

TEXAS CHRISTIAN ADVOCATE

Entered at the Postoffice at Dallas, Texas, as Second-Class Mail Matter Under Act of Congress March 3, 1879—Office of Publication: 1204-6 Jackson Street.

BLAYLOCK PUB. CO., PUBLISHERS.

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

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

Vol. LVII

Dallas, Texas, Thursday, June 29, 1911

No. 46

EDITORIAL

CHRIST REVEALS THE FATHER-HEART OF GOD.

Christ alone gives us a disclosure of the sympathy and love of God. Nature does not convey these attributes to us. As a result, natural revelation is not satisfactory to us. It tells us something of the wisdom, the skill and the power of an All-wise Creator, but nothing of his direct interest in the children of men. Nature, in reality, often mocks our grief and smiles upon our calamities. The morning after the Galveston storm, in which thousands of lives were snuffed out and the whole land was in mourning, the sun shone as brightly and the birds sang as sweetly as though the city were in gala attire and in the enjoyment of happy festivities. Nowhere in the heaven above or on the earth beneath was there any tone of commiseration or manifestation of love and sympathy. Nature seemed dumb and without feeling in the presence of the wreck and disaster.

Neither does the Old Testament meet completely the needs of the human heart. The Old Testament is inspired and it is authentic, and it contains the truth concerning matters about which it writes and speaks. We believe the whole of it. But without Christ in the fulfillment of prophesy, it falls short of such a revelation of God as the heart cries out to know. It gives, for the most part, a religion of fear.

But Jesus Christ opens the Father-heart of God to his children. He tells them that he loves them. Through him the wealth of a Father's mercy and compassion is revealed. In Christ, God is no longer a King of kings and a Lord of lords, seated upon a throne that is high and lifted up, but he is a loving and a patient Father whose heart is touched with a feeling of human infirmity, whose ear is open to their cry, and whose eye marks their pathway through all the devious pilgrimage of life. As such, he is ready to forgive the penitent, to renew the backslidden, to lift up the fallen, to comfort the broken-hearted, to bind up the wounded spirit and to throw light athwart the gloom of the grave. With him the spiritual revelation is a completed revelation. He gives life and light to the Old Testament and he makes nature luminous with God's presence and goodness. In other words, Christ brings God out of the mysterious realms and puts him on familiar terms with his children.

CHRIST AND PROHIBITION.

When Christ came into the world and took his place as a great teacher, the art of distilling, as we now have it, was unknown. No such fiery intoxicants as now curse the race had a place among men. It was a crude sort of art that produced their wines, a kind of sour mash. No such a thing as a license to sell such stuff

was thought of. There were no saloons or barrooms or even doggeries. Strong drinks, the license system, the saloon, with all its attendant evils, were undreamed of. All these are of modern invention and establishment.

Christ belonged to a race also from whom all self-government had been taken. They were under the dominion of Rome and Roman government. They were not permitted to participate in the administration of law, much less in the use of the franchise. Who ever heard of a Jew in that day casting a vote for any man for office? He was a vassal. He had but little of the right of free speech or liberty of conscience. Hence, Christ says nothing about politics, about government, about public officers, about legislation, or the administration of law. Even what he said about morals and religion resulted in his crucifixion. He was regarded as a disturber of the peace, an enemy to public order, and a dangerous agitator.

Yet he preached a gospel whose principles apply as a remedy to all the moral and civic ills of humanity. This gospel singles out no one evil more than another, but it has a cure for them all. It corrects the moral and religious life of the individual, makes a new creature out of him, and he at once becomes a clean and an intelligent citizen; and he turns his attention to the betterment of the community. He becomes opposed to everything hurtful to society. And in this day and in this country, when men are free and have the right of free speech, the right of the franchise, the right to help elect officers, the right to aid in legislation, the good man takes a prominent part in rectifying the wrongs of government and bettering the civic conditions of his country. He sets himself against the moral ills of people. He opposes gambling, prostitution, deadly drugs and the baleful influence of the saloons.

His gospel has turned loose the forces that combat these evils and that seek to exterminate them. Only where his gospel has educated the people do you find this persistent war against vice, immorality and crime. His truth is back of every movement against wrong. It inspires all opposition to all the gross evils of society. It aids good men to fight the battles of right, to reform governments, to create Christian civilization, to establish wholesome institutions, to pass helpful laws, to suppress disorders, and to lead people into the higher walks of life. Therefore, his gospel is responsible for the reform movements of the day and of the ages.

And as sin and vice take on new forms of expression, his gospel is there to fight them and prohibit them as far as possible. It is a gospel of prohibition against the sins, the vices and the social disorders of humanity. His gospel is the one great force back of the movement to rid humanity of the degrading presence of the saloon, as it has always been back of all great reforms. It stands for righteousness and purity among men. And the ef-

fort of any misguided man to try to make it appear that Christ favors any wrong institution is the most superlative sacrilege and irreverence. He is always on the side of righteousness and stoutly against all forms of iniquity. Were he present in the flesh to-day, he would be leading the fight now in progress in Texas. He is not present in body, but in the consecrated men and women who represent him, and they have his uncompromising approval of their attitude on this question. And those who love him most and serve him best are the leaders in this war upon the iniquities of the saloon, as they are the leaders in all moral warfare against wrong. His blessings are upon them and his co-operation is with them. Therefore, we constantly say in his name: On with the battle!

REGULATION DOES NOT REGULATE.

The anti-prohibition writers and speakers often tell us that "prohibition will not prohibit," and then they set themselves to the task of trying to prove their proposition. They always refer to Maine, Kansas and Oklahoma. Now, while we have a demonstration of the fact right here in Texas towns and cities that prohibition does prohibit, they persistently run off to other and distant States to find proof of their statement.

Now, we are prepared to offset their statement by the countercharge that "regulation does not regulate," and we do not have to go to Maine, Kansas or Oklahoma to prove our allegation. We can demonstrate it by facts and figures right here at home.

Take Dallas, for instance. How many licensed saloons have we with State and United States permits to do business? According to the tabulated statement of the County Court Clerk, there are 200 of these places licensed by the State and the United States. And there are thirty-six State and United States permits granted to wholesale dealers in intoxicants. How many United States permits do the books of the revenue department show issued to dealers in Dallas in intoxicants? We answer, 388! Now subtract from this number the 243 granted by the United States to the 200 saloons, the wholesale dealers and the seven granted to druggists, and you have left 145 holding United States permits, but no State permit. What does this mean? Why, that you have, counting out half a dozen bona fide clubs entitled to such permits, 139 illicit places dealing in intoxicants in the city of Dallas! That is, you find here more blind tigers, more boot-leggers, and joints without State licenses than you can find in any twenty-five dry counties in Texas! Mr. Wolters himself tells us that there are thirty-nine bawdy houses in Dallas holding United States permits to retail intoxicants. Is not this alarming, right here under the nose of high license and regulations? Now if you will add to this condition the further fact that the majority of the saloons licensed by the State are constantly vio-

lating some features of the restrictive laws imposed upon them, then you will get some faint idea of the failure of regulation.

Now, take the city of Houston. The county clerk's books show 346 licenses issued by the State, while the United States revenue books show 470 issued by the national Government. Thirty-six of these are to wholesale dealers and two to druggists. How do you account for the other 86? Mr. Wolters tells us that the bawdy houses of Houston hold 44 of them! The others are held by illicit dealers. Now, it is a well known fact that nearly all the provisions of the liquor law are violated by the licensed dealers, and this gives you an idea of how "regulation regulates."

Now, take San Antonio, El Paso, and the other liquor centers, and the showing is even worse for the advocates of regulation. Could it be any worse under State-wide prohibition? Particularly when we have a law that will put the illicit dealer in the penitentiary if convicted. In all our liquor centers Mr. Wolters convicts his own crowd of absolute failure to observe the laws under high license and regulation, while we can prove, and do it, that in the dry counties of Texas, prohibition does prohibit.

Denison, Sherman and Paris are almost in a class as cities with Waco, and there are only fifty-eight State licenses granted to saloons in Waco, while the United States grants 120 permits. Eight of these are to wholesale dealers, leaving fifty-four to persons not authorized by the State. Twenty-six of these are held by bawdy-house keepers! Now, take the three cities above mentioned and you will find prohibition better enforced in them than regulation is enforced in Waco. In other words, you will find ten times more illicit whiskey selling in Waco than in Denison, Sherman and Paris. All this goes to prove that you cannot regulate a moral evil, especially the whiskey evil. The only way to deal with it is to exterminate it by the State-wide votes of the people. We have tried regulation for more than a half century and found it a failure, and now let us try State-wide prohibition to see what virtue it contains. On with the battle!

It is possible for a minister to have an intellectual apprehension of the truth minus that habit of spiritual devotion that nourishes and sustains his soul. Hence his preaching is bright and attractive, but barren of spiritual results. How many of our pulpits are occupied by men of this kind?

The gospel of Jesus Christ is a prohibition gospel. It advocates the suppression of everything hurtful to the individual and the community. There is no evil that it does not condemn and no good that it does not approve. The saloon is the monumental evil of this age and generation, and the gospel is uncompromising in its opposition to the whiskey traffic. So is the Church to which we belong.

The Politics of the Anti-Prohibition Movement

By COL. T. N. JONES

There are two classes of voters in Texas. Those who oppose the liquor traffic and the saloons constitute one, and those who favor the liquor traffic and the saloons constitute the other. If some do not wish to be placed in the latter class, they can avoid it by aligning themselves with the prohibitionists. The election in July will be to prohibit the liquor traffic and the saloons, or to perpetuate them. What some may say against that traffic counts for naught when they announce that they will vote for its continuance.

Before the Fort Worth convention it was known that some would vote for the liquor traffic because they were engaged in the business, and because they are getting money out of it, either directly or indirectly. That convention stood for the liquor traffic and the saloons, and it was advertised and financed largely, if not altogether, by them. Since it adjourned, it is known on what grounds others will vote for that traffic. A careful consideration of all the proceedings of that convention shows that the leading men in it, and those throughout the State who are following them, claim that they will vote to perpetuate that traffic because they do not believe that State-wide prohibition will be enforced. They have planted themselves squarely on the position that the amendment to the Constitution and the laws enacted thereunder will not be enforced. In paragraph (c), Section 4, of the platform adopted by that convention, they say:

"In each and every State of the American Union where State-wide prohibition has been tried, it has proven to be the prolific mother of the illegal liquor traffic, engaged in by lawless men without character, financial standing or responsibility, who would be denied a license where regulation prevails, selling to men, women and children poisonous and adulterated liquors, unprotected by National or State pure food laws, engendering a spirit of lawlessness, debauching the youth of the State, increasing intemperance, encouraging graft, burdening our criminal dockets and lowering the standard of public and private morals."

The leading advocates of the whiskey interests propose to vote to perpetuate it because such men as they describe will engage in the business and violate the law after the amendment is adopted. No such band of criminals ever existed and continued to live in any State, or in any community in any State, unless they stood behind some respectable and influential element, which was sponsor for them, and countenanced and encouraged their lawlessness. It is not fair to deal with the men whom the authors of that platform describe, and to hold them responsible for the conditions which it is prophesied will exist, and let the leading men and influences which will protect them escape their responsible part in the violation of the law. There will be no bootleggers and blind-tigers in any community in Texas after the amendment is adopted, unless they operate with the knowledge, acquiescence and approval of influential men and combinations of men, either in the localities or in the State. Therefore, it is essential to know now what the men who controlled that convention, and their allies and influences, purposes to do after the amendment is adopted.

Do they intend to become the generals, colonels, captains and lieutenants of that army of criminals and outlaws, and protect them in their infamous business, or will they stand for law and order, and join with the opponents of the liquor traffic in enforcing the Constitution and the laws passed thereunder? There can be named one hundred men who propose to vote for the perpetuation of the liquor traffic and the saloons, who, by joining with the prohibitionists, can enforce any law that may be enacted. That this may be understood, the names of a part of this one hundred referred to will be mentioned. First, some of those who signed that platform will be called on to state now what they purpose to do.

Hon. R. M. Johnston, member of the National Democratic Executive Committee from Texas, and managing editor of the Houston Post, you are respectfully requested to tell the people whether or not you will, when the amendment is adopted, use your influence and the instrumentalities under your control, the prestige given by the party office you hold, and the power of the Houston Post, to enforce the law, or will you protect the criminals and outlaws whom you describe?

Hon. J. Sheb Williams, Chairman of the State Democratic Executive Committee of Texas, will you speak out on this important question? You have said that if the amendment is adopted the liquor traffic will be run by

men so lawless, so absolutely without character, that they could not now procure a license to sell liquor. Will you stand for the enforcement of the law with the organization you head, with all its power and influence, or do you intend to permit the Democratic party to disgrace itself by backing the bootleggers and blind-tiger scoundrels?

Hon. Clarence Ousley, Chairman of the Board of Regents of the State University of Texas, President of the Conference for Education in this State, and editor of the Fort Worth Record, when the amendment is adopted and the liquor traffic and saloons are outlawed and forced into the hands of the men whom you have so graphically portrayed, will you join with them in encouraging the violations of the Constitution and laws, or will you use your influence to uphold the Constitution of your State and enforce the laws passed thereunder?

Passing from those who did sign that platform to those whom they represented in that convention, let us hear from the editors and owners of the Dallas and Galveston News, the Beaumont Enterprise, the San Antonio Express, the Houston Chronicle, the El Paso Times, the Dallas Times-Herald, the Fort Worth Star-Telegram, the Waco Times-Herald and the Austin Statesman. You have endorsed the Fort Worth convention and published its platform in your columns. You know the class of men who will be engaged in the liquor traffic after the adoption of the amendment. Tell your subscribers and those who support your paper whether or not you will stand as the breastworks for bootleggers, thieves, thugs and their class, in their violations of the law and in their defiance of the will of the people, or will you be for the enforcement of the law and the upholding of the Constitution? Such violators of the law cannot live in Texas, nor in any community therein, unless they do so by your approval and acquiescence. "Hell's Half Acre, the lowest, basest, rottenest plague spot of the municipal life of the United States," flourished and lived in the heart of the city of Fort Worth for more than twenty-five years. One morning the Fort Worth Record in one issue blew it out of existence, as a gust of wind blows out a newly-lighted match. Just so you can destroy the gang you and your representatives described in the Fort Worth platform.

Both United States Senators and eleven of the Congressmen from Texas have announced that their opposition to the prohibition amendment is based on the view that the law can not be enforced. All of the people of this State want to know whether or not they will use their powerful influence for the enforcement of the laws, or will they, by their silence, join in permitting the bootlegger and the thug to be shielded and protected from the penitentiary, the place where such characters belong?

The Mayors and Commissioners of Dallas, Fort Worth, Houston, Waco, Galveston, Beaumont, San Antonio, Austin and El Paso, the representatives of what is claimed to be the advanced idea of municipal purity in this country, let the people know whether or not this new system is a pretense or a fraud, or a thing of substance which stands for clean politics, the enforcement of the law and an enlightened civilization in the cities of this Commonwealth.

The one hundred mark has not been reached. Where is there a man who believes that the prohibition amendment to the Constitution and the laws passed thereunder will be violated, if the men and influences named are for its enforcement? The people already know where the man who is a fit subject for the penitentiary will stand. What they want to know now is where will the influences named stand? They are entitled to a frank answer to the question propounded.

