must not dwell too much on the deeds of the 60's—or the Northern brother will feel hurt. If Bro. Fred did not get his figures mixed it is evident he does not know the stern and splendid stuff out of which many Northern men are made.

SOUTHWESTERN UNIVERSITY AND THE EDUCATION OF OUR YOUNG PREACHERS.

Bishop Edwin D. Mouzon.

Since coming to San Antonio I have learned that during the school year now about to begin there will be at Southwestern University from Travis Park Church and from the Baraca class five young men preparing for the ministry. I feel confident that, excepting of course Churches located in college communities, such a thing can not be duplicated in the entire Church. One naturally asks, what influences have been brought to bear upon these young men? Just two things I will mention here: There is genuine spirituality in the Church, and the influence of the Baraca class, of which, since its organization, Mr. R. H. Wester has been the leader, has been constantly for the very best and most useful Christian life.

In recent years much has been written and said concerning the fact that so few young men of promise are now offering themselves for the Christian ministry. I think I am in position to affirm that in Texas there was never a time when so many young men of the very finest type offered themselves for service as ministers of the gospel of the Son of God. The training of the young preachers of Texas had become almost a passion with our lamented Bishop Seth Ward because of his love of young men and because his knowledge of the needs of the Church.

The writer would have counted himself happy if he had been permitted to continue in the work to which only two years ago he gave himself. The fact that the General Conference changed his relation to the Church has not lessened one whit, but has rather increased his interest in Southwestern University and the education of our young preachers. I have felt for years and I feel more than ever now that the presence of so many young men in all of our colleges in Texas who are looking toward the ministry; and more especially the presence of scores of young preachers at Southwestern presents a challenge and of the Southwestern must provide in an adequate manner for the theological training of these young men.

We have made a good beginning; but it is only a beginning. We undertook last year to raise \$100,000 for the Seth Ward Memorial Endowment Fund. That amount, I believe, has been about all subscribed. But it is not yet paid; and if it were, that would be only a beginning. We were fortunate in securing the services of Prof. Frank Seay. Students, faculty and the Methodist public all approve of his selection. The University now announces that Prof. H. L. Gray will have the chair of theology and Bible for the coming year. Southwestern is now offering what can be gotten in no other Southern Methodist college. But we must go further than that. As soon as possible we must offer a full course in theology. Southwestern University belongs absolutely to the Methodist Episcopal Church, South, and is under the control of the Church. The Church in Texas and in the entire Southwest has a right to expect much from Southwestern. The trustees must respond to the call of the Church and see that there shall be no unnecessary delay in the further equipment of our Department of Theology. I do not count myself as no longer connected with the University, but as belonging to it as never before. I shall count it as my highest privilege to be permitted to continue to work for the better equipment of the ministry of our Church in the Southwest.

San Antonio, Texas.

Pass the time of your sojourning here in fear.—I Pet. 1:17.

Ask ye of the Lord rain in the time of the latter rain.—Zech. 10:1.

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During the summer Mr. Hurlbert also conducts the far-famed Greenhurst Hotel on Lake Chautauque, which is open from May 1 to November 1, for fishing and automobile parties as well as nature lovers.

CHILDREN AND ORPHANAGES.

"If you save a man or woman you save a unit; if you save a child you save a whole multiplication table."

I received a letter a few days ago from a former inmate of the Methodist Orphanage at Waco, telling me that one of her sisters was preparing to be a foreign missionary. Now, all honor due to foreign missions, but I somewhat disappointed that it was not a call to a preparation to the orphanage work. This girl had a "kindness shown her" in an orphanage and to "pass it on" no better place could she have selected than an orphanage to work in. Having lived in one several years she had ample opportunity to see where the helpers limped, and to improve upon their methods. If there ever was a place where true missionary work can be done it is in an orphanage. It requires as much religion and a heap more patience and grace to comb the heads, wash the sores and teach the orphan, as to work in China, Japan, Korea, Mexico or Brazil. The scabby child who slept with the dog in Porto Alegre, Brazil, that Miss Delia Wright writes about, has its counterpart among the very poor in the United States of America.

The societies for placing children in childless homes are doing a wonderful work, but these are children who can not be so placed, and for whom the institution is by far the safest home. "Not enough babies to go round" is the title to an article in one of our latest magazines. But that meant babies, not children. No one really wants a big, gawky boy or girl with the "timber" almost spoiled. It is this class liable to go into slavery without hope of betterment. We get together and talk on the woes of the factory child, and grow eloquent on the subject of child labor, but who knows how many unfortunates are hidden away in private homes, drudging, with never an insight into a school room. There is no disgrace in being a servant, worthy of your hire, and getting it, but slavery and ignorance are not only a disgrace, but a hurt.

I sometimes think the reason that orphanages are not more of a success is the haphazard way of manning them. We have trained men and women in the foreign fields, trained men and women with the foreigner in our midst, trained men and women in the lumber camps, trained men and women in settlement homes, and others of our works of charity, but never a deaconess or trained worker in an orphanage. Why is this? Voluntary missionaries by the score and still the call goes on, but never a one to declare his or her intention to prepare for orphanage work.

We have read of the "angel of the lumber camps," which is a fine recommendation, but the "angel of the orphanage" would be a far more glorious title. To win, one would have the right to sing, "I'm a Soldier of the Cross," for sure, no "flowery beds of ease" would be theirs. Just think what a trained helper would be to the superintendent.

(MRS.) W. H. VAUGHAN.

The place where two friends first met is sacred to them all through their friendship, all the more sacred as their friendship deepens and grows old.—Phillips Brooks.

"We should tell ourselves, once and for all, that it is the first duty of the soul to become as happy, complete, independent and great as lies in its power. Herein is no egoism, or pride."



REV. R. P. SHULER, Our Pastor at Temple, Texas.

ligious reading. Thus I came step by step to our Church publication in Texas. I gave its history, its intention and purpose, its mission in our homes, its worth to Church officials, its educational influence, its factor as an elevator of morals, etc. I called upon the people for loyalty to themselves and their Church as well as to the paper. At the close of the service I increased our subscription list from about 35 to over 50.

I am honest in stating that I do not believe we had a more popular or profitable service in the Church last year. I commend my experience to those who are interested and bid them try it if they are not convinced. If they are convinced I am sure they will try it.

R. P. SHULER.

Temple, Texas.

SEE HERE, BROTHER.

H. G. H.

In the Advocate of August 4 M. K. Fred, of Edna, says: "I think if our preachers will not live in the 60's too much, the Northern people will not hesitate to affiliate with us."

Hasn't this young brother mixed 44's with 60's? We simple inquire.

In 1844 we gave the Northern brother such a hard ecclesiastical slap that he did not get over it until 1861 and after, when we wore ourselves to a frazzle whipping him. Why, in 1845 the Northern brother was so stuck up he would not associate with Bishop Andrew and old Dr. Lovick Pierce. We straightway turned our back on him and left him awfully mad. Forty four was the making of our Church.

Epworth League Department

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299 Victor St., Munger Place, Dallas, Tex.
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TO ALL FOURTH VICE-PRESIDENTS IN TEXAS.

Dear Fellow Leaguers: At the last State League assembly, at Epworth-by-the-Sea, I was re-elected Fourth Vice-President. I realize I have not accomplished anything in this office the past year. Will you help me this year to make a record we will not be ashamed of? The League has come to be a strong missionary force; so let's magnify the Fourth Department this year and enlist every Leaguer in the study of business. If you have organized a study class let me know at once by post card so I can enroll you on the list of a well organized League. I crave your co-operation and prayers.
HENRY BOWMAN,
Fourth Vice-President.
Plano, Texas.

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DALLAS JUNIOR UNION.

Dallas Junior League Union Rally was held at Forest Avenue M. E. Church Sunday evening, August 21, 1910, with the following Leaguers present, viz.: Forest Avenue, 69; Oak Cliff, 73; Grace, 15; Trinity, 10.
Opening song by the Union, then a welcome address by W. J. Rawls, President Forest Avenue Junior League, after which the Forest Avenue Junior League rendered a splendid program. Good talks from Miss eParl Wallace, District Secretary; Miss Webster and Miss Teague. After roll call of the different Leagues Forest Avenue showed 100 per cent present, which won the banner. You will note that Dallas District Junior Leagues have won the banner over all contesting Junior Leagues in North Texas Conference, making Forest Avenue Junior League the banner Junior League of North Texas Conference. We notice there was only a very small per cent of our boys present from the different Leagues. But our Leagues are doing things in Dallas District.
W. J. RAWLS,
Dallas, Texas.

SAN ANTONIO CITY EPWORTH LEAGUE UNION.

The monthly devotional and business League Union was held Sunday evening, Aug. 28, 1910, at Government Hill Methodist Church.
The meeting was called to order by the President, Mrs. E. P. Lane. Prayer was offered by Mr. H. Daugherty. The following Committee on Nominations of officers for the coming year was appointed: Mr. L. E. Appleby, chairman; Miss Cunningham, Miss Grace Ward, Mr. H. Deitz, Miss Williamson.
After a very interesting and an impressive "echo meeting" of Epworth-by-the-Sea, the Nominating Committee announced that they were ready to report, whereupon the following officers were placed in nomination and duly elected for the year 1910-1911: President, Mr. B. P. Lane; First Vice-President, Mr. H. Daugherty; Second Vice-President, Miss Ella Mae Johnson; Third Vice-President, Miss Viola Abbott; Fourth Vice-President, Miss Ora Cunningham; General Secretary, Mr. T. A. Pressley; Recording Secretary, Miss Mabel Sherpie; Treasurer, Miss Susie Hopkins; Era and Herald Agent, Miss Grace Ward; Junior Superintendent, Miss Ethelyn Eaton;

THE WORLD'S PICTURE GALLERY.

By Rev. J. W. Hill.
It has been said that no literary production has a right to a permanent place in any library unless it has sustained itself in popular esteem for at least one hundred years. By which is meant, as I take it, that a writing must have spoken so true of nature and of men that its words have received the commendation of two or three generations. In other words, it must square with the common observation and general experience of men. For the solidarity of the race is a great reality. There are a few things in which every human being has a similar experience with every other—with all other human beings, and writer or speaker who discusses those things will always get the attention of the people in whatever age or clime. This is why the real poet and the true prophet—his spiritual brother—is always heard in every age and in every place. It is not so much that he brings men new things as that he speaks of things all men have felt and have, to some extent, thought about. The poet simply expresses what all men feel to be true—to be

dersement because, "I know that is true," or "I have often thought about that," or "the preacher talked right along the line of my experience this morning"—such comments are a sure sign that a true gospel message has been delivered. For the gospel is nothing more or less than a picture of God and man. It is a faultless representation of the human and the divine. Jesus Christ is declared to be "the likeness (picture) of the Father's glory, and the express image (picture) of his person." And he was and is the "Son of Man," also. He was more human, in a sense, than anyone because he was a perfect human. There was no flaw, no fault in him. He was perfect (very) God and perfect (very) man. So says the creed, so says the Bible and so says the experience of the Christian heart; and when he is so preached there is a long and loud amen from righteous Abel to the last man. But about immortal books and their expression of common observation and experience. Here is the strength and freshness of the Bible. It speaks to the race. Its pictures of men and things are true of all men everywhere and everywhere, because human nature is always the same and the Book is a mirror held up to human nature. Here every man can find his picture—his true picture, at that. Yea, he can find his picture at different periods of his life. The Bible is a great picture gallery, and the picture of every man at every stage or period of his life can be found there. This is why the canon was closed. The standard of canonicity was neither a divine command nor the decision of a Church council. Men felt, as they read and ponder these books, that they contained the truth, the whole truth and nothing but the truth about God and about man. So they said: "We need no more pictures in this gallery, for every possible picture of every possible human being is here." And if this were not so, there would be additions and supstructions until it became so. If any book or part of a book of the Bible were found to be false to nature and to experience it would be cast aside. Many such books have been so abandoned. Many books which in the post-apostolic age were regarded as Scripture, were after-

"What oft was thought,
But ne'er so well expressed."
And we may say, in passing, that this is the real gospel message which makes men see in a clearer light, what they have always felt to be true. The comments of a people upon hearing a sermon, that are made up chiefly of in-

That Organ—
You Should
Buy It Right
From the maker who
makes organs right.
If you have the money; if
you're raising it, or only
planning—write for helpful
suggestions.

ESTEY, Brattleboro, Vt.

wards thrown out. Such, for example, were the Epistles of Clement of Rome, of Ignatius of Antioch, and the Epistle of Barnabas. They all contained much that was true, but such truth was already written, and a repetition was not necessary. The pictures they contained were already in the gallery of the prophets and apostles, and there was no use in wasting space with even duplicates of the pictures already in place.

HOW NEAR THE BRINK.

