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G. C. RANKIN, D. D., EDITOR.

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## EDITORIAL

### A LUDICROUS AND A GROTESQUE PERFORMANCE.

On another page in this issue of the Advocate will be found an amusing and a ludicrous incident into which I accidentally ran in my recent visit to Tennessee. Turn to it and read it, for it possesses elements of interest. Its revelation will doubtless be a surprise to more than one man in Texas. I knew all along that the antis regarded me with much suspicion, but I never imagined that they would go to the trouble and expense of putting a special detective on my track in order to run down my record of other years. Particularly since it is well known that this same fete was undertaken some five years ago by some Dallas gamblers, but without any beneficial results to their cause. Then, too, I learned from the editor of the Chattanooga Daily Times while in that city a few days ago, that the Fort Worth Record some months before had an agent on a similar mission there who searched diligently the columns of the Times of twenty-four years ago to see if anything unsavory in my career could be found. This information was given to me unsolicited and incidentally, but it served to explain how it was that about that time when in a controversy in the Record with one of its correspondents he quoted a misrepresentation of me from the Daily Times of that far-off date, 1887.

The amusing incident now under consideration came unexpectedly under my eye. It happened on this wise. I had been to Nashville to attend the session of our Mission Board, of which I am a member. At its close I ran over to Chattanooga and Dalton, Georgia, to visit relatives and friends for a day or so, since I was so close to those places. On the train a friend told me that in Friday's Times he saw under spectacular head-lines, a graphic account of a Texas detective who had been in Chattanooga looking up my record of a quarter of a century before.

After spending Sunday in Dalton I dropped back to Chattanooga to spend an afternoon and night. I was pastor there in the distant past for four years. In fact, I am a native of that nearby section, and if there is a place and a country where I am well known, it is in Chattanooga and its vicinity.

In 1887 I took a conspicuous part in the great Tennessee prohibition campaign. It was a hot affair, and I became about as well known in that State of my nativity as I am in Texas to-day. The liquor papers treated me with harsh criticism, and especially the Chattanooga Times of that period. It often misrepresented me, and my only recourse in making reply to its misrepresentations was from the pulpit, the hustings and through circulars. No paper was more unjust toward prohibition speakers than the Times under its then liquor regime.

Sure enough, when I examined the

Times of last Friday a week ago, there was a spectacular account of the visit of the Texas detective. He never dreamed that his mission would be given to the public; but it was too good a joke to escape the daily press. So Saturday morning he awoke to find himself the laughing stock and the butt of ridicule of thousands of people where I am too well known to need protection from the investigations of a Texas spy. He at once made his exit and left no trace of the route over which he hastened away. He may "Bob" up somewhere else in the near future, but to date I have heard nothing else from him.

Just here permit me to say that if the antis are so anxious to know my past record in Chattanooga or elsewhere, if they will come to me in the day-time and present themselves as gentlemen instead of a sneak, I will take pleasure in giving them all the information they may be able to obtain concerning my public and private doings. I have never lived under a bushel, either publicly or privately, and if there is a concealed item in the book of my life I am not aware of it. If there is an unsound spot on my body moral the antis are entitled to it if they can

WOULD YOU have your life in perfect harmony? The music seems a jargon now. He is only tuning the wondrous Harp of Life. Let His Blessed Hand sweep every chord, and some sweet day we shall awake to find ourselves in tune with the Infinite. In the ecstasy of that music, and amidst the flowers, we shall forget all our toils

find it. And I am more than willing to aid them in every possible way to make the discovery. However, I will reserve the right, and this one right only, to correct the misrepresentations and falsehood published on me by the liquor press in the past and being published about me in the present campaign. But I will make no other reservation, neither will I ask any quarters at the hands of the Anti-Prohibition Committee.

While the above incident is ludicrous in its humorous aspect, nevertheless it gives to the people of Texas an insight into the campaign methods of the men who are on the pay roll of the liquor interests and doing their best to save an unrighteous cause from defeat. They are so hard pressed for facts and arguments, and their cause is so utterly destitute of merit, that they are forced to the despicable alternative of adopting a spy system. hire an "amiable" detective, put him on my trail, with instruction to delve into my past career to see if he can find something unsavory with which to modify my speech, tone down my fight, and, perchance, eliminate me from the present campaign. For I incidentally learned that not only was my public career searched

into by this sweet-odored detective, but inquiry was made by him of my private record! His mission had for its object the unearthing of something morally wrong as well as to find something in the way of misrepresentation of me in the columns of the Daily Times of other years. I presume that he had instruction to make thorough work and bring back all the discoveries possible. These people seem unwilling to meet me fairly and in the sunlight open and have it out with me on the merit of the saloon, but prefer to adopt the tactics of criminal practice and send a hired spy to accomplish their designs. The man who lies in wait with a rifle in hand and under cover of ambush is a preferable foe to the one who sneaks clandestinely into the past life of an opponent with the evil intent of trying to find something that will blacken his character without even giving him a chance for his moral life. The man who slips around in the dark and shoots you only injures your body, but the hired spy who sneaks under the cover of secrecy to discover something that he hopes will blight you, rob you, or try to rob you, of character which is infinitely of more value than physical life. Such a man is not worthy

tion. But they are paid a big sum to save it, and it must be saved even if it is done upon the contemplated wreck of character and the intentional ruin of human reputation. And the motive actuating them in my case has within it all the elements of an unsuccessful crime.

Were that visit by the detective to Chattanooga, and the object he had in view not replete with amusement and ridicule, it would possibly be crimson with tragedy. It was inspired with unadulterated deviltry, consummate villainy and clandestine cowardice. It is not the fault of those originating it that it turned out to be a huge joke, a roaring farce, and the laughable sputter of a harmless fizzle! They intended it for something serious and fatal, and doubtless they are sorely disappointed that it has turned out a howling comedy. Now I have thus written of this trifling incident, not that it amounts to anything *per se*, so far as I am concerned, or the cause for which I have given forty years of my life, but to give to the honest people of Texas a concrete illustration of the iniquitous tactics and conspiracies of the leaders of this liquor fight in our Commonwealth. Beyond this, I give to it no concern. It only points to the unerring fact that the man who puts himself in the way of this implacable foe to humanity assumes all the risk of having his character attacked, his reputation besmirched, and even his life jeopardized. If these results are not accomplished it will not be the fault of the liquor traffic. This fight against the saloon never fails to bring out all that is diabolical and malicious in its defense, and when this evil spirit is aroused there is no limit to its desperation.

Therefore, Texas is harboring under the protection of her laws, in the saloon institution, the most God-forsaken, the most devil-possessed and the most hell-inspired fiend that was ever permitted to clasp its bloody clutches around the neck of our Christian civilization. This is the fiendish monster we are to meet the 22nd of next July, and this is the institution that hired the spy and sent him to Chattanooga the other week. It is the unmitigated and colossal criminal of the ages. No wonder that humanity is organizing against the saloon. Then, let every lover of virtue and patriotism take up the ringing cry and send it echoing down the line, "On with the battle!"

G. C. RANKIN.

Religion is not merely a state of mind and heart, it is a life of action.

The men who have developed a great prayer passion have been the men who have wrought mightily for God.

Christ's idea of fitting men for heaven in the next world was to familiarize them with heaven in this world; and one clause in the prayer he taught them was, "Thy kingdom come, thy will be done on earth as it is in heaven."



**Gentile—Jew**

By Rev. W. J. Joyce,  
Of the West Texas Conference,  
M. E. Church, South

Say, Jew, let us have a friendly talk about some facts. We will agree not to abuse you, and we will trust to your honor not to abuse us. We will begin with rather savage candor; we have always hated you Jews, and you Jews have always hated us Gentiles. Now, with this bad feeling between us, is it doing us justice to suppose that we would have gone to you for a God, if we could have done better elsewhere. Is it not fair to us to suppose that we had a good and sufficient reason for such a surprising step?

Now listen a moment: We had defiled men and women for one cause and another until we had "confusion worse confounded" in our religious system. Our gods and goddesses multiplied indefinitely, and we longed for one Supreme and All-Controlling God. We had some knowledge of such a God once, but we had lost it. We heard of your creed. We heard you had an Almighty and eternal God to begin with. We wanted such a God. You had mighty men, and wise women, in every line of action, but you never defiled them; you had no need of it. You were satisfied.

Nature furnishes us with the same proofs for the existence of the first cause that she furnished you. But for some reason, not very well understood by either of us, you were allowed to know, by actual experience, what this First Cause could do, in the realm of nature and in the realm of human life. One of your earliest teachers, and, we are willing to admit, one of the most brilliant of men, never taught the existence of this First Cause, which we now call God. He took it for granted that any one—even a fool—admitting design in creation, could find no difficulty in admitting a designer. He taught that all material things had a beginning, but never declared the period of that beginning. It does the faith of neither Jew nor Gentile any violence to hold that this earth has existed for millions of years. Moses said God created, and went on in such a reasonable way about all created things that we Gentiles were obliged, by reason, to abandon our old views and adopt yours; and you Jews are the authors of this sublime and reasonable faith. If God had not, by the mouth of his servant, Moses, a Jew, given you this very necessary knowledge, what would have been the religious condition of the Gentile world all these past centuries? This sublime faith in the Creator of all created things we get through you honored Jew. We bless you for preserving the instructive and faith-inspiring oracles of the living God. But it is not becoming in you to boast; for after God had given you incontestable proof of his power and protecting care, which you—thousands of you—acknowledged at the crossing of the Red Sea—not four months had passed before all of you but two or three were dancing around the image of a calf and gleefully calling it your delivering God! Nor will you boast, for in those far-off days, while you were worshipping and dancing around a golden calf, we were worshipping heavily without the least inclination to dance—a calf of real flesh and blood, and sacrificing to one of our bodily organs—our abdominal rotundity attesting the fervor of our devotions—at least one of your own nation, a distinguished writer, many, many years after, said it was the case in his day, and intimated that some of his own people were in the same idolatrous practice. (Phil. 3:3.) In that instance of idolatry, who the premium fool? Who? May we mutually have the grace of blushing pity for each other!

This life-freighted knowledge of yours, transmitted to us, was made perfect by many bitter experiences on your part—the chief of which was the Babylonish captivity. This national calamity proved a great national blessing at last; for it put an end to your idolatrous inclination forever, and made you the glorious defense for the doctrine of one God the world over—a doctrine for which you would have been willing to sacrifice your lives—a zeal which formed the chief factor in your rejection of the claim of Jesus of Nazareth to the Messiahship. It put an end to Jewish idolatry, but did not save you from your sins in other directions. Your Scriptures teach plainly that "the soul that sinneth, it shall die." To save you from that death—whatever it might mean—the innocent kid or lamb must die. This innocent dumb brute took your place. It did not take your place so that its death saves you, but its death adumbrated or shadowed forth the death of one who could save—your coming Messiah. Faith in the power of the coming Messiah to save, does save, when that faith is personally exercised. Then this believer can say: "O Lord, I will praise thee; though thou wast angry with me, thine anger is turned away, and thou comfortest me." (Isa. 12:1.)

Blessed experience of the believer, before the looked-for Messiah came; blessed experience of a believer in the Messiah already here, as we Gentiles understand it.

The doctrine of substitution is still in force; but, my Jewish brother, since your dispersion you have had no adumbrated or shadowed-forth Messiah. In your days of atonement, as now observed, you have no shedding of blood, no sacrificing of dumb beasts, as Moses required. The sacrificial formula, given by your great lawgiver, is gone forever. Why was it abandoned? Why not return to it, if it was necessary before the Christian era? If Jesus was an impostor, what had he to do with your God-appointed services? When Jesus died, your services, as Moses directed, lingered awhile, then died. Your services now are not substitutional; they are memorial, a remembrance of past temporal deliverance.

Since your dispersion you have lived in hope, in hope, in hope! But "hope deferred maketh the heart sick;" and the heart made sick by deferred hope has found a wailing place in the city of your fathers—not hopeless wailing, but hopeful—but wailing still. Not only did we Gentiles hear of your creed, and heartily approve of your doctrine of one God, but got from your record the fact that a young Jew, a common laborer, without learning, and raised in an obscure and disreputable village, claimed to be this Almighty—Almighty to save from all sin—God. Remember, we get the whole history of this remarkable claim from your historians, and the history they wrote and approved by you showed that this one God had on previous occasions appeared as a man. The first incarnation declared by your historian, Moses, is found the eighteenth chapter of Genesis: "The Lord appeared unto him (Abraham) in the plains of Mamre." He was in the form of a man, he ate like a man, but asserted his power and authority like a God; and made promises that none but a God could fulfill. While he was eating he said, "Where is Sarah, thy wife?" Sarah was behind the door, and heard him promise her a son. Her ninety-year-old lips wrinkled with a joyful smile, then burst forth into gleeful laughing that could be heard at the table outside. If any doubt that this Lord is God, turn to chapter 17, verse 15. Jacob wrestled with, as he supposed, a man, all night, but daylight revealed God. (Genesis 32:28.)

These things your historians declare, and you believe them. Now if Jesus is a man, but worked the works of a God—heals the sick, gives sight to the blind, cures the leper, raises the dead, where is the absurdity in believing him to be God? Is anything impossible with God? You admit that the historian told the truth, for you saw these wonderful works yourselves, but you said he did those works by the power of the devil. No Jew in the world to-day will endorse this statement. They may say to-day that it is far more reasonable to suppose that these great works were performed by the arts of the juggler than to suppose that this carpenter is the God that Abraham entertained, that wrestled with Jacob, that transfigured the face of Moses on Sinai. Nor could we Gentiles have done otherwise than doubt, if these works had been all on which to found implicit faith. But—Jesus did what no other man could do—construct an elaborate religious system, in perfect harmony with the spirit of the Old Testament and fill every requirement of it in his own short life. What man of to-day would dare to say to his friends and enemies, "Which of you transmitteth me of sin?" and not be afraid of being caught in a lie afterwards.

Hear what one of our Gentile set says: "I will confess to you that the majesty of the Scriptures strikes me with admiration, as the purity of the Gospel has its influence on my heart. Peruse the works of your philosophers, with all their pomp of diction, how mean, how contemptible are they compared with the Scriptures. Is it possible that a book at once so simple and sublime should be merely the work of man? Is it possible that the sacred personage whose history it contains should himself be a mere man? Do we find that he assumed the tone of an enthusiast or ambitious secretary? What sweetness, what purity in his manners; what an affecting gracefulness in his delivery; what sublimity in his maxims! What proof and wisdom in his discourses! What presence of mind in his replies! How great the command over his passions! Where is the man, where is the philosopher, who could so live and so die without weakness and without ostentation? When Plato described his imaginary good man with all the shame of guilt, yet meriting the highest rewards of virtue, he described exactly the char-

acter of Jesus Christ. The resemblance was so striking that all the Christian fathers perceived it.

What prepossession, what blindness, must it be to compare the son of Sophroniscus (Socrates) to the Son of Mary. What an infinite disproportion is there between them! Socrates, dying without pain or ignominy, easily supported his character to the last; and if his death, however easy, had not crowned his life, it might have been doubted whether Socrates with all his wisdom was anything more than a vain sophist. He invented, it is said, the theory of morals. Others, however, had before put them in practice; he had only to say, therefore, what they had done to reduce their examples to precept. But where could Jesus learn among his competitors that pure and sublime morality of which he only has given us both the precept and example? The death of Socrates, peacefully philosophizing with his friends, appears the most agreeable that could be wished for; that of Jesus, expiring in most agonizing pains, abused, insulted and accused by a whole nation, is the most horrible that could be feared. Socrates in receiving the cup of poison blessed the weeping executioner who administered it, but Jesus in the midst of excruciating tortures, prayed for his merciless tormentors. Yes, if the life and death of Socrates were those of a sage, the life and death of Jesus were those of a God.

Shall we suppose the evangelic history a mere fiction? Indeed, my friend, it bears not the marks of fiction; on the contrary, the history of Socrates, which nobody presumes to doubt, is not as well attested as that of Jesus Christ. Such a supposition, in fact, only shifts the difficulty without obliterating it; it is more inconceivable that a number of persons should agree to write such a history than that only one should furnish the subject of it. The Jewish authors were incapable of the diction and strangers to the morality contained in the Gospel. "The marks of those truths are so striking and inimitable that the inventor would be a more astonishing person than the hero."—Rousseau. Your own historians furnished the facts on which this learned French libertine founded his statement; for the historians—Matthew, Mark, Luke and John—were as much the historians of the Jewish people as Moses and Ezra were.

Jean Jacques Rousseau denied the divinity of Jesus Christ. For, by admitting the divinity of Jesus, one tenet of his moral philosophy would be destroyed—"that nothing that contributed to human pleasure could be morally wrong." He desired to defend that disgusting sensuality which distinguished his life and made him the hero of the licentious. Hear another: "Not the God of Moses, but the God of Jesus is our God, Mr. Adams."—President Jefferson to Ex-President J. Adams.

If the God of Moses was not the God of Jesus, then this presidential class, and all who believed like them, have no God. "Not the God of nature?" No, for they reject the God of nature on the same ground that they reject the God of Moses. The God of Moses gives a reason why his administration is so severe—the wickedness of men; but points out a way of escape; the God of nature destroys nations without assigning any reason.

Once more: "If Jesus were to return to earth again, I would be his friend; I would stand by him; for he was a great reformer."—Robert G. Ingersoll.

Mr. Ingersoll could not see his way clear to accept Christianity; saw the difficulties of Deism, and so took refuge in Agnosticism.

The reason the Son of Sorrow did not assume the form of a full-grown man at once, like he did when Abraham stood before him, was because he wanted his unhappy children to know that he knew by actual human experience every phase of human sorrow. He was born of a woman. He wanted to show us the feeling a child should have for his mother. When he was in the agonies of death, almost with his last breath, he called out: "John, take care of mother," or words to that effect. He knew the pleasures and pains of childhood—the temptations and perplexities of youth—the struggles of mature life against this world's demands. In every temptation, in every pain, of every sort, he wanted us to look up with confidence and say, "Lord, thou knowest," and he wanted to reply: "Yes, my child; I know." He gave us a proof of his love that he never gave to Abraham—he died for us. This, the highest proof of love that God could give—at least the highest that our capacity could receive.

A God of such sympathy—was just the kind of God we Gentiles wanted—such compassion. He said he was divine, but he wanted his own doubting people to know that he could do in their presence what he did do hundreds of years before by the hand of his servants Elijah and Elisha—heal the leper and raise the dead. These

works will never be repeated to convince Jew or Gentile of the existence of God the Father, or of the divinity of his Son, because human testimony is more powerful in convincing men than miracles. Three credible witnesses testifying under oath and positively that the prisoner at the bar stole the horse has more weight with the jury than if one should raise a dead man in their presence. There could be no doubt of the guilt of the prisoner in the mind of a legal, that is, a sane, jury; but a tinge of doubt is possible in the raising of a dead man. There might have been some trick in it, like many tricks in trials, to save the guilty. When Jesus raised Lazarus there could be no doubt of his death, for decomposition had taken place; yet Jesus himself put it into the mouth of the glorified Abraham to say to the rich man in hell, that if his brethren would not believe Moses and the prophets they would not believe though one rose from the dead. Other proofs were more potent with us Gentiles of his divinity than miracles. He loved us Gentiles. He came very near losing caste with his disciples when he showed mercy to the Grecian woman. His love for us all could not be doubted—and yet we killed him. You planned, but we executed. Pilate shall represent us Gentiles; he has representatives amongst us till this day. You had what you sincerely thought a good reason for his death. "What! You being a man, make yourself God, and require us to worship you! Are we to repeat our folly and be driven into banishment again for idolatry? Do you dare to speak blasphemy? We condemn you to death for blasphemy." But Pilate said: "I find no fault in him." And yet he sentenced an innocent man to death. And why? Because of what at his trial you said: "If thou let this man go thou art not Caesar's friend." He would be reported as favoring the claim of an aspirant to the Jewish throne; and to keep his place and the perquisites connected with it he stained his hands with the blood of an innocent man. And we Gentiles by the million, because his God-like laws of purity and honesty came in conflict with our vile practices and unholy ambitions, spike up his character—character, which a good man loves as he does his life—and hold him up to the scorn of the world by saying: "Yes, he was an innocent, good man, but

knov he l dian er n he clea and lead Tha P gre: and ico. Me sch any fig ma cot to are alu an is c in l sup cou ary del in Me wor cou Sel Me the as or tha the est doc oth scl and scl me bo ho me pe he aft Na th qu ge at ha lo gr pa ke Pr h de M co th lo ag es gl of in st at a p sy es re th ll P in tl V b s p Ab y w c C fr M g s M in n F o h n

He was equal with God. He was not. He made a false statement; we and crucifixion, but nothing said about a second resurrection for the crucified one. He remains dead to the man know not why. He was a good man, but he lied." A good man and lie? There is something said about a second crucifixion the second time, forever. Yes, we curse you Jews for crucifying our Lord, when we did it ourselves. You never touched him after Pilate condemned. Four Roman soldiers, and, of course, Gentiles, took him out and crucified him. And now, Jew, we be brethren. Let this unnatural strife end. Never lose sight of your old doctrine of a Messiah. Hold to that. We expect to be saved through the power of the Messiah, all of us, and in the end in that day which we Gentiles believe is coming in the history of us all, if the Nazarene should prove to be the Messiah, we all have been believing in him all the time.

O Jew, our brother, our religion is the same. Hold to your old religion; the belief of a personal Messiah. Give up the thought that some of you hold, that your nation is the suffering Messiah spoken of in the fifty-third chapter of Isaiah. And for God's sake do not push the Darwin theory of evolution, to the destruction of your hope of immortality, as some of you are doing.

God knows some of us Gentiles love philosophy, but any philosophy not supported by actual, uncontradicted demonstration, will not be received by some of us. Darwin's theory is not demonstrable, and it is against the hope of immortality, whatever its advocates may say.

To the Advocate—I wrote this for several reasons:

1. I saw, at the Dallas Fair once, a life-size painting, men with perfectly-marked Jewish features nailing Christ to the cross!
2. I saw, in the Sunday-school Times, where "the soldiers took Jesus in the garden." Soldiers indeed!
3. It is for me an argument for his divinity. The world hates the Jew. Even those nations that profess Christianity, Russia for instance, have a Jew for a God.

Proud, self-respecting and profoundly educated men would, by the million, die for a Jew.

**What Has Protestantism Done For Mexico?**

Leander Garza Leal.

Protestantism has done for Mexico many good things. What I have to say is not in any way a reflection on the work of the Roman Catholic Church, for we all must recognize the fact that the Church, too, has done many good and great things for our country. I consider Protestantism one of the main future forces in the progress of Mexico. It is said that Altamirano, minister in the cabinet of the great Indian President, Juarez, said to this one, speaking about the Protestant Church: "That Church is one of my great hopes for the future of our Fatherland." Altamirano was thinking of the Protestant Church only as a fighting force in the government's struggle against the Catholic Church. In that he was just as much in the wrong as many of our preachers are who make it a point to fight, when they are supposed to preach and live decently. But his words have weight and give one of the numerous sides of Protestant activities. To this I want to refer as the first thing that Protestantism has done for Mexico.

Protestantism has been a fighting force, not against the Catholic Church, but against the rascality of the priest. The common clergy, lazy, ignorant men for the most part, wring money out of the poor. The Jesuits take charge of the rich man's purse through his wife. Not a week ago I heard how these men had persuaded the only son of a multimillionaire of Coahuila to become one of their order, and his only sister to become a nun. All these millions will go into their hands when the father dies, although this professes to be a liberal religion. And the systematic robbery committed among the poorer classes is still worse; and the way the priest profits by the simple-mindedness of our country folk is enough to make one's blood burn with wrath. Protestantism has opened the eyes of many already who no longer starve the family to fatten the Church. Practically all the Mexican Protestants come from that class, and now are made free by the truth.

On the other hand, Protestantism fighting against the rascality of the priest, has helped purify the Catholic Church and made it awake from its heavy slumber into a life of new activities. The time will come when Catholic people will require from their ministers clean, moral lives and a good education, and this will come through Protestant influence. The transformation of the priest will be one of the things that the Protestant Church will do for the Catholic Church in Mexico,

but there are some other things which it has already done. There are benches in the Catholic churches now, there are young peoples' societies that are equivalent to our C. E. S. and E. L., there are sermons preached in Spanish, there are classes in which the priest explains to the members the foundations of the Catholic faith and which we could compare to a Sunday-school; there are schools equipped to give the very best education. All this is the outcome of Protestant activities. To my mind, the great triumph of Protestantism in Mexico will be not the conversion of great numbers of Mexicans, but the final influence it will have in purifying and reforming that great Church which we can not but love and admire. And that work has begun. We may never hear in this world or the other that Mexico is a Protestant country, but if we do our duty faithfully and unselfishly, we will hear some day that Mexico is a Christian county, and that it is really Christian because of our efforts.

And then, Protestantism has helped develop in Mexico a middle class. Its efforts have always been especially directed toward the lower classes, and it has done wonderful work there. Our peons and Indians are all right; they are of fine stock and have good blood in their veins; they only need ambition to be prosperous, clean, well-educated, independent and good. And that ambition the Protestant Church is helping to awake in them. The Roman Church is doing nothing for them; there they are a destitute class, poor, ignorant, dependent and enslaved. And nevertheless, they are faithful, gentle, law-abiding, good-hearted and hospitable, and they are children of God, and they have most precious souls. The government has done and is doing great things for them; and the Protestant Church has been so far and must be the most faithful ally of the government in that work. I know an Indian boy of San Pablo Coatepec whose family was converted to Christianity through the efforts of our missionaries. He attended later a Protestant school for a few years. When he started his education he could hardly speak Spanish; he hardly knew how to use any civilized clothes; he didn't know anything about the glorious history of his nation—he had that submissive air of the slave of 400 years. His father used to go to see him to school, dressed in the semi-savage garb of the Indians of the F. D. Now, that boy speaks Spanish well and reads it and writes it; he



He was sent; we did about be cruci- the man od man, and lie? at a sec- forever, crucify- it our- im after man sol- es, took ind now, s unnatu- of your Hold to through ll of us, hich we the his- e should all have be time. ligion is religion: ah. Give ou hold, ing Mes- rd chap- sake do of ev- our hope you are

knows how to dress and bathe daily; he has read the history of his people and he is no longer a humiliated Indian but a Mexican, proud of his Indian ancestry; he has taught his father many of the things he has learned; he has made his inherited home a clean, healthy, pleasant spot on earth, and he is one of the progressive and leading citizens of his community. That is just one instance in many.

Protestantism has helped, too, to a great extent, to form an educated class and build up the school system of Mexico. The Protestant churches have in Mexico men educated in their own schools that compare favorably with any and some of them are prominent figures in the country. There are many Protestant schools which have contributed efficiently and remarkably to the education in Mexico, and there are among the Mexican citizens many alumni of these institutions, who are an honor to the country. Valderrama is one of the most prominent citizens in Puebla, and the Methodist school he superintends is one of the best in the country. Camara is the foremost literary man of Tabasco and he it was who delivered the official oration recently in the solemnities in honor of Colonel Mendez. Osuna needs no additional word of praise. Like these three, we could mention many others, Falcon, Sein, Paez, Mendoza, Herrera, Uteia, Medina, Sedama, etc., etc. Anywhere the Protestant teacher is recognized as faithful and efficient and the government is always ready to accept his or her services. It is useless to say that all these institutions and men are the product of Protestantism. Protestantism has opened for them the doors that would have remained shut otherwise. Many times Protestant schools are very deficient in one way, and I refer specially to theological schools. They pick up a man from the mountains, dress him up with somebody's last year's clothes, teach him how to read, using the New Testament as a reader; make him study pedagogy, theology and Greek before he can hardly read connectedly, and after four or five years of this farcical education they give him a diploma. Naturally that Indian boy thinks he is the possessor of exceptional mental qualities, since he has been able to get in four or five years what others attain after fifteen or twenty years of hard, earnest, heroic endeavor. A yellow-soaked, green-tied, red-vested negro dandy of the Sunny South compares favorably with this kind of monkey preachers. But then the fact that Protestant education has done so much in spite of all these difficulties and handicaps, shows what it could do under better conditions.

Protestantism has helped woman in Mexico as nothing else has. Industry, commercialism, education, the spirit of the age, all these have done a whole lot for our girls; but none of these agencies has done so much as Protestantism has. The Mexican society girl is just about the same as any other society girl; she dresses richly, eats too much, lives luxuriously, rides in automobiles, flirts, dances, etc.; she has a general good time as she understands it. But the lower and even middle-class girls are, to my mind, in a pitiful social condition. They have practically no rights, and although the sweetest of bonds as a rule unite Mexican families, there is not one in ten that would not say that this is due rather to the consideration of men than to the rights of women. For what Protestantism has done to relieve our girls we are deeply grateful. Protestantism has taught them to be independent, has taught them that they have a right to enjoy themselves and that they don't have to be afraid of men. I am one of millions of Mexican brothers, and I am glad that through Protestant education I have sisters who not only have some sense but who know that they have it and use it, and show me through their acts that they are just as good and even better than I. But if in the middle class the condition of the girl is one of very restricted liberty, in the poorer classes it is one of practical slavery. We can not imagine how heavy her burden is there. I could tell you stories of how girls are raffled like a piece of cloth and sold to the highest bidder—stories black enough to fill your heart with grief and your eyes with tears. Protestantism has rescued thousands of those girls. The Catholic Church is not doing anything for the enlightenment of women in Mexico; it opposed recently the organization of a Y. W. C. A. because such an organization will help make Mexican women free and self-respecting. I firmly believe that Mexican women will be really free only through the influence of the Gospel of Jesus as it was brought to us by the Protestant missionaries.