There is another thing about which the people would like to have some expression from the several sources mentioned. The liquor traffic and the saloons, for which all the gentlemen named propose to vote, are corruptly using hundreds of thousands of dollars in this campaign. They have paid poll taxes, in violation of the criminal statutes. They have men, both white and colored, to secretly travel throughout this State to ascertain how every citizen expects to vote. They have hired negroes and white men in this and other counties, by day and by night, planning to buy every bribe-taker to vote for the salvation of the saloon and the whiskey interest. They have sought to control the press by the use of money. They have sent their bribe-giving representatives into counties where local option elections have been and will soon be held, for the purpose of debauching the electorate and bribing the voters. They have placed on their pay-rolls members of the Legislature, and are

using them to labor in their interest in this campaign. They have employed disreputable characters to go from county to county to stir up political strife and dissension, impugning the motives and purposes of reputable citizens, in order that they may profit by such dissension and strife. If you doubt that such infamous methods have been adopted, go, or send your representative, to Lufkin, and read the indictments for bribery and other offenses returned by the Grand Jury of Angelina County, just adjourned, and examine the written evidence in the possession of the District Attorney of that District. Do you indorse campaigns of the kind described, and will you vote for and use your influence to continue a business that expects to live by bribery and corruption?

There is another matter about which the people are entitled to have information. For its protection, the liquor traffic has maintained a political organization in this State for more than ten years. That the people may know some of the facts, or some of the results of the work of that organization, every voter should go to Austin and make an examination for himself.

Passing into the State Capitol, turn to the right and you will find occupying the executive office a Governor whose nomination by the Democratic party was brought about by the support of the liquor traffic, and who, it is announced, will in a few days commence a campaign for the perpetuation of that traffic and the saloons; and whose son is in charge of the Bureau of Speakers for that campaign. Go from that office to the next highest branch of the State Government, the Railroad Commission, and there you will find as a member of that Commission the manager in North Texas for the anti-submission campaign in 1908, and an active opponent of submission in 1910. Pass on to the Board of Pardons, and on that board is one of the able lieutenants and workers against submission of the prohibition amendment in 1910, and the other member is a supporter of the liquor traffic. Go to the Penitentiary Commission, and on it is one of the campaign managers against submission in 1910, and the remainder of that commission are against prohibition. Call at the General Land Office and you will find the chief clerk in that department was the Secretary of the North Texas anti-submission campaign in 1908. The old ex-Confederates, some of whom are thinking of voting to continue the liquor traffic and the saloons, should examine that department which has charge of the handling of their pensions, and they will find as a clerk—unless he has been discharged—an ex-saloon-keeper from Dallas. Go to the Fire Rating Board and on it you will find one of the colonels of the anti-submission campaign of 1910. The Secretary of State is on the stump campaigning in the interest of the liquor traffic. The Assistant Attorney General appointed by the Executive is a rabid supporter of the liquor interest, and a near relative of a member of the law firm of the Chairman of the anti campaign committee.

While the breweries, wholesale liquor-dealers and saloons, in violation of the civil and criminal statutes of this State, and those which are incorporated, are committing acts which furnish grounds for the forfeiture of their charters, your Attorney General, who, it is claimed, is a prohibitionist, and his first assistant, who is an advocate of the liquor traffic and the saloons, are in a foreign State for six weeks to investigate the electric trust. That investigation was started by one of the most active representatives of the liquor interest in the Legislature. Of course, the Executive approved, at this particular time, the voucher for traveling and other expenses for that trip. The liquor traffic is operating in Texas and violating the plain and unequivocal provisions of the statutes. Who has heard of any activity on the part of your law officers to forfeit the charters of the breweries and wholesale liquor houses, or to prosecute the criminal use of money in the coming and other elections? There has been none. The saloons and the liquor interests have their friends in the Department of Justice, and it is too powerful politically to be disturbed at a critical time like this by suits to forfeit charters or by prosecutions under the felony statutes.

Stroll into the chamber of each branch of the Legislature and you will find as your law-makers saloon-keepers and brewers, their agents, attorneys and representatives, and, in addition, men who are either now, or have been, on the payrolls of the campaign managements which have conducted campaigns for the benefit and protection of the saloons and the liquor traffic. You will find others who have allowed their campaign expenses to be defrayed from the coffers of that traffic.

The festering and capacious maw of the whiskey interest is not satisfied

by its successes in having its friends, agents and representatives in the executive and legislative branches of your State Government. It has with caution and expert care reached out its slimy and corrupt fingers to place on the courts of the State those who are liberal in their views with reference to the whiskey traffic and the saloon. The guide ticket prepared, printed and distributed by it at Dallas in 1910, in violation of a plain provision of the Terrell election law, disclosed its purpose and plan to unite in its support of candidates for judicial honors; and its appointments through its executive and representative to all vacancies and new judicial positions demonstrate its ability to discreetly provide for its friends and supporters.

Visit the great State University of Texas, and enrolled there you will get the names of a Board of Regents, practically all of whom, if not every one, if he votes at all, will vote to perpetuate the saloons in Austin, where the people's university is located. Go to the Agricultural and Mechanical College, where the farmers' boys are sent to acquire an education and to learn the best method to make this State bloom as a flower-garden, and gathered in the administration building you will see a Board of Directors composed of men who, when they go to the polls in July, will use their influence and cast their votes to continue saloons at Bryan, the town nearby, where the people's college is situated. Boards of Regents and Directors with such radical views favorable to the liquor traffic, by their presence on these boards, restrain the instructors in those great institutions from teaching and training against the liquor traffic and its iniquities.

The control of the management of the great educational institutions of this State by boards, the personnel of which are friendly to the liquor interest and against its destruction, is of vital importance to its welfare; and the securing of such control indicates a broad and comprehensive policy on the part of its managers and attorneys that would do credit to the organizers of the great trusts and combinations of the country. The removal of Prof. Harris, of the Southwest Texas Normal at San Marcos, opened the way for the complete domination and control by the liquor interest of the Department of Education, with its great power and influence; but the patriotic Superintendent of Public Instruction, who was elected by the people, did not yield to the temptations of a higher salary and a permanent place, but preferred to protect the people from the calamity of such influence in that branch of the Government which is in direct touch with every child in Texas.

Some of those who have been appointed to some of the places mentioned are not now and have not been connected with the liquor traffic or the management of its campaign, but the positions which they occupied and now occupy with reference to the continuance of that traffic, commended them to the favorable consideration of the Chief Executive when he was considering their fitness for the places to which he appointed them. This communication would be too long if all the ramifications of the workings of the political organization of the whiskey traffic were explained more in detail.

All of this is not accidental, but it is the result of a deliberate plan of a secret, or quasi-secret, political machine composed of members of all

Should the Announcement of a German

At Vanderbilt University Surprise Us?

By REV. G. S. WYATT

The boast of the Methodist Church from the beginning has been that she is a spiritual Church, her spiritual life and power growing out of her doctrines as her people have accepted and experienced them. Any move, in any direction, that has a tendency to lead us to not enforce this all important position of our Church has constantly driven us to a form of godliness without its power. For a number of years we have labored so assiduously to build up the material interests of the Church that we preachers have insisted on the paying more than we have the praying among the members of our respective charges, and our leading men and women have reached the conclusion, and talk it, that if a member pays, that is the highest mark of discipleship, so our people, so far as a large majority of them is concerned, have deliberately reached the conclusion that so long as they pay their title to the rewards of the faithful is without a cloud, regardless of the true condition of their hearts with God, and all the time you are singing, "Is Thy Heart Right With God?" they are saying, "I pray." They may not hold family prayers, attend prayer-meeting, follow right business principles, or do anything else that a Chris-

parties and of all factions of all parties, financed by the breweries, wholesale liquor-dealers and saloons, and executed by the paid attorneys and hirelings of that interest. The people are told from the stump and through the press that the question of local self-government is involved. The saloons have been voted out of 167 counties and out of hundreds of precincts in other counties. Notwithstanding this, that traffic has not confined itself to the counties and precincts where it is permitted to do business, but it has grown in political power and strength until the condition exists which is described above. The control of the State Government by a corrupt and bribe-giving influence is not a question of local self-government, but it is one in which every citizen and every child yet unborn is vitally concerned. The control of the executive, legislative, judicial and educational interest of this Commonwealth is not confined to precincts and counties, but its boundaries extend to the uttermost ends of her territory and vitally concerns every legitimate commercial and business interest which has its habitation within her borders.

There are many indications that influential, legitimate business interests have either directly made a combination with the liquor traffic and the saloon, or have, with the hope of receiving favors at its hands, agreed to acquiesce in its control of the politics of this State. No greater misfortune can come to those interests than that which will result from such a course. The railroad, insurance, interurban, banking and all other corporations and associations are entitled on their merits to honorable, fair and just treatment, and all this they can and will receive at the hands of a just and conservative citizenship without corruption and bribery. None of this will they receive when in league with the bribe-giving and bribe-taking influence of the liquor traffic. The perpetuation of present conditions will bring the day when blood-money and "jack-pots" will be demanded of all those great developing agencies which must live and do business in Texas. They are warned that the sooner they join to rid the State of the corrupt and corrupting power of the whiskey interest the greater the esteem in which they will be held by a progressive and conservative public. Combinations with that interest and acquiescence in its domination of public affairs will bring a day of reckoning with an outraged public sentiment which will produce the enactment of restrictive legislation more radical and severe than any which has heretofore been written in the statute books of any State in the Union.

If the accuracy of the information given is challenged by the whiskey interest and the saloons or their accredited representatives, a legislative tribunal can be created before which can and will be unfolded all the facts. When the public knows the truth there will be none to defend its course, or to accept its bribes and support, except that class described in the platform of the Fort Worth convention.

The issue in this campaign is: "Shall the people of Texas, by honest ballots and honest elections, own and control their Government, from Constable to Governor, or shall the liquor traffic and the saloons, by dishonest methods and the corrupt use of money, control it?"

Will the prohibitionists, laying aside every other consideration, stick to the issue and win the victory which they deserve?

tian should do, but "pay." It has been difficult for us as preachers not to push the material side, for our standing in the conferences has depended largely on our ability to do things in a material way. You have doubtless noticed that it often happens that the announcement from a preacher on the conference floor that he has had a hundred or more conversions, and equally as many additions to the Church, does not attract the attention, nor command the commendation as the announcement from a pastor that he has raised a number of hundreds or thousands of dollars to build a church house, or for some other Church enterprise. Such things have led the preachers to stress the material to the neglect of the spiritual. I heard a preacher say not a great while ago, speaking of the condition of his flock as to their spiritual life, "I have been so taken up with the material work of the Church for the last two years that I have had no time for the spiritual side of the life of the Church." You can imagine the religious condition of that Methodist congregation. Methodist folk cannot run well without spiritual life and power. It is our glory. If we lose it "Ichabod" will be written by our own hands on the doors

of our will ha
Anotl
eternal
our Ch
order t
mand r
that h
inasmu
tors to
to shou
means
essary
deal i
shops,"
on the
usury,
might
tive of
seldom
either
them,
Theref
will bl
and la
form v
Azai
careles
line be
was n
ters.
ed to t
It was
dared
worldi
the Cl
pessur
pill to
went
though
Churcl
er wa
once t
liver i
draw i
city C
and t
missic
promi
the g
ca of
of the
privat
fense,
in the
the c
world
such
have
Churc
must
Churc
the g
life, l
ing p
that
conce
Gove
bers i
is ru
lead;
afraid
very
prote
bilt l
Bisho
"We
safet
take;
wron
tunat
thori
other
them
again
out i
knew
Bisho
can l
ty, h
die t
God?
a tig
lines
In
has
a sp
servi
gave
ley's
ritua
that
ritua
and
and t
had
the
Chur
me
recti
into
spiri
as
Wes
istic
moni
whe
to s
occa
brea
know
min
way
pow
dow
ual.
A
true
point
ly d
Chu
clos
told
thor
er c

of our own churches, for our glory will have departed.

Another result has followed this eternal stressing of the material in our Church. Many of our laymen in order to have money to meet the demand made upon them have concluded that the ends justify the means, that inasmuch as they are liberal contributors to Church funds the Church should raise no question as to the means they use in order to get the necessary article. Hence, Methodists deal in futures, patronize "bucket-shops," sometimes put their fine stock on the track, are guilty of exacting usury, and many other things that might be mentioned that are destructive of spiritual life and power. How seldom we preachers raise our voice either privately or publicly against them, because, forsooth, they "pay." Therefore the drift to formality, which will blind the eyes of both preacher and layman to the great evil of a form without the power of godliness.

Again, years ago we began to grow careless in matters of discipline. The line between the Church and the world was not closely drawn in some quarters. At first the blame was attached to the pastors of our city Churches. It was not long till the preacher who dared to call attention to the tide of worldliness that was sweeping into the Church was dubbed a croaker, a pessimist, one that needed to take a pill to set his liver right, and thus it went till every preacher who had a thought of anything wrong in the Church really concluded that his liver was out of order and proceeded at once to taking Peruna or some other liver remedy. But now the failure to draw this line is not only found in the city Church, but in the smaller towns, and throughout all of our circuits and missions. To-day it is possible for as prominent a man as the Governor of the great State of Texas to espouse the cause of an gigantic evil as that of the whiskey traffic to publicly and privately make speeches in its defense, and yet retain his membership in the Methodist Church. He espouses the cause of the worst enemy in this world to God or the Church, and yet such are the times upon which we have come that neither his pastor nor Church rises up and says to him you must quit the liquor cause or the Church. Fully aware of the evils of the german, and all of my ministerial life, both in public and private taking position against it, yet I submit that so far as the evil of the two is concerned the Church that retains Governor Colquitt as one of its members unless he quits the gang that he is running with is away yonder in the lead; and just at this time I am afraid that Texas Methodism is not in very good shape to raise her voice in protest against the action of Vanderbilt University. Several years ago Bishop Fitzgerald said in substance: "We are at the forks of the road; our safety depends on which fork we take." We have taken the other, the wrong one. Since taking this unfortunate fork I've heard it on good authority that one of our Bishops, and others in high places, ministerially, set themselves by words and actions against the direct action of the General Conference, and that, too, without reprimand, so far as the public knew, from the College of Bishops. If Bishops and those high up in position can become "insurgents" with impunity, how can you have the face to handle the smaller ones in the Church of God? As I see it our salvation is in a tightening of the reins all along the lines and let us all do better.

In my judgment, a third thing that has assisted us in getting away from a spiritual life is the new ritualistic service that the General Conference gave us a few years back. Mr. Wesley's idea was to get as far away from ritualism as possible. Every move that burdens us more and more with ritualistic forms will envelop us more and more in the meshes of formalism, and formalism is death to spirituality, the glory of our Church. Mr. Wesley had a splendid opportunity to retain the pompous ritual of the Established Church, but he did not do it, and to me every move that tends in that direction is but forcing us back into the lifeless and powerless spiritual condition of that Church as it was in the times of Mr. Wesley. Even with the short ritualistic service we had in opening our morning and evening hours of worship when Bishop Haygood lived, he used to say, "There should be a preacher occasionally of sufficient courage to break it into 'smithereens.'" I do not know what he would say now. To my mind there is not a more effective way to destroy the spiritual life and power of any Church than to load her down with pompous and extended ritual.