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

It is not intended by the foregoing to even insinuate that because the sacred canon was closed with our present number of books, God had ceased to speak to men as he did of old. Not so. It is a blunder to suppose that God was immanent in Judea two thousand years ago, and is transcendental now. Not a bit of it. The Spirit of the prophets was not contracted but diffused. Joel foretold that the days would come when God would "Pour out his Spirit upon all flesh." The peculiar privileges of the prophets was to be the heritage of all the people. "Upon my servants and upon my hand-maids will I pour out my Spirit in those days." No; God has not withdrawn himself from human life and affairs, but is just as present—yea, more so, than in "the days of old." Does anyone suppose for a moment that God was present and active at the fall of Jericho, and was absent and indifferent at Poitiers, at Waterloo, at Yorktown, at Mukden? Never. God reigns and rules today as he ever did; yea, and he must reign until he shall have put all enemies under his feet. But some may object, that if God speaks to men today as he did to the prophets of old, then what he says is as truly "Scripture" as the books of the Bible. Let it be so. Human experience is human experience; and the dealings of God with men are always the same under similar conditions. This is why the apostle says that "Whatever was written afore-time was written for our learning, that we through comfort of the Scriptures might have hope." By which is meant that if God dealt so and so with Abraham or any one of the people in the days of old, so will he deal with us, all things being considered. He is the same. He never changes. Time with Him is nothing. He deals only with the lapse of events. "One day with the Lord is as a thousand years, and a thousand years as one day." Yes, were I to write my experience with the Spirit of God it would be Scripture, in a sense, but it need not go into the canon, because a like case—a like picture—has already been placed in that gallery. So it is, that while human nature is always the same, and God's dealings with it is always the same, and all his dealings with all kinds of people under all circumstances are matters of record in what we call the Bible, it follows that there is no room for a further revelation. No man or woman can come forward today, whether a Brigham Young or a Mary Eddy, and claim to add anything to the revelation of God to man. It is there in the book, if it is true; if it is not true, it must finally go. Alas! some will be deceived and find it out when it is too late. When it is past remedy they find themselves out of the Church, away from the faith of the fathers, and, to all intents and purposes, unbelievers—denying the divinity of Christ, the existence of sin and hell, with no hope of spiritual comfort on earth or of a blessed immortality in heaven. Reader, walk through this gallery and you can find the pictures of such people and of yourself. How does your picture look? I do not like mine.

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

studies in religious work and of listening to the strongest platform talent that American Methodism can produce. As it now stands our people have no such opportunities. Other denominations are doing this kind of work on a small scale. But Methodism was not forced in a little mold. We hope to make our organization second to none and to bring thousands of our people together for delightful fellowship each year. The representatives at Wichita Falls discussed different plans by which the movement could be launched and given tangible form. It was finally decided to organize a "Methodist Chautauqua Association," to "appoint committees," and "to take any other necessary steps for promoting the enterprise," all of which is to be ratified by the North and Northwest Texas Annual Conferences this fall.

Rev. John E. Roach, presiding elder of the Bowie District, was elected chairman. Rev. Robert E. Goodrich, of St. John's Station, Stamford, was elected Secretary. Brother H. H. Hallsell, of Decatur, was elected Treasurer. The following committee was appointed on location: Jno. E. Roach, Robert E. Goodrich, H. H. Hallsell, S. A. Barnes and J. G. Miller. The brethren were delightfully entertained by the Chamber of Commerce, one of the pleasant events being a trip of several miles in a gaso line launch on the magnificent Lake Wichita. **ROBERT E. GOODRICH,**
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Secretary.

I will never leave thee, nor forsake thee.—Heb. 13:5.

"NO FRILLS"
Just Sensible Food Cured Him.
Sometimes a good, healthy commercial traveler suffers from poorly selected food and is lucky if he learns that Grape-Nuts food will put him right.

METHODIST CHAUTAUQUA ASSOCIATION.
At the Stamford District Epworth League Conference held in Rule, Texas, August 12, 1909, the following article of a twofold resolution was unanimously adopted:
"It is the earnest desire of the Stamford District Epworth League Conference, herein expressed, that somewhere, at the most beautiful and accessible point in our great north-west territory, we, as a great Church, have an annual encampment of the chautauqua type."
On August 17, 1910, there came together at Wichita Falls representatives from the Decatur, Bowie, Vernon, Colorado and Stamford Districts to consider the matter of the above quoted article. In addition to those present from the above named districts there were communications from Plainview and Clarendon expressing great interest in the movement. It was unanimously agreed that our great North and Northwest territory needs some great annual gathering in midsummer where our Methodist people can have delightful outing and recreation, and at the same time have ample opportunities for systematic

A Cincinnati travel says: "About a year ago my stomach got in a bad way. I had a headache most of the time and suffered misery. For several months I ran down until I lost about 70 pounds in weight and finally had to give up a good position and go home. Any food that I might use seemed to nauseate me.
"My wife, hardly knowing what to do, one day brought home a package of Grape-Nuts food and coaxed me to try it. I told her it was no use, but finally, to humor her, I tried a little and they just struck my taste. It was first food that I had eaten in nearly a year that did not cause any suffering."
"Well, to make a long story short, I began to improve and stuck to Grape-Nuts. I went up from 125 pounds in December to 194 pounds the following October.
"My brain is clear, blood all right and appetite too much for any man's pocket-book. In fact, I am thoroughly made over and owe it all to Grape-Nuts. I talk so much about what Grape-Nuts will do that some of the men on the road have nicknamed me 'Grape-Nuts,' but I stand today a healthy, rosy-cheeked man—a pretty good example of what the right kind of food will do.
"You can publish this if you want to. It is a true statement without any frills."
Read the little book, "The Road to Wellville, in pkgs. "There's a Reason." Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

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DR. H. H. GRIE

Our Letter From Georgia

By Rev. Geo. G. Smith

Dear old Dr. Brunner, who has done as much for worthy young men as any man in the South, sent me the other day the "Recollections of Seventy years in Dixie," by Dr. David Sullins. I found it intensely interesting, and read it almost at a sitting. To the Tennesseans in Texas this book will be a charm. The man who knows that unique man called by all Tennesseans Dave Sullins will hardly need the picture of his striking figure when he has read these pages. They glow with early Tennessee life. The Cherokees had their stronghold in the valleys of East Tennessee when the grandfather of David Sullins, an Irishman one degree removed, brought his family to the wilds in 1785, and they were still there when his father, in the early '20s, rented a ferry on the Tennessee and took his young Methodist wife to his new cabin. When the Cherokees were removed, about 1836, young Sullins patented 160 acres of wild land on the Hiwassee and had a home of his own. The picture of this frontier home and these worthy people is a graphic one as the old Doctor draws it. Those days are gone, and the scenes he pictures can never come again. They belonged to East Tennessee and to Western North Carolina and Southwest and Western Virginia, and were found in the other days in the valleys and mountains of Pennsylvania. To those of us who have passed our three-score-and-ten they are familiar; to all the last generation the story is of an unknown age. There were no cities, no towns, no railways, no steamboats. The houses were all of logs, either of un-barked poles, daubed with clay, or of hewn logs. There were very few negroes, and there was but little inequality in social conditions. There were in after times not a few very poor people who lived on the hills overlooking the valleys, but in the Doctor's boyhood nearly all the settlers were land owners and independent. They were a sturdy people who cared little for show, but who were proud of their freedom from all want. The older people had but little education, but put a high estimate on it, and the establishment of the rural college was almost as early as the building of a court house. East Tennessee was cut off from its Capital at Nashville by a great range of mountains and shut out from seaports five hundred miles away by other ranges. While the Tennessee and Hiwassee and Holston and Watauga watered rich valleys, they were not navigable except for flatboats and a few steamers on the Upper Tennessee; so the Holston country was a domain to itself. These isolated people developed a unique class of most remarkable people, and David Sullins was one of them. The story of his boyhood is not a story of a struggle with poverty. His father had 1000 acres of land, which he had secured by Government grant and by purchase, but it had all been won by honest toil, and all his children were brought up to work. To me in these days of shams and pretenses the pictures of the best class of our mountain people are fascinating as no other pictures are. In my visits to East Tennessee, begun during the war and continued to the days of my invalidism, the utter scorn of the average East Tennessean for what might be called hardship, and his sterling independence, combined with his genuine culture and strong self-assertion, excited my admiration, as it still does. David Sullins was a hearty, healthy farmer boy. He had been born in a log house; he was brought up to plow and hoe and reap. He began life at twelve years old, a Christian boy, and when he began his college course he went 200 miles on his pony to the little college among the hills, where that great quartette of noble New Englanders, Charles Collins, Ephraim Wiley, Professor Longley and Professor Buchanan, were impressing themselves on the best young minds of Tennessee and Southwestern Virginia; where Dick Price and Frank Richardson and Kennedy and Sullins were living on six dollars a month and using a college for what it was intended—to train a mind and keep pure a heart. These rural colleges, such as dotted East Tennessee and Western North Carolina and Southwestern Virginia, where, although a boy was poor, he could learn

to scan Horace and demonstrate Euclid's theorems, and learn to write the English tongue, are, I fear, rapidly passing out, and large endowments and fraternity halls and football teams, regarded as essentials, are taking their places. But it will be a woeful day for us when this time comes. David Sullins left his college for a mountain circuit. His father gave him a horse and \$12 and we went, with his saddlebags containing his books and wardrobe, to his mountain work. Oh, how sweetly the young fellow could sing! How sweetly the words flowed from his lips when he preached, and how he could cry and exhort! In those times the preacher who could not get up a stir was not much. From whence it came I never knew, but there was a unique type of eloquence among those Holston men I never found anywhere else. There were Boring, and Sullins, and Fulton, and Munsey, and Worley, who, when they swung clear and had about two hours and a camp-meeting audience, could stir any audience. Their sermons could not stand the rigid demands of homiletics, but they met all the demands of religious oratory. They began at the garden and they ended in heaven, and when to this you added the mateless melody of one of Sullins' solos you do not wonder at the result of his work as an evangelist. He could not be kept out of the school-room. He was a born college President, and in that office he spent the large part of his life. He told the story of his life in the Midland, and has put it in a book. One of the bright features of the book is a picture of Price, Richardson and Sullins, each man over six feet, and each man strong in body and clear in head at over eighty. I do not know where the book can be bought. I know no book more entertaining and few that are better in style, and none purer in moral tone than this story of seventy years in Dixie by that unique man. David Sullins.

AN OPEN LETTER TO DR. G. G. SMITH.

My Dear Doctor Smith:

It has become a habit with me to read every thing I find from your pen. As a rule I accept what you write without a question. However highly I esteem you I do not always agree with you. To do so would be to set aside, in a measure at least, my own judgment, or to place you in the role of infallibility. You would not wish me to do the former nor would you consent to the latter.

In your letter to the Texas Christian Advocate of September 9 is this statement:

"I have no sympathy with that literalism and pessimism which is shown by the Second Adventists, who, losing all hope of the future, because of the present sweeping evil, try to find in the Scriptures evidence of the Lord's speedy coming, because of the fact that things are growing worse and worse, and, having failed, he comes to destroy."

By "Second Adventist" I understand the reference to be primarily to that sect or denomination bearing that title. I do not mean to be uncharitable in my deduction that it was meant to include all who hold to the pre-Millennarian teachings of the Bible. For it goes without saying that there are many thousands of Christians found among all the denominations of Christendom who are devout advocates of the Pre-millennarian theory of Christ's coming, who believe in the "speedy coming" of the Lord. It will not be denied also that some of the greatest evangelists, missionaries and Bible scholars of this generation, to say nothing of past generations, are among this number. And I am impressed that their number is being augmented daily.

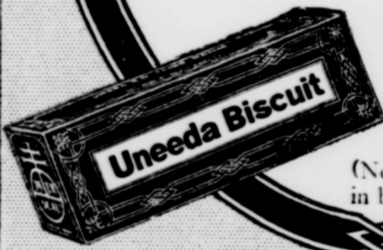
"Pessimism" has come to be applied to the pre-Millennarianist; for he believes in the verbal inspiration of the Bible, the literal interpretation of prophecy and the imminency of the coming of Christ. He believes that the world will grow worse and worse "until the times if the Gentiles be fulfilled." He believes that the Holy Spirit has never predicted one good thing for this world in this age; that "as it was in the days of Noah," "Likewise also as it was in the days of Lott." * * * "Even thus shall it be in the day when the Son of Man is revealed." Concerning the Church in this present age he cheerfully accepts the predictions of the Holy Spirit, namely, that "that day shall not come except there come a falling away"

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(Greek Apostasia—apostasy) "first," "in the last days perilous times will come" (in the Church) "for men shall be lovers of their own selves * * * lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof." "Evil men and seducers shall wax worse and worse, deceiving, and being deceived," "for the time will come when they will not endure sound doctrine." "And because iniquity shall abound, the love of many shall wax cold."

Now, Doctor, in all good conscience, is it "pessimism" to accept the "literalism" of these and scores upon scores of like utterances of the Holy Spirit? If so, does not the pessimist find himself in excellent company? Seriously, may not the optimist be blinded to the truth, and the pessimist be the real optimist after all?

Those who accept the pre-Millennarian teachings of the Scriptures do not believe that Jesus has failed or ever will fail in one single purpose through the Church in this present age. His whole purpose seems to have been to "visit the Gentiles, to take out of them a people for his name;" in other words, a bride. "After this," says he, "I will return, and will build again the tabernacle of David, which is fallen down," etc. How near the Holy Spirit, through the Church, is to the accomplishment of this end no one knows. It is perfectly certain that the Bible nowhere teaches that the world is first to be "conquered" by the Christ, as the optimist (?) is wont to believe.

