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EDITORIAL

TRIPLING WITH DANGER.

The Word of God is a savor of life unto life or of death unto death. He who reads and studies it properly is its beneficiary, but he who reads and studies it for purposes of speculative criticism is trifling with danger. A sharp-edged instrument in the hands of an expert is a useful piece of mechanism, but in the hands of an amateur it is often fatal. There are but few men who are capable of wise biblical criticism; the great masses are not prepared for such serious business. Now and then a man of great learning, whose character is already formed and whose faith in the authenticity and inspiration of the Scriptures is beyond peradventure is prepared to devote himself to its claims in the light of modern discovery and research without injury to himself or to others; but the average man, though possessed of moderately good scholarship and ordinary piety, is not prepared to indulge in such serious matters. It often results in his own hurt and the hurt of others. It is a great deal better for all such to preach the contents of the Bible rather than to criticize them.

Two cases in point: Some years ago we had in Texas a useful minister who had had good educational advantages and whose preaching was efficient and useful. But in course of time he began to tamper with Higher Criticism and with books that questioned the authority of the Scriptures. It was not long until this sort of thing began to crop out in his pulpit ministrations. By and by his preaching became a disturbing element and his congregation divided on him. The result is that he gave the Church trouble and finally went to the Unitarians. He was not capable of handling such matters. He plunged into water entirely too deep for him, and where a much better equipped man might have reached the shore he sank out of sight and is lost to evangelical Christianity.

Twenty-five years ago in a great meeting that Rev. Sam Jones conducted in a Tennessee city a bright young man was converted. He entered the Church and became useful. He soon felt his call to the ministry. After further preliminary preparation he went to Vanderbilt and graduated. Then he became a member of one of our conferences. For a few years he was successful, and after a while rose to considerable responsibility. But he turned his attention to speculative reading and imbibed advanced ideas. It was not long until he referred to the Bible as an inspired book along with Shakespeare and other great literary productions. In course of time he located and today he is in secular business and a stranger to spiritual religion. We might refer to others who have gone likewise, but these are sufficient to illustrate the proposition under discussion.

The man called of God to the ministry had better devote his time and talent to a prayerful reading and studying of the Scriptures and to a faithful preaching of the same. Along the shores of the past can be seen the wrecks of nearly all ministers who drifted from their moorings and began to believe and to teach strange things. They became wise in their own conceit and subordinated the plain truths of the Bible to metaphysics and intellectual quibblings. The world does not need a metaphysical or speculative gospel. It was full of this when Christ came into the world. Yet the world was far gone from righteousness. The world needs Christ and him crucified. Only this sort of a gospel will reach and save men from sin. The preacher who venture beyond this and tampers with uncertainties will find himself stranded sooner or later. A few misguided followers may adopt his vagaries, but the great masses who are hungering and thirsting for genuine truth will turn from him and leave him alone. Christ as the Savior of men is the only hope of the lost. "And I, if I be lifted up from the earth, will draw all men unto me," is just as true today as it was when first it fell from the lips of the Son of God. The man who makes this the staple of his ministry will never founder upon the rock of unbelief, and he will never lead those to whom he ministers into the whirlpools of doubt and disaster.

PRESS THE COLLECTIONS.

In the few weeks remaining of the conference year there is a great deal of work to be accomplished. Many of our preachers and people have gotten into the habit of postponing this duty until the very last two or three weeks of the year. This is a great mistake. By the 1st of September all the collections ought to be in hand, either in cash or good subscriptions. But now that, in many instances this year, this is not the case, the next best plan to adopt is to enter upon an aggressive campaign right at once and never discontinue the effort until the last dollar has been gotten.

No official board ought to let their preacher go to conference with a deficit on his salary. The amount allowed him is the minimum in nearly all cases, and to fall short in any part of this is to cripple him. He needs it—every cent—in order to meet his bills and leave his work in good odor with all the people. They expect him to pay his debts, and the people whom he serves are the ones capable of making this possible. See to it, then, that his salary is paid up to the last farthing.

Then, the conference collections are very important. It is the duty of the preacher to look after these, but he is dependent upon his congregation for them. Not one of these ought to come up short. The Church can not run unless it has funds with which to conduct its several departments. Therefore, every preacher ought to make it a point to

have a full report on his collections when he goes to conference.

Last, but not least, the claims of the Advocate ought not to be neglected. The publishers make it to the interest of the preachers to look after this matter. They are in touch with the people; they know who take the paper; they know the importance of the paper to their work, and they are its agents to put it into the homes of the people, and then collect the subscriptions and report the same at once, or at the conference sessions at the latest. In this way the publishers are able to give the Church a paper that is a credit to Texas Methodism. So let the preachers come to the conference sessions prepared to settle this part of their work. With all these matters attended to the work of the Church will prosper along all lines.

THE DALLAS NEWS AND THE SALOON.

It is not often that one of our daily papers in Texas will come out in bold terms and condemn the saloon. On the contrary, the most of our dailies pander to the saloon patronage and befoul their pages with coarse advertisements of these vile institutions.

But the Dallas News comes more nearly standing against the saloon than any of our Texas dailies. For years and years it has ceased to advocate or to commend the saloon. It has even placed its advertising price so high on saloon patronage that these institutions only occasionally reach it and appear in the News' advertising space. We long to see the day when this other wise great paper will exclude from its columns all advertising of this character.

The progress which the News has made in its relation to the saloon is one of the encouraging signs of the times. When a great daily like the News begins to exclude such patronage, and when it now and then fires a broadside into the evils of the saloon, it is proof positive that public sentiment is rapidly crystallizing against these vile establishments. In a recent issue of the News and in one of its leading editorial departments the News quoted a paragraph from one of its weekly exchanges on the topic, "The Saloon Paths," and then proceeded to comment as follows:

The path to the saloon may be free of weeds and grass, but the path from it is lined with widows' weeds and grass widows. Also orphans and rags and brambles. It is sprinkled, moreover, with tears and sentined by beggars. It is the most dolorous way in all Christendom, but thronged daily with travelers whose bleeding feet are set upon destruction.

Good for the News! That is one of the boldest utterances that ever appeared in this great daily on the saloon evil. But it is a good omen. It encourages us to hope that the time is not distant when the News will openly and aggressively turn its guns on this prolific source of crime and moral disorder. We have never read a truer delineation of the woeful results of the saloon than the above quotation. On with the battle!

SOUTHWESTERN UNIVERSITY LOCATION

SOUTHWESTERN NOT THE PROPERTY OF THE TEXAS CONFERENCES.

By Rev. W. H. Hughes.

The agitation of the advisability of moving the Southwestern University from Georgetown to Dallas is developing some most startling facts. They are not only surprising, but absolutely astounding to every Texas Methodist. I suppose every Methodist in Texas, for more than thirty-five years, has honestly believed that the school franchise at Georgetown belonged to the Texas conferences. Under this delusion we, as conferences, have with a hearty good-will labored and contributed our money for its support. Now comes Prof. Cody and Bro. Barcus and gives us to understand that we have not now, and never had, any property rights in the Southwestern. Prof. Cody, to prove we never acquired any legal rights in Georgetown through the original Commissioners appointed by the Texas conferences, but that these Commissioners sold us out lock, stock and barrel to Georgetown. He quotes from a pamphlet written by Dr. Mood as follows:

"What was actually procured in the establishment and location of the University was really an act or bargain and sale. The Commissioners sold to the citizens of Georgetown the location of the University, they paying in buildings, land and cash for the advantages that would follow to the town from the establishment of such an institution among them."

Bro. Barcus corroborates the Professor in these words:

"Bro. Hughes may be surprised to know that the property is not deeded to the five Texas conferences. It is deeded simply to the M. E. Church, South. No Annual Conferences are mentioned in deed or charter as having anything to do with it except as 'patronizing conferences,' and these are not designated either by name or location. Any Annual Conference, in Texas or out of it, may voluntarily become a patronizing conference, and, as such, may have a voice in the election of the Board of Trustees, and this is the only authority granted to them, so far as the control of the property is concerned, either by the charter, which they themselves secured, or by the law of the State."

Bro. Barcus says, "Brother Hughes may be surprised to know that the property is not deeded to the five Texas conferences." Yes, I confess that I, with every Texas preacher who have so loyally labored and collected money for, and with pride told the people it was a Lone Star enterprise. I am ashamed and mortified at the stupendous fraud which I, with every other Texas preacher, have ignorantly practiced upon our confiding people. For thirty-eight years we have been telling them every year the University belonged to the Texas conferences, and our good people, believing we were telling the truth, have as often contributed their money. "Our honesty of purpose and ignorance does not make the falsehood any less false, nor our statement any less misleading. But Bro. Barcus now tells the world that we are not named in charter or any title deed and that any other conference outside of Texas could become a patronizing conference, which gives them the poor privilege of electing trustees, "and this is the only authority granted them, so far as the control of the property is concerned."

When told that the only interest any conference has, in or out of Texas, in the Southwestern University was as "patronizing conferences," I turn to Webster's unabridged to see what rights that word gives us. Webster defines "patronize" to countenance, to defend, to favor, to support." All this these conferences have done and "supported" Georgetown with more than a quarter of million of dollars, honestly thinking we were investing in our own school. But now after a third of a century we are given to understand that these conferences do not own one dollar in this property, and if we interfere with them, then Prof. Cody tells us Georgetown will not hesitate to carry the "case to the civil courts." Is not that threat as ungrateful as the child who smites the breast from which he draws his sustenance?

Bro. Barcus tells us this property is deeded to the "M. E. Church, South." That statement is the tub thrown out to delay the pursuing whale. For we infer from his own statements that the trust clause required in Discipline is not in these deeds. If not, they are not worth to the Church the paper upon which they are written.

If all this be true, then the M. E.

Church, South, can no more control that property than can the five Texas conferences. So Georgetown has literally swallowed the whole thing and we are left to whistle.

While I am no lawyer there come up in my mind some important questions as to the legality of the action of this original Commission who are said to have "bargained and sold" this whole thing to the citizens of Georgetown:

1. Who appointed this Commission, and for whom were they authorized to act?
2. Were they authorized to act for the M. E. Church, South, or the Texas conferences?

The facts in this case, as I understand them, are substantially these: The Texas conferences, having determined to establish a university, by joint agreement appointed a Commission to locate said school, and to take such other steps necessary for the establishment of same. This committee went forward and bargained and sold the whole thing to the "citizens of Georgetown," and took all title, deeds and charter in the name of the "M. E. Church, South," omitting the trust clause and the name of the conferences by whom they were appointed.

Now, I wish these brethren would answer the following questions:

1. Is not a Texas Annual Conference as distinctive and separate, individually, from the M. E. Church, South, as the State of Texas is from the United States?
2. Would a contract made by men appointed by Texas be binding on the United States?
3. When a power of attorney is given for a specific purpose and the agent does quite another thing, is the principal bound by the action of that agent?

In other words, when the Texas conferences appointed a Commission to locate and establish a university for them, and these Commissioners "bargained and sold" the whole thing to Georgetown and took the deeds and charter in the name of the M. E. Church, South, does that bind the Texas conferences? If not, what right has Georgetown to sue the Texas conferences if they build a school of their own and put their name in both deed and charter?

Now, suppose you had placed a franchise in the hands of a party, and from time to time you had placed in his hands thousands of dollars to be invested in said enterprise, all of which you honestly thought you could control, and after a third of a century that party were to rise up and tell you that your franchise at the very start was "bargained and sold" to altogether a different individual, and that you were not known in any deed or charter, and if you interfered with it he would not hesitate to sue you in the "civil courts," would you still "patronize" and support that fellow? Is not the above hypothetical case precisely the attitude to-day of Georgetown toward the Texas conferences? It seems to me the analogy is perfect.

It is certainly high time Texas Methodists should wake up and make an effort to build a great school, in which we are recognized in both deed and charter. I am sure we are able!

Finally, is it not unfortunate for Georgetown that she should almost in the same breath notify the Texas conferences that they have not one dollar's interest in the Southwestern University, but if we do not continue to support it, then "Georgetown will no more scruple . . . to carry the case . . . to the civil courts." Is not that gratitude with a vengeance?

Dallas, Texas.

REMOVAL OF SOUTHWESTERN UNIVERSITY.

By Rev. A. V. . . .

In discussing this question it is unfair to argue by "what has been" rather than it portends "what is to be." Our educational qualifications and conditions of the past are so different to what to-day and the future portend that many arguments produced by the reasoning of the anti-removalists lose their force and are groundless. Illustration: Were not the philosophers hissed when they declared that "the earth was round?"

Now here is what I would do, and I have been advocating this ever since I graduated at Southwestern University in 1885, and thirteen years ago so expressed myself to Dr. Hyer, as he remembers.

1. I would correlate our schools thoroughly. I would have our training schools in every district, and more, if necessary, all opening and

closing the same day—studying exactly the same books, the same President, under one management, etc.

2. I would have two "Class A Colleges"—one at the Polytechnic and one at Georgetown, and others as the country might develop. These can be made self-supporting under a thoroughly correlated system.

3. Let us remember that we have no university only in name and it is the name that we wish to move.

4. Very few students at the Polytechnic or Georgetown could enter a real university.

(a) We must have a university where finishing students can get the very best. On this argument rests the reason why the schools have cut out the primary departments. So that students who were paying their hard earned money might not be hindered by small children. Any sane mind knows that the very best cannot be had at Georgetown, if he will take time to study what is the best. The locating of the Medical College answers this, and we heard no reason given at all that the Medical School ought to have been located at Georgetown. To locate the Theological School at Georgetown would be the monumental failure of the ages, and a mistake that could never be repaired. University students, not preps nor even eighth grade preachers, could enter, and many of them thirty years old could not attend a real university, but only those who had reached such a height as outlined for university students; those who had had their "goings established" so that the saloons and dens of vice would not interfere with them, but they would interfere with the saloons. Dr. Campbell preached a great truth—E. Hightower, H. G. H., et al., to the contrary.

(b) We are not coping with the State schools and why? (1) Correlation. (2) Equipment. (3) Endowment. (4) Instructors. (5) Opportunity. You say Rhodes' scholarship. Well, when you understand that age, political pull, numbers of recommendations, football enthusiasm, etc., figure as well as character and learning, then your enthusiasm is bound to wane.

(c) A university is not a college, and all arguments quoted from Dr. Mood show that he had the real university idea and that he believed that Georgetown would eventually be the center and city of the State, but as time has developed that it can never be, we can only believe that if he were here he would say by all means establish a university in the great city, and as all eyes are turned toward Texas the one absolutely perfect State in its entirety of all the United States, then with Oklahoma, Arkansas, Louisiana, Mexico and New Mexico surrounding us we can maintain and build by proper combination and endowment a "sure enough real university," one that will command the attention not only of this continent but of the other also; and as we are just now taking the first step up the long flight that enters the large vestibule of an education, let us plant not for to-day, but for the ever-coming generations.

5. This brings us to the moral question.

(1) Not a saloon or a liquor question—that is and always will be changing. Tarrant County, for instance, with saloons in Fort Worth only, went for submission. Williamson County, with no saloons, went against submission, in the late primary.

A great university, with a large, intelligent, well-established faculty, with their families—those who are attracted to Dallas by the school—the morally disciplined student body charging daily the saloons and dens of vice will do more than any agency heretofore to rid Dallas of them. You cannot combat sin by running from it; if so, then every Church ought to move and no missionaries ever sent. But keep in mind that we do not propose to send a lot of striplings to combat

(2) If this is the question then I had rather risk raising my boy in the city than in the small town or even in the country. There are many good reasons to be for taking this statement.

(3) I was at Georgetown four years as a student and three years at the Polytechnic as a pastor. I have been in close touch with them all the time, and I will make the assertion (and if called upon will endeavor to prove the facts) that the record for crime and discipline has been as bad at the Polytechnic as at Georgetown. There are many more opportunities for crime and demerit at the former. For any city with its multiplied opportunities, its industries and factories, many char-

es, missions and schools, its approach by numerous railroads and interurbans—its great privileges and opportunities politically, commercially and ecclesiastically, give the student many times the opportunity of seeing and learning. Who will take the Polytechnic and Southwestern University and then take all conditions into consideration will say that the Polytechnic has not accomplished more than the University, and had Polytechnic had the same co-operative backing and good will then the question of removal would not be up—it would have been done. This coupled with the fact that many of the leaders have opposed the Polytechnic all the time and until the last few years received no aid from the board. At both attempts for appropriation were fought to a finish, and with the fact that Polytechnic only nineteen years old and Southwestern University thirty-eight years old is the almost complete equal with only one conference behind it and the University with all the conferences behind it shows the trend of peoples' thoughts, and for the cultivation of the mind and heart of their children and where they are most anxious to place their money.

(4) Again the moral question is not one of business or finances. The unsettled condition of all small towns prevents moneyed men from taking hold of them. Will the Chicago University and the Tulane ever be moved? No. Cities are established and will last forever. Where are the moneyed men putting their thousands? What schools are receiving great gifts? If the same amount of property were in Dallas that is in Georgetown then the property would easily be worth a million dollars instead of \$400,000. If the Barcus brothers had a million dollars to invest in real estate would they go to Georgetown in preference to Dallas? At least why did they not? This is why our Lord compares heaven to a city—it has a permanency idea attached. The great gifts that are in prospect should not be too lightly talked of, for there is no such thing as tainted money in an honest man's hand; if so, there is not a preacher nor institution—Southwestern University not excepted—but that has received tainted money. If Prof. Cody is correct then every church and parsonage and school could be in constant litigation. If we as Methodists are to put any such interpretation of the "original contract" then we are in a mess, and I for one dislike very much to be placed in the attitude of being threatened with a lawsuit when it cannot be anything but a personal matter.

(5) Again the moral question is not the removal because to leave them as they now are, a "Class A College," and, with the correlated system, and with the advance that such a step will give, will let them remain intact, and the property values of both schools and town need not decrease at all, and the optimistic outlooker would say that they would move forward as never before. And this would settle the permanency of the training school and put them on a footing so that every town would pitch a higher tune, and again higher education would move forward. This would save thousands of dollars to the Church that is now being lost.

(6) Again the moral question is not that we must abide by the "trustee majority." They are not the "Court of Last Resort" by any means. Besides at least one of them went to Georgetown unsettled, but when he found out that the "Dallas proposition had strings on it" he voted against removal. It has been hinted that others did likewise, and yet we are informed that the "Dallas proposition has no strings."

I was in a company of several men in a bank and all were against removal. I found that every one of them thought that it meant to move the school—leave the buildings unoccupied, decrease property, etc. Not a one of them understood that university meant a broader opportunity and a wider scope for the settled young men and women to put on finishing touches and that primary students could not even enter the campus, they changed their minds and said that if that is what is meant then we are in favor of moving. Possibly those are some of Bro. Barcus' drummers. Drummers are poor judges, for they all have to do only with the worst form of city life, and, as a whole, they study such questions very little.

(7) You can maintain legal property so far as the Church is concerned, by no legal or moral proposition can you demand folks to forever hold, own nor patronize a university;

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for at the last it is an individual idea and not an iron-clad institution nor corporation. You can not force people to patronize Southwestern University, and if the individual were to cease patronizing, then Georgetown citizens would never have sown the country down with threats, unkind and unchristian statements, which always convince the sober-minded of the weakness of an argument and plea. By no legal idea could our fathers bind us for to-day. It is not a father making a will, but one generation after another handling their own by legal and moral right. If so, then it is sure that our greatest progress is stopped and we to-day can take such steps as to absolutely block all progress of our children. Sometimes questions are legal in law that are very illegal in morals. This would be one.

Prof. Cody's concluding illustration of the husband and wife sounds good, but perhaps he did not know all the facts. I've heard of a case where such statements were made, but it was proven conclusively, not legally, but absolutely morally, that the wife of the youth was found to be unfaithful to the marriage vows, and I rather suspect we both have the same case in mind.

6. Then what is the moral question?
(1) The doing our best to interpret religiously and conscientiously the contract entered by our fathers; studying their thoughts, purposes and intentions for the future. This is easily seen and done and removal is easily possible.

(2) The doing our best for the benefit of the parents of to-day on whom rests the responsibility of educating the children. One thing will prove sure that if we do not grasp Dallas' opportunity some school will, and the greatest opportunity ever presented to the Methodist Church lost. If Methodist religious education is best for Methodist children, then we have something to think of when we read that there were at Southwestern University, June, 1910, three hundred and thirty-one college pupils and at the State University, August, 1909 (the latest figures that I happen to have on hand), there were three hundred and thirty-nine Methodists, besides one hundred and thirty-nine with Methodist preference, making a total of four hundred and seventy-eight Methodist children at Austin. Southwestern University has, June, 1910, six hundred and sixty students in the college and fitting schools—many of whom are not Methodists. So you see that there are just about as many Methodist children at Austin as at Georgetown. I do not censure those two trustees to whom Brother Lloyd refers, for they cannot get at Georgetown what Austin gives them, and could not if they had the same class of school. The little town cannot furnish it, never has, and never will. No use to quibble here.

(3) The doing our best for our University (real University) students of today. Now, when you keep in mind the work of a real University (not a "Class A College" nor Fitting School) and know that only matured boys and girls will be there—not the young strapping love-making age—the first second and third year boys and girls—but the seriously-minded, fixed morals, Church-established, spiritually settled, those who have learned that the important hours—the character-building hours, the destiny-setting hours are from sundown to twelve at night, you have then a student body putting on finishing touches by your endowment that is going to lengthen the graduation day, prolong life, prevent too early marriages, decrease divorce, uplift humanity and extend the horizon of the future generations far beyond the sunset of the imaginings of today. With adequate buildings, equipments, instructors and endowment for the freest and largest access to bodies, minds and hearts of those who are about to start on the voyage of life. Give us this school with these kind of conditions and the saloon will go and go fast. We will not need "legislative rest"—we will have it.

Let us have a University located where the best talent can be secured. The more a man knows the more he wants to go where he can get more.

PILES CURED AT HOME BY NEW ABSORPTION METHOD.