Again and last, another thing, if true, that has helped Vanderbilt to the point where her authorities can openly defy the expressed will of the Church and announce as a part of her closing program a german is, as I am told on what I suppose to be good authority, that it is the "hotbed of higher criticism." Against such a condi-

tion I've never heard nor read of a word spoken in condemnation by those who are in position to speak out against such things. If higher criticism, as I understand it, forces you from your moorings as to the canonical Scriptures, and makes you accept a diluted form of the doctrine of the inspiration of the Scriptures, and of necessity leaves you in more or less doubt as to whether any of the Old Book is true or not, it is not to be wondered at that a committee from the faculty, working with the Alumni Association, and a committee from the senior class would agree with them that a german would be a mighty good and altogether a nice thing to have as a fitting close to a great Church University!

But with all the above things staring us in the face, who is in good position to raise his voice in protest? The only thing I see for us to do is to rise up in the strength and power of our kind Father in heaven and resolve that we are going to wipe the shame from our Church life and stand above everything else for the spiritual life and power of our Church.

DENTON—AN INSTITUTION AND AN INSTITUTE.

Rev. G. B. Winton, D. D.

A popular American physician recently made the caustic remark that "most of our higher education of women is a cheap imitation of the higher education of men;" and the curriculum for that he characterizes as "largely a survival from the Middle Ages." This critic of our educational system, who is at the moment engaged in a brilliant defense of American motherhood, adds that the "great, democratic, Middle West Universities are leading the way to more rational and wholesome standards." Such a tribute to the educational ideals and work of the West is a significant sign of the times. It is not every citizen even of our progressive Mississippi Valley States who knows what is going on in his own commonwealth, while the East is apt to say of the West, "Can any good thing come out of Nazareth?" Perhaps there are people in Texas, for example, who do not fully grasp the aim and work of the College of Industrial Arts, at Denton; and there may be Texas Methodists not yet informed concerning the Methodist Dormitory for girls, which is an annex to that college. But these institutions well merit an intimate acquaintance; and such an acquaintance is likely to lead to enthusiastic commendation.

The College of Industrial Arts is not an annex of the State Normal School situated at Denton—not connected with it, in fact. It was established by a special act of the Legislature of Texas in 1901 to be an institution where girls may pursue a course of training as nearly as possible adapted to fitting them for the ordinary, practical duties of feminine life. It is distinctly a school for girls; not for boys, nor for boys and girls. Its course, superimposed on the ordinary high school training, offer, along with special arrangements of the usual literary subjects of study, such training in household arts, cooking, sewing, domestic administration, etc., in commercial activities, in fine arts, in sick nursing and in pedagogy, as will make the practical ways of her life easier and brighter to the wife and mother, to the clerk or stenographer, to the nurse and the teacher. Most women are likely to spend years of their lives engrossed in one or another, or in one or two, alternately or combined, of these vocations. They are vocations—that of housewife the noblest of them all—and should be thought of and prepared for as such. Much of life's drudgery if intelligently conceived of as part of a calling, of a profession, one worthy to be studied and practiced for its own sake.

Now, I am frank to say that I have not seen elsewhere another just such a school as this, and that I had no idea what the College of Industrial Arts at Denton is till I went there. How far the State of Texas may be pioneering in this work is unknown to me (as are, alas, many other things!) but in so far as Texas is leading the way, setting the example for others—States, Churches and individuals—to follow, Texas may well afford to be proud of her course. The ideal of the school is in the very highest degree commendable, and in my hasty inspection I found no reason to suspect that its work is falling measurably to approximate that ideal.

Alongside this worthy school for the daughters of Texas, the Methodist women of Texas, using for their tool the home mission organizations, have built a beautiful home for girls. Many a future wife and teacher will say, "They loved us and built us a home." In the hands of Dr. and Mrs. F. B. Carroll the Methodist Dormitory is everything that is sweet and homelike. Convenient, spacious, sanitary, handsome, the building itself is an example of the best and most modern way of living.

while the air of Christian calm, of sweet devotion to duty, of consideration for others, and of religion without hysteria or cant, is as refreshing as are the cool corridors, the spotless dining hall and the cozy bedrooms. If the Methodists of Texas are not yet acquainted with this ideal home for their school girls, it is time they were getting acquainted. And some of them who have no daughters of their own might well consider whether God has not laid it on them to put down their money for a scholarship, that some poor girl may have the advantage of that incomparable home and training.

I welcome this association together of the State and the Church in the work of education. It is useless for us as Church people to try to conceal from ourselves the fact that the State institutions—especially in the region west of the Mississippi—are going to do most of the school work of the future. Let us not waste time fighting them, but rather begin to co-operate with them. They are hindered from doing strictly religious work, but they are not "Godless," as is often said. Mostly their presidents and teachers are Christians, and the student body is increasingly so. I was informed that about 65 per cent of the students in the two State institutions at Denton are members of some Church. Now, if the Methodist women of Texas are themselves pioneering in this enterprise, why so much the better for these women. Shall their example not be followed? The dormitory, with its avowedly religious aim and ideals, is made more than welcome by the college. So would a like enterprise be at almost any State institution, in almost any State. At the meeting of the Religious Education Association in Nashville last year the president of the Ohio State University made a most urgent plea that the Churches come to the help of the State Universities in providing for the moral welfare of the students. Why are we so slow to enter this open door?

The school year at the C. I. A. having recently come to a close, Mrs. Carroll kindly kept the machinery of the dormitory household department running two weeks longer in order that the leader of the Woman's Missionary Movement in Texas Methodism might hold there an institute. This institute, running from June 5 to June 17, will doubtless be reported by a more competent hand than mine. Owing to my recent change of base I had to cut down my own promised time with these good and bright women to two days. I found then—about the middle of the institute period—that the enrollment had reached thirty-five. Those in attendance were nearly all leaders—Conference and District Secretaries, Presidents, etc., and they made a choice audience. The summer school of the C. I. A. had generously put on a course of demonstration lectures in domestic science for the special benefit of the members of the institute. Its own work covered Bible study, mission study study classes concerning both home and foreign problems, the discussion of the practical problems of woman's work in missions, besides public addresses and sermons appropriate to the occasion.

The spirit of intelligent devotion to the interests in hand, of joyous social converse, the cozy physical surroundings and the invigorating spiritual atmosphere seemed to me to augur a vigorous future for this new enterprise. It is a conference of experts. Those women knew missions, they have had personal contact with the problems and difficulties of the work, their time is precious and they know what they have come for. It is not an audience to be trifled with. Banal platitudes, idle theorizing, emotional ranting will get but a chill reception from it. If any reader of this is fortunate enough to be invited in future to that platform, let him get ready of his best.

One further note I must make concerning the work of the Methodist Dormitory. Devised primarily as a home, it is about to add to the comforts of home some of that moral instruction so needful to the religious growth of the young. It is the purpose of the managers as soon as possible to offer these courses in Bible study, mission study and the like, of a distinctly religious character, impossible to a purely State institution. This movement has the heartiest commendation of the faculty of the College, and may draw to it other students even than those living in the dormitory. Here, again, the Methodist women of Texas will be blazing a way along which others may well follow.

ANOTHER KENTUCKY LETTER.

The Texas Christian Advocate is to be congratulated on its special prohibition issue. Never have I read a grander and more masterly symposium of prohibition arguments, as localized and applied especially to the situation in Texas. They are unanswerable and irrefutable.

It was a wise forethought of the editor in confining the field and argu-

ments exclusively to Texas and Texas writers. The resulting responses justify his selections and assignments and attest to his editorial acumen and knowledge of the needs of the campaign now on. Knowing the appreciative interest he would find in it, I promptly turned my Advocate over to our local Methodist pastor, Rev. Arthur T. O'Rear, himself a leader in temperance and prohibition work.

Our Kentucky Methodist preachers can always be found on the firing line of a temperance fight or other movement for the betterment of moral conditions and the uplift of the life of the community. When the call is sounded for duty or leadership, they shirk not. In our first local "great battle," over three years ago, Rev. J. L. Clark, then pastor here, had the experience and honor of being one of a party of workers, engaged in erecting the campaign tent on the public square, arrested and marched through the streets to the city prison. Another member of the party thus honored was the Baptist pastor.

Another of our Kentucky Conference ministers, Rev. Jeff Davis Redd, prominent in temperance contests, heads the prohibition ticket as nominee for Governor. Judge E. C. O'Rear, of the State Court of Appeals, our highest court, seems most likely to be the candidate for Governor on the Republican ticket, with flattering prospects of election. It is claimed that his high standing and temperance record will bring enough Democrats to his support to offset the whiskey defection in his own party, and thus elect him. Judge O'Rear was one of the most useful lay delegates in the last General Conference, and made a very favorable record as a working member, especially prominent in the Vanderbilt University case. Since then he has been prominent as an attorney and counsel in the Vanderbilt litigation now in the courts. He is a Southern Methodist of whom we are proud, and would be the antithesis of Colquitt should a trusting constituency make him Governor.

Rev. J. L. Clark, also a member of the Kentucky Conference delegation in the late General Conference, now a presiding elder, has been elected to the Presidency of the Kentucky Wesleyan College, to succeed President J. J. Tigert, son of the deceased Bishop, who retires, after one year's service, on account of ill health. Prof. Tigert was making good as the head of faculty and is held in high esteem.

This is our conference college, but after years of good service and well-earned reputation it is still sadly hampered and kept in the background from lack of needed endowment. It seems that we are lacking in membership of sufficient wealth and inclination to contribute the needed funds to properly equip our colleges so that we can compete with the other Churches in successful educational enterprises.

Still, Southern Methodism here has a number of institutions doing effective work, but in theological work especially we are behind our water friends—the Baptists—and disciples of Alexander Campbell. They are literally planting young, educated ministers all over the State, who are successful in organizing and proselyting. Notwithstanding this is a difficult field in some respects, our Church is making progress and gaining in strength and influence. Much of our territory is mountainous and non-self-supporting, so that the few workers sent there find inadequate support. But capital is fast developing the resources and reaching the hitherto almost inaccessible regions with railroads, so that the field is more inviting and promising than ever before.

Our special connectional organ, the Central Methodist Advocate, published in Lexington, the erstwhile Athens of the West, is rendering the three patronizing conferences—the Kentucky, Louisville and West Virginia—great service. It is a staunch paper, ably edited, conservative and practical, free from frills and fads, and at all times true as the polar star in its stand for Methodist ways and doctrines. Dr. E. G. B. Mann is at the editorial helm, ably assisted by Prof. David W. Batson, the associate and managing editor. The latter, after a successful career as educator, has given the paper a long and valued service. In fact, to attempt to run the paper without Batson would be like staging Shakespeare's famous play with Hamlet, the leading character, left out. Dr. Mann, whether as circuit rider, pastor of our leading churches, presiding elder or General Conference delegate, has always made good, and ranks high among our ablest and most successful preachers. He is also pastor of the First Church in Lexington and responds to frequent calls for special occasions, sermons, lectures and revival services.

As the result of an earnest effort to make this a year of great ingathering, urged upon our ministers by the three conferences, it is estimated that the conversions thus far approximate six thousand, with the summer's protracted meetings yet to be held, in which many souls are expected to be saved.

Need I tell you that we, away up here in Kentucky, are deeply interest-

Constipation

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

RADWAY'S PILLS

Will free the system of all the above-named disorders. 25 cents a box. At Druggists, or sent by mail.

RADWAY & CO.,

NEW YORK.

ed in the outcome of your brave fight for prohibition? If conditions are as they are here, I would urge you to use your women and children; enlist the schools, have parades, get all the good women to praying, and give personal attention to every voter—especially on election day. This is the work that helps us most in winning here in Kentucky. E. B. LANCASTER, Cynthiana, Ky.

GERMAN MISSION DISTRICT CONFERENCE—WESTERN DISTRICT.

The District Conference of the Western District was held in the historic little village of New Fountain, June 7-11, 1911. New Fountain is located about forty miles west of San Antonio and seven miles off the railroad, Honda being the nearest station. The church in which the conference was held was built over half a century ago by the venerable and saintly Rev. J. A. Schaper, who is now in his eighty-sixth year. When Brother Schaper was sent there as missionary fifty-three years ago, there was no organization, but he preached the gospel with great power and demonstration of the Holy Spirit. Souls were gloriously converted under his ministry and added to the Church, and to-day there is a large congregation of energetic and zealous German people.

The conference was opened on the night of June 7 with a sermon by Rev. W. F. Buss. Under the wise leadership of our beloved presiding elder, Rev. P. H. Henschel, the business sessions were conducted harmoniously and in brotherly love. Rev. W. D. Wiemers was elected Secretary. The preaching was instructive, powerful, evangelistic. About nine souls were converted and reclaimed.

The Sunday-school work, Epworth League and the Laymen's Movement received due attention. The Laymen's Missionary Movement is gaining more and more ground in our conference. Men are waking up to the sense of their duty and responsibility. The conference was honored with the presence of Mrs. V. A. Godfrey, of San Antonio, who spoke on Sunday-school work from the cradle roll up to the adult class. The address was instructive and inspiring and therefore well received by the audience. We appreciated her service and hope she can be with us again.

Following were elected delegates to the Annual Conference:

- C. F. SCHULZ.
H. C. HEMPEL.
H. HARDT.
PHIL. STANTZENBERGER.

Alternates:

- A. Schuessler.
A. B. Brucks.

The next conference goes to the Mason charge. REPORTER.

Tutt's Pills

After eating, persons of a bilious habit will derive great benefit by taking one of these pills. If you have been

DRINKING TOO MUCH, they will promptly relieve the nausea, SICK HEADACHE and nervousness which follows, restore the appetite and remove gloomy feelings. Elegantly sugar coated.

Take No Substitute.

Telephone M-5720. Hours: 9 to 1, 3 to 6

W. D. JONES, M. D.

Practice Limited to

EYE, EAR, NOSE AND THROAT.

615 Wilson Building Dallas, Texas

Notes From the Field

A PRIZE OFFERED

I will give a prize of a nice volume to the preacher who will tell the most things which ought to be said, in the fewest words, in reporting a revival meeting.

Prize awarded October 1. I offer this because I often read long accounts about revivals and look in vain for the number of additions, conversions, family altars erected, etc.

C. G. SHUTT, Georgetown, Texas.

The Gilmer Revival.

With the assistance of Dr. A. C. Holder and Brother Jeffreys, singer, we had a good meeting. Fifty or more professions and reclamations. Thirteen members by ritual, and more to be received, besides those who joined other churches. The sudden illness of Brother Holder's wife and the final and fatal illness of Senator R. N. Stafford brought us to a peremptory close, but providentially our presiding elder, Brother Cunningham, closed the meeting for us in a beautiful, effective way.—J. A. Stafford, June 22.

Winters Station.

I am proud to report that Winters, as a new town on the railroad, is still advancing in every way possible. Not only has it been enhanced in political affairs and industrial ways, but it is to the great joy of the citizens of this city that it has promoted the cause of our Christ. The Methodist Sunday-school has elected as their superintendent for the future Brother J. W. Habb, who is making a great hand in his position. The Sunday-school is advancing in every way, and it seems that, together with the Wednesday night prayer meeting and the two prosperous Leagues, that the coming revival that is to be held here in July will be the greatest success that has been held in Winters, Texas. We fully believe that we will have great results. We are the very hotbed of "The District Methodist," which is a very small paper edited by our dear pastor, and which contains the results of every two weeks' work by the pastors of this district. I would suggest that if any of the districts of the Methodist Episcopal Church, South, wished to help unite their presiding elder and the people—that is, the members of the Church—directly, so that they could keep tabs on the news of the surrounding stations, it would be best to establish this system in their districts immediately. The Outlook Class of the Sunday-school has taken so great a part in the Church work that I can not afford to leave them without mention. They are to take the part of the pastor in rendering a sermon, as it were, to the Church, and show them our spirits, in order that we may revive before the time for the revival. Let us work and pray.—Dallas Hawkins, June 20.