May it no be, Doctor, that you misunderstand, and, therefore, misrepresent the views of the pre-Millennarianist in his views regarding Christ's coming "to destroy?" You will pardon my seeing egotism when I say I know his exact views. "Redemption" is the great purpose of Christ's second coming. "Even we ourselves groan within ourselves, waiting for the adoption, to-wit, the redemption of our body." "Ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchase possession." "When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." It is true that "when the Lord Jesus shall be revealed from heaven" it will be to "Take vengeance on them that know not God, and obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." What the Church cannot do be-

cause, forsooth, it was not her mission, the Lord shall do "with the spirit of his mouth" and "with the brightness of his coming." Then, and not till then, "shall the earth be full of the knowledge of the glory of God, as the waters cover the sea."

And, now, my dear Doctor Smith, my prayer to God is that his tender mercies may be upon you in your age and feebleness; and may you be spared yet many years to bless humanity. I am with sincere love, your brother in Christ, W. E. CAPERTON, China Springs, Texas.

Be not so absorbed in working for future success or aggrandizement that you have no time to enjoy present blessings.

THROUGH

Sleeper

TO

CHICAGO

EVERY NIGHT



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THE WOMAN'S DEPARTMENT

All communications in the interest of the Woman's Foreign Missionary Society and the Woman's Home Mission Society should be sent to the address of Texas Christian Advocate, Dallas, Texas.

HOUSTON DISTRICT MEETING.

A joint meeting of the Woman's Home and Foreign Missionary Societies of Houston District will be held at Alvin, beginning September 14, at 10 a. m. A social evening on the night of the 14th. The meeting will close on the evening of the 15th. Delegates send names to Mrs. S. B. Brown, Alvin. Let every auxiliary in the district send delegates. Preachers and their wives are invited to attend. MRS. H. A. SHATTUCK, MRS. TYRE, Dist. Sec.

WILLS POINT F. M. S.

Wills Point Foreign Missionary Society has fifteen members and the following officers were elected for the year: Mrs. E. S. Collier, President; Mrs. Ellis Campbell, Vice-President; Miss Kate Gilchrist, Treasurer; Mrs. Kate Gilchrist, Corresponding Secretary; Mrs. Leta Murray, Recording Secretary; Mrs. A. B. Swank, Agent Missionary Advocate, to which we have five subscribers.

We report all dues and pledges paid in full and support a scholarship in Guadalajara, Mexico. Have meetings once a month at the church and the society is entertained at the homes of members frequently. At our meeting with Mrs. Ellis Campbell we had an interesting program on Brazil telling of the work being done and the need of larger equipment. At our last meeting Mrs. D. L. Sanders entertained and each member was invited to bring a guest. The program was on "Mexico" and the devotional exercise was led by Miss Hattie Henderson, who is a prominent W. C. T. U. worker, who has traveled extensively. Her talk and prayer were very helpful and interesting. Miss Gilchrist read an excellent paper on "Our Southern Neighbors." She has taken a course at Scarritt Bible and Training School to fit herself for service at home. Mrs. Sanders gave "The History of Mexico." Mrs. W. F. Davis told of the life of Melinda Rankin in the '50's and her work for the Mexicans. Then we had paragraphs of interesting items by Mesdames Core, Wynn and Miss Ethel Hamilton. We used a large map of Mexico showing the cities in which our schools are located and pictures of the missionaries and the school buildings.

We hope to unite with the Home Mission Society in the near future which has a much larger membership than we have. We believe that when our women get more fully informed about the work of the Foreign Society more of them will be willing to help those who give up all home ties and give their lives for others. God does not love America better than he does his other children in foreign lands. May we all grasp the opportunity for work that God has given us. MRS. E. S. COLLIER.

WOMAN'S HOME MISSION SOCIETY, DAYTON, TEXAS.

It is my duty as well as my pleasure to write the Woman's Department of the Advocate something about our Home Mission Society. We have an enrollment of seventeen members and some to join later on. Our women are wide-awake Christian workers. We have a splendid corps of officers. Our President is consecrated and full of energy. We have two meetings a month—the regular business meeting and one social meeting. Both are an inspiration to all who attend. God has been with us and has prospered us in everything we have undertaken in his name. (MISS) BERTHA BRISBEN, Corresponding Secretary.

REV. J. H. COLLARD'S LETTER ENDORSED.

Having just read Rev. J. H. Collard's article in the Christian Advocate regarding the death of our martyr missionary physician, the late Dr. C. B. Hansen of Monterey, Mexico, I wish to endorse every word that he wrote and to say that I am heartily in sympathy with his suggestions. We cannot do our duty as Methodists if we fail in one jot or tittle to carry out Brother Collard's plan. The Church has never had a plainer duty and we shall justly incur divine displeasure if we do not look after our own.

Let all the Methodist papers and pulpits take this matter up—let every Methodist do his duty, for this affair belongs to the entire Church. We cannot restore Brother Hansen to his

heart-broken and lonely family, but let us do what we can.

The only worry he had in his last rational hours was, "If they were only provided for." Shall the Church ignore that heartache?

What greater reason could be given for lack of faith in the Church than that this widow and her six fatherless children are forgotten by the Church to which the father gave his all? Like the noble man that he was, Dr. Hansen had plans and ambitions for his children. For his oldest boy it was his dearest hope that he become a skillful and efficient physician. This boy has already graduated from the Marshall Training School of San Antonio, and has had one year at Georgetown. After finishing at Georgetown it was Dr. Hansen's desire that his son enter a medical institution. This has also been the ambition of the son. Shall we allow this worthy aspiration to be thwarted, or shall we make it possible for this sainted father to live in his son? This good boy is already seeking a means of livelihood.

The opening of school is very near and whatever is done must be done quickly.

We shall fall far short of our duty if Earl Hansen doesn't enter Georgetown this fall with the assurance that his mother, sisters and brothers will be well provided for.

Let all the Women's Foreign Missionary Societies become interested and aggressive at once. That God may help us to see the right as he sees the right is the earnest prayer of MRS. HERMAN HIRSCH, San Antonio, Texas.

THE CHRISTIAN SABBATH.

Origin and Design of the Sabbath.

Paper One.

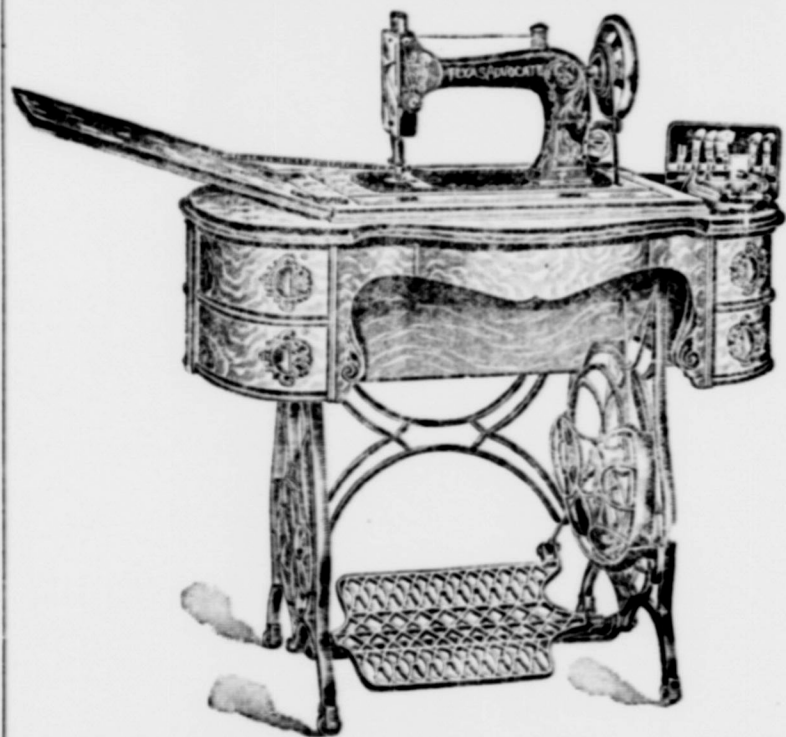
Is it a matter of importance to preserve intact the sanctity of the Sabbath as originally designed? Why ask the question? It is reasonable to expect an affirmative answer, void of equivocation, to this question. But existing conditions are not favorable to this view of the subject. That there is manifest indifference concerning this great question must be clear to every careful observer. This is an age of latitudinarianism which enters more or less into every moral question. This doubtless accounts, to some extent, for the laxness respecting Sabbath observance which prevails to an alarming extent. The time has come for Sabbath reformation. All indications point to this necessity. As judgment must begin at the house of God, so all re-formations must begin with God's people. Every pulpit in this land should sound the tocsin, aided by the religious press, until the militant hosts of God's redeemed shall be found waging a war against every form of Sabbath desecration. It may be suggested that this is an old subject, that it is hackneyed, that this is an age of progress, that people will not now accept puritanical views, nor be governed by blue laws. I answer herein lies our danger. This is an old subject, as old as the gospel, which is as old as the world, but as it forms a part of the gospel and occupies an important place in the decalogue it cannot become effete; therefore it becomes absolutely necessary to emphasize it. Disclaiming any intention of preferring a charge of criminal neglect of the Sabbath, I feel impelled to say, there is manifest remissness where we have right to expect alertness and activity.

God instituted the Sabbath in the beginning of time and made it a holy day. We are not left to speculate upon this question. We possess the Divine Record, which reads as follows: "And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it, because that in it he had rested from all his work which he had created and made." God did his work in six days, and rested on the seventh, and in so doing set us an example. He did not stop at that, but He blessed the seventh day—made it a peculiar day—an honored day. He exalted it above the ordinary days of the week. He did more than bless it. He sanctified it. The original Hebrew word sanctify is "qadesh" from the root word "qadash, which primarily signifies to render pure, clean, holy, and secondarily to separate, consecrate, that is to set apart for holy

purposes that which is made holy. I may pause to say that this two-fold idea is expressed by the Greek term "hagiazō." In sanctifying the Sabbath, God performed two distinct and definite acts; He made the seventh period of time holy, and set it apart from all secular purposes. Then by the definite act of God the Sabbath was made a holy day. I submit this proposition cannot be a matter of controversy for it was settled in the beginning by God. Regardless of what we may think or say, the infinite God made the seventh period of time holy, and to be so observed by all men in all ages of the world's history as such. He not only made the day holy, but He set it apart for worship and from all secular pursuits, whether of work or of pleasure. To make this day a day of pleasure is just as much a desecration as to make it a day of work. It is called, by way of pre-eminence, the Lord's day. God has given to men in all ages of the world six days out of seven in which they may do their work or seek recreation, but the seventh He reserved as sacred to His service. Upon it He has placed limitations. Around it He has thrown the majesty of His law. Men must accept the day with its restrictions, or suffer the fearful consequences of violated law. From the smoking top of Sinai, amid the sublimely awful scene, God proclaimed, "Remember the Sabbath day to keep it holy." This day was not new to the world. It had come down through the ages as a divine institution. But under the most imposing circumstances the Creator calls the attention of men in every age to the necessity of keeping this day holy. It is an abiding statute forever. R. C. ARMSTRONG.

Wherever, in the presence of a moral ideal a man's better nature says "I ought to be that, and I will be that," the Spirit of God says to him, you shall be that. My strength is made perfect in weakness." II Cor. 12:9.

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Mrs. Shepherd Was in Bad Shape When She Could Not Stand on Her Feet.

Durham, N. C.—"I am a farmer's wife," writes Mrs. J. M. Shepherd, of this city, "and have a heap to do."

"Four months ago I could not stand on my feet, to do anything much, but at this time I do the most of my work. I took Cardui and it did me more good than all the doctors.

"You don't know how I thank you for the Cardui Home Treatment. I wish that all women who suffer from womanly trouble would treat themselves as I have." Ladies can easily treat themselves at home, with Cardui, the woman's tonic. It is easy to take, and so gentle in its action, that it cannot do anything but good.

Being composed exclusively of vegetable ingredients, Cardui cannot lay up trouble in your system, as mineral drugs often do. Its ingredients having no harsh, medicinal effects, and being non-poisonous and perfectly harmless, Cardui is absolutely safe for young and old.

Ask your druggist. He will tell you to try Cardui.

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

Judgment is before Him, therefore trust thou in Him.—Job 35:14.

Render unto God the things that are God's.—Matt. 22:21.

Teach me Thy way, O Lord, and lead me in a plain path.—Ps. 27:11.

during our made last Brother J. preacher a union meet half of the mer, the of rest of the brethren must also Brother J. with me the best of three ad and oth shall be and then E. for us, E.

I have j meeting at Tuesday mo the bened body fire e every air at presence ar Church me Spirit and had gotten and embra penitence a to break up of power ho until every an inward c among us tentio to h stood looki but when t that man and shook Much could but one sen greatness e had before who were u there are n delight to e of the who had b years got h converting i ful. Valle oughly revi little town a friendship a have been l all laymen or and Sla and Brother ly, of Eden, prayer and gracious to the meeti money and a small deb on fixtures came quick with it a n age family. Bishop will circuit. I v more one have to go appointment F. C., Aug.