The medical work established by Protestant missions is another source of great good in Mexico. The mission hospital was known here before the

Protestants came, but this work as carried on by the Catholics had been and is very narrow and limited in its methods and results. The Protestant hospital gives one of the most beautiful examples of unselfish, self-sacrificing, Christ-like service to all without discrimination of race or religion. There is no social rank there, and money does not buy special privileges; in the words of the beloved Dr. Hanson, "to those who can not pay, we give freely advice and medicine." All this has made an impression on the minds of our people, and they have come to trust and love the Protestant doctor. And that way, the Protestant doctor has brought not only health to their minds, but also hope and cheer to their souls, for they have learned that there is still kindness and unselfish service in the world.

There are many other things that Protestantism has done for Mexico, but these are enough to show that it has been an influence for good and has a great mission in the future. Mistakes have been made, the wrong kind of men and women have many times been sent to the mission field, denominationalism has taken in many cases disgusting features, and we still cling to the absurdity of calling Mexican churches by the names of the contending factions of the American Civil War. But with all that, the Gospel of God has triumphed, and the consecrated work of hundreds of pure-minded, sincere, God-like missionary men and women has not been in vain. To that small portion of them gathered here this day, may these words mean good wishes, encouragement and cheer.

REPORT ON TEMPERANCE.

To the President and Members of the Paris District, North Texas Conference, Methodist Episcopal Church, South, in Conference Assembled, April 29, 1911—Dear Fathers and Brethren:

We, your Committee on Temperance, beg leave to submit the following as our report:

We are firmly convinced that everything that stands in the way of the kingdom of God must ultimately give way before the on-sweep of righteous principles and true Christian altruism; that however long may be the time, or difficult the process, the fittest must certainly survive, while the evil and the hurtful must be overthrown and defeated; that the traffic in intoxicating liquors as a beverage is evil, only evil, and that continually; that it stands, Goliath-like, defying the armies of the living God; and that it is our duty, as representatives of the best in thought and conduct, to oppose this unholy traffic with all our might and main.

Nor are we to be deceived or cajoled by any so-called argument of its friends and supporters may put forth for its continuous exploitation of our homes and fortunes. No amount of sophistry, no appeal, however specious, can blind our eyes to the real issue—the open saloon. This institution has neither politics nor religion, yet it endeavors to use the party in power to further its interests, and has the audacity to try to press into its service the Holy Bible, to which it is the worst possible enemy. It halts at nothing. It will stoop to anything—even to murder and assassination—to carry out its fiendish purposes. Some of us can remember when, before the Constitution of this State granted the right to any county or subdivision thereof to vote the traffic out, that our efforts and agencies of so-called "moral suasion" were ridiculed and made light of by these same supporters of the saloon, and the leaders in such movements were branded as hypocrites and fanatics. And then, further on, when the people began to discuss the expediency of appealing to the law for protection, these same scoffers at "temperance societies" turned oracles and counseled all the good people to use education, moral suasion and other impotent means to break the force of the awful tide of iniquity and ruin brought about by the whiskey traffic. Some who owned large interests in the business suggested fasting and prayer. Just think of it!

Then, when the Constitution of 1875 gave us local option and we began to drive out the traffic by popular vote, these pious preachers of preventive turned patriots and prophets and warned the dear people that local option was "unconstitutional." The great corner-stone of American liberty was about to be shattered. "Long-haired preachers and short-haired women," they declared, were seeking to unite "Church and State." As county after county went "dry," they threw off the mask and turned loose all their wrath upon the ministers and Churches of this country. And in the "heat of hysterical hate" they fell into confusion and contradiction among themselves. One prominent leader appealed to the "blessed old Bible" and the "good old Methodist Discipline" to prove that it was right to sell and to drink liquor, declaring at the same time that he loved the Church and the preachers. At the same time—during

the same campaign—another leader, talking to a different crowd, declared that "hell was so full of preachers that their legs were hanging out of the windows."

But the courts, State and National, settled the constitutionality of the question. Prohibition was declared all right in principle. Then the whiskeyites came forward and challenged its expediency. "Prohibition won't prohibit," they claimed. Well, it did; and so they lost out there.

Then the prohibitionists, growing confident, sprung the question of State-wide prohibition, when presto! these same enemies of local option came forward and plead with wild-eyed and loud-mouth clamor for "good old local option." dear old "local self-government." Oh, how these people do love local option! They love it better than anything except the dear Germans and the Afro-Americans who happen to possess a poll tax receipt! Their devotion to the foreigner is perfectly beautiful. The Church has erected "Seamen's Bethel," where the poor foreigner is met, welcomed and assisted on his way to his new home in the interior. It looks like a great work and seems to show that we really love the ignorant stranger. But our love and the show of it amounts to nothing compared with the real heart interest the liquor men have—to hear them tell it. Mr. Lincoln is quoted as saying that "You can fool all of the people some of the time, some of the people all the time, but you can't fool all the people all the time." This is certainly true in this whiskey fight. The liquor people got up a big scare up North, among the good people there, warning them that if they adopted prohibition the Democrats would get into power, and all that had been done to save the Union would be lost. Down South they declared that the fight on whiskey was a trick of the Republican party to split the "solid South." But all those lies have been exposed. Every refuge of falsehood has been stormed and taken as fast as the united forces of prohibition have come to them. The fight is now on in Texas all along the line. We believe that victory is in sight, if our people will only stand together.

And now, as a fitting finale to the foregoing and in keeping with all the teachings, traditions and doctrines of our beloved Church, we offer, in conclusion, the following resolutions, to-wit:

Resolved, That, as individuals and as a Church, we are unalterably opposed to the traffic in alcoholic and vinous liquors as beverages, and that we favor its overthrow by every legitimate and honorable means, and that we pledge ourselves, independent of party or party affiliations, to work and vote for its total destruction in county, State and Nation, forever and for aye.

JAMES W. HILL, Chairman; MILTON BLUDWORTH, Secretary.

REPORT OF TEMPERANCE COMMITTEE.

The following is a report of the Temperance Committee appointed by the Plainview District Conference of the Methodist Episcopal Church, South, held at Lubbock, Texas, May 4 to 7, inclusive, 1911:

Whereas, The liquor traffic is a world-wide curse, a menace to all lands, destructive of the home and good citizenship, an evil so far-reaching in its effects that there is no corner of the world so remote, no hamlet so secluded or far away, that the withering touch of its blighting influence is not felt; and though we sail away over the pathless ocean and visit the far-away islands of the sea, even there we note the demon's deadly work; and

Whereas, In our own loved State the same ruthless hand is swaying its sceptre, beneath whose tragic power our sons and daughters fall, while the enemies of the home, Church and childhood are filling their coffers with ill-gotten gain, wrung from the bleeding hearts of human wrecks; therefore be it

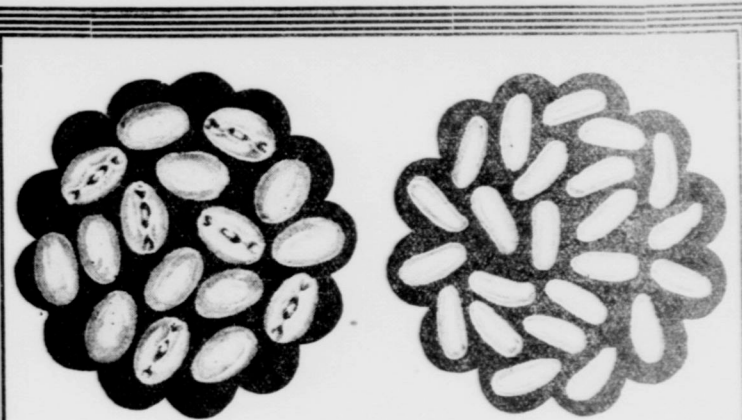
Resolved, That our ministers preach temperance sermons in churches, school buildings and courthouses from time to time during the present campaign, and that they, with the laymen, co-operate with the Anti-Saloon League in their organization against the saloon league by distributing proper literature.

G. B. OVERTON, Chairman; GEO. M. HUNT, Secretary.

A diamond-glitter is incomparable to the flash of the human eye. A man with no will of his own is characterless.

Accept conditions, but do not be mastered by them.

After all, these latter days are sadly respectable.



It is Done by a Steam Explosion

These curious grains of Puffed Wheat and Puffed Rice—eight times normal size—are exploded by steam.

The raw kernels of grain are sealed up in bronze metal guns. Then the guns are revolved for sixty minutes in a heat of 550 degrees.

That heat turns the moisture in the grain to steam, and the pressure becomes tremendous. Suddenly the guns are sealed and the steam explodes. The grains are shot out against a far-away screen.

They come out as you see them—eight times former size, four times as porous as bread. Yet the the coats of the grain are unbroken. They are nut-like, crisp and brown.

Prof. Anderson's Way

That's Prof. Anderson's way for making cereals digestible. He conceived the idea of turning internal moisture to steam.

When that steam explodes, all the millions of food granules are literally blasted to pieces. The digestive juices can instantly act on them. Digestion begins before the grains reach the stomach.

Cooking, baking and toasting, break up some of the granules. But no other method ever conceived makes grain half so digestible as this explosion by steam.

That's immensely important. Food that feeds must digest. And there's no tax on the stomach from Puffed Wheat and Puffed Rice.

Puffed Wheat, 10c Puffed Rice, 15c

Except in Extreme West

But one forgets about digestion when he eats these foods. They seem too enticing to be scientific.

Some serve them with cream, like other cereals. Some mix them with fruit. Some serve them, like crackers, in a bowl of milk. And that's a delightful way.

The grains are crisper than crackers. They are four times as porous as bread. And, unlike bread and crackers, they supply a whole-grain food.

Like Toasted Nuts

The taste suggests toasted nut-meats. Imagine how children like them.

The grains are used in candy making, just like nuts. They are used to frost cake, to garnish ice cream.

And 18,000,000 dishes monthly are eaten in a myriad homes.

If they are not yet served in your home, don't you think it time? If so, please tell your grocer—now—to send you what you want.

The Quaker Oats Company

SOLE MAKERS

(167)

DROPSY Treated. Quick relief. Removes swelling and short breath in a few days, usually gives entire relief in 15 to 40 days and effects cure in 30 to 60 days. Write for trial treatment. Free. Dr. R. E. GREEN'S SONS, Box 3, ATLANTA, GA.



## Notes From the Field

### OKLAHOMA CONFERENCE.

#### Manitou, Okla.

To my brethren in Texas who have asked me to conduct meetings for them this year and who have not made definite dates with me, I write this to say that my time is all taken now until September 22. I regret that I can not help all who have asked me, but I now have my dates made. I am now out at Old Thacker, Okla. God is graciously blessing us, and many are finding our Lord. Yesterday was a great day with us. Quite a number were blessed. To God be all glory, forever and ever.—W. H. Brown, May 15.

### TEXAS CONFERENCE.

#### Canton.

The revival meeting which has been in progress at the Methodist Church closed on the morning of April 25. Brother M. N. Terrell, of Bullard, Texas, did the preaching. Brother Terrell is in his element in evangelistic work; his style of preaching is forceful, earnest and humble—especially impressing the fact that Christ died not simply to enable people to get to heaven, but to prepare for service; that the true secret of a happy Christian life was in active service for the Master. Brother Terrell is a fine preacher. Our people were delighted with him; he commanded larger crowds than any one who has been to Canton in years. Conditions considered, the inclemency of the weather and other hindrances, interest was good and the meeting was a great blessing to all who attended. Several conversions and reclamations. We were sorry indeed the circumstances were such that made it necessary for the meeting to close when it did. The pastor's family was remembered with a generous pouding, for which we were very grateful. We are greatly encouraged and planning for revivals at other places on the charge. Everything is progressing nicely.—E. Binford, P. C.

#### Augusta Circuit.

I am with a good and loyal people. Augusta Circuit has some of the best people any man ever served. All our meetings have been planned with able preachers to assist in our revival services. Congregations are good at every point, and every institution of the Church is receiving careful attention. Brethren, pray for me and my good people, that God may lead us to greater victory.—Sam W. Stokely, May 16.

#### Markham Circuit.

We are making some progress on the Markham charge. On Thursday night, May 11, I went to Citrus Grove and organized a Church, with nine members, there being more who will probably join later. On last Sunday, May 14, we held services in our new church building at Dunbar. We are now proposing to build a parsonage, probably at Midfield, and in all probability this will be done in the near future—between now and conference. We thank the heavenly Father for all his blessings.—J. P. Chambers, May 15.

#### Kelleyville.

Our second Quarterly Conference met at Smithland, which is a thriving little town. The attendance was good. We had a nice dinner (and plenty of it, too). All present enjoyed the occasion. Our presiding elder, Bro. Cunningham preached us four excellent sermons, which were highly appreciated. The spiritual state of the Church is very satisfactory. It is nothing unusual to have an old-time revival service at our monthly appointments. We also have six Sunday-schools that are doing good work. Kellyville Circuit has no superiors and but few equals. It is composed mostly of farmers. I have some cotton planters that raise one hundred bales a year. How is this for Marion County. To prove their faith by their works, we have just completed our new five-room parsonage, papered and painted. We also have a new church building on foot. Some of my people have the patience of Job and others the courage of Joshua. So with these qualities we can do anything.—L. H. Mathison.

### NORTH TEXAS CONFERENCE.

#### Allen.

We have just closed a great meeting at Allen which lasted nine days. Rev. A. P. Lowery and wife, of Fort Worth, came and commenced the first Sunday and remained until the close. Bro. Lowery condemns sin in the Church as well as out of the Church. The members of the different Churches

were made to feel the need of greater spiritual power and many who had grown cold in their religious experience renewed their vows unto the Lord. There were about thirty conversions and reclamations and the Church greatly blessed. Twelve were received into the Church, three babies baptized and two young men offered themselves for special work. The Church at Allen is getting on "higher ground." Our Church with a small membership and with limited means has improved the church by repapering, putting circular pews and other improvements to the amount of about \$575, the salary of the pastor was raised from last year's and nearly paid to date. The people have shown their appreciation of their preacher and family in many ways; the pouding had preceded us when we came and since then the culinary department of the parsonage has been repeatedly replenished.—A. P. Hightower, May 16.

#### Blossom and Sylvan.

The work of the Lord goes well with us. The Foreign Missionary, Bishops' Fund and Orphanage assessments were all paid in due time. Our part of district evangelist's salary is paid up to date. Sunday-school is well in advance of last year in our missionary offerings. On account of personal illness I was deprived of the pleasure of attending our District Conference. We observed Mothers' Day, and a free-will offering for the State prohibition campaign was taken by Bro. Cassell. A word of thanks to friends who kindly and lovingly remembered us in our time of sadness.—W. C. Howell.

### CENTRAL TEXAS CONFERENCE.

#### Red Oak Circuit.

We have just held the second Quarterly Conference for Red Oak Circuit. Everything is encouraging out this way. Bro. Armstrong is doing the best work of his life on the district and is greatly appreciated. The people know our presiding elder is a State-wider, too. Our work is progressing nicely.—C. E. Lindsey, P. C.

#### Hubbard.

I was fortunate in securing the presence and service of our missionary evangelist, Brother M. S. Hotchkiss, for Sunday, May 14. I had been preaching, praying and giving out reading matter on missions for the past three Sundays. Bro. H. knows his work thoroughly. We had a great day. The collection in cash and subscriptions will reach the high-water mark for Hubbard on these lines and there was added the life of one of our choice young women as a volunteer missionary. Thank God for thus honoring our Church and ministry, by calling one of our girls into the work. Under a full force of hands our beautiful new church is going forward to completion. When complete no congregation in Texas or elsewhere will surpass us in a house of worship suited to our needs.—A. E. Carraway, May 17.

#### Thurber.

By request of the workers' council I report the Thurber meeting. Bro. Macne, Miss Smith, our deaconess, and Bro. Maurini, the Italian missionary, had everything in readiness. Saturday night we had a prayer and song service. Sunday morning, May 9, was the beginning of one of the greatest meetings ever held in Texas. I never saw anything like it before. I feel like saying (because that every man heard them speak in his own language, Acts 2:6), we were prepared to preach the gospel in eight different languages. Bro. Hotchkiss preached to the Americans, and I want to say right here, I never saw such faith, not in all Texas. Bro. Cejnar, of Southwestern, preached to the Bohemians and Germans, and the various Slavonic dialects. Bro. Pantaleone, our Italian preacher, from Beaumont, preached to the Italians. The average attendance at the Italian services was sixty, the largest being one hundred and fifteen. Bro. Pantaleone is a good preacher, and he fights sin, as his name suggests (the pouter and lion). And in the near future you can expect a great harvest among the Italians, as the result of the seed sown by Pantaleone and Maurini. Bro. Alvarado, our Mexican preacher from Kenedy, preached to the Mexicans and the result of his work with them was nine conversions. Bro. Hotchkiss came very near shouting when he baptized four of the grown men. There was great rejoicing among the Mexicans Tuesday night, and not only among the Mexicans, but among the Board of Missions, who were

there to attend the mid-year meeting. I'll tell you it was the kind of religion that "Makes me love everybody." An old Mexican father who had given his heart to God was the cause of it. Everybody was so good to us. Brother and Sister Smith furnished the "worms" and we went fishing. On Wednesday the Coal Co. furnished a special car and took us to the mines, down 230 feet and then off 3000 yards to the face of the coal. The results of the meeting were 65 conversions, one young man to preach the gospel, two young ladies volunteered for special work. The writer had the pleasure of conducting the singing. This is my first report, therefore the longest one.—Frank Coffey.

#### Taylor.

Taylor is forging to the front. During the past eighteen months more than 100 members have been received. Marked progress has been made in the Sunday-school. Taylor probably has more organized Bible Classes than any other station in the district, not even excepting Georgetown if the student body of the university be excluded. We are now erecting a convenient and commodious addition to the church building to accommodate the organized classes. We have a reliable League—one that can run itself. The Sunday-school is contributing \$400 and the League \$200 on the new addition. Our Board of Stewards is composed of fourteen of the best men in the Church, who have at heart the interests of Christ's kingdom. The women of the Church are not inactive. The Home Mission Society will pay \$1000 on Church improvement fund. The second Sunday will be observed as Mother's Day. Rev. W. H. Vaughan will preach the sermon. Preparations are being made for Children's Day on the third Sunday. These are hopeful signs. Taylor is beginning to take her rightful place in the district. Not everything, however, is lovely. While it is true "the goose hangs high," a la Knickerbocker, not all her plumage is absolutely immaculate. If you want to know the unlovely things, ask somebody else. The Advocate is extensively circulated and highly esteemed.—E. P. Williams, P. C.

### WACO METHODISM.

Presiding Elder Andrews was present and presided over the meeting. Mothers' Day was observed in all the churches. Brother Knickerbocker received eight members—four on profession of faith. A very touching incident occurred while the call for penitents was being made. Bro. K's little boy of six years came forward. The whole audience was moved.

Bro. Walker, of Mart, was present and reported very fine services. Dr. J. H. McLean, of the Orphanage, preached both sermons. They were very strong and helpful sermons.

Bro. Creed has been running a meeting for two weeks. There was a great revival in the Church and many powerful conversions. Bro. Creed received up to date twenty-five additions from the meeting. Bro. Creed is doing a great work and his people are standing by him. McCain received two members. The Church is growing rapidly. Munger had fine services at the "Church in a Day" yesterday. A wonderful Fifth Street; four received on profession of faith. Bro. Andrews preached morning and evening. At Morrow Street. Fine services; two additions. Since conference there have been 511 conversions in Waco alone. There is a spirit of revival in the Church. ASHLEY CHAPPELL.

### AN APPEAL.

The town of Parker, Ariz., on the Santa Fe railroad, is on the Colorado River in the famous Colorado River Indian Reservation one mile from the California State line. The Indian agency with its government school is here, and a new government school building of concrete, to cost \$35,000, will be put here, its four dormitories, costing \$35,000, being now under way. This reservation contains 250,000 acres, more or less. About 400 Indians are here, and the Guggenheim bill passed by Congress provides for the survey of this reservation, the Indians to be allotted ten acres per capita, and all the rest of this splendid strip of country will then be opened to settlers. This bill also provides for and authorizes the Greeley-Arizona Irrigation Company to construct a diversion dam across the Colorado River at Headgate Rock, two miles above Parker, to cost \$5,000,000, to divert the water of the river for irrigation of this body of land. The dam will begin as soon as plans and specifications have been approved by the Secretary of the Interior. To provide for irrigation while the dam is building, Congress has appropriated \$50,000 for a pumping plant at Paracr, work upon which is to begin within thirty days. With the opening of this reservation a flood of immigration will pour into it and Parker will be thronged with people. Parker, the principal town in the res-

## Housekeeping LINENS

Snow white bleach, the kind to make glad the heart of the busy housewife who knows; at prices that will at once surprise and please.

17-inch, bleached all-linen Crash Toweling, red and blue borders, for roller or kitchen towels; regular price 12½c, special .....9c  
16-inch red bordered Cotton Crash Toweling—dice pattern.....15c  
Best Antiseptic Red Star Diaper Cotton, 27 inches, 10 yards in sealed package; regular price 95c, special.....75c  
Good quality Hemmed Sheets—size 90x90; regular 65c quality, special at .....49c  
72-inch, bleached, silver bleached and cream all linen Table Damask—good line of patterns; our regular 85c, 90c and \$1.00 grades special. .65c  
71-inch, extra heavy Cream Damask—dice patterns only; regular price 60c, special .....45c  
18x18, extra heavy German Silver Bleached Napkins—hemmed ready for use—dice patterns only; the regular price is \$1.50, extra special per dozen .....98c  
23x23, Bleached All Linen Napkins—assorted patterns; regular \$2.25 quality, special per dozen .....\$1.79  
Fancy Hneck Toweling—assorted Damask patterns, 24 inches wide—all pure linen; regular 50c quality, special.....39c

## SANGER BROS. DALLAS, TEXAS

### WARNING TO SCHOOL MEN.

Recently there came to Jacksonville a young man claiming to represent a printing firm in Tennessee and secured advertisements and money on a proposition to publish a school calendar. He secured a letter from me endorsing his plan. I wrote to the firm he claimed to represent and the letter was returned, endorsed, "No such firm in this city." Let those interested take due notice. If anyone knows his whereabouts and will secure his arrest I will furnish evidence to convict him. JNO. M. BARCUS, Jacksonville, Texas.

### DEATH OF SISTER HILBURN.

On last Saturday, the 13th inst., a gloom was cast over this entire community in the very sudden death of Mrs. Emily Frances Straughn Hilburn. She was the wife of Rev. A. S. Hilburn, who has been an efficient local preacher in our Church for many years. She was the mother of Rev. W. C. Hilburn, of the Central Texas Conference, and of Rev. T. B. Hilburn, of the Northwest Texas Conference.

W. D. GASKINS.

### MARRIED.

Allison-Baker.—At the Putnam Hotel, Moran, Texas, May 7, 1911, at 1 o'clock in the afternoon, Mr. T. L. Allison and Miss Lucy A. Baker, both of Callahan County, Rev. M. D. Hill officiating.

Ward-Plummer.—At the Baptist Church at Moran, Texas, April 29, 1911, at 8 o'clock p. m., Mr. Marcus H. Ward and Miss Derah L. Plummer, both of Moran, Texas, Rev. M. D. Hill officiating.

Neal-Lamb.—At the home of the bride's parents, Mr. and Mrs. J. B. Lamb, Como, Texas, at 7:50 p. m., W. J. Neal and Miss Ruby Lamb, Rev. W. L. Tittle officiating.

Parker-Cunningham.—Mr. Gordon Parker and Miss Stella Cunningham, Lewisville, Texas, Saturday evening, May 13, 1911, Rev. W. R. McCarter officiating.

Waldrope-Riddle.—At the residence of the bride's mother, Mrs. F. Y. Waldrope, of Llano County, Texas, and Miss Grace Riddell, of Blanco County, Texas, May 10, 1911, Rev. A. F. Bridges officiating.

Cultivate your business and your bank account will take care of itself.

A great many fires are caused by friction between a building and an insurance policy.

## San Francisco

AND RETURN

\$50.00

VIA

H. & T. C.

TICKETS ON SALE

JUNE 10 to 22. Limit Sept. 15th

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CITY OFFICE: 1207 Main Street Phone Main 97

A. G. NEWSUM, D. L. MAILLOT, D. P. A. G. P. & T. A.

### A SUBSCRIBER WHO DISCRIMINATES.

The Advocate gets "better further on." Have just read the editorials on the first page and then on page seven under "Devotional and Spiritual," "Emotion—Faith," "Launch Out," "The Departing Probability," and others in the issue of May 11. How these sparkle with truth. I am not a pessimist, but on the contrary, believe this to be the most glorious age the world has ever seen. The Church has not lost her power, but is to-day realizing more fully than ever her three-fold mission, viz., to minister to man's spiritual, intellectual and physical needs, but how far some of our people are living behind the times! Spending fifty cents per month for tobacco, six dollars a year, and refuse to pay two dollars for fifty-two issues of the Advocate! Subscribe for a half dozen ten and twenty-five cent "magazines" filled up with a few sentimental stories and a flood of advertisements and refuse to subscribe for the Texas Christian Advocate. And the results are soon apparent in the social and religious life of our young people.

I am in a position to know about the kind of literature that goes into the homes of our people and our pastors should speak in no uncertain sound along this line. May God bless you in your great work, and may the Advocate's sphere of influence continually increase.

WM. R. WITHERSPOON, L. P.



TIGERS AND BLIND TIGERS

In the first issue of "Facts," the chief mouthpiece of the antis, appeared a cartoon which represents a large beast somewhat resembling a tiger, with great claws, with mouth open, teeth showing and with his eyes covered with blinds. This beast, by which the cartoonist evidently intends to represent the "blind tiger," is pictured standing inside of Texas, and a large crowd of little fellows called "Immigration" are pictured as being scared nearly to death at the tiger. It is amusing to look at that crowd in the picture and note that even the cartoonist could not be serious in his effort to convey the idea desired. The absurdity of the whole thing seems to have infused itself into the pencil of the artist, and the mock fright pictured on the faces in the crowd supposed to be in such fright at the tiger, is enough to make a wooden man laugh.

What is a blind tiger, anyhow? Even the antis will be bound to admit that the following is a definition which describes what they mean by a blind tiger: A place where intoxicating liquor is sold in violation of law prohibiting its sale and where those engaged in the sale of the stuff make an effort to conceal from the public and all law and order people that they are selling liquor, and attempt to permit the fact to leak out to those only who are friendly to them and are likely to patronize them. Now, what is a saloon? It is a place where intoxicating liquors of most any kind you may call for are kept for sale and are sold openly with the consent of the governments, Federal, State and local, by virtue of licenses issued by the governments for so much money paid. It is protected by law and is conducted openly and made inviting, and the liquors of all kinds can be procured without hindrance and served to suit the purchaser.

Where does the tiger come in? What makes either place a tiger? Which is the worse tiger; the one that is caged up, outlawed, with his eyes punched out, or the one that is a partner of the governments, city, county, State and Federal? What immigrant that would take such fright at the blind tiger would not take a worse fright at the tiger with his eyes open? I can imagine only one kind of immigrant that would be likely to be so frightened just because the tiger is blind—the immigrant who would like to have the government license him to run a tiger with his eyes open, or some immigrant who desires to conduct some business

that would be helped by the running of open-eyed tigers. If the artist who made the cartoon that appeared in "Facts" will picture the great crowd of law-abiding, God-fearing and liberty-loving people who are kept from making their homes in the places in Texas where the open-eyed, law-protected, government-put tiger, the saloon, keeps his lair and dictates politics, he will have a subject worthy of his pencil, and he will not have to picture mock fright, but sober, serious, honest, well-founded alarm. The only alarm caused by the prospect of the blind tiger is the alarm existing in the minds of those who are friends of the tigers—the saloons—who fear that the eyes of their tigers are in danger of being punched out by State-wide prohibition.

If those who would have us believe they think the blind tiger such an awful thing will just remember that it is not because he is blind that the tiger is so awful, and if they will do as much to kill the blind tiger as we will after we punch his eyes out, they need have no fears of blind tigers.

HORACE W. VAUGHAN.

DR. RICE'S "SET OF TOOLS."

I read Dr. Rice's article under the above title, in the Advocate of May 4, with great interest. What I am here writing must not be taken in the way of captious criticism, but of earnest, sympathetic interest in the highly important matter in hand. I heartily agree with Dr. Rice that there is no valid reason why the preacher of moderate education should not come into vital touch with the higher currents of Biblical knowledge. In the first place, a daily half-hour with his Greek Testament and some such work as "Huddleston's Essentials of New Testament Greek" will, within a few months, begin to give great assistance in his studies, and, if persisted in, will soon result in a very helpful acquaintance with the inspired original. This study no young preacher should fail to take up and systematically prosecute; for without it the preacher cannot fully attain to that satisfactory knowledge of the Bible, as contradistinguished from knowledge about the Bible, for which Dr. Rice and the rest of us plead. And this accurate, cultured mastery of the Scriptures—always a weighty dissideratum—is today an imperative necessity to any young preacher who hopes to make full proof of his ministry. For the mechanical conception of inspiration and the Jewish tradition of the Canon, which the Church had accepted for so many centuries, have passed away forever, and the people to whom we minister know it. And they look, and of right should look, to the ministry to answer some vital questions. If the human side of the Bible is so changed, is the divine side still divine as ever? If the mechanical view of inspiration is untenable, is it still true—and if so, how that holy men of old spake as they were moved of the Holy Ghost, that "God, having of old time spoken unto the fathers in the prophets by divers portions and in divers manners, hath at the end of these days spoken unto us in his Son." Are the Scriptures still the "Word of God," able "to make us wise unto salvation through faith that is in Christ Jesus," through the direct message of the Holy Spirit therethrough to our very souls? Of course to the man who has mastered the essentials of the literary criticism of the Bible without being swept off his feet by the rash utterances and untenable hypotheses of extremists, the answer is ready and simple. He knows that Genesis is not mere folklore, that Deuteronomy is not a pious fraud, nor the Priestly Writing a colossal lie; but on the contrary, he sees in the Old Testament an organic, living whole, the accurate record of the development, under the direct providence and inspiration of God, of the religion that was to burst into its glorious flower in the Incarnation of the Son of God. But how shall we make the people see this; and especially, how are we to help our young preachers to so clearly see this that they can, without hurt and without shock, lead the people from the old to the better new? Herein lies the need of such lists as Dr. Rice has offered us. The average preacher has neither the ability to procure, nor the time to wade through the vast literature of the modern criticism of the Bible; what he needs is a sufficient number of great books to put him in possession of all of the really "assured results," and at the same time to give him a commanding view of the entire field.