Wolfe City Station.

For some months our people have been planning for a revival. Evangelist Thurston B. Price and his choir director, Mr. Robert E. Huston, were secured to lead the meeting. A tent 60x100 feet was secured, an extra choir stand, seating one hundred people, two pianos, an organ and five stringed instruments, was built, and a choir rehearsal was had on Friday night before the meeting started. (Wolfe City people believe in getting things ready beforehand.) Mr. Huston was here for choir practice, and the singers were glad to have him and his good wife with them again, and demonstrated it by being in their places. On Sunday morning, May 28, the first service, the choir was almost full, and such singing! R. E. knows exactly how to get his choir to sing and sing their best. They sing because they love to, and love their leader. Brother Price made you feel you had known him always, before he had finished his first sermon. His sermons, from the first, were from a thinking man to a thinking people. His special sermons on "The Nominal Church Member," "Missing Life's Opportunities," "Lot, the Retired Farmer," "Hypocrites, or Why Some Men Are Not Christians," "Home Life" and

"The Value of a Soul" were each worth going miles to hear. And the people did come for miles, even though 'twas in the midst of harvesting. Brother Price is a young man, a consecrated and forceful preacher, a patient and considerate of his audiences, puts truths in a plain, practical way, and knows how to lead folks to a definite decision. Never before have we heard such universal commendation of an evangelist. Sinners and Christians of every denomination in Wolfe City love and cherish the words and lives of Brothers Price and Huston while in our little city, and we are still thanking God for the results of this meeting. Something like seventy-five were saved, most of them strong men and women. Of these, fifty have joined the different churches of the town. This, just after our big meeting of last year, with about two hundred and fifty conversions, means much to Wolfe City. Now, incidentally, I want to tell our friends through the Advocate that our Church membership is on higher ground. Our laymen are live wires, our Woman's Home Mission Society is doing more along the line of mission work and study than ever before, our young women have organized themselves into a Junior W. H. M. Society, called "Gleaners." They have twenty members, and are taking up the study course with "Aliens or Americans," a book for every member. And one of our last year's converts, Miss Mollie Whitley, has organized the children into the Brigade. We organized with twenty-two members. The first Saturday after we organized they observed "Tag Day," the Brigade selling all the tags and doing all the work. They took in \$25 which was applied to the cause of State-wide prohibition. We now have something like fifty members. The Sunday following Tag Day we had a special service. "Mother's Day" was observed by the Church, and at night the members of the Woman's Home Mission Society and Gleaners held a special service, in connection with special song service. Our Sunday-school is improving. We have one Wesley Class organized and three more adult classes are on the way. For all God is doing for us we are very grateful, and may we all be worthy of his love and blessings, "laying aside every weight and the sin which doth so easily beset us, and let us run with patience the race that is set before us," giving God, our Father, glory for it all.—Mrs. J. Riley Green, June 20.

Wheelock.

Sunday, May 28, was a great day for Alexander. Our church at that place was dedicated. Rev. I. F. Betts preached three very fine sermons. We had dinner on the ground; a large crowd and a good occasion. The people had looked forward to the time when they could see this house set apart for the worship of God, where their children are to be trained and start out for a better life. The people at that place are not rich by any means, yet they were ready to build a house for God. The building and seats cost \$1600, so, you see, they deserve credit for what has been done. Quite a number of our strong men have preached at this place—J. C. Mickle, South, Leman and several others whose names I can not recall. Really, this is an historical church. Some years ago I. F. Betts came into the community to help the pastor in a meeting. Then and there the new church was talked of and a subscription taken, and now a nice house, such as would be a credit to a town of two thousand, is the result. We are half through the conference year and about ready for the summer meetings. Of course, we are very anxious about the results of the year, as we feel this to be a great responsibility—leading men to God. Oh for the power of Pentecost to come upon our people. This is my fourth year, and I surely want it to be the best one of the four. Our presiding elder is in fine favor all over his field. I think he is one of the most careful men I have ever had anything to do with, and with such a leader as we have and the Spirit of God upon each pastor, great things can be expected. Brethren, let us pray for a sweeping revival all over the State, also for a

complete victory on July 22. So mote it be.—D. W. Gardner, P. C., June 17.

Clarksville Mission.

On June 17 Rev. J. M. Sweeton came down from Paris and held the third Quarterly Conference for our charge. The people came from all points of the charge, and, after a magnificent sermon by the presiding elder, dinner was spread under the shade of the trees and an old-time feast was enjoyed. Brother Bryant, of Clarksville Station, preached in the afternoon, and then our conference was held. Our people here are doing things. There will be one church to dedicate at our fourth Quarterly Conference, and we are going to build two others. The one to be dedicated was built when Rev. Robert Ross was on the charge. We have four Sunday-schools, an Epworth League that cannot be beaten, a Woman's Home Mission Society and as loyal a set of people as can be found anywhere. The work on our churches will be pushed, and our slogan for the year will be: "An Advocate and a Discipline in every home." When conference comes we hope to be able to report everything in full and a strong advance along all lines of Church enterprise. Because you have not heard from the charge in some time is no reason that we are dead. We are very much alive. All of our meetings are set, and the people are working and praying for a revival throughout our work. Jesse Mason, P. C., June 21.

Roby.

Roby, a town of some, 1000 or 1200 people, is the county seat of Fisher County, a Western town that lacks somewhat of the western spirit. The people for the most part are a quiet, contented class of folks, who do not care to be unduly disturbed, as they drift along pursuing the even tenor of their way. A ninety thousand dollar courthouse recently constructed of white pressed brick, modern in architectural design and equipment, commodious and attractive as it stands out, the beauty spot of the town. The town is surrounded by a class of prosperous farmers, who live in good homes, work fine stock and till as good lands as can be found in West Texas. There are no saloons here, and prohibition will get a substantial majority in this county. I have been assisting Brother C. S. Cameron in a revival meeting here the past week. In the face of tremendous obstacles we have succeeded in stirring considerable interest among some of the unsaved. Twenty-one professions to date. Some have united with the Church and others will be received later. Congregations grown until at times the capacity of the house has been taxed. Brother Cameron is a princely fellow, a good preacher and a successful pastor. He is at home in a revival service. He has a fine hold on his people and the entire town. He has wrought well in Roby, and his people appreciate what he has done. He has one of the most interesting Senior Leagues in the country. In fact, he knows how to handle young people and they all like him.—M. J. Thompson, June 19.

Diamond Hill.

We have just closed a two week's revival. Rev. Jas. O. Davis, our pastor at Aubrey, Texas, did most of the preaching and he did it well. We have never known a more faithful worker in a meeting or a more lovable character in his life. We had the old-time altar and without exception all who came to the altar were saved. The Lord was with us in every service and at times we felt the power of the Spirit in a great measure, and some gave shouts of joy. Brother Guldred, of Smithfield, one of God's most noble laymen was with us a few days, and his presence is a blessing to any meeting. There were between twenty and thirty conversions, and nineteen additions to our Church, making a total of thirty-three additions this year. The Church has been greatly strengthened and built up. We are told that some anti's have been changed into prohibitionists. We did not leave a single note unsounded as to the attitude of the Methodist Church toward the liquor question. Altogether we are having a good year at this place. Some of the best people we have ever served live here. They are kind and thoughtful of their pastor, and are awake to all his needs, both in word and deed. We feel like working harder through the rest of the year. May the Lord bless us in all our efforts.—W. B. Vaughn, P. C., June 16.

Pampa.

About the first of May I took charge of Pampa, part of the former Panhandle and Pampa charge; leaving my family in Stamford until after the commencement of Stamford College. My family joined me about the middle of June, and the people of Pampa seemed glad to have them come—the first pastor's family

to live among them—but gave evidence of nothing more. We were quietly planning our work for the remainder of the year, when, on Tuesday night, we heard the noise of horsemen, carriages and autos and looked out to see a great company of warm-hearted people with an abundance of good things to eat, and some things to wear. They came from close in town and far out in the country. I know they are orthodox, for they brought their children with them. Such has, and will have its effect on us. But how did they keep the secret so secretly? Our Sunday-school is moving on, but, like so many others, is suffering for lack of teachers. We have started our prayer-meeting—the first ever had in the town—and have grown in attendance from three at the first service, to twenty-five at the last service. This is thirty-one per cent of our membership. For seven years I was unable to work, owing to injuries received while organizing the Church in the territory north of the Canadian River. I am now my former self, with a little minus. I find much to do and a great pleasure in doing it. Our farmers are just beginning their wheat and oat harvest. The crop is bountiful, and on these level plains, is the prettiest sight I ever saw on the farm. This portion of the Northwest has not yet suffered from drouth and it seems to this observer that this country ought to settle fast. With this week, the Advocate begins its weekly visit to ten new homes. This people are loyal and the Advocate will assist them to live Christian lives.—W. B. McKeown, June 24.

TO THE PROTESTANT MINISTERS AND CHURCHES OF AMERICA.

The Social Service Commission of the Federal Council of the Churches of Christ in America hereby request the ministers and Churches to prepare for the appropriate observance of "Labor Sunday," September 3.

It is suggested that the Secretaries of local associations of ministers in each city and town communicate this request to their constituencies, with the hope that the observance may be universal. Such local Secretaries are invited to communicate at once with the Secretary of the Federal Council Commission, who will send them literature, both for their own guidance and for distribution among the ministers of their localities.

A leaflet of "Suggestions for Labor Sunday," and programs suitable for either a Sunday morning service or a union evening service will be sent by the Commission upon application.

An immediate response is urged upon the part of all the Protestant ministers of America.—The Commission on the Church and Social Service of the Federal Council.

FRANK MASON NORTH,

Chairman.

CHARLES S. McFARLAND,

Secretary.

1611 Clarendon Bldg., 4th Ave. and 18th St., New York.

FIRST OF TEXAS PIONEERS.

In a recent issue of the Advocate Brother Myers, of the Newton charge, seeks to do honor to the memory of one of the early heroes of Methodism in Texas. His appeal for a fitting memorial to Rev. Henry S. Stevenson should start the blood of loyal Methodists coursing a purpose to suitably honor the memory of those several men who entered the territory at that early day, now so far away that their dim outline is indistinguishable and we can not fully determine which one actually crossed the border first, or who did preach the first sermon on Texas soil.

Our historians appear to be confused in their data, and they are in conflict in regard to the dates they set down for the first activities in Texas. I do not know why such difference in dates should have crept into the writings of careful men. But they are there and our best is only an approximation. For instance Brother Myers says: "Henry S. Stevenson was supposed to have preached the first Methodist sermon ever preached in Texas." He also says this was "in Sabine County, either in 1833 or 1834."

Dr. Homer S. Thrall cites a letter from one of the pioneers, James Graham, in which it is stated that Henry S. Stevenson preached on the Texas side of the Red River as early as 1815. It is further stated that in 1818 a campmeeting was held near this same place by William Stevenson and others of his co-laborers. A Church was organized at this time. It is of interest that Dr. Thrall spells both names Stevenson, but that McTyre spells them differently. He also informs us that William Stephenson was a native of South Carolina. He was presiding elder on a Louisiana district 1829-1833, and thus came up to the opposite side of the river from what is now Sabine County, Texas. It is certain that he at this time did preach on Texas soil despite the inhibitions of the Roman Catholic establishment then existing under Mexican law. Of Henry Stevenson Mc-

Tyler says: "He was a native of Kentucky. He visited Austin's Colony in 1824, and preached near Washington, Columbus and San Felipe. He visited these settlements again in 1828 and again in 1830."

It would thus appear that there is considerable hiatus between these dates as given by McTyre and Brother Myers. Somebody has depended too much upon memory, and age has confused the facts. But the date given for Henry Stevenson's first sermon on Texas soil according to Dr. Thrall is several years earlier than that claimed by Brother Myers as the time at which he preached in Sabine County.

Of course, I do not know, but I rather think Brother Myers has entirely too late a date for Henry Stevenson's first sermon. Be that as it may—and despite the fact that the historians are irreconcilably in conflict, the hero is worthy of his laurel. The memorial ought to be built. I would suggest a memorial tablet to be placed in the chapel wall at Southwestern, or at Southern Methodist University, or better in both. Let us perpetuate the deeds and spirit of these noble and heroic men who braved the perils of frontier and privations of want for the gospel's sake. S. E. WASSON.

Clarendon, Texas.

Anger is the welding of all the baser passions.

Do the best you can where you are, and then you will find the door to some larger sphere.

EDUCATIONAL

Mary Baldwin Seminary

For Young Ladies, STAUNTON, VIRGINIA. Term begins Sept. 7th, 1911. Located in the Shenandoah Valley of Virginia. Unsurpassed climate, beautiful grounds and modern appointments. 302 students last session from 33 states. Terms moderate. Pupils enter any time. Send for catalogue.

MISS E. C. WEINER, Principal.

MERIDIAN MALE COLLEGE

The Ideal Christian Home School for Young Men.

In the health-giving Pine Hills of Mississippi. Under military training. Large campus and playground. Preparatory, Collegiate, Theological and Commercial courses, which is open the entire year. You may enter at any time and have same advantages as at any regular business college.

Write for catalogue No. 50 N. A. BEESON, B. Sc., Pres., Meridian, Miss.

Sullins College-Conservatory

A select school for girls and young ladies. Located in a beautiful mountain valley; altitude 1800 feet. Delightful and healthful climate. Malaria unknown. Modern brick buildings. Fine gymnasium. Outdoor sports. Bible Teachers' Study Circle in curriculum. Preparatory, regular and special courses. Art, Expression, Domestic Science, Conservatory of Music under direction of L. Albert, of Copenhagen, unsurpassed in the South; 2nd grade pupil-teacher session. Experienced European and American Professors. Southern Methodist. Write for catalogue.

W. S. NEIGHBORS, A. M., D. D., President.

Box T-135, Bristol, Va.

The Randolph-Macon System

Endowed Colleges and Correlated Schools

Educates men and women, boys and girls, *separately*, but in *five separate institutions* under one management. 130 officers and teachers; 1200 students. The combination enables us to offer the best advantages and to

Save Time and Money

For particulars, address, stating age and sex of student. Chancellor WM. W. SMITH, A. M., LL. D. College Park, Lynchburg, Va.


THE UNIVERSITY OF TEXAS

Co-educational. Tuition free. Annual expenses, \$180 and upwards. Session opens Wednesday, September 27, 1911. College of Arts: Courses for Degrees of Bachelor and Master of Arts and Doctor of Philosophy. Department of Education: Teachers' professional courses for elementary and permanent certificates. Engineering Department: Degree courses in civil, electrical and mining engineering. Law Department: Three-year course for Degree of Bachelor of Laws, with State license course for Degree of Master of Laws. Summer School: University and normal courses; seven weeks every summer. Department of Extension: 1. Correspondence Division; offers courses in various subjects. Students may enroll at any time. 2. Public Discussion and Information Division: Furnishes bibliographies and traveling libraries on current problems. 3. Lecture Division: Offers popular lectures by members of the University Faculty. For catalogue of any department address WILSON WILLIAMS, Registrar, University Station, Austin.

METROPOLITAN GRADUATES

Are above par in the business world, because of their thorough training and superior qualifications. We do not tolerate lax methods, incompetent teachers and short, superficial courses of study. SUCCESS is our aim and motto. If you want the best business and stenographic training that experience, money and brains can provide, write for our new catalogue, stating course desired.