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

Some families are moving here for the sake of Granbury College. Why, because they see that the country school is not meeting the demand of their children. So Georgetown is not meeting the demand of the University student. The longer the delay the worse for them. All the great institutions—politically, ecclesiastically, and commercially—are now stopping at the cities. Great students of all classes and profession are going to the cities, seeking the very widest and freest exercise of their God-given faculties and powers.

(4) The doing our best for the college, fitting school and the unborn. Dallas is fast becoming a great city. To locate our University there on a great scale, starting and working to a greater University than is now known at home or abroad. Educating our people to the importance of giving and getting the rich and poor to pour into its coffers their wealth.

This is the moral question then, and that is the debt I owe to the children of today and the yet unborn.

The price of property, the price of your boys, the price of an opportunity, the price of a place is worth more than all else. No longer is the best of talent going to be found who will sacrifice as Drs. Hyer, Cody and Young have done. They owe God the best that is in them and it can never be developed in a small town and a college town especially—that is where the school dominates the town as does Southwestern University.

Many a preacher has been handicapped because he has been forced in a treadmill, and so with teachers. This is one reason why so many men that ought to be teaching in our schools prefer the State school. And if these men have done much great work and Southwestern University students have done such great work, what might they have done had they the opportunity of a sure enough University?

A graveyard by a church has killed many a Church. A sentiment of a home-coming is not worth the time it takes to write of it. True sentiment is not based on what has been, but what is and what may be. The parents make the home, not the place.

Let Texas Methodism with its vast population and financial resources resolve to build a greater "Class A College" at Georgetown and erect a sure-enough University at Dallas, and let us look to the hills from whence cometh our strength and power, and no man can prognosticate what will be.

Have we a right to do with our property as we wish? No, we will sue you. Ought we to give our University as well as our other children the very best and most? No, keep them in a little out-of-the-way town. My answer would be the reverse.

VIEWS ANENT THE REMOVAL OF SOUTHWESTERN UNIVERSITY.
By Rev. J. L. Pierce.

Up to date it seems clear that the advocates of the present status quo have the decided advantage. No man has succeeded in impeaching the evidence controverting the facts, or refuting the arguments of the Barcus brothers and Prof. Cody. Facts are said to be stubborn things and so this controversy has disclosed. Let us review some of the facts:

1. It is incontestably proven that all Texas Methodism is now and has been for a generation committed to Georgetown to maintain there its chief school.

Until the present agitation was begun this agreement was regarded by all hands as a "solemn compact."

What has occurred to change the nature of this solemn compact? The offer by the city of Dallas of a sum of money, in the judgment of some adequate, and in the judgment of others entirely inadequate for the founding of a greater University.

Since when have "solemn compacts" ceased to be binding at the mere glare of gold whether in larger or smaller sums? Judas indeed was swayed by such a motive, not the other eleven.

But say the advocates of removal: Let us violate this solemn compact only this one time and we will never, no never, do so again?

Which is the better basis for future fidelity, the maintaining or the violating of the compact now existing? Who and where are the men who have maintained a character for covenant-keeping by the open and wanton violation of existing covenants?

Our educational system is already unified, provided only, that the parties thereto can be bound by sacred promises originally ratified and repeatedly and enthusiastically inforced. Which in the long run is the better asset for the Church, "a considerable

sum of money with the loss of the confidence and respect of the community, or the retention of the confidence and respect of the community minus the given sum of money?"

In vain may the Church prove herself unworthy of confidence and yet hope to retain that confidence because she is the Church.

The condemnation will be all the swifter and hotter. And justly. That the facts of the record have proven stubborn things the shifts made to evade them will disclose. One leading advocate for removal contends that we ought to remove to Dallas because admittedly the facilities for temptation as so superior there. If this contention be sound then the Lord's prayer should be revised to read "And lead us into temptation."

"But the fathers blundered in the original location and we in our superior wisdom propose to correct them."

Now the assumption of superior wisdom is precisely the matter in controversy.

The plan of the fathers has worked well—some of us believe that our present educational facilities are adequate to present needs and when improvement is needed can best be obtained on the present basis. We believe that one acre of this Middlesex is worth a principality in that Utopia.

"But the waters of the San Gabriel are clear and sparkling and the Trinity is mighty (long) and muddy," therefore we ought to go to Dallas.

That is a matter of taste. "Du gustibus non disputandum esse."

Another leading advocate for removal says: "We come not to destroy, but to fulfill." A catching phrase, and will no doubt, as intended, pass with some for argument. We know from whose lips this phrase first fell. It became Him. "For in Him was all the fullness of the god-head bodily." But the possession of Givine, or even superior, wisdom on the part of these advocates for removal is not so clear. They propose to reduce the present head to one of the members of the system, to take away one of her leading departments, to take part of her endowment, and to do all this so deftly as not to injure, but only "fulfill" her mission. We had thought such reasoning confined to the Jesuits.

It reminds us of a trader who had a beautiful but vicious mare to sell. The prospective buyer satisfied on other points wished to know if she would kick. To prove that she would not the seller took hold of the animal's tail. Whereupon both heels were planted in the pit of his stomach. Picking himself up as rapidly as circumstances would permit, he rushed to the animal's mane, and repeatedly asserted, "Pretty Fan, won't kick." The prospective buyer had his doubts about "Pretty Fan."

As regards our educational problems, it occurs to the writer the question of location is not the fundamental one, but, rather is it a matter of funds. And therefore the issue is, "Can we raise the needed money more easily and surely in Dallas or Georgetown?" Up-to-date the advantage is wholly with Georgetown. She has made good Dallas has not redeemed her promises regarding the Medical Department. These facts are matter of record.

For illustration, suppose the head of the system removed to Dallas. Dallas makes good her promise of \$400,000 and fifty acres of land. Still all parties admit an additional million is needed to sustain the larger, or, if the phrase be preferred, "the real" University.

Where are you to get the additional million? You have disrupted your educational policy, alienated your former friends and can not return to Georgetown.

If now Dallas says, "We have observed our part of the contract, and the additional million is not our concern, but only of the people called Methodists," would not this be true and could any blame attach to Dallas?

We fail to see by what appeal either to experience or reason, brethren should suddenly grow distrustful of friends who have given their money in the past and turn with such child-like confidence to those who hitherto have declined to give generously for the support of Christian education.

Now, if the crux of our problem be to secure adequate funds, will the mere change of location suffice? When did this leopard of covetousness so easily change his spots, or this Ethiope of indifference change his skin?

THE MEXICAN IN OUR MIDST.

They are here in Southwest Texas by the thousands, and gradually moving northward. It is said that 65 per cent of this precinct is Mexican, 10 per cent negroes and the other 25 per cent about equally divided between Germans and Americans. My other appointment, Maxwell, in Caldwell Coun-

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W. D. JONES, M. D.

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ty, is about 50 per cent Mexican, 10 per cent American, and the balance German.

The Mexican is here to stay as a tiller of the soil. He will not own much of the land. It is higher than he can reach with a few exceptions. A recent sale really puts the best land at \$200 per acre. As a renter, he is pushing out the white man and the negro. He is willing to be dictated to; he lives economically, and in most any kind of a soil. He is a good worker—slow but steady—and all the family work. He will buy most anything the farmer has to sell, and is willing to pay a good price for it. His credit in the store has to be limited. The land owner prefers him as a renter for the above reasons.

The Roman Catholics are looking after him religiously. They have a large church here—one at San Marcos, nine miles south, and another at Martindale, fourteen miles southeast. They attend these churches in large numbers. They are of the lower class as a rule, and the Roman Catholics continue their old methods of appealing to their ignorance and superstition. They do not lay their extreme burdens of penitence as they do in Mexico, and cannot keep their children from attending the public schools. In the children are our greatest hopes for good citizenship.

The Baptists are doing some work among them, and also the Presbyterians. I do not see a church at Austin and one at San Marcos. But there is nothing being done for them here. We are losing some of the fruits of our work in Mexico. Methodist families who have come from Mexico here drift back to the Roman Catholics or go into other denominations.

It is an absolute necessity to know the Spanish language to do anything with them. How I have wished that I could preach to them. They do not learn English—I mean the older ones. The merchant has to learn enough Spanish to sell them goods and the farmer has to learn enough to direct them. But it takes a better knowledge of Spanish to preach to them than it does to sell goods or direct them.

My eight years' experience as Chaplain of the State Reformatory taught me that the lawless boys among them can be reached. There we taught them enough English to understand us.

It seems to me one of the questions before Texas Methodism is, what shall we do with the Mexican in our midst religiously?
G. F. BOYD,
Kyle, Texas.

Set your affection on things above, not on things on the earth.—Col. 3:2.

PRESSED HARD

Coffee's Weight or Old Age.

When prominent men realize the injurious effects of coffee and the change in health that Postum can bring, they are glad to lend their testimony for the benefit of others.

A superintendent of public schools in a Southern State says: "My mother, since her early childhood, was an inveterate coffee drinker, had been troubled with her heart for a number of years and complained of that 'weak, all over' feeling and sick stomach."

"Some time ago, I was making an official visit to a distant part of the country and took dinner with one of the merchants of the place. I noticed a somewhat peculiar flavor of the coffee, and asked him concerning it. He replied that it was Postum. I was so pleased with it that, after the meal was over, I bought a package to carry home with me, and had wife prepare some for the next meal; the whole family liked it so well that we discontinued coffee and used Postum entirely."

"I had really been at times very anxious concerning my mother's condition, but we noticed that after using Postum for a short time, she felt so much better than she did prior to its use, and had little trouble with her heart and no sick stomach; that the headaches were not so frequent, and her general condition much improved. This continued until she was as well and hearty as the rest of us."

"I know Postum has benefited myself and the other members of the family, but in a more marked degree in the case of my mother, as she was a victim of long standing."

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

Notes From the Field

Bettle Circuit.

I closed my seventh protracted meeting September 4 at Simpsonville with thirty conversions, twenty-one additions...

Midland.

Our work is moving along nicely. Our congregation last night could not all be seated in the auditorium of the church. Our prayer-meeting attendance during the summer has averaged seventy-five to one hundred. We had more than a hundred present last Wednesday evening.

Mexia.

For the past three months we have had the pleasure of serving Mexia Station while the pastor, J. C. Mimms, was conducting his party through the Old World. These people have been most kind and patient with their young assistant pastor, and have encouraged him in every possible way.

Princeton Circuit.

Our round of protracted meetings for Princeton charge have all been held except one. Our meeting at Princeton began with our District Conference. Rev. F. O. Miller, of Farmersville, remained with us and preached two weeks, which resulted in the greatest revival, perhaps, ever held in our Church at this place—about thirty conversions and eighteen additions to our Church.

Wingate Circuit.

Brother Bowman, our pastor, held his first meeting at Johnson's Valley, where he had great success. Thence he went to Pumphrey where he was assisted by the ablest preacher of this neighborhood, Brother Smith, of Bronte. There a great sensational feeling spread throughout the land, and many souls fled the wrath to come.

Colfax Circuit.

We have just closed out one of the very best revival campaigns of eight weeks' duration that I have ever had in all my work as a pastor. Myself and my local preacher force did most of the preaching. I want to say that there is not a pastor in Texas Conference who has as many local preachers as are on the Colfax Circuit, and I want to say further that there are none in the whole Church who are more useful than they are.

were delighted with his preaching. We had a splendid revival with six additions to the Church. Rev. J. H. Curry, pastor of the Presbyterian Church, U. S. A., of Dallas, led the forces at Turnbull's Chapel. We had a great meeting—eighteen members joined the Presbyterian Church and twenty-five members joined the Methodist Church.

Hawley.

This is a new charge formed with a part of Nugent charge and a part of the Truly Mission. We started with four points, but shortly after we came New Hope was given to Abilene Mission, and that left us with three points and we preach twice a month at these three places. We have a fine little charge—some as fine people as will be found anywhere from Abilene to Hawley.

Clarksville Mission.

Clarksville Mission is pressing on the upward way. Have had four of the best revival meetings in our history. There has been near 200 conversions and reclamations on the work. Our pastor, Rev. R. B. Ross, is greatly loved by his people and though young in the cause does things in the good old-fashioned way. While the tide runs high in this charge, we are sharpening up material things. Have a church building in progress at McCoy which we expect to complete by Annual Conference.

Center.

In a letter to the Advocate of September 1 I reported fifteen additions to our Church here as a result of a meeting held by Rev. E. Ed Morgan and Brother Lucius Anderson. Yesterday, which was one week since the meeting closed, I received five more into the Church on profession of faith, which makes twenty as a result of this meeting.—Winston H. Vance, Sept. 5.

Tyler Circuit.

Awake, thou that sleepest, and arise from the dead and Christ shall give thee light. Our protracted meetings are all over but one. We expect to hold one in East Tyler in the near future. We are going to buy a couple of lots over in East Tyler and build a new parsonage and church over there. Our revivals have all been successes. Our meeting at Center was the best they have had for years; more additions to the Church. Our meetings at Pleasant Grove and Bascom were both good, but the ones at Liberty Hill and Pleasant Retreat were the best. At Liberty Hill the Holy Ghost came down as in days of yore. Men, women and children came to the altar and cried for pardon from sin and got it. They praised God from whom all blessings flow. It was a great meeting—thirty-five additions to our Church and several will go to other Churches. We reorganized our Senior League with forty members and the Junior started up again. The Sunday-school was reorganized with seventy-five members enrolled. A great meeting it was. We rested a week and the fourth Sunday in August we scribe fired the first cannon at the enemy at old Pleasant Retreat and ever after that there was much cannonading and the dead and wounded lay thick on the battlefield. Women shouted the praises of God aloud when their husbands and children were converted. There must have been over 100 conversions and reclamations.

versions and reclamations. Tears flowed in streams at every service, even the first day, and "drug store face" stood no show at all and soon went out of style. But Sunday, September 4, was the real "red letter" day at Pleasant Retreat. We baptized nine infants and received thirty into the Church. At night we had the sacrament of the Lord's Supper, where scores of men, women and children commemorated the death and suffering of our Lord and Savior Jesus Christ. The Lord be praised for his goodness to the children of men! Our conference collections were good. Uncle Caleb Smith preached three times. Rufe Beard, John (Monch) Adams, Marsh and Boyd preached once each. We expect to be at Galveston with full reports.—W. F. Campbell.

Celeste.

On last Tuesday night I closed my meeting at Mount Carmel (better known as Hog Eye), an afternoon appointment. A letter of my steward, who has lived there for over thirty years, said it was the best meeting by far that he had ever seen there. I did all the preaching, except two sermons by Rev. Ed Cannon, my local preacher, who did a very fine work in the altar and in the congregation also. As a result the Church is in fine condition, spiritually, and they will pay the old debt on the house and complete it. We had sixty-seven conversions that I know of, and I have received forty-five into the Church and will get some more. Brother B. J. Few, of Venus, with the help of the local choir, furnished the singing to the satisfaction of all. Brother L. L. Cohen, of Wheatland, preached two fine sermons on Sunday, August 21. Brother S. L. Crowson followed with five days' excellent service, but had to leave on account of illness. The responsibility then fell on our pastor, Brother Hudgins, who did nearly all of the preaching during the last twelve days of the meeting. He preached the straight gospel with the old-time ring, and our people decided that the pastor could do with preaching. The meeting closed with 145 conversions and reclamations, and forty additions to the Church. The old citizens claim it to be the best meeting ever held at Cedar Hill.—R. G. Brandenburg, Sept. 10.

Cedar Hill.

Our pastor, Rev. J. D. Hudgins, closed an eighteen days' revival on Wednesday night, September 7. The meeting was held under a large tent, and large crowds continued to increase until the closing. Brother B. J. Few, of Venus, with the help of the local choir, furnished the singing to the satisfaction of all. Brother L. L. Cohen, of Wheatland, preached two fine sermons on Sunday, August 21. Brother S. L. Crowson followed with five days' excellent service, but had to leave on account of illness. The responsibility then fell on our pastor, Brother Hudgins, who did nearly all of the preaching during the last twelve days of the meeting. He preached the straight gospel with the old-time ring, and our people decided that the pastor could do with preaching. The meeting closed with 145 conversions and reclamations, and forty additions to the Church. The old citizens claim it to be the best meeting ever held at Cedar Hill.—R. G. Brandenburg, Sept. 10.

Matador.

We commenced our meeting on the night of July 21, Rev. John R. Henson, of Quanah, doing the preaching, and closed on the night of the 31st. The meeting had about twenty-five conversions and reclamations, with sixteen accessions to the Church and the Church greatly revived. In some respects this was the best meeting we have had of the four that have been held during my pastorate. Brother Henson's preaching was strong and to the point. He did not compromise on any part of the ground. Notwithstanding the extremely hot weather and the fact that the meeting was held in the Church, large and attentive congregations were present at every service, and we have finished our four years at this place. In many respects they have been very pleasant and, we trust, very profitable years. When we came here four years ago we found a circuit that felt hardly able to pay its pastor \$600. Until we gave Afternoon Mission two appointments that paid last year \$250, and Matador Station is paying her pastor \$800 this year; and it must be remembered that the town of Matador has not had the influx from the East that most Western towns have enjoyed. Until recently we have been sixty miles from the railroad, and are yet thirty-five, and a large part of the county is owned by the Matador Land and Cattle Company. But these four years we have served a big, broad, liberal-hearted people, and above all we have tried to serve God. All have been kind and good to us. Some of these faithful men and women we have learned to love like brothers and sisters of our own flesh and blood, and no difference where we may go we will never forget their loyalty to their pastor and their Church.—R. L. Jameson, Sept. 8.

Gomez.

We have just closed two great meetings. Rev. J. T. Bloodworth, of Fort Worth, came to us at Gomez on August 29 and preached one week with great results. Many souls were saved, and the Church, with her pastor, greatly revived and strengthened. Bloodworth is not an evangelist who will leave a charge in a worse condition than when he found it, but is a pastor's friend. He having served in the pastorate for twenty years, knows the needs of the pastor. He is an uncompromising preacher, and speaks with no uncertain sound. Our people were delighted with him, and presented him with a handsome sum of money in token of a measure of their appreciation. It was a real pleasure to have him with us, as he was our pastor when we were but a youth. To God be all the glory for what has been done in Gomez. We closed our meeting here Sunday at 11 a. m., August 28, and in company with our brother, R. L. Jameson, of Matador Station, drove thirty miles west to Plains, Texas, where we opened another campaign against the devil. God being with us, of course we were in the majority, and the devil got an awful licking. My! how Bob did preach! Some of them say he can beat me! We had sixteen conversions and seventeen accessions. The majority of the converts were parents. The

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Don't Send Me One Cent when you answer this announcement, as I am going to distribute at least one hundred thousand sets of the Dr. Haux wonderful "Perfect Vision" Spectacles to genuine, bona-fide spectacle wearers in the next few weeks—on one easy, simple condition. I want you to thoroughly try them on your own eyes, no matter how weak they may be; read the finest print, thread the smallest eye needle and put them to any test you like in your own home in any way you please. Then after you have become absolutely and positively convinced that they are really and truly the softest, clearest and best-fitting glasses you have ever had on your eyes, you can keep the fitting pair forever without one cent of cost, and

Just Do Me A Good Turn by showing them around to your neighbors and friends, and speak a good word for them everywhere at every opportunity. If you want to do me this favor write me at once for my free Home Eye Tester and Perfect Vision Spectacle offer. Address: DR. HAUX, Haux Building, St. Louis, Mo. NOTE:—This House is Perfectly Reliable.

Lake Creek Circuit.

Lake Creek Circuit is still coming to the front. We have just closed a ten days' meeting at Enloe. The Lord has done great things for us, whereof we are glad. It was an old-time revival and the Spirit of God prevailed in the meeting from the beginning. The Methodist Church has not witnessed such a revival in many years. There were a number of conversions and additions to the Church.—S. H. Smith, Sept. 12.

Bend.

By request we report the fiftieth annual encampment of the Methodist Episcopal Church, South. This has been handed down from our forefathers to the present, and begins on Friday night before the third Sunday in August and continues ten days. Brother E. E. Tomson, pastor, was assisted by the silver-tongued orators and men of power, Rev. M. J. Allen, J. R. Ragadale and A. C. Maloy, of Lometa. It was one of the most successful meetings of the age. Some forty additions and a number more professions. This meeting is known all over the West Texas Conference, as from thirty to forty families go and camp and devote their whole time to the services of God. Brother Tomson has won great favors among his people this year. The results of this meeting will ever shine in the memory of those attending as apples of gold in pictures of silver.—W. J. Milligan, Sept. 12.

Marysville Circuit.

We have had four great revivals on the Marysville charge, with about one hundred conversions and fifty-seven accessions to our Church. We began our meeting at Sivel's Bend the third Sunday in July, being assisted by my father, Rev. H. W. Isbell, of Sanger, Texas. Notwithstanding the time and the place, we had the greatest meeting that Sivel's Bend has seen for many years. The result is being seen in a \$1500 church that will soon be completed and furnished. We were assisted in our meeting at Spring Hill by Brother Belton Isbell, now a student of Polytechnic. At the beginning of the meeting there were only nine young men in the Spring Hill community who were not religious at the close of the meeting they were all converted and working in the Church. We were assisted at Marysville and Van Silke by Brother J. O. Davis and Brother J. F. Isbell, both of whom did us most excellent service. God's cause is on gaining ground in this part of his dominion. The fight is on!—Keener R. Isbell.

Electra Mission.

This is our second year on the Electra Mission. In the early part of the year we had a severe spell of sickness that hindered in the work for three months. When we finally recovered we set about to gain more than had been lost. The Lord has graciously blessed our efforts. We have had five meetings on the charge. The first was at Electra, Brother M. H. Read, District Evangelist, did the preaching here, except the three last days, the writer preaching them. We had six conversions. Next we went to County Line, a mission point, and there, with a Baptist preacher, we held one week. Then he left us and we ran on a week alone. God blessed us in over twenty conversions. We organized a Church there of seventeen members as a result of the meeting. The other three meetings followed in quick succession. Brother C. C. Davis, a local preacher from Iowa Park, once a member of the North Texas Conference, did the preaching for me at Henson's School House. Here we had nine or ten conversions and reclamations.