Some of Dr. Rice's numbers will meet unanimous acceptance. The Revised Bible should be constantly studied, as the best commentary extant. I confess to a preference for the English work. Its language is not so smooth, but its scholarly authority is higher, and it is free from a petty partisan bias that mars the American work.

Hastings' Dictionary of the Bible is indispensable, but must be used with

some caution, as some of its articles represent the far-swing of criticism, from which current scholarship is now distinctly receding.

Stevens and Burton's Harmony is the only book of its class to be considered.

Davidson on the Theology of the Old Testament and Stevens on that of the New are the best.

Kent's Historical Series will be generally approved.

But aside from these, Dr. Rice's list "needs must give us pause."

The selection of seven out of the nine single books offered—omitting the Bible—from the pens of professors in one university—that of Chicago—certainly indicates that he has culled from far too narrow a field. Surely the books in such a set ought not to be good books, but truly great books.

I venture to suggest that Dr. Rice's list is hardly symmetrical. Driver's "Introduction to the Literature of the Old Testament" is indispensable as a foundation for the series; and with it should go Orr's "Problem of the Old Testament." Driver is a conservative critic and Orr is a critical conservative; and the "median line" marked out by their mutual concessions is clearly that on which sane scholarship is moving. Add to these J. Robertson's "Early Religion of Israel," to stand beside Kantz's "Religion of Israel" in Hastings, and we have an adequate basis for a worthy superstructure.

Are not the subjects of the three books by Dr. Harper, on the place in Israel of Prophet, Priest and Sage, sufficiently covered—relatively at least—by the articles in Hastings and the introductions to the various books in commentaries? I would suggest their omission, and the substitution thereof of two truly great books, Briggs' "Messianic Prophecy" and Burton and Smith's "Atonement," the latter covering a field which Dr. Rice has not touched.

The treatment of the gospel story seems inadequate, and also that of St. Paul. Let us add Andrews' great work and at least "St. Paul, the Traveler and Roman Citizen." Then, with Findlay's "Fellowship in the Life Eternal" for the Johannine theology, with Reynold's article on the Fourth Gospel in Hastings we have, I think, an adequate "kit of tools."

1. The Revised Bible, Greek Testament, Westcott & Hort or Nestle, Huddleston's "Essentials of New Testament Greek," Dodd's "The Bible, Its Origin and Nature."
2. Hastings' Dictionary of the Bible.
3. Selected Commentary on each Bible book.
4. Kent's "Historical Series for Bible Students."
5. Driver's "Introduction to the Literature of the Old Testament," Orr's "Problem of the Old Testament," J. Robertson's "Early Religion of Israel," Sayle's "Early History of the Hebrews."
6. Davidson's "Theology of the Old Testament," Stevens' "Theology of the New Testament."
7. Briggs' "Messianic Prophecy."
8. Burton and Smith's "Atonement."
9. Stevens and Burton's "Harmony of the Four Gospels."
10. Andrews' "Life of Our Lord upon Earth," Burton's "Plan and Purpose of the Four Gospels," Burton and Mathews' "Constructive Studies in the Life of Christ."
11. Burton's "Handbook of the Life of Paul," Ramsey's "St. Paul, the Traveler and Roman Citizen."
12. Findlay's "Fellowship in the Life Eternal."

E. W. ALDERSON.

P. S.—Just as I had finished writing I saw the article of Bro. J. A. Old, in which he criticises Dr. Rice's list; or rather criticises Dr. Burton, evidently fearing that the books from his pen would be harmful. I have not read the books referred to, but left them in the list in the confidence that Dr. Rice would not recommend any poison to our young preachers. "Atonement," by Burton and Smith, is not on the line of the quotations furnished by Bro. Old. It contains, of course—what book does not—some statements to which we cannot all agree; but on the whole is a most instructive work. The quotations furnished by Bro. Old are, some of them unscriptural and others, silly.

E. W. A.

THE MEXICAN REVOLUTION.

By Rev. James Crutchfield.

When as quiet and peaceable a people as the Mexicans rise in civil rebellion there must be some cause—some real burden too heavy for the oppressed to bear. Men do not take up arms and live out in camps, and starve on soldiers' rations, and then rush up to a cannon's mouth or run across the path of a terrible machine gun with its deadly song of death, just for the pleasure of fighting or dying on the field of battle. There is a general belief that Diaz is only nominally President, and that he has left the practical government of Mexico in the

hands of a group of millionaires who surround the old man with every comfort and manipulate the affairs of State after a system of their own. There is a strong suspicion in the minds of the people that these shrewd, and not over-conscientious business men, use the power afforded them by the government to increase their immense holdings at the expense of the people.

Added to these natural reasons for unrest, every Mexican laughs when you mention the subject of elections. Many conservative men assert that in many parts of Mexico there has not been a real election in twenty years. During a campaign no speakers are allowed the privilege of speaking save the administration candidates. No tickets may be printed save the administration tickets. And one desiring to vote for other men must write out their ballots. Soldiers of the administration surround the house while the election is taking place. The ballots are collected in an open box and counted in secret by the appointees of the administration. Some are afraid to vote their sentiments and others who do have their ballots thrown out on various pretexts. So it has come about that the dissatisfaction has grown each year not so much because they are ill-governed, but because they realize that they are not allowed the liberty to govern themselves. Now, the discontent has spread until almost every community is divided, part for Madero and the insurrection and part in favor of sitting still and saying nothing.

The leader is Francisco I. Madero, who ran against Diaz for President at the last election, fled for his life when it appeared from the returns that he had lost, and did not return to Mexico until the insurrection was well enough under way to afford him a protective army. He is a rich man and the son of a worthy old ranchman of the border. He has several brothers who are active leaders in the revolution. He is a rich man and of attractive personality. By some he is called visionary, crank, etc. Though very superstitious he is not a papist. He is called a spiritualist. The Catholic Church has not helped this insurrection. Or his leaders Orozco is the most daring soldier and a great favorite with the Americans. Dr. Vasquez Gomez is the man who elicits the greatest respect and reverence. General B. J. Valjean, late of the Boer army, and now a leader in the Southern Methodist Church in New Mexico, is Madero's chief advisor. Madame Talimantes, whose husband was brutally murdered by the Federal soldiers, is one of the most romantic characters in the war, and inspires enthusiasm everywhere she goes. Madame Madero, who is with him in the field, is said to be a refined and elegant lady. There appeared to be a general spirit of satisfaction in El Paso, when the Insurrectos took Juarez, just across the river on the morning of May 19th. He destroyed the liquor supplies, placed guards about all business houses and restored the general trade relations of the town. No doubt, many adventurers and bandits have joined his army, but he allows no lawlessness or crime.

It is certain that the army will press on toward Mexico City. Madero himself may lead them. He has set up a civil government in those States where he has gained important towns. It Madero is killed other leaders will carry on the rebellion until the reforms demanded are granted, or the people again cowed by superior forces. In the city of Juarez the women and children were sent over to El Paso, and the men stayed and joined in the fight, bringing out hidden supplies of arms and most of them fighting with the Insurrectos.

Let us hope and pray that out of it all may come a better day for Mexico, and that God, who "maketh the wrath of man to praise him," may get himself honor among this people.

Phoenix, Ariz.

Certainly! The man on the mountain top has a longer day than the man in the valley.

A heap of the world's bad luck is no more than a makeshift for indifference and incapacity.

Bear in mind—there are millions of copies but there can never be but one original.

THE PEACOCK NAVAL SCHOOL  
Corpus Christi, Texas. June 12-August 19, 1911.

This gets the only Marine School in the South. Authorized by Congress March 4, 1911. The Naval Bill provides for "a suitable vessel of the Navy, with all her apparel, charts, books and instruments of navigation." Five Navy cutters loaned by the Government already on hand. The bill provides for a nautical instructor and an annual appropriation by the Government. The summer school solves the boy vacation problem. Public school studies in forenoon; swimming, fishing, rowing, sailing, life-saving, signaling and instruction in navigation, steamship-marine engineering, and all matters pertaining to the proper construction, equipment and sailing of vessels. The Alta Vista Hotel of 125 rooms, elegantly furnished, will be known as the Naval Hotel, open for guests as heretofore, as well as for cadets. Post cards for names.



WESLEY PEACOCK, Peacock Military College, President.

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Anyone interested in the cure of Consumption should get one of our handomely illustrated booklets, telling of the remarkable recoveries which have been made by the use of Paddock's Consumption Cure.

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"Gentlemen: For five or six years I was troubled with a cough and expectoration. I also had a very high fever during a part of that time and several doctors despaired of curing me of the disease and I said that I would certainly die of consumption unless I went to a better climate. I was given Cod Liver Oil, Croscato and other medicines, all without any benefit.

"At Christmas time, 1907, I was not expected to live, when a friend induced me to try a bottle of Paddock's Consumption Cure, which had immediate effect and through its constant use I have since become entirely free from this dreadful disease. I am enclosing you money order for \$3.00, for which please send me six bottles of this wonderful remedy. I have recommended it to all of my friends and no doubt you have received many orders for it, as I see empty Paddock's Consumption Cure bottles in all of neighbors' back yards.

"During the past year I have gained about fifteen pounds. I go out in all kinds of weather and have had no cough or cold whatever. I give these facts merely to encourage others to use this wonderful remedy.

Signed: J. M. SMITH, Hawatha, Kansas."

Paddock's Consumption Cure cures bronchitis, asthma, hay fever, throat and lung infections. It contains 25 per cent alcohol, which not only drives the herbs contained in the medicine, but also builds up the worn out tissues and strengthens the entire nervous system.

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DISTRICT CONFERENCE NOTICES.

Beaumont District.

The Beaumont District Conference will convene at 10:30 a. m., Thursday, July 27, 1911, at Dayton, Texas. The session is expected to embrace the following Sunday. Opening sermon Thursday, 11 a. m., by W. Wootton. The following committees will serve: License—W. Wootton, A. C. Biggs, J. L. Red. Renewal of license—T. G. Whitten, A. G. Scrogens, J. J. Power. Admissions and re-admissions—J. W. Moore, J. W. Bridges, Gus Garrison. Deacon's orders—B. C. Ansley, H. T. Swartz, P. I. Milton. Elder's orders—W. H. Long, E. M. Myers, J. W. Stevens. Southwestern University Scholarship—J. L. Massey, S. W. Kemmerer, L. C. Stewart. We hope to have Bishop Mouzon with us through the session. D. H. HOTCHKISS, P. E.

A competency should be the aim of all men, but the happiest man on the face of the earth to-day is the one who has the least. Many a man who hardly knows this week where next week's rations will come from has his heart flooded with the song of happiness.

To the Pastors:

PROF. C. G. SPINDLER, an accomplished singer of Ardmore, Okla., 205 Broadway, formerly with Evangelist Mrs. E. Andrews, has a few open dates for the summer. He has been with me in two meetings and I take pleasure in commending him to the brethren. Cultured, refined, consecrated, the possessor of a rich, well-trained baritone voice—he is an invaluable aid in a soul-winning campaign. WM. DEAN WHITE.

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Does this strike home in your case? Are you one of the procrastinating parties, waiting for a more convenient day? Simply putting it off?

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## THE HOME CIRCLE

### COUNTING THE STARS.

I tried so hard to count the stars  
And got as far as three,  
When many others slyly peeped  
And, smilingly, blinked at me.

So I began it o'er again  
And got as far as nine,  
When all at once I seemed to see  
A thousand others shine.

Then came so many in the sky,  
I would not try again;  
For all the counting that I know  
Is only up to ten.

—Our Little Dots.

### MISS ELLEN ON "BEING ABOVE."

Lena's proud little head was tilted in the air more than usual this afternoon.

"What do you suppose Mrs. Parker wanted me to do?" she sniffed, fussing nervously with the tassel on Miss Ellen's old arm-chair. "Just because I've taken care of the baby for her once or twice, as a special favor, she asked me if I wouldn't do it regularly three times a week and let her pay me for it."

"Why, that's a nice idea," said Miss Ellen calmly. "It would help her and give you some pocket-money into the bargain. What did you say?"

"I said 'No, thank you,' of course. Why, Miss Ellen, I guess I'm above being a nursemaid! She'd be asking me to help Rosalie cook her dinners next."

Miss Ellen laughed a little.

"O, no, I don't believe she'd ask you to go way down to such depths as that—though I have seen as perfect ladies as I'd want to know cooking other folks' dinners. Rosalie is a nice lady-like girl, isn't she?"

"O, yes; I suppose she's well enough, but I don't have to associate with her. Mrs. Parker did ask me once to take her to Sunday-school with me, but I got out of it."

Miss Ellen looked sober. "You've got up pretty high, haven't you, if you're above doing a little service like that for the Master? I'm glad June Hampton isn't quite so high; she came and took Rosalie with her in the carriage yesterday."

Lena looked uncomfortable. She would very much like to be asked to ride in June Hampton's carriage herself.

"It's queer," went on Miss Ellen, "where folks get their measures for height. Now there are some things it's well worth while being above, but it takes good judgment to tell which they are. It does seem to me as if honest, helpful work, or a kind, helpful action wasn't among them."

"Makes me think of the Simpson sisters that lived in our town when I was a girl. They had a great, old-fashioned house and we supposed they were comfortably off, but, come to find out, they were nearly starving to death trying to live on the little they had. There were things they could have done, but they thought the Simpsons were above working for other people for pay."

"What are some of the things you think anybody ought to be above?" asked Lena, willing to change the subject a bit.

"Well, now, there's lying into a temper-fit. I've seen girls that were terrible particular about choosing their friends from just the right social circle that would get in such a rage they hardly knew what they were about if things didn't go their way. And I've known others that would set their teeth and crowd the anger right down out of sight. They had learned how to be above losing their self-control."

Lena flushed scarlet and attacked the chair-tassel again, but Miss Ellen seemed not to notice as she turned another corner on her hemming.

"Then there's cheating," she went on serenely. "Tilly Wells was talking about that only yesterday. Said there was a new girl in her school, a quiet sort of girl but way up in her lessons. Well, come time for arithmetic test and 'most everybody whispered and helped each other. They'd done it so long they'd most forgot it was wrong, but when the new girl handed in her paper there wasn't a problem done. I overheard the answers' was all the excuse she gave, and she got zero on her test. But Tilly said she'd finished up the cheating in that room, for the rest of them had decided 'twas worth while for them to be above it, too."

"Well, that don't hit me," said Lena, with a sigh of relief, "I certainly never did cheat. Go on, please."

Miss Ellen laughed again.

"Did you think I was trying to hit you? I'm answering your question, that's all. I'll have time to show you one more little picture and then I'll have to go to my marketing for to-morrow. It's a picture of Melissa Brant, the most beautiful woman I ever saw, and the stately. She had a great

deal of money and a big house to live in, beside a tiny one that she rented. Well, one time the tenants in the tiny house were sick all winter and couldn't pay the rent. They were shiftless kind of folks and everybody knew it. They knew, too, that Melissa went down and took care of the sick ones with her own hands, and one neighbor, a tight-fisted woman, said to her, 'Why don't you send 'em packing? The idea of you waiting on such as them!'

"I'll never forget how Melissa looked as she drew herself up and says she: 'A Brant was never known to stoop to an unkind deed nor to be above a kind one.'

"Many a time since, when I've been tempted to do something that wasn't kind, I've thought of Melissa and said to myself, 'Look here, Ellen Post, you aren't a-going to stoop to that—you're above it.' And more than once I've done little services for folks that maybe I wouldn't if I hadn't remembered that 'twas my privilege not to be too good for it."

"Now, I must run along, child. Do you want to go with me?"

"As far as Mrs. Parker's," said Lena, dropping the tassel with sudden energy. "maybe Rosalie could go to prayer meeting with me to-night."—Marion Mollette Thornton, in Epworth Herald.

### A PASTOR A SINNER.

I must be very slow in calling my brother a sinner.

James says, "He that knoweth to do good and doeth it not, to him it is sin."

If a pastor of a Church does not try to put his Church paper in the homes of his people, "to him it is—?"

If a father or husband will not give his children or his wife such a help as that paper, "to him it is—?"

The last report of our Board of Missions, a book of 265 pages, gives pictures of Bishop Galloway and Ward, tells all about our missions in China, Japan, Korea, Cuba, Brazil, Mexico and gives names and postoffice of each of our foreign missionaries. The book costs nothing. Seven cents for postage is all. The pastor or laymen, who will not try to scatter that book, "to him it is"—What? Send seven cents to Smith & Lamar, agents, Nashville, Tenn., and get the report.

A. D. BETTS.

Greensboro, N. C.

The above is from an honored member of the North Carolina Conference, for fifty-three years in effective work, and now sustaining a superannuated relation.—Editor Florida Christian Advocate.

### ANOTHER REMINISCENCE.

By S. C. Littlepage.

Riding up town some days since an old Confederate veteran requested a seat in my buggy, as he wished to go up, and remarking on my good health stated that an old friend of his who had been in poor health for years concluded some eighteen years ago that he would quit the use of tobacco and did. Now he was in excellent health, began to improve on quitting the weed. "I don't know but that I can parallel the experience," said I. "Some twenty-five years ago I was smoking cigars, the most foolish and inexcusable habit a sensible man ever fell into. I contracted the cigarette cough and began to feel occasionally a pain in the region of my heart. So I quit the cigarette, as I didn't wish to be guilty of suicide, but thought I would chew a little; that chewing would not hurt me. So I purchased a plug and went to chewing. I was reared in a tobacco patch in Missouri and don't remember my first experience in its use, but from conscientious scruples, would occasionally quit its use and for a year or two at a time, but in seasons of depression or something else would resume the habit." But at the time referred to, some 25 or 26 years ago, I had a little charge, as Capers used to say, "A striped lizard circuit." I fear I had some feeling against the powers that placed me there. I seemed to have lost my grip on the gospel. Sinners were not converted under my ministry as formerly; it depressed me. Sam Jones was billed for a meeting in Waco, and I determined to attend it, and if possible reinvest in the old-time power I had been accustomed to, and to meet the conditions of success. Among other things I quit chewing. I told old Bro. John S. McCarver my convictions and purpose. The old man laughed at me, saying: "Bro. Littlepage, when preachers get as old as we are they can't expect to be as useful as in our younger days." "O, well," I replied, "when I get too old to do good I want to die and quit this vale of tears." He only laughed dryly and we drove on.

Arriving in Waco I attended the first

sunrise prayer-meeting. Jones had come and the meeting was starting off grandly. I felt the returning power I had lost. Prayer-meeting at 3 p. m. in the church was announced. I was there. Horace Bishop, presiding elder, came to me and requested me to hold the prayer-meeting. "Have that Mississippi fellow hold it." "He won't do it." "Then hold it yourself," said I. He lisped, "I can't." "What, Bishop! a preacher in charge not able to hold his own prayer-meeting. O, Littlepage, hold the meeting," said he. Remembering my purpose in coming to Waco, I went into the pulpit and the meeting began. I read the 10th chapter of John and before I was through reading the meeting was at high tide. God was with us. The Good Shepherd was leading us in refreshing pastures. In the evening I thought I would call on Jones and have a private talk with him. He was in harmony with the Lord, but I found him surrounded with just such a set of cranks as I never expect to see again. Tobacco cranks, sanctification cranks and I don't know what else, but Jones would level up, or down, or to one side and meet every man on his level. I never saw such a man to answer questions as Jones was. He said when sanctification was up: "We have a heap of that in Georgia, and sanctified fellows gave us lots of trouble. We didn't know what to do with them. They were always ahead. They would give more money for the cause and do more than anybody else and you couldn't make 'em mad, but I had never struck anything that I couldn't manage and I concluded I'd manage that. So I appointed an unholiness meeting; just about the hardest thing I ever undertook in my life. It wouldn't go. Finally, one of those holiness fellows, through sympathy for me got up and commenced to talk. I told him to sit down, that this was our meeting and I wanted every fellow to tote his own skillet. Then an unholiness brother arose and said they were always running off with the brichen, but I stopped him and told him to let these holiness folks alone. I wanted to hear from the other sort. Finally they began to fess up like little men and the tide began to move and as I sat back in the pulpit I felt that I was just on the verge of a sea of glory and told the Lord to cut me loose and let me swing out, and he did it, and brethren for three months I felt that I was floating on an ocean of love." "Yes," said Dunlap (this singer who professed sanctification). "You might have been floating there yet if it had not been for that tobacco." "Oh, Dunlap," said Jones, "the devil never got a better joke on a fellow than to get him a-straddle of a chaw of tobacco and start him riding around on that. There is no moral quality involved in the little tobacco I use. There is no sin in it. Any man's a fool that will continue in anything that he believes is a sin." "Well," said Dunlap, "Anything that could lift a man out of a sea of glory where he had been floating for three months deserves consideration it seems to me." A grin was about the best answer Jones could make to this. How readily a man will listen to an argument that suits his inclinations! I had not tasted tobacco for about two days. I took a chew, and it tasted very good. I reached the house where I stopped, when a big, square-shouldered man came in, as full of religion as he could be. The tobacco question was up. "Well," said this brother, "I'll tell you: When I served the devil I served him with all the powers of my nature. I played cards, drank whiskey, ran horse-races on Sunday and did about everything that the devil and a base heart could prompt a man to do; but when I gave my heart to God he cleaned me up from the soles of my feet to the crown of my head, and I haven't sworn an oath, taken a chew of tobacco nor a smoke since, and never will."

"Well," said I, "brethren, I want you to understand that, God helping me, I never will take another chew of tobacco or smoke another cigar or pipe while I live. As the Irishman said, 'I'll die first, and then I won't.'" I have kept my word so far some twenty-six years, and I have no doubt that my good health is largely due to this fact. I am in my seventy-ninth year, eat three square meals each day, and weigh one hundred and eighty-five pounds.

There is another thing about this tobacco business that I want to stress with all the power that is in me. I have no doubt whatever that the great number of deaths from heart failure of recent years are due to the use of tobacco. I stepped up to two of the most prominent physicians of our town. They were both smoking cigars. "Excuse me, gentlemen," said I, "but I want to ask your professional opinion. Do you not think that many of the sudden deaths from heart failure are due to the use of tobacco by men who smoke?" They both said: "We have no doubt of it. A great

**Hair Help** Ayer's Hair Vigor has no effect whatever upon the color of the hair. It cannot possibly change the color in any way. But it promptly stops falling hair, and greatly promotes growth. Ask your doctor first. J. C. Ayer Co., Lowell, Mass.

many men cannot stand the use of tobacco."

When the heart ceases to beat, it is too late to reform. Methodist preachers are not the only men who should avoid needless self-indulgence, but all who love life and their fellow men should avoid a habit that has carried so many to untimely graves.

S. C. LITTLEPAGE.

### REPORT OF COMMITTEE ON SUNDAY-SCHOOLS, CORSICANA DISTRICT.

To the President and Members of the Corsicana District Conference—Dear Brethren:

Your Committee on Sunday-schools beg to submit the following report:

#### 1. Condition of the Sunday-schools in the District.

We find that there are forty-nine Sunday-schools in the district, with a membership of 4214. \$583.20 has been contributed for supplies, and \$117.47 for missions. Six new Sunday-schools have been organized since the last conference.

According to Bishop Atkins, the minimum standard for a Sunday-school is to have as many members as there are Church members in the charge. Our district falls somewhat short of this standard, as there are 4214 enrolled in the Sunday-schools and 5968 members of the Church. Only one charge in the district, namely, Groesbeck, measures up to this standard, having 236 Church members and 239 in the Sunday-school.

#### 2. The Importance of the Sunday-school Work.

We feel that we can not lay too much stress upon the importance of the Sunday-school work. It lies at the very foundation of the Church's growth and prosperity in every department. The future Church leaders, lay workers, pastors, missionaries, will come from the ranks of the Sunday-school. If capacity for Christian activity is to be developed, if a thorough knowledge of the Bible is to be implanted, if the Church is to be trained to liberal giving, if her membership is to be truly missionary in spirit, we must begin with the children.

We believe that the successful Church of the future will be the one that lays great stress upon the work of the Sunday-school.

#### 3. Methods of Work.

In this connection your committee would earnestly recommend that the modern methods of Sunday-school organization and work should be thoroughly studied by pastors, superintendents and other Sunday-school workers, and should be adopted and put into practice as rapidly as possible.

Among these modern features which are being successfully employed by progressive workers everywhere we would specially commend the following:

1. The Cradle Roll, whose purpose is to take the child while in its mother's arms and attach it to the Sunday-school, thus oftentimes drawing the parents closer to the Sunday-school and the Church.

2. The Graded School. As far as possible, the school should be divided in Primary, Junior, Intermediate and Senior Departments, with a special superintendent for each; the classes should be properly graded, putting pupils of about the same age in classes together, and placing in charge of them teachers specially fitted for that grade of work.

3. The Organized Class. In the Intermediate and Senior Departments it has been found desirable to have the classes organized, with necessary officers and committees, each charged with special work. Under this plan classes have grown rapidly in members and efficiency.

4. Teacher Training. We believe that the Bible is the world's greatest book, and that those who teach it should be specially trained. We therefore recommend that every school, as far as possible, should organize a Teacher Training Class for the better preparation of teachers.

5. The Home Department. For the benefit of those who can not or will not attend the sessions of the Sunday-school the Home Department has been provided. Wherever used this department has not failed to interest many in Bible study, and has resulted in bringing numbers into the school.

6. Missions. The Discipline requires that every Sunday-school be a missionary society. This contemplates that it should do more than make a perfunctory offering for missions. Our children should be interested in missionary activity and instructed in missionary conditions and needs. We would recommend that each pastor

or superintendent write to Rev. E. H. Rawlings, 810 Broadway, Nashville, Tenn., for instructions as to the Sunday-school missionary policy of the Church, which will give full and explicit information as to how to make the Sunday-school thoroughly missionary in spirit as well as in name.

It is sometimes supposed that these modern methods of Sunday-school work are applicable only to the larger schools of the towns and cities. We are sure that this is a mistake, as many of these plans have been successfully carried out in the smaller rural schools. We respectfully urge the Sunday-school workers of the Corsicana District to study these movements carefully and prayerfully, and use them as far as practicable.

The Sunday-school outlook is encouraging. Progress is being made, but perfect candor compels us to say that, in our judgment, this great work is still not receiving the attention its importance demands.

J. E. BLAIR,

Chairman:

R. M. McMULLAN,

B. F. GREGORY,

J. N. TINKLE,

ELMER CRABTREE,

D. B. HOLLINGSWORTH,

Committee.

A man may die of wounds no one of which would prove fatal.

A painted fire will never keep the room warm.

A big majority of otherwise intelligent people would not know themselves if they were not humbugged and flim-flammed at least once a year. What fools we are!

A certain man came across his friend and asked:

"Can your wife keep a secret?"

"I don't know. She never tried," replied the wag.

A woman has all sorts of inventions for the development of her bust, but all a man does for his is to be on the wrong side of the market when the big slump comes.

An ideal wife is the woman who shares with her husband the joys of his prosperous years and then refuses to desert him when the evil days have come.

A Milwaukee paper apologizes for the error of a printer who placed the heading, "Misery Loves Company" over the announcement of the marriage of an editor and a school teacher.

### FEED YOUNG GIRLS

#### Must Have Right Food While Growing.

Great care should be taken at the critical period when the young girl is just merging into womanhood that the diet shall contain that which is up-building and nothing harmful.

At that age the structure is being formed and if formed of a healthy, sturdy character, health and happiness will follow; on the other hand unhealthy cells may be built in and a sick condition slowly supervene which, if not checked, may ripen into a chronic condition and cause life-long suffering.

A young lady says:

"Coffee began to have such an effect on my stomach a few years ago that I finally quit using it. It brought on headaches, pains in my muscles, and nervousness.

"I tried to use tea in its stead, but found its effects even worse than those I suffered from coffee. Then for a long time I drank milk at my meals, but at last it palled on me. A friend came to the rescue with the suggestion that I try Postum.

"I did so, only to find at first, that I didn't fancy it. But I had heard of so many persons who had been benefited by its use that I persevered, and when I had it made right—according to directions on the package—I found it grateful in flavour and soothing and strengthening to my stomach. I can find no words to express my feeling of what I owe to Postum!

"In every respect it has worked a wonderful improvement—the headaches, nervousness, the pains in my side and back, all the distressing symptoms yielded to the magic power of Postum. My brain seems also to share in the betterment of my physical condition; it seems keener, more alert and brighter. I am, in short, in better health now than for a long while before, and I am sure I owe it to the use of your Postum." Name given by Postum Company, Battle Creek, Mich.

"There's a Reason."