Metropolitan Business College, Dallas, Texas.



I WILL MAKE YOU PROSPEROUS

If you are honest and ambitious write me today. No matter where you live, what your occupation, I will teach you the Real Estate business by mail; appoint you Special Agent for the company in your town; start you in a profitable business of your own, and help you make big money at once.

Unusual opportunity for men without capital to become independent for life. Valuable Book and full particulars FREE. Write today.

NATIONAL CO-OPERATIVE REALTY CO.
1640 Marden Building
Washington, D. C.

E. G. GARDNER
President

BOOK NOTICES.

The Unoccupied Mission Fields of Africa and Asia, by Samuel W. Zwemer, F. R. G. S., and issued from the press of the Student Volunteer Movement for Foreign Missions.

Introducing Men to Christ, by W. D. Weatherford, Ph. D., and issued by Smith & Lamar, Nashville. The author gives an idea of purpose of his book in the following statement:

Christ's method of extending his kingdom, and the like are subjects discussed. It is a helpful book and will repay a close reading.

In the Nantahalas, by Mrs. F. L. Townsend, and published by Broadway Publishing Company, N. Y. The purpose of this book is to disabuse the minds of the readers of the many false and grotesque misrepresentations made in popular magazines and books concerning the people of the mountain country.

Life of Joshua Soule, by Rev. H. M. DuBose, D. D., and published by Smith & Lamar. We do not hesitate to say that this is the best product emanating from the versatile pen of Dr. DuBose.

his day and generation, and given to us one of the most life-like and readable books now being issued from our Publishing House.

Men and Religion, by a number of distinguished writers, and published by the Young Men's Christian Association Press. The aim of this interesting volume is to present the different phases of the Men and Religion Forward Movement.

JACKSONVILLE DISTRICT CONFERENCE.

The session of the Jacksonville District Conference at Jacksonville, June 19-21, was one of the best in its history in point of work, and certainly none has surpassed it in the spirit of fellowship and friendship.

A District Board of Church Extension was created, and there is a well defined purpose to move forward in this territory in mission and Church extension work.

Senator J. J. Faulk, of Athens, was re-elected District Lay Leader. Three young men were licensed to preach: W. W. Finley, Carl Coolidge and Victor F. Stevens.

The following were elected delegates to the Annual Conference:

- C. C. COCKING. J. J. FAULK. J. F. MALLARD. C. B. MANLEY.

The District Conference meets next year at Troup.

The reports showed the various charges in good condition, with all interests of the Church well cared for and a decided movement forward along the whole line.

J. W. Treadwell, S. N. Allen, Lee Lloyd, G. W. Riley, W. W. Watts, A. J. Weeks, W. F. Davis and W. A. Abney were among the visitors of special note.

J. T. Smith never presides in an undignified manner, but as usual efficiency was the chief characteristic of his work. As a mark of appreciation of his long and faithful service for the Church, and as an expression of friendship for the man, the conference not only requested his return for another year, but a purse of sixty-five dollars was made up and presented to him with the request that he let the preachers hold their own Quarterly Conferences for a few weeks while he takes a vacation for the first time in thirty-five years.

The last evening of the conference was devoted to a State-wide prohibition rally, and J. L. Dawson read a strong report from that committee, after which the presiding elder and L. D. Guinn, of Rusk, discussed the issues in the campaign.

Being against woman's suffrage in the Church, I dare not omit mention of the work of the women's societies. Their reports were encouraging, and they are doing well their part of the work. If the prayermeetings have ceased to be the spiritual thermometers of the Church, the Woman's Home and Foreign Societies are still its barometers, and they prophesy fair winds. They talk nearly as much as the Laymen's Movement, it is true; but they have a record that justifies them.

EDUCATIONAL



Located in the choicest residential section of the South's leading city, with climatic and other advantages enjoyed by no other institution of equal rank, offers superior instruction as follows:

- 1. College of Arts. For men. Full Literary, Classical and Scientific courses; many free scholarships. 2. Newcomb College (on separate campus) for women. Standard college courses and special departments of Art, Music, Domestic Science and Education. 3. Medical College, Est. 1843 (one of the few commended in the "Carnegie Report"). Exceptional clinical opportunities, and for the study of tropical diseases. 4. Law School. Three-year course in American Law which equips for practice in any State; separate three-year course in Louisiana Law (including Civil Law); faculty of eight includes eminent specialists and practitioners. 5. School of Technology with complete laboratory equipment for Mechanical, Electrical, Architectural, Civil and Chemical Engineering. 6. Teachers College. 7. Department of Pharmacy, Est. 1838. Two-year course for Ph. C. degree. 8. Department of Dentistry. 9. Graduated School of Arts and Sciences. 10. Post-Graduate Medical Department (New Orleans Polyclinic) offers excellent clinic and laboratory courses.

2699 students from 28 States and 13 foreign countries. 240 instructors and specialists. 24 modern buildings. Campus of 100 acres adjoining Audubon Park (250 acres). Dormitories. Opportunities for self-support. Full descriptive catalogue, or a bulletin of any department, sent free upon application.

Address, Registrar, Tulane University New Orleans, La.

EDUCATIONAL

North Texas Female College

"KIDD-KEY CONSERVATORY"

Harold von Mickwitz, Director

Classical, Scientific and Literary Courses. Music, Art and Expression.

Leading Ladies' College of the Southwest

In Patronage, in Enrollment, in the Fine Arts, in Location

For Catalogue, address the President.

MRS. L. A. KIDD-KEY, President

E. L. SPURLOCK, Business Manager, Sherman, Texas

SETH WARD COLLEGE, PLAINVIEW, TEXAS

Co-educational. Special musical advantages. Nearer heaven than most colleges, being 3200 feet above the sea. Farther from Gehenna, the nearest saloon being seventy miles away. Our motto: "Character first." Send us your son or daughter.

J. SAM BARCUS, President.

San Antonio Female College

Past year very prosperous. Fine graduating class. All the members of the large Junior class expect to return. We maintain our usual high standards in scholarship, table fare, discipline, moral and religious sentiment and loyalty to the Church. Write for catalogue.

J. E. HARRISON, President, J. T. CURRY, Associate President. San Antonio, Texas, Station A.

The Polytechnic College

Co-educational. Seven stone or brick buildings; steam heat; electric light; modern scientific equipment. Physical directors for men and women. Trained nurse. During seven years student body has increased ten times; value of buildings and equipment more than fifteen times.

THREE SCHOOLS

THE COLLEGE offers stand B. S. and B. A. degrees. Teachers' certificates granted without examination by the State of Texas to students completing courses in Education. THE PREPARATORY SCHOOL fits for entrance to any college. THE SCHOOL OF FINE ARTS affords advantages in Art, Oratory, Music. Faculty pupils of Chase, De Reszke and Lesechetzky. For catalog or detailed information address

BUFORD O. BROWN, Fort Worth, Texas.



"OUR BOAT"

EPWORTH-BY-THE-SEA

OUTING SUMMER SCHOOL

May 22 to July 29. Terms: \$10.00 per week.

Classes in English, Latin, Greek, Spanish, German, Mathematics, History, Typewriting, Stenography and Bookkeeping. Fishing, boating, sailing, baseball, football and other sports. Enrollments made for four weeks at any time. Send the boy down and let him stay through the Encampment.

Auspices of the MARSHALL TRAINING SCHOOL

San Antonio, Texas. Session opens Sept. 1.

A college or university training school which stands for thoroughness of instruction and character-building based on Christianity. For catalogue of summer school or regular session, or other information, write NEWTON J. MARSHALL, Corpus Christi, Texas.

THE PEACOCK NAVAL SCHOOL

Corpus Christi, Texas. June 12-August 19, 1911.

Texas 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 suitable 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, signal 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 barracks, as well as for cadets. Post cards for sale.

WESLEY PEACOCK, Peacock Military College, President.

Belmont College

IRA LANDRITH, D. D., LL. D., Pres. MISS HOOD and MISS HERON, Principals.

An ideal school for young women, where moral, intellectual and Christian influences prevail. Courses in Art, Science, Expression, Physical Culture, Domestic Science and Modern Languages. Splendid Conservatory of Music under direction of the noted pianist and composer, Edward Henschel, 12 Schuyl, each conferring diploma. College is surrounded by beautiful Magnolia park overlooking Nashville. "The Athens of the South." Outdoor sports, horseback riding. School always filled; register early. For handsome catalogue, address Department R, BELMONT COLLEGE, Nashville, Tenn.

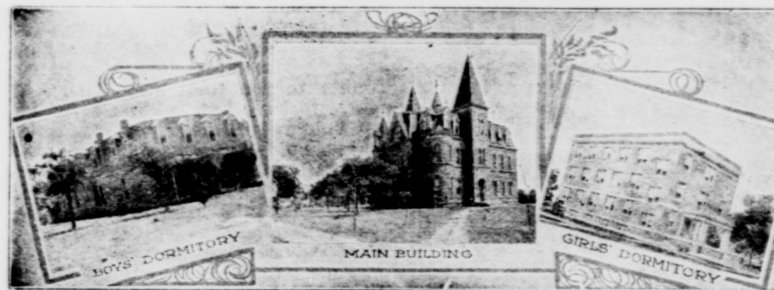
CENTRAL COLLEGE FOR WOMEN, Lexington, Mo.

A short run out of Kansas City. Modern building on a campus of forty acres. High grade women's college. Courses leading to A. B., A. M. and Ed. Degrees. Z. M. WILLIAMS, A. M., D. D., President

THE MOST DREADFUL FEELING IN THE WORLD is that of a parent for a daughter who is in doubt of her safety or success. Put yours on time in

SWITZER WOMAN'S COLLEGE AND CONSERVATORY

and rest easy. Write for catalogue. D. S. SWITZER, M. A., Itasca, Texas.



DANIEL BAKER COLLEGE, Brownwood, Texas

Location-Geographical center of State. Altitude 1500 feet. No malaria. College buildings in center of best residence section of city of 10,000 people. No saloons. Equipment-Three buildings. Steam heat, electric lights, all modern improvements. Girls' dormitory the home of the President and wife. Physical training carefully supervised. New athletic field for boys.

Course of Study-Leading to B. A., B. S. and B. Lit. degree. University recognition. Department of Education; first grade State certificate after one year's work. Special departments: Piano, Voice, Violin, Expression, Art. Faculty-Twelve professors in Literary Department; nineteen teachers in all departments, from the leading universities, colleges and conservatories in America and abroad. Average teaching experience seven years. A Christian Home for Your Sons and Daughters. 220 students last year. Next session begins September 14th. For catalog and illustrated bulletin address J. E. INGRAM, Secretary, Brownwood, Texas.

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 addresses.

EDITORIAL NOTES.

We again call attention to Sunday-school week at Epworth-by-the-Sea. This will be the second week of the Encampment, beginning August 12 and lasting through the following week. It will be wise for all Sunday-school workers who have only a week to give to Epworth to make that their week. It will be seen from the list of subjects, which is given in this issue, that the leaders will discuss live topics, and Drs. Chappell and Bulla are as much alive as the Hamills. After Dr. Rice had agreed to do the preaching a forgotten engagement which had previously been made was recalled and he can not be at Epworth. But we are fortunate in securing such eminent and evangelical preachers as Dr. C. M. Bishop, President of Southwestern University, and Dr. F. P. Culver, President of Polytechnic College, to preach for us. The whole program will be first class. It will be published and distributed in a short time. Go to Epworth.

Our pastors are waking up to the value and needs of the Sunday-school. At the recent Summer School of Theology at Southwestern University much interest was shown in the department of religious pedagogy. And in one of his public lectures Dr. Henry N. Snyder said that were he a pastor he would give all his time and thought to the Sunday-school. And the statement elicited applause. One thing is certain, the pastor who does not keep somewhat abreast of current Sunday-school movements will soon become a back number. And he will deserve his fate.

For his work at Epworth, Dr. H. M. Hamill announces the following topics: The Modern Sunday-school; The School at Work; The Modern Sunday-school Pastor; The Teacher's Problems; Training the Teacher; The Sunday-school and Missions; and Formation versus Reformation. Mrs. Hamill will discuss The Needs of the Elementary Division; The Child and His Teacher; The Child and His Lesson; Junior Boys and Girls; Hand Work and Other Lesson Aids; Correlation of Home and School; and Spiritual Results. And the themes of the other speakers will be just as rich.

The interest in the Adult Class work increases rapidly. In our last mail comes a letter from a small country Sunday-school making inquiry concerning this department. At Epworth Dr. Bulla will talk about nothing else for a whole week. Go to Epworth.

TEXAS STATE SUNDAY-SCHOOL CONFERENCE.

The Sunday-school work is being vigorously carried on in the Lone Star State. Most of the Annual Conference boards are active, and the Conference Field Secretaries are devoting all their time to the work.

The seventh annual session of the Texas Methodist State Sunday-school Conference was held in First Church, Dallas, Texas, April 11 to 13, and was an occasion of extraordinary interest. Eight hundred out-of-town delegates were in attendance. The program, pronounced by the Texas Christian Advocate—and it knows—"the best yet," was carried out without a break. Six regular sessions and ten sectional meetings were held during the three days. Every phase of Sunday-school work was considered. In carefully prepared papers and in the discussions well-instructed Sunday-school disciples brought forth out of their treasures things new and old. Among the fea-

tures of the program were the following: Devotional Periods; The Sunday-school and the Home; The Sunday-school and the College; Teacher-Training; The Wesley Adult Bible Class Movement; Our Missionary Policy; Elementary Work; Motor-Training; Hand Work; Grading the Sunday-school; The Grading Lesson System; Sunday-school Supplies; The Teachers' Meeting; The Relation of Pastors to the Sunday-school.

At no time did the interest lag. Instructive days, inspirational days, days of comradeship they were, giving out a healthful contagion of interest in a movement that is growing larger and larger on the horizon of the kingdom of God. Rev. Emmet Hightower is a most satisfactory master of assemblies. He is genuinely interested in Sunday-school work, and is a capable leader of the hosts—no smaller word will fit Texas—and is bringing things to pass. Following are the officers elected for the present year: Rev. Emmet Hightower, President; Dr. J. E. Harrison, First Vice-President; Rev. A. E. Rector, Second Vice-President; Rev. W. F. Davis, Third Vice-President; Mr. W. C. Everett, Secretary; Mr. B. M. Burgher, Treasurer. Dallas Methodists are skilled in the fine art of entertaining, and in one hospitable act they speed the parting guests when he must go, and assure him of a cordial welcome when he shall return. They take it for granted that once a man has stood under Texas skies, he will want to come back. This scribe appreciates his good reputation in Texas too much to express surprise. Epworth-by-the-Sea next!—Charles D. Bulla, in The Adult Student.

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

I am glad to state that perhaps more than 200 of our Sunday-schools have already observed or are preparing to observe Children's Day. But I am sorry to tell you that about 60 schools, so far, have failed. You remember that the Discipline requires it. The service will be helpful to your school and your offering will assist in the work of carrying the Sunday-school to the highest state of efficiency.

Our motto is, "The observance of the day and an offering by every school in our conference." Please do not let your school fail.

Your board will gladly furnish you with programs if you will let us know how many you need. I hope the superintendent of every school that has not ordered programs will write me.

R. B. BONNER, Sec'y.
Stamford, Texas.

CHILDREN'S DAY AT BURKE.