Sept... version Church. to Bar... we pre... people, convers... consecr... seratio... people (living i... ness til... we can... seven d... God ga... lives w... better s... graciou... things... all we... revival... we are... and ou... but by... her be... the bes... Rosee... We c... last nig... and at... there a... Black L... a most... ized a... were al... by M. I... reath... have re... dismis... increa... gratify... year in... meetings... drouth... among... taking... we hav... missed... reduced... \$1400... drouth... The spi... is good... higher... Irvin, S... Henriett... We h... protract... pointme... more at... nessed... more th... to follo... with... thirty-t... Sunday... ers see... had, and... eleven... making... n-and... Sunday... assisted... suited... mander... and the... with Ch... sion is... deal of... if propo... no pars... small sa... house at... third hi... stricken;... feed the... not ave... There w... way hall... Every m... on the... will be l... live. W... the colle... ence, an... with a si... Red Oak... Our c... We bega... Rev. B. I... fine serv... he has c... cats, chi... Boyce B... preacher... tion. H... We were... er I. E... Everybod... a good b... tryng fol... He is a... meeting... I was or... since I... J. J. Cr... of these... and addi... bership... vance no... collection... Mission... The socie... pered a... fully. T... pered a... lovely—If... I ever sa... raised m... their chu... \$150 wort... Chappel... sion Soci... pay for... line, fi... pect to h... ference... sey. Maypenk... We are... the May... is, if pos... nearly 69... did par... CIG... Dr. J... specialist... the sc... es help... would u... ant... ville, Tex...

versions and eight additions to the Church. From here the writer went to Barwise School House. For a week we preached the plain gospel to the people, which resulted in about ten conversions and a large number of re-consecrations in the altar. These consecrations were no child's play, but people came with conviction of wrong living and prayed for God's forgiveness till he gave it to them. Then we came to Enterprise, and here for seven days we preached to this people. God gave us two souls, and several lives were re-consecrated to God for a better service. We thank God for these gracious blessings. There are many things to be thankful for, but above all we thank God for these precious revivals. From a material standpoint we are a bit behind; crops are short and our financial obligations are great, but by the grace of God we will do the best we can and leave the other in God's hands.—E. H. Coburn, Sept. 10.

Roscoe and Loraine.

We closed the meeting at Roscoe last night with very gratifying results, and at Loraine two weeks ago, having there also had a great victory. In Black Land community in July we had a most delightful meeting and organized a Church and Sunday-school. We were ably assisted in these meetings by M. S. Hotchkiss and R. J. McElreath. At this time, September 12, we have received eighty-four and have dismissed fifty-seven, giving a net increase of twenty-seven. This is very gratifying, since we had meetings just in rear 12, lined up in two meetings, and we have on account of drought lost many of our citizens, and among them many Methodists. Since taking charge less than two years ago we have, after deducting those dismissed, an increase of 156. We have reduced the Church indebtedness from \$1400 to \$250, and this in time of drought. God has been good to us. The spiritual condition of the Church is good, yet we are struggling for higher things. Pray for us.—G. J. Irvin, Sept. 12.

Henrietta Mission.

We have just closed our series of protracted meetings at the regular appointments. Will hold one or two more at neglected points. Have witnessed sixty-five conversions, with more than thirty additions, and others to follow. At our last meeting, held with New London class, there were thirty-two conversions. On the last Sunday morning we had the teachers see how many unsaved pupils they had, and out of sixty there were only eleven. At this point the teachers are making a special effort to get every member of their school saved, and such should be the work of every Sunday-school. Brother L. P. Smith assisted us in one meeting, which resulted in seven conversions. The remainder was the work of the faithful Christian workers, with Christ for our leader. This mission is large, and it requires a great deal of work, and has a bright future if properly looked after; but there is no parsonage, and the pastor, on a small salary, has to furnish his own house at a cost of more than one-third his salary. We are strength-stricken; not enough grain raised to feed the stock one month; cotton will not average one bale to ten acres. There will not be enough made to pay half the expense of making it. Every member on the charge depends on the farm for his means. Many will be forced to go to other parts to live. We are going to do our best on the collections ordered by the conference, and will meet you at conference with a smile.—J. B. Parr.

Red Oak.

Our campaign of revivals is finished. We began at Chappell Hill July 1. Rev. B. F. Alsop was with us, and did fine service. He is a Missourian, but he has caught on to Texas ways, and eats chicken just like a native. At Boyce Brother C. S. Field was the preacher, and he gave great satisfaction. He is good help in a meeting. We were assisted at Red Oak by Brother I. E. Hightower, a former pastor. Everybody loves him here, and we had a good meeting. Rev. T. S. Armstrong, the "big presiding elder," as the country folk call him, assisted at Reazor. He is a presiding elder who can hold a meeting. Our meeting at Dixon Chapel was one of the best I have had there since I have been on this charge. Rev. J. J. Creed did the preaching. At all of these meetings we had conversions and additions to the Church, the membership was revived and a general advance noted all along. Our conference collections are forthcoming. The Home Mission Societies are doing fine work. The society at Dixon's Chapel has papered a room of the parsonage beautifully. The Red Oak society has papered a room and put down the most lovely—if that is the word—art square I ever saw. The ladies at Reazor have raised more than \$50 and paid it on their church debt. The brethren bought \$150 worth of seats for the church at Chappell Hill. And the new Home Mission Society there will help them to pay for them. Sunday-schools all doing fine. Leagues very dead. I expect to have a fine report for our conference in Waxahachie.—C. E. Lindsey.

Maypearl.

We are closing our fourth year on the Maypearl charge, and the fourth is, if possible, the best. We have had nearly 600 professions, built one splendid parsonage and painted our church

at Maypearl. Our meetings this year, first at Maypearl, were good. Rev. J. T. Bloodworth, of Fort Worth, led. The second was at Auburn, led by my brother, Rev. George F. Harris, of Ochiltree. There were several professions and additions. The third was at Oak Branch. This was a camp-meeting. Rev. Thomas, a local preacher of the Abbott Circuit, and my brother, George, led. Here we had about thirty professions. The fourth was held at Enterprise. This place is an afternoon appointment. Rev. J. S. Curtis, a local preacher of Ovilla charge, and my brother did the preaching, and we had a great meeting. There were about ninety-two professions and organized the last Sunday night with something like forty members. The last week of the Enterprise meeting we had our fifth meeting running at Buena Vista. My brother was in the lead, with Brother Porter, of Waxahachie Station, and Brother Creed, of Bethel Station, to help. We had a good meeting; about seventeen professions, and organized with fifty members. I could not be in this meeting on account of the other meeting, but with Brother S. J. Paul to lead the music and a faithful band of workers they had a great meeting. We have built a fine tabernacle at Buena Vista and Enterprise since I came on the charge. Oh, how wonderful it is that the dear Lord can use us as instruments such great things! To him be all the glory and praise forever and ever. We never will cease to praise him.—W. H. Harris, Sept. 13.

Vera.

Dear old Advocate that Vera Circuit is still in the Northwest Texas Conference. Our revival season is now written as history. We began May 25 at Benjamin with Brother J. W. Cadwell, of Spring Creek, to do the preaching and lead the hosts of Zion. We held on from time to time as the inclemency of the weather would permit, threatening weather coming up each alternating night to scare our congregations away, closing out on the first Sunday in June. Brother Cadwell did some excellent preaching, and the Father only knows the good achieved. One conversion was the visible result, but we do not attempt to value the life and works that may be laid up in this world by the earnest efforts of that lovable young girl who gave her heart and life to God. The Church was helped. Our next move was at Truscott, where we were met by the old wheel-horse, A. T. Culbertson. He came to us Saturday night before the first Sunday in July. Then the battle began. He shelled the woods, bringing results to pass. On several service occasions all in the congregation were either saved or else brought to salvation. The final results were seven conversions and twelve additions to the Church. The Church is on a better footing now than when we came, every member was in the meeting being revived and more fully resolved to follow closer to Him who leads the army. Brother Culbertson is good help in a meeting. At the close of this meeting the collection for help was taken and a small purse made up for Brother Culbertson. He, from the fullness of his heart and the plethoric condition of his pocketbook, made a division of the receipts with the queen of the parsonage at Vera. On the second Sunday in August we took up the gaze of battle at Vera, with Brother G. S. Wyatt, of Canadian, in the forefront as chief strategist, and fought truly did he maintain the dignity of the place. Brother Wyatt pitched the battle on high grounds, and for fifteen days the tumult of battle was heard, the cries of the wounded and the shouts of victory were mingled. The visible results were twenty-nine conversions and reclamations. We received six on profession of faith and eight by certificate into the Methodist Church, and more to follow, while a goodly number of the flock went into other folds. Monday evening following this scribe took his way across the Wichita to the little school house at Gihlland to begin a meeting with Brother A. T. Culbertson, but for some reason Brother Culbertson did not come. We made strenuous efforts to get some evangelistic aid, but, failing, we kept pounding away in our feeble way through the week, closing out Sunday evening, September 4, with nine additions and nine conversions. Two converts have not added themselves to any church as yet. Take it all in all, God has been very good to us, and we can but lift up our hearts to him in praise. Six children have been baptized, five during the meeting at Vera. With all the above there are hundreds within the bounds of our work who know not God in the pardon of their sins, and we fear that they will some time lift up their eyes and say: "The harvest is past; the summer is ended, and we are not saved." And we can but pray for strength and grace.—C. C. McCormick, P. C., Sept. 10.

Mexia Circuit.

I think every preacher ought to report how he is getting along. We think we are doing fine. This is our second year on Mexia Circuit. We feel very grateful to these good people for their many acts of kindness to us. They have looked after our need, and have shown their appreciation of our being in their midst by giving us three good poundings since conference. How does that sound, Brother Pastors? You know how you feel with even one pounding in one year; could you stand more? Our meetings are all over. We had a good meeting at nearly every place. Our camp-meeting at Campbell's Branch was one of the best we had. That notorious R. J. Tooley, better known as Dick Tooley, did all the preaching for us at the camp-meeting. Brother Tooley stirred things. Some were mad, some were sad, some were glad. At last they fell in the altar, confessed their sins and got right with God. There was the old-time shout. There were fifty conversions and twenty or more reclamations. The results were thirty-one additions to the Church, the most of whom were grown-up men and women. The people of Cotton Gin

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and vicinity will never forget Dick Tooley. Brother Tooley is a fearless preacher; hews to the line and lets the chips fall where they may. On Sunday morning we called for a free-will offering for Brother Tooley, to which the people responded in a nice, liberal way, giving him \$77 for his services. We closed out Sunday night on victory's side, with the understanding that we should have another camp-meeting next year. We feel grateful to our old friend and brother pastor, Brother J. T. McKeown. He came to us at Forest Glade and preached for us there. Our people were delighted with his style of preaching. The meeting did much and lasting good. Brother McKeown is a good, sound gospel preacher, and is fine help in every way; is a kind, God-loving man. We are indebted to Brother Compton, local preacher, of Teague. He did some good work for us at Shiloh and Kirvin. Brother Compton is a good, earnest, zealous preacher. Brother J. J. Creed, of Bethel, came and preached several times for us in the Kirvin meeting, but was sick and had to return home. We were sorry. Brother Creed is a fine preacher. We were disappointed because he could not be with us longer. Crops are short, but we expect to report everything out in full at conference. We are serving a good, loyal set of folks. They have treated us nicely during our two years' stay here. We are busy now preparing for our conference. We have had forty-five additions to the Church this year, with more to follow. We count this good, for last year we had good meetings over the work and it looked at that time like there was no one left who did not belong to the Church. As the Psalmist said, "Surely goodness and mercy hath followed us all the days of our life." We thank the Lord for all his benefits.—O. B. Turner, P. C.

stealing their way down her cheeks, and I could almost read every one of them, and I could see that she had promised the Lord that she would repent and kneel and pray, and it was shown by fruits. Brethren, the only thing that will cause such people to get religion is to get the power of God to come to them. One more case of this kind: There was a young lady converted, and she wanted to join the Church. Her mother said publicly that if she joined the Methodist Church she would beat her to death, so I went to her house without an invitation and went in without one and left without one to come back. But I reasoned the matter with her and repeated the statement, and told her that I hoped it was false, and she said it was true, and she had said nothing to take back; so I told her in conclusion to come to the church for service that day, and she said she was coming and to see that her daughter did not join. I told her to come on and get religion and she would not talk that way. She came, and the girl joined, and the old lady, judge about fifty-five years old, came up for a mourner. I rejoice to see the change made. She was a great help to our meeting. This is not all, but I want to call out a Campbellite's nest—Pine Mills. We had a good meeting there, but it was hard to get the people to the mourners' seat. The "Campbellites" had torn it away, so they thought. They taught that one who had repented, if he was on his way to be immersed (not baptized, for that is either sprinkling or pouring) and a limb were to fall on him and kill him, he would be lost. So I told them I could see no difference in going and coming up only they were, or had been, wet; and on their way back, according to their doctrine, if a limb were to fall on them, they would be lost also. Do you see the point? That is Campbellism. We will hurry through. We had a good meeting there, after getting the mourners' bench fixed up; several accessions to the Church. Now to Hainsville, and the last. The Baptists were numerous; had a little pull also down there. Their preachers said that one or two things had to be done—either get a smaller preacher or build a larger church. Brethren, this comes from the devil. He also said that Bermuda grass and the Baptists were alike, and would take the country. I endorse it in part, especially along the branches, but get away or take either away from the branch and they do not do so well. This is according to their statements. We had ten accessions and baptized five babies. Will preach on the subject of "Christ's Baptism and Infant Baptism" the next round. I want to report some more babies baptized the next time I write, so this will do for this time. The power of the Lord has been with us or we would have never gotten through. Keep the Lord on our side. Let us pray and preach the gospel, no matter who it hits; if it does not hit some one, so to speak, we have done no good. May good be accomplished by our preachers. I had a nice chat with Dr. Rankin last week. May God bless that dear old soul. I am as ever the same preacher. If you want me at your service, write me.—F. L. Jewell.

DEDICATION NOTICE.

Bishop Murrah will dedicate our Church at Leonard Sunday, September 25. All former pastors and friends are invited.
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GOOD METHODIST DOCTRINE

By REV. JAS. CAMPBELL, D. D.

That temptation is necessary to the development of moral character in men is not only true, it is also true that without temptation men could have no moral character at all. It must be admitted by all who have sufficient intelligence to know the difference between right and wrong, that what makes men moral beings is the power to choose between right and wrong—or good and evil.

"But why is there sin in the world? Because man was created in the image of God; because he is not mere matter, a clod of earth, a lump of clay, without sense or understanding, but a spirit like his Creator, a being endued not only with sense and understanding but also with a will exerting itself in various affections. To crown all the rest, he was endued with liberty; a power of directing his own affections and actions, a capacity of determining himself, or of choosing; good or evil. Indeed, had not man been endued with this, all the rest would have been of no use; had he not been a free as well as an intelligent being, his understanding would have been as incapable of holiness, or any kind of virtue, as a tree or a block of marble. And having this power, a power of choosing good or evil he chose the latter—he chose evil."—Jno. Wesley.

Richard Watson in "The Theological Institutes" quotes the above, and after expressing his agreement with Wesley, says of the first man. "His state was high and glorious, but it was still a state not of reward but of trial, and his endowments and perfections were therefore suited to it." A state of trial is a state of probation or temptation, or a state involving temptation, for if there were no temptation there would be no trial. Again Mr. Watson says, "It is, therefore, manifest that the state of trial in which our first parents were placed was one which required, in order to the preservation of virtue, vigilance, prayer, resistance, and the active exercise of the dominion of the will over solicitation." * * * "This is the only account we can obtain of the origin of evil, and it resolves itself into three principles: (1) The necessary finiteness, and, therefore, imperfection in degree of created natures. (2) The liberty of choice, which is essential to rational, accountable beings. (3) The influence of temptation on the will."

Ralston in "The Elements of Divinity" says: "A law for the government of moral action must necessarily be such as may be obeyed or disobeyed by the subject; otherwise there can be no moral quality, no virtue or vice, no praise or blame attached to obedience or disobedience; and this would destroy the character of the moral agent." * * * "Some have thought it strange that God should permit man to be tempted at all. But a temptation to fall, either internal or external, seems to be essential to his character as a probationer. When every inducement is on the side of obedience, the subject must partake of the character of a machine and there can be no reward for obedience."

"God cannot make a contradiction true. It is a contradiction to let man be free and force him to do right. God has performed this marvel of creating a being with free-will, independent, so to speak, of himself—a real cause in his universe. To say that he has created such a one, is to say that he has given him the power to fail. Without free-will there could be no human goodness."—Fred W. Robertson.

But there cannot be that rational choice necessary to moral goodness without the opposites good and evil as motives between which the moral agent must choose. "In proportion as the facts of conscience exhibit man as a responsible moral agent they attest his freedom. For freedom is an indispensable condition of responsible agency. And in this connection is understood pre-eminently a faculty of alternativity, a capability of varied choices or varied acts of self-determination under given conditions."—Sheldon's System of Christian Doctrine.

"But while will is not necessitated by motives, motives are necessary to choice; for it is the very essence of rational freedom to demand a reason why it should act. If there were no reason choice could not be rational, it would be an accident or a chance." * * * "But now let us honestly ask, could there be obedience where disobedience was impossible, or could there be righteousness if wickedness could not be done? The person that could not disobey would be quite incapable of obeying. If there was no power to do evil, there would be no ability to do good. When the will has

no alternatives, its choices can have neither merit nor demerit; when one path lies before the traveler error may be impossible, but so is discovery; when there is no vice to allure there is no virtue to be won."—Fairbairn's Philosophy of the Christian Religion.

In his lectures to the class in moral philosophy and in his sermons Dr. Mood used to say that innocence is not moral goodness. "You may lock up a child in prison," he would say, "and let him remain until grown; in that case he might be innocent—he has never done any harm, but neither has he done any good. When you destroy the power to do evil you also destroy the power to do good."

Now we will let Bishop Marvin explain as follows: "This separateness of individual being realizes its highest value in the fact of volition. Vital and intelligent energies such as man is endowed with are self-guided. I respectfully submit that freedom means this, or it means nothing. A man's decisions and actions are from himself and of himself.

"The freedom of man is not to be put in comparison with the freedom of the Creator. The choice between good and evil is not before God. The law is not over God, but in him. It is the expression of his own nature. There is no such thing as obedience or disobedience with Him. He is the fountain of purity. It were irreverent to think of God as free to do evil. Not so with the creature. He is under law, and the vital question of freedom with him is in respect to his conduct toward God. He may do wrong. The wrong volition is from himself; but is he so constituted as to necessitate volitions of this class? Might the same self that chose to do wrong choose to do right? Is the choice not only from himself, but of himself in such a manner that the character of it is determined by him, and is not the result of a chain of causes going before? If not there is no freedom." * * * "Between reason on the one hand and impulse on the other; between God and law on the one hand, and appetite and passion on the other the will sits arbiter, and is supreme." * * * "Volition very quietly and uniformly goes right where interest, feeling and duty are all on the same side. It is only where there is some conflict that there is any occasion for choice." * * * "The presence of motives is the condition of the action of the will. Men decide in view of motives, and our responsibility lies in the freedom of our choice between good and bad motives. Otherwise volition would be a blind, erratic power, and could not be, as it is, the basis of responsibility." * * * "His character is determined by his volitions." "Man must have been made essentially different, so that he would have been something else and not man really, to preclude the possibility of sin. He must have been constituted an involuntary being. In that case there could have been no moral government. Physical necessity must have been the only law. There could have been no sin certainly, no more could there have been virtue. Under such a constitution there could be no disobedience, nor could there be obedience in the proper sense of the term. There could be only forces and their results."—Marvin's Work of Christ.

Now comes the testimony of a great mind and a great book which was a text book in the Southwestern University in the days of its founder. The testimony is directly to the point: "The snares and temptations of vice are what render the present world peculiarly fit to be a state of discipline to those who will preserve their integrity; because they render being upon our guard, resolution and the denial of our passions necessary in order to that end. And the exercise of such particular recollection, intention of mind, and self-government in the practice of virtue has from the make of our nature a peculiar tendency to form habits of virtue—as implying, not only a real, but also a more continued, and a more intense exercise of the virtuous principle; or a more constant and a stronger effort of virtue exerted into act." * * * "Temptations render our state a more improving state of discipline than it would be otherwise as they give occasion for a more attentive exercise of the virtuous principle which confirms and strengthens it more than an easier or less attentive exercise of it could."—Butler's Analogy.

Now follows the testimony of one of the greatest thinkers of the nineteenth century who made the problem of evil a life study and whose disciple in this field was Bishop Marvin, otherwise the Bishop never could have written that matchless little book

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called "The Work of Christ" quoted would be necessarily excluded from existence. For if there were no temptation to sin there could be no merit in obedience as no rational being ever acts or can be conceived to act as such without reference to some motive; so if there be no motive to sin there would be no possibility of acting wrong. And if there were no possibility of such a thing, surely there

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could be no virtue or merit in not doing it. "The notion of a future account and general righteous judgment," says Butler, "implies some sort of temptation to what is wrong; otherwise there would be no possibility of doing wrong, nor ground for judgment or discrimination. Hence if we would have a moral world at all we must have one into whose design or plan temptation enters; just as if we would have a circle we must have a figure whose circumference is round, and all of whose radii are equal.

"Temptation, it is true, is a hindrance to virtue. But this is no reason why it should be excluded from the world. Water offers resistance to every vessel which ploughs its bosom, and every bird feels the resistance of the air in which it flies; but who would seek to improve navigation, or to assist the flight of birds by removing all water and all air from the globe?"

"In like manner, though temptation resists the practice of virtue, it would be no aid, but utter ruin to the cause of virtue if all temptation were removed from the moral universe. In this case, as in the two former, the very thing which created the difficulty in the way is that without which the way would be impracticable, and the object aimed at would be utterly impossible of attainment.