Our first place in Jun me. Brothe preaching, l reach the sh to do. We l but we only Church. Ou Tanglewood bell, of Bell or Campbell full of zeal was so muc between the terly impos good. We school at th doing fine w the outlook i ing was at l and we had a young pre us. Brother young preac fair to make ministry. H the noble I nephew of S cos, and ha him. Condit favorable fo did the very one conversa Church. Ou Liberty, abo here. Then derful hold try was so c first Methodi done there w heard so muc felt religion vation, it wa success. We one addition we sowed g people were the preachin good results W. Horner, J

Before tell through whi would be of of the gener Throughout t Brother C. C interest and departments effort has be revise the ro may be an Junior and 8 and have ass eighty dolla Sunday-scho some have b new ones ar The Sunday-s ing its offeri H. M. Societ and a W. H. ized within t some for y good subscri moving nice devoted and r revival, whic the 21st inst. Chico has ev

NOTES FROM THE FIELD

Continued from Page 5.

during our last meeting. His sermons made lasting impressions on the people. Brother Moore is a Presbyterian preacher and we were together in a union meeting at Mt. Zion. I did about half of the preaching through the summer, the other brethren helping me the rest of the time. The Lord bless the brethren for their faithful help. I must also mention the services of Brother J. C. Fry, the singer. He was with me in every meeting, rendering the best of assistance. We had eighty-three accessions to the Church this year and others yet to join. We are marshaling our forces now for a final pull and then Wichita Falls. Reader, pray for us.—E. A. Maness.

Cherokee Circuit.

I have just closed a most gracious meeting at Valley Springs. On Wednesday morning, the 21st inst., after the benediction had been spoken the holy fire came down from heaven; the very air about us was filled with the presence and glory of God. Unpraying Church members were taught of the Spirit and began to pray—some who had gotten estranged met at the altar and embraced, thus mingling tears of penitence and joy. It was impossible to break up the meeting; a supernatural power lodged us in under that arbor until every member there testified to an inward cleansing by the Spirit. One among us who does not give much attention to heart-felt religious experience stood looking on, unmoved, for a time; but when the Holy Spirit struck him that man went heavily to his seat and shook with the power of weeping. Much could be said about this meeting, but one sentence may suffice to tell the greatness of our victory: Where we had before not exceeding a half dozen who were willing to pray in public now there are more than two-score who delight to call upon God in the presence of the congregation. One steward who had been prayerless in public for years got his first start that day. The converting power was likewise wonderful. Valley Springs Church is thoroughly revived, and the citizens of that little town are bound together closer in friendship and brotherly love than they have been for years. My helpers were all laymen (including women). Brother and Sister Sam Hargon, of Llano and Brother Neelus Bourland and family, of Eden, helped us greatly in music, prayer and testimony. God will be gracious to them. On the last day of the meeting I asked for conference money and also for enough to pay off a small debt owed by the congregation on fixtures and incidentals; the money came quickly, and there came along with it a nice offering to the parsonage family. God bless the Bishop who will get a good report from this circuit. I went into the water to immerse one at this meeting and will have to go into it again at my next appointment at the Valley.—A. Y. Old, F. C., Aug. 30.

Lexington.

Our first meeting was held at this place in June with W. H. Brown to help me. Brother Brown did some fine preaching, but we were not able to reach the sinners here as we had hoped to do. We think much good was done, but we only had three accessions to the Church. Our next meeting was held at Tanglewood with Brother J. W. Campbell, of Belville, to assist us. Brother Campbell is a fine young preacher, full of zeal and enthusiasm, but there was so much strife and confusion there between the Churches that it was utterly impossible to accomplish much good. We organized a good Sunday-school at that place, however, and it is doing fine with a good attendance and the outlook is hopeful. Our third meeting was at Early Chapel in this month and we had Brother J. Fisher Simpson, a young preacher of Giddings, to assist us. Brother Fisher is one of the finest young preachers I ever heard and bids fair to make a very useful man in the ministry. He is a great grandson of the noble Dr. Oreneth Fisher and a nephew of Sterling Fisher, of San Marcos, and has good Methodist stock in him. Conditions at that place were unfavorable for a meeting, and while we did the very best we could we had only one conversion and one accession to the Church. Our fourth meeting was at Liberty, about eight miles out from here. There Campbellism has a wonderful hold on the people and the country was so divided, and as it was the first Methodist preaching that had been done there this year and they had heard so much preaching against heart-felt religion and in favor of water salvation, it was nearly impossible to have success. We had two professions and one addition to the Church there. But we sowed good gospel seed and the people were wonderfully pleased with the preaching and we hope to hear of good results in the future there.—W. W. Horner, Aug. 29.

Chico Station.

Before telling of the great revival through which we have just passed I would be of interest, perhaps, to speak of the general condition of our Church. Throughout the whole year our pastor, Brother C. C. Young, has shown great interest and good leadership in all the departments of the work. A consistent effort has been and is being made to revise the roll of membership. There may be an active membership. The Junior and Senior Leagues are active and have assumed an obligation to pay eighty dollars special for missions. The Sunday-school is prosperous and while some have been dropped from the roll new ones are being added every week. The Sunday-school is likewise increasing its offering for missions. The W. H. M. Society is doing effective work and a W. H. P. Society is to be organized within the next week. All assessments for year are paid in cash or good subscriptions and all the work is moving nicely, superintended by our devoted and much beloved pastor. Our revival, which began the 5th and closed the 21st inst., was one of the greatest Chico has ever known. Brother E. N.

Parrish, of Joshua, Texas, preached the first ten days of the meeting. Brother Parrish is an earnest Christian worker with a deep experience and filled with religious fervor and zeal. He preached with great power and more than forty definite professions and reclamations were the result. But the general interest was such that it was thought best to continue the meeting and Brother Young preached during the last week. It is a remarkable fact that during the last week there were about thirty-five grown people converted and reclaimed. During the meeting there were about eighty conversions and reclamations. Among these were several fathers and mothers and many of the hardest "cases" of the town and community. About forty-five were added to the Methodist Church and fifteen to other Churches in town. The result of this meeting will be felt throughout our community for years to come and will no doubt cause many souls to rejoice throughout eternity.—W. H. Gal-lowsay, Local Preacher, Aug. 29.

Oglesby.

This is our first year in the conference and has been the most pleasant year of our life. Stockton Chapel every-thing was very fine considering every-thing. We were assisted by Brother McKelvey, our local preacher, and had fifteen professions and six additions. At Station Creek we were assisted by Brother McKelvey who did most of the preaching. We had to be away from the meeting on account of sickness. There were no results outside of the Church. The next was Hackney, assisted by Bro. Sweeney, of Crawford. We had an old-time camp-meeting and a great time. While there were but fifteen conversions, there was only one left who attends Church un saved. We had six additions and at 1 o'clock on Sunday a friendly gathering was taken by Prof. J. C. McKelvey for pastor and the sum of \$119 was raised. My gratitude cannot be expressed in words. I only hope to be able to serve them better the remainder of the year.—A. C. Lackey, P. C.

Dalhart.

I am in the second year of my work at Dalhart and I have never yet written a line from here, but the Advocate's editorial on the subject of publicity has awakened me up and so here goes Lockett Adair, with his police force, arrived in Dalhart August 3 and proceeded to clean up this little city in a most remarkable manner. Something like one hundred conversions, reclamations and accessions were the result of two weeks and a half of sledge-hammer, or police club, preaching by that unique and noble fellow, God bless him. We Methodists got the lion's share of accessions. I have received thirty and will get between forty and fifty members as the direct and indirect result of the meeting. One saloon-keeper says he has quit the business. Adair's preaching was great and the howl that went up from the saloon crowd and society minions would have been pitiful if it had not been ridiculous. Though big rains interfered with the services, raining us out for five nights of the time, and the meeting had to close a week too soon on account of the state of Adair's health, a great work was done. The "dominickers" ceased squawking and immense crowds of deeply convicted people were crowding the great tabernacle at every service when we closed out. A large number of men were saved. Dalhart charge is in good condition, considering its handicap as a preacher, and looking for better times.—J. W. Hunt.

Sulphur Bluff.

Just closed an eight days' revival at Tyra. Had a glorious time. Prof. Charlie McAlister, of Birtwhistle, Tex., had charge of the singing. Too much cannot be said of the efficient service of this sweet gospel singer. He is one of the best singers in Texas, and I recommend him to any pastor needing help of this sort. He is fine. This preacher did all the preaching. For four days it was a hard struggle. The Campbellites had just closed a "war on Methodism" under the generalship of T. R. Barnett, of Dallas; but the only "visible results visible" was the spirit of envy and denominational strife among neighbors. The Holy Spirit honored our efforts and a great shout of triumph would break forth; and many seeing the awfulness of sin turned therefrom and came to Christ for refuge and safety. Had twenty-odd conversions and reclamations and fourteen accessions to the Church. Have received sixty-eight new members to date and have baptized seven babies. Have worked hard at our job and God is blessing us. Have our conference claims in cash and good subscriptions. Now for the round-up. Our crowds were immense. Fully one thousand present last Sunday night. Many said it was the best revival in ten years at Tyra of any denomination. We closed Sunday night with shouting and singing "God Be With You Till We Meet again," and fully 500 Methodists, Baptists, Campbellites and sinners struck hands with this preacher, and thus said "God bless you in your work. Peace, good-will and Christian fellowship prevailed." "So note it be."—D. Andrew Williams, Aug. 29.

Center Station.

I desire to report two revival campaigns in our Church this year. The first was held some months since simultaneously with the Baptists, this preacher doing the preaching for our folks, the meeting resulting in a gracious revival with twelve additions to us and ten to the Baptists. The second campaign began the second Sunday in August, I doing the preaching until the arrival of Rev. J. Ed Morgan, of Texarkana, one week later, who led us for another week. Brother Lucius J. Anderson, of Greenville, reached us on Thursday of the first week and conducted the singing throughout. I am

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

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glad to say this was a most signal victory for God and the Church. We were made to rejoice in hope of the glory of God, while backsliders were reclaimed and sinners were happily converted. As visible results, fifteen joined our Church, ten of whom were on profession of faith, and one joined the Baptists. We were fortunate in our helpers. I had had Brother Morgan with me before in meetings, hence I knew what he could do in this line. He is strong in a meeting, he knows how to plan, marshal the forces and to direct them against the enemy at just those times to bring results. He preaches the old gospel with great earnestness and power. It is not strange that people are convicted and look to One who is mighty to save. Brother Lucius Anderson is most earnest and efficient in his line. He sings with the spirit and with the understanding. He is not only successful in directing the choir, but he is able in a "hand-to-hand" conflict, bringing penitents to the altar and pointing and pointing them to Christ when there. Either of the two men is a power, but when working together they are mighty. I asked my folks for a thank offering for them, not requesting any one to pay any special amount, and in a few minutes we were up to \$125.00. Many of our people did faithful work. To God be all the glory. We are rounding out our second year with this Church. We feel that progress has been made in most every department. The people are indeed kind, loyal and generous. May the good Father in heaven prosper and bless them in every work.—W. H. Vance, Aug. 31.

Ranger Revival.

Last Sunday night witnessed the closing scenes of a most gracious revival in the town of Ranger. Good things, contributed to the success of the meeting. In the first place the men of the Church built a large tabernacle back of our Church with a seating capacity of about five hundred, which was insufficient a number of persons were seated in the street and on the sidewalks. A few of the Church people expressed themselves as being hopeful for a revival from the first, while many were woefully lacking in faith. Then the choir of choice singers and musicians added much to the life and spirit of the services. Brother Mills, pastor of the altar, and brother character, did faithful and heroic service in that capacity. The music was also supplemented by a number of violins and other instruments. The meeting continued through two weeks, the pastor doing all of the preaching. Brother Anderson, preacher, Brother J. C. Evans, rendered most excellent service in conducting prayer and experience meetings. As a result of the effort Methodism is on a firmer basis in Ranger than before, and pure and undiluted religion has displaced indifference and coldness. Some said that they had never seen the old-time meetings and religion, but now they had actually witnessed what they had heretofore only heard of. No compromises were made with sin and no clap-net methods were used. Men were deeply convicted and genuinely converted. About forty professions were made in Christ and thirty-one joined the good old Methodist Church. This completes the revival season for Ranger charge with about one hundred professions and nearly eighty additions. To God be glory and praise for his wonderful works among the children of men. With much regret we will leave these good people in September and return to school for better equipment for service in his Kingdom.—Henry M. Ratliff, Aug. 29.

Turkey.

There has been some changes made on this work of late. Brother Fort, our pastor, had agreed to work for our college at Plainview and has turned the Turkey Circuit over for the time being to ye scribe and we would like for the Church to know of some of the things which are coming over this way. Brother Fort as preacher in charge and Brother Roberts and myself as helpers closed our meeting at Gasline the second Sunday in August with about one hundred and thirty conversions and reclamations; eighty-two additions to the Church. Gasline had never had any Methodist preaching until Brother Fort came on the work. He saw at once that it was a very important point and established an appointment there; although without a Church at that place he began to plan for a central meeting there. So many people came from other appointments and we pitched the battle and it was

REAL ESTATE.