The third Sunday in May was a good day with us. At night we observed Children's Day in our Church in Burke. Had a well-rendered program, and the collection amounted to \$8.52. Many thanks to the good women for their faithful training of the children.

J. D. BURKE, P. C.

THE SUNDAY-SCHOOL A SOUL-WINNING AGENCY.

By W. E. Hawkins.

First, last and all the time, ever ahead of anything else, the winning of the child for Christ. This school is first for instruction, second for salvation, third for edification, fourth for training for service. This school is in the realm of the spiritual, and if every plan and method are not used as a means to this end, then all is failure. This should be the settled policy of every Sunday-school, and if not it had better not exist. Ask yourself this question: is it better for a child never to have come into a Sunday-school than to have attended and received wrong impressions of religion, of duty to the Church, to God? If we are to have before us at all times the winning of the child to Christ, what should be the policy of the Church in selecting leaders or workers? First, the superintendent should by all means be an active, humble, loyal Christian, knowing Christ, living Christ, whose every act in his daily life shows Christ. No one should be asked to lead our child-life in the Sunday-school, the school of Christ, who does not have a family altar and honor Christ in the home. No one superintendent or teacher should be selected to train our Methodist youth to respect, honor, obey and love our Christ who has failed to teach his own children to honor, obey and love their earthly parents. The truth must be faced that we can not control others unless we control our own. First of all, no one can teach submission to

Christ who has not submitted to Christ. No one can teach loyalty to Christ whose life is not a living exemplification of this truth. No one can teach loyalty to the Methodist Church who is not loyal to the Methodist Discipline. To be able to teach the heart-life and unwavering loyalty to Christ the teacher's heart must be in the Bible, and Christ in him, his joy, his hope. To teach divine truth one must be willing to be taught divine truth, and the only teacher of saving truth is God's Holy Spirit, and unless the whole life, heart, soul, mind and body are all subjected and submissive to him, there is no teaching, no learning. He does not cast pearls before swine. He does not reveal a truth that we are not willing to live. We do not hesitate to say that any one who indulges in the pleasures of the world, forty-two, moving pictures, vaudeville, theatres, cards and dancing should for one moment be considered as eligible to teach divine truth, to teach sacrifice and humility, to teach separation from the world, to teach loyalty to the Bible and loyalty to the Methodist Church and Discipline. Those who indulge in such things are already rebellious against God, the Bible and the Church, complain at the preacher, and are like the waves of the sea. Fire them. Yes, have a Holy Ghost revival and a big fire, and fire their hearts with salvation and consecration, and let them come forth as new creatures, full of the Holy Ghost, full of humility and zeal, then they will be soul-winners. Then sons and daughters will be born. Then we will have a Bible school—a soul-winning agency.

Every thought in the opening and closing exercises, every aim of the teacher, every song and every prayer should be directed to the winning of the soul for Christ.

Every Sunday-school should have at least a few minutes "decision" monthly. Bait your hook, cast in your net, test your work. Win them. Win them!

MORE ABOUT THE BURIAL OF "PERSONAL LIBERTY."

In the issue of The Texas Christian Advocate of May 25th, I read the article on the editorial page bearing the following title: "Personal Liberty Buried."

In this editorial there occurs a quotation from the Ballinger Daily Ledger of May 2, the purport of which was to express the lamentations of a certain number and class of citizens of Runnels County over the passing of the saloon from their county. When I read that sentiment taken from the Ballinger Ledger, I wish to express my surprise, as well as regret, that such an expression in connection with so vital and cherished a cause as liberty, was voiced in this advanced age of the world, and in this the greatest land of greatest liberty. I use the word regret in solemnity with a tinge of sadness stealing over me, when I contemplate the course of a concourse of people in this age of the world and in this country, "the home of the free," lead by reputable and leading public citizens, marching through the public streets of an American town, and on to the public square of the town, where they go through with a service in which they traduce and prostitute the fair name of a cause held dear to the hearts of all American citizens. I am surprised at such a demonstration as that exhibited in Runnels County, more from a contrast of the saloon and prohibition, and that for which they both stand in their operations, than from anything else.

I have only to mention a few things brought out in the editorial utterance in The Texas Christian Advocate upon the astonishing incident of Rowena, to furnish a striking picture of what the saloon and prohibition in contrast, stand for in their respective causes. The saloon, in its operation and effects, is infamous, diabolical, criminal and blighting to the last and greatest degree: while prohibition, or the cause of temperance, in its operations and effects, when it is lawfully carried out, brings joy, peace, happiness and only good to the people and the country when its principles of righteousness are allowed to have dominion over them.

One is an unmitigated evil, the object of which is the destruction and damnation of body and soul of all that comes under its withering and nefarious influence: while the other is an inestimable blessing, the object of which is the elevation, prosperity and happiness of all mankind.

There were a few reflections that came to my mind as I read the article taken from the Ballinger Ledger, which, for the purpose of reviewing, I reproduce here: "Friday evening at 6 o'clock the citizens of Rowena buried 'Liberty.' Some 500 of the best men of that place taking part. J. J. Henkhaus led the funeral party around the square carrying a miniature coffin in his arms. This was closely followed by Hon. John Maddox, of Ballinger, and Hon. P. J. Baron, of

Aids Nature

The great success of Dr. Pierce's Golden Medical Discovery in curing weak stomachs, wasted bodies, weak lungs, and obstinate and lingering coughs, is based on the recognition of the fundamental truth that "Golden Medical Discovery" supplies Nature with body-building, tissue-repairing, muscle-making materials, in condensed and concentrated form. With this help Nature supplies the necessary strength to the stomach to digest food, build up the body and thereby throw off lingering obstinate coughs. The "Discovery" re-establishes the digestive and nutritive organs in sound health, purifies and enriches the blood, and nourishes the nerves—in short establishes sound vigorous health.

If your dealer offers something "just as good," it is probably better FOR HIM—it pays better. But you are thinking of the cure not the profit, so there's nothing "just as good" for you. Say so.

Dr. Pierce's Common Sense Medical Adviser, in Plain English; or, Medicine Simplified, 1008 pages, over 700 illustrations, newly revised up-to-date Edition, paper-bound, sent for 21 one-cent stamps, to cover cost of mailing only. Cloth-bound, 31 stamps. Address Dr. R. V. Pierce, Buffalo, N. Y.



Rowena. A hole had been dug on the public square and a monument erected with the following inscription engraved on the face. 'Here lies our Liberty, Died April 28.'

"Hon. John Maddox made a beautiful talk which brought tears to several peoples' eyes in the audience. Everything was carried on orderly. On top of the tombstone was placed a bottle of whiskey and a bottle of beer, but was stolen that night."

In the above article it is stated, "The Citizens of Rowena buried Liberty." I would like to ask, WHOSE liberty? Then where and what the character of liberty, enjoyed by the rest of Runnels County citizenship? I dare say that portion of citizenship of Runnels County who did not participate in, or in any way approve of, that untimely, undemocratic and un-American obsequies of personal liberty, would not exchange their present form of personal freedom and experience for that with which they were humiliated, tormented, afflicted and disgraced before that fair county expressed its convictions at the polls, and stamped the wicked saloon business out of their midst.

Further on in the article quoted from the Ballinger Ledger this statement occurs: "Here Lies Our Liberty, Died April 28." The emphasis seeming to be placed on the personal pronoun "Our;" then further on we have the symbols of "Our" or their personal liberty mentioned in these words: "On top of the tombstone was placed a bottle of whiskey and a bottle of beer—but was stolen that night."

This procedure, enacted upon the public square of one of our Western towns, with the accompanying conduct that night, which disposed of the symbols of "Our personal liberty;" i. e. the 500 (?) best men of Runnels County, is a most striking picture of the jeopardy to which our lives and property would be exposed if the sentiments and desires of that remarkable 500 (?) best men (?) in dear old Runnels County were allowed to prevail.

But thanks be to the God of an all-wise and merciful providence ruling over our fair land and lives directing and shaping the destiny of this greatest of all nations! "The handwriting is on the wall" of that crowd and class of characters whose personal liberty is symbolized by "A bottle of whiskey and a bottle of beer" on top of a tombstone. We rejoice in the anticipation of the time coming to all this glorious country, when all sorrow and sighing caused by the desperate whiskey traffic, shall flee away: when the hearts and homes of the people shall be freed from the curse of rum. May the 22nd of July, coming, be the date when grand old Texas shall vindicate herself in unmistakable expression, and by a voice so loud and strong, that instead of there being obsequies of personal liberty, as formed upon the public square of an American town, there may be just cause for thanksgiving and praise, because of the saloon, with all its train of evil and destruction, has been banished from our midst.

Let us rejoice that our Western counties are filling up with a class of citizens whose ideas of personal liberty are such that they no longer propose to live in a country dominated and polluted by the whiskey influence, but that shall be governed by prohibitory laws, where the reign of peace and good-will to men will cause all hearts to be happy, all homes to be blessed and when there shall be no more obsequies of personal liberty conducted upon the public square of our fair and beautiful Western towns of the Lone Star State. As April 28th was the date when Runnels County was freed from the blight and blast of rum, may 22nd of July, coming, be the date when, all over this proud State, the people shall rise up with a vast majority and free themselves from the curse of whiskey; save her honor, her homes, her manhood, her womanhood and her real personal lib-

erty to all coming ages and generations, where there shall be no more obsequies of personal liberty, when "a bottle of whiskey and a bottle of beer" is placed on top of a tombstone. In your language, Mr. Editor: "On with the battle!"

H. BASCOM OWENS.
Chenoke, Texas.

VERY IMPORTANT FOR EVERYBODY TO READ AND ACT UPON THE SAME.

Can any one be called a good citizen who votes for whiskey to be sold? What does whiskey do for men? It takes their right mind from them and makes them crazy; it takes the fear of court, justice, jail, penitentiary, death, judgment and hell from them and makes them believe they have a right to kill men or do other dirty deeds; it takes shame and the knowledge of right and wrong from them. Can you vote for something that makes people crazy and persuade yourself that you are a very good citizen?

Come, let us reason together. If some one should knock your neighbor in the head and addle his brain so he would not be able to make a living for his family, you would think it awful, and if the one who did so was a man of means, you would be for getting a damage case against him for the support of his family. You cry out against the thief and robber and say, do away with him, and will you go in partners with the worst robber on earth?

The whiskey seller robs husband and father of their sane mind, but, not satisfied until they take the food from the table, the clothes from the back and the roof from over their heads, saying nothing about Christianity. Just for humanity's sake let us hear the cries of the poor, distressed wives, hungry and half-clad children and stand for the right, voting this awful traffic out of the dear "old State of Texas," in which I was born and love her until this day and expect to love her better when State-wide prohibition shall prevail.

I was at Austin a few years ago conducting a meeting there. The pastor took me to look through the asylum, at the time the inmates being over 1100; they were turned out in the park going through their maneuvers, and I felt a great deal safer while passing around through those 1100 crazy people than I would have felt among the same number of people crazy on whiskey.

May God speed the time when Uncle Sam may see the inconsistency of selling license to make and sell anything that causes so much trouble as intoxicating drink. Think and vote right.

H. J. DIXON.

THAT "BLUE BOOK."

The notice of Dr. Rankin's in last week's Advocate of that pernicious and diabolical "Blue Book" advertising the evil resorts of San Antonio is timely, and every respectable county paper would do well to copy it, and preachers read the notice from their pulpits, thus helping to expose the hideous thing now being handed out to girls and boys, and which, no doubt, has been circulated far and wide in different States.

Query: Why are we preachers and good fathers so dreadfully against the saloon, and in nearly all the big towns, like Texarkana, Tyler or Palestine, are the evil resorts and "wide-open" bawdy houses of disgrace and ruin, and so little said about them?

They can be closed!
IRVIN B. MANLY.
Texarkana, Texas.

After all, idleness is nothing but self-imposed isolation. It promises nothing, nor does it ever bring anything.

DROPSY Treated. Quick relief. Remove swelling and short breath in a few days, usually give entire relief in 10 to 20 days and effects cure 30 to 60 days. Write for trial treatment free. Dr. E. M. GREEN'S COGNAC, No. 1, ATLANTA, GA.

TEN CENTS NOW

Many more people want Ice Cream than we expected, and the price of

JELL-O Ice Cream Powder

has been reduced from 15 cents to 10 cents a package, so that everybody can have it.

Now you can make the most delicious ice cream for 9 cents a quart or 36 cents a gallon with Jell-O Ice Cream Powder.

Vanilla, Lemon, Strawberry and Chocolate Flavors, and Unflavored, as desired.

Each kind 10 cents a package at grocers.

Beautiful Recipe Book Free.

The Genesee Pure Food Co., Le Roy, N. Y.

Devotional--Spiritual

BECALMED.

A vessel lay becalmed in a glassy sea. Not a breath of air filled the sails. The crew, waiting and watching, all at once noticed that a little pennant far up on the mast-head begins to stir and lift. There is not a ripple over the glassy sea, not the faintest movement on the deck. But when they see the pennant moving they know that there is a rising wind. The upper sails are quickly spread to catch it. Instantly the vessel, under the power of the higher currents, begins to move. On the surface of the sea the dead calm still lingers. So it is in the realms of life. There are the higher and the lower currents. Too many set sails to catch only the breezes from the lower levels. There are strong winds that blow down from the hills. It would be an unspeakable gain to us if we could always bring our lives under the magic spell of the upper currents.

BORROWED STUFF.

The stateliness of the tree, the lushness of the fruit, the beauty of the flower—these are not self-imposed, but are the direct tribute of the sun. Every incandescent light glows because it touches somewhere a ponderous dynamo. The stars and the moon shine because somewhere there is a blazing sun. They give off all they receive in. That's the final purpose for which they exist. And so it is with humanity. The truth is, character is a composition made up of borrowed parts. He who declared we are a part of all we ever met caught the thought that threads its way through the natural and moral world. Thought is only the result of contact with the fact and fancy of other minds. We only borrow and dare to work it over again. Every idea comes from the world's great storehouse; we have only fashioned it again in our mental mold, and we call it new. Character is only borrowed stuff upon which we have stamped our own trade-mark. Therefore, we should use the utmost care as to what we borrow, for no man rises above his plane of thinking.

IN GATHERING TWILIGHT.

In some gathering twilight we shall slip our moorings and silently steal away across a tideless sea. There may be no response from friendly craft. The silent hush of a gathering night is going to hide us when the dip of the sail bends to some outward-going tide. The voyage would be lonely were it not that we have raised the anchor and expect to reach the beautiful, mystic isle of "Somewhere." There will be a few anchored near who will brush silent tears away when they miss our barque. But after awhile we shall reach a mooring sheltered from storm and gale. And then, how the fancy relieves the thought, we shall greet our loved and lost that have sailed this same sea before us. Yes: we do steal away, only to anchor in more peaceful seas.

EVERY ROSE ITS THORN.

Some things are so full of mystery—so far beyond all explanation. Why should every sweet have its bitter, every rose its thorn? Can you tell why it is that our highest bliss finds its counterpart in some hideous grief? Strange that when we have drained our overflowing cup of happiness we come at last to find the dregs of bitter sorrow. And yet the same orb that sheds radiant light upon us at the same time turns its dark side to worlds that swing far out in space. We smile through tears. And some of us we weep over the years when loved

ones pillowed their heads trustingly over our hearts while the love-light danced in their upturned eyes. Oh, those hours; their faded bliss; their vanished joy! And now the very memory of them is like a thousand thorns in the flesh. As the years drag on we come to know that the hours of secret and unfathomed love cast an ever-deepening shadow. It's so strange, and yet, if the sun shines at all, the sweetest flower will cast its shadow. The thing that breaks our heart, though, is that sometimes we shiver while crossing the deep, dark valley all alone. To feel for a hand in the midnight gloom, and to find none, is worse than any death. That valley is a paradise if by your side walks a brave, confiding spirit. Her whisperings bring hope. Her touch sends fresh blood throbbing through every vein. Many a poor pilgrim, for the want of it, is writing his history in sighs and sobs. True: he smiles, but it is only the covert for unspoken grief, a grief unuttered because unutterable.