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



# Devotional--Spiritual

## MOTHER-THE FIRST TEACHER.

It is not amiss—this dedication of motherhood. At our father's feet we learn our politics, our business education, the affairs of a great outside world, and the ways of men. At the sacred shrine—our mother's knee—we learn our religious idea while she sings to us of a better land beyond the stars. She is our first teacher. One has truthfully written: "We learn from her dear lips a theology which the seminaries and the higher critics may criticize all they will, but which they can never wholly efface." The virgin mother of our Lord caressed his tired head and crooned her vesper lullabies when Jesus lay in her tender arms. She is the queen among women, and the world's motherhood is heir to the same blessed throne. Ah! that mother of yours. You dream that you remember her when her arms were your cradle and her breast your pillow. How tenderly she held you, as she softly drew your head down into its nesting place

"Within the gracious hollow that God made  
In every human shoulder, where he meant  
Some tired head for comfort should be laid."

## THAT HARPOON.

We dig the preachers quite enough. Perhaps a little less of that and more sympathy would greatly help. In our reading we've struck a story or two, the applications of which you may make to yourselves. We remember reading of a man who had been in the Arctic region, engaged in whaling. Landing at Dundee, and wishing to hear the gospel, he entered one of the churches. Coming out, a mate asked him: "Well, Jack, how did you like the sermon?" "O!" he replied; "it was a good sermon enough, but there was no harpoon in it." And they tell another anecdote—how Mark Guy Pearse, the famous London preacher, once saw an old man fishing for trout, with great success. "You manage it cleverly, old friend," he said. "I have passed a good many below who don't seem to be doing anything." The old man lifted himself up, and stuck his rod in the ground. "Well, you see, sir, there be three rules for fishing, and 'tis no good trying it if you don't mind them. The first is keep yourself out of sight, the second is keep yourself farther out of sight, and the third is keep yourself farther out of sight still. Then you'll do it." "Good for catching men, too," the reverend angler thought, as he went on his way.

## THE REASONABLE SERVICE.

Yes; doubtless you're looking for some "great thing" to do. Had you thought that duty lies in two distinct hemispheres? One, the doing of his will; the other, the enduring of his will. Being, suffering—in these two lie the metes and bounds of our experience. Dr. Moule has said: "We will remember all along that the whole process must be carried out not only in our spirit but 'in our body'; that is to say, not in sentiment only, however spiritual and beautiful, but in action and intercourse, in whatever way these may be conditioned. It is through the body, and the body only, that we serve others, and influence others, as we shall soon realize upon reflection. So we must, in a holy ambition, 'present our bodies a living sacrifice, for a reasonable service.'"

## WITHOUT VARIATION.

It has often been told that after thirty years of more or less continuous work, the Hudson River Tunnel from Jersey City to Manhattan Island was finished on March 11, three days in advance of time set by the builders. So accurate were the plans of Chief Engineer Jacobs that, when the ends of the tunnel met, there was not the variation of a hair in the courses

of the Jersey section and the New York heading. When the hydraulic jacks sent the shield forward for the last time, it was found that the joining of the two sections had been exactly in line both as to level and direction. This is a marvelous feat in engineering. And yet how much greater the marvel in the kingdom of grace! Destiny has its two sections. One relates to the poor, toiling heart as it digs and delves in these lower lands. The other relates to those ever-expanding and developing plans in the higher realms. Some sweet day (and how precious the thought!) the plan shall have been wrought out. Somewhere, and somewhere, these two sections in destiny will meet, only without variability, neither shadow of turning. The old landmarks used to thus express it: "A prepared people for a prepared place."

## A MAN.

Is he a Man? If he is of the largeness necessary to handle life's affairs free from petty vindictiveness; if he is too much of a Samaritan to be any sort of a Shylock; if he is too busy loving to find time to hate; if he lives on the plain of duty unswerving by friendships or animosities; if the sky and sunlight are his and God a Father—he is a Man.—Rev. Floyd Poe, D.D.

## THE ALTAR'S TENDER MEMORY.

Weekly, throughout our great land, some young gentleman leads to the altar one of Methodism's fairest daughters. It is a boon beyond compare, now, that you have found a bosom that will hold inviolate your secrets, and a heart upon which you can lay your deepest cares. May no shadows fall nor sorrows pall—enough to make your happy hearts bleed and pine!

"This place is perfect," Charles Kingsley once wrote to his wife from the seaside, "but it seems a dream and imperfect without you. I never before felt the loneliness of being without the beloved being whose every look and word and motion are the keystones of my life. People talk of love ending at the altar—fools!"

Within a few days of his death, having escaped from his sick room, he sat for a few blissful moments by the bedside of his wife, who was also lying seriously ill. Taking her hand, tenderly in his, he said, in a hushed voice: "Don't speak, darling. This is heaven."

John Bright spoke of his wife as "the sunshine and solace of his days." When she died he said: "It seems to me as though the world were plunged in darkness, and that no ray of light could ever reach me again this side the tomb." It was Cobden who shook him at last from the lethargy and despair which were paralyzing his splendid energies. "There are thousands of homes in England at this moment," he said, "where wives, mothers, and children are dying of hunger. Now, when the first paroxysm of your grief is past, I would advise you to come with me, and we will never rest until the Corn law is repealed."

Dean Stanley said: "If I were to epitomize my wife's qualities, I couldn't do it better than in the words of a cabman who drove us on our honeymoon: 'Your wife,' he said to me, 'is the best woman in England, and I quite agree with him.'"

"Why should you pity me?" Mr. Fawcett, the blind Postmaster General, remarked to a friend who had expressed sympathy with him in his affliction. "My wife is all the eyes I want, and no man ever looked out on the world through eyes more sweet and true."

No man ever relied more completely on his wife's guidance and counsel than John Keble, the poet of the "Christian Year." She was, as he often declared, his "conscience, memory, and common sense."

Dr. Pusey declared that the very

sight and smell of verbena affected him to tears, for it was a sprig of verbena he offered to Miss Barber when he asked her to marry him—"the most sacred and blissful moment" of his life.

Dr. Wordsworth, late Bishop of Lincoln, said that his wedded life had been "as near perfection as was possible this side of Eden."

## SELF-INFLICTIONS.

Most of our sufferings are self-inflicted. We are cruel to ourselves. We feather the arrows of our enemies, and make the wounds rangle, which otherwise they were powerless to inflict. We anticipate misfortunes which never come. We brood over injuries at which it would have been far wiser to smile. We neglect or despise the joys which God otherwise would freely give us. We will not know the things which make for our peace, and in things which we know naturally, like brute beasts made to be taken and destroyed, in these we corrupt ourselves. Ah, how true, how true it is that heaven seems to be everywhere if we would but enter it, and yet almost nowhere, because so few of us can." Alas, my brethren, all this might be otherwise, but as we ruin our bodies by excess and ignorance, so we ruin our minds by greed and care.—Canon Farrar.

## GOD'S DENIALS.

D. W. Faunce, D.D., tells the story of a child that begged permission to handle a serpent. Its beauty had fascinated him as he saw it glide so easily by with its folds of green and brown, its keen eye glittering like a jewel. He begged. He prayed. He entreated. He became frantic. He charged his father with unkindness in not allowing him to seize the serpent. All the time the father refused. But when, in after years, the story was told to the boy, now grown to manhood, he thanked his father for the denial. God keeps away from men the shining good they had so ardently desired. It seemed to them a real blessing. They prayed for it. The prayer seemed legitimate. The motive was not consciously unworthy. There was no mixture of evil present to the mind. But the earnestness of the petition was seen afterwards to be mainly human fervor. And the answer was restriction in one way, but an enlargement in another. For the pitying God gave the suppliant wider vision, and he was taught a lesson that could be learned in no other way.

## IN THE SPRING TIME.

It is well worth our while enduring all the cold and rigor of this northern winter just to feel the thrill and joy of the coming of the spring. Surely in no other country in the world is the springtime so wonderful and glorious. These days we stretch out eager hands towards its coming, and long and long for the days of green fields, soft winds and singing birds. And the day is coming on the quick wings of time and according to the schedule that God himself has planned. Nothing will delay it; we feel as confident of that as if we sat in the twilight of a May night listening to the robin's song. And there are some other things in life that are worth waiting for besides spring winds and daffodils; some things that many prophetic fingers are pointing to today and that are coming as surely as God's sun is going to break the bands of winter and give us the bursting buds and the rippling streams. We do not know how many great and glorious springs God is going to surprise us with, but we have the notion that the most wonderful and the most surprising of them all will be when the winter of our earthly life is over and we step into that new spring day of the life which endureth. What blessed and beautiful surprises that day will bring. And it is coming even more surely than that May will follow March. That must be true, for God is God.—Christian Guardian, Toronto.

Believe in men and they will believe in you.

**ZU ZU**  
GINGER SNAPS

Rain! Rain!! Rain!!! All in vain!  
If you lack snap and want ginger,  
use the old established countersign  
**ZU ZU**  
to the grocerman  
No one ever heard of a ZU ZU that wasn't good  
No! Never!!  
NATIONAL BISCUIT COMPANY

## THE PASTOR AND HIS LIBRARY.

My presiding elder, Brother Cunningham, requested me to prepare and speak on "The Pastor and His Library" at our District Conference. Good wife was dangerously ill, and I could not leave her. Some of the brethren want a word of it. It is too long for the Advocate, possibly, with its large demands for space to accommodate trenchant writers, so just a line.

Next to God himself, books are the best friends a pastor has, and this truth will more and more prove its truth as the years go by. Not to be a recluse; that will make the ministry a failure sure and certain. He must be in the home and the store and the place of business. Knowledge is good, yea, indispensable, but after all the trump cards in this life, if not in all lives, are hearts. Love, sympathy, helpfulness are the only bracelets for captured hearts, and the only things that capture hearts. But books are the friends that look down on you with smiles and helpfulness from the shelves, asking you for the privilege of lifting your mind and heart out of ruts, out of shadows, out of barrenness into light, gladness, fruitful light. You will find it just that way.

What books? Shall I answer there is but one book? I will answer that—yes and no. You will understand that answer. Read every great book you possibly can, and read them with head and heart.

To the point specifically: A gifted young preacher was winning laurels as an orator and graceful heart-mover. From twenty-five to about forty he was one of the wonders. After awhile people began to say all around: "What is the matter with Brother —?" Somehow the youthful prophecy has failed." A college President remarked: "He was running on the wine of youth, and at middle life something more is needed. He ought to have put in more time loading up that mind of his with all the good literature."

The wine of youth will not take you through your ministerial life. You need a good bank account of reading and learning to draw upon.

But I must say lastly now, or write too much. Lastly, if we preachers all live long enough, the evening time will come when we must rest from active ministry. What then? Be ignorant, sour, cross, splenetic? Never. We cannot jump fences, run foot-races, climb trees and otherwise manifest physical energy and supremacy as before, but we can read, think, and write, for the mind will be alive

and agile. There is great joy in that. Never forget it.

You can still rejoice with children and grandchildren your own, and those of others. After all, the greatest thing on earth is mind. It blesses and lifts us upward to hills of joy where dwells the Father.

Then when upon our last midnight dreary, we are pondering weak and weary, o'er many a volume of forgotten lore—and there comes a gentle tapping, as if some one was gently rapping, rapping at our chamber door; 'twill not be some hated raven, bird or beast of darkest omen, and the night's Plutonian shrike croaking, croaking never-more, 'Twill be the bird of plumage brighter, gladder, sweeter from above, from the land of light and love, come up higher, come up higher, be with us forevermore.

J. A. STAFFORD.

## SETH WARD COLLEGE, PLAINVIEW, TEXAS.

Seth Ward College has had a fairly good year. We got a late start and the drought was severe on all interested. The enrollment has been one hundred and forty-three. The health of students has been excellent. Splendid work has been done by the student body. We had a sweeping revival in the school, conducted by Rev. D. B. Doak, in which all the students save one was converted. We are expecting a great time at commencement. In connection with that event the trustees have arranged to have a lot sale and water show. There are eight wells near Plainview any one of which will furnish ten thousand gallons of water per minute. These wells will be in operation. They will sell at public auction several hundred lots adjoining the college campus. Good speakers will be on the ground. The Santa Fe railway will give excursion rates over its lines. Dr. Gladney will enter the pastorate. Another President will be elected and we expect to have a first-class school in this land of sunshine and pure water. This will embrace May 22 and 23.

C. N. N. FERGUSON.

Because we are free we are therefore responsible.

Be your truth and the truth will need no argument.

By the east window of every heart grow the thorns.

Because necessity ignores every law anarchy is not therefore right.

## IF THE BABY IS CUTTING TEETH

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





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**DISTRICT CONFERENCES.**

Gatesville, Copperas Cove.....	May 11
Amarillo, Hereford.....	May 17
Hamlin, Aspermont, 8 p. m.....	May 18
Beeville, Kingsville, 9 a. m.....	May 23
Albany, Merque, Magdalena.....	May 25
San Augustine, Livingston.....	May 31
Hillsboro, Covington.....	June 1
Marshall, North Marshall.....	June 6
Pittsburg, Hardy Memorial.....	June 7
Texarkana, 9 a. m.....	June 7
Fisco, Eastland.....	June 27
Naxasota, Trinity.....	June 27
Jacksonville, Jacksonville, 2:30 p. m.....	June 27
Marlin, Calvert.....	June 27
Tyler, Alba, 8 p. m.....	June 27
Bonham, Bonham, 8 p. m.....	June 28
Beaumont, Dayton, 10:30 a. m.....	July 27

The commission on Federation, appointed by the Methodist Episcopal Church, the Methodist Episcopal Church, South, and the Methodist Protestant Church, held a final meeting in Chattanooga last week, and after three days of wrangling, adjourned with having done nothing, so far as we could gather from the Associated Press dispatches, except to refer the whole question of union back to the general conferences of the three Churches. So it seems that all the expressions given out heretofore about the contemplated success of the final meeting amounts to practically nothing. Our Commissioners had a practicable and a practical plan to submit, but the Northern Commission would not accept it, and their proposition was out of the question so far as we were concerned. So we marched up the hill and then back down the hill and went home.

**A FACT WORTH NOTING.**

It is the custom of the Chamber of Commerce of this city once each year to send a special excursion train with leading citizens aboard for the purpose of advertising the city. On the return of the recent excursionists from their annual tour, they report that in the territory visited they passed through eighty-four towns in which not a saloon is to be found. This speaks well for the communities visited. It shows what the people think of the liquor traffic as a moral and an economic institution. And we hope that next year when these excursionists return they will report a saloonless territory throughout this great empire of the Southwest.

Rev. W. N. Ainsworth, D. D., has given notice to the Board of Trustees of the Wesleyan Female College, Macon, Ga., of his purpose to resign the presidency of that institution at the approaching commencement. During the last two years Dr. Ainsworth has raised \$260,000 for the college and he will devote the remainder of this year to finishing up a round \$300,000 for this mother of colleges for women. Earnest pressure has been brought to bear upon Dr. Ainsworth to induce him to remain at the head of the Wesleyan, but he feels that the completion of this campaign will discharge his mission, and he will return to the pastorate in the South Georgia Conference.

**THE OBSERVANCE OF MOTHER'S DAY**

Last Sunday was the day set apart throughout Christendom to be observed as Mother's Day, and all the pulpits are supposed to have been used for that purpose. The idea is a beautiful one, not only full of tender sentiment, but fraught with deep meaning.

Motherhood is the source of home-life, and from it flows the individual, the social and the national life of the world. Neither the community nor the State rises higher in its moral and intellectual scale than the motherhood of our homes. There is where the potent touch is placed upon the plastic life of childhood long before the world has access to it. It gets its trend and its formative shape before conscious experience comes into the new life. The mother-hand and the mother-impression have the first right-of-way. Therefore, as a rule, as is the mother so is the child.

Motherhood is the first duty of the marital state. This is the prime reason why the family was divinely originated Down in the heart of every true married

woman is an innate desire for children. Her life and the life of her home are not complete until childhood comes to bless it. This is God's ordained method of perpetuating the race wisely and legitimately. The child in the home is the natural order of things; the opposite is the abnormal state of things.

In ancient times the married woman regarded her barrenness as a calamity, a sort of a curse from God; and she prayed to have the disability removed. When the prayer found answer her happiness was complete.

How is it to-day? Are children always desired in the home? Is not the anticipation of them sometimes looked forward to with disfavor? Is motherhood as conscientious and as sacred as in the olden times? Are not large families considered out of good form in some circles?

Now if Mother's Day will serve to elevate and sanctify maternity and make it a result to be devoutly longed for in our homes, then the day will serve a morally sublime purpose.

But if Mother's Day will serve to call attention to the duty that grown-up children owe to the mother, the day will prove a double blessing. When children grow up, leave home, have families of their own, and become immersed in business, they are not always thoughtful and considerate of the dear old mother far away in her age and loneliness. One of the objects of this day's observance is to cultivate a tender remembrance of the mother, and to stir up the habit of writing her weekly a kind letter of love and sacred recollection. Such a letter will make her glad for a month. It was our privilege to spend last Sunday with Dr. Harless and his people at Grace Church, this city, and to cover all these and other points in a special sermon in behalf of Mother's Day. It was a delightful occasion and the service was tender, subduing and soul-inspiring. Doubtless the same is true with reference to thousands of pulpits, not only in Texas, but throughout the world. May heaven's richest blessings rest upon home and Mother!

**BOB BARKER PLAYING DETECTIVE ON DR. RANKIN.**

We clip the following from the Chattanooga Times of May 5, 1911.

When a heavy-set, handsome young fellow, wearing a Texas broad-brim of neat shape, alighted from a train yesterday, made a bee-line for the Patten Hotel and registered as "Bob Barker, chief clerk of the Texas House of Representatives," nothing special would have been thought of it except, perhaps, that he was here on pleasure bent; but when, an hour later, the same fellow was seen perusing the files of the Chattanooga Daily Times back about the time of the last big flood it became evident that he was bent on something beside pleasure.

A little inquiry developed the fact that Barker was after a certain bit of exact history in connection with the career of one Rev. G. C. Rankin in Chattanooga; and, as the Times was the accredited biographer of Dr. Rankin in those stormy days, it was natural for the Texan to consult the files of this paper for the desired evidence.

He found it on page five of the issue of the Times, August 13, 1887, in an article concerning a prohibition meeting in Tannery Flats, when the Rev. Rankin and S. L. Hutchins, colored, engaged in debate. The particular piece of history desired by Barker was an allusion in the speech made by the Rev. Rankin to Jefferson Davis, and the Times' account of that utterance, which, it appears, was as follows:

"The speaker (Dr. Rankin) then said: 'Hutchins has deserted his friends in Maine and Iowa and gone over to Jeff Davis.' In this connection he referred to Jeff Davis as a mule and Hutchins as a donkey, both yoked up as a team, and, said the doctor, 'all that is necessary is to apply a little spirits of turpentine and it will be glorious to see them get up and git.'"

The Texan was not collecting notable saying of great men, including Dr. Rankin, merely for the fun of the thing. He explained, and had no hesitancy in doing so, that the prohibition fight in Texas is hot, and Dr. Rankin is one of the leaders for the dry side. The alleged disrespectful utterance by Dr. Rankin in referring to Jefferson Davis, it is thought, will prove effective in the coming campaign, and that is why a correct copy of the article containing the speech was desired. The Texas Legislature will meet in August and the temperance question will bob up in all its forms and with the customary attendant turmoil. The opponents of State-wide prohibition are organized and using every endeavor to prevent the enactment of extreme legislation.

It so happened that I was in Nashville, Tenn., at the time this account of the detective stunt of Bob Barker appeared in The Times. I was there to attend the annual meeting of the Board of Missions of my Church, of which board I am a member. I did not dream that "genial Bob" was within a thousand miles of Chattanooga on any sort of a mission, much less the mission of camping on my trail of twenty-four years ago. While in Nashville I concluded to go

over to Dalton, Ga., to spend Sunday with kinspeople and on Monday drop back to Chattanooga and spend a day there and return to Texas. On the train Saturday I met a friend and he called my attention to the above article in the Chattanooga Times. On Monday I handed the following interview to that paper:

"It is a singular coincidence that designates my presence in Chattanooga not long after 'Bob' Barker put in his appearance to 'investigate' my 'career' in this city of nearly a quarter of a century ago. But I am here almost by accident and shall take advantage of the occasion to look after 'Bob' and his mission.

"Preliminary to this duty I want to reply to The Times and correct its misrepresentation of me in its account of the Barker visit.

"Now as to the facts in the case under consideration, I never had any 'debate' with the negro Hutchins at the tannery, or anywhere else in my life. Our prohibition committee, of which Mr. Loomis was chairman, arranged for a negro preacher by the name of Grandison to speak at the tannery one night and he requested the committee to be present and give to him their moral support, and so we went over. A great crowd was there and Grandison made a dignified speech. Then Hutchins appeared and made a terrific attack upon Grandison, and the latter refused to reply to him. The committee turned to me and urged me to correct some of the statements made by Hutchins. At first I declined to do it. But finally I arose and did correct him and put prohibition right, as far as possible, before the throng.

I referred to the use such a man as Hutchins had tried to make of Jefferson Davis and pointed out how that distinguished man would feel disgraced were he present to hear what had been said of him and to know the attitude in which he had been placed. I never uttered one word to which Mr. Davis would have objected to had he been present. How The Times ever got its version of that matter I do not know, for there was no reporter at the meeting. In fact, I never was and am incapable of the language ascribed to me by the Times. I myself left the true facts of the meeting in the Times office that night on my way home, but when I read the account next morning it was a different story altogether. I tried to make a correction, but it never appeared in the columns of The Times. So I called a great mass-meeting at the courthouse yard and there read my reply to The Times before a vast audience, and Mr. Ochs, of The Times, was there and heard my reply, but not one word of it ever appeared in The Times. Now that the above is true, I am sure that Mr. Loomis will testify and so will L. M. Elder, who was present and heard everything.

"Now, just why Mr. Barker should come all the way from Texas to find out the facts in the case I do not understand, since the liquor men and gamblers of that State sent here once before and got the whole of it from your columns and published it broadcast over our State some three years ago.

"Nobody is put to the necessity in Texas of 'investigating' the 'career' of 'Bob' Barker. He is well known, and I am more than willing for our moral

records to stand on their merit before the people of Texas. He is now on the payroll of the brewers and liquor men of that State, otherwise "Bob" would be the last chap on earth to be coming to Tennessee to look into my 'career' of long ago.

"For twenty years I have been before the people of Texas in the pulpit, on the tripod and the platform and am known, too, about as well as any man in the Lone Star State. I am more than willing for them to have access to every chapter, paragraph, word and letter in the book of my life in Chattanooga and on back to the day of my birth. Now, The Times may cherish bitter memories of the conflict through which we passed in the long ago, but as for myself, they were thrown to the winds before I left the city in the fall of 1887 and had not this incident recalled it, I should not have thought of it again. "G. C. RANKIN."

Barker had no idea that his mission would be given away in The Times, for the editor, Mr. Walker, told me so. But it was too good a joke for The Times to keep, so it published it. Barker found out through the paper that I was in Nashville and that I would be in Chattanooga before I returned home, and he knew that I would explode his windy performance. So in order to save his face he left some statements with the "breezy" reporter, and in the same paper Tuesday in which my interview appeared the reporter hashed up the following and published it in the same connection; but "Bob" had fled in the meantime:

Dr. G. C. Rankin, once of Chattanooga, now of Texas, was in the city yesterday.

It was a bit singular that within two or three days "Bob" Barker, chief clerk of the Texas House of Representatives, should have been here on a mission directed by the anti-prohibition organization of Texas, and that mission was to secure some dependable data as to the career of Dr. Rankin while a prohibition agitator in this city more than twenty years ago.

Mr. Barker said while here that Dr. Rankin was following him around and had arrived in Nashville but a few hours after his own departure therefrom. Mr. Barker said he had experienced the time of his life dodging certain sleuths set after him when he left Texas on his present mission. At one place he encountered a young woman who had been started out to track him. He said he eluded her by leaving a fast train on which she was a passenger and following a few hours later on a slow train. He said he thus succeeded in losing her.

At Nashville he said he had word that Dr. Rankin would be along in his tracks presently, and when he left last Saturday he said the doctor might be expected in the city Sunday or Monday.

Now let the reader peruse the above and see what a romancer is figuring in the capacity of a carrion crow as the hired detective of Jacob Wolters. The idea of anybody shadowing "Robert," whether man or woman, is enough to make even the antics snicker. Nobody except Wolters and his

secret workers had any idea that Barker was leaving Texas for any mission. The whole thing writes him down as the most colossal and artistic prevaricator in Texas. Who is Bob Barker? Well, go over to San Antonio and you can find out without the trouble of an investigation. He had the temerity to run for comptroller in the last primary election; and even the saloons cut him wide open and quartered him with their votes, and left him a political wreck. Because he is endowed with a strong voice he has been reading clerk for the Legislature a time or two; but since then he was without a job, and Jacob Wolters, in order to heal the wounds of his recent defeat, took him up and put him on the pay roll of the anti-prohibition campaign. And now he is trying to play the buzzard act for them.

Now let the reader peruse the above and see what a romancer is figuring in the capacity of a carrion crow and as a hired detective of the anti-prohibition campaign in Texas. The idea of a "young lady" pursuing "Bob" and he "dodging" her on slow trains, or the idea of my "following" him, is enough to make the antics snicker. Nobody except Wolters and his gang ever dreamed that "Bob" was making a trip to Tennessee until his case was "uncovered" by the Chattanooga Times.

Who is "Bob Barker?" Ask the people of San Antonio if you want his record as a "reformer." Who is he as a politician? Well, he made the race for comptroller in the last primary. In North Texas he posed as a pro, but in Southwest Texas he was an ironribbed anti. But even the saloon people cut him with their votes right and left until there was nothing left of him when the vote was counted except his political remnants. And, being out of a job, the antics picked him up and put him on their payroll, in order to heal his wounds, and we presume that they assigned to him the duty of playing the buzzard act for his employers. He is entitled to everything he can find out in my record. After he is through with his Chattanooga quest, then he ought to go to Knoxville, to Asheville, N. C., Kansas City, Mo., and Houston; and after he has finished his smelling performance, if he wants to find out anything else about me, let him come to me and I will open the private book of my life to him from lid to lid and he can have the entire contents. Will he be so kind as to permit me to open his private record and publish its contents?

Therefore we are presented with the plan of the antics in this campaign. Jacob Wolters has given it out that he was going to conduct his part of the campaign on "high moral ground,



# Blood Humors

Commonly cause pimples, boils, hives, eczema or salt rheum, or some other form of eruption; but sometimes they exist in the system, indicated by feelings of weakness, languor, loss of appetite, or general debility, without causing any breaking out.

They are expelled and the whole system is renovated, strengthened and toned by

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free from slander and personal abuse." Yet he has hired a special detective to inaugurate a campaign of falsehood and slander pure and simple. But nothing else is to be expected of men who fight for the life of the saloon. On with the battle!

C. G. RANKIN.

### MEETING OF THE BOOK COMMITTEE.

The Book Committee of the Methodist Episcopal Church, South, held its annual session in Dallas, Wednesday, the 9th of this month. Their sessions were held in the parlors of the Publishing House, and the entire committee of thirteen members was present and took part in the proceedings. This is the first time that the committee has ever met in regular session west of the Mississippi and it was a treat to the members to be permitted to visit this section of the Church and see for themselves the progress we are making in this empire of the Southwest. It was a revelation to many of them. Hon. Joseph B. Morgan, of Nashville, is chairman of the committee and Hon. W. C. Dibrell is Secretary. The business of the House at Nashville and that of Dallas was gone into in detail and all the affairs examined systematically, and the result is highly creditable to both concerns. This has been a most profitable year both at Nashville and in Dallas, and the business of our publishing interests is making splendid progress and kept in a most satisfactory condition by our agents and by heads of departments. The figures below will indicate the volume of business transacted during the year; also they will show the credits and debits and the net increase. No business establishment under the supervision of any corporation or firm is better managed and conducted than our Publishing House. Smith and Lamar, at Nashville, and W. C. Everett, at Dallas, are men of high business integrity and they have proven themselves safe, sound and successful. The Dallas end of the firm is a marvel. It was started in a rented house some twelve years ago on Elm Street and from the beginning it had to create its place in Texas and in the Church. Mr. Everett thoroughly organized it, began a systematic effort to commend it to the preachers and people on this side of the Mississippi, and the first year produced a good balance to its credit. It has gradually grown in favor and in its increase in business until it now stands out a phenomenal success. It is in its own handsome building on Commerce Street. It is heavily stocked with the best literature of the age, and its business ramifies Texas, Oklahoma, Missouri and Arkansas; also much of Louisiana and New Mexico. It is one of the permanent institutions of our Trans-Mississippi Methodism, and has already made itself indispensable to the Church in this vast territory. The work of the Branch House under Mr. Everett and his faithful corps of workers was highly commended by the committee.

The committee set apart from the net proceeds of the year's work of the House, \$10,000 for the benefit of the superannuate ministers, and the widows and orphans of deceased ministers, and from this time forward this appropriation is to be increased annually as the business prospers and increases. We congratulate the committee on this good beginning, and also the Publishing Agents. It has

been some years since the House has been able to help this fund, but now the help has begun and from this source great things are to be expected as the years multiply.

The members of the committee were given much attention by our people in the city—something not in the program when they meet in Nashville. There it is business exclusively, but here was added a feature of social pleasure and recreation. On the day following the session, they were given an informal luncheon at the Oriental Hotel and there were something like one hundred business men and ministers present to aid in the welcome. Mr. Everett was host of the occasion and there was a delightful time for two hours. Mayor Holland extended a welcome to the guests, along with a number of other gentlemen and the responses were made by Drs. Lamar, O. E. Brown and Mr. Carter.

Many phases of Texas Methodism, the great University, the Branch House and other interests were touched upon seriously and humorously and we have never witnessed a more enjoyable occasion. We are sure that the people of Dallas and this section are very much delighted at the visit of the committee and the members of the committee seemed equally delighted.