"There is indeed no desire or affection of our nature which does not in various ways and under certain circumstances become a source of temptation to sin. * * * So long as we exist, then temptation must beset us in this clouded state of trial and probation. The only way to escape its influence is to rise above its dominion by the victorious power of an active goodness."—Bledsoe's Christian Cosmos.

It will be seen from the above that temptation is not only necessary to moral character, but is the only doctrine by which the moral goodness of God can be vindicated. To take the opposite view is to asperse the motives and character of the All-wise Creator. If the Creator could have created moral beings without liability to sin through temptation, and yet

with perfect moral character and so have accomplished the same ends without the possibility of sin and its consequent suffering, and yet made us as he did, he would be a moster indeed. Instead of being God—the good one—he would be the evil one. Temptation is perfectly innocent in itself. It has no moral qualities. It is in the yielding that sin is committed. To overcome is virtue and life; to yield is sin and death.

"When one reverently assumes that it was through some all-wise and holy purpose that sin was permitted to come into the world, it ought to be quite superfluous to add that the fulfillment of any such purpose demands that sin be not cherished, but suppressed. If one seeks as a philosopher to explain and justify God's wholesale use of death in the general economy of the universe, is one forthwith to be charged with praising murder as a fine art and with seeking to found a society of thugs?"—John Fiske.

The truth is of God—falseness of the devil. "The truth shall make you free." Yes, it is possible to wake up some fine morning and find yourself famous for daring to tell the truth, and on the other hand it is possible to wake up some cloudy morning and find yourself infamous for perverting the same. If you would be wise leave that sort of work to the devil—that is his job.

John Wesley, Watson, Ralston, Sheldon, Marvin and Bledsoe, all Methodists, with F. W. Robertson and A. M. Fairbairn thrown in. Well, it certainly makes one feel comfortable to find oneself in the company of such great teachers.

No man honors God by concealing the truth. Thank God, we are not required to cover up and hide the truth because evil-minded men may use it in a bad cause. The truth never yet and never will hurt any good cause. By withholding the truth a temporary victory may be got, but overthrow will be certain in the end. The only wise policy is "to tell the truth, the whole truth and nothing but the truth."

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HUMAN BLOOD HOUNDS.

From time immemorial certain tribes in the Philippine Islands have been able to track game and people through the organ of smell. The aboriginal Australian has the same acute olfactory machinery. Civilization is destroying the acuteness of the powers of scenting in human beings. But among the wild tribes you can often find a man who can track by the scent any animal or human being. Sometimes they go at a close scent on all-fours, but often trot along in upright position. Their eyesight also is the keenest in the world; but this, too, is being dulled by the influences of civilization. The most dangerous foe of the criminal is the human tracker.

A PERFUME-YIELDING LAKE.

Lake Mangishlak near the Caspian Sea is remarkable for the delicate odors that issue from it. It has long been known to yield a rare violet perfume that is at once delicious and suggestive of fortunes. If the waters are removed from the lake they soon become malodorous. The perfume of the lake is due to the luxuriance and abundance of flower-bearing plants. It is supposed that certain chemical changes constantly going on among the roots of certain of these flowers or weeds furnish the rare odors. But they will not stand removal.

A CURE FOR LEPROSY.

In the Louisiana State Home for Lepers something approaching or demonstrating a cure for leprosy seems to have been accomplished. In this colony during the last two years over sixty patients have been received. Of these six have been cured, or, it may be, as Topsy "just grewed," they just got well. Only a general medical treatment has been given. No specifics aimed directly at the disease have been used. But great care has been taken in regard to all sanitation, to exercise, bathing, diet and a general system of treatment. One patient has been dismissed from the colony and pronounced cured. Five others seem to be cured, but have been held in the colony lest they may not be sound. This colony is 14 years old, and it is a remarkable fact that in all this time the sisters who have had personal care of the lepers as their attendants have not been infected. This is not

the first time that history records such exemption from pestilence and disease among these self-sacrificing souls. It seems to be not really known just what effected the cure in the cases here referred to, but the fact of cure is manifest and unless there was a mistaken diagnosis, the whole world will watch with profound interest any further developments as to the nature of the cures.

PHOTOGRAPHING BY WIRE.

It is a fact that photographs have been taken over a wire. The process is a recent invention which promises to be altogether successful. The appliance through which it is accomplished is called the telautograph. By its operation a photograph may be transferred to the plate at the other end of the telautographic wire. The contrivance does not need any operator to be constantly at work while the picture is being transferred. It is automatic. The photograph to be transmitted is divided into as many sections as possible, the idea being to arrange in divisions of varying intensity of light or shade. Then an electric current of corresponding luminous intensity is passed over the circuit so that the picture at the receiving end of the line is reproduced with corresponding intensities of light and shade.

THE CRUSADES.

Before the Crusades took on the form of war, the primary object was to vindicate the right of Christians to visit the sepulcher of Christ in Jerusalem. But the insults, persecutions and indignities of the Turks so incensed the Christians that they returned all over the continent preaching a war of conquest. Peter, the Hermit, was the apostle of this great move. Godfrey of Bouillon, was its foremost military personality. So that the Crusades became a series of military expeditions by the Christians of Europe to recover the Holy Land from the Mohammedans. These wars are remarkable for the fact that they had no military organization, no really authorized head, but millions of men and women and children marched without discipline upon Jerusalem where Godfrey, tacitly recognized as the leader, entered the city dressed in white, slaughtering thousands of men, women and children, and even burning the Jews in

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Note cut of Business House below which was erected by this Company at Throckmorton, Texas, for Rev. M. K. Little, P. E., of Weatherford District. Mr. Little, after receiving his loan, applied for several more contracts and is advising his friends to do likewise.



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their synagogues. This was the end of the first Crusade which established a Christian kingdom in the Holy City. The first Crusade had seemingly accomplished all they had dreamed, and Godfrey was King at Jerusalem. This was 1099. But his reign endured only a year. The second Crusade had for its apostle St. Bernard 1147-49. Failure. The third, 1189-92, led by Frederick Barbarossa of Germany, Richard the Lion-hearted of England, and Philip Augustus of France. Failure. Fourth, 1202-04, led by Count Baldwin of Flanders, set up a Latin kingdom at Constantinople. The fifth, 1228-29, led by the Emperor Frederick II. The sixth, led by Louis IX of France. In 1212 a Crusade of little children was made, resulting disastrously. The eighth and last, was led by Louis IX of France; unsuccessful. In 1270 what is sometimes called a ninth Crusade was made by Louis IX with an army of 60,000. But the expedition suffered great calamities by sea and pestilence by land. The English Edward made a peace, for ten years, and this last of all the Crusades closed. The results may be stated briefly thus: The awakening of modern commerce, by land and sea; great breadth given to the human mind; ideas of liberty and a new social order came; the will of the chief gave way to common law, the beginning of the end with the feudal system; serfdom was abolished; prepared the way for modern civilization.

IS YOUR MOUTH CLEAN?

Ask your dentist to tell you candidly something of the filth he finds in human mouths. If he tells you what he really knows it will shock you. Not only are those mouths filthy that seem to be so from an external and passing view of them when persons laugh, but in countless cases where to the casual observer the exterior seems to vouch for cleanliness. The mouth of the dog is kept clean because of the shape of his teeth and the sanitary secretions with the saliva. But human teeth, especially after ages of miscegenation, are so shaped and correlated as to gather up foreign substances and harbor uncleanness so rapidly and so constantly that only ceaseless vigilance and care can guarantee safety. Never let a meal pass

without thoroughly cleansing the mouth, teeth and throat. We spare you a recital of the disgusting filth and disease making garbage-heaps lodged in the average mouth.

TRIBUTE TO THE MEMORY OF REV. J. C. MOORE AND WIFE.

The following is a tribute of love and respect to the memory of Rev. J. C. Moore, who died July 22, 1910, and wife, Laura Moore, who died June 30, 1910, from the Sunday-school of the St. Paul Methodist Church of Western Heights:

Resolved, In the lives of Brother and Sister Moore the world has been, by example and precept and glorious works, made better, and in their deaths the world's loss will be indeed great. Be it further:

Resolved, That their deaths have cast a gloom over the North Texas Conference. Be it further:

Resolved, That these resolutions be spread on the Secretary's book of the Woman's Home Mission Society and be published in our home and Church papers and also a copy be sent to the family.

To the sorrowing ones we extend our sympathy and commend them to the Savior who alone can give consolation.

And to our friends: We will meet and miss you.

As the years come and go,
But, blessed be His holy name,
We will meet and greet you
In the sweet by-and-by.

When all tears are wiped away,
We know in whom we have believed,
You have seen him face to face and are satisfied.

For you are like him.

MRS. J. T. DUNCAN,
MRS. B. A. JONES,
MISS ETHEL CHENOWETH,
MRS. W. R. STOVALL,
Committee

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Notes and Comments

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G. C. RANKIN, D. D. Editor

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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:

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 from that intended for the business office and should 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

IMPORTANT NOTICE.

It is our desire to clean up all the matter now on file touching the controversy concerning the removal of Southwestern University, and after the next issue to discontinue the same in these columns. In our judgment and in the judgment of many of our readers the controversy has about covered all the ground. Therefore, any matter reaching us after next Saturday, the 17th on this question will be out of date. The controversy has been conducted ably and brotherly and we congratulate all the brethren who have taken part in it upon the fact that they have written with ability and in the right spirit. As a result no man need be in the dark now touching all the facts and arguments pro and con in connection with this question.

Hamilton county is situated out beyond Dublin, and for years it has had the undesirable distinction of having the only wet territory in all that section. One or two points in it had no local option. Time and time again the good people had brought on an election, but failed. They tried it again a few days ago and won by a large majority. That puts another dry county in the place of Potter, which we lost a few weeks ago. Good for those people! One hundred and sixty-five dry counties in Texas. On with the battle!

See Brother Booth's call in another place in this issue. It reminds us that another conference year is just about passed and that the conference session is close at hand. How the years fly by! University Church, Austin, is making every preparation necessary to entertain the West Texas Conference in good style. Let those interested respond at once to Brother Booth's request. It will aid him greatly in his arduous though pleasant task of making provision for all who will be present at the meeting of the conference.

Rev. L. G. White, one of our Greenville pastors, has been elected to take charge of the Mood Hall at Southwestern University. We understand that he has accepted the charge and will move to Georgetown to be ready for the opening of the scholastic term. Brother White is a most competent man for this position and the University is fortunate to secure him. He is a business man as well as a faithful preacher, full of energy and enterprise. He possesses the spirit and the tact that will win young men, and we feel confident that under his management Mood Hall will be both popular and successful.

It does not matter one whit with Advocate upon which side of the Southwestern University controversy the Georgetown Commercial lines it self. That is no business of ours and we care nothing in the world about it. But its persistent abuse and vilification of men like Rev. James Campbell, Rev. J. M. Peterson and others from whom it differs, is a disgrace to reputable journalism. These men are Christian gentlemen and ministers of high standing in Texas Methodism, having the confidence and esteem of the Church throughout the State; yet the Commercial writes about them as though they were common mountebanks and charlatans. It treats them with studied discourtesy and open insult. In the beginning of the controversy it did Dr. H. A. Boaz and Dr. R. S. Hyer the same way. It resorted to every method to humiliate and degrade the honored Regent of our central institution. Do the people of Georgetown indorse these outrageous assaults upon our leading ministers? Does that paper express the sentiments of the good people of that town concerning these high-toned men? Do the people of Georgetown imagine that their side of the controversy is aided by such a course? If so, Texas Methodism will be much disappointed in the people of that community. If not, then they ought to give some formal expression to their disapproval of the low, vulgar manner of the Commercial in its conduct in the premises. There is a decent and a genteel way in which to carry on a controversy, and then there is a coarse, vulgar and reprehensible way, and the Commercial chooses the latter. Yet it assumes to be the mouth-piece of Georgetown and of Southwestern University!

Governor Campbell has had to keep his called session of the Legislature in session much longer than was necessary, because a majority of two in the Senate practically opposed everything that the Governor wanted the extra session to accomplish. Had it not been for this majority of two, the Legislature would have done its work in two weeks and gone home. But this majority of two, stood for the barrooms and against restrictive legislation, and such was their personal enmity toward the Governor that they tried to cripple every bill he recommended. Some of his measures, such as the insurance, the bill

of lading, the penitentiary reform measures were finally passed, but not in all respects as the Governor wished. But all his recommendations touching the restriction of the liquor business were killed outright. But several of these devotees to the barrooms will go out of office in November and it is to be hoped that they will never have another opportunity to thwart the will of the people of the State.

From the Free Press we quote the following apt words. We commend them to the man who thinks it is an easy matter to edit a live paper, and who further thinks that most any sort of a person is capable of making an efficient paper. There is no work in the Church or in the land more difficult, and one that the general public appreciates less:

Most anybody can edit a newspaper and make it interesting for awhile. Some people can keep up the interest for a month or two without fagging, but it takes a natural-born pencil shaver and a hard worker to grind out an interesting batch of local and editorial items week after week for a term of years. There is no profession that is more exhausting or less remunerative for the work than the editorial or journalistic profession, but how few believe this.

We notice from the appointments of the Missouri Conference of last week that Rev. C. M. Bishop, D.D., was transferred from that body to the North Texas Conference and stationed at Wichita Falls to fill out the unexpired term of Rev. W. T. Morrow who gave up the work recently on account of affliction. We have known Doctor Bishop for thirty-odd years, even when he was a boy in the Holston hills, and we can testify to his genuineness as a man and his ability as a preacher. He was born and brought up in a parsonage and educated in Emory and Henry College, and he is a credit both to the parsonage home and to the Methodist school which trained him. For years he has been one of the most prominent ministers in Missouri, and his coming to us is a contribution to the ministry of Texas Methodism. He is a nephew of Rev. Horace Bishop of the Central Texas Conference.

The Bible is easily the most popular book in existence, and the demand for copies of it is steadily growing. It found its way into six new languages last year, and it now exists, in whole or in part, in 424 of the tongues of the earth. The output of the presses issuing the divine Word for twelve months is as follows: Bibles, 834,784; New Testaments, 1,198,226; portions, 4,576,014; total, 6,629,024. More than 1,500,000 copies of the Scriptures went to China, and of these 99 per cent were sold; 356,000 copies were circulated in Korea, 305,000 in Japan, 780,000 in India (including Burma and Ceylon), 155,000 in South America, 148,000 in Canada, and 1,500,000 on the continent of Europe.

The Methodist Episcopal Church has in the Hawaiian Islands 25 churches, valued at \$63,650; six parsonages, valued at \$12,000; and 790 full members of the Church and 671 probationers. The outlook for mission work there is reported to be most encouraging.

There are said to be in Spain only 3,000 communicants and 10,000 adherents of the Protestant Churches. No nation has been more completely under the sway of Roman Catholicism than this unfortunate monarchy, and none better illustrates the blighting influence of papal rule.

The ten largest Congregational Churches in the United States are as

follows: Tompkins Avenue, Brooklyn, N. Y., 3,975; Central, Brooklyn, N. Y., 2,532; Plymouth, Brooklyn, N. Y., 2,276; First, Los Angeles, Cal., 1,980; First, Oakland, Cal., 1,713; Central, Galesburg, Ill., 1,321; First, Worcester, Mass., 1,290; South New Britain, Conn., 1,243; Fourth, Hartford, 1,182; First, Oberlin, Ohio, 1,123.

The Texas Tract Society of the several Texas Conferences met at the Publishing House parlors last week. There were present, Revs. C. M. Harless, W. F. Bryan and C. A. Spragins, of the North Texas Conference; Rev. S. W. Turner and Rev. Horace Bishop of the Central Conference; Rev. J. W. Bergin of the Texas Conference, and Rev. W. H. H. Biggs of the West Texas Conference. A report of their meeting will doubtless be furnished by the secretary. They planned largely for the work and something definite will be presented to the sessions of the conferences this fall concerning the future of this most important movement.

Not officially, but incidentally, we have learned that Rev. Z. M. Williams, D.D., who for a time has been associated with Mrs. Lucy Kidd Key in the management and conduct of the North Texas Female College at Sherman, has tendered his resignation and dissolved his relation with the institution. As a result the conduct of the institution will be wholly in the hands of Mrs. Key in the future as in the past. Doctor Williams is an elegant Christian gentleman, an eloquent preacher, and a most brotherly man. We indulge the hope that he will continue with us in the North Texas Conference, as he has endeared himself to a large circle of our ministers and laymen. The most of his active life has been spent in Missouri, but we have use for him in Texas, and hope that he will spend the rest of his life with us.

Polytechnic College opened last week with one of the largest enrollments in the history of the institution. The chapel was crowded with young men and young women and the occasion was one of great inspiration. Rev. H. D. Knickerbocker made the principal address and it was appropriate and to the point. "Uncle George" Mulkey and others followed with remarks. The college never had a brighter prospect than at the present. Doctor Boaz has worked manfully during the vacation period and so have other members of the faculty, and the result is most gratifying. Polytechnic has a wonderful hold upon the sentiment of all this country.

Rev. J. T. Griswold says the Stamford Collegiate Institute has opened finely, even in advance of the fine opening a year ago. The drought seems to have had but little effect upon the attendance, and yet had not the drought prevailed in all that section, there would not have been room for the students. Brother Griswold has great hope in the school and he is investing his mind and heart and time in its weal. He has prodigious energy and we predict great success for Stamford Institute under his management.

Wesley College at Terrell opened with a large advance this year. Rev. J. J. Morgan and those associated with him are greatly encouraged with the outlook and they have made systematic plans for the year's work. Wesley College has a large place in the needs of that section, and that it will succeed in meeting these needs we have not the slightest fear. The whole community is much interested in the school, and we hope for it the largest degree of usefulness.

Sept... A DAY... For a promise... F. Fuller... ville and... had the... are situ... between... in Gray... lation... they are... other... fertile s... two year... count of... is only l... rather s... grow we... orchards... eral hun... seasons... tive and... and weal... towns is... of banks... and deli... come, fo... among th... I was... the pars... ler and l... The par... beautiful... garden a... trees. It... timbers... their glo... in fact, t... and Siste... dren, bot... ried and... the other... College a... to their... very plea... hospitable... been in t... years, at... faithful s... for his v... mind, we... accurate... dent and... class of l... ters them... Scripture... pulpit he... oil. He... ple. He... vivals. I... and looks... respects l... just wher... of the day... to his fr... all questi... ment of d... He is on... thoughtful... ence. Hi... tion, sub... would be... congregat... this not... because i... Many of... they have... JUST ONE WORK... it refers... MEA... Are: Trou Sick Viti Bilio Inso ANY of the indicate in... Tu Tak

A DAY IN COLLINSVILLE AND TIOPA.

For sometime we had been under promise to spend a day with Rev. D. F. Fuller and his people at Collinsville and Tioga. So last Sunday we had that pleasure. The two towns are situated on the M. K. & T. Road between Pilot Point and Whitesboro, in Grayson County. They have a population each of about nine hundred and they are within seven miles of each other. They are located in a very fertile section of the county, but for two years they have suffered on account of the drouth. This year corn is only fairly good and the cotton is rather short. Fruits and vegetables grow well. It is a fine peach section and I saw some very extensive orchards—one in particular with several hundred acres. In years of good seasons the country is very productive and there are evidences of thrift and wealth. The business of the two towns is good, both having a couple of banks. The people are hospitable and delightful. I had a genuine welcome, for we have many readers among the population.

I was delightfully entertained at the parsonage home of Brother Fuller and his good wife at Collinsville. The parsonage is situated upon a beautiful lot, ample in size with good garden and fine, large forest shade trees. It is in the edge of the cross timbers and the post oaks grow in their glory. All through the town, in fact, these trees abound. Brother and Sister Fuller have but two children, both boys. One of them is married and in business in Dallas, and the other one is a student in Wesley College at Terrell. They are a credit to their parsonage training. It was very pleasant indeed to be under that hospitable roof. Brother Fuller has been in the conference a great many years, and no man has done more faithful service. He is well equipped for his work. He has a fine native mind, well trained and stored with accurate information. He is a student and a thinker. He has the best class of books and he reads and masters them. He is an expositor of the Scriptures and when he enters the pulpit he handles only well beaten oil. He feeds and instructs the people. He is evangelical and has revivals. He is an industrious pastor and looks well after the flock. In all respects he is a true man. You know just where to find him at all hours of the day or the night when it comes to his friendship or his position on all questions. There is not an element of double dealing in his nature. He is one of the best and most thoughtful preachers in the conference. His sermons in their composition, subject matter and delivery would be a credit to any pulpit and congregation in the Church. I say this not to flatter or to cajole, but because it is the unvarnished truth. Many of those people told me that they have never had such sermons

from any pastor in years. And his good wife is a helpmeet in deed and in truth. She is possessed of refinement, culture and piety. The people are devoted to her. The parsonage shows that a woman of taste and industry occupies it. I have never enjoyed the hospitality of a home more than that of Brother and Sister Fuller. I preached to a large congregation in the morning. The Church was well filled and the people were attentive and responsive. The Holy Spirit was with us and at the close of the service we had an old-fashioned Methodist hand-shaking. It was good to be there. After a delightful entertainment for dinner in the home of Dr. and Mrs. E. D. Hughes, the Doctor drove me seven miles to Tioga for the night service. They are most excellent people and very devoted to the Church. They keep an open house to the ministers. The Doctor has lived and practiced medicine there for twenty-eight years, and he is still in the active practice. He travels far and wide over the country, and he told me that he had been at the birth of thirteen hundred and thirty-eight babies. Hundreds of them are the excellent men and women of that country. With that sort of an acquaintance, he is very much endeared to the people among whom he has practiced.

At Tioga there was a Presbyterian revival in progress, and a big tent was being used. A brother Mason was in charge. He invited us to join our evening service with him, and he also invited me to preach to the congregation. We had a large throng and a profitable service. After a pleasant night in the home of Brother and Sister J. M. Boxly I boarded an early train by way of Fort Worth for home. I trust that my visit and ministry were a blessing to the people of the two communities.