IN BORDER LANDS.

William Randolph Hearst declared at a banquet the other day that there are three stages of fusion—fusion, confusion and diffusion. This expressed his political idea, and out of it another has come to us. There are those who dream of the fusion of right and wrong. They fancy they can live in some border land where right and wrong are so completely blended as to be neither the one nor the other. They would live in a moral twilight, an indefinable moment when day and night approach so very near as to be neither, and all in this moral world. They utterly forget that to be negatively good and morally wrong are one and the same. Were you to starve a man to death, or if you were to shoot him down, you have reached the same end. There is a sort of moral fusion, it brings confusion, it ends in the utter diffusion of self, so much so as to put no stamp on character at all. He who seeks to thus blend right and wrong, without maintaining their shade of difference, courts an existence as characterless as the ground on which he stands.

ECHO RIVER.

Mammoth Cave, that wonderland in Kentucky, owes its discovery to an accident, so the story goes. It happened in the year 1809. In is the old story of a hunter and a bear. In a vain endeavor to escape the wounded bear sought its lair. Hutchins was the hunter's name. He lost no time in telling his neighbors of his wonderful discovery. Thus Mammoth Cave became a fact both in history and in science.

Strange to say, its first exploitation was from a purely mercenary motive. Saltpeter, intended for use in making gunpowder for the War of 1812, was the incentive that led to a more complete examination. The men who mined this soft soil, so rich in nitre, were the first to give to the outside world any reliable information of the great extent of this now world-wonder.

Among all the countless revelations, none had more charm for us than Echo River. It is a marvel among all that wilderness of wonders. Only a small portion is accessible to the visitor. At times the river flows in almost imperceptible channels. The listening ear catches reverberations of footfalls and wonderfully sweet voices coming apparently from depths below. It is really caused by points where his passage crosses that of others far beneath him. In one place in Pensico Avenue the listener actually stands above a mighty dome which, as he sounds a note, serves as a gigantic resonance box. Taking up the vibrations of his voice, it sends it back attuned a thousandfold. The very earth seems to quiver under the expanding vibration of the voice. Closely listening, one may hear the vanish-

ing echo as it passes out into untrodden avenues and then loses itself in the mystery of far-away depths.

We shall never forget the day spent in this underworld—our rest along the borders of Echo River. A company of us were in the canoe. Here the river widened; there it was a narrow channel whose overhanging arch made our gliding progress all but impossible. We began to sing the hymn, "Nearer, My God, to Thee." But four voices were in that choir. Through all the mighty reaches of those dark caverns its volume rolled until, as from a thousand voices in some grand cathedral choir, the melody rose sweet and indescribable. No pen can here transfer to paper one's emotions. No sooner had the first note broken the profound silence than the echo took it up. Long after our voices were hushed could be heard distinctly the distant refrain as if the music were loathe to hush.

And a reverie overtook us, for we thought how that, some day, our voices shall be still along these shores. Long after its hush in death, the echo of the past shall sing the song of life over and over again. On some distant shore—somewhere, somewhere—we shall know the charm of the echo. Even now, one hesitates a moment just to listen to the roll and swell of voices we thought were long since hushed. That reverie—the message of the mighty cavern! The dripping waters, the tears of the caves, chanted a thousand poems to us. The very stillness of that underworld became eloquent and its blackness populous. How can one forget these near approaches to nature's heart!

THE SNOW-CROWNED.

Old age ought to be bright, so it seems to us, on this side the fifties. Mount Shasta, with its snow-crowned head, is not beyond the need of the Rockies. It graces all the mighty hills that are piled in such reckless grandeur. Without it the lesser peaks would be of little importance. How much we wish these old heroes would not suffer such impatience to be off to the other world! The race of men would have them wait. The great big world is all the more beautiful because they abide. When Lascure lay dying he cried: "Open the windows!" For the pall of an impenetrable night was falling. In the same anxiety, Rousseau prayed for "a parting look! at the orb of day." A parting look! However sublime the glories of the future life, at last we steal away from a good old world when we slip away from this. Shame on the man who grows tired of it! Oh, yes, our feet grow weary and are pierced by many a thorn in the journey toward the heights. But the heights, the top of Nebo and Pisgah that transfixes us with all the glories of the promised land. Toward these awful heights we've journeyed many years. It is to be devoutly wished that the clouds of our sunset days may be richly painted with sapphire and gold. Already, thank God, some of us have caught visions of the far-away city, its glittering spires and walls of jasper. Already, some of us have reached the hills where the air comes freighted with the breath of flowers. Already, some of us have caught the far-off refrain of angelic choirs. And if we could only see, the air is populous with our sainted dead and our listening ears have caught the noise of wings.

GNAWING CANCERS.

For many years those coming to our shores from abroad were of a character that added strength and dignity to the nation. But in these latter years the tremendous influx comes from localities where long oppression has engendered an opposition to law. They come steeped in anarchy and violence, so repugnant and dangerous to American ideals and good government. These bad elements pile up in the congested districts of our great cities. Right under the shadow of a free and happy civilization they form themselves into foreign communities. Our "Chinatowns," our "Little Italies," our "Ghettoes," know nothing of our

A Nation of "Rapid Fire" Eaters

The people of the United States are known all over the world as a Nation of dyspeptics. We don't take time to eat properly or to eat proper food. Everyone would live longer—be healthier, feel better, do better work, and do it with greater ease if more time were taken in eating and more UNEEDA BISCUIT eaten. UNEEDA BISCUIT are the most nutritious of all foods made from flour. UNEEDA BISCUIT are always fresh, clean, crisp and good. UNEEDA BISCUIT are muscle makers and brain builders. In short, the National Soda Crackers are

Uneeda Biscuit

Never sold in bulk

5¢

In the moisture-proof package

NATIONAL BISCUIT COMPANY

institutions. It is impossible to Americanize them by assimilation. They must stand—and will—forever as a menace to all good government and good order. Schooled under the regime of oppression and the lawless, these hordes drift to our fair shores pledged already to the reign of the stiletto and the movements of the assassin. Hunt for the abiding places of the anarchist. Spell out the names of presidential slayers. How can one love a country he does not know? We count Chicago a typical American city, and yet less than one quarter of her population are American-born. If America is to be the home of the free, and the land of the brave she must put her picket-guards at Castle Garden and San Francisco. Through these mighty gateways there pours a resistless tide of poisoned blood that will be the deadly virus in our nation's heart. Official responsibility and honor are being sacrificed to the taste of these many peoples. These congested foreign centers are the slaughter houses of patriotic sentiment. It's a horrid substitution for that stalwart citizenship brought to us in the Mayflower—and argues ill for our splendid Republic. If America is free enough for the institutions and customs of a people dangerous to the very core it is far too free for the rest of us. If that's pessimistic, make the most of it. America for the Americans—that's a sound and stable doctrine. America for the foreigners who, when in Rome will do as Rome does—that doctrine will save this great Republic for our posterity. However much certain classes may object to the phrase, "The Undesirable Citizen," is the gnawing cancer in the great American heart. This country is far too good for the man who dares to dig his wealth from her soil, and who at the same time refuses to adjust himself to our language, our institutions and our customs.

THE TEXAS TRACT SOCIETY.

We want again to call attention of those concerned to the fact that all pledges taken by the Editor-Secretary at Preachers' Institutes and District Conferences prior to March 20 are now due. We are running low in our supply of a few of our best tracts. We need to publish other editions. Also we want to publish some new

ones. Will not every one due us pledges as above or owing us for tracts sent out, at once help us by remitting by postoffice order amounts due? This work must go on, and to run it money is needed. Remember, this is not a moneyed institution. Let us hear from you promptly.

S. W. TURNER,
Editor-Secretary.

BOOKS FOR A YOUNG PREACHER.

Brother Wasson, in the Advocate of June 15 inst., gives a list of books for a young preacher. It is a good list, but I desire to make an amendment—yes, three amendments. The "two Bibles" I would make the authorized version and the Twentieth Century New Testament.

For Cruden's Concordance I would by all means substitute Young's Analytical Concordance, and for a third amendment I would suggest the Englishman's Greek Concordance.

The preacher should read broadly, but in his workshop he can do good work with these four books, viz: The Bible, Webster's International Dictionary, Young's Analytical Concordance, and the Englishman's Greek Concordance.

One good thing about Young's is the fact that one can find in it every word occurring in the Bible with the original from which it came in English letters.

In the Englishman's Greek Concordance the preacher has each Greek word of the New Testament in English letters, and under it is given every passage of the New Testament in which that Greek word appears and also its translation.

With Young he finds an English word translated from several Hebrew or Greek words, thus getting the different shades of meaning. With the Greek Concordance he finds a Greek word and its various translations into English, thus again getting before him the various shades of meaning in a Greek word.

With careful use of these two Concordances the young preacher will become a strong scriptural preacher.

J. E. HARRISON,
San Antonio, Texas.

BELLS.

UNLIKE OTHER BELLS ON EITHER SIDE THERE IS NO LOWER PRICE OUR FREE CATALOGUE TELLS WHY. Write to Cincinnati Bell Foundry Co., Cincinnati, O.

MENEELY & CO. WATERVLIET, N.Y. (West Troy), N.Y. The Old Reliable Meneely Foundry, Established 1857 146 7425 846 CHURCH, CHIME, SCHOOL & OTHER BELLS

Med- p-to-date (mailing N. Y.

d genera- no more when "a bottle of ombstone. tor: "On

WENS.

EVERY- ACT

good citi- be sold? men? If them and the fear identify. rom them y have a her dirty he knowl- om them. hat makes yourself ized? ether. If neighbor ain so he a living nk it aw- so was a e for get- m for the cry out and say, you go on

husband but, not food from the back r heads, istianity. us heard wives, ren and his awful State of orrn and expect to ide prohib-

ago conse- pastor asylum, ing over the park rs, and t passing crazy peo- nong the crazy on

en Uncle y of sell- anything as intoxi- e right. IXON.

s in last ernicious advertis- antonio is e county y it, and om their posed out no doubt, wide in

hers and ainst the lg towns, sine, are ide-open" nd ruin.

ONLY.

ing but promises ing any-

relief. Re- & d short was usually effects cure ment Free, CLAFF, Ga.

The Bible Mode of Baptism Settled at Last

Long debated subject now made clear by facts advanced from the Original Authority under which John first baptized, proving that sprinkling was the mode. Just from the press. Sample copy to any address for 10 cents, postpaid. MAHAFFEY PUB. CO. - 921. CLINTON, S. C.



BLAYLOCK PUB. CO. Publishers

Office of Publication—1504-6 Jackson Street.

Published Every Thursday at Dallas, Texas

Entered at the Postoffice at Dallas, Texas, as Second-Class Mail Matter.

G. C. RANKIN, D. D. Editor

SUBSCRIPTION—IN ADVANCE. ONE YEAR \$2.00 SIX MONTHS 1.00 THREE MONTHS .50 TO PREACHERS (half price) 1.00

For advertising rates address the Publishers. All ministers in active work in the Methodist Episcopal Church, South, in Texas are agents, and will receive and receipt for subscriptions.

If any subscriber fails to receive the Advocate regularly and promptly, notify us at once by postal card.

Subscribers asking to have the direction of a paper changed should be careful to name not only the postoffice to which they wish it sent, but also the one to which it has been sent.

Back Numbers—Subscriptions may begin at any time, but we cannot undertake to furnish back numbers. We will do so when desired, if possible, but as a rule subscriptions must date from current issue.

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

All remittances should be made by draft, postal money order or express money order or registered letters. Money forwarded in any other way is at the sender's risk. Make all money orders, drafts, etc., payable to

BLAYLOCK PUB. CO., Dallas, Texas

DISTRICT CONFERENCES.

Fisco, Eastland, June 27 Navasota, Trinity, June 27 Marlin, Calvert, June 27 Tyler, Alba, 8 p. m., June 27 Bonham, Bonham, 8 p. m., June 28 Jeasumont, Dayton, 10:30 a. m., July 27

ADDRESSES WANTED.

The postoffice addresses of Mrs. Elmon and C. P. Ross are wanted by us. Will each of these parties please write again and give us their postoffice address.

TEXAS CHRISTIAN ADVOCATE, Dallas, Texas.

A DAY IN JEFFERSON

For a long time I have wanted to visit Jefferson and spend a day with our pastor and people in that town; but one engagement after another has prevented. But last Wednesday, a week ago, I accepted an invitation and went down there to speak on prohibition. It was a long, dusty ride over the T. & P. road. The most of the way is sandy and no rain for some time made it very disagreeable. Uncle Dick Thompson and his good wife were aboard, going to Marshall. He has been under the weather for some time and he looks rather thin and weak. But he still has his old-time good humor and takes life philosophically, and his faith remains firm and unshaken.

I reached Jefferson in the afternoon and was met by Rev. Harry Hayes and a couple of brethren; and soon I was installed in the good parsonage home. Jefferson is on a rolling spot of ground and considerably spread out. The parsonage and church are considerably above the street upon which they are located and they have high and ample grounds. The church is an old structure, though since Brother Hayes went there nearly three years ago they have improved the interior and it looks almost new and modern. Originally a brick structure occupied the site, but it has long since disappeared and upon its foundation the present structure rests. At one time in the long ago that was the strongest Church in the State outside of Galveston and it gave a preacher handsome support. Wealthy people belonged to it in its palmy days, and the town of Jefferson was the metropolis of all this section of Texas. It had sufficiently deep water to make it a great mart of trade. A great volume of business was done and the merchants were wealthy and prosperous. Large business houses were in evidence and elegant homes were everywhere to be seen. The water front was a beehive of industry. Boats carried great tonnage of freight in and out of the place. But there came a time when the water receded. Railways sprang up all through the State and trade drifted from Jefferson. Business went down, people moved away, and a succession of heavy losses left the place almost

desolate. For years this was true; but within the past few years the town has taken on a sort of second growth, and, while the remnants of former business houses stand as a sad reminder, yet a few new ones have gone up, others have been repaired, and the town is now having a degree of prosperity. It now has about 3000 population and half of these, or more, are white people. The residences are stately and indicate a degree of wealth among the people. Our membership numbers about 160, and they pay their preacher \$1100 and furnish a comfortable house; and he is popular and successful as a pastor. He is the first pastor in a long time who has remained more than one year; but he has things in hand and the people speak well of him and his work. He took up a full report last conference and will do the same next fall. We have some most excellent people in our membership and a number of them are quite well off.

We had the prohibition rally in the assembly room of the school building, and it was crowded with people. Many stood outside and listened to the address. It was an enthusiastic occasion and the interest is becoming intense. Those people voted out nine saloons a few years ago, and the town has been on the upward grade since then. The law is well enforced. That is one place where the bulk of the negro population stand for law and order and they helped the white people to get rid of the doggeries. The people here the county well organized and say that it will poll a good majority for prohibition. Judged by the interest in the meeting, I think this is true. My visit was a most delightful one and I met many readers of the Advocate. I was certainly given a warm welcome.