At the close of the luncheon, autos were in readiness and the members were driven over the city and to the University grounds and this closed the pleasures of the day.

We are glad to note from the report of the Agents that the Quarterly Review, the Nashville Christian Advocate and the Epworth Era have all met the cost of publication the past year, and the Review has actually yielded some revenue for the House. This is a marked advance and speaks well for these publications. The report also recommends the establishment of another Branch House in Richmond, since the Dallas house has made such an enviable record. From the report we quote the following figures and these will indicate the growth and present status of our publishing interests:

Sales at Nashville, fourteen months, 668,409.97; sales at Dallas, fourteen months, \$228,707.07; total \$897,117.04; deduct sales from Nashville to Dallas, \$8,834.98; net sales, fourteen months, \$814,282.06. Net sales, 1909, twelve months, \$658,633.78; increase \$155,648.28. Gain in profits at Nashville, fourteen months, \$74,089.43; gain in profits at Dallas, fourteen months, \$12,845.55; total \$86,934.98. Gain, Nashville and Dallas, 1909, \$80,414.78; increased gain \$6,520.20.

As to the property, the statistics show that at Nashville, where the business has been conducted for more than sixty years, the real estate on Broad Street cost \$29,866.65. The construction account of the big new Publishing House recently completed here was \$206,058.48. The plant at Nashville has cost \$387,150, not including in this the real estate and the building is reckoned as one of the most complete in the country. It is carrying a stock of \$161,738.02. Notes and accounts due are reported at \$342,666.93 and cash on hand \$11,560.74. The total assets are set at \$1,223,111.14. Capital is shown at \$1,108,899.15 and all liabilities at \$114,211.99. The concern is not run for profit, but the question naturally arose, what might have been the result in showing of accomplishment if it were a business for profit?

The Dallas branch has inventory of \$174,692.34 and liabilities of \$96,273.12, giving net assets at \$78,419.12. This does not include the real estate and the improvements.

For the entire business of the agents, there was charged up to profit and loss for depreciation in values, possible losses on accounts and general conference expense \$20,756.58. The net addition to capital at Nashville was \$53,332.85.

Because a man happens to be extravagant with his love is no sign that he will ever come to want.

### MORE OF MY VISIT TO NASHVILLE.

The Mission Board continued in session over Monday and its business was finished that afternoon. Bishop Candler pressed the needs of Cuba and the board was as generous toward that work as its means would justify. Bishop Mouzon was urgent for Mexico, and he made a fine showing for that work. There is some confusion in the missionary operation of the Republic at this time, though our workers are sticking to their posts and our native members are true to our cause. Jackson B. Cox was present from Mexico City and his presence contributed much to the interest in the Republic. He occupies an important position there. Dr. George B. Winton was elected to the editorship of the new paper, The Voice, and he will move back to Nashville to engage in that work. He has had large experience in mission work and is well equipped for that department of service.

Our Dr. John M. Moore, Home Secretary, is getting a grasp upon his field and he has plans for effective work. He was allowed a suitable appropriation with which to carry forward his enterprises. His field takes in the city mission work and the mountain mission work, as well as the work among the foreign citizens of this country. He had surveyed the field and knew what he wanted, and had his arguments and facts ready for effective use. He did his best for Texas, but in doing it did not discriminate against other sections of his field. He knows the needs of Texas and he was persistent in holding his estimates and appropriations to the work in this State. Frequent effort was made to break into the Texas recommendations, but in the main the appropriations suggested by him were carried out. As a result, Northwest Texas gets \$2000, West Texas \$2000, the Bohemian work \$3000, and the Immigrants' Home \$2000. These appropriations will be greatly appreciated by the work receiving them, and they will supplement our efforts in these fields. There was a proposition from New Orleans to take over into the ownership of the board the property of First Church—Old Carondelet—worth \$125,000, with an indebtedness of \$24,000, and make it a mission station from which to carry on mission work in that city in connection with a chain of mission stations down into the needy districts of the city. Also to make its pastor immune from the time limit and subject to the appointment of the board. But the board only accepted a part of the proposition, and that was to aid the mission work proper in the city, and appointed a commission to look carefully into the other feature of the proposition and report the findings at the next meeting. The board felt that it would be a risky innovation to take over a downtown Church and become responsible for it; and it was thought to be a bad precedent.

There were many visitors present from various sections of the Church and the mission room was crowded all the time. Rev. O. F. Sensabaugh, of Oklahoma, was present, and so was Rev. J. T. Griswold, of Stamford. Rev. Ellis Smith, of Houston, also took in the proceedings. Bishop McCoy was the only Bishop present who did not rise, even to a point of order or to second a motion. He was quiet and unobtrusive and satisfied himself with simply voting. The other Bishops talked often and well; in fact, that is about the only meeting in the Church where the Bishops feel free to talk to their heart's content. And often they good-naturedly rubbed each other down like boys in a debating society. Occasionally the sparks would fly. Bishop Candler never failed to bring down the house with his humor, but he always gained a point. Bishop Hoss made some of the clearest statements of any member of the college concerning the work in the Far East. He is a man of most incisive mind and his English is as chaste as that of Addison. Bishop Denny is one of the masterful minds of the college and he

always had attention when he occupied the floor. Bishop Mouzon went up against his colleagues once in awhile, but he was equal to the emergency. Bishop Kilgo made one speech. He is the orator of the college. Bishop Hendrix is a wise counsellor and his words always carried weight. But Bishop Wilson is the great legal mind of the body.

The laymen took quite a conspicuous part in the proceedings, and the good women were heard on various themes. Miss Bennett and Miss Gibson are their leaders usually, and from them the cue was always given; and for the most part the women were a unit. Miss Mary Moore, of the Athens (Ala.) College, would do credit to any gathering of ladies anywhere in America. She has wonderful gifts and speaks as eloquently when she does address a gathering as Miss Frances Willard. Such is the extent of the business of the board in its united head that action was taken looking to the spending of one week in the transaction of its business; and members were instructed to make their arrangements accordingly hereafter.

On Saturday I ran over to Dalton, Ga., and spent Sunday with relatives and friends. I preached for them twice. The first Bishop I ever saw and heard was in Dalton, and the first District Conference I ever attended was also there. Thirty-six years ago I married in Dalton, but I have not seen much of the place or the people in the past twenty years. It was delightful to visit them again. In the afternoon I was driven in an auto to Spring Place, in Murray County. I pulled up in that old town forty-six years ago and lived several years in that vicinity. It has made no improvement. It is just the same, except it is forty-six years older. I looked at the old schoolhouse where I went to school a few months in the long ago. In fact, the old one is gone, and the new one now looks old. There is where I was raised to the sublime degree of a Master Mason. I preached one of my first sermons there. I met a few people whom I used to know, but for the most part I felt like a stranger in a strange land. I had a delightful stay of a day and night in Chattanooga, but as I devote much space in this issue to what happened there, I will add nothing more. On my return I had the company of Rev. Jackson B. Cox all the way back to Dallas.

I should have said that the connectional men at Nashville showed me every courtesy and seemed real glad to see me. They all spoke in high terms of the Advocate. Dr. Ivey is making a fine paper out of the old Nashville Advocate, and he is a most brotherly man. He promised me to visit Texas this fall. Smith & Lamar are royal brethren and showed me kind attention. So did all of them.

G. C. R.

### PERSONALS

Mrs. L. S. Barton and her father, Dr. Spaulding, were visitors in the city Tuesday.

Rev. J. W. Hill, of Paris, was in the city the past week and dropped in to see the office force. He seems to be flourishing.

No man deserves better of the moral element of East Texas and throughout the State for that matter, than Senator J. W. Townsend, of Lufkin. He stood four-square in the Legislature

**Just One Question TO-DAY**  
Of the **Texas Preacher**

**CAN YOU AFFORD**  
To Miss the **Summer School of Theology**

**? ? ? ?**

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**June 12-21, 1911**

on all moral issues and in the recent local option contest in Angelina County he was a dominant force. And he is in the fight for State-wide prohibition.

Dr. H. A. Boaz, President Polytechnic College, Fort Worth, preached the commencement sermon for Stamford College last Sunday morning.

Dr. A. J. Lamar, of the Publishing House, Nashville, while here with the Book Committee made the Advocate a brotherly visit. He is one of our most popular connectional officers.

Rev. J. F. Pierce, our pastor at Kavanaugh Church, Greenville, was in to see us Monday. He was in fine spirits and Kavanaugh is prospering under his ministry.

Rev. C. M. Harless, D. D., of Dallas, and Rev. J. L. Morris, of Sherman, will be among the speakers at the coming commencement for Wesley College, Terrell.

We recently had a most delightful visit from Brother N. B. Sly, now of Houston, but formerly of Galveston. He has been a reader of the Advocate for years and a life-long friend of the Publisher.

Rev. S. H. C. Bergen, of San Antonio, will preach the baccalaureate sermon for the North Texas Female College, Sherman. Hon. C. W. Nugent, of Conroe, has been chosen as commencement orator. Dr. G. M. Giddison, this city, will present the diplomas.

Character is the product of antagonisms.

Be cheerful — there is no valley whose outer borders are not touched by the hills.

A man that would go with the majorities only borrows strength; he's a leech, nothing more.

**Why Be Sick When Oxyopathy**

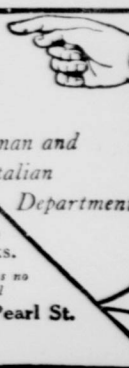
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Address all communications intended for this department to the League Editor.

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### COMING LEAGUE MEETINGS.

(Send dates for publication to the League Editor.)  
North Texas Conference League, Sherman, June 8-11.  
Lake Shore Assembly, Wichita Falls, July 24-31.  
Texas State Encampment, Epworth-by-the-Sea, August 4-11.  
State Sunday-school Institute, Epworth-by-the-Sea, August 12-19.

### THE GENERAL BOARD MEETING.

The League Editor is just returned from Nashville, where he attended on May 10 the annual meeting of the General Epworth League Board. The session was attended by all members and a great amount of work was done. The report of Dr. Parker, as General Secretary, was most carefully compiled and placed at once before the board the salient facts concerning the year's progress. A full report of the meeting will, of course, be published in the Epworth Era, and later in our columns, but there were two or three important actions taken with which we wish to acquaint our Texas Leaguers at this time.

First, it was decided to create the office of Junior Epworth League Secretary. (Miss Sells will be glad to read this, we are sure.) Plans were made for raising by voluntary subscriptions a sufficient sum to enable the board to employ some one to fill this place, and when as much as \$1000 has been provided an appointment will be made.

Another action was the selection by the board of a definite mission field for the voluntary support of the Leaguers. In casting up the work of the League at large for last year, it was found that the sum of thirty-odd thousand dollars had been raised and expended for missions, largely in special funds. It was further ascertained that the Board of Missions of our Church had from various sources, partially from the Leaguers, expended around thirty-two thousand dollars on mission work in Cuba. The suggestion was made that the Leaguers take upon themselves the work of financing this Cuban field, and after thoughtful consideration and thoroughly canvassing the varying needs of the Church, it was decided by the board to adopt the Cuban field as our very own for another year. The contributions to this fund are, of course, to be purely voluntary. The board did not levy an assessment. It simply took in account the fact that already we were expending a large sum on missions and the further fact that interest in missions is rapidly growing and decided to give intelligent direction to this work. The estimate of the Board of Missions for Cuba next year was placed at \$50,000 and this amount was designated by the League Board to be raised by the Leaguers. In other words, the League Board simply assumed on behalf of the Leaguers the caring for the Cuban budget for next year. Full details of the work and how the fund is to be handled will, in due time, be printed and distributed by the Central League office.

As will be remembered, Brother E. P. Peabody, a member of the board, died during the year, and at the Nashville meeting the other day Dr. E. C. Hamilton, of Abington, Va., was elected to fill the vacancy. Dr. Hamilton is a most active worker in the Holston Conference and brings to the board a wealth of experience in League matters.

A most pressing invitation was received from President Ragsdale to hold a mid-summer session at Epworth-by-the-Sea, during the Encampment season this year. The board decided that another meeting would not be necessary this year, but voted to hold

its annual meeting in Texas and at Epworth in 1912.

Following the adjournment of the session, a most delightful banquet was given by the Nashville Union in honor of the board, beginning at seven o'clock in the evening and concluding shortly before eleven o'clock. Each Member of the Board was listed on the printed program for a short talk, and of these two notable ones were made, one by Bishop McCoy on the "League Virile" and the other by Mr. Hugh A. Locke, of Alabama, on "The League and the young Layman." It fell to the writer to speak of the doings of the board at the session just closed, and the presentation of the action touching the Cuban field was enthusiastically received. President W. M. Cassety, Jr., of the Nashville Union, assured the board that Nashville and Tennessee Leaguers might be counted on to do their full share in this work.

A number of the connectional brethren were present at the banquet and each one was called upon for a word. The whole affair was most carefully planned and most admirably carried out. It was a most happy occasion and came as a pleasing climax to the 1911 session of the board.

### HO, FOR EPWORTH-BY-THE-SEA!

Things are "humming" and the breeze is blowing down at Epworth. Have just returned from a two days' stay on the beach getting things lined up. The new restaurant now has a roof and windows and is about ready for the painter. We have three cars of material with which to make walks; the street car track is laid right to our door and the cars will be in operation before June 1—so the management tells me. Mr. Farrell, our hotel man of last season, will be down next week and we will try and line up for opening the hotel June 10, in first-class style. Am not sure that he will stay with us yet but will try my best to hold him. Those of you who had meals at the Inn during last Assembly are prepared to indorse his management. If he runs the hotel with free bathing for guests, good fishing on the pier, concerts and special music in the auditorium, a congenial crowd of good people at the Inn, this will be the best place for your family to spend at least a part of the summer. The "SAP" and other lines have arranged, effective June 1, or earlier, to make all the former sixty day tickets limited to ninety days. This will take you through August.

At the passenger meeting here yesterday we were granted again the one fare plus one dollar rate for the Encampment period. Tickets will be on sale possibly August 22, and we have asked for an additional date of August 11 at this rate with same limit.

We will have accommodations this year arranged by the week. You can rent tents for one or two weeks (we will have only a very few of the 12x12 tents that we had last year but we expect to make the 10x12 tents much better than heretofore. We are starting now to arrange floors in them and also tables and two cots. A ten by twelve tent fixed up in this way will probably be \$4 for the week or six dollars for the entire time, August 4 to 20. The twelve by twelve will be a little higher.

Indications now are that we will have a great throng of the best people on earth—some of you of course may have to go to the Lake, but there is nothing in all the earth like the beautiful beach at Epworth-by-the-Sea. The property is ours and it is up to us to improve and enjoy it and to "advertise it as a religious place as well as a place for recreation."

Have opened up the tent diagram. Write me to-day to book order for a tent. The first in will of course get the best locations. If you told me last year to save yours again write me so I can have no excuse for forgetting it. This will be the best year of all—there is plenty of room in town and on the beach for a host of people. Come early and stay late.

A. K. RAGSDALE,  
San Antonio, Texas.

### MISS MAY DYE TO WED.

Friends of Miss May Dye throughout Texas will learn with unusual interest that she is to wed at an early date and will spend one year in this State before returning to her field of labor in Brazil. The following invitation which has just been issued, will fully explain, viz:

Mr. and Mrs. Jackson H. Bowman request the honor of your presence at the marriage of their niece, Augusta May Dye, to Mr. Claud Livingston Smith, on Thursday evening the first of June, nineteen hundred and eleven, at half after seven o'clock. The Peo-

ple's Central Institute, Rio de Janeiro, Brazil, South America. At home for one year, after July first, Plano, Texas.

We understand that the happy couple will depart at once following their marriage for the United States and will be at Epworth-by-the-Sea for the Encampment in August. It has been three years since Miss Dye left Texas for Brazil and her home-coming will be the occasion of a great reunion among the Leaguers. The fact that she will be bringing a husband with her will not in the least dampen the ardor of the reception which she will receive. Mr. Smith will simply be given a share of the great love and esteem in which Miss May is held here, and will, of course, receive the heartiest of hearty congratulations upon winning such a fair bride. Our best wishes are extended in advance to both.

### CORPUS CHRISTI ECHOES.

(From the Daily Caller.)

Mr. A. K. Ragsdale, President of Epworth League, who fortunately was in the city yesterday, was extremely happy. Col. John T. Dickinson, owner of the Corpus Beach hotel addition, was likewise happy. Mr. J. C. Headley, superintendent of the city street railway company, also wore a beaming smile while being the busiest man in town. The gratification of these gentlemen, shared in by a large number of our citizens, was the beginning of work yesterday morning on the street car extension from its present terminus at the Spohn sanitarium through the Corpus Beach hotel addition to Epworth-by-the-Sea.

President Ragsdale of the Epworth League is busy making arrangements for religious gatherings to be held at Epworth from June first to September first. Mr. Ragsdale is negotiating with a widely known hotel man to manage Epworth Inn all summer, one whose management will ensure the greatest success ever yet achieved at Epworth.

The street car company will erect an attractive pavilion station at the terminal of the line at Epworth facing Avenue A, which is the one hundred-foot boulevard running from the Spohn sanitarium past the Golf Club house to Epworth, ultimately to the scene of one of the most popular bathing beaches on the Texas coast.

The street car extension will enable the several thousand Epworth visitors next August to make frequent daily trips down town to spend their spare change among our merchants when heretofore they could not come but seldom for want of transportation.

### FOUNDING OF H. M. S. EURYDICE.

I was deeply touched by reading Mrs. W. J. Handlee's account, in the last issue of the Advocate, of the loss, on Sunday, March 24, 1878, of the officers and crew of the Eurydice, when that good ship foundered. I was deeply moved not only by reading the account, but from my own experience. I was at that time a seaman in Her Majesty's Navy, on board the Duke of Wellington, in Portsmouth Harbor, on that fateful Sabbath afternoon. We were entertaining visitors on board (Sunday afternoon being regular visiting day in the navy), and I can plainly recollect that our visitors were taking tea (a custom in the Old Country not observed in the United States) preparatory to their going on shore, when it became suddenly dark and a sudden squall of wind and snow blew up and caused much wonder—it was a beautiful, sunshiny day, and snow at that season was an unusual phenomenon; but it was soon over and the sun shone out again bright and clear.

The Eurydice was a training ship for young men and boys. She had been on a three years' cruise in the Atlantic Ocean, visiting from port to port in the West Indies and elsewhere. There were 333 officers, men and boys, on board; and out of that number there were not more than ten or fifteen men over 20 years of age, the others ranging from 16 to 30—most of the 300 being between the ages of 16 and 20. The Eurydice was a wooden corvette, with three masts full-rigged with lower sails, topsails, topgallant sails, royal sails and skysails. Skysails were never used except in very calm weather or one especial occasions when more speed was required—this being one of those occasions, in the opinion of the commanding officer. It is an inspiring sight to see a vessel under full sail; no wonder Mrs. Handlee thought the ship beautiful. There was only one man on deck besides the officer of the watch, the lookout man and the helmsman; all hands were below, some asleep, some reading, writing and talking about their soon arrival home and the meeting with loved ones. (Sunday afternoon is the sailors' rest time.) The Eurydice was sailing close to the Isle of Wight, on the port tack—that

is, her sails were set to catch the wind, and we presume she was running free; that is, she was not close-hauled to the wind. Without a moment's warning the squall of wind and snow came down over the island, and before the order of the officer of the watch could call the hands to shorten sail (the only man on deck ran to the halyards, but too late), the squall struck her and over she went, carrying over 300 souls into eternity. Over on South Sea Beach were hundreds of the friends and relatives of these seamen—fathers, mothers, brothers, sisters and sweethearts—watching and waiting for their loved ones to come. But, alas! they never came.

We did not get news of the disaster until about 7 o'clock that evening, and you can imagine my feelings—300 of my companions, who had gone away but three short years before, and almost all of them about my own age—at the bottom of the sea! It makes me shudder to this day, and when the Advocate came last Friday I tried to read the account of this terrible happening to wife and family, but I could not do so for some time. One reason I was so deeply touched is because my own name was called on the roll of that ill-fated vessel, but the hand of my Heavenly Father intervened and my name was erased from the roll. I was not a professing Christian at that time, and I have said many a time that my precious mother's prayers saved me from drowning with the crew of the Eurydice.

I am sure the readers of the Advocate will forgive me imposing on them this reminiscence of my young manhood. EDWARD J. HAMMOND.

### RESOLUTIONS OF RESPECT.

Resolutions of the Woman's Home and Foreign Mission Societies of the Methodist Episcopal Church, South, of Loraine, Texas, on the death of Mrs. Edna Earl Edmondson.

Whereas, it has pleased Almighty God in his infinite wisdom to remove from us our most faithful, loyal and beloved President and where, our society realizes the great loss we now sustain, and the Church, too, is deeply grieved because of the departure of this tried, true and faithful member of the community sharing no small loss also in her absence; therefore be it

Resolved, 1. That we bow in humble submission to Him that ruleth well, and judgeth rightly.

2. That we greatly miss her presence and wise counsel, her kind dealings and tender words, and have the sweet assurance of meeting her where joys never cease and partings are no more.

3. That we all hold dear to the memory her beautiful life of Christian servitude, her example of patience and love, and hope to follow her as she followed Christ.

4. That our heartfelt sympathy be given to those now bowed in grief, and that we commend the little motherless children and heartbroken companion to the great Comforter she so loved and trusted. That a copy of these resolutions be sent to the bereaved family, the Loraine News, the Colorado Record and the Texas Christian Advocate for publication.

MRS. D. C. McRAE,  
MRS. T. A. MARTIN,  
MRS. R. T. COFFEE,  
Committee.

### IS HE CONSISTENT?

How could the Governor of a great State, in sincerity, issue a proclamation to its people for the observance of Mothers' Day, and at the same time advocate and defend the saloon which is crushing the hearts of the mothers all over this State by the wholesale ruin of thousands of husbands, sons and daughters, throwing the darkest shadows over happy homes, and yet, not satisfied with this, has its vulture eye turned on the innocent baby boys and girls, now in the laps of their mothers, for their future prey. Are not these helpless mothers with bruised hearts and tear-stained cheeks turning their eyes pleadingly toward the capitol for the protection of their husbands, sons and daughters who are now the immediate coveted prize, and their little ones who know not their right hand from their left. Would it not be supremely more the spirit of philanthropy for him to align himself with the true sons of promise and these mothers and little children, representing five hundred thousand homes, than to lend himself to the liquor element, with their four thousand saloons backed by the \$50,000,000 furnished by the distillers and brewers outside our struggling State, who have entered into a formidable combine to continue the curse that has wrought, its ravages irrespective of age or sex, class or station, upon the people of our great State? The most careful investigation shows that the cost of alcoholic liquor to the citizens of our great government amounts to ten times the amount of all the revenues collected by the government from the sale of these liquors. Will not all conscientious men turn their tenderest sympathy to the

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burden-hearted mothers and children and pledge them before God and in the name of all that makes for the elevating of our race their vote for State-wide prohibition on July 22?

Solomon says: "When the righteous are in authority the people rejoice; but when the wicked beareth rule the people mourn." And the blessed Master says, "He that is not with me is against me; and he that gathereth not with me scattereth abroad." On which side is our Governor; and on which side is every legally qualified voter, whether he vote or not? Does he throw himself on the side of that party which stands responsible for the sorrowing and suffering for which the liquor class is responsible; or is he on the side of that which works for the peace and welfare of the citizenship of our country?

Who would dare perpetuate a travesty on sacred motherhood?  
J. E. VINSON,  
Itasca, Texas.

**FOR GENERAL DISTRIBUTION.**  
The Board of Education has published the following pamphlets: "The Place of the Church College in the General System of Education," by Dr. H. N. Snyder, President of Wofford College; "The Function and Future of the Small College," by Dr. R. E. Blackwell, President Randolph-Macon College; "The Church College," by Dr. E. B. Chappell, Editor of Sunday-school Literature. These pamphlets are for general distribution, and can be secured upon request. All who are interested in the different phases of the subject of Christian education will find these discussions very helpful.  
STONEWALL ANDERSON,  
Corresponding Secretary.

**Tutt's Pills**

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A torpid liver deranges the whole system, and produces  
**SICK HEADACHE, Dyspepsia, Costiveness, Rheumatism, Sallow Skin and Piles.**  
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**BELL'S**



# SUNDAY SCHOOL ITEMS

REV. E. HIGHTOWER, Editor, Waco, Texas.  
REV. A. E. RECTOR, Assistant Editor, Galveston, Texas.  
All communications intended for this department should be sent to the above address.

### EDITORIAL NOTES.

The article by Brother H. R. Park on this page is especially commended to the notice of brethren who would like to do something to improve their own or neighboring Sunday-schools. The schools mentioned are all situated in villages or country communities, and yet he writes of cradle rolls, home departments, adult classes, separate rooms for recitations, and almost every item that it takes to make a well equipped, up-to-date Sunday-school. What has been done in a section of the Decatur District may be done almost wherever there is a Sunday-school. "Where there's a will there's a way." The greatest difficulty to overcome in advancing the Sunday-school work is the passive attitude of Pastor Indifference and the inertia of Superintendent Goosy. Results can be obtained in any school that has for a pastor one of the wide-awake brothers and one of the Attention family for superintendent.

Our attention is called to the fact that there are still schools where Children's Day is observed, but the proceeds are diverted to the regular collections or to some local interest. Such a course is indefensible in both law and morals. The law of our Church says: "On that day a collection shall be taken which shall be used exclusively for the aid of needy Sunday-schools and the advancement of the Sunday-school work under the direction of the General Sunday-School Board." This is explicit and the children are taught what they give on that day is an offering for the Sunday-school work. To divert the collection to some other purpose is as dishonest as it would be to take a collection for the Orphanage and then use it to pay the assessment for Church Extension or Bishop's Fund. Honesty demands that the Children's Day collection be sent promptly to the Treasurer of the Sunday-School Board to be used by the board as the law directs.

In the editor's mail comes a request that he will furnish an essay on a certain topic for a lady to read at some Sunday-school gathering. We like to oblige, and especially do we like to please the ladies, but we must draw the line somewhere; and really we need some one to prepare speeches for us. We are a busy pastor who must grind out two sermons a week for his own flock in addition to editing this page and doing a few hundred other things. And we are not an expert at essay writing. Mr. W. C. Everett, of Dallas, is Secretary of the Texas Methodist Sunday-School Conference, and Rev. A. E. Rector, of Galveston, is assistant editor, and any who desire help in the preparation of speeches will please address either of these brethren.

The Bowie Bulletin comes to us with the following paragraph marked, from which we infer that we are expected to publish it: "The Texas Methodist Sunday-School Conference has just closed a great session at First Church, Dallas. The program was crowded with live topics and competent speakers. President Emmett Hightower was a complete master of the occasion. The conference did the handsome thing in re-electing him President. He is also Sunday-school editor for the Texas Christian Advocate. He will make that page sparkle with pithy paragraphs." Thanks, brother. After such words as those we shall certainly try to do our best.

Teacher, you are instructing your scholars in the letter of Scripture, but are they imbibing its spirit? You are making them fond of you, but are you winning them to Christ? All Christian work that stops short of the salvation of the soul misses the mark. To fail of an earnest effort to win your scholars to Christ is not only to lose a gracious opportunity, but it is to cumber the ground in the vineyard of our Lord. The responsibility of teaching in the Sunday-school should be assumed only by those who know Christ as a Savior. Men and women who are really saved will not be satisfied short of their salvation. Teachers who are saved will be satisfied with nothing short of the salvation of their scholars.

### ITEMS FROM SUB-DISTRICT NO. 2 OF DECATUR DISTRICT, NORTH TEXAS CONFERENCE.

At the meeting of the presiding elders and pastors of the North Texas Conference in the first days of this year the different districts were sub-

divided into divisions and a Sunday-school Committee consisting of preachers and laymen was appointed to help promote the general Sunday-school work. The Decatur District was divided into four divisions, of which we represent No. 2, consisting of eleven schools, to-wit: Haslet, Chinn's Chapel, Garza, Argyle, Roanoke, Prairie Mound, Justin, Drop, Stony, Ponder and Krum. The committee consists of Rev. T. W. Preston, Rev. R. E. Porter, H. D. Robinson and H. R. Park.

Up to date each school has been visited by some member of the committee, with the following visible results:

There have been six Cradle Rolls, seven Home Departments and three Wesley Adult Bible Classes organized. Some of the schools have been induced to put in separate classrooms by using curtains, which we recommend to any school that is not equipped with separate rooms for the classes.

Brother Superintendent, if you are having your school to all meet together in your recitation period, won't you try the curtain plan and see if it isn't the most profitable investment? We have not heard of any school giving it up when once tried. You will be surprised at the advantage of the separate classroom.

Dear brethren of the great Sunday-school army of Methodism, let us wake up on these lines. When we recognize the great opportunity which the Lord has given us in this work will we not go about it in earnest and adopt plans and methods that we may get out of the ruts and go forward? Let us all pray for a great revival in the Sunday-schools. The Lord has wonderfully blessed our efforts, and has promised to continue to help us if we will work. Let us all organize and go forward.

H. R. PARK, Chairman of Committee.

### TO THE PASTORS AND SUPERINTENDENTS OF THE NORTH-WEST TEXAS CONFERENCE

Dear Brethren—Have you ordered programs for Children's Day yet? I send out blank applications for your use. If they have been misplaced, order through me and I will see that your order is filled. The board will furnish programs free of charge to all schools that will observe the day and make an offering. Let no school fail to observe the day. The service will be a blessing to your school and the offering will help so much in carrying on the Sunday-school work in our Conference. Yours faithfully,

R. B. BONNER, Field Secretary.

Following is the program that is being used by Rev. R. B. Bonner, Field Secretary of the Northwest Texas Conference, in his institute work. We print it in the hope that it may be suggestive to others who have programs to prepare.