G. C. R.

DEATH OF REV. MARION MILLS. It is with sorrow that we publish the following note from Rev. S. J. Vaughan, presiding elder of the Gatesville District. Brother Mills was one of the most faithful members of the Central Texas Conference where he had labored for many years in the Master's vineyard: Rev. Marion Mills, a superannate member of the Central Texas Conference, died at his home in Copperas Cove, Texas, last Friday, September 9, 1910, and was buried by the writer, assisted by his pastor, Rev. J. W. Bowden and Rev. B. A. Evans, pastor at Killeen, and Rev. S. P. Gilmore, pastor on Copperas Cove Mission. Brother Mills was admitted into the Northwest Texas Conference in 1875 and for many years was a most faithful and efficient itinerant preacher. He has been a superannate member for several years. A good man and a faithful soldier of the cross has gone to his reward. Obituary will be prepared later. S. J. VAUGHAN.

THE DALLAS STATE FAIR. The Dallas State Fair will open the 15th of October, and the management tells us that the prospect is bright for one of the best fairs in the history of the institution. From years to year different departments have been added to its attractions until every interest in Texas is well-nigh represented. And from time to time such evils as necessarily attach themselves to a great industrial enterprise of this sort have been eliminated until, with the exception of beer and liquors, there is but little in the conduct of this Fair objectionable to moral people. Texas is one of the greatest States in the Union in its soil, its variety of products and in its material resources; and all these are presented in some form at the Fair. Cereal products, mineral output, oils, live stock, bees, poultry, textiles, art exhibits, mechanics, sanitary data,

educational work, and in fact everything pertaining to the development of the Commonwealth is there put before the visitor. It is an education to our young people and to our old people to visit this great industrial institution and inspect its wonderful exhibition. We do not hesitate to say that this State Fair is doing more for the development of the industries, the enterprise and the material wealth of the State than almost any other single institution. We never fail to go to it and we always feel benefited by the experience and the advantage. Mr. Ed Kiest and those associated with him are putting forth every effort to make this approaching fair the greatest in its history, and the people throughout the State are lending all possible assistance. Barring a few objectionable features, we commend the Fair to the patronage of our people. In most respects it is worthy of our cooperation. We do not approve its Sunday opening and the presence of barrooms; but we do not condemn the whole Fair because of these things. We want to work for their elimination, just as we worked for the elimination of pool-selling and the like; but the vast amount of good in this institution is worthy of our encouragement.

PERSONALS

At the recent session of the Missouri Conference Rev. H. E. Draper was transferred to the West Texas Conference.

Rev. E. Hightower, of Morrow Street, Waco, gave us the glad hand one day last week. He looked in on the meeting of the Tract Committee.

Rev. F. L. Jewel, of Quitman, was in to see us recently. He has not been in charge of this work very long, but is making a good impression upon his people.

Our old friend Judge Robert John, of Houston, paid us a pleasant visit recently. He is one of the ablest lawyers in Texas and the son of a Methodist preacher.

Rev. Edward Thompson, L.L.D., of the Sunday League of America, has returned from an extended trip through Europe, where he gave special study to Sunday conditions in the Old World.

Rev. O. F. Sensabaugh, of Amarillo, was in the city last week and paid us a pleasant visit. He is looking well after his long trip among the people of the Old World. He is working now toward a finish for the year.

Rev. W. L. Nelms, D. D., of the Waco District, was in the city last week and made the Advocate a delightful visit. We have never seen him looking better and he brings a fine report from his field of labor.

Rev. W. H. H. Biggs, of the San Marcos District, spent a day in the city recently and he brings good reports of his district. He is a very efficient presiding elder, having served many times in that capacity during his long experience in the West Texas Conference.

Rev. James Campbell, D. D., of Fifth Street, Waco, made us a brotherly visit the other day. He is winding up a very successful year at Fifth Street. He has done faithful and sound preaching, and he has looked diligently after the pastoral interests of his congregation.

Rev. Sam R. Hay, of the Fort Worth District, was to see us recently. He is closing a most successful year on that charge. He is one of the most popular men in that office in Texas. His preaching captivates the people and he looks carefully into all the affairs of the work under his charge.

Rev. and Mrs. C. M. Harless, of Sherman, have issued invitations to the marriage of their daughter, Zena Ullaince, to Harry Louis Patten, and the happy event will be consummated September 21, 1910. Dr. Harless is

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

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

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the presiding elder of the Sherman District and with the many friends of the family we join in congratulations to the worthy young couple.

Rev. M. S. Hotchkiss has just closed a great meeting with our pastor and people at Winters. It is said to have been the most sweeping revival ever held in that community. Scores were converted and added to the Church, and a goodly number of young men and young women offered their lives for special work in the Church. The preaching is said to have been deeply spiritual and wonderfully awakening.

Rev. W. B. Bayless, after remaining several weeks in the Baptist Sanitarium, returned home without having any operation performed. Out of the fund collected for him we paid his hospital fees and at his request we have sent the remainder of the fund to him. We held it in trust for some time thinking that he would return, perhaps, for the operation, but he assured us that he would not, and as his health is still poor and his condition needy, we have remitted the balance of the fund to him. His good friends rendered him a very noble service, and we again thank them in his name.

Rev. Allen Tooke, of Fairfield, was a pleasant caller at this office this week. He is closing out a successful year with his charge and will be ready to make a good report at conference.

Rev. and Mrs. C. G. Shutt, of Hutto, have announced the marriage of their daughter, Miss Bonnie Lee, to Mr. W. B. Gilleland, the happy event to transpire the 3rd of this month.

Russel Bowman, son of G. W. Bowman, of Plano, and nephew of Rev. and Mrs. R. W. Thompson, of this city, died last Monday at the home of the latter after a brief illness. Brother and Sister Thompson were greatly attached to the young man, having had him in their home from infancy. His death is a great shock to them and to a host of relatives and friends. He was a fine young man and full of promise.

The Advocate is the right-hand helper to me in my work. In fact it is the "chairman" of the Board of Stewards. T. E. GRAHAM. Hanford, Texas.

E'EN DOWN TO OLD AGE.

I am now nearly 74 years old. I have for sixty years read my Church paper. I've received a help from it all along. Must have it until the near end. God bless Dr. Rankin and Louis Blaylock and the Advocate.

(DR.) W. H. HANCOCK. Paris, Texas.

TRUSS TROUBLES VANISH FOREVER

FREE TRIAL OF PLAPAO. STUART'S PLAS TR PADS are different from the painful truss, being made self adhesive purposely to hold the rupture in place without straps, buckles or springs—cannot slip, so cannot chafe or compress against the pelvic bone. The most obstinate cases cured in the privacy of the home. Thousands have successfully treated themselves without hindrance from work. Soft as velvet—easy to apply—inexpensive. Proceed at once in pursuit, so no further use for trusses. We prove what we say by sending you a trial of Plapao absolutely FREE. Write today to PLAPAO LABORATORIES, Block 135, St. Louis, Mo.

JUST ONE WORD that word is Tuttur's. It refers to Dr. Tuttur's Liver Pills and MEANS HEALTH. Are you constipated? Troubled with indigestion? Sick headache? Vertigo? Bilious? Insomnia? ANY of these symptoms and many others indicate inaction of the LIVER. You Need Tuttur's Pills Take No Substitute.

Epworth League Department

Gus W. Thomason, Editor offer a suggestive outline for a prohibition study. we will gladly publish it.—G. W. T.)

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

STATE LEAGUE CABINET.

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REV. J. E. HARRISON, CHAIRMAN BOARD OF TRUSTEES.

We present herewith the likeness of the new Chairman of the Board of Trustees of the Texas State Epworth League, recently elected at the sixth annual Encampment at Epworth-by-the-Sea. Dr. Harrison is no stranger to the affairs of the Texas State League, as he has been in close touch with the work from the beginning of the assembly movement and has rendered material aid to the board upon various occasions. He is President of the San Antonio Female College, one of our most flourishing Church schools, and is a man of af-



Rev. J. E. Harrison.

fairs. He knows how to bring things to pass. His election to the membership of the board and his selection as its Chairman is a matter of great importance to the League in Texas, for it gives confidence in the beginning that there is to be still greater development during the next quadrennium in the affairs of the organization. Associated with Dr. Harrison on the board is as fine a set of men as Texas can boast of, men who are recognized leaders in our Church and who are in full sympathy with the work of the Church's young people. We wish for Dr. Harrison and his co-laborers the fullest measure of success.

WANTS PROHIBITION PROGRAM.

Mr. Gus W. Thomason: Dear Sir—I wish to suggest that you prepare or have prepared and printed in the Texas Advocate a prohibition program to be rendered by the Leagues over the State in place of the preaching service at the Sunday evening hour or some evening in the week, during the next month or so. And also at least one similar program during the campaign next year in case the prohibition amendment is submitted. Texas Leaguemod should take a vital and potent part in the great fight for Texas dry in 1911. Yours respectfully,
PALMER BOWDEN.
Rising Star, Texas.

(Editor's Note.—It is not in our province to provide topics. This is done by an International Committee and a year's schedule is arranged in advance. This, however, contains an occasional prohibition topic. July 3 was given to this subject. If, however, any Leaguer desires to prepare and

THE SOCIAL SIDE OF THE LEAGUE WORK

By Elsie Malone McCollum.

Pope says:

"Know then thyself, attempt not God to scan;
The proper study of mankind is man."

And it is only by mixing and mingling in a social way with others of our kind that we can know our own merits and shortcomings or study those of our fellowman.

It is the duty of every man and woman, boy and girl to do something for the uplifting of humanity; to hold out a helping hand to those in sorrow and distress, and to scatter sunshine instead of shadow in the paths of all around them, thereby leaving the world better and happier for their having lived in it.

This can not be done by one who lives for self alone. The smiles of the recluse are few, and are beheld only by his own selfish eyes as he turns them upon his mirror in the solitude of his own room. He who spends too much time alone becomes morose, suspicious, uninteresting, unloving and unloved. We are by nature creatures of social dispositions and habits, and our religion—and our devotion to our work for the Master, instead of making us gloomy and sad, and causing us to feel that we must sacrifice all social pleasures, should make our beaming faces reflect the joy that is within us, and cause us to find still greater joy in brightening the lives and lifting the burdens of those about us.

Dickens says: "It is an even handed, noble adjustment of things, that, while there is infection in disease and sorrow, there is nothing in the world so irresistibly contagious as laughter and good humor."

Some people think the longest faced, most doleful person the most religious—but these symptoms are oftener caused by biliousness than by religion. He who has the greatest cause for rejoicing is he who is conscious of his acceptance with God, and whose interest in humanity has won the respect and love of all who know him. A sunny Christian is loved by all—by saint and sinner alike—and he is welcome in every crowd. The natural buoyancy and exuberance of youth must find vent. It is not best to quell or crush this exuberance of spirit, but to guide it in the proper channel.

We all admire a spirited horse when he is guided and controlled by a wise and experienced hand. Just so the vivacity of youth needs but the guiding hand of Christian love to make it a mighty power in promoting the Master's cause. The Epworth League is the guiding hand appointed by the Methodist Church to do this work. There is much for its members to do; there is work for head, hands and heart. The literary department looks after the mental wants of our young people; the charity and help department trains youthful hands in their labors of love; while the devotional department furnishes the choicest spiritual food.

But the Epworth League realizes that "all work and no play makes Jack a dull boy," so the social department was organized to preclude this evil. The relaxation of mental and physical powers and the rest from responsibility arising from innocent social recreation inspire the members with renewed life and energy for duties of a more serious nature.

The Epworth Era, that indispensable organ of the Epworth League, each week contains suggestions for unique and innocent amusements which will be both instructive and entertaining to those who engage in them.

Amusements of a doubtful character should never be indulged in, but innocent recreations promote mental, moral and physical development and should be encouraged by all.

We would not expect a boy or girl to grow into an educated man or woman without proper training; and to become an accomplished musician, sculptor, or painter one must spend months and years under the instruction of the masters in these arts. Just so, the ease and poise of manner so much to be admired in an accomplished lady or gentleman can come only by careful practice of the little courtesies and attentions which make life beautiful. Do not understand me to say that conventional forms and ceremo-

nies make a lady or gentleman, for they do not; but a lady or gentleman without any social training is like a diamond in the rough; which, while it is a diamond still, and perhaps one of the first water, must be cut and shaped before the world can know its value.

The showy invitation may deceive the world for awhile, but it is only the genuine article that can bear the severest test; and one proof of its worth is the counterfeits it has. Just so, "a man may smile and smile and be a villain," but a true lady or gentleman is such at heart; and the mental and social accomplishments only make more attractive the virtues they already possess.

The world loves its own, and spares no pains to entertain and amuse the youth of the land—sometimes even at the cost of mental and moral strength; for many of the amusements, such as the dance, the card table and the social glass are calculated to lead to temporal and eternal ruin.

Other diversions—innocent ones—can be made just as attractive and much more instructive and refining. To furnish such, and thereby keep our boys and girls from going elsewhere and engaging in questionable amusements, should be not only the duty, but the pleasure of every earnest Christian. These social entertainments should not be just stupid, goody-goody games as some have sneeringly insinuated, but should be such that the merriest, lightest-hearted lovers of fun and frolic could find no cause for complaint.

Young people not yet interested in League work may become so by being invited to the social functions given by and for the members.

True, a Christian should at all times have the spirit of prayers, but the devotional exercises should no more be carried into the social functions than a text book on grammar to the ball ground. The text book should be studied in school hours and its rules and principles applied in all conversation whether on the ball ground or elsewhere.

Then, here's to the joys

Of the League's girls and boys,

Who can work and watch and pray;

But, duty done, they're in for fun—

The gayest, but purest always.

RESOLUTIONS.

Whereas, Miss Abbie McKenzie has resigned the superintendency of the Junior League, at Jacksonville, Texas, to enter the Training School at Nashville, Tennessee; be it

Resolved, 1. That in her departure we lose a well beloved and most efficient superintendent.

2. That we strive to imitate her beautiful example and profit by her wise teachings.

3. That a copy of these resolutions be furnished the local papers for publication, and also the Texas Christian Advocate, and a copy be preserved in the minutes of the Junior League.

HORTENSE MCGOWAN,

VIDA LOWE,

Committee.

TWO PICTURES OF CHILDHOOD

We are looking at two contrasted pictures. In each is the figure of a child. The radiant hues of the one contrasted sharply with the somber colors of the other. The spirit of the one is sweet, happy and winsome, while that of the other is sad, pathetic and hopeless. While looking upon these two children the heart is strangely moved, the emotion deeply stirred, for these two children are the product and the spirit of two civilizations—one the Christian and the other the pagan. One represents the child of the Christian home with all the blessed ministries of that home. The other represents the waif of the heathen world, alone, neglected, pitiable.

The Christian child has the vigor of a healthy body. Color and robustness are there, and signs of an abounding life and vitality. In the face of this child are evidences of an alert and active mind, eager and inquiring, and the air of one who counts for something—something of assurance and fearlessness. And to crown all, there is a spiritual radiance about the face and glowing in the eyes which seems to foretoken immortality, the sweet joy and glory of one who has responded to the words of the world's Redeemer: "Suffer the children to come unto Me, and forbid them not, for of such is My kingdom." There is something about the face immediately suggestive of an illimitable life of heavenly companionships. Life, growth and glory are in the face of this child.

We look now at the child of the heathen home. We note with pain



The stunted physical development. Ignorance and hunger have wrought havoc in the physical frame. And the eyes look out fearfully at you, eyes apologetic, gloomy, questioning. Their dumb appeal is infinitely pathetic. What is the nature of the inner life of that childish spirit? It seems to be inquiring but hopeless, longing but unsatisfying, feebly but with no assurance stretching out its hands and opening its heart for the joy which does not come, for the glory just beyond. Nay more, there is a suggestion of a striking horror of the spiritual night and the gloom of the pantheistic void.

The Christian child represents the Christian children of the world, the pagan child the children of the heathen world. And the question arises, How can the children of Christian lands best be brought into loving and helpful sympathy with those without the joy and completeness of the Christ-life, in order that these may partake of the elements and blessings of Christian homes and institutions? We reply, Through the Sunday-school.

Among the factors of our modern religious life, the Sunday-school is the most powerful in reaching and holding the child-life of the Church. It is in the Sunday-school that children occupy the supreme place, and it is here that they attain to the highest development of the inner life. They sit and talk with the Master and catch His spirit. They breathe the atmosphere of Christian joy and are irradiated with its hope. They here learn the beauty of righteousness, the obligations of duty and the call to service. They hear of the desperate need of the heathen world and the heroism of the sowers of truth upon the foreign fields. Appeals are made to the sympathies of the children, but not merely for their offerings for mission work, but for the far deeper purpose of presenting to them the call for the consecration of their lives in service.

"My little brother in brown needs me," says the Christian child, or "My little brother in red or yellow or black." And having once touched the fountain of sympathies, tenderness and love of seven million Christian children in the Sunday-school countless streams of beneficence and spiritual power are started which gathering in volume, shall bless the arid waste of heathen childhood. The key to a much larger movement in mission work is the arousement of missionary fervor in the Sunday-school.

But in the mission field itself the Sunday-school has a vast and increasing significance. It is difficult to reach the adult whether in America, India or China, but the children of all lands are susceptible of religious instruction through proper methods. And as Dr. Hamill in his masterly address before the World's Sunday-School Convention beautifully says: "It is easy to take the child of the Orient by the hand and lead his tiny steps into the open door of Christ's kingdom." How eagerly he responds to the appeal of the lessons and the picture cards, how the ad little face brightens as he hears that the Master calls him, and realizes that Christ awaits to take him up in His tender arms and bless him!

A new wonder comes to his heart and the glory approaches a little nearer. And we believe it to be no accident, but rather the working out of the divine plan and love, that the era of greatest missionary activity of the world is coincident with the highest development of the Sunday-school. It means that the aroused and glorious spirit of the Sunday-school will find an adequate vehicle which shall carry the ideals of Christian childhood over into heathen lands, to the end that the child of error, darkness and night, of apology, pathos and hopelessness, shall become a partaker of the blessings and inheritance of the parent-loved, heaven-born and Christ-blessed child of Christian lands.

S. W. KEMERER.

Beaumont, Texas.

Let the word of Christ dwell in you richly in all wisdom.—Col. 3:16.

SUNDAY SCHOOL ITEMS

THE SUNDAY-SCHOOL LOAN FUND.

By State President.

At its annual meeting in 1907 the General Sunday-school Board of our Church decided to establish a system of birthday offerings in our Sunday-schools. The purpose of the board in this step was twofold. First, a thank-offering on each recurring birthday will tend to develop a grateful spirit and so a blessing to the scholar himself. Also, an annual birthday offering from each Sunday-school scholar representing as many cents as he has had birthdays would produce a sum large enough to assist materially in advancing the kingdom of God.

For the past three years the board has used the sum thus obtained to aid church building in Oklahoma. The good thus accomplished in that new and rapidly developing territory would be hard to estimate.

At its meeting this year the board decided to turn all the money obtained by birthday offerings into a Sunday-school Loan Fund to be used only to aid in the building of new churches that are putting in modern Sunday-school equipment. Thus every dollar of this fund will be used forever in the interest of more efficient Sunday-school work, and as it is an interest-bearing loan fund will grow and grow and grow. In some of our Sunday-school enterprises not connected with the Church have been capturing the birthday offerings. This should at once cease. This plan to help the great Sunday-school of our Church to improve itself certainly will commend itself to every thoughtful mind. It is business-like and feasible. On application to our Church Extension Board at Louisville, Ky., a birthday jar will be furnished to each school free of charge and a little encouragement from the superintendent will do the rest. If each Sunday-school will take up this work a loan fund of large proportion will be realized in a short time. Brother Superintendent, see that your school does its part.

The International Bible Readers' Association was organized as an adjunct to the Sunday-school a few years ago. The members of the association agree to read a short selection of Scripture every day, and the Scripture readings are selected and sent to every member once a quarter by the General Secretary of the International Sunday-school Association. More than one million persons in the world have signed the pledge to read the Bible every day, and the number is growing. If the Home Department of the Sunday-school cannot reach every member of the community, this department will cover the remainder of the ground. Members of the Sunday-school who attend the regular sessions are also expected to join this company of Bible readers, as daily Bible reading should be insisted on by the leaders in the Sunday-school. The purpose of the department is to stimulate Bible study, make better teachers and pupils, build family altars, and magnify the Bible as the guide of the reader in daily life. Every Sunday-school should have a superintendent of this department, or a Branch Secretary, as this officer has been called.

Mr. C. D. Meigs, formerly the General Secretary of the Texas Sunday-school Association, has recently made a new contribution to the cause of Sunday-schools in the form of a "Gray Book" or "The Story of a Bag with a Hole in It and Who Leaked Out." Brother Meigs never writes in a common place way, and his vision is unusually keen. He sets forth the fact that of the total number induced to attend Sunday-schools, 60 per cent are lost, and the remaining 40 per cent are underfed. He suggests a remedy in a little pamphlet which sells for six cents. The ideas in the book will prove helpful, and if the reader desires to look into the matter the booklet may be ordered from the Meigs Publishing Company, Indianapolis, Indiana. Marion Lawrence commends the production in strong terms.

REV. CHAS. D. BULLA.

Rev. Chas. D. Bulla has recently been elected superintendent of the new movement in our Church which was provided for by the last General Conference, known as the Wesley Adult Bible Class Department. He will take charge of this work at once, and will probably visit many of the Annual Conferences and begin to organize our adult classes. We bespeak for him

a good opportunity to present his cause wherever he may go. A recent issue of the Nashville Christian Advocate has the following to say concerning Dr. Bulla:

"The Superintendent of the Wesley Adult Bible Class Department is Rev. Charles D. Bulla, late editor of the Baltimore Southern Methodist. He was born at Albany, Mo., January 4, 1862. He was licensed to preach in September, 1894. In April, 1895, he was admitted on trial into the Baltimore Conference. His first appointment was Grace Church, Roanoke, Va. Last March he was elected editor of the Baltimore Southern Methodist. He has taken a deep interest in the young people and in Sunday-school work. During his term of service at Winchester, Va., he succeeded in erecting at that place a handsome Sunday-school building, the first of its kind in the Baltimore Conference. At Alexandria, Va., he entered the erection of a building for the young people of his Church. This building is complete in every respect, and is being very successfully used. He is admirably qualified for his new position, which is new also to the Church, and that he will make his department popular and useful is the prophecy of all who know him.