SELL OR EXCHANGE anything anywhere. Show the ranch propositions. Fifty thousand in lands to trade for merchandise. J. L. ROLLER, Stamford, Texas.

SINGER WANTED.

I WANT A SINGER who can SING and make other folks sing who can organize and lead in state of organization a choir. I want him for a meeting to begin October 16. REV. ALLEN TOOKER, Palestine, Texas.

SYRUP AND MOLASSES.

ORDER now the amount of New Crop PURE RIBBON CANE SYRUP and will reach from the TIDWELL PLANTATION MILL, Wadley, Texas.

bet from the start to the finish. Never did the Church work better, but we want to mention the last day in particular, as it beat anything we ever saw. Bro. G. S. Slover led the host the last Sunday, preaching Sunday at 11 and at night, and you know Slover can preach with power if he is a college president. Forty-one gave their hand that they had been converted that night. Slover is all o. k. On August 19 we started into a debate at Turkey, C. L. Ballard (Methodist), C. R. Nickol (Campbellite), which was called off for this time by Brother Ballard getting sick Sunday. The debate to be resumed Tuesday night, the first Sunday in August, 1911. Brother Ballard is still sick at Turkey, but was some better yesterday. We want to say our people are delighted with the way Brother Ballard handled Campbellites. We began our protracted meeting at Turkey August 25. Brother Roberts was with me and did good work. We have no better revivalist than Brother Roberts. He is a man filled with the Spirit. Results of the Turkey meeting, about fifty conversions and reclamations, twenty-three additions to the Church, with more to follow. Epworth League organized with twenty-nine members. We begin tomorrow at South Gate. We are expecting Brother Book, of Tahoka Station, to be with us. We are expecting the good Lord to give us the victory here also. Amen. We begin at Galtopie the second Sunday inst. and are expecting Bro. Roberts, Bro. Book and Roberts. We hope to have a teaming at that place. Pray for us.—J. R. Smelser, P. C., Sept. 3.

Prosper.

Last night closed one of the greatest revivals ever known in Prosper. This was a union meeting between the Methodists and Presbyterians. The pastors of the two Churches did all the preaching. Many conversions and accessions to the Churches. A great number who were already in the Church were converted. Hundreds attended the services for ten days without a break. The Christian people of Prosper are rejoicing over the great victory. Sunday the people took the meeting out of the pastor's hands and raised a collection amounting to \$175.00 to be divided between our pastors, not on their salaries, but as a free-will offering. They said if they had brought on an evangelist they would have paid him, so they thought it right to pay their own pastors for such faithful work as an expression of their appreciation. The singing was the best ever known, led by one of our young men, son of the Presbyterian pastor, Mr. Wiley Kennon. The choir was composed of our own young people. The organ was presided over by Miss Edna Key Bludworth, daughter of the Methodist pastor, and Miss Coleman, the organist of the Presbyterian Church. I held a tent meeting at Brother J. J. M. Harper's pasture, midway between Elm Ridge Church and Zion. My brother, Rev. W. J. Bludworth, of Roxton, helped me there. A great meeting. Many conversions. The shouting had the old-time ring. The singing was done by the choir of both Churches. Sister McKnight was at the organ. My entire week is in a revival. My meeting at Wesley Chapel resulted in several conversions and accessions to the Church. I have a great people, loyal and true to every interest of the Church. This is a great time with me. I am shouting happy. To God be glory.—J. T. Bludworth, Sept. 1.

Guinnessville District—Fourth Round.

- Denton Street, Sept. 18. Aubrey, at Aubrey, Sept. 24, 25. Era, at Melvin, Oct. 1, 2. Valley View, Oct. 2, 3. Sanger, at Bolivar, Oct. 8, 9. Wesley and Bethel, at Hemming, Oct. 9, 10. Marysville, at Marysville, Oct. 14, 15. Myra and Hood, at Myra, Oct. 16, 17. Rosston, Oct. 22, 23. Saint Jo, at Forestburg, Oct. 23, 24. Dexter, at Dexter, Oct. 29, 30. Woodbine, at Callisburg, Oct. 29, 31. Denton, Nov. 6, 7. Pilot Point, Nov. 12, 13. Collinsville and Tioga, at Tioga, Nov. 13, 14. Broadway, Nov. 29.

D. H. ASTON, P. E.

Men of the noblest dispositions think themselves happiest when others share their happiness with them.—Taylor.

Lead us not into temptation; but deliver us from evil.—Luke 11:4.

OBITUARIES

The space allowed for obituaries is twenty to twenty-five lines, or about 175 or 180 words. The obituary is reserved for condensing all obituary notices. Parties desiring such notices to appear in this paper should remit money to cover the cost 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 Ordinary 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.

GARDNER.—Mrs. Mary Gardner was born in Tennessee August 19, 1824, and died May 4, 1910. She was married to R. E. Blackwell in 1855; was the mother of six children. Three died in infancy, three sons still living. She married the second husband, J. A. Gardner, in 1888. Was converted and joined the Methodist Church about 1859. She was for over sixty years, a faithful Christian, being strong in the Lord. I visited her in her sickness and found her waiting with patience for her translation into the kingdom of our Lord. Sister Gardner's husband was soon called to meet her. W. K. SIMPSON.

NAIL.—Archibald Barton Nail departed this life at Baylor Sanitarium in San Antonio, Texas August 22, 1910. He was twenty-eight years old last April. A young man, but this did not stop the work of the grim monster. He had an affliction of the hip which grew worse for the last seven months. An operation was performed, but all that physicians, friends and relatives could do could not keep him with us. He was converted while not yet grown to manhood and joined the Methodist Church and continued a faithful Christian to the day of his departure. He leaves a wife, one child, mother, two sisters, four brothers and a great host of friends to mourn his departure. We buried him away at Amplion Church yard Monday, August 22, to await the resurrection of the just. Goodbye, Archibald; we'll meet again where no farewell tear is shed. GEO. A. NANCE, P. C.

GILCHRIST.—Harry Bradford Gilchrist, son of David and Katie Gilchrist, was born in Newton County, Texas, February 29, 1888; died August 23, 1910, after a few days of suffering with fever while en route to a hospital at Beaumont. He was converted and joined the M. E. Church, South, at twelve years of age; lived a faithful Christian. Just before he left home for his trip this writer talked with him about his future. He said his life was in the hands of Jesus and he knew he would do what was best for him. There was no fear as to his future. He let his light shine at home and abroad, was a good bass singer, was a member of the Newton choir. Church and Sunday-school will miss him. But he had to answer God's call. After the funeral services in Newton Church, with a large congregation present, we laid his body to rest in the Newton Cemetery to await the resurrection of the just. Weep not, father, mother and loved brothers and sisters, we shall meet again. B. Z. POWELL, L. E.

KERR.—Mrs. Julia E. Kerr, daughter of Archibald and Mrs. M. E. Wynns, was born in Houston, Texas, January 6, 1842. Her parents came to Houston from Tennessee soon after the battle of San Jacinto. Her father became somewhat prominent in Texas politics and was a member of the Congress of the Republic. Her mother was a charter member of the first Methodist Church organized in Houston, and in early life little Julia took vows of the Church and remained a consistent member through life. She was married to Rev. James McLeod on February 13, 1861. Mr. McLeod died August 29, 1867. On December 6, 1869, Mrs. McLeod was married to Dr. Wm. Kerr who died in Guadalupe County, Texas, January 22, 1876. In February, 1898, Mrs. Kerr met with an accident which caused her much suffering and made her an invalid the rest of her life, but through a great sufferer, she remained a consistent Christian and died in the full hope of a blessed immortality through Christ her Redeemer. The end came on June 2, 1910, at the home of her daughter, by her first marriage, Mrs. Wm. Malone, of Houston. Besides her daughter and three grandchildren she left a brother, C. S. Wynns, and a sister, Mrs. J. E. Bishop, but they sorrow not as those who have no hope. Her death in peace. A FRIEND.

BOGARD.—Mrs. J. C. Bogard (nee Edna Ezell) was born at Rusk, Texas, May 22, 1887. She was married to J. C. Bogard August 16, 1904. To them were born three children, two of whom survive their mother. At the tender age of nine years she was converted and joined the Methodist Church, of which she continued a devoted, acceptable and consistent member till 5:50 a. m. July 4, 1910, when the Lord said, "It is enough, come up higher," and her membership was transferred to Jesus Church triumphant. She was a beautiful girl, but her physical beauty was but the sign of her great beauty of mind and character as a woman. Always gentle, always kind and considerate, everybody loved her. Her first thought was only of home and her loved ones, for she was always an ideal wife and mother, the grandest thing that can be said of any woman. When the time came for her to go and she was told there was no hope, she was the calmest of all concerned. She said she was ready but she had so hoped the Lord would spare her longer to her family. She was so full of faith and trust that no one could look at her without realizing how beautiful is the death in Christ, for Blessed are the dead who die in the Lord. We miss her so much. Her place is vacant to remain so forever, but she has found her permanent place with the Savior, where she waits for her loved ones to come. I. T. BOGARD. Timpson, Texas.

SIMONS.—Mrs. Elizabeth A. Simons was born in Lynchburg, Va., June 8, 1831, and died at Epworth-by-the-Sea, on Sunday afternoon, August 14, 1910. When she was four months old her parents, Archibald Hatcher and Elizabeth Nicholson Hatcher (nee Dibrell) moved to Lafayette, Ind. Here her father served as the city's first Mayor and his portrait now hangs in the City Hall. After her father's death her mother moved to New Madrid, Mo. It was here that she first met her husband, M. K. Simons, of Texas, Jackson County, Texas, and was later married to him, moving to Texana. Her husband died in 1867, leaving her with two children, Elizabeth Dibrell and Thomas Archer, five years and one year old respectively. In 1869 she moved to Goliad, where she resided until her death. In the character of Sister Simons many virtues were combined in more than ordinary degree. She had a thirst for knowledge, was a woman of wide reading, and took an active interest in all movements and organizations affecting the welfare of the town. No one could have been taken from us whose death would have come to more lives as a personal sorrow. She was kind in her feelings, and charitable in her thoughts toward all, ever ready to speak a good word or lend a helping hand. Especially she resided until her death in visiting the sick, and those shut in at home by infirmity or age. When the news of her death came, the tears of those into whose lives she has carried the blessing of Christian love was a tribute far more eloquent than words. In loyalty to her Church she was second to none. For many years she had been president of the W. P. M. Society. In this line of work her interest was centered principally in Korea, and during the Encampment just closed, and with which her life closed, she did not miss a meeting of the class studying that field. Her most valuable service to the Church was as a teacher in the Sunday-school. During her long residence of forty-one years in Goliad she had a class of little people. It was a work she loved, and a responsibility that she met with the utmost faithfulness. She lived to teach the children's children. Counting up the influence of her life and teaching through all these years it is but just to say that there is probably not another in the town who has touched so many lives for good. She was a true friend, and her kindness at her hands. Epworth-by-the-Sea was a dear spot to her, and she looked forward to the annual gathering there with great pleasure. Death came to her as if in answer to her own prayer, when she awoke and found pain in company with her sister and other relatives she left for the Encampment in her usual health. She continued well and cheerful, attending all the services until the closing Sunday, when she complained of feeling a little unwell with the utmost faithfulness. There, late in the afternoon, while resting and sleeping, the summons came calling her from labor to reward. She would not have asked it otherwise. In the sea, at the close of the Sabbath, in a place and amid surroundings that she loved so well, the Pilot came to guide her across the bar into the haven of eternal rest. Funeral services were held in the Methodist Church at Goliad Monday afternoon, conducted by the writer and her former pastor, Rev. J. M. Linn, of Cotulla. To her loved ones, her Church and the community in which she lived the memory of her life will be as the fragrance of ointment poured forth. She is survived by her sister, Miss Kate Hatcher; her son, T. A. Simons, of Beeville, and grandchildren and other relatives. May the blessing of the Heavenly Father be upon all, and may his spirit lead them to the home above, where the sweet association shall be renewed. J. W. BLACK. Goliad, Texas.

BALLEW.—L. G. Ballew was born in Gilmer County, Georgia, June 28, 1834. He was married to Miss Mary Pendar October 11, 1869. To this union there were born ten children, four of whom have passed into the great beyond. His wife preceded him to that heavenly home twenty years. His death occurred at Oak Grove, Texas, June 29, 1910. He gave his heart to God at an early date and lived a consistent member of the Church. We know where to find such men. When death came upon him he said, "The way looks bright; all is well." As a neighbor or a friend he was unexcelled and our sympathy goes out to the bereaved loved ones. May God guide each one of them that they may live so as to meet him where parting is no more. A true friend. A. G. C.

COOK.—Allen Melven Cook, the only child of R. I. and Elsie Cook, was born August 24, 1910. Little Melven just lived three days and was transplanted in heaven. Reuben and Elsie, your home will still be lonely, but you have a tie that will bind you closer to your eternal home, where parting will never come. Look up in the face of Him who said, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven." Parents, don't grieve for your little one, for your loss is his gain. Live a Christian life and join him with all the rest that have gone on before, where there is joy and peace and where parting will never come. UNCLE CHARLEY.