### PROGRAM.

The following topics will be discussed by live Sunday-school workers.

Select from these topics those you are most interested in and be ready to ask questions and to help discuss them.

#### Opening Session.

- 10:30—Special Prayer Service for Our Sunday-School Work.
- 10:15—The importance of the Sunday-School and Its Place in Our Church Work.
- 10:30—How to Build Up and Maintain the Sunday-School.
- 10:45—Modern Sunday-School Plans: Such as May Be Used in Your School.
- 11:15—Material Equipment: That That Is Necessary to the Best Work.
- 11:30—Sunday-School and Missions.
- 11:40—Can a Modern, Up-to-Date School Be Carried On in the Country and Small Towns?
- 11:50—General Discussion.

#### Afternoon Session.

- 2:00—Special Prayer Service for the Adult Class Movement.
- 2:45—The Adult Class Movement; (1) What It Means to Our Work; (2) How to Organize and Conduct—(a) Young Men's Classes; (b) Business Men's Classes; (c) Women's Classes.
- 3:15—Special Days and How to Use Them; (1) Children's, (2) Decision, (3) Promotion, (4) Rally.
- 3:25—General Discussion.
- 3:35—Teachers (1) Their Qualifications, (2) General Equipment.
- 3:50—The Urgent Need of Teachers and How to Supply Them.
- 4:00—The Teacher; (1) Preparing the lesson, (2) Teaching the Class.
- 4:15—General Discussion.
- 7:30—Prayer and Praise Service.
- 7:45—Address—Our Young Men and How to Reach Them.

#### Second Day—Morning Session

- 9:30—Special Prayer Service for Officers and Teachers.
- 9:45—The Cradle Roll Department.
- 9:55—The Primary Department.
- 10:05—Teachers' Training Department.
- 10:25—The Home Department.
- 10:40—General Discussion.
- 10:55—The Teachers' Meeting; (1) Its Benefits, (2) Its Difficulties, (3) How to Hold Them.
- 11:15—Sermon—Home Life.

#### Afternoon Session.

- 2:30 Special Prayer Service for Pastors and Superintendents.
- 2:40—The Pastor and His Place in the School.
- 3:55—The Superintendent: His Qualifications and His Work.
- 3:15—The Secretary: His Office and Its Importance.

## No Man is Stronger Than His Stomach



A strong man is strong all over. No man can be strong who is suffering from weak stomach with its consequent indigestion, or from some other disease of the stomach and its associated organs, which impairs digestion and nutrition. For when the stomach is weak or diseased there is a loss of the nutrition contained in food, which is the source of all physical strength. When a man "doesn't feel just right," when he doesn't sleep well, has an uncomfortable feeling in the stomach after eating, is languid, nervous, irritable and despondent, he is losing the nutrition needed to make strength.

Such a man should use Dr. Pierce's Golden Medical Discovery. It cures diseases of the stomach and other organs of digestion and nutrition. It enriches the blood, invigorates the liver, strengthens the kidneys, nourishes the nerves, and so GIVES HEALTH AND STRENGTH TO THE WHOLE BODY.

You can't afford to accept a secret nostrum as a substitute for this non-alcoholic medicine of known composition, not even though the urgent dealer may thereby make a little bigger profit. Ingredients printed on wrapper.

- 3:25—Other Necessary Officers and Their Work.
- 3:35—General Discussion.
- 3:45—The Official Council; (1) of Whom Composed, (2) Their Work.
- 4:00—Conventions: Duty and Benefits of Attending.
- 4:15—General Discussion.

### TO THE PASTORS AND SUPERINTENDENTS OF THE NORTH-WEST TEXAS CONFERENCE.

Dear Brethren—I have sent a letter to every pastor in the Northwest Texas Conference, calling attention to the fact that time for Children's Day is approaching, May 21.

Our motto is, "The observance of the day and an offering for Sunday-school work by every Sunday-school in the conference." Will you not help us carry out this motto by seeing to it that your school observes the day and makes an offering. The observance of the day will prove a blessing to your school and the offering will assist the Sunday-School Board in carrying on this very important work.

Brother Superintendent, confer with your pastor, and if he has not yet ordered programs, call his attention to the fact. He is a busy man and may have, under the pressure of many duties, overlooked the matter.

I sent your pastor a blank to fill out and send to Smith & Lamar, Dallas, who, if you use that blank, will fill the order free of charge.

Your board will furnish programs free to every school that will agree to observe the day and send their offering to the Treasurer, Rev. M. E. Hawkins, Canadian, Texas. This is not asking anything more than the Discipline requires. The Discipline says that the day shall be observed and the offering used exclusively in the interest of the Sunday-school.

Please see your pastor and if he has not ordered program, or if he has no order blank, have him write me, tell

me how many programs you need and I will see that they are furnished at once.

I am praying that every school in our conference will observe the day. Wishing your school a great day, I am, faithfully your fellow-worker,

R. B. BONNER, Field Secretary.

### CONTRIBUTIONS FOR MISSIONS, 1910.

It may be a matter of interest for our Methodist people of Texas to know what is being done by our Church to evangelize the world. Sometimes indeed often, by reason of the fact that our Church is connectional and our money for various purposes comes from our whole Church, without any flourish of trumpets, but silently as it were, and find their way into the Church treasuries and the various enterprises of the Church and into our statistics in detail. It is not known or realized what our great Church is doing. The report of our Baptist brethren recently was presented in the secular press and the total amounts paid for foreign and domestic missions was given as \$104,822.47. The figures for our Church for last year are as follows: Foreign and domestic missions, \$113,578. This exclusive of that portion of New Mexico Conference that is in Texas, and of our women's societies. This is not what it should be, but the contributions for this work are annually increasing both in the aggregate and per capita.

S. W. TURNER, Editor T. T. Society.

A borrowed suit rarely ever fits well. An untaught faculty is dormant now—someday, dead.

Any man is pious enough to be a professor of religion.

A real friend is the first person who comes in just as the whole world goes out.

## ASSURE YOURSELF A HOME

### or Business Property if You Live,—Your Family One in Case You Die

A HOME or business property is within easy reach of every man and woman in the United States under the plan in use by this Company. We will lend you from \$1,000 to \$5,000 at 5% simple annual interest to purchase or improve a home or business property or pay off any indebtedness on same in any place in the United States that you may select. Monthly payments per \$1,000.00 at \$7.50, plus interest.

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\$2,000 Contract Holder, using the Company's contracts to get ahead in the world.

To Young Men and Young Ladies working on a salary—Get ahead in the world in a short time and make yourself independent. Our contract will do for you what it has done for hundreds of others. You should by all means investigate this proposition.



Miss Mildred Reidsma, Amarillo, Texas  
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Our Contract will make your children independent in a few years time and will pay them from 100% to 300% on their small savings made each month. In the event of the child's death you are assured of an estate. All parents should investigate for the benefit of the little ones.



Marie Ashby—7 Years of Age

Has matured one Contract and sold same for a premium of \$150, plus return of the deposits. The child now is carrying two Contracts.



## 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 Mrs. Milton Ragdale, care Texas Christian Advocate, Dallas, Texas.

### NOTICE.

To the Foreign Department of Texas Conference Woman's Missionary Society:

All Texas railroads have rates of one and one-third fare from all points in Texas to Galveston after June 1. Those desiring to attend the annual meeting at Galveston, June 9 to 13, can take advantage of these rates. We are expecting a full attendance.


MRS. J. E. GREEN, Pres.  
Houston, Texas.

### FIFTH SUNDAY MEETING—MARLIN DISTRICT.

Fifth Sunday meeting for the Marlin District, in charge of Rev. J. F. Carter, was held at Chilton, Texas. The program was well gotten up and carried out to perfection. Friday evening at 8:15 Rev. J. Y. Hooks preached a splendid sermon on "Home Missions," and from the abundance of his heart his mouth spoke words of love and truth. Saturday morning, April 29, song and prayer service led by Rev. J. F. Carter, whose talk was splendid. Also an interesting experience meeting enjoyed by the congregation, after which "The Home, Church and Its Obligations" were discussed by all, led by Rev. A. J. Anderson. It was shown that the rural districts are much neglected. Much territory in these parts uncultivated; men and means much needed. 11 a. m. Address by L. A. Speer, subject, "The Sunday-School: Its Relation to Missions." The address was interesting and well received. Afternoon, song service and address, "The Needs of Our Church Abroad, and Our Duty," by A. C. Dunn. No one who knows our own Brother Dunn will ask of its effect—it was not only good, but very good. After the address a missionary rally for the Marlin District was discussed; many splendid talks were made and the titling plan adopted in order to procure a missionary for the district. In closing the afternoon session resolutions were passed thanking the people for their kind hospitality. We will not soon forget those good people. At night a foreign missionary sermon was preached by Rev. A. J. Anderson, of which was said by some, "The best I ever heard," and some said, "I dreamed of missionaries all last night," etc. So the fifth Sunday meeting, managed by the indefatigable J. F. Carter, of Rosebud Station, Texas Conference, was a splendid success. Sunday morning we expected a great day, but the rains descended and the floods came, so we were much disappointed in being deprived of hearing Brother J. F. Carter at 11 a. m. on "Apostasy," and at night, "Tithing," by Brother C. H. Adams. MRS. A. J. ANDERSON, Secretary Pro Tem.

### FEDERATION MEETING AT WACO.

The Federation of Woman's Home Mission Societies, which met in the East Waco Methodist Church was a success both in a spiritual and in an educational way. Mrs. A. D. Adams led the devotional service of the morning session and emphasized the personal duty of each woman as being the means of saving souls as well as looking after the financial work of the society. Mrs. J. M. Hild and Miss Sue Lambdin gave the duties of the Corresponding Secretaries. Mrs. Abbott then introduced Mrs. Henry, who has recently come to Waco. She gave a splendid paper on the Women of Mexico, Our Duty to Mexico, etc. This was very fine and much enjoyed. Brother Creed, the pastor of Elm Street, gave the federation a welcome, assuring them the pleasure it had given him and the Elm street ladies to have the meeting held with them. A very interesting debate followed, the question being: "Shall we pay tithes now?" Affirmative, Mrs. J. W. Harris, Mrs. R. N. Sanders, Mrs. N. S. Hill; negative, Mrs. J. M. Killough, Miss Bert Wright and Mrs. Logan. The decision of the judges, Rev. Creed, Mrs. Poole and Mrs. Milam, was, of course, in favor of the affirmative, expressing sympathy for those on the negative for the remorse of conscience they must have had in giving their side of the question. Mrs. J. W. Harris sang a solo both refreshing to mind and spirit, after which Mrs. Creed led the quiet hour with scriptural verses and prayer.



### THE CLIPPER

There are three things that destroy your lawn: Weeds, Bugs, and Grass. In one season the Clipper will drive them all out.

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CLIPPER LAWN  
CHINA, IA.

er. Fifty were present at the morning session and others came in the afternoon. The ladies adjourned to the pleasant lunch table, where the Elm Street ladies arranged the lunches, serving coffee and ice tea. After a delightful hour of social intercourse, the afternoon session was called with devotion led by Mrs. S. J. Sweeney. Her lesson was, "God's Call to Women," from Isaiah, 32nd chapter. In her own felicitous way she exhorted the women to better and more joyous service in this work. "The Cross Is Not Greater Than His Grace" was sung, and then Mrs. A. V. Harris told her idea of "How to enlist and maintain interest in the missionary work." Mrs. N. S. Hill, the conference treasurer, made a report, which was accepted with much enthusiasm. Splendid reports were given for the past year from both Home and Foreign Societies of five of the Methodist Churches of the city. Mrs. Frank Allen's paper on "The Unveiled East" was excellent, showing a great growth in missionary work throughout the foreign countries. The missionary song, "From Greenland's Icy Mountains," was sung, and a short recess given. After the meeting was called to order, Mrs. Walter Reese gave "Our Possessions in the Foreign Field," and Mrs. C. C. Shumway "Our Possessions in the Home Land." Both articles showed great increase since the organization of each society, thirty-three and twenty-four years ago. After an uplifting solo by Mrs. H. Munger, a short business meeting was held. It was unanimously decided that the all-day meeting had been a success and much enjoyed and would be the best way of continuing the federation meetings. Mrs. Abbott expressed her gratitude at the spirit of co-operation manifested by the different societies. A number of visitors were present from other towns, who were heartily welcomed and invited back again. A motion was made and unanimously carried that the Elm Street ladies be given a rising vote of thanks for the way in which they had received the federation. Mrs. Creed responded with words of appreciation in behalf of the Elm Street ladies, saying the vote of thanks should be coming from them, as they had been blessed so much by the good that had been brought them. "Blest Be the Tie That Binds" was sung, and the meeting dismissed with prayer. MRS. C. C. SHUMWAY, Press Reporter.

### THE PROBLEM OF THE FOREIGNER IN NORTH FORT WORTH.

(Published by request of City Mission Board, Fort Worth, Texas.)  
No more complex and intricate problem confronts the Christian Churches of Fort Worth than that of the foreigner, drawn here largely by the Armour and Swift packing interests, and to that part of the city known as North Fort Worth. It is the problem, not only of the saloon, of immorality, of filth and dense ignorance, such as we frequently face in dealing with Americans, but it is also the problem of language, and not of one language, merely, but of many; for there are employed at these packing plants representatives of about twenty-five different races speaking as many different languages or dialects. The Servians, Russians, Bohemians, Mexicans and Italians are the most numerous. Other races represented are Armenian, Austrian, Bosnian, Greek, Syrian, Milesian, Macedonian, Phoenician, Croatian, Roumanian, Herzegovinian, Polish, Slovak, Hebrew, Bulgarian, Dalmatian, Irish, Turk, Dutch and Spanish. In addition to the language difficulty, all these people have ideas and customs peculiar to themselves, which must be studied in order to successfully work amongst them.

The total number of this combined foreign element has been estimated by a Government official to be not less than 3500. A large proportion of this number are men, there being very few women and children. Many of the laborers are single men who live in boarding houses. Others have families abroad, and are working to bring them here. The extreme poverty of some of the families left behind is indicated by the fact that hundreds of letters are sent by them to relatives and friends here with postage to collect. The postal authorities also tell us that envelopes and writing paper are often sent by men here to their families in the old country. Those who have their families here live in small houses and keep several boarders. It is a common occurrence to find as many as twenty persons living in a four-room house.

As many as fourteen have been found to occupy one room. A large hall that has since been cut up into small rooms at one time had seventy men sleeping in it. One of their best homes on Ellis Avenue is the one where a night school is taught by Y. M. C. A. workers. Naturally, the best room in the house is used for the school, and yet this room contains three beds. A boarding house and saloon on Twenty-Third Street has facilities to accommodate eight or ten Americans, yet this house has forty foreign boarders. It has a long hallway, and in this hallway is a long, wide table. On this table most of the boarders sleep. No settlement of foreigners is outside of a saloon district. The combination of saloon, grocery store and rooming house is to be found in all their settlements. Such places constitute their great rendezvous, their social center. Both men and women drink, but it is mostly beer. According to the statement of an officer of the Government, a great number of these foreigners have declared their purpose to become citizens, and have armed themselves with poll tax receipts to help defeat prohibition next summer.

Foreigners are employed in the packing industries because they will do heavy work and certain lower grades of work that the American will not do. Also, they make, for the most part, splendid laborers. When assigned work they labor steadily and persistently, often holding to the same job for years, until they become like a machine, so that they have proven to be a profitable and most indispensable asset of the packing plants. It is a noteworthy fact that out of the large number of foreigners here, practically none of them become public charges. The United Charities has not had over fifteen foreign cases to handle during the past three years, and most of these were emergency cases, the expenses of which were defrayed by the comrades of the distressed. There are two reasons for this: The first is, they realize that if they become dependent they will be deported—and they do not want to be deported. They will suffer privation rather than call upon the American for help. The second reason is that they are saving. They live on far less than the American laborer, and they will not spend all their earnings. They make some provision for the future, or, as one of them expressed it: "When the rainy day comes we always have something in our sock."

It will be perhaps correct to say that there are three grades of these foreigners according to their respective Churches. The Lutherans are the highest grade, and they include the Danes, Dutch, Norwegians and Swedes. The Roman Catholics, which are the middle grade, are the most numerous, and are represented chiefly by the Mexicans, Spanish, Bohemians, Irish and Italians. The Greek Catholics are the lowest grade, and they are principally Greek, Bulgarian, Bosnian, Hungarian, Russian, Servian and Turkish. There is not a single Protestant missionary in this neglected field. The Y. M. C. A. is the only organization that has done any work among them at all. It has established two night schools, in which the study of the English language is pursued. In each school there are about a dozen pupils enrolled, with an average attendance of perhaps eight. A story of the gospel has been prepared by these workers, and it is their purpose, as soon as the classes are sufficiently advanced, to put them to reading this gospel story. The Epworth League of the First Methodist Church is planning to make a study of the social conditions of these people under the direction of the United Charities, with a view to teaching them how to be more sanitary and render a helping hand toward their social betterment.

As to the best method of approach to reach this mixed element, with all its racial prejudices, it is difficult to determine. There appears to be an opportunity of great moment, however in the way of assisting the foreigners when they first arrive in the city to get lodging places, employment, in the matter of correspondence and postal money orders, bank deposits and in various and sundry other ways. This is being done at present by a few of the more intelligent foreigners who have been here for some time, and who charge exorbitantly for their services, and thus live fat upon the fees obtained from the unwary newcomers. There has also been reported to me by a Government official the case of a shrewd but diabolical Greek who wrote back to the old country to secure immigrants to Fort Worth, promising them employment with good wages, when, in reality, the supply of laborers was then greater than the demand; and this mercenary Greek was simply scheming to get a large number of immi-

grants landed here, expecting to receive \$20 from each of them for doing so. Our Church could save the incoming people from these foreign preyers and win their confidence for a great religious work.

Again, there are a few recognized leaders among the laborers at the plants, who speak several different languages, and who act as interpreters for the others. To reach these leading interpreters would be a great step toward reaching the masses with the gospel message.

Once more: In our public schools are to be found a few foreign children. In the Marine school there are nineteen, and in the Circle Park school, nine. These might form a nucleus for a Sunday-school.

This is not only a city problem, but a conference problem and a State problem. There is no other situation to compare with it in the Central Texas Conference, nor do the same conditions prevail on so large a scale anywhere else in Texas or in the entire Southwest. When we remember the recent statement of Armour that Fort Worth is destined to become the greatest packing center in the world, we will see that this will be the biggest problem of its kind the Church will have to grapple with in the whole United States. The partial destinies of twenty-five races lie in our hands, for these people keep more or less in touch with their native countries; some of them return on visits, while others, having accumulated what to them is a small fortune, go back to stay, carrying in some degree at least the stamp of our customs, environment and civilization. If we carry Christ to them here, some of them, especially of the younger generation, will carry him to their native lands and make more effective missionaries than Americans could make. The same key that unlocks this door will unlock many doors in the Orient, and the effectual solving of this problem will vitally touch many nations.

J. E. CRAWFORD.

### THE FORT WORTH DISTRICT CONFERENCE.

The Fort Worth District Conference met in its thirty-fourth session, April 25, at Grapevine, Texas, Rev. Jerome Duncan, presiding elder, presiding.

The calling of the roll showed all the pastors present, with one exception, with about seventy-five laymen and local preachers.

After the reading and a short exposition on the seventeenth chapter of St. John's gospel by the presiding elder, the conference entered into a love-feast which was an inspiration to all.

The printed programme was adopted as the order of business, and every interest of the Church was given careful consideration.

Special emphasis was given to the Laymen's Missionary Movement, and C. F. Webb and W. E. Williams, District and Conference Leaders, respectively, spoke in very clear and hopeful terms of the work.

The opening sermon was preached by Dr. Jno. A. Rice, Fort Worth. Prominence was given to preaching, and it was of a high order, elevating, spiritual and instructive.

Dr. G. C. Rankin, Editor of Texas Christian Advocate, was present and delivered a very forceful and instructive discourse on the "Duty of the Church in the Impending Campaign for State-wide Prohibition." Dr. Jas. Campbell, presiding elder of Weatherford District, was with us and preached a very logical and interesting sermon on "Money and the Kingdom." Rev. M. S. Hotchkiss, Conference Missionary Evangelist, was also present and preached a very helpful sermon on "The Field is the World." Dr. H. A. Boaz delivered a strong and appropriate address on "Our Educational System."

The pastors made their reports in open conference, and the reports

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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

## CURE

of all disorders of the Stomach, Liver, Bowels, Kidneys, 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

## DYSPEPSIA

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

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"Better out than in"—that humor that you notice. To be sure it's out, and all out, take Hood's Sarsaparilla.

showed the district to be advancing in all lines. A new mission work in North Fort Worth is to be opened up soon, some good revivals have been held, about five hundred and seventy-five additions since conference, a number of conversions at the regular services, congregations good, Sunday-schools doing fine work, finances above an average; the whole work of the district gave evidence that it was in first-class condition.

Delegates to Annual Conference:

C. F. WEBB,  
Z. S. RATLIFF,  
OSCIE SPEER,  
E. H. NANCY.

Alternates:

W. E. Williams,  
Jas. I. Vance.

License to Preach—Irving W. Willis, Ira L. Eldridge, Logan Cornelius, Jas. A. Wood, Hugh Isbell and Robt. L. Meyers.

Jno. V. Davis was recommended for admission.

Bro. Duncan, the presiding elder, is a splendid presiding officer. He is positive in his statements and clear in his judgment, patient and painstaking in all details, and tender and lovable in all his dealings. He shows a born leadership, not made. He is a wise executive, and the people and preachers have the utmost confidence in him. We predict a great and prosperous year under his leadership. The session of the conference is said to have been one of the most successful in the history of the district.

The people of Grapevine royally entertained the conference, and each member of the conference spoke in the very highest commendable terms of the unstinted hospitality of Bro. Harris and the people of Grapevine. The next session of the conference will be held at Weatherford Street, Fort Worth. J. P. PERRY, Sec.  
Fort Worth, Texas.

### NOTICE.

Rev. W. H. Long at his own request has been released from his charge by Bishop Mouzon. He will serve throughout this year as an agent for the Orphanage, and will be free to help brethren in their meetings. His address is Beaumont, Texas.

D. H. HOTCHKISS, P. E.

A man in a shallow well don't need a long rope.

American liberty covers a multitude of governmental sins.

A sunny disposition is the royal highway to popularity.

## Hollingsworth's GRANITE ART RUG

A single piece of Carpet, 9x12 feet, woven through and through and reversible, cotton filling on jute warp, will be sent to your express office prepaid for \$4.95

Our own private pattern in three color combinations: Green and Tan or Red and Light Green or Oak Colorings.

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This is the ONLY exclusive Carpet and Drapery House in the entire Southwest. Write for Illustrated Catalogue showing carpets, rugs and curtains in actual patterns and Colorings.

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North Texas Female College and Kidd-Key Conservatory

Sherman, Texas

COMMENCEMENT PROGRAM

For North Texas College and Kidd-Key Conservatory

Sunday, May 21, 11 a. m.—Baccalaureate sermon, by Rev. S. H. C. Bergen, of San Antonio.

Friday, May 19, 3 p. m.—Art reception.

Monday, May 22, 10 a. m.—Alumnae reception.

Monday, May 22, afternoon—Meeting of trustees.

Monday, May 22, 8 p. m.—Class exercises by senior class. Address by Hon. C. W. Nugent, of Conroe.

Tuesday, May 23, 11 a. m.—Conferring of degrees. Address by Rev. Dr. Gibson, of Dallas.

L. A. Kidd-Key, President.

Rev. E. Spurlock, Bus. Mgr.

TEMPERANCE WOMEN TAKE NOTICE.

I am exceedingly anxious to have the addresses of active efficient temperance women in every Texas community as quickly as possible to whom I may send literature and plans of work to be adopted in the amendment campaign.

As this is a matter of vital importance, good women throughout the State ought to respond without any sort of delay. No class of people in Texas are so vitally interested in the proper settlement of the liquor question as mothers and their children. The adoption of the prohibition amendment will lift a load off of thousands of hearts and restore real home life to multiplied thousands of women and children. The voters of Texas can do no one thing that will be worth so much to the women and children of this State as to adopt the pending prohibition constitutional amendment. To the last limit of their ability, women ought to use their influence with their voting friends to give to womanhood and childhood the protection the adoption of the amendment will afford.

I again urge that our women throughout the State respond to this request without delay, addressing me as below. Yours for Texas dry.

MRS. NANNIE WEBB CURTIS, Waco, Texas.

A LETTER FROM POLYTECHNIC COLLEGE AND AN INVITATION TO COMMENCEMENT.

May 31, is commencement day. This always marks an epoch in the lives of a host of young men and women who go out then to face the world. It marks, also, the close of a splendidly successful year at the Polytechnic. There is not now a vacant room in our conservatory, and more young men and women, by 50 per cent than ever before were here at this time. fill the

other dormitories, determined to finish their work before going home.

Already rooms are being reserved for September. During the vacation season a number of things will be done which will add materially to the comfort of the boys and girls next fall.

The summer school opens June 1. Many students will spend six weeks of the summer vacation making an extra credit. From the high schools come a number who will add to their store of knowledge during vacation, and a host of teachers have signified their intention of attending the summer normal. A feast of good things has been prepared for their leisure hours.

After an absence of 18 months spent in Paris with Oscar Seagle and Jean DeReszke, Mr. Hemphill will meet his pupils again next term. Mrs. McMullan remains in charge of art. Miss McCartney returns for work in oratory. It is interesting to note that four of Miss McCartney's pupils have been winners in the Texas State Oratorical Contest. This is her first year at Polytechnic, and one of her pupils, Harvey Minor, representing Polytechnic College, won first place this year, nine points ahead of his nearest competitor. Mr. Rosenfeld, of whom the Rev. Frank Norris, of the First Baptist Church, Fort Worth, recently said "he is one of the world's greatest violinists," has refused flattering offers to remain with Polytechnic. Mr. MacDonald is again Director of the School of Fine Arts.

Dean Hearon will spend the summer at the University of Wisconsin, Mr. Sewell and Mr. Webb in the University of Chicago, and Mr. Shuler in the Harvard Summer School. All of the other teachers in the college, except Mr. Sigler, who goes to Colorado, will remain for the summer school.

Some of our friends have thought that Polytechnic would, next September, be transformed into the Woman's College for Texas. This is an error. It is contemplated that the University will open in Dallas, September, 1913. Until that time, Polytechnic remains co-educational. In fact, the resolution of the Educational Commission, making all Polytechnic graduates alumni of the Southern Methodist University, and providing for the transfer of our records to Dallas when the new school opens, makes Polytechnic now the beginning of the great central university for all of Methodism west of the Mississippi River. This fact will bring to the Polytechnic in September a host of girls and boys.

A recent canvass of the students here shows that nearly 85 per cent of those now in the college will return. The spirit of enthusiastic loyalty pervading our students is splendidly inspiring.

Recently our baseball team spent two days at the State University. They lost both games played; but in talking to me afterwards, one of the university professors said, "You have the cleanest bunch of boys who ever came on our baseball field." I relate this because I am sure that it must be gratifying to the fathers and mothers of these boys, and to clean athletics everywhere. That is the Polytechnic spirit.

RUFUS A. BROWN.

Because you've never been in jail is no sign that you are as good as old John Bunyan.

Because a fellow chances to be a black sheep is no sign the others are not goats.

DR. RICE EXPLAINS.

Mr. Editor: Please allow me space to express my surprise at the criticism of my list of books by Brother Old. If he had had the very least acquaintance with those outlined by Dr. Burton, he could not possibly have written as he did. They are not books but syllabi, analyses, guides to study, tools for putting together in outline the books of the New Testament in their historic settings and for tracing the purpose and plan of each, the course of events and the movements of thought through the whole. They are as impartial as it was possible to make them. There is not the faintest suggestion of heresy anywhere in them. They will, if honestly and diligently used, give a grasp of the whole New Testament not to be gotten from any books of like compass with which I am familiar. But let nobody buy them expecting to find doctrines of any kind, or even good reading. They are not books, but tools.

It is difficult for one who was for three years intimately associated with Dr. Burton in the class-room, in the office, in his home, in the privacy of his study where matters of doctrine were discussed freely, to escape the feeling that Brother Old gave unconsciously, of course, in his excerpts, rather his own inferences from Dr. Burton's lectures than the ipissima verba. They do not breathe the spirit of the great teacher, nor do they accurately interpret his manifold utterances on that and kindred themes familiar to his students. See, for example, "Atonement," by Burton, Smith and Smith, page 122: "In either case the expression 'on behalf of many,' indicates that the suffering and death of Jesus were vicarious and endured to accomplish something for men. That that something pertained to their relation to God and was therefore essentially atoning in the proper sense of the word, we are assured not only by the whole work and spirit of Jesus, but in particular by his reference to the covenant." I was, however, recommending not Dr. Burton nor his doctrines, but some implements for study prepared by him, in which none of his teachings appear.

I agree with Brother Old that one cannot select books for another and therefore have never given a list of best books to anybody. What I gave in this note was a set of tools, nothing more. And that was given at the urgent and often repeated request of one who had a right to ask it of me. By the way, let me add a strange omission in that list, a good concordance, which is absolutely indispensable.

JOHN A. RICE.

THE SALOON BAR.

A bar to heaven, a door to hell; Whoever named it, named it well. A bar to manliness and wealth; A door to want and broken health. A bar to honor, pride and fame, A door to sin and grief and shame. A bar to hope, a bar to prayer; A door to darkness and despair. A bar to honored useful life; A door to brawling, senseless strife. A bar to all that's true and brave, A door to every drunkard's grave. A bar to joy that home imparts, A door to tears and aching hearts. A bar to heaven, a door to hell; Whoever named it, named it well.