SUNDAY-SCHOOL INSTITUTE DURING THE DALLAS FAIR.

Do not forget that when you come to the Dallas Fair to attend the Sunday-school Institute at the Methodist Publishing House Chapel from 9:30 to 11:30 a. m. daily. Watch the Christian Advocate for particulars. Talk it. Walk it. Announce it. Urge it. Great it. W. E. HAWKINS.

HISTORY OF TEACHER-TRAINING.

By Dr. H. M. Hamill.

(A brief outline of an address before the World's Sunday School Convention, at Washington, D. C., May 23, 1910.)

The idea of Sunday school teacher-training is nearly a hundred years old in America and a little less than that in England. It became prominent in convention speeches and discussions fifty years ago, at which time two men providentially became leaders and organizers of the movement—W. H. Grosser, of England, and John H. Vincent, of the United States. Both of these pioneers of teacher-training are living, and have been permitted to see the ideas and methods they first advocated become the dominant feature of Sunday school progress.

The idea, however, was older than Grosser and Vincent, even antedating Horace Mann and his insistent and finally successful plea for trained secular teachers. It is sometimes asserted by Sunday school lecturers that the Sunday school is indebted to Mann for its ideas of teacher-training, but, on the contrary, it can be shown conclusively that the idea was the outgrowth of Sunday school discussion before Mann's public ministry began. Early in the last century the Sunday School Union of New York City, in its annual report, advocated a "school for training Sunday school teachers." Dr. Channing began urging teacher training upon his Church in 1833, declaring that to teach is "the highest function on earth." In 1847 Dr. Daniel P. Kidder, of the Methodist Episcopal Church, called attention to the benefits the public school teachers were receiving from institutes, and pleaded for something of the kind for the Sunday school teachers of his Church. The plea was soon to be met. A young Methodist pastor, in the famous Rock River Conference which centered in Northern Illinois, John H. Vincent, began putting into concrete form what others had been urging. As pastor at Joliet, Ill., he organized a "normal class" in 1857, and made it so successful that his conference in 1860 unanimously adopted his plan of a permanent "Sunday school institute for the training of teachers."

The Galena District in 1861 held the first of these institutes at Freeport, Ill., and the movement spread throughout Illinois so quickly and favorably that the Chicago Sunday school workers, on Vincent's plea, in 1864 organized an "Institute for the Northwest," and instituted a "winter course" of study and lectures, with examinations and diplomas.

The movement in the West passed quickly to the East, and it is fair to Chicago to say that its example extended into all parts of the country. In New York the two foremost Sunday school leaders, R. G. Pardee and

Ralph Wells, who had been active convention organizers, now began holding Sunday school institutes after the manner of Vincent in the West.

In 1866 Vincent was appointed by the Methodist Sunday School Union to conduct institutes throughout that Church, and from that time on until he was made a bishop the Sunday school work of his denomination was greatly improved and extended along the lines of helpfulness to teachers.

In August, 1874, at Chautauqua Lake, N. Y., under Vincent and Lewis H. Miller, the first "Sunday School Teachers' Assembly" was begun, the Methodist Sunday School Union having approved the plan and pledged its support. Miller was made president and Vincent superintendent of instruction. Courses of study were formed, a large number of pastors and workers assembled, and a session of two weeks was held for the exclusive benefit of Sunday school workers. As other Churches were now becoming active in the matter, the American Sunday School Union and the Presbyterian and Baptist workers were invited, and the Assembly from the beginning was practically interdenominational. This new "Chautauqua idea" quickly grew and multiplied until in a decade there were more than a hundred "Assemblies" here and there, patterned after the mother Chautauqua.

For three or more years the purpose of these Assemblies was to give instruction to Sunday school workers, but their popularity soon led to a departure from the original lines on which they were founded, and in a short time the entire field of instruction and entertainment was included in their annual programs. While the Sunday school idea and spirit were retained in most of them, the Assemblies yielded to the pressure for popular lectures and entertainment, until the Sunday school workers were led to look elsewhere for their special needs.

At the "Mother Chautauqua," however, Vincent maintained the Sunday school idea and method as long as he held charge. In 1876 the "Chautauqua Course of Normal Lessons" was put forth with plans of study, examination, and diploma, adapted to the use of Churches, societies, etc. It was practically a reading course, conducted after the plan of later correspondence and extension courses. This was really the beginning of systematic, general Sunday school normal training work in America, and at once became widely popular as a "Chautauqua idea."

In 1880, at the "Sunday School Convention" in England, Dr. Vincent urged an international movement, and a committee to formulate plan and courses of study was appointed, but this attempt at a larger extension of teacher-training was not successful.

In 1886 the "Chautauqua Normal Union" enlarged its plans and extended its course of study to four years, with eight books to be studied for examination or to be read, and with a more elaborate system of honors and graduation.

Among a few of the colleges, chiefly in the West, the teacher-training movement had been given place in the curriculum. Probably the first of these to introduce plans of teacher-training for Sunday school workers was the Northwestern Female College, at Evanston, Ill., which was due to the influence of Vincent. Dickerson College, in Pennsylvania, Cornell in Iowa, and other institutions followed; but the college movement has been so far of little account, even the theological seminaries being slow to give definite and proper place to the work of training candidates for the ministry in Sunday school ways. In 1902 the International Sunday School Association Committee found that very few such seminaries had even a pretense of Sunday school training, though since that time a number of these institutions have introduced it, notably the Southern Baptist Seminary at Louisville, the Bible School of the Christian or Disciple Church, Vanderbilt University, and several other schools in the North and West. As special training schools in Sunday school work the Bible Normal College, at Springfield, Mass., and the Moody Institute, in Chicago, have been doing a great and needed work for more than a score of years.

In 1888, at Rockford, Ill., during the session of the State Sunday School Convention, of which Mr. B. F. Jacobs was the executive head, the writer was made Superintendent of the Normal Department of the Illinois Sunday School Association, and at once entered upon the organization of the State or Provincial interdenominational teacher-training department of which he has knowledge. Within ten

How to Get Rid of Catarrh

A Simple, Safe, Reliable Way, and it Costs Nothing to Try.

Those who suffer from catarrh know its miseries. There is no need of this suffering. You can get rid of it by a simple, safe, inexpensive, home treatment discovered by Dr. Blosser, who, for over thirty-six years, has been treating catarrh successfully.

His treatment is unlike any other. It is not a spray, douche, salve, cream, or inhaler, but is a more direct and thorough treatment than any of these. It cleans out the head, nose, throat and lungs so that you can again breathe freely and sleep without that stopped-up feeling that all catarrh sufferers have. It heals the diseased mucous membranes and arrests the foul discharge, so that you will not be constantly blowing your nose and spitting, and at the same time it does not poison the system and ruin the stomach, as internal medicines do.

If you want to test this treatment without cost, send your address to Dr. J. W. Blosser, 478 Walton Street, Atlanta, Ga., and he will send you by return mail enough of the medicine to satisfy you that it is all he claims for it as a remedy for catarrh, catarrhal headaches, catarrhal deafness, asthma, bronchitis, colds and all catarrhal complications. He will also send you free an illustrated booklet. Write him immediately.

years he had enrolled many thousands of students in a State Association course which he was instructed to prepare and had graduated about five thousand persons, making the annual State Convention the occasion for an impressive "recognition service." The Ohio Sunday School Association was the first to follow the Illinois plan and later came New Brunswick, Kentucky, Ontario, and many other Associations. From this time on the State and Provincial Sunday School Associations began to take the place in teacher-training largely vacated by the Chautauqua Assemblies, and to conduct teacher-training departments and, a little later, to institute summer "Training Schools," of which the oldest were the Asbury Park School of New Jersey, organized by Rev. E. H. Fergusson, and the Winona School, in Indiana, organized by the writer, assisted by W. A. Eudaly and W. C. Hall.

In 1909 the Methodist Episcopal Church, South, by its General Sunday School Board, organized and equipped a distinct denominational "Teacher-Training Department," with two study courses, examinations, diplomas, a system of institutes auxiliary to it, and a definite extension of its work throughout the entire territory of that Church. As a complete and permanent teacher-training department, with a specialist in charge, this plainly marked an era in the movement, and in the ten years following has been followed by nearly all American Churches.—Sunday School Magazine for August.

I know in whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day.—2 Tim. 1:12.

THROUGH
Sleeper
TO
CHICAGO
EVERY NIGHT



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

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.

W. H. M. SOCIETY, COMMERCE, TEXAS.

Let every auxiliary in North Texas Conference send, at once, name of delegates to Mrs. T. I. Knight, Corresponding Secretary.

CLEBURNE DISTRICT MEETING.

A joint meeting of the Woman's Home and Foreign Mission Societies of the Cleburne District will be held at Grandview beginning the evening of the 27th at 8 p. m., including the 28th and 29th. Delegates and visitors, please send names to Mrs. C. C. Hayden, Grandview. Let every auxiliary in the district be well represented. Preachers and their wives are invited to attend.

MRS. JIM LANGSTON, District Sec. W. F. M. S.
MRS. W. E. NOWLIN, District Sec. W. H. M. S.

NOTICE TO JACKSONVILLE DISTRICT W. H. M. S.

Mrs. M. N. Terrell, Bullard, Texas, has been appointed District Secretary in place of Mrs. J. H. Burford, resigned. She will be glad to co-operate with you in anything for the advancement of your auxiliary. She craves your co-operation in the membership campaign beginning September 1 and going through November. Let each Auxiliary Secretary take notice and send Mrs. Terrell their quarterly report at once. Let each individual feel it her privilege and duty to bring in new members and get new subscribers to Our Homes.

MRS. ALEX WOLDERT,
MRS. GEORGE CALL,
MISS E. L. HILL.

NOTICE TO W. H. M. SOCIETIES OF PITTSBURG DISTRICT.

Mrs. F. J. Bomb, Fourteenth and Walnut Streets, Texarkana, Texas, has been appointed to fill the office of District Secretary and craves your co-operation in carrying on the membership campaign. Don't fail to give her your hearty and prompt co-operation. The programs for the Week of Prayer are being sent you this week. Begin now to plan for a great revival in our work.

MRS. ALEX WOLDERT,
MRS. GEORGE CALL,
MISS E. L. HILL.

ATTENTION, AUXILIARIES, W. F. M. S., NORTH TEXAS CONFERENCE.

The Conference Year Book (see page 17 Annual Minutes) is now ready for distribution and contains twelve splendid programs beginning with October. If you will do your best to carry out these programs your society will rank higher in information and inspiration at the close of the year than at present. Will you not give them a trial? They will cost you 4 cents each. Order now from Mrs. C. B. Bryant, Whitewright, Texas, and begin with the October meeting.

MARTHA TINNIN, Cor. Sec.
Kaufman, Texas.

SAN ANTONIO MISSION HOME.

Report of Superintendent of supplies and rescue work of the West Texas Conference:

Mission Home and Training School.
Cash, Travis Park, San Antonio, \$30; cash, Port Lavaca, \$15; cash, Floresville, \$6; cash South Heights, \$3; barrels, Uvalde, \$25; package, Travis Park Auxiliary, San Antonio, \$1. Total, \$80.

Waco Orphanage.

Cash, San Marcos, \$15; two boxes, San Marcos, \$5; box, Port Lavaca, \$25. Total \$45.

MRS. W. E. SMITH,
217 Guilbeau Street.

CARLTON, TEXAS.

Our work is progressing nicely. We have been much awake through this quarter. Eighteen dollars have been raised for local work. Four members have paid the one dollar conference pledge. We sent a box of clothing supplies valued at \$15.20, to the Orphan's Home in Waco. Also a box of fruit, consisting of six gallons, to the Rescue Home in Fort Worth.

Amount of membership dues collected for the quarter, \$3.70. Two dele-

gates have been elected to the District Conference which meets in Hico. One new member has been taken into the society. We are planning for the Week of Prayer and are going to give every lady an opportunity for a free will offering.

Our experience is that every effort we make towards serving our Divine Master inspires us to do more.

Our prayers and our efforts are that at the end of this year's work we may have it said to us, as did the woman who anointed Jesus' head with the precious ointment, "Hath wrought a good work." (MISS) ONA HILL, Press Reporter.

PROGRAM ANNUAL MEETING W. H. M. SOCIETY, NORTH TEXAS CONFERENCE.

October 3, Afternoon.
Executive meeting.

Monday Night, October 3.
Anniversary night; music; devotional, Rev. J. L. Pierce; music; welcome address, —; response, Mrs. Will C. Anderson; music; report of Conference Secretary and Treasurer.

Tuesday Morning, October 4.
Devotional, Mrs. L. P. Smith; organization; reports of District Secretaries; Bible reading, Miss Tucker.

Tuesday Afternoon.
Devotional, Mrs. P. C. Archer; report of First Vice-President; report of Home Department; Round Table on work, plans and methods of auxiliary. First Vice-Presidents; organization of committees.

Tuesday Night.
Address, Miss Mabel Head.

Wednesday Morning, October 5.
Devotional, Mrs. Frank Bennett; reports of districts continued; report of Superintendent of Supplies; report of Second Vice-President; noon hour Bible reading, Miss Tucker.

Wednesday Afternoon.
Devotional, Mrs. B. J. Williams; report of Third Vice-President; Round Table on young people and children's work, Miss Head; committee work.

Wednesday Night.
Devotional, Miss Head; report of Committee on Civic Righteousness; report of Dallas City Missions, Mrs. Dorsey, Deaconesses and City Missionaries.

Thursday, October 6, Morning.
Devotional, Mrs. S. C. Humphries; report of Superintendent of Press Work and Reading Course; quiz on "The Woman's Missionary Council," Miss Mabel Head; Bible reading, Miss Tucker.

Thursday Afternoon.
Memorial service, Mrs. Milton Ragsdale; report of dormitory; committee work.

Thursday Night.
Devotional, Miss Tucker; Mission Home night, Mrs. J. H. Johnson, Miss Lyons, et al.

Friday Morning, October 7.
Devotional; reports of committees; business (miscellaneous); Bible study.

Friday Afternoon.
Election of officers; selection place for next meeting.

Friday Night.
Consecration service, Miss Tucker.

MARRIED.

Beaty-Green.—At the residence of the bride's father, about one mile west of Zephyr, Texas, September 4, 1910, Mr. W. N. Beaty and Miss Mary P. Green, Rev. Joseph [unclear] officiating.

Hudgins-Scott.—At the residence of Staples, August 25, [unclear] and Miss Ina Scott, W. L. Pate officiating.

Merritt-Bradley.—At the [unclear] Hotel, Gonzales, Texas, September 7, 1910, at 12 o'clock, George J. Merritt and Miss Lucy Bradley, Rev. W. L. Pate officiating.

Drum-Oliver.—At the residence of the bride's father, J. W. Oliver, Staples, Texas, September 7, 1910, at 8 p. m., G. H. Drum and Miss Ola Lee Oliver, Rev. W. L. Pate officiating.

Adames-Christopher.—At the residence of the bride's parents four miles west of Athens, Texas, September 4, 1910, Mr. R. Z. Adames and Miss Ruthie Christopher, Rev. D. F. Pulley officiating.

Thaxton-Kerr.—August 27, 1910, at Henrietta, Texas, by Rev. J. A. Kerr,

of North Texas Conference, the bride's father, Mr. Luther Thaxton and Miss Dot Kerr.

Moreland-Ross.—At the home of the bride's father, Mr. J. T. Ross, in the Pleasant Grove Community, 8 miles from Goldthwaite, Mills County, Texas, September 11, 1910, Mr. H. E. Moreland and Miss Leona Ross, Rev. G. W. Templin officiating.

CORRECTION IN TREASURER'S REPORT.

Referring to my report published in the Advocate of September 8, you will find that the typesetter left off in the middle of the report of San Augustine District and left out the Tyler District entirely.

A reprinting from San Augustine District to the end would seem to be necessary to make the report intelligible. L. L. JESTER, Treasurer Texas Conference.

The following should have been the way it was written:

San Augustine District.

J. D. Burke, Corrigan Cir., Conf. Cl. \$3. W. A. Pounds, Melrose Cir., Orph. \$3.

Tyler District.

J. B. Laker, Elom Cir., P. M., Orph. \$5. C. L. McLarty, Mineola, M., \$15.20; D. M., \$12.50. G. M. Fletcher, Murchison, P. M., \$6. H. A. Mailey, Tyler (Cedar St.), D. M., \$8.50. J. L. Ross, Whitehouse, D. M., \$10.75.

GRAND TOTALS.—Bishops' Fund \$158.65; Conference (Claimants), \$4.45; Foreign Missions, \$230.10; Domestic Missions, \$225.05; Church Extension, \$329.50; Education, \$84.50; American Bible Society, \$21; Orphanage, \$15.25; Children's Day, \$48.50; Sunday-school Secretary, \$29.50; Songs, \$15. Total receipts for the month, \$1662.30. L. L. JESTER, Treasurer Texas Conference, Tyler, Texas, Aug. 31.

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.

Marshall District—Fourth Round.

Rosewood Cir., at Mt. Gilead, Oct. 8, 9. Gilmer Sta., Oct. 9, 10. Kilgore, at Bellview, Oct. 15, 16. Longview, preaching p. m., Oct. 16. Bettie Cir., at Glenwood, Oct. 22, 23. Elysian Fields Cir., at Bethel, Oct. 29, 30. Kellyville, at K., Nov. 6, 7. Jefferson, Nov. 7, 8. Marshall, First Church, (Wed.) p. m., Nov. 9. Beeville, at B., Nov. 13, 14. Henderson Sta., conference (Wed.) p. m., Nov. 16. Preaching, a. m., Nov. 20. Church Hill, at Bethel (Thurs.), Nov. 17. Henderson Cir., at Pleasant Grove (Sat.), Nov. 19. Halverson, at Winterfield (Sun. and Mon.), Nov. 20, 21. Longview, conference (Mon.) p. m., Nov. 21. North Marshall (Wed.), p. m., Nov. 23. Harleton, at Smyrna (Thanksgiving Day), Nov. 24. Harrison Cir., at Union Chapel, Nov. 25, 27. Please let pastors and officials remember the matters upon which the Discipline requires special written reports at the fourth Quarterly Conference. H. T. CUNNINGHAM, P. E.

Pittsburg District—Fourth Round.

Central Ch., Texarkana, Sept. 18. Pittsburg Sta., 11 a. m., Sept. 25. Mt. Pleasant Sta., 8 p. m., Sept. 25. Dalby Springs Cir., at Oak Grove, Oct. 1, 2. New Boston and DeKalb, at N. B., Oct. 2, 3. Linden Cir., at Warren Springs, Oct. 8, 9. Winfield Cir., at Oak Grove, Oct. 15, 16. Hardy Memorial, Texarkana, 11 a. m., Oct. 16. Queen City Cir., at Q. C., Oct. 16, 17. Atlanta Sta., 8 p. m., Oct. 17. Nash Cir., at N., Oct. 18. Naples and Omaha, at Dalton, Oct. 22, 23. Douglassville Cir., at Union Chapel, Oct. 29, 30. Dalinger Springs Cir., at D., Nov. 5, 6. Hughes Springs Cir., at Avinger, Nov. 6, 7. Quitman Cir., at Q., Nov. 12, 13. Redwater Cir., at Concord, Nov. 19, 20. Winsboro Cir., at Maple Springs, Nov. 26, 27. Pittsburg Cir., at New Hope, Nov. 27, 28. JOS. B. SEARS, P. E.

Terrell District—Fourth Round.

[unclear] Cir., Sept. 24, 25. [unclear] and Mound, Oct. 1, 2. [unclear] Sta., Oct. 7, 8. [unclear] Sta., Oct. 8, 9. [unclear] Oct. 12. [unclear] Oct. 15, 16. [unclear] Kaufman, Oct. 19. [unclear] and Seago, Sept. 23, 24. [unclear] Oct. 25. [unclear] Oct. 26. [unclear] Oct. 29, 30. [unclear] Oct. 30, 31. [unclear] Oct. Nov. 5, 6. [unclear] Nov. 7. [unclear] Nov. 12, 13. [unclear] Nov. 19, 20. M. L. HAMILTON, P. E.

Dallas District—Fourth Round.

[unclear] Oct. 1, 2. Oak Lawn, 8 p. m., Oct. 2. Hutchins and Wilmer, at H., Oct. 7, 8. Ervay, 11 a. m., Oct. 9.

A MISSISSIPPI ENTHUSIAST

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

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

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

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

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

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

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

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

It is the medicine for all women. It is the tonic for you.

N. B.—Write 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.

Lancaster, Oct. 9, 19.
Grand Prairie, Oct. 15, 16.
Oak Cliff, 8 p. m., Oct. 16.
West Dallas, at Irving, Oct. 22, 23.
First Church, 8 p. m., Oct. 23.
Cedar Hill and Duncanville, at D., Oct. 29, 30.
Trinity, 8 p. m., Oct. 29.
Cochran and Maple Ave., at C., Nov. 5, 6.
Wheatland, Nov. 12.
Grace, 11 a. m., Nov. 13.
Lancaster, Nov. 13.

A word to the pastors: We are near the close of another year's work, and the Lord, whose we are, and the church are looking to us to see that every interest entrusted to us is faithfully looked after. Therefore, let no pastor in the Dallas District fail to have every claim on his charge paid in full. If you do, some interest of the church will suffer just to the extent you fail, and you will be responsible for same.

To the stewards: You promised to pay your pastor a certain amount for the year's work. It is no more than the pastor needs to furnish his family, not luxuries, but the necessities of life. If you do not pay this the pastor will have to make it up by denying his family of something they really need. You have been appointed to do this work, and I hope no board of stewards will allow their salary to go to conference without his pastor paid in full. Your charge will suffer if you do. God bless you all, and give you success in your work. J. M. PECKHAM, P. E.

Weatherford District—Fourth Round.