GARDNER.—J. A. Gardner, Sr., was born in Tennessee, March 21, 1835, and died August 8, 1910. He was converted and joined the Methodist Church in his twenty-second year; came to Texas in 1855 and to Coke County in 1889. Brother Gardner had gone to visit his daughter, Mrs. D. E. Averitt, who lived in the north part of town. After a few days' suffering he went to his reward. His children, J. A. Gardner, Jr., Mrs. Arch Blackwell and D. T. Averitt live here. One son lives in Fort Worth. All were present at his burial at Robert Lee, Texas. A good man is gone, a pillar in the Church an old-time Methodist, rich in good works. May Brother and Sister Gardner's loved ones meet them in heaven. W. K. SIMPSON.

FREE TO YOU—MY SISTER



Free to You and Every Sufferer Suffering from Woman's Ailments.

I am a woman. I know woman's sufferings. I have found the cure. I will mail, free of any charge, my home treatment with full instructions to any sufferer from woman's ailments. I want to tell all women about this cure—you, my reader, for yourself, your daughter, your mother, or your sister. I want to tell you how to cure yourselves at home without the help of a doctor. Men cannot understand women's sufferings. What we women know from experience, we know better than any doctor. I know that my home treatment is a safe and sure cure for Leucorrhoea or White discharge, Ulceration, Displacement or Falling of the Womb, Protrusion, Scanty or Painful Periods, Uterine or Ovarian Tumors or Growths; also pains in the head, back and bowels, bearing down feelings, nervousness, creeping feeling up the spine, melancholy, desire to cry, hot flashes, weariness, kidney and bladder troubles, were caused by weaknesses peculiar to our sex. I want to send you a complete ten day's treatment entirely free to prove to you that you can cure yourself at home, easily, quickly and surely. Remember, that it will cost you nothing to give the trial to continue, it will cost you only about 12 cents a week, or less than two cents a day. It will not interfere with your work or occupation. Just send me your name and address, tell me how you suffer if you wish, and I will send you the treatment for your case, entirely free, in plain wrapper, by return mail. I will also send you free of cost, my book—"WOMAN'S OWN MEDICAL ADVISER" with explanatory illustrations showing why women suffer, and how they can easily cure themselves at home. Every woman should have it, and learn to think for herself. Then when the doctor says—"You must have an operation," you can decide for yourself. Thousands of women have cured themselves with my home remedy. It cures old or young. To Mothers of Daughters, I will explain a simple home treatment which speedily and effectually cures Leucorrhoea, Green Sick and Painful or Irregular Menstruation in Young Ladies. Plumpness and health always results from its use. Wherever you live, I can refer you to ladies of your own locality who know and will gladly tell you whether this Home Treatment really cures all women's diseases, and makes women well, strong, plump and robust. Just send me your address, and the free ten day's treatment is yours, also the book. Write today, as you may get see this offer again. Address MRS. M. SUMMERS, Box 187. South Bend, Ind., U. S. A.

CHRISTIAN.—Mrs. Pervia Christian (nee Davis), daughter of B. S. and Martha Davis, was born in Dallas County, Alabama, February 23, 1829, and moved to Texas in 1845; she died in Commerce, Texas, and leaves behind one daughter, three sisters and two brothers. She was twice married—in 1856 to Dr. M. S. Huffaker, who died in 1881. Of this union one child, a daughter, since her conversion in 1862 at Liberty Hill School House, under the ministry of Brother Hamel Rodgers, it was the writer's privilege to know her but a few months before her death. "Aunt Pervia," for thus she was known, was a constant yet patient sufferer during her latter years. She longed for the end, rather than she longed for the beginning, for she regarded death as her deliverance from the suffering and limitations of the flesh and the beginning of full life beyond. Yet this longing was held in constant abeyance by "Thy will be done, Father." She had to be obedient, and ever rejoiced to suffer his will. One felt while with her that he was in the presence of a saint, and came away from her with Godward aspirations. She served her day and generation and rested, being with God. C. A. LONG. Denison, Texas.

WILMETH.—Brother A. F. Wilmeth, son of J. B. and Nancy Wilmeth, was born January 8, 1845. His parents moved to Texas and settled near McKinney when he was an infant. On December 19, 1865, he was married to Miss R. E. Clark, of White Mound, Texas. This union was blessed with twelve children. Six sons and a loving daughter, with his heart-broken companion, are left to mourn his departure. All his children except Charles, the youngest son who is in Seattle, Wash., were with him when he died in Denison. In 1875 he moved from Collin County to Cooke County, near Valley View, where he lived twenty-six years; from there to Palo Pinto County in 1906; came to New Mexico, from which he went home to a just and good man's reward August 18, 1910. He was united with the Christian Church in 1865 and always tried to follow the footsteps of the Master. He was a good husband, gentle, kind father and a friend to all by whom he was surrounded. He was a brave soldier under Ross in defense of the Blessed Christ in the cause that gives victory to those who fight as he did. May God's grace sustain his heart-sore companion and his children. D. P. WILBURN, P. C. Star Circuit. Fort Sumner, N. M.

SUGART.—Ava Belle Sugart was born January 18, 1882, in Blanco County, Texas, and departed this life at the home of her girlhood days August 2, 1910, aged 28 years, 7 months and 14 days. Miss Ava was happily converted under the tutorage of Brother Pledger and united with the M. E. Church, South, during the year 1902, and was ever faithful to the end of life. She was an afflicted child for several years before she died, but the most uncomplaining sufferer I ever knew. For her patience, humility and devotion to her loved ones she had but few equals. Her acquaintances were her friends, many of whom followed her remains to their last resting place. Her funeral services were conducted by the Rev. J. Dogin. We realize that while earth is poorer, heaven is richer. Fond parents, brothers and sisters, your loved one has fought life's battle and has entered into the joys of her Lord. May God help you all to meet her in the sweet by-and-by, in the prayer of your humble servant. A. F. BRIDGES.

LUCKEY.—Mrs. Lillie B. Luckey (nee George) was born April 27, 1888. She joined the M. E. Church, South, in early childhood. Was married to Mr. F. B. Luckey February 29, 1909. One child blessed this happy union. She departed this life August 15, 1910. She was conscious up to the time of her death. All of her relatives and friends who were present were assured by her testimony that she was going to heaven. I did not have the opportunity of visiting her while she was sick, but I saw her a number of times previous to her illness and she assured me that her faith in Christ was strong. May God bless and comfort the bereaved ones. Her pastor, A. M. PINKHAM.

MONKHOUSE.—Geo. W. Monkhouse was born in Red River County, Texas, November 29, 1848. He moved to Caldwell County in 1864 and on December 15, 1874, he was married to Miss Virginia Sodberry. To this union six children were born, five of whom are still living and one preceded their father to the better world. Brother Monkhouse was converted and joined the Methodist Church in 1877, and lived a faithful member till the day of his death, April 18, 1910. Brother Monkhouse loved the Church. He showed this love by his liberal support of all her institutions and by his regular attendance on the services. He was one of our most regular Sunday-school scholars and it was always interesting to hear him discuss the lesson. His religion was of the St. James kind. The writer never asked him for money for a benevolent purpose in vain. He was a good neighbor and a royal friend. We carried his body back to his old home in Gonzales to bury it, while his spirit went home to God. He leaves a wife and five children to mourn their loss, but they mourn not as those who have no hope. May God bless and keep them till they all meet in the home of the saved. His pastor, W. W. NUNN.

The eye of the Lord is upon them that fear Him, upon them that hope in His mercy.—Psalm 33:18.

Christianity VERSUS Socialism

Report of a Debate Between Rev. G. G. Hamilton and a Socialist Agitator. A book that exposes Socialism and shows it to be a movement aimed at the three bulwarks of our civilization, viz., The Home, the Church, the State. Contains a great address by Rev. K. D. Cross, pastor of the Baptist Church, of Crowell, "A Comparison of Christian and Socialistic Ethics." Supplementary chapters on "Socialism and Anarchism," "Negro Equality," "Community of Women," "The Socialist State and the Socialist Proposals," and other chapters showing the infamies of this awful movement. Strong endorsements from pulpit, press and bar, a book for the people. Gives you an idea of the aims and purposes of a movement that is now waging a vigorous propaganda all over the Southwest and throughout the country. It gives a list of the best books for a thorough study of the subject. Christian Science, Spiritualism and like heresies are nothing compared with modern Scientific Socialism, so-called. The Church will have to meet this movement sooner or later, for everywhere and all the time it wages fierce and unrelenting warfare on the Church and all for which the Church stands. Book is printed on good paper, is linen sewed, with heavy gray manila cover. It is not a pamphlet, it is a book. Price 50c a copy, six for \$2.50, one dozen \$5.00. Postage or express prepaid. Order of G. G. HAMILTON, Crowell, Texa

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BIGGES The bi of the w Dallas, given in vention bled. TI The trea nearly a Ten ton cooked. were ser were fed. service v was not slight di

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BOYS' AND GIRLS' SELF-CULTURE CLUB

Conducted by H. L. PINER, Denison, Texas

BIGGEST BARBECUE IN HISTORY.

The biggest barbecue in the history of the world was given in the city of Dallas, Texas, July 14, 1908. It was given in honor of the National Convention of Elks then and there assembled. There was over a mile of tables. The trenches, if consecutive, were nearly a quarter of a mile in length. Ten tons of beef and mutton were cooked. Over 500 gallons of chili were served. Thirty thousand people were fed. The most perfect system of service was carried out, so that there was not a single accident nor even a slight disturbance during the day.

THE COMMISSION FORM OF CITY GOVERNMENT.

Galveston enjoys the distinction of being the pioneer in the idea and practice of the commission plan of city government. The storm of September 8, 1900, left the city of Galveston in confusion in every phase of its life. In 1901 the business men of that city inaugurated what is known as the commission government, but it was introduced merely as an emergency measure. It abolishes the city council and eliminates almost altogether the pernicious influence of ward politics. It places the legislative and executive affairs of the city in the hands of a commission elected at large. Of course there is a Mayor. This plan worked so well that it became permanent. Not only so, but its wisdom became so manifest that other cities and other States began to watch its operations. Then these other cities began to adopt the new plan, and today there are scores of cities in various parts of the United States whose municipal affairs are in charge of commissions. Usually there are five commissioners and a Mayor. Objection is made to the plan on the very well taken ground that it smacks of centralized power. But this argument seems defeated by the universal testimony of success of the plan. The general reports are: less corruption, fewer scandals, less friction, greater efficiency, more effective service, quicker service, fewer law delays, far greater economy in municipal expenditures, cleaner streets, better sanitation, more efficient fire departments, better police regulations, and general healthiness in the city's life.

THE STUDY OF BIOGRAPHY.

Thomas Carlyle declared that the study of biography is the most important formative influence upon the human character. Ruskin and Thackeray also emphasized this form of reading. President Noah Porter was equally emphatic in his commendation of biography as the best reading for the young. Here you deal with life as it is, as it has been, and from it you yourself learn how to emulate that which is good and eliminate that which is faulty. But a real man is better than any man in fiction. Real human conduct is better than any imagined conduct of the veriest hero of the novelists. We do not condemn good novels. We only declare that biography is infinitely better than fiction. Let a boy whose environments are hard and whose life seems barren to his ambition but read the life of Lincoln mauling rails and sweating out the problems of life, and his own life will be strengthened. So of any other great and good man. Read every biography you can get hold of.

(13) MILLARD FILLMORE.

Born Cayuga County, N. Y., February 7, 1800. Died Buffalo, N. Y., March 8, 1874. Term July 9, 1850-1853. Whig. Contemporary Eng. Ruler Victoria, 1837-1901. Poet laureate Alfred Tennyson 1850-1892.

Troubles with England about fisheries within three miles of New Foundland coast. Union Pacific Railway first surveyed 1853. Kossuth's (kosh-shoot's) tour 1852. Death of Webster and Clay. Dr. Kane's Arctic exploration, 1853. Filibusters in Cuba. Tripartite treaty. Celebrated tariff of 1842 carried through. Fugitive slave law. California sought admission 1849. Terrific debates ensued. The safety of government was actually threatened. Here the great pacificator, Henry Clay, stepped into the breach. He did not exterminate the trouble, but averted the Civil War for ten years. The fugitive slave law provided for returning runaway negroes from free States to their owners in

slave States. Signing this bill cost Fillmore much of his wide popularity. Invasion of Cuba, 1851: about 500 filibusters undertook the silly task of annexing Cuba to the United States. It failed. Their leader, Lopez, was executed at Havana. From now on to the close of the Civil War the slavery question was the all-absorbing topic. Uncle Tom's Cabin came out in book form 1852, and beyond doubt hastened the Civil War. The omnibus bill, 1850, embraced the following: (1) Admit California as a free State; (2) admit Utah and New Mexico without reference to slavery; (3) prohibit slave-trade in District of Columbia; (4) a fugitive slave law; (5) to pay Texas \$10,000,000 for her claim to New Mexico territory. All passed. Japan expedition equipped 1851, though did not sail till 1854, Commodore Peary in charge, the object being to open ports of Japan to American commerce.