—G. G. Muenzler.

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 this column, but it is intended that nothing of a questionable nature shall appear. You must make your own trade.

EVANGELIST SINGER.

I have a few open dates during the summer and fall months. Have had two years' experience in evangelistic work with M. S. Hotchkiss and J. A. Blagg and others, who I offer as reference. Write me at 1315 Clinton Ave., Fort Worth, Tex. FRANK COFFEY.

HELP IN REVIVAL MEETINGS.

The Rev. Rex B. Wilkes, who was appointed by Bishop Atkins at the last session of the West Texas Conference as financial agent of the Cherokee School, is so situated, and the condition of the school is such, that he can give time to assist the brethren in meetings through the summer months. Those needing efficient help will do well to write to Rev. Wilkes at once, Llano, Tex. Arrangements have been made to open the school in September, and the outlook for a good school is full of promise. J. D. SCOTT, P. E.

A CASE OF WHITE SLAVERY.

I want to tell of a case that has come under my own observation. This happened right here in Texas, not two months ago and what I am going to give you is absolute fact. A young and beautiful girl, daughter of a poor widow, was courted by a young man with whom she had been raised. I know whereof I speak, for this poor woman and her family are my own personal friends. This girl was courted and won by this young man, whose father was very wealthy. They became engaged to be married and he began to try to get her to take a bad step with him, telling her they were going to get married anyway and it would make no difference. At first she refused to listen at such talk, but alas, he had her off in a buggy and she had a poor way of helping herself, and besides she was young and she loved him. He at last won her over by promising her they would go and get married at once. She submitted and then he began to put her off from time to time. Finally he discovered that something had to be done. For because of her extreme youth, as soon as her condition became known he would be made to suffer the penalty the law imposes on such crimes and so he takes in two confederates and they plan to get rid of her. So her promised husband goes to her mother's house and takes her supposedly to a party, but alas, he takes her to where those other demons are waiting and they all three overpower and outrage her. Then he tells her that he is going to send her to a poorhouse of shame in F. and he tells her she must go or they will kill her and he goes on to tell her if she ever lets her people know where she is they will kill her. They all tell her that if she is ever found she must not give them away; if she does they will kill her. So they take her to C. and drop her at the depot, gave her just enough money to take her to F. left her there thinking she is afraid not to obey them. They are afraid to buy her ticket. So they leave her to do that thinking she is bound to do as they have told her but after they are gone she buys her ticket to another place. She don't know what else

SUMMER RESORT.

CLIFF HOUSE, Mineral Wells, Texas, one block Crazy Well; quiet, cool and neat, above dust. Table furnished with best. Rates \$7 to \$11 per week. E. W. RODGERS, Box 662.

PRINTING AND STATIONERY.

250 printed note heads, \$1.40; 250 printed letter heads, \$1.40; 250 printed envelopes, \$1.40; 250 visiting cards, \$1.40; or 500 of each for \$4.00. Good paper used. These prices prepared in any place in Southwest. Samples and prices furnished on request. Programs, circulars, display cards, school and college year books, etc. IRWIN PRINTING CO., Blawieck Bldg., 1804 Jackson Street, Dallas, Texas.

WANTED.

A position with an evangelist as the leader of the singing and soloist. GEORGE F. HOWARD, 105 N. Eason St., Tyler, Tex.

to do. She is afraid to go back home and she is determined not to go to a house of ill-fame. So she goes to another place and seeks employment. She finally gets a position working in a hotel for her board. She is afraid to write home and expecting every day to be hunted down by her tormentors and she knows she can't hold her position long and oh, what will she do. And just think of the poor old widowed mother at home; her child gone and she can't find out what went with her. The first thought that comes to her mind is that her precious daughter has fallen a victim of the white slave trade. So the neighbors are aroused, and God bless them, they take up the search for the missing girl and after two months of death-like anguish for the poor old mother the precious daughter is found; saved from the awful fate that her captors intended, but ruined after all. The above facts came to light and those boys were arrested and brought to trial. If anyone doubts the above statement I can furnish proof. Oh, my God, mothers, let's be more careful of our daughters and let's see if we can't get something done to drive this awful curse from our land. Let's get our preachers to fight it from the pulpit and from the press and let us as mothers take better care of our daughters. Let's stop this buggy-riding and let's warn our girls to beware of all familiar advances from men no matter how well they know them and let's don't suppose because we are in the country that our daughters are safe. The case in question is in the country; so let's beware. Fathers and brothers, isn't it about time you were waking up to your duty in this matter, whether you have a daughter or sister or not. Your neighbor has and it is your duty to help rid the land of this terrible evil. In conclusion, let me say, God bless Hon. Edwin W. Sims, Rev. Ernest Bell and all the rest of the noble workers who are fighting for the cause of virtue in our land. I wish, oh, how I wish, we could get a nation-wide law prohibiting houses of ill repute as well as saloons. So let's pray God to put it in some man's heart to try for such a law. MRS. MOLLIE BROWNING, New Castle, Texas.

Greatest Discovery of the Century!

China to be redeemed at last from the opium curse by this great and wonderful discovery. A syndicate of capitalists in Chicago are already working with China, France and Germany to place this great cure.

The headquarters of Texas, Arkansas, New Mexico and Louisiana will be at Greenville, Texas. The Sanitarium will be located near the hot artesian well, near the waterworks on the north side of the city.

DR. J. S. HILL, who has studied this great question and who has given the past eighteen years of his life to this work, has at last been rewarded for his toil and scientific investigation by perfecting a cure for drug habit in thirty-six hours without pain or suffering, and a perfect cure for the liquor habit in three days. It is simply wonderful. You pay nothing till we do what we claim. No strapping down, no locks nor bars, no padded cells, but our patients have perfect liberty and generally have good appetites.

It is the Greatest Treatment, the Most Perfect Treatment, the Most Painless Treatment on earth.

What a blessing to the poor drunkard—what a blessing to wives and children—what a blessing to the poor slave to drugs, helpless, yet looked upon with contempt by the ignorant. How glad he or she will be to know there has at last been discovered a perfect, painless and quick cure.

What a blessing to neighbors to know they can send their poor helpless friends to a place where they can be cured and sent back to their homes and friends, free and in their right minds. How glad every man and woman with a heart in them will be to hear of this wonderful discovery.

Dr. J. S. Hill, the Discoverer, will Superintend the Greenville Institution

It is intended as soon as possible to have a large sanitarium in every State in the Union. It will be the policy of the company to arrange the price so that all who are so unfortunate, no matter how poor, will be cured. What a blessing to the poor.



The above is a picture of Dr. T. S. Roberts of Chicago, who was rescued from the slums of that city after he had gone to the bottom. He had taken morphine till he was reduced to the lowest. Not being able to own a hypodermic syringe, he had used a rusty nail. Abscesses had formed over his entire body. He was at one time one of the leading physicians of that city, but from his extreme dissipation, lost both friends and money. When some of his associates heard of the great Hill cure they began an investigation which resulted in his rescue and final cure at the Greenville Sanitarium.

The first picture shows Dr. Roberts the day he was rescued and taken to the hospital, shaved and his wounds dressed.



The above shows Dr. Roberts sixty-five days after the rescue and ten days after taking the Hill cure.

This looks like a miracle, but it is not. It is only the results of medical science.

P. S.—Dr. Hill has also a thorough Cure for Cigarettes and all other Forms of Tobacco Habits.

For the present we have secured the ARCADE HOTEL, of Greenville, Texas, and will use it until we build.



## OBITUARIES

The space allowed obituaries is twenty to twenty-five lines, or about 170 or 180 words. The privilege is reserved of condensing all obituary notices. Parties desiring such notices to appear in full as written should remit money to cover excess of space, to-wit: At the rate of One Cent Per Word. Money should accompany all orders. Resolutions of respect will not be inserted in the Obituary Department under any circumstances, but if paid for will be inserted in another column.

Poetry Can in No Case be Inserted.

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

### REV. W. L. CLIFTON.

Rev. W. L. Clifton was born in DeKalb County, Georgia, April 26, 1836. When he was about two years old his parents moved to Northeast Alabama and settled in Cherokee County and there he grew to manhood on his father's farm. His parents were both Methodists and pious and God-fearing people. Brother Clifton attended the neighborhood schools until he was twenty-one years old when his father sent him for one year to a high school and afterward by his own efforts he kept himself in the high school for two terms. He was baptized in infancy by Rev. John Smith, of the Georgia Conference, at a camp-meeting on Peach Tree Creek, near where Atlanta now stands. He was converted in August, 1855, under the ministry of Rev. R. S. Woodward, who was serving his first year in the Alabama Conference. Of his religious experience he speaks as follows: "I was happy in a Saviour's love; I have been happy almost ever since. I have never needed a 'second blessing' to destroy the 'old man' for the new man triumphed from the very start. Thank God, I am still happy after over fifty years of care and responsibility." He was received into full connection in the Methodist Episcopal Church, South, in January, 1856, by Rev. Wm. Monk, then of the Alabama Conference, afterwards of the West Texas Conference. At the time of his reception in the Church he was appointed class-leader and the next year was chosen steward, which office he filled for two years. He was licensed to preach May 6, 1857, by Rev. Charles Strider, a presiding elder of the Alabama Conference, Rev. W. S. Nicholson being at the time his pastor. He remained a local preacher, serving also as steward and class-leader, until December, 1860, at which time he was admitted on trial into the Alabama Conference, Bishop Andrew presiding, and Bishop Soule being present at the session. The Civil War coming on he enlisted in the Confederate Army as a private, joining a regiment which was organized at Montgomery, Alabama, and his company was soon afterwards sent to Pensacola, Florida. Here he was appointed by General Jones as provost-marshal of the city and was continued in that and other places of trust and responsibility until he was appointed Chaplain of the 29th Alabama regiment by the Secretary of War. He was continued in that capacity in Polk's Corps (afterwards Stewart's), Walthall's Division, Shelley's Brigade, until the surrender. After the surrender he came home and taught school and preached on the Gadsden Circuit with Rev. P. K. Brindley, of the North Alabama Conference until the Montgomery Conference met in Loundsboro, Alabama, at which time he was transferred to the Montgomery Conference. He was ordained deacon by Bishop Wightman at Jacksonville, Alabama, in 1866, and elder by the same Bishop at Opelika, Alabama, in 1867. On January 10, 1866, he was happily married to Miss Laura Bowers, daughter of Rev. Lemuel Bowers. To this union were born seven children; Olin McTyeire, the third son died when three years of age and Sallie Pearl, the fourth daughter, died at Farmersville, Texas, when six and a half years old. The other children and his wife survive him. He served the following charges: In Alabama Conference, Oak Mountain Circuit; in the Montgomery Conference, Lebanon Circuit, Gadsden Circuit, Van Buren Circuit, Carrollton and Pickensville, Elyton Circuit, Birmingham Station, Little River Station, Gadsden District, Gadsden Station, Doddsville and Alexander City. In 1882 he was transferred to the North Texas Conference in which he served the following charges: Farmersville Station, Sulphur Springs District, Terrell District, Sulphur Springs District. In 1895 he was given the supernuminate relation which relation he sustained till his death, having been for fifty-four years a preacher and for fifty-one years a member of the conference. He died at St. Paul's Sanitarium, Dallas, Texas, on Saturday, March 11, 1911, following a surgical operation which was resorted to in the hope that thus his life would be prolonged. He was buried at Commerce, Texas, on Monday following, after impressive funeral services at the Methodist Church at that place. His funeral sermon was preached by his pastor, Rev. J. L. Pierce, and a large number of his brethren of the

ministry were present and assisted in the last tribute to this man whom they loved and honored. Born into a pious home, dedicated to God in infancy, Brother Clifton spent all of his life in the Church and no man ever loved his Lord and Church more loyally and devotedly. He was an earnest and faithful defender of the faith and doctrines of his Church. As a preacher, Brother Clifton was far above the average and at times he was a really great preacher. Strong of body, intellect and character, of tall and commanding figure, he was always a man who lead wherever he was. His sermons were thoughtful, logical, strong, and shot through and through with the Spirit of God. No one could sit under his ministry without being profited. He had a contempt for a milk and cider rendering of the gospel and utterly abhorred any manifestation of weakness or effeminacy in a preacher of the gospel of Jesus Christ. He was a good Church lawyer and after his retirement from the active ministry he was ever an invaluable source of counsel and advice to his younger brethren of the ministry, and a helpful, loyal, brotherly listener to those who served him as pastor. He always took a great interest in affairs both of State and Nation and was familiar with nearly all of the leading political question of the time. A man of very positive and pronounced convictions, he frequently had those who differed sharply with him and he was a foe worthy of the steel of the best, but of all of those who might differ with him, none could call in question the purity of his motives or the sincerity of his character. He died as he had lived, without fear. As he stated to Rev. J. M. Peterson, who visited him a few hours before his death, "the future has been attended to long years ago," and thus he went out into the presence of his Lord. Such a life as he lived gives us fresh confidence in both God and man and serves as a source and inspiration even though he has gone from among us. After long years of hard service the old soldier has received his discharge and "has entered into rest." May we some day join him among the hosts of the blood-washed and redeemed. R. G. MOOD.

PENNINGTON.—On December 4, 1910, the sweet spirit of Mrs. Kate Pennington took its flight to the far-away home of the soul there to be with God and a host of loved ones gone before. Mrs. Kate Pennington (nee Sides) was born in Van Zandt County, Texas, January 30, 1879; professed religion in early girlhood and at once united with the M. E. Church, South, and at all times proved an active member. She was the youngest daughter of E. J. Sides. She was without a blemish—a pure Christian character, a kind, devoted wife, a loving and painstaking mother. She was devoted to her family, which consisted of husband, three sons and daughter, who are heart-broken over her death. Try not to think of the sadness of it. I never heard of a sweeter passing away. Think of her glorious triumph over death. You will always have the sweet memory of the beautiful death scene. What a comfort that must be to you all. Whenever I am present at the death of one of God's saints I wish that all the world might witness the going home to the Father after a life spent in his service. Thank your Father for the comfort of that beautiful death and may he in his infinite love and mercy comfort your sore and grief-stricken hearts.

CORA LAWLER.

BRIDGES.—Mary Lee Bridges daughter of Rev. J. W. Bridges, was born March 21, 1902; died at Sour Lake, Texas, May 1, 1911; aged 9 years, 1 month and 10 days; professed religion in her 8th year. Mary Lee was a very bright, sweet girl and very much loved by her associates. It was a very touching scene, when her schoolmates gathered at the church, bringing many beautiful flowers as their last tribute. The church was filled to overflowing with sympathizing friends. After the funeral services, conducted by the writer, the body was shipped to Kilgore, Texas, for interment.

J. F. WAGNON.

COALSON.—Little Zerl Weldon, son of Conrad and Fannie Coalson, passed from earth March 12, 1911. Born October 24, 1909, he gladdened the hearts and brightened the lives of his devoted parents nearly seventeen months. He was baptized July 31, 1910, was a member of the Sunday-school and a regular attendant. Now, he is transplanted to the heavenly home, where thousands of children stand around the throne, singing glory. Another tie to bind us to the home beyond, where is no sorrow, no parting, but all is joy and peace; may we see him again. Meanwhile, deathless love and memory will sing to us the sweet songs of loved ones far away.

GRANDMA.

KING.—Dr. Richard Davis King, a prominent citizen of Grayson County, Texas, died in Whitewright, April 22, 1911, at the age of 84 years, lacking eight days. He was born in Sumner County, Tenn., May 1, 1827. His great-grandfather, Robert King, was a native of North Carolina and moved to Tennessee about the year 1785. He had four sons, Richard, Davis, William and Sam. They were all strong Presbyterians; most of them, if not all, preachers in the Old School Presbyterian Church. Two of them left their Church and were prominent in organizing and establishing the Cumberland Presbyterian Church. Richard and one of his brothers, remained in the Old School Church. They were all men of strong principle and individuality. Richard King was the father of Richard A. King and the grandfather of Dr. Richard Davis King, who was buried near Whitewright, April 23, 1911. Dr. King, when a very young man, was married to Miss Mary Eliza Parrish, of Gallatin, Tenn., who died of cholera, leaving one child, Mary Parrish King, now the wife of Colonel J. R. Cole, of Dallas, Texas. His father and mother were dead when he was 14 years old, and, being the oldest child, he had a heavy responsibility in looking after the welfare of his four brothers and two sisters. Two years after the death of his wife he and his four brothers moved to Texas and invested in lands in Grayson County, and for sixty years, to the time of his death, he owned the same home which he bought in 1851. Traveling on horseback and on the Arkansas and Mississippi River, he attended the Nashville Medical University and for more than thirty years he was a prominent practitioner in Sherman and Grayson County, having for much of the time, as partners, Dr. W. P. Head and Dr. Wm. Saunders, two eminent physicians of forty years ago. After the marriage of his only child in 1868 he married Mrs. Martha Morgan Crenshaw, of Tennessee, a relative of General John H. Morgan, of Kentucky. By this marriage a son and daughter were born—the son losing his life by a sad accident, and his daughter Sallie is the wife of Pascal Head, of Whitewright, Texas. Dr. King leaves two daughters, nine grandchildren, eight great grandchildren and one brother to mourn his death. He was strong physically and mentally, an old line Whig in politics, a Presbyterian in religion, a friend to humanity, an honest man; and his praise was in the mouth of everyone who knew him.

J. R. COLE.

DENTON.—J. C. Denton was born in Smith County, Tenn., in 1849. He moved to Texas in 1868 and settled at Paris, Lamar County; lived there four years, then moved to Fannin County and lived there until his sudden death, which occurred April 14, 1911. Brother Denton was married to Miss Alle Edwards November 6, 1877, who preceded him to the glory-world. She died July 15, 1896. There were born to this union seven children. Emma died November 6, 1898; Willie died September 2, 1908. Brother Denton was again married to Sister Jones in September, 1898, to which union one child (Vera) was born. Brother Denton was a faithful and consecrated member of the Methodist Church for over thirty-five years, having served as steward for a number of years. Sterling, his son, is now filling his father's place on the board. In his death the Church has lost one of its most useful members, the community one of its best citizens. Will say to the loved ones: "Weep not, for your loss is heaven's gain. Blessed are they that die in the Lord."

J. A. ELLIS, P. C.

SIMMONS.—Alexa Nelson Simmons, daughter of A. W. and Mary C. (Tonic) Simmons, was born July 12, 1894; was converted in 1906 and joined the Methodist Episcopal Church, South, February 17, 1907. She died April 20, 1911, at 5 a. m. Mr. E. K. Gunn, her grandfather, and Mrs. M. B. Gunn, her grandmother, with her parents, had decided to do all for her that money could do in the way of an education and accomplishments. This anticipated joy is forever lost and sorrow takes its place. Miss Nelson was a bright, beautiful young woman, cheerful and happy—a young woman of many friends; always at prayer-meeting, church and Sunday-school; a good organizer; intelligent in her studies and thorough in her work. Many hundreds attended her funeral, the floral offerings were many and beautiful. Her beautiful form sleeps in the Depot Cemetery. She is one of the many millions of the ransomed and redeemed of earth's children who have washed their robes and made them white in the blood of the Lamb. She has joined the celestial choir and is one of that throng which no man can number. We will join her soon, yes, very soon. Our loved ones are happier there than here. May we abide our going in faith.

E. G. ROBERTS.

Deport, Texas.

## FREE TO YOU—MY SISTER



Free to You and Every Sister Suffering from Woman's Ailments. I am a woman. I know woman's sufferings. I have found the cure. I will mail, free of any charge, my home treatment with full instructions to any sufferer from woman's ailments. I want to tell all women about this cure—yes, my reader, for yourself, your daughter, your mother, or your sister. I want to tell you how to cure yourselves at home without the help of a doctor. Men cannot understand women's sufferings. What we women know from experience, we know better than any doctor. I know that my home treatment is safe and sure cure for Leucorrhoea or White Discharges, Uterine Displacement or Falling of the Womb, Pains, Scarcely or Painful Periods, Uterine or Ovarian Tumors, or Growths; also pains in head, back and bowels, bearing down feelings, nervousness, creeping feeling up the spine, melancholy, desire to cry, hot flashes, weariness, dizziness, and bladder troubles where caused by weakness peculiar to our sex. I want to send you a complete ten day's treatment entirely free to prove to you that you can cure yourself at home, easily, quickly and surely. Remember, that, it will cost you nothing to give the treatment a complete trial; and if you will not interfere with your work or occupation, just send me your name and address, tell me how you suffer if you wish, and I will send you the treatment for your case, entirely free in plain wrapper, by return mail. I will also send you free of cost, my book—"WOMAN'S OWN MEDICAL ADVISER" with explanatory illustrations showing why women suffer, and how they can easily cure themselves at home. Every woman should have it, and learn to think for herself. Then when the doctor says—"You must have an operation," you can decide for yourself. Thousands of women have cured themselves with my home remedy. It cures all old or young. To Mothers of Daughters, I will explain a simple home treatment which speedily and effectually cures Leucorrhoea, Green Sickness and Painful or Irregular Menstruation in young Ladies, Plumpness and health always results from its use.

Wherever you live, I can refer you to ladies of your own locality who know and will gladly tell any sufferer that this home treatment really cures all women's ailments, and makes women well, strong, plump and robust. Just send me your address, and the free ten day's treatment is yours, also the book. Write to-day, as you may not see this offer again. Address: MRS. M. SUMMERS, Box 157 - South Bend, Ind., U. S. A.

KELLAR.—Mrs. Minnie May Keller (nee Stewart) was born May 11, 1850, at Elgin, Bastrop County. She was converted at Osborne Chapel at the age of fifteen and joined the M. E. Church, South. She was married to John C. Kellar, December 25, 1898. To this union there were born five children—three boys and two girls. Of these only three are living. Shortly after their marriage Bro. and Sister Kellar moved to Travis County, where they lived nine years, moving from there to Big Springs, thence a little later to Plains, Yoakum County, where she died March 1, 1911. Sister Kellar lived consistently and while humble and unassuming she had high ideals, and just conceptions of things sacred. A young woman at the time of her death, hers was a busy life spent in the service of the Master. Never did she pause or hesitate for something to do. Surely "She hath done what she could." Sadly I think of the short life of Minnie Kellar. I think I can see her now, with my mind's eye as she went about the household in her quiet way pursuing her duties; so gentle, so tender, so full of sympathy for those she loved. I shall never forget the welcome extended me by Brother and Sister Kellar when I first came here to be their pastor. A stranger in a strange land, they made me feel that I had found a brother and sister in Christ. Sister Kellar was of a sunny disposition, and a lovable character. Sad that the chilling winds of death should blow upon her so pitilessly so soon. The flower is gone, but the fragrance still remains and it shall remain to bless the lives of those who are left behind. May God help us to understand it! We stand to-day and look into the misty future and we cannot see the mysterious hand of God. We do not understand. But, loved ones, listen: Beyond the darkness and the gloom is a city of gold, where God's sunlight falls in a halo of glory upon the redeemed and blest. And if angels have borne your loved one—our loved one—through the gloomy halls of death, know also that they have carried her through a pearly gate, and down the perfume-swept avenues of God's eternal love. Beyond better worlds and vaulted skies we shall meet again. Sister Kellar was conscious of approaching death, but it had no terror for her. She had long since trusted in Him who is able to overcome the "last enemy" and after bidding a loving farewell to her heart-broken husband and children, faith seemed to have been lost in sight, hope ended in fruition. The very room seemed to be pervaded with that peace which passeth all understanding. She seemed to get a glimpse of the glory beyond, and as her life passed away she repeated: "Safe in the Arms of Jesus," when with the last line her voice ceased immediately and she was with God. We shall see her again.

A. D. JAMESON, P. C.

CEAL.—Mrs. Mary Elizabeth Ceal was born July 29, 1852; departed this life April 8, 1911. She was converted in young womanhood and joined the Methodist Episcopal Church, South. On October 9, 1876, she was united in marriage to Dr. J. W. Ceal. To this union were born seven children, five of whom survive the mother. Sister Ceal was a noble Christian character. She expressed her faith in Christ and believed that he was well able to keep all her interests, both in time and for eternity. Because of this faith she lived a good life before her loved ones and the world. Of late she had suffered a great deal, hence was not able to be actively engaged in the work of the Church. May her husband and children determine by the grace of God to meet her in the "house of many mansions."

W. H. VANCE, P. C.

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

I am a woman. I know woman's sufferings. I have found the cure. I will mail, free of any charge, my home treatment with full instructions to any sufferer from woman's ailments. I want to tell all women about this cure—yes, my reader, for yourself, your daughter, your mother, or your sister. I want to tell you how to cure yourselves at home without the help of a doctor. Men cannot understand women's sufferings. What we women know from experience, we know better than any doctor. I know that my home treatment is safe and sure cure for Leucorrhoea or White Discharges, Uterine Displacement or Falling of the Womb, Pains, Scarcely or Painful Periods, Uterine or Ovarian Tumors, or Growths; also pains in head, back and bowels, bearing down feelings, nervousness, creeping feeling up the spine, melancholy, desire to cry, hot flashes, weariness, dizziness, and bladder troubles where caused by weakness peculiar to our sex.

I want to send you a complete ten day's treatment entirely free to prove to you that you can cure yourself at home, easily, quickly and surely. Remember, that, it will cost you nothing to give the treatment a complete trial; and if you will not interfere with your work or occupation, just send me your name and address, tell me how you suffer if you wish, and I will send you the treatment for your case, entirely free in plain wrapper, by return mail. I will also send you free of cost, my book—"WOMAN'S OWN MEDICAL ADVISER" with explanatory illustrations showing why women suffer, and how they can easily cure themselves at home. Every woman should have it, and learn to think for herself. Then when the doctor says—"You must have an operation," you can decide for yourself. Thousands of women have cured themselves with my home remedy. It cures all old or young. To Mothers of Daughters, I will explain a simple home treatment which speedily and effectually cures Leucorrhoea, Green Sickness and Painful or Irregular Menstruation in young Ladies, Plumpness and health always results from its use.

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BOND.—Mahala Katherine McCarver was born in Lincoln County, Tenn., November 13, 1841, and came with her mother to Texas and settled near Weatherford in the days of the frontier and the Comanche Indians; was married to S. F. Bond, November 23, 1862, and died in Mexia, Texas, April 2, 1911. Sister Bond was the mother of nine children, two of whom died in girlhood, and one, W. L. Bond, died in Groesbeck, January 16, 1903. Six survive their mother: Mrs. David Murphy and Mrs. Anna Dennis, of Mexia; C. S. and Guy Bond, of Groesbeck, and Drs. J. M. and S. H. Bond, of Chickasha, Okla. Her faithful husband, an old man and full of faith and honor, abides the call of his Master in their home in Mexia. For many years Brother and Sister Bond have maintained the love and respect of the good people of Limestone County and of the Methodist Church, of which they have been life-long members. Supporting the ministry and institutions of the Church with zeal, liberality and loyalty, throwing open their home with large hospitality to friends and Christian people of all denominations, they made it impossible for those of us who knew them intimately, not to feel grieved at her death and sure of her home in the good world. The many floral offerings that bestrewed the casket were symbolical both of the love of those left behind her and of the flowery land where her pure spirit rests with so many friends who went before her. The testimonials of the Home Mission Society showed their appreciation of her religious value to the Church. The six children left behind her, all member of the Church, prove that her life work was successful and well completed. Another chair will soon be vacant and there will be a happy reunion of the noble pair who walked hand in hand forty-nine years without reproach and without guile. The Church has lost a saint, the preachers have lost a friend, but heaven is rich, and we will see her there. Her brother, Rev. John S. McCarver, of Northwest Texas Conference, passed away several years ago and the only survivor of a large family, Mrs. J. T. Coffee, of Arkansas, is calmly awaiting the summons to gather with the unbroken circle "over there."

HORACE BISHOP, P. E.

HUGHES.—Mrs. Charles Daniel Hughes, born April 24, 1892, the youngest married daughter of Mr. and Mrs. Allen McMahan, of Forney, Texas, died after a severe and lingering illness on Saturday morning, May 6, 1911. She leaves, besides a broken-hearted husband, little Ella May, a baby girl of two summers that God sent into the world to consecrate and crown their happy union; a strong-hearted father, honest in every fiber of his being, a tender-hearted mother, and many devoted brothers and sisters to mourn her untimely demise. The bereaved and bruised hearts of loved ones and friends can not be healed, and the large place that the young wife filled in the life of her loyal husband leaves an awful void that the world can never satisfy. Only He that "wastes not the raindrop, the blade of grass or the evening's sighing zephyr, but makes them all to carry out his eternal plans," can calm the unsettled rest and grief of all those who loved her so well. So mote it be.

LAWRENCE L. COHEN, P. C.

Telephone M-5720. Hours: 9 to 1, 3 to 5

W. D. JONES, M. D.

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P. E.

Garvin, Okla.