Weatherford Cir., Bethel, Sept. 3, 4. Coats Memorial, Sept. 7. Ranger Cir., at Ranger, Sept. 10, 11. Garner Cir., at Holder's C., Sept. 15. Aledo Cir., at Aledo, Sept. 17, 18. Springtown Cir., at Springtown, Sept. 24, 25. Strawn Cir., at Mingus, Sept. 27. Thurber Cir., at Thurber, Sept. 28. Gordon Cir., at Gordon, Sept. 29. Santo Cir., at Santo, Sept. 30. Millsap Cir., at Millsap, Oct. 1, 2. Weatherford Sta., Oct. 8, 9. Grafrod, Oct. 11. Whitt, at Whitt, Oct. 12. Wells, Oct. 12. Caddo, at Mt. Zion, Oct. 14. Wayland, at Gunsight, Oct. 15, 16. Breckenridge, Oct. 15, 17. Crystal Falls, Oct. 15, 17. Davis, Oct. 20. Throckmorton, Oct. 22, 23. Newcastle, Oct. 23, 24. Loving, Oct. 25. Graham Sta., at Salem, Oct. 26. Ellenville, at E., Oct. 28. Graham Sta., Oct. 29, 30. M. K. LITTLE, P. E.

Corseana District—Fourth Round.

Thornton Cir., at Thornton, Sept. 3, 4. Groesbeck Sta., Sept. 4, 5. Horn Hill Cir., at Fort Parker, Sept. 5, 11 a. m. Corseana Cir., at Pleasant Grove, Sept. 10, 11. Corseana, Eleventh Avenue, Sept. 10, 11, evening. Mexia Cir., at New Hope, Sept. 17, 18. Mexia Sta., Sept. 17, 18, evening. Rice Station, Sept. 24, 25. Corseana, First Church, Sept. 25, evening.

Datura Cir., at Cedar Island, Oct. 1. Kirk Cir., at Prairie Hill, Oct. 2, 3. Horn Hill, at Fort Parker, 11 a. m., Oct. 5. Barry Cir., at Drane, Oct. 7. Blooming Grove Sta., Oct. 7, evening. Brandon Cir., at Brandon, Oct. 8. Munger Cir., at McCord, Oct. 9, 10. Munger Cir., at Calina, Oct. 15, 16. Coddige Sta., Oct. 15, 16, evening. Dawson and Harmony, at Dawson, Oct. 19.

Mount Zion Cir., at Mount Zion, Oct. 20. Richland Cir., at Pursley, Oct. 22, 23. Wortham Sta., Oct. 23, 24. Irene Cir., at Irene, Oct. 30, 31. Chatfield and Alma, at Chatfield, Nov. 5, 6. Kerens Cir., at Dowell, Nov. 6, 7. HORACE BISHOP, P. E.

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AN INEXPENSIVE VACATION IN NEW YORK.
GREATEST RESORT CITY IN THE WORLD.

Facts About the Grand Hotel and New Annex.

That New York City is the best place to spend a holiday, with more places to go and more places to see than any other city in the world, is a fact known to every one; but some people do not know as yet that it may be an inexpensive vacation as well. Those who are familiar with the famous Grand Hotel, with its large, fine new Annex, however, know that if you make your home at this hotel you will live on the best in the land and have no complaint to make about the cost.

Just two short blocks from the new Pennsylvania R. R. Terminal, with subways, elevated and surface cars, theaters and shopping districts immediately at hand. A favorite home for visiting merchants, commercial travelers, sight-seers, and a perfectly safe stopping-place for ladies traveling alone.

Many army and navy officers have for years considered the Grand the one best place to stay while in New York. Not only is the Grand, with its fine and new Annex, beautifully and modernly furnished, but they are absolutely fireproof, and have every facility to make guests comfortable and at ease. The dining facilities are unsurpassed.

Tempting club breakfasts as low as 25 cents; a fine Table d'Hotel dinner for \$1.25 (with wine \$1.50). Splendid music adds to the pleasure of the evening meal.

Beautifully furnished large single rooms at \$1.50 or more per day—rooms with private bath and handsome suites at equally reasonable rates.

When visiting New York City, stop at the Grand Hotel and enjoy real home comforts.

Write to George F. Barber, President and General Manager, for a practical guide to New York (with maps). Don't forget the address—on Broadway, at Thirty-First Street.

SPARKS FROM A PREACHER'S ANVIL.

By Rev. J. W. Hill.

Whatever one man predicates of another, without evidence to corroborate his statement may be safely predicated of himself. It is an old saying that "we measure other people's corn in our own half-bushel." The modern way of putting it is that "the subjective gives tone and character to the objective." To express the same thought poetically, "Everything is yellow to the jaundiced eye." The man who affirms that "every man has his price," most certainly has his, and the sum total is about thirty cents. We are constantly giving ourselves away—revealing our own true inwardness in our comments upon other people. This is what the Master meant when he said, "Judge not that ye be not judged, for with what judgment ye judge, ye shall be judged."

A friend remarked after the recent rain, "Now that it has rained we are likely to have more of it." This is in accordance with the old law enunciated by our Savior and which holds good in every department of nature and of grace, that "unto him that hath shall be given, and from him that hath shall be taken away that which he hath." Mea may deny this principle, may legislate and fight against it, but it is one of the eternal verities. Men frequently complain that their "gifts and graces" are not recognized commensurate with their merits. This may be true for a time. It carried Jesus to the cross, but resurrection balanced all. The point is to make good in our several stations and places, ever remembering that there is always room at the top.

Every living thing is destined under proper conditions to "come to itself." The acorn contains the embryo of the perfect oak, but climatic and other conditions may hinder its development. The scrub pony and the blooded Arabian charger belong to the same family. So the most degraded human being possesses the possibilities of the "fullness of the stature of a man in Christ Jesus." The "condition" that hinders his perfect development is sin. Verily the apostle was right when he declared that "we are complete in Him." The Christian is the only man whose environment possesses the possibilities of perfection.

The moon is an opaque body. It has no light of its own. What we call "moonlight" is only the light of the sun shining on the moon and from it reflected to the earth. This is the way and manner in which the Christian becomes the "light of the world." Jesus is declared to be the "true light that lighteth every man that cometh into the world," and it is his reflected light that shines upon us. If we are sufficiently polished so that we can in turn reflect it again, "the light on the knowledge of the glory of God in the face of Jesus Christ" is carried on around the world. We either absorb or reflect that light. As men saw the Father in the Son, so do they see the Son in us. Do they see him? If not, we are "helpers to hinder" the spread of his glory in the earth. The best mirror best reflects the light. Brother, let us polish up, so that men seeing us may "take knowledge of us that we have been with Jesus."

One of the most disgusting things ever, is to see a preacher advertising himself as such on the train and in other public places. Loud talking, calling out to other preachers, discussing matters with which the public have no concern and making a general nuisance of himself—these things are most reprehensible. "Let it not be once named among us."

There are too many definitions of "sin." It is reported that a certain "bunch" of "holier than thou" people in one of our North Texas towns gravely discussed the question as to whether "a man could get to heaven who wore a neck-tie!" It is not uncommon to hear a man say in a public address, "I have no use for a man who does so and so." Maybe not; but the question is what kind of a man his Lord has "use" for. Better stick to the book—better follow the terms of the commission. What I may regard as quite wrong, may, after all, be not really wrong at all. It is the spirit of an act that determines its nature. A safe proposition is that "there is no sin but selfishness, and there is no law but love." Legislation and refinement upon definitions were the curse of Judaism. The Pharisees of our Lord's day were adepts in that

THE POLYTECHNIC OPENING.

The splendid outlook held in prospect for the Polytechnic College during the summer months has been realized in our opening. Dormitories are full, yet young men and women continue to come. Rooms heretofore unoccupied have been refurbished, and other delightful rooms are being fitted up. The Polytechnic will not turn away a single student. All will be comfortably cared for.

Opening exercises were held Wednesday morning, September 7. President Boaz delivered a few chosen words of welcome—words that fire the hearts of men and women to nobler living. Other friends of our young people spoke words of welcome and counsel, then the student body rose and sang their alma mater hymn, "On the City's Eastern Border," and college year of 1910-11 had begun.

Brother Barcus recently stated that young men and women come to the Polytechnic College for the fitting school and the work in fine arts. He is correct. These schools are thronged. There is an increase, also, in the college classes over last year of more than fifty per cent. It is a significant fact that the Polytechnic is not without honor in her own country. Ten of last year's graduating class of the Fort Worth High School have matriculated.

October 22 is to be "Polytechnic Day" at the Texas State Fair. Special trains will convey the students from Fort Worth and Weatherford. Of course all former students of the college will gather "neath the banner of their alma mater on that glad day, and friends of the institution everywhere are invited to join the happy throng.

The Weatherford school has opened with classes full. The spirit of the Polytechnic has already infused Weatherford. Wilbur MacDonald is director of the work in Fine Arts there, as well as in the newly opened Fort Worth studies of the Polytechnic.

The taking over of the Weatherford College as a training school for Polytechnic means much to the people of Weatherford and Parker County. It is likewise a forward step for the Polytechnic. With new buildings, new equipment, the Weatherford college, an enthusiastic student body, and a faculty untiring in their efforts—the year just opening marks a new era in the history of the Polytechnic—indeed in the history of education in Texas Methodism.

BUFORD O. BROWN.

WILLIAM, THE BAPTIST.

Twenty years ago I met with this little book. I was then an immersionist, I am not now. To read it is to learn the truth. Clear, logical, Biblical, convincing, fascinating as a novel. Send 15c to Smith & Lamar, Dallas, Texas. After reading the book send me a vote of thanks for this notice.

J. T. H. MILLER.

GOOD NEWS FOR THE DEAF.

A celebrated New York Aurist has been selected to demonstrate to deaf people that deafness is a disease and can be cured rapidly and easily in your own home.

He proposes to prove this fact by sending to any person having trouble with their ears a trial treatment of this new method absolutely free. We advise all people who have trouble with their ears to immediately address Dr. Edward Gardner, Suite 987, No. 40 West Thirty-Ninth Street, New York City, and they will receive by return mail, absolutely free, a Trial Treatment.

Classified Advertisements

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

FARMS.

Some good farms to sell in Wilbarger County, 3 to 8 miles of Vernon. Easy terms. If interested write A. S. DOAK, Vernon, Texas.

HELP WANTED.

RAILWAY MAIL CLERK WANTED—Salary \$800 to \$1000. EXAMINATIONS EVERYWHERE Nov. 12. Thousands of appointments coming. Write for list of places. Preparation free. FRANKLIN INSTITUTE, Dept. B-61, Rochester, N. Y.

MUSICAL.

Before buying a piano write for Catalogue No. G 220, showing the beautiful high-grade Goggan, the piano with the big, mellow tone; the lovely Fairfield piano and many others; the choicest selection of the world's great pianos and player pianos. Prices \$175 to \$1850. Terms \$5 monthly upwards. THOS. GOGGAN & BROS., Wholesale Office Eighth Floor Praetorian Bldg., Dallas, L. Sherwood Salin, Manager.

sort of thing. Let us magnify the spirit; the letter of the law will take care of itself.

ORIGIN OF SATAN AND OF SIN, AND THE NATURE OF CHRIST'S PERSONALITY.

There was once a time when there was no devil, but there never was a time when sin was not a possibility, for the simple reason that even the angels in heaven were ever free moral agents, under divine law, with the power to do just what Satan did do—break that divine law.

God created all creatures—both in heaven and earth; and, of course, he created Satan. Satan was not created a devil, for he was not a devil until he rebelled against God and fell from the heavenly estate. He made himself a devil by disobedience.

Nor does all temptation come from Satan to us. James says that we are drawn away of our own lusts and enticed. This "lust," as we see it, means simply our natural inclinations, and when we go to excess we create that deeper condition of lust; a continuous longing after worldly things. But we commit no sin by yielding to natural tendencies if we go not to excess. The excess is the sin.

The infidels say that God made a serious blunder in allowing Satan to make a devil of himself, and consequently plunging the Adamic race into sin, instead of killing Satan at the outset and preventing all this trouble! But infidels fail to grasp the first principles of truth, else they were not infidels. In the first place, God made all creatures, and all creatures are necessarily under his law. Creatures, because of their free moral agency, may break divine law and hence may sin. Therefore, man could have sinned without the devil ever having come into existence. The fact is, most sins of man come of following natural tendencies too far, and with this Satan has little or nothing to do. Sin is not a commodity manufactured by Satan and handed out by him to man. Sin is not a principle, either; but sin is a symptom of principle, an indication of unbelief. Your appetite for biscuits is not evil; but if you follow your appetite for biscuits to excess you make a glutton of yourself, and this excess demonstrates the fact that you have a deep-set craving! And you may, yet, you have, developed this "lust" of your own volition! God has not placed an unnatural craving within you; neither has Satan!

"Will religion take away this lust?" you ask. We answer that religion will place your affections so strongly upon God that you will be constrained to cease following your lusts and hence the lusts will die of themselves! Is that not reasonable, brother?

Jesus drank wine, and ate meat; but he kept within natural bounds—and hence did not sin, although some pronounced him a wine-bibber. And right here let us observe that it is not what the world says about us that makes sin, but it is our actually going to excess on any line that sin comes in.

Jesus possessed a two-fold personality; he was God, first, in importance and in power; he was man, secondly, in all that the term implies—with a soul and with a mentality like as other men, though many times greater and more developed.

Before you take issue with the writer on this point, let us reason a moment: When Jesus was suspended

POULTRY.

FOR SALE—The Waco Poultry Yard, Waco, Tex., offers one Barred Plymouth Rock Chickens, both cockerels and pullets. A limited number of Buff Plymouth Rock cockerels and a fine lot Cornish Indian Game. Reasonable prices. S. S. FLEMING & SONS, Proprietors.

REAL ESTATE.

SELL OR EXCHANGE anything anywhere. Some fine ranch propositions. Fifty thousand in lands to exchange for merchandise. J. L. HOLLERS, Stamford, Texas.

SYRUP AND MOLASSES.

ORDER now the amount of New Crop PURE RHODESIAN GANE SYRUP you will need from the TEXAS PLANTATION MILLS, Wharton, Texas.

on the cross God forsook him because the picture of guilt which Jesus took upon himself for our sakes was so awful! In this space of three hours Jesus cried out: "My God, my God, why hast thou forsaken me?" Now, the point is that if Jesus did not possess a common soul and intellect, but was God himself and only so, why did he not say, "O, why have I forsaken myself?" Who did the suffering—divinity, or Jesus the man? And who was did the thinking and crying, Jesus the man, or Jehovah? Some say that it was only the animal that suffered. We would have you reason that an animal could not have reasoned and have given expression to a sense of being deserted by Jehovah. Jesus, therefore, was tasting spiritual death, as well as physical death, "for every man!" For that space of three hours, he realized what hell is! He realized what it means to be separated from all that was good; and, brother, what could be worse than to be separated from all that is good? My God, how my Savior must have suffered! And yet, glory be to God, he conquered hell and the grave, for our sakes!

That Jesus possessed a common soul is proved by the fact that he was tempted in every point like as we are! God could have received no temptation! But the man Jesus was tempted! Therefore, Jesus was of two-fold personality, and he knows all about our struggles against ourselves! He knows what a battle we have continually against excess of inclinations! He realizes every point of human weakness! CLINT C. REYNOLDS, Fairlie, Texas.

ENDORSEMENT.

I have read with a great deal of pleasure "Divine Preservation and Human Perseverance," by Dr. C. M. Harless, of the North Texas Conference, and wish to say to my brethren that if any of them are troubled with the final perseverance crowd, that I regard this little book as one of the very best that I have ever read on the subject.

It goes to the very root of the question, and shows where the "Xant fall" theory originates. It is strong, clear, concise, and to the point, but without breathes the spirit of a Christian Master.

He quotes from the confessions of faith, of both Presbyterians and Baptists, and shows that the dangerous doctrine that after a man is regenerated, he may commit any sort of sin, and yet it is impossible that he should be lost, is based on the "eternal decrees" and is Calvinism pure and simple.

Brethren, put this book in the hands of your people and it will do them good.

The Texas Tract Society is doing a great work in supplying us with such a high class of literature that is so much needed by our people. Let everybody rally to its support and it will do us untold good. A. A. WAGNON, P. E. Brenham District.

WELL WORTH THE MONEY.

Blaylock Pub. Co., Dallas, Tex.

Dear Sirs:—Our Advocate machine has arrived in good condition, and we think it a splendid machine—well worth the money paid for it.

Success to the Advocate and its many readers. Sincerely yours,

MRS. E. V. GORDON, Childress, Texas, Jan. 1, 1910.

OBITUARIES

The space allowed obituaries is twenty or twenty-five lines, or about 175 or 185 words...

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.

DASHIELL.—Friday evening, August 26, attended by a large and grief-stricken audience, we buried from our church in Terrell, Texas, Dr. W. B. Dashiell...

ODEN.—On Thursday, August 11, 1910, Alonzo Vann Oden peacefully passed away. The unexpected to him death angel...

FORTSON.—Mrs. Ida Fortson was born in Tennessee May 24, 1848, and died at Rice, Texas, August 30, 1910...

SMITH.—Capt. Thomas B. Smith was born in Pittsylvania County, Virginia, near Danville, October 18, 1824, and died at his residence near Hillsboro, Texas, December 21, 1909...

JEROME DUNCAN.—ODEN.—On Thursday, August 11, 1910, Alonzo Vann Oden peacefully passed away.

FULLER.—W. N. M. Fuller was born in Coffee County, Tennessee, January 22, 1834; was converted in youth and joined the Methodist Church...

NANCE.—Claude J. Nance, daughter of Capt. Jas. L. and Eller Nance, was born March 29, 1890, in Montague County, Texas...

BASS.—Mrs. Elander Bass was born May 12, 1846, and died July 28, 1910. For many years she was a faithful member of the Methodist Church.

WEISINGER.—Mrs. Nancy Weisinger was born in Calhoun County, Alabama, March 27, 1843. She was married to Samuel Weisinger March 6, 1861, in Walker County, Texas...

MARVIN.—Mrs. Emzy Marvin died at Mineral Wells, Texas, January 29, 1910. Her remains were laid to rest in the Louis City Cemetery...

DOUGLASS.—Robert P., son of Harry C. and B. W. Douglass, was born in the State of Missouri January 22, 1845; died in Terrell, Texas, August 23, 1910.

RAYBURNE.—Mrs. Mary A. L. Rayburne departed this life August 28, 1910, near Knowles, N. M., in Hobbs community; was born July 22, 1846; aged 64 years.

WATSON.—The many friends of Mr. Tom Watson and family, of Burton, Texas, were deeply grieved at the death of the youngest child, Miss Nellie...

CASEY.—Brother D. N. Casey was born in 1830; was converted and joined the M. E. Church, South, when eighteen years old and lived a consistent member of the same until death called him home in August, 1910.

Carpets, Rugs and Curtains by Mail. Illustrated Catalogue upon Request. HOLLINGSWORTH CARPET CO. Forbes Building, Sherman, Texas.

CYPERT.—Pat M. Neph Cypert died July 23, 1910. He would have been seven years of age in September. It was sad to give him up, but we know where to find him...

BRINSON.—Mrs. W. F. Brinson (nee Lynn) was born in Lee County, Alabama, October 14, 1866, and died at Mt. Selman, Texas, August 30, 1910.

DOUGLASS.—Robert P., son of Harry C. and B. W. Douglass, was born in the State of Missouri January 22, 1845; died in Terrell, Texas, August 23, 1910.

RAYBURNE.—Mrs. Mary A. L. Rayburne departed this life August 28, 1910, near Knowles, N. M., in Hobbs community; was born July 22, 1846; aged 64 years.

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COL born 1887. Mr. a twelf and Chari Libert fessed five at happil Libert the yo ported morn er w knew qualif been and her he suffered she m and sa so; yo was fo at fr could "When to end unsped but I'd him an girl to ways a was th she we its w ber mo as a mother not afr went of compan heath grave, kings e the dia way, a sweet l way, an Her fr San J ELLI throug sweet ed bro was lo Texas. Wesley poo Cir died in our fr fancy v vice, B ed the a child life was with G kind G It was for he had Loved a you, but shall be nor ch of God, we shal eternit God. HULS son of I Northw in Gree 19, 1848 life and married bake S triumph his sist Texas. College. Methodi dropped younges than to children to mour and con JONE for a n Ward, p 1910, S Missouri Texas. ed with Church; was an her Mak lives did life plea better w be in the which di Giddin NELSO in Me August of iron t became wards, l and the cussion o promiss Sister t broken-t brother of other family, on earth and the takes th good an Lord giv Blessed i parents, you only become though; your dar ter, you Dropy free to ad tionals a DR. H. B

COLE.—Mrs. Maida Smith Cole was born near Flatonia, Texas, June 26, 1887. She was the youngest child of Mr. and Mrs. D. S. Smith. In her twelfth year she was happily converted and joined the Methodist Episcopal Church, South. In a great revival in Liberty Hill, Texas, in 1901 she professed reclamation and became an active and efficient worker in the Sunday-school and Epworth League. She was happily married to Edward Cole, of Liberty Hill, July 25, 1905. Soon after their marriage they moved to San Angelo where they made their home until the young wife and mother was transported to the realms of glory on the morning of December 9, 1909. The writer was her pastor for four years and knew her well. She possessed splendid qualities of mind and soul, and having been trained in a refined Christian home and Church bade fair to bless her home with a life of great usefulness. For one year she was a great sufferer and during this long affliction she manifested a Christian fortitude and faith rarely ever exhibited by one so young. Her chief concern always was for her little girl and the loved ones and friends who so anxiously watched at her side. She realized that she could never be well again and said, "When it pleases our Heavenly Father to end this waiting I shall find rest and unspeakable joy and peace in his house, but I'd like so much to live to serve him and to assist in training our little girl to love and trust the Christ." Always at her side during those last days was the Lamp of Life and as she could she would read the Bible and talk of its wonderful promises. One December morning her tired eyes gently closed as she said, "I am going to sleep, mother, but don't grieve for me—I am not afraid," and her brave, gentle spirit went on to Christ and paradise. A great company of friends built a mound of beautiful flowers where they made her grave, and we believe that the King of kings crowned her immortal spirit with the diadem of life. May God graciously guide the young husband and her sweet little girl in the homeward pathway, and some day may all who loved her join her over in the city of gold. Her friend, Z. V. LILES, San Antonio, Texas.