States admitted: (18) California, 1850, and Utah became organized territory. Political parties, 1853: W. S. Scott, Whig; Franklin Pierce, Democrat; Pierce elected.

RAILROAD ACCIDENTS IN GERMANY.

The number of fatalities among railroads in Germany is far less than in our country. There the government owns the railroads, and all roads are therefore under close governmental inspection. They use what is known as the block system also. By this system trains are managed with far less likelihood of accident. Engineers and trainmen are under the strictest discipline. An extra engine accompanies all very heavy trains. Trains are not allowed to make up time, but to run as per schedule.

THE REAL MEANING OF THE COURTSHIP OF MILES STANDISH.

Whatever may or may not be true in the favorite poem entitled, "The Courtship of Miles Standish," there was a deeper meaning than appears in the production either as a poem or a story. John Alden was one of the passengers of the Mayflower. He was the last survivor of those who signed that remarkable compact in the cabin of the Mayflower, the first Declaration of Independence, before landing on these shores. He was a wonderful, though a modest man. But Longfellow's mother was a lineal descendant of John Alden, and here the secret springs of action and motive in the author begin to appear. The poem was meant as a memorial of his mother.

THE HEAD OF CHRIST IN ART.

Is it not strange that no likeness of the Master was made during his life or soon after his death. Centuries passed before a painting was made claiming to approximate his features on canvas. It was about the seventh century when the first painting representing him appeared. Of course this one, like all others, was either a pure mental conception of the artist, or a mental conception as to what it was, modified by whatever may have been said of his look and his character. The finest painting of the Master was by Titian, now in the Dresden gallery, and made in the early part of the sixteenth century. It represents Christ with the tribute money. He is in the act of saying: "Whose is this image and superscription?" The tempter stands near in the form of a Pharisee, and Jesus is pointing to the coin. The contrast between him and the Pharisee is a marvelous stroke of art.

TREASURER'S REPORT.

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

Beaumont District—O. O. Gaston, Brookland: Conference claimants, 50c; foreign missions, \$1; domestic missions, \$2.50; church extension, 50c; orphanage, \$2.50. W. H. Summy, Calif.: Bishops, \$7. Sunday-school Secretary, \$4. P. I. Milton, Woodville: Foreign missions, \$10; orphanage, \$5.

Brenham District—G. W. Schroeder, Bay City: Church extension, \$40. I. W. Campbell, Bellville: Conference claimants, \$10; education, \$5. W. Wood-ton, Hempstead: Foreign missions, \$6.10; domestic missions, \$11.50. I. E. Thomas, Rosenberg: Bishops, \$11; foreign missions, \$50; domestic missions, \$45; orphanage, \$11.

Houston District—J. W. Callum, Cedar Bayou: Orphanage, \$12; Children's Day, \$15; Sunday-school Secretary, \$12. C. A. Hooper, Galveston, West End: Children's Day, \$5. H. M. Timmons, Harrisburg: Bishops, \$9; orphanage,

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.

PATON-WORSHAM DRUG COMPANY, Manufacturers, Dallas, Texas.

W. F. Packard, Houston, First Church: Bishops, \$58; conference claimants, \$20; church extension, \$195; American Bible Society, \$14; orphanage, \$48.15. W. W. Watts, Houston, Tabernacle: Domestic missions, \$60. J. L. Williams, Houston, Washington Street: Bishops, \$18; American Bible Society, \$2. C. S. Harkey, Houston, McAslan: Church: Education, \$23; Songdo, \$13. C. W. Hughes, Houston: Bishops, \$13; foreign missions, \$40; domestic missions, \$35.

Huntsville District—C. W. Weatherby, Dodge: Foreign mission, \$6.80; orphanage, \$2.40. Jesse Lee, Madisonville: Orphanage, \$15. P. S. Willson, Shepard and Cleveland: Foreign missions, \$11. C. E. Garrett, Willis: Bishops, \$2; conference claimants, \$5; church extension, \$5; education, \$5.

Jacksonville District—J. M. Mills, Brushy Creek: Bishops, \$49; M. N. Terrell, Bullard: Bishops, \$8; conference claimants, \$19; church extension, \$24; education, \$40; American Bible Society, \$1; orphanage, \$5. S. W. Lowe, Jacksonville Circuit: Foreign missions, \$33; J. R. Ritchie, Lake Circuit: Orphanage, \$1. H. T. Ferrite, Mt. Selman: Foreign missions, \$32; education, \$5. J. H. Galt, Opelika: Conference claimants, \$24.50. G. V. Ridley, Rusk: Bishops, \$17; American Bible Society, \$4; orphanage, \$14; Children's Day, \$5.

Marlin District—W. A. Belcher, Davilla: Bishops, \$3.65; conference claimants, \$7.50. Allen Cooke, Fairfield: Children's Day, \$1. C. H. Adams, Lott and Chilton: Foreign missions, \$28; orphanage, \$4. S. H. Morgan, Durango Circuit: Children's Day, \$2.50.

Marshall District—H. G. Williams, Church Hill: Foreign missions, \$40; domestic missions, \$7.50. Jno. B. Bell, Galveston: Orphanage, \$8; Sunday-school Secretary, \$4.50.

Pittsburg District—C. F. Smith, Atlanta: Church extension, \$60; Children's Day, \$5.

San Augustine District—J. D. Burke, Corrigan Circuit: Conference claimants, \$21.65; foreign missions, \$23.10; domestic missions, \$23.80; church extension, \$22.50; education, \$4.50; American Bible Society, \$21; orphanage, \$12.35; Children's Day, \$48.50; Sunday-school Secretary, \$29.50; Songdo, \$15. Total receipts for the month, \$1699.90.

L. L. JESTER, Treasurer Texas Conference, Tyler, Texas, Aug. 31, 1910.

Paris District—Fourth Round.

Roxton Cir., at R., Sept. 25, 26.
Blossom and Sylvan, at S., Oct. 1, 2.
Detroit Cir., at D., Oct. 2, 3.
Clarksville Mis., at Bethel, Oct. 8, 9.
Clarksville Sta., Oct. 9, 10.
Deport Cir., at D., Oct. 13, 14.
Stony Grove and M., at S. G., Oct. 16, 17.
Emerson Cir., at Mt. Tabor, Oct. 22, 23.
Bagwell Mis., at E., Oct. 26.
Annora Cir., at A., Oct. 29, 30.
White Rock Williams' Chapel, at W. C., Oct. 29, 31.
Rosalie Cir., at R., Nov. 5, 6.
Woodland and Kanawha, at W., Nov. 9.
Paris Cir., at Palestine, Nov. 12, 13.
Bonham Street, at B. S., Nov. 13, 14.
Avery Mis., at Lydia, Nov. 16.
Centenary, Nov. 19, 20.
Lamar Ave., Nov. 20, 21.

Boards of Trustees will please have written reports according to the discipline, page 45, question 29.

J. M. SWEETON, P. E.

McKinney District—Fourth Round.

McKinney Sta., Sept. 10, 11.
Piano Sta., Sept. 17, 18.
Farmersville Sta., Sept. 24, 25.
Raner Cir. at Richardson, Oct. 1, 2.
Prosper Cir., at Prosper, Oct. 8, 9.
Frisco Sta., Oct. 9, 10.
Farmers Branch and Carrollton, Oct. 15, 16.
Weston Cir., at Liberty, Oct. 22, 23.
Princeton Cir., at Wilson's Chapel, Oct. 29, 30.
Celina Sta., Nov. 2.
Blue Ridge Cir., at B. R., Nov. 5, 6.
Anna Cir., at Anna, Nov. 9.
Allen Cir., at Allen, Nov. 10.
Josephine Cir., at Honoker's Chapel, Nov. 12, 13.
Newada Sta., Nov. 13, 14.
Wylie Cir., at Murphy, Nov. 15.
S. McK. and White's Grove, at S. McK., Nov. 19, 20.

J. F. PIERCE, P. E.

Brenham District—Fourth Round.

Lexington, Sept. 4; Q. C. Nov. 7.
Giddings, Q. C. Nov. 8.
Chappell Hill, Sept. 11; Q. C. Oct. 27.
Bellville, Sept. 18; Q. C. Nov. 23.
Sealy, Sept. 25; Q. C. Nov. 22.
Rosenberg, Oct. 1, 2.
Richmond, Oct. 3.
Lane City, Oct. 8, 9.
Pulshear, Oct. 15, 16.
Caldwell Mis., Oct. 22, 23.
Caldwell Sta., Oct. 23, 24.
Waller, Oct. 29, 30.
Hempstead, Oct. 31.
Thorndale, Nov. 5, 6.
Rockdale, Nov. 6, 7.
Bay City, Nov. 12, 13.
Wharton, Nov. 13, 14.
Somerville, Nov. 19, 20.
Brenham, Nov. 26, 27.
A. A. WAGNON, P. E.

Greenville District—Fourth Round.

Floyd and Caddo Mills, at C. M., Sept. 10, 11.
Celeste and Lane, at C., Sept. 11, 12.
Loneoak Sta., Sept. 17, 18.
Leonard and Orange Grove, Sept. 24, 25.
Wesley, Sept. 25, 26.
Kingston Mis., at White Rock, Oct. 1, 2.
Merit Cir., at M., Oct. 2, 3.
Lee St. and Jones-Bethel, at J.-B., Oct. 8, 9.
Quinlan Cir., at Q., Oct. 9, 10.
Campbell Cir., at Caney, Oct. 15, 16.
Fairley and Wesley Chapel, at Olive Branch, Oct. 22, 23.
Wolfe City Sta., Oct. 29, 30.
Commerce Sta., Oct. 30, 31.
Commerce Mis., Nov. 5, 6.
Kavanaugh Sta., Nov. 6, 7.
Loneoak Mis., at —, Nov. 12, 13.
Greenville Mis., at Salem, Nov. 19, 20.
R. G. MOOD, P. E.

Huntsville District—Fourth Round.

Madisonville Mis., at Ellwood, Sept. 19, 20.
Madisonville Sta., Sept. 11, 12.
Dodge Mis., at Black Jack, Sept. 17, 18.
Groveton Sta., Sept. 24, 25.
Trinity and Onalaska, at Trinity, Sept. 25, 26.
Willis Cir., at Willis, Oct. 1, 2.
Shepherd and Cleveland, at Postoria, Oct. 5.
Anderson Cir., at Fairview, Oct. 8, 9.
Willard Cir., at Carmona, Oct. 16, 17.
Augusta Cir., at Liberty Hill, Oct. 22, 23.
Byran Sta., Oct. 29, 30.
Crockett Mis., at Porter Springs, Nov. 5, 6.
Crockett Sta., Nov. 6, 7.
Huntsville Sta., Nov. 9.
Conroe Sta., Nov. 10.
Spring Mis., at Magnolia, Nov. 12, 13.
Cold Springs Mis., Nov. 16.
Grapsland and Lovelady, at Lovelady, Nov. 19, 20.
San Jacinto Cir., Nov. 23.
Montgomery Cir., Nov. 26, 27.
Navasota Sta., Nov. 28.
Ulma, at Navasota, Nov. 28.
F. M. BOYLES, P. E.

Tyler District—Fourth Round.

Big Sandy, at B. S., Sept. 17, 18.
Willis Point Cir., at Sand Flat, Sept. 24, 25.
Canton, at Morris Chapel, Oct. 1, 2.
Collfax, at Holly Springs, Oct. 8, 9.
Grand Saline, Oct. 15, 16.
Edgewood and S., at E., Oct. 16, 17.
Edom, at Union Grove, Oct. 22, 23.
Murchison, at Murchison, Oct. 29, 30.
Tyler Cir., at Center, Nov. 5, 6.
Whitehouse, at Lanes, Nov. 12, 13.
Mineola, Nov. 15.
Willis Point Sta., Nov. 16.
Emory, at Point, Nov. 19, 20.
Alba, at Alba, Nov. 20, 21.
Cedar Street, Nov. 22.
Mt. Syvan, Nov. 26.
Lindale, Nov. 25.
Marvin Church, Nov. 23.
C. B. GARRETT, P. E.

Be not so busy preparing for a coming rainy day that you can not look up to notice the gleams of sunshine that come occasionally, even into the most shadowed lives.

What man is he that feareth the Lord? him shall he teach in the way that he shall choose.—Psalm 25:12.

TO THE NORTH TEXAS AND KIDD KEY CONSERVATORY GIRLS.

Venice, August.

My Dear Girls:

So many of you have requested me to write you that I will again have to ask the indulgence of the Advocate. My constituents run into the thousands and my heart forbids that one should feel neglected.