OGLESBY. — Mrs. Vallie Virginia Oglesby, nee Mohler, was born in Shenandoah Valley, Va., July 13, 1867. She was the daughter of Judge J. A. Mohler, deceased, and was named for the valley in which she was born. She gently fell asleep in Jesus at her home in Big Valley, ten miles from Goldthwaite, Mills County, Texas, January 21, 1911, at 3 o'clock a. m. She moved with her father and family from Virginia to Texas when she was a child, settling first in Cleburne, Johnson County, and moved from Cleburne to San Saba about thirty years ago, and from San Saba to what is now Mills County, where she was married to W. H. Oglesby, August 2, 1890. Eight children were the fruits of this union, six boys and two girls, the eldest 19 years and the youngest 16 days old. She joined the M. E. Church, South, at the age of 14 years. She was a Christian from childhood and was loved and appreciated by all who knew her, and her place will be hard to fill. Her life was that of a dutiful child, a faithful and devoted wife, an affectionate mother and a loving sister. It has been my privilege to know her from girlhood. I was her pastor for a number of years. She was true to every trust committed to her. Her home was a pleasant place for the preacher, and she was a noble character. She inherited the sterling traits of a noble father and mother. I have never seen any wife and mother more devoted to husband and children than was Sister Oglesby. A short time before she

passed away she said to her husband: "Tell the children to be good and honest, always tell the truth, and love each other better as they grow older." And then he said to her: "Vallie, what must I do?" She said to him, tenderly, "Do the best you can." Her great desire was to live for her family, but she left the testimony that all was well and that she was ready to go. She leaves a heart-broken husband, eight children and two brothers to mourn, but not as those who have no hope. They know where to find her. The Lord told John to write, "Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors and their works do follow them." She is not dead, but alive forever more. Across the cold grave the beautiful, bright rainbow of hope stretches its radiant span, while out of the dark valley of death a living faith sights the rising star of immortality. She was laid to rest in the Mohler Cemetery close by her sainted father and mother to await the morning of the resurrection. When the command goes forth, "Go, gather my saints together unto me," the Lord will remember the place where this saint is resting. May God's rich blessings rest upon the heart broken husband, children and brothers. May they make an unbroken family in the better world, is the earnest prayer of a friend and brother.

G. W. TEMPLAN.

EDMONDSON.—Thursday morning, April 6, at 4 o'clock, telegrams and telegrams began giving out the story of a finished life. They said that Mrs. Edna Earl Edmondson had left her earthly home to take her place prepared for her in the glory-land of life eternal. With the death of this splendid Christian woman, Loraine has lost one of the finest characters they ever claimed as a citizen. Her home was that of the mission societies of the Church in which they ever found a welcome and a spirit whose sweet influence around made every woman feel that it was good to be there. Her life's history might be written in the words "She did good wherever she lived." For her to live was indeed for Christ for she filled every trust with an eye single to his honor and glory. As president of the Home and Foreign Societies, teacher in the public school before her marriage and the Sunday-School after her marriage she was ever faithful to the trusts committed to her keeping. The largest congregation that we have ever seen at Loraine attended the service held on Friday morning, April 7, at 10 o'clock, when we did the last that loving hearts and hands have ever dictated for the loved and loving daughter, sister, wife and mother. Edna Earl Meeshaw was born at Garland, Texas, October 6, 1877; professed religion and joined the Baptist Church at 12 years old. At Roscoe, while teaching in the public school, October, 1903, she met W. L. Edmondson to whom she was happily married August 3, 1904, at her home at Garland, Texas. She died as Indi-

ated above and leaves to follow her example her parents, brothers and sisters, a husband and four children. She joined the Methodist Church with her husband only a short while after her marriage. This home is left sad, but not desolate for as her life reflected the spirit of her Master so the influence of her life is reflected in that of her good husband who now leans for strength upon the Rock that is higher than human force or the blighting influence of the death angel. Upon our faithfulness alone depends our meeting her again for we know the country to which she journeys and will find her there when God shall call us home.

J. W. SMITH.

WALLACE. — Mrs. L. A. Wallace (nee Lenora A. Akins) was born in Louisiana, August 19, 1852, and died at her home in Wise County, Texas, April 3, 1911, aged 58 years, 7 months and 14 days. She professed religion at 14 years of age and joined the M. E. Church, South; baptized by Rev. Chalk. Was married to J. T. Wallace March 13, 1870. Eight children were born to this union, four of whom have gone on before. Sister Wallace was a charter member of Rush Creek Church 'till God said, "Enough, come up higher." She leaves her husband, four children and many friends to mourn their loss. Oh, how we miss her, but we bow in humble submission to the will of our Heavenly Father who doeth all things well.

D. L. JOHNSON, P. C.

RODDY.—Mary Elizabeth Roddy, wife of H. H. Roddy and daughter of W. S. D. and Henrietta Marcum, was born June 6, 1852; was converted and joined the Church when about thirteen years old. She was married December 8, 1901; died April 29, 1911. Being carefully reared she became an intelligent Christian wife and mother. Several children preceded her to the grave. While she lived she fought life's battles nobly and well. Unselfish and kind she had many friends who hated to see her go. Many sympathize with her relatives, her husband and her little boy. Father, mother, brothers, sisters, son, husband and friends know where to find her—her body in the Milton Cemetery; her soul with God in heaven. She lived well. She died well. All is well.

E. G. ROBERTS.

NERVOUSNESS AND NERVE.  
The more nervous a man is, the less nerve he has. That sound paradoxical—but it isn't for nerve is stamina.  
Hood's Sarsaparilla gives nerve. It tones the whole system, perfects digestion and assimilation, and is therefore the best medicine a nervous person can take.  
If you get tired easily, mentally or physically, take Hood's—it will do you good.

At last character never rises above its plane of thought.

A cheerful idiot is better off than a gloomy philosopher.

Any way you take it, at last money-making is a sordid business.

REV. FRED D. HALE,

Of McKinney Avenue Baptist Church, Dallas,

Visits the Neal Institute and Sees a Great and Good Work Going On.

Doctor Hale, Pastor of the McKinney Avenue Baptist Church in Dallas, recently made a visit to the Neal Institute, which is located in that city, and is very enthusiastic about the good work which that Institute, as well as the Neal Institute in Houston, is accomplishing in the reclamation of unfortunate men and women who have become addicted to the terrible use of strong drink and narcotic.

The Doctor was given a very cordial reception at the Institute and spent a very pleasant hour in inspecting the building, which he says is more "like a palatial home than any place of its kind I have ever been in."

The Neal Treatments, about which so much has been written and said during the past two years, were originated by Dr. Benj. E. Neal and used by him in private practice for several years prior to the establishment of the large number of Institutes which are now in operation, and opening, all over the world. Through the aid of the Neal Institutes in this State, men and women who are in the bondage of King Alcohol, or who are slaves to the use of some life-sapping drug, may now be easily and painlessly cured of their afflictions.

Through Doctor Hale the management of the Texas Neal Institutes ask that all ministers and others interested in the reclamation of unfortunate ones, write, as they will be glad to co-operate wherever possible, to restore fallen ones to health, self-mastery and Christianity. Doctor Hale, in a letter concerning the Neal Institute in Dallas, says:

"I am intimately acquainted with Mr. J. R. Mattison, Manager of the Neal Institute in this city. He is a member of the Church of which I am pastor. I can vouch for the truthfulness of any statement he may make in reference to the good work of his Institute in behalf of those afflicted with the liquor or drug habit. I have visited in person the Institute of which Mr. Mattison is Manager, and it is more like a palatial home than any place of its kind I have ever been in. The Neal Institutes, established in many States, and in other countries, are doing a much needed work, in that they are breaking the bonds of those who need help and are starting them out again on a new lease of life. Their work is worth ten times over the comparatively small amount that has to be paid for it. The personal friends of the men who have not the money to take this treatment ought to come to their relief and help them back into a life of usefulness."

"(Signed) FRED D. HALE."

The Neal Institute in Dallas occupies the elegant old Richardson Home on Richardson Avenue, just a block east of Ervay. The Houston Neal Institute is located at 912 Pease Avenue, under the management of Mr. James T. Matthews.

THE EVERY MEMBER CAMPAIGN, Under the Direction of the Central Campaign Committee of the Corsicana District.

During the month of April emphasis was placed upon literature. Over 20,000 leaflets, treating the various subjects of missions, were distributed from headquarters in the Hardy-Peck building, through the various Missionary Committees of the stations and circuits of the district. A number of books have been sold in the district, and six sets of charts and maps.

For the month of May the campaign is to continue, but speaking is the order of the day. Sixty-three preachers and laymen have offered their services to do this work. There are 249 services planned for the men of the district. The ladies of the Home and Foreign Mission Societies will have their own program, which will reach every place in the district where a service is desired.

Last Sunday was the first install-

ment of this program. There were large congregations to meet the speakers. The audiences were responsive and appreciative. Our district has 1520 men in it; of these only 530 are active in Church work. It is safe to say that their work could be doubled without burden to them. But suppose we could get the services of the 1000 inactive men to assist in the work of the Church—what an army it would be! Still, there are 1750 men unconverted who ought to be in the Methodist Church in this district. This force would be so powerful if it could only be used for the Master, that no force for unrighteousness could stand before it. My! what would it be if the force of all the Churches could be used for Christ's Kingdom! Yet this is exactly what the Laymen's Movement means. Let the cry be taken up and shouted from every valley and hilltop till every man falls into line; then will the Kingdom of this world rapidly become the Kingdom of our Lord. REPORTER.

An oppressive religion is never more than skin-deep.

Can't Get Away From It

Is it possible to nourish, strengthen and Rebuild the Brain by Food?

Every man who thinks uses up part of the brain each day. Why don't it all disappear and leave an empty skull in say a month of brain work? Because the man rebuilds each day.

If he builds a little less than he destroys, brain fag and nervous prostration result sure. If he builds back a little more each day, the brain grows stronger and more capable. That also is sure. Where does man get the material to rebuild his brain? Is it from air, sky or the ice of the Arctic sea? When you come to think about it, the rebuilding material must be in the food and drink.

That also is sure.

Are the brain rebuilding materials found in all food? In a good variety but not in suitable proportion in all.

To illustrate: we know bones are made largely of lime and magnesia taken from food; therefore to make healthy bone structure we must have food containing these things. We would hardly feed only sugar and fat to make healthy bone structure in a growing child.

Likewise if we would feed in a skillful manner to insure getting what the brain requires for strength and rebuilding, we must first know what the brain is composed of and then select some article or articles (there are more than one) that contain these elements.

Analysis of brain by an unquestionable authority, Geoghegan, shows of Mineral Salts, Phosphoric Acid and Potash combined (Phosphate of Potash) 2.91 per cent of the total, 5.33 of all mineral Salts.

This is over one-half.

Beaunis, another authority, shows "Phosphoric Acid combined" and Potash 73.44 per cent from a total of 101.07.

Considerable more than one-half of Phosphate of Potash.

Analysis of Grape-Nuts shows: Potassium and Phosphorus (which join and make Phosphate of Potash) is considerable more than one-half of all the mineral salts in the food.

Dr. Geo. W. Carey, an authority on the constituent elements of the body, says: "The gray matter of the brain is controlled entirely by the inorganic cell-salt, Potassium Phosphate (Phosphate of Potash). This salt unites with albumen and by the addition of oxygen creates nerve fluid or the gray matter of the brain. Of course, there is a trace of other salts and other organic matter in nerve fluid but Potassium Phosphate is the chief factor and has the power within itself to attract, by its own law of affinity, all things needed to manufacture the elixir of life."

Further on he says: "The beginning and end of the matter is to supply the lacking principle, and in molecular form, exactly as nature furnishes it in vegetables, fruits and grain. To supply deficiencies—this is the only law of cure."

The natural conclusion is that if Phosphate of Potash is the needed mineral element in brain and you use food which does not contain it, you have brain fag because its daily loss is not supplied.

On the contrary, if you eat food known to be rich in this element, you place before the life forces that which nature demands for brain-building.

Mind does not work well on a brain that is broken down by lack of nourishment.

A peaceful and evenly poised mind is necessary to good digestion.

Worry, anxiety, fear, hate, etc., etc., directly interfere with or stop the flow of Ptyalin, the digestive juice of the mouth, and also interfere with the flow of the digestive juices of stomach and pancreas.

Therefore, the mental state of the individual has much to do (more than suspected) with digestion.

Brain is made of Phosphate of Potash as the principal Mineral Salt, added to albumen and water.

Grape-Nuts contain that element as more than one-half of all its mineral salts.

A healthy brain is important, if one would "do things" in this world.

A man who sneers at "Mind" sneers at the best and least understood part of himself. That part which some folks believe links us to the Infinite.

Mind asks for a healthy brain upon which to act, and Nature has defined a way to make a healthy brain and renew it day by day as it is used up from work of the previous day.

Nature's way to rebuild is by the use of food which supplies the things required. Brain-rebuilding material is certainly found in

Grape-Nuts

"There's a Reason"

Postum Cereal Company, Ltd., Battle Creek, Mich.

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# Dr. Price's CREAM Baking Powder

MAKES HOME BAKING EASY

Young housekeepers find in its use the beginning of success in cookery.

Price Baking Powder Co.

CHICAGO.



Bishop W. A. Candler will deliver the address before the alumni of Emory College, Georgia. His subject will be "John Wesley."

Central Church, Baltimore, will support sixteen Korean scholarships, in addition to their regular assessments. Rev. D. L. Blakesmore is the pastor.

Bishop E. E. Hoss is announced among the eminent speakers who will appear on the Chautauqua (N. Y.) platform this season.

Rev. F. M. Thomas, D. D., of Louisville, Ky., was selected by our College of Bishops, in their recent session in Nashville, as fraternal delegate to the General Conference of the Methodist Episcopal Church at Minneapolis, Minn., in May, 1912.

Bishop McCoy, one of the new Bishops of our Church, will be present at the League Assembly at Millersburg, Ky., in June, and will deliver several addresses. He is the President of our General Epworth League Board, and is a man of great ability and will be gladly heard.

There are 1100 Mormon missionaries in Great Britain. They are insidiously gathering young women to be shipped to Utah. It was this, as was pointed out last week, that made the people of Birkenhead rise up and drive the gold brick emissaries out of their town. The matter has even been brought into Parliament.

The editor of the Methodist Recorder evidently is not convinced that the best way to build up a permanent influential congregation and to promote the Kingdom of God is for the preacher to sensationalize his pulpit by audacious advertisement and startling themes. Such a method, he says, brings the crowd, without doubt, but not just the crowd, he thinks, the preacher should seek to get.

Rev. George H. Crowell, who graduated from the University of North Carolina, studied theology at Vanderbilt, took his Ph. D. degree from Central University, Indiana, taught two years in the common schools, four years in the high schools, eleven years as city superintendent in North Carolina; and two years as dean of Epworth University, Oklahoma City, Okla., has been elected President of Henderson College, Arkadelphia, Ark.

From October 4 to October 17 the beautiful City of Toronto will be the center of the Methodism of the whole world. Well on to thirty branches of the Wesleyan family will be represented there, coming from every land and every tongue, and representing by membership and affiliation well nigh fifty million people. Australasia, Southern Asia, Eastern Asia, Europe, North America, South America, Africa, will all be present in their representatives; and we can report that that the program will in scope and inclusiveness be no less wide.

Three Ecumenical Conferences have been held already. The inception of the idea was due to a motion offered in the General Conference of 1876 by the Rev. A. C. George, once a pastor of historic Union Church, St. Louis. The movement brought to its support the greatest minds of British and American Methodism, such indeed as William Arthur and Matthew Simpson, and others whose names are the imperishable possession of evangelical Christendom. The first conference was held, in 1881, in City Road Chapel, London, a most fitting spot, where John Wesley made his home and from which he extended his program; where he uttered his immortal saying, "The world is my parish," where he died, and in the yard of which his

body awaits the judgment morn. The next session was held, 1891, in Washington, and was indeed memorable because of the men and the utterances there in evidence. The third was again held in the City Road Chapel, 1901, and the now the fourth, returning to America, is held in the Methodist city of Toronto. Five hundred delegates are appointed, two hundred from the Eastern section, three hundred from the Western section, which includes the Methodist Church of Japan. The size of the Methodist Episcopal Church is such that nearly one-half of the American allotment will be from their own branch of the Wesleyan family. They will also have the largest representation in speakers.

Brazil is a town in the State of Indiana and contains only 9340 inhabitants, yet the First Methodist Episcopal Sunday-school in all its departments numbers 4897. One-half of the voters of Brazil are members of the Bible Class, taught by the pastor, the Rev. E. C. Wareing. Every babe in Brazil—not enrolled in any other Sunday-school is on its Cradle Roll. Fourteen years ago this school had a membership of 228. From various sources we find that W. E. Carpenter has been superintendent for twenty-five years. When he accepted the position he made a full consecration of himself to God, and, for teachers, gathered around him men and women as devoted as himself.

To give an idea of the volume of the Church extension work our board has since its organization in 1882 received on assessments \$2,111,274.45; on specials, \$112,221.29; contributions to loan funds, \$273,339.46; interest earned by loan funds, \$106,772.14; present loan fund capital, \$350,111.60; amount loaned to churches \$1,077,162.93; amount donated to churches, \$1,965,993.08; total invested in churches, \$2,043,065.11; number of churches aided, 8662; number of congregations in our Church, 19,419; number of houses of worship, 16,477; homeless congregations, 2,942. It will be seen from the above that over half the churches in Southern Methodism were aided in building from the Church extension fund.

The following statements, clipped from the New York Tribune, show the strenuousness of the life with which the Church has to do in New York City: Every forty minutes an immigrant arrives; every three minutes someone is arrested; every six minutes a child is born; every seven minutes there is a funeral; every thirteen minutes a couple gets married; every forty-two minutes a new business firm starts up; every forty-eight minutes a building catches fire; every forty-eight minutes a ship leaves the harbor; every fifty-one minutes a new building is erected; every hour and three-quarters some one is killed by accident; every seven hours some one fails in business; every eight hours an attempt to kill some one is made; every eight and one-half hours some couple is divorced; every ten hours some one commits suicide; every two days some one is murdered.

### FACTS OF INTEREST

The Baldwin Locomotive Works of Philadelphia are about to pass into the possession of a syndicate headed by J. P. Morgan. The company is capitalized at \$150,000,000.

Governor M. R. Hopewell, of Nebraska, died at his new home in Tekama, Neb., from pneumonia and heart trouble. He had served three terms; was 66 years of age.

The pearl button workers of Muscatine, Iowa, have at last arbitrated their grievances and returned to work. The strike has lasted many weeks and entailed great losses to the company as well as to the workers.

Secretary MacVeagh proposes to ask Congress for authority to stop the coinage of \$2.50 gold coins. They have never been popular for circulation, and have been largely used for Christmas presents and watch charms.

Twenty-one States thus far have ratified the proposed income tax amendment to the Federal constitution. Seven State Legislatures which have met this year have refused to ratify the amendment.

Prof. Chas. E. Merriam, who was defeated for Mayor of Chicago by Carter Harrison, spent \$133,254.80 during the campaign. James A. Patten, the great wheat speculator, contributed \$10,000.

Dr. Jose Madriz, the man placed in the Presidency of Nicaragua by Jose Santos Zelaya as his successor when he was forced to flee, died in the City of Mexico, May 14. Dr. Madriz came to Mexico when he was forced to escape from his country as the result of

the war waged by Estrada. Since the first of the year he has practiced law.

Owners of United States Government registered bonds are carrying \$300,000 in interest checks, which have never been presented for payment. If not presented, the government is the gainer thereby.

The South has come to its own, as the song might run, at last. It is in control of the Government of this Nation. There are twenty-six important standing committees in the House of Representatives. Of these twenty-six committees, the chairmanship of twenty-two is filled by a Southerner.

Not every man carries life insurance as yet, yet the total amount carried by the inhabitants of the world is something enormous. Vice-President Marshall of the Union Central has calculated that it amounts to \$33,000,000,000, nearly one-half, or \$15,000,000,000, being carried by Americans, \$5,000,000,000 in Great Britain and \$1,500,000,000 in Germany.

A revolutionary movement broke out in the Province of Kwang Tung, in the southern part of China, on April 28, having its center at the capital, Canton. Wu Sum, a Chinese who was educated in Japan, is said to be the leader of the movement, which is directed against the Manchu dynasty. Following the insurrectionists, a band of outlaws, under the leadership of Luk, a somewhat famous brigand, is burning, pillaging and murdering as it has opportunity. Government soldiers regained control of the City of Canton after severe fighting with the rebels and the latter then continued their operations in outlying towns, a considerable portion of the country west of Canton being devastated. The palace of the Viceroy in Canton was partially destroyed by fire and explosives, and government buildings were wrecked at other points, notably at Fatsan. The foreign residence section of Canton was not injured. On May 1 the revolutionists attempted to cross to Shamien, an artificial island where most of the foreigners of Canton live, but were repulsed by the imperial troops. It appears that the mission stations were not disturbed, but large numbers of foreigners sought refuge at Hong Kong, which is under British control.

The Asquith government has triumphantly carried through the British House of Commons its epoch-making bill designed to rob the House of Lords of its power to veto measures which a majority of the commons favors persistently enough to adopt a third time after two rejections by the peers. The crucial vote on this act—the most important in British parliamentary history since the original reform bill—stood at 299 to 195. The government thus held its full majority on the main issue, and, moreover, was strong enough to forbid absolutely the introduction of any amendment which would weaken the force of the new statute. The opposition made its hardest fight to secure an amendment, maintaining the consent of the lords as a necessary condition precedent to establishing home rule in Ireland. By this amendment Mr. Balfour and his conservative lieutenants manifestly hoped to awaken in English members the old Unionist spirit, by which the Liberal party was disastrously split in the days of Gladstone. But the Liberal line stood solid, even when Premier Asquith boldly declared that some sort of home rule measure for Ireland would be the first law passed after the obstruction of the aristocratic upper house had been broken down.

A report was issued a few days ago by the English Board of Trade on the wages, cost of living and other conditions of industrial life in the United States. The results of similar inquiries, indicating these conditions in several European countries, had been already published. It is shown that the artisan in England has in varying degree the advantage over his fellows in Germany, France or Belgium. He earns somewhat higher wages, works somewhat shorter hours, and pays somewhat less for the necessities of life; but when compared with the United States the picture is turned almost completely around. The investigation shows that the laborer in the United States earns more than two and a quarter times as much money and works shorter hours for it, so that his hourly rate of earnings is as 240 to 100, or almost twice and a half as much. Against that enormous difference in wages there is something to be said in the way of expenditure. Rent is twice as high, and food about one-third higher in the United States than in England, but the cost of living altogether is only as 152 to 100, or about half as much again.

Enormous popular excitement, verging close to outbroken riot, has been created in the City of Jerusalem by the circulation of mysterious reports

that a party of English archaeologists has stolen from the vaults beneath the Mosque of Omar sacredly cherished relics of Israelitish times. It is even said that the ancient ark of the covenant is among the archaeological treasures thus obtained and carried away. It has long been a tradition in the East that the Mosaic ark was concealed by the Mohammedans beneath the historic site of Solomon's Temple, where the Mosque of Omar now stands, and naturally news of a robbery of that sacredly guarded crypt set going the story that the ark was discovered. There is, however, no historical reason for supposing that the original ark survived the exile, or that any imitation of it was afterward constructed. That particular item of the tale may therefore safely be discounted. Nevertheless, if European explorers have succeeded in penetrating the caverns of old Mount Moriah, they have doubtless obtained treasures worth the risk, if not atoning for the method.

One of the most far-reaching decisions in the history of our courts was handed down by the Supreme Court of the United States last Monday. The Standard Oil Company of New Jersey and its nineteen subsidiary corporations, were decided by the Supreme Court of the United States to be a conspiracy and combination in restraint of trade. It also was held to be monopolizing interstate commerce in violation of the Sherman anti-trust law. The dissolution of the combination was ordered to take place within six months. Thus ended the tremendous struggle on the part of the Government to put down, by authority of law, a combination which it is claimed was a menace to the industrial and economic advancement of the entire country. At the same time the court interpreted the Sherman anti-trust law so as to limit its application to acts of "undue" restraint of trade and not "every" restraint of trade. It was on this point that the only discordant note was heard in the court. Justice Harlan dissented, claiming that cases already decided by the court had determined once for all that the word "undue" or "unreasonable" or similar words, were not in the statute. He declared that the reasoning of the court in arriving at its finding was in effect legislation which belonged in every instance to Congress and not to the courts.

### AN EPOCHAL EVENT.

The establishment in Dallas, last March, of a Neal Institute—the second Neal Institute to be established in Texas (the other being located in Houston) marked an epochal event in the history of Dallas—an event which deserves widespread chronicling.

For the Neal Institutes are doing a good work—the like of which was never before attempted and which is on a fair way to accomplishment—the saving of men and women who have damned themselves by their unfortunate addiction to strong drink and narcotic drugs.

The curse of drunkenness, the terrible addiction to drugs can well be likened to the plagues which God sent the earth, for its encircling fingers have crushed the life from millions of God-fearing mothers, wives, sisters, brothers, sons and fathers—sentenced them to eternal damnation and instilled into the second, the third, yea the fourth generation of its victims—the viperous germs of iniquity and damned them with the curse of drunkenness, even before they were given the God-sent right to first breathe the air of earth; first smell the fragrance of Nature, first think the clean, innocent thoughts of childhood.

Of the many worthy humanitarian enterprises which are working for the uplifting of mankind—the Neal Institutes rank high, and the originator of the Neal Treatments, Dr. Benj. E. Neal, has already lived to see over twelve thousand unfortunate men and women reclaimed from bondage to drink and slavery to drugs. Think of what that means! Twelve thousand suffering men and women restored to buoyant health, self-mastery and usefulness—twelve thousand homes brightened and made cheerful—Twelve thousand families gladdened with the joy and happiness which such an occasion would bring. And to Senator James B. Bruce, of Iowa, that grand old man who has put his millions into the establishment of the Neal Institutes; the people of Texas, the people of all States, all nations owe a debt immense of endless gratitude.

The Neal Institutes in Texas are doing a grand, good, noble work; and the handsome and well furnished retreats which they have established are monuments to the sincerity and worthiness of their undertaking and the grand successfulness of their Treatments.

A man may read a time-table until he misses the train. So with all these patent directions on "How to Succeed."

### ANNOUNCEMENT.

The commencement exercises of Wesley College will begin Thursday night, May 18, and continue until Tuesday night, May 23. Rev. C. M. Harless, of Grace Church, Dallas, will preach the commencement sermon at 11 o'clock, May 21. Rev. O. T. Cooper will preach to the undergraduates on the evening of the same day. All friends, patrons and former students are invited to attend.

S. M. BLACK, Pres. Terrell, Texas.

Jacksonville District—Third Round. Alto Cir., at Atoy, June 1. Alto Sta., at Mt. Zion, June 2, 4. Caro and Cushing, at Caro, June 11. Sacl, at Douglas, June 17, 18. Troup and Overton, June 24, 25. J. T. SMITH, P. E.

Waxahachie District—Third Round. Milford, at Milford, May 27, 28. Arlington, June 2, 4, June 19, 11. Ferris, at Trumble, June 19, 11. Ennis, June 11, 12. Palmer, at Carroll, June 17, 18. Maypearl, at Oak Branch, June 24, 25. Bardwell, at Avalon, July 1, 2. Italy, July 2, 3. Venus, at Burnsville, July 8, 9. Britton, at St. Paul, July 15, 16. Midlothian, July 16, 17. Ovilla, at Long Branch, July 22, 23. Red Oak, at Red Oak, July 26. Forrester, at Falls, July 29, 30. Waxahachie, July 29, 31. Bethel, Aug. 5, 6. T. S. ARMSTRONG, P. E.

Dublin District—Third Round. Farbin and Green's Creek, at G. C. June 3, 4. Dublin Sta., June 4, 5. Hico Sta., June 8. Stephenville Cir., at White's Chapel, June 19. Stephenville Sta., June 11, 12. Comanche Cir., at Sidney, June 17. Comanche Sta., June 18, 19. Harmony Mis., at Hebron, June 29. Gustine Mis., at Energy, June 21. De Leon Cir., at Downing, June 24, 25. De Leon Sta., June 25, 26. Gorman Sta., July 1, 2. Bunyan Cir., at Bunyan, July 5. Buckkabe Cir., at Pigeon, July 8, 9. Daffan Cir., at Charlotte, July 15, 16. Carlton Cir., at Spurlin, July 21. Iredell Sta., July 22, 23. Bluffdale, at Wesley C., July 27. Tolar and Lipan, at Lipan, July 29, 30. Proctor Cir., at Edna Hill, Aug. 1. Pervis Mis., at Pervis, Aug. 2. M. K. LITTLE, P. E.

Georgetown District—Third Round. Granger and Jonah, at Jonah, May 28, 29. Belton Cir., at Leona, June 2, 4. Florence and Mt. Horeb, at Wesley Chapel, June 9, 19. Troy Cir., at Onaville, June 17, 18. Temple, Seventh Street, June 19. Holland Cir., at Heidenheimer, June 24, 25. Rogers Sta., June 25, 26. Rogers Mis., June 26, 27. Corn Hill and Weir, at Goodeville, July 1, 2. Bartlett Sta., July 2, 3. Belton Sta., July 7, 8. Temple Sta., July 8, 9. Salado Cir., Bell Plains, July 15, 16. Taylor Sta., July 17. Georgetown Sta., July 22, 23. W. H. VAUGHAN, P. E.

Hrenham District—Third Round. Wharton, June 3, 4. Lane City, at Matagorda, June 24, 25. Waller, at Linn Grove, June 28. Rockdale, June 29. Thorndale, at Pleasant Hill, July 1, 2. Bellville, at Camp Ground, July 8, 9. Chappell Hill, at Camp Ground, July 8, 9. Sealy, at San Felipe, July 15, 16. Giddings, at Burton, July 22, 23. Van Vleet, at Lago, July 29, 30. Bay City, July 31. Caldwell Mis., at Cook's Point, Aug. 5, 6. Caldwell, Aug. 6, 7. Rosenberg, at Wallis, Aug. 11. Richmond, Aug. 12, 13. Hempstead, Aug. 19, 20. Hrenham, Aug. 22. Fishers, Aug. 26, 27. Somerville, Aug. 29. A. A. WAGNON, P. E.

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