ELLIS.—On Friday, July 23, 1910, through the portal of death passed the sweet and faithful spirit of our beloved brother, Walter Pierce Ellis. He was born July 20, 1864, at Kickapoo, Texas. At that time his father, John Wesley Ellis, was pastor of the Kickapoo Circuit, East Texas Conference, but died in the following October. Thus our friend and brother was left in infancy without a father's care and advice. But in early childhood he received the spirit of adoption and was made a child of the Father of us all. His life was a consecrated one, a close walk with God. He was a loving husband, a kind father and a devoted Christian. It was his gain to leave this world, for he had the comfort of knowing that he had done the best that he could. Loved ones, he cannot come back to you, but you can go to him. And there shall be no more death, neither sorrow nor crying there, but in the presence of God, with the redeemed of all ages, we shall spend the ceaseless cycles of eternity in worshiping and praising God. A. E. TURNEY, Pastor.

HULSE.—Thomas McKendree Hulse, son of Rev. J. P. Hulse, deceased, of the Northwest Texas Conference, was born in Greer County, Tennessee, January 19, 1848; moved to Arkansas in early life and then to Texas in 1868; was married to Miss Margaret Zoa Hasonebake September 11, 1873; and died in triumph August 25, 1910, at the home of his sister, Mrs. I. N. Anderson in Tola, Texas. He was educated at McKenzie College, was converted and joined the Methodist Church in early life, but dropped out about two years ago. He came back into the Church, with his youngest child, and was a devout Christian to the end. His wife and four children preceded him, and five remain to mourn their loss. The Lord bless and comfort his bereaved ones. C. V. OSWALT.

JONES.—Miss Sarah E. Jones, who, for a number of years, had made her home with the family of T. G. B. Willard, passed to her reward August 28, 1910. She was born in Cole County, Missouri, in 1833, and in 1845 came to Texas. At the age of thirteen she united with the Methodist Church and was at all times a devout member of that Church. For a number of years she was an invalid and longed to pass to her Maker. Loving friends and relatives did all in their power to make her life pleasant; now she has gone to a better world where she will no longer be subject to the ills that come upon us in the flesh. "Blessed are the dead which die in the Lord." J. FISHER SIMPSON, Pastor. Giddings, Texas.

NELSON.—Little Roy Lee Nelson was born May 24, 1907, and passed away August 18, 1910. While raising a piece of iron to show how strong he was he became over-balanced and fell backwards, his head striking the ground and the iron his mouth, causing concussion of the brain. Roy Lee was the promising baby boy of Brother and Sister George Nelson. He left a broken-hearted father and mother, brother and sister and a stricken host of other relatives and friends of the family. These little blossoms are sent on earth to make us happier and better, and they fulfill their mission. God takes them home to heaven for their good and heaven's enrichment. "The Lord giveth, and the Lord taketh away. Blessed be the name of the Lord." Fond parents, earth has become poorer for you only for a season, but heaven has become permanently richer. And although you can't bring back to earth your darling Roy Lee, you can do better, you can go to him. J. O. LEATH.

Dropsy Cured: quick relief; removes all swelling in 4 to 20 days; 4 to 50 days effects permanent cure. Trial treatment given free to sufferers; nothing fairer. For circular, testimonials and free trial treatment, write DR. H. H. GREEN'S SONS, Box 6, Atlanta, Ga.

WHITTAKER.—Little Maud, daughter of Brother and Sister Tom Whittaker, was born October 19, 1908, and departed this life for her home in heaven December 11, 1909. She was laid to rest in the Dora Cemetery (Nolan County, Texas). Her stay on earth was short, being just one year, one month and twenty-three days. Just a little while, but long enough to win a place in the hearts of mother, father and a host of loved ones. Maudie was a dear, sweet child and grew more precious every day till, like a tender flower, she faded, and is now folded safely in the arms of the good Shepherd who said, "Suffer the little children to come unto me." Heaven is richer and dearer to the sorrow-laden hearts on this earth since this sweet spirit went there to live. Baby hands beckon mamma and papa to come on home. May the God who made wise provision for all real trouble sustain and comfort the hearts of the bereaved ones, with the assurance that they can meet their dear one where parting never comes. J. T. TRICE.

REED.—George S. Reed was born in North Alabama November 16, 1863. In his home community he grew to young manhood surrounded by Christian environments. At the age of twenty-four on October 15, 1887, he was married to Mattie Pearl Cautchen. This union was blessed with nine children, seven boys and two girls. Brother Reed was converted at an early age and joined the M. E. Church, South. In 1896 he moved with his family to Texas, and on March 22, 1907, his wife was called to the home not made with hands. In this hour of bereavement his faith in God was not shaken. Soon the summons to a more blessed life came to him also, and the armor was exchanged for a robe and crown. He leaves seven children, father, brother, one sister, and a host of friends. Our friend and brother was always true to his Church and to God. No duties were shirked, no burdens thrown down. He rejoiced in being the servant of Christ and so he has entered into the joys of the Lord. To the lonely hearts of loved ones let this message of cheer come: Not dead, but transplanted to the courts of God. A. E. TURNEY.

LETTER FROM NORTH ALABAMA.

By Rev. Marshall H. Wells.

There is a reason for and providence in denominationalism. Each one is permitted to define the cardinal doctrines of the Bible and explain its peculiar polity. This should not conflict with a true federation, fraternity and co-operation. But there must be denominational loyalty in order to serve the divine purpose. Perhaps the Methodists are wanting in this essential grace. To accomplish the best results in any organization every member must be faithful in attendance upon all its meetings and services. Those joining our Church promise to attend upon all the ordinances of God. They are named and numbered. And yet, to our shame, many of our members are regular gad-about. The least attraction elsewhere and they leave their pastor and fail to hear the very sermons needed. They are not present to aid in carrying out a program intended to promote the life and prosperity of the congregation.

At the recent session of the Tuscaloosa District Conference a member suggested the need of an institute in each district once or twice a year for the purpose of emphasizing and explaining our doctrines and polity. Our people need to know why and what we teach and propose to do. We claim to be thoroughly scriptural in all we teach and practice. At these institutes let well-informed laymen and preachers deliver set addresses on selected subjects. Good will come of it. From a false dread of narrowness and bigotry our people have swung to the other extreme. There can be no bigotry in being true to one's convictions. The politicians brag on their "stand-patters," and the pastors on their "stand-lays." But for them system would be taught and organization fall to pieces. One of our Church editors has recently said, "Sectarianism is the mother of Christian liberty, and Christian liberty in turn produces a practical unity," etc. What enterprising presiding elder will lead off in this wise movement and make to himself renown in our Zion?

It is hardly to be expected that in so large and variant an assembly as our recent General Conference we should have secured all needed legislation. Many seem to glory in what was not done. It may be they worked non-concurrence to exhaustion. I regret specially the failure to so change our financial system that the burdened pastors could have a breathing spell. It was said before the meeting that the laymen intended to ask the transfer of all financial matters to them. There is where it naturally and scripturally belongs. By unanimous vote that question was settled in A. D. 33. How so perverted a practice could have lived through all these years is a mystery. And the mystery grows as the quadrenniums come and go. But the "old folks" used to say, "It is a long lane that never turns." To meet all the demands on a circuit the pas-

tor will be busy taking collections twelve months in the year. Did the laymen back down at the crucial moment or the preachers hesitate to give up so pleasant (?) a job? When we get a General Conference composed of circuit preachers, relief will come. Till then we can but "grin and bear."

Some of us were not only disappointed in the failure to get relief from unnatural burdens, but were alarmed to see a tendency to multiply enterprises and hence collections. The Presbyterians have diminished; the Methodists increased. They actually talked up there at Asheville like we were all millionaires. Each new enterprise must have an agent or Secretary, and thus deplete the pastors and increase the demand for money to meet the needs of these specialists. And more, each new enterprise demands an organ to make known its aims, advocate its claims and defend its right to an existence. Any lack of support must come from the proceeds of the Publishing House. Have not some of these special organs proved an expensive luxury? Every dollar thus diverted is taking bread from the mouths of a very worthy class. Our Church periodicals must depend largely for support on the farmers and the so-called laboring classes. Their time to read and ability to pay is limited. Many of them are in the employ of corporations and are being worked to the limit of their physical strength. The average family of these classes will do well to pay for and read one Church paper. Some of these papers are edited with such care and ability that every line should be read. Time is required to do this.

I am in haste to put myself on record as favoring that last movement of our laymen. I am willing to do away with any distinction sought by the terms "domestic" and "foreign" as being our missionary cause. While I would not dare stay a dollar on its way to the so-called "foreign field," I must think we are in danger of forget-

ting the heathen at our doors. The religious destitution about us is appalling. Our neighbors are perishing for lack of knowledge. Our conference missionary thinks there are at least one hundred communities in the bounds of the conference to be classed as mission territory. Most of these are without the ordinary means of grace. They have no place for worship and go for years without hearing a sermon. The presiding elder and pastors of the Tuscaloosa District have done some extra work in destitute regions and hope to be able to report to the coming Annual Conference some twenty or twenty-five new organizations. A number of added pastors will be needed to care for these. We could use in our conference fifty more missionaries. For their support we should have \$50,000. The most mature and best equipped preachers should go to these new fields. We can't afford to offer them less than \$100 per month. Might not an exchange be effected? Let the city pastors go to these mission fields and the country preachers take their places. Both parties would be helped to better ideas and a larger vision of the kingdom of God. Brookwood, Alabama.

Be ye, therefore, followers of God as dear children; and walk in love.—Eph. 5:1.

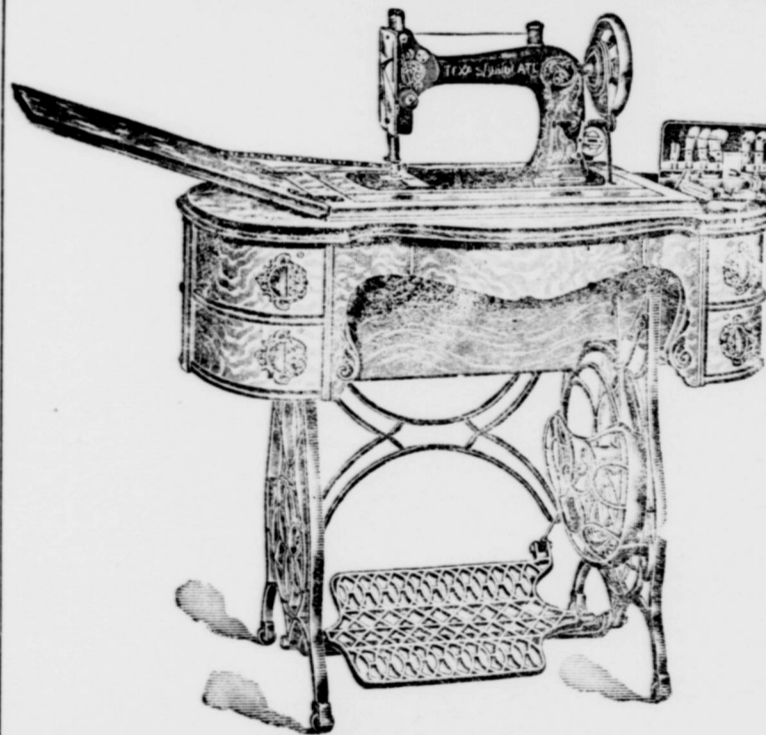
Keep me as the apple of the eye; hide me under the shadow of Thy wings.—Psalm 17:8.

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Blaylock Pub. Co.,

416-418 Jackson St., Dallas, Texas.

SAN ANTONIO'S NEW ENTERPRISE.

Sometime back we made mention of the new movement under the auspices of the Travis Park Church in San Antonio; but recently the daily press took the movement up and gave a very definite writeup of the enterprise. In order that our readers may have a correct idea of the large proportions of this laudable enterprise we give the following account of it from the San Antonio Daily Express:

A massive twelve-story skyscraper, within which will be operated an institutional Church, a people's Church, non-exclusive, will be built on the site of the Travis Park Methodist Church and the recently purchased building known as Harmony Hall, at Navarro and Travis Streets. The building, to cost half a million dollars, and to be built, owned and operated by the congregation of the Travis Park Methodist Church, will be the largest church edifice in the South. No other congregation in the Southern States has undertaken to perfect such plans.

Actual construction work on this new and central home for Methodism in San Antonio will be begun within from three to five years. The general plans have already been agreed upon by the trustees, and within the next few weeks architects will be at work upon the details. The present church building, as well as the three-story brick structure known as Harmony Hall, will be taken down to make way for the proposed institutional Church.

The movement by the Church of officials to secure the Harmony Hall property began several months ago. The committee representing the church's interests and which is responsible for the final purchase of the property is A. B. Stephens, H. E. Hildebrand and Rev. S. H. C. Burgin. The Church paid \$50,000 spot cash for the property.

"The People's Church" will be the name of the new institution, and the central location of the Church's property makes such an aim easily attainable. The work of an institutional Church will not be an experiment with the men who are going into it. Mr. Burgin has had much experience in such Churches in the North and East, as have others of the trustees and business men interested.

The building, besides being twelve stories above the curb, will have a very spacious basement, which will be given up to the institutional work entirely. There will be baths, a gymnasium, reading and writing rooms, game rooms, toilet rooms, night school department, pure food department, especially as respects the sterilization of milk; social rooms and a nursery, with both men and women attendants.

These various departments will be open to the public both day and night, and the numerous advantages and conveniences to be derived from such an institution will appeal to many. Women may leave their babies and children in the care of competent persons in the nursery while shopping, or working women may leave their children while at work; the reading and rest rooms may be used by loungers or business men, and each department will serve a great purpose—administering to all classes at all times, said Mr. Burgin.

The first floor will be an auditorium with a seating capacity for 3000 to 3500 persons. The present capacity

of the Travis Park Methodist Church is only 1400, and seldom a Sunday comes but people are turned away for lack of seats. During the winter months the seating capacity is very heavily taxed, because of the tourists and strangers who attend Church there.

On the second floor of the building will be the rooms and offices of the Church. Here will be the quarters of the different societies, men's and women's clubs, associations, helping hand and aid organizations, parlors and missionary rooms.

The ten stories above the second floor will be business offices, modern in construction and appointments. Because of its location, it is expected that this building will be one of the most desirable office buildings in the city. The fact that the location is between the two large hotels and near Houston Street on one side and Travis Park on the other side, especially fits it as a site for an office building.

Not only members of the Travis Park Methodist Church, but many business men, non-Church members, and members of other Churches are interested in the project. Some of the strongest men, financially, in the city are behind the movement, so certain are they in the success of the undertaking.

Travis Park Methodist Church, as well as Methodism generally, has developed and spread wonderfully in San Antonio during the last two years. Dr. S. H. C. Burgin took the pastorate of the Church in November, 1908. Since this time the Laurel Heights Methodist Church, the McKinley Avenue Methodist Church and two missionary congregations have been firmly established. Each of these congregations has taken members and financial influence from the Travis Park institution, but despite this 700 new members have been received into the Travis Park Methodist Church since Rev. Mr. Burgin's pastorate. The Church's rolls now show a total membership of more than 1300. There are 3000 Methodists in San Antonio. The Sunday-school of the Church is the largest in Texas, and prospects are for increasing numbers during the coming fall and winter months. The present church building's capacity is now taxed with the Sunday-school attendance.

In speaking of the general outlook Mr. Burgin said:

"Methodism has enjoyed such a wonderful development in San Antonio of recent years that our Church must soon realize our plans for an institutional Church of mammoth proportions. The property now owned by the Church is ideal in point of size and location. We will establish the greatest Church in the South and every detail will be worked out in accordance with the great progress of our community.

"We believe in San Antonio. We believe in its future development. Our present Church is already proving inadequate in many respects, and it was but business to secure this adjoining property, and lay our plans for the twelve-story structure. It will be 'the people's Church,' and every wayfarer of the streets, as well as the millionaire tourist and resident, will be welcomed with all the heartiness we will be able to extend. We will not be exclusive, nor establish ourselves upon narrow sectarian principles. Every man, no matter of what fortune or creed, will be received and cared for in the best possible way.

"A strictly cosmopolitan Church in every sense of the word is our aim; and the present prospects are very flattering."

The present property of the Church is worth \$250,000.

A NEW MISSIONARY MAGAZINE.

An ideal long cherished by many in reference to our missionary periodicals is about to be realized. At a recent meeting of the Secretaries of the Mission Board was decided unanimously that the three missionary periodicals should be combined into one. It was agreed that this combination should be effected so as to begin the new publication with the January issue. From that date Go Forward, Our Homes and the Woman's Missionary Advocate will be merged into a magazine which will be published at the rate of fifty cents a year. It will be designed to cover all the ground now covered by these three periodicals, so that each subscriber will have the opportunity through one periodical of acquaintanceship with the whole missionary work of the Church. The unexpired subscriptions of each of these periodicals will be billed out with the issues of the new one. Either of the three will count for the period for which they are given.

W. W. PINSON.

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.

WHERE ARE YOU GOING WHEN YOU DIE?

By James Allen Crutchfield.

Your days and years will soon pass by: On scenes of earth your eyes will close.

To worlds unknown your soul will fly— Life's poetry will turn to prose. Now on your life, O friend, reply, Where are you going when you die?

The merry laugh, the giddy throng Places of mirth, shadowed with doubt, To hold their charm will cease ere long.

And death shall bid you face about. With stern command and none can defy—

Where are you going when you die? The time will come, though unknown now.

When you will go, to come no more, A pallid hue mark your cold brow— A piece of crepe hang on the door And loving friends for you will cry: Where are you going when you die?

Sweet voices call you, oh, so kind: Give God your heart in days of youth; Tho' lost, your life in him you'll find; Pleasures that woo give up forsooth. They'll soon like withered roses lie, Where are you going when you die?

REFRAIN.

When pelting storms have all passed by, And tears are wiped from ev'ry eye, Where none in sorrow ever sigh— O will you go there when you die?

NOTICE CONCERNING VISITORS TO THE WEST TEXAS CONFERENCE.

I desire to receive at once the names of all persons who are entitled to entertainment at the approaching session of the West Texas Conference and whose names do not appear in the roll of members and other lists printed in the conference minutes.

Will the presiding elders please send me at once the names and post-office addresses of their lay delegates, of candidates for admission and re-admission and of any others who may be entitled to entertainment.

If any of the brethren are planning to bring their wives with them, please notify me not later than October 1. This is extremely important. There will be nearly 2000 university students seeking board in this community in a few weeks. Hence we need to know in advance just how many conference visitors we will have to provide for. With the generous assistance of our sister Churches we expect to make adequate provision for all.

CULLOM H. BOOTH, Pastor University Methodist Church, Austin, Texas.

NOTICE CONCERNING METHODIST STUDENTS ABOUT TO ENTER THE STATE UNIVERSITY.

The University Methodist Church hereby extends greetings to the hundreds of Methodist young men and young women who will enter the university of Texas within the next few weeks. This church has been built at great cost, largely for the benefit of the university students and we are very anxious to have them take advantage of the opportunities it offers them. The church fronts the northwest corner of the university campus and hence is very accessible to the students.

During the registration week the Church parlors will be open to students. There will be a committee there to meet them and to assist them in finding a boarding house, in arranging their courses and in any other way that may be possible. Soon after the university opens the Church will give its annual reception to new students. These receptions are very largely attended and are very delightful affairs. They afford the students an opportunity to get acquainted with each other as well as to get acquainted with the local congregation.

The Sunday-school and Epworth League of this Church offer a number of splendid courses in Bible study and mission study for university students. Students who are members of the Church are especially urged to bring their Church letters with them in order that they may fully identify themselves with this Church. It is very important that parents and pastors advise their young people to do this. Those who do not bring their Church membership here are in greater danger of being lost sight of in the great multitude and of drifting away from the Church than are those who begin their college life by identifying themselves with the Church.

As pastor of this Church I will take great pleasure in rendering to students any assistance in my power.

CULLOM H. BOOTH, Pastor University Methodist Church.

I will give unto him that is athirst of the fountain of the water of life freely.—Rev. 21:6.

THE TEXAS STATE FAIR.

Visitors to the twenty-fifth annual meeting of the State Fair of Texas, which opens in Dallas October 15, and continues sixteen days, will be struck by the superb park beautification and the new buildings. When the grounds were laid off the new buildings now erected had their sites and locations already designated. Thus buildings to be erected in the future have already had their locations designated.

In the beautification of the park a great many thousands of dollars have been expended. Along Machinery Row permanent buildings erected by the various exhibitors have been remodeled along ornamental lines, the styles harmonizing in a manner that is striking. Looking down the main boulevard one is struck by the resemblance to some old Grecian city. Thus art in architecture is made to exhibit the great inventions of the modern age, comprising the best in the ages that are gone and those that are here.

New flower gardens have been added to the already superb park. Leading up to the ladies' textile building will be found a series of crest and star-shaped flower beds, bedecked with all flowers native to Texas, and flanking a magnificent fountain.

Dry farming is to be exemplified in the agricultural building as well as at the model cotton farm. The management this year has been forced to depend upon dry farming to make this farm a success. A success it is, and agriculturists and have visited the grounds and made preparations for the different county booths declare it will be a model lesson to all visitors. Some fifty-two counties will be represented in this department. There will be exhibited a superb showing of Texas agricultural products. An entire building will be turned over to this at the coming exposition. Industrial agents of railroad companies will take the best county exhibits and exhibit them in St. Louis and other northern cities.

The industrial arts building is now completed at a cost of \$20,000. Manufacturing concerns have already begun installing machinery for the purpose of giving a practical demonstration of the making of their respective wares.

Keep yourself in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.—Jude 21.

Stand, therefore, having your loins girt about with truth, and having on the breastplate of righteousness.—Eph. 6:14.

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