My last letter to you was mailed from Bremen. I enjoyed the cities of Germany very much, finding Cologne and Bremen especially attractive. There one sees the true type of the Genton and the atmosphere is almost medieval. The city of Frankfurt is more cosmopolitan—very handsome and fashionable. Many of the streets are similar to those of New York. It is called the Paris of Germany and it is here that the Empress has her gowns made. I have been pleased with the Kaiser's country. Every place that I visited in it shows thrift and prosperity. The government owns the railroads, which is a great convenience. For instance you can buy a ticket for one place, change your mind and take another route without loss. Every railroad official, from the highest to the lowest, indeed everyone who works for the government, wears a uniform indicating his rank. The consequence is, the country is full of orderly, self-respecting men, who are expected to honor their vocation. The soldiers are fine specimens of manhood—tall, erect and immaculately neat. They are never seen that their attire is not without blemish and their white gloves are always spotless. The Germans should command our respect for having taken the initiative in the Reformation. The Cathedrals, with their pompous rituals, the stained glass mellowing the light to a soft twilight, the rich tones of the organ pealing forth the compositions of the world's greatest masters—appealing to the imagination and superstition of the masses—make it all the more surprising that they had the strength to break away from Rome, and adopt a religion so simple and austere, so devoid of ostentation as our Protestant faith. A descendant of one of the Reformers pointed out with reverence the house where the fearless Luther and the gentle Melancthon met in counsel.

From North to South Germany there is the highest agricultural development—fields of golden grain shocked in lines as straight as soldiers, verdant meadows all as carefully planned as a landscape garden. I did not see a stalk of Indian corn in the whole of Germany.

We made the trip up the Rhine that Byron immortalized by saying, "Earth holds no fairer spot."

As I looked at the peasants cultivating the vineyards on these precipitous heights, I involuntarily thought of the many uncultivated acres of our great Texas. When I passed the ruins of the Castle of Drachenfels I repeated the words of the poet:

"One thing wants these banks of Rhine, Thy gentle hand to hold in mine."

Of Switzerland, the land of William Tell, I will tell you in the Chapter.

We are now in Venice, beautiful Venice! City of song and bride of the sea! It is an enchanting city and to those who have seen it will stand out in memory separate and apart from all others. There is nothing more entrancing than to glide at night down the Grand Canal in a gondola. The soft air, the Italian sky, the many colored lights reflected in the green waters of the Adriatic, they swish of the waves on the steps of the marble palaces, the musical Italian voices lifted in song, combine to make of this a veritable dream city. We passed the palace where Robert Browning lived. Inscribed on its marble wall is his famous line:

"If you open my heart—there you will see graven in it—Italy."

We also passed the palace that Byron occupied for so long and where Shelly and Moore visited him. Too many celebrities, yielding to the charm of the place, have visited here to permit me to mention them at length. An interesting young man from Dallas is here, whose commercial instincts exceed his artistic tastes—who is very doubtful of the continuance of Venice. I tell him that there are enough lovers of the fine arts to make of it a Mecca where they can revel in the storehouse of the world's most beautiful creations. The good Queen is encouraging the lace industry, which is increasing to such an extent that they can now supply the world. The government likewise is

fostering the glass and mosaic works which are now yielding a fine revenue.

The ancestors of these idle children of the sun wrought well for their descendants and left an inheritance of priceless treasures of art—the exhibition of which yields them a generous income. Art students from every country are here studying and trying to copy the masters—alas! a futile labor. This morning I went to see Titian's Assumption of the Virgin and there heard Mr. Powers lecture to a class of Americans on the Madonna of Bellini. You remember, he lectured in our Chapel some months ago. He recognized me and spoke warmly of our gifted Mrs. Fowler, who toured and studied with him one season.

It is said that there is a forest of piling under each of these palaces and the city is almost composed of them. The situation forbids cheap buildings—such as you see in the outskirts of most cities.

Such a spirit of mendacity as prevails here you never beheld. When the tourist leaves his hotel the elevator boy, the porter, head-waiter, the secretary, chamber maid and concierge assemble with eager eyes to see him depart. Some of these functionaries are well educated, speak several languages and look like gentlemen, yet I saw one of them bow over the hand of the giver of a franc with the devotion of a Romeo to his Juliet.

The Rev. M. Tipple of the Roosevelt home notoriety was advertised and it goes without saying, with all who know Bro. Griffith and his excellent family, that their kindness left nothing to be desired. His wife's father, Dr. Walker, of Quannah, was visiting the family, and he contributed no little to the pleasure of my sojourn there. He graduated from the University of Georgia about fifty-seven years ago, and from the University of Philadelphia three years later, as an M. D. He has a history of his alma mater in book form, and one can readily believe that he sets much store by it. He has a photograph of the only surviving four of the large class that graduated when he did. Two of these are preachers, one is a customhouse officer, and the other is himself—now in his seventy-ninth year. As he took the picture from my hand he said with a sigh, "Wherever they are, God bless them." Such old men—cultured, refined and full of faith—are a credit to the race and a great stimulus to younger men.

I was entertained at the parsonage; and it goes without saying, with all who know Bro. Griffith and his excellent family, that their kindness left nothing to be desired. His wife's father, Dr. Walker, of Quannah, was visiting the family, and he contributed no little to the pleasure of my sojourn there. He graduated from the University of Georgia about fifty-seven years ago, and from the University of Philadelphia three years later, as an M. D. He has a history of his alma mater in book form, and one can readily believe that he sets much store by it. He has a photograph of the only surviving four of the large class that graduated when he did. Two of these are preachers, one is a customhouse officer, and the other is himself—now in his seventy-ninth year. As he took the picture from my hand he said with a sigh, "Wherever they are, God bless them." Such old men—cultured, refined and full of faith—are a credit to the race and a great stimulus to younger men.

I was astonished to find so many men renting land around Frost and in all that region. They seem to be doing well, and Bro. Griffith told me that not a few of them had good bank accounts. Still, it seems to me that the hope of this and of all other countries is permanent homes. Tie a man to the soil—however small his patch—and he is a more useful and a more substantial citizen. The man who owns "a cot-house and yard" is necessarily more interested in the growth and prosperity of the country and in the good of the society in which he lives. This floating character of population is playing "the cat and banjo" with the permanency and general prosperity of our Church. Our strongest members are moving to the towns, and many of our rural congregations are being broken up. But this is another story. The sociologist has a problem here. I am just writing up a trip to Frost. May the Lord bless Bro. Griffith and his people.

Mr. and Mrs. Versel are enjoying their beloved music. Mr. Versel was fortunate in finding many of his old artist friends still in Frankfurt. He especially enjoyed renewing his association with his former friend—the great Dr. Theodore Gerrold—the most distinguished representative of the Garcia school, and teacher of the famous Van Rooy. Mr. Gerrold and Mr. Versel are going over many new things together.

Mrs. Barry is enjoying every day of her trip—gathering up valuable material for her incomparable lectures next winter, while I am accumulating some beautiful pictures and curios for your entertainment and much valuable information for your benefit. We leave Venice for Paris tomorrow, where we will spend a week; then leave the Continent for England, where, after a few days, we take a steamer for New York. Trusting that many of us will assemble together in the Chapel on September the 7th I am faithfully yours,

L. KIDD-KEY.

A STRENUOUS REST.

By Rev. J. W. Hill.

The truest definition of "rest" does not involve the idea of inactivity, but rather a change of work. Work, indeed, is the law of life. Atrophy or exercise are the alternatives. Everything in the universe is on the move. Even the Father is active. The Saviour said, "My Father worketh hitherto and I work." So the man who would truly rest should simply change the line along which he has been at work and, if possible, the place of his operation.

This I did for two weeks, beginning with August 15, of this present year of grace. Pursuant to a previous engagement with Rev. Walter Griffith, the pastor of our Church at Frost, Texas, on the day, and date aforesaid I went to him and began to preach in one of the most delightful meetings I have been connected with for a long time. The "ingathering" was not what we desired, but the general toning up of

the Church was very evident; and many expressed the belief that the effects of the meeting would be felt for years to come. Some one has defined a Methodist revival as an occasion when and where "new Methodists are made and old ones are made over." By the way, this working over process is not to be underrated. It is much needed. A "refreshing season from the presence of the Lord" is as necessary to the growth and fruitfulness of the Church and its members as are the "early and the latter rains" upon the fields and the growing crops therein. Man, the microcosm—the epitome of all creation—has many analogies in the world; and nature in all her "make-up, moods and tenses" has many lessons for him. He needs the showers, he needs the sunlight, he needs the gentle dew and the "soft breath of the sweet South." Yea, and though he murmurs at it, he also needs the "windy storm and tempest."

And nearly all these various phases and conditions obtain in a genuine revival meeting. The earthquake, the tempest and the fire—these all precede the whispering of the "still, small voice."

And something of all this we felt and observed in our meeting at Frost. It was good to be there; and when I parted from those good people it was with the prayer that some sweet day I might see them again.

"Where those long parted meet again. And those who meet shall part no more."

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TEXAS STATE FAIR.

When the twenty-fifth annual meeting of the State Fair of Texas opens at Dallas October 15, and continues sixteen days, visitors will have a rare opportunity of studying a display which deals with one of the most important economic problems in the State. This display will be found in the Good Roads Department, a new division provided for by President E. J. Kiest this year in order that the State Fair may add to its already substantial benefit to the people of the State in an educational way.

The choicest piece of ground available at Fair Park has been set aside for this department. Samples of road materials in actual use will be exhibited. Ample facilities have been provided for the exhibits of road building companies, road machinery and other industries bearing on this line of work. R. J. Potts, chief of highway engineering of the Agricultural and Mechanical College at Austin, is assisting the Fair management in making this department a great success. He is arranging a program for Good Roads Day at the Fair. Prominent men will deliver addresses on this day relative to the importance of the good roads movement in the Southwest.

A splendid art exhibit is assured for the State Fair. Visitors of last year will remember the superb showing of the works of some of the greatest painters in America. Julian Onderdonk, who represents the Fair in the East, writes Captain Sydney Smith, Secretary, that he has been given carte blanche in the selection of paintings from Northern and Eastern studios. He writes that the showing this year will be one of the finest in the history of the Fair.

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MEMORY.

"Memory is the only paradise out of which man cannot be driven."—Kleiber.

When age with infirmities comes on
And friends of our youth have long since departed,
When comforts have fled and life take their place
Till lonely and sad we pine broken-hearted.

When the rains of adversity fall thick and fast,
And the winds of misfortune are blowing,
When no place of shelter is found from the blast,
While the dark waters round us are flowing.

Just listen, be still, there sounds a sweet voice
Which calls us so gently, "Come in, come in;
A paradise waits you, where all hearts rejoice
That have not been blighted and burdened by sin."

There we can walk through Memory's hall,
And live o'er again the pleasures of youth,
Where bright living pictures are hung on the wall,
The dearest mementos of love and of truth.

And there mid those bowers of beauty and light,
If we listen we'll catch the strains once again
Of music's soft numbers so brilliant and bright
That in boyhood's fancy charmed us so then.

Here, then, alone in this sacred retreat,
Where none can molest or drive us away,
Is a paradise truly, so lovely, so sweet,
'Twould be pleasant to linger and forever to stay.

But, alas! if in youth our birthright we sell
For pleasures of sin that deile while they charm us,
Instead of paradise we'll find memory a hell
Where thoughts, like dark demons, will harm us.

P. C. ARCHER.
Winnboro, Texas, July 14, 1910.

MARRIED.

Strickland-Copeland.—At the parsonage in Pottsboro, September 5, 1910, at 8 p. m., Mr. Chester D. Strickland and Miss Lena Estelle Copeland, Rev. C. B. Golsen officiating.

Milton-Simpson.—In the parsonage of the First Methodist Church, in Austin, Texas, August 31, 1910, at 11 a. m., Mr. Geo. P. Milton and Miss Della E. Simpson, Rev. V. A. Godbey officiating.

King-Bradshaw.—At the Methodist Parsonage, Rogers, Texas, July 30, 1910, Mr. Hugh F. King and Miss Ethel Bradshaw, Rev. J. O. Leath officiating.

Smith-Seaton.—At the Methodist parsonage, Rogers, Texas, August 24, 1910, Mr. H. B. Smith and Miss Viola Seaton, Rev. J. O. Leath officiating.

Hallenbeck-Price.—At the home of the bride's parents, Mr. and Mrs. T. J. Price, Rogers, Texas, August 28, 1910, Mr. Emory Hallenbeck and Miss Effie Price, Rev. J. O. Leath officiating.

Dunlap-Goforth.—Under the arbor at the close of Saturday night's service, August 29, 1910, Mt. Zion, Texas, Mr. C. M. Dunlap and Miss Etola Goforth, Rev. F. Pilley officiating.

Langford-Sullivan.—At the parsonage, Sunday evening, Tacos, Aug. 21, 1910, Mr. R. S. Langford and Miss Cora Sullivan, Rev. F. Pilley officiating.

A DOUBLE WEDDING.

On Wednesday evening, August 31, I united in marriage in our beautiful church at Rice, Mr. Chester Nowlin and Miss Helen Hodge, and Mr. William Hodge and Miss Myrtle Bell, all of Rice.
M. W. ROGERS.

Be ye followers of God, as dear children.—Eph. 5:1.

The life or and st he wh ger. of an fatal. pable busine learni and w spirati ventur claims researc ers; b of mo piety, seriou hurt a deal tents them. Two had in good pread course Highe tioned was n to ero and b elemen him. troubl He wa ters. deep equip he san cal Cl Two that I nessec verted usefu try. he we he bec ences. and a sponsi to spe ideas. the B Shake tions. today to spi others are st under