G. C. R.

TWO DAYS IN COMANCHE COUNTY.

Last Saturday I went to Dublin and then by auto twenty-two miles to Comanche, county seat of Comanche county. It was a strenuous trip, but I reached my destination by 3:45 p. m., and at once went to the courthouse where a large and enthusiastic audience was waiting for my arrival. I at once plunged into a prohibition speech and found the interest great. The people from the town and the country were there and they are fully aroused. Rev. R. F. Brown is our pastor there, but he was off in California at the big Sunday-school Conference. So I had but little time to meet our Methodist people, except to shake hands with scores of them at the courthouse. Comanche is a prosperous town of some 3000, and the whole appearance of the place and people is that of thrift and comfort. The county has had prohibition for years and they will never have another barroom in that section. The law is well enforced.

Immediately after speaking I entered a buggy already in waiting and started ten miles across the country to Downing. It was a dusty trip, but I reached the end by 8 p. m., and repaired to the church where another audience was waiting for a prohibition speech. I gave it to them in strong style and it was well received. Downing is a country village of two or three hundred most excellent rural people. There hospitality abounds and it is of the old-time sort. There I found Rev. M. K. Little, the indefatigable presiding elder, ready to look after his Quarterly Conference and to be present and take part next day in the dedicatory services of the church. Also Rev. E. P. Swindall, the most persistent and rustling pastor. I had ample and kind entertainment in the good home of Brother and Sister J. F. Beaty. They are Alabama people, but have been living out there more than a dozen years. He is one of the prosperous farmers of that section, and a strong supporter of the Church. I met Rev. U. J. Morton, of that charge, one of the most intelligent and devoted local preachers in all that country. He is greatly respected and loved by all the people. Brother Little is one of the most capable presiding elders in the State. Things move when his

hand touches them. Brother Swindall came to us a few years ago from the Presbyterian Church. This is his second year on that charge. He is strong, energetic and progressive. He is one of the best workers in his conference. He not only preaches well, visits much, studies a great deal, speaks often on prohibition, but he has put the Advocate into the homes of about sixty of his families. He has his people to read, and I found them well up in the enterprises and progress of the Church.

Sunday was a great day for Downing. The people came from near and far. Not only the neat house but the vicinity was crowded with the throng. They were there from miles around. The singing was good, and then I preached the sermon and dedicated the beautiful church. It is a frame structure, built at a cost, we presume, of \$1500, and was paid for. The service was most impressive and the people greatly appreciated it. Dinner was served on the grounds and the good things to eat more than met the needs of all the people. It was a royal feast. In the afternoon, Brother Little preached a most helpful sermon to the young people and this closed the services of an eventful day in Downing.

Brother Swindall, myself and two good brethren entered a surrey and drove seven miles to DeLeon, one of the most attractive towns on the Central road. It has a population of 1200. We enjoyed supper with Brother Swindall and his good wife. His parsonage is there. Rev. C. A. Bickley is the pastor of the station. He and his people are worshipping in a frame building, but at the time the dry weather struck them they were planning to build a \$15,000 brick; and before a great while they will build it. We have a good membership and it represents wealth and enterprise. A great throng gathered at the large tabernacle, and for more than an hour I spoke to them on prohibition. It was one of the most satisfactory meetings I have yet held. Those people are wide-awake and at work. While the trip was a tiresome one, nevertheless, it was delightful in many respects. The welcome by people and pastors was all that could be desired. To minister to them was an inspiration. G. C. R.

A PLEASANT DAY IN ATLANTA.

From Jefferson I went to Atlanta, and this broke into my rest, for I had to leave on the three o'clock train in the morning. I reached Atlanta at four, and, to my surprise, Brother King was at the depot and drove me to his delightful home, where an inviting room and bed awaited me. I was soon asleep and making up for lost time. It was 8 o'clock before I awoke. In this good home I was most delightfully entertained and my communion was sweet and hospitable. We have some of the best people in the world, and I found two of them in that excellent home. They are readers of the Advocate and received me as an old acquaintance. Brother King is in the bank of that place and he is a prosperous business man. Rev. C. F. Smith is the pastor and I heard the most pleasant things about him and his good wife. He is one of the most devoted Christian gentlemen of my acquaintance, and he is as transparent as a girl. He has a good church structure and a good parsonage home, but the membership is rather weak. In it are some fine people, but this is one of the rare Texas towns where the two Methodisms divide the interests until neither one is overly strong.

Atlanta is a place of 2000 people, and it has a prosperous air. The business houses are substantial and the residences look in good repair and located on roomy lots. Shade trees are numerous, and the people seem happy. They have had prohibition for some years and the evidences of the absence of saloons are perceptible. The country is thickly populated and the lands productive. They had good rain the day before, and the country looked refreshed. The speaking was at 10 o'clock in a grove surrounding the public school building. Think of it! The business houses closed and every-

body turned out. They were there from the country, and it was a large and deeply interested audience. Seats had been arranged, and they were all occupied, many people standing throughout the address. It met with a cordial response. The fact is Cass County is now aroused, and they are at work to roll up a good majority. The chairman of the anti committee the other day resigned his chairmanship and declared himself for prohibition. He is a man of influence and his action has had a fine effect upon our side of the question. He introduced me in an eloquent speech. I met many of the readers of the Advocate and my welcome was delightful. I find that thousands of people in Texas are praying for me, and to this fact I owe whatever good I am accomplishing. How many of them at all these meetings take me by the hand, bid me God-speed and pledge me their prayers for success!

The O'Neals live in Atlanta and they are popular and strong men. Both of them are members of our Church, and they stand for good morals on all parts of the ground. They are prominent lawyers. Rev. J. D. Odom was with me both at Jefferson and Atlanta. He is doing some good work in all that part of the State and his work is bearing good fruit. He is alive to the question, and he is speaking and organizing the movement for State-wide prohibition. G. C. R.

Judge M. M. Brooks, the eminent jurist and statesman, made a telling speech for State-wide prohibition at Greenville last Saturday. The anti's have been trying to claim him for their side, but we knew him too well to imagine for a minute that he would ever stand by the liquor interests. Now they will put him down on the right side, we guess. Judge Brooks is one of the leading men of the State, and as a citizen and a member of the Methodist Church he stands on the right side of this question.

SOUTHWESTERN UNIVERSITY.

We wrote our account of the commencement of Southwestern University, which appeared in last issue, from statements made to us by persons present; but it seems that a number of others present saw things differently, and have written us accordingly. They say that our statement to the effect that for the time being the name, Southwestern University, will stand, but after the Southern Methodist University is opened Southwestern would assume the name of Southwestern College, is incorrect. Very well, we make the correction and let it go at that. As to what the board really did do, we publish in another place the full report written by Dr. Cody, and so far as the Advocate is concerned the incident is closed.

P. S.—The above paragraph was written for last issue, and it ought to have appeared in it; but by an oversight in the make-up of the paper it was sidetracked. So we publish it in this issue just as it ought to have appeared in last.

DEATH OF EX-SENATOR R. N. STAFFORD.

Ex-State Senator Robert N. Stafford, of Mineola, died recently at his home after several months of precarious health. He was a prominent man in his community and well known throughout the State. For a great many years he was conspicuous in politics and in business circles, and he had a host of friends among the prominent men of the State. For twelve years he was a member of the State Senate, but retired from that position three or four years ago. He was well connected, being a brother to Rev. J. A. Stafford, of the Texas Conference, and Rev. I. T. Stafford, for a time member of the North Texas Conference, but who recently transferred to one of the Northern conferences. Also, Professor Ben Stafford, of the Panhandle Normal, is a brother. Senator Stafford was brought up a Methodist, and remained a member of the

Church in Mineola to the time of his death. His father was a consecrated local minister in Georgia, and gave all his sons the benefit of an education at Emory College. The funeral of the Senator was largely attended, and his remains were laid to rest in the cemetery of his home town. He leaves a widow and several grown children, as well as a large circle of relatives and friends, to mourn his departure.

PERSONALS

Land Commissioner J. T. Robinson, of Austin, was a pleasant caller at this office the past week.

Rev. William Duncan, of the New Mexico Conference, made the Advocate a pleasant visit recently. He is serving the Fort Stockton charge.

Rev. L. L. Cohen, of Forney, called recently and made the Advocate a pleasant visit. He is having encouraging success in that charge.

Rev. J. L. Russell, a true and tried preacher of the Texas Conference, called on us this week. He reports things moving nicely on his charge—Churchill Circuit.

Mr. and Mrs. J. T. Turner, of Valliant, Okla., have issued cards to the marriage of their daughter, Miss Maude, to Mr. Lester D. Webb, and the event will transpire August 7.

The good wife of Rev. D. F. Fuller, of Lone Oak, has been in rather precarious health for sometime past, but we hope for her speedy recovery. Brethren will remember these two faithful servants of the Church in their affliction.

Rev. A. P. Safford, of the Kingston charge, is off for a few weeks to rest and recuperate, and during his absence Rev. Frank Lancaster will supply the charge. We hope Brother Safford will return in good health and strength.

Rev. F. P. Culver, D. D., new President of Polytechnic College, has arrived and is getting his hand on the situation. He was given a reception at Fort Worth in the pulpit of First Methodist Church last Sunday and preached a splendid sermon on the occasion. All the signs point to the fact that he is the right man in the right place.

Mr. and Mrs. J. F. Mulkey, of this city, recently deeded to the Y. W. C. A. a commodious home for the use of young women in the city without homes. There they can find good accommodations, excellent associations, and the comforts of home. The thanks of the people of the city are due these two excellent people for their generosity in this matter.

TRYING TO BROWBEAT AND MUZZLE THE PREACHERS.

We have received from a committee, with headquarters at Hotel Waldorf, Dallas, the letter published below. We have learned that many if not all the leading pastors in the State have also received a copy of the same. As to its author we have nothing to say, except that his cheek and gall are of the monumental type. The epistle is an insult to all the self-respecting ministers in the State, and they will accept it as such and govern themselves accordingly. The many inaccuracies in the letter will show how little its writer knows about the ministers and their places of residence, to say nothing of his dense ignorance of their integrity as men and their loyalty to the cause of truth as the preachers of righteousness; but the body of the thing is proof positive that the insolence and audacity of the anti leaders are past understanding when they will thus try to browbeat and frighten the ministers away from prohibition. But at the same time it is a great compliment to the ministers. It carries with it the idea that these men have mighty influence and that unless the anti's can checkmate it, their cause is gone. Now read this brazen document and smile.

The Letter. Hotel Waldorf, Dallas, Texas, June 14, 1911. Rev. G. C. Rankin: Dear Sir.—It is with a considerable

degree of hesitancy we take the liberty of addressing you; and with due appreciation of the high office and profession you hold.

But we have been watching with no little interest the trend of the campaign now on between the anti and prohibition forces for State-wide prohibition.

While there are a few fanatics among your profession, they are mostly in the smaller places, and are doing little harm in causing unrest among our Commonwealth or body politic.

It is in the cities we hope to keep down the agitation which will separate very friends, and possibly cause separation and estrangements to tried, and true friendships, this we note is not being done in the large cities of Texas, such as Dallas, Fort Worth, Houston, San Antonio and Waco.

In some of the smaller towns the ministers are persuaded by their congregations to get on the streets and hold meetings, and cry down the saloon. But fortunately these are in the local option towns where the sentiment is already strong in favor of the pro side of the question; and they can not do us much harm, neither will they create strife among the people.

But we have heard it intimated that the preachers of your town were thinking of entering into a campaign of this kind, and while we have our serious doubts that anything of such a nature would be considered for a moment by the splendid dignitary of your growing city, we simply want to compliment you in that we are fully persuaded that you would use your influence against such a move, nor be the instigator of such a scene.

We appreciate the fact that you are too well cognizant of your calling, the salvation of the individual, to covet the calling of the Salvation Army, and to place yourself in that class of ignorant followers.

The saloon has as much right to live as any other legitimate institution in the land, for this is a Government of the people, for the people and by the people, and they have legalized the saloon and until the laws are changed abolishing it no combination of men have a right to slander it or preach its destruction, as the manner of a few is.

Every individual has a constitutional right to think as he pleases and to vote as he pleases. We do not accost this principle, but an organized body of men has not the right to take up this cause publicly and curse its being when the law plainly says it has a right to exist.

You have a right to your personal views on this subject the same as any other man, and you doubtless have influential members who would stoutly object to a united effort to fight this business in the city, as we have already heard that some of the pastors were about to lose their places because of this idea, but have reconsidered.

Hon. O. B. Colquitt, our beloved Governor, is a member of a Methodist Church in Houston, and his pastor sought without serious consideration to either make him retract his steps in favor of the anti side, but he held out that a Church member has a personal right to go according to the dictates of his own conscience, and his pastor conceded his error.

Mr. Murphy, the eminent priest of the Catholic Church, diplomatically excused himself from further service in the campaign for the pro because he did not want to openly bring disgrace to his great Church, and the most of the ministers are getting wise to this. No later than last Sunday a very distinguished minister of Fort Worth made some disrespectful remarks of our Junior Senator, Hon. J. W. Bailey, when immediately upon the close of his discourse, one of his official members, and a well to do member, too, who pays large sums into the Church, went to his pastor, and called his attention to the facts that the Church would not stand for anything of this kind and the pastor after due consideration saw that it would be detrimental to his cause and influence as a soul-saver, and said that he would publicly retract. They are all coming around, and we feel assured that the splendid constituency of your following would not push you into any aggressive steps on this subject, neither would they stand for a consolidated movement upon the part of the ministers.

The saloon is the life of the city, and no city can afford to do without them. As the mirage to the brute, and a milk ticket to a starving baby, and an empty dinner pail to a working man, so is a city without a saloon.

All the business men of the city see these things, and we are of the opinion that you could not get a single business man who is doing a prosperous business to follow one of the ministers in an outward attack upon the saloon. They would flatly deny you this, because they know too well they would lose out the minute they did so.

If you don't think we are right on this subject, ask a few of your wealthy, respectable members, the ones you have to depend upon to get



REV. C. E. LINDSEY,

The new presiding elder of the Cisco District, Central Texas Conference.

your salary, the one who is doing a good business and always pays his assessment, and see if we are not right. Then if we are not right in the first, just tackle the proposition, and you will soon find out that you are in it alone. The sentiment in the membership of the Churches is not strong enough yet. We believe the time is coming in the future when this may be done, but do not believe it will be done in your time.

Then prohibition does not prohibit anyway. Just recently, the Hon. Mr. Stevens, our State Senator, has been visiting in Oklahoma to ascertain whether the laws are enforced there, and he found that the law was flagrantly violated in every town. It took the splendid inspection of our State Senator to start an investigation which will cost that State four thousand dollars to dispose of. It's expensive.

You may argue there are laws against every other crime, and they are not enforced, but all these are minor concern to the law of prohibition when it is not enforced. This great question of to-day for the people of Texas, should be the betterment of the individual, the laws of health and the annihilation of the housefly, etc.

Lastly, permit us to call your attention to the teaching of the Bible on this subject.

Let us have peace. 1st Kings, 18:17. Is not cheerfulness enjoined? Ecclesiastes 9:7. Did not His disciples believe on Him because He gave them wine to drink? John 2:11.

Did not the greatest apostle of all the ages tell his son in the ministry to leave off water-drinking, and drink wine? 1st Tim. 5:23.

These are a few references you may not have noticed in the proper light, and may be of some benefit to you in easing your burning desire to do the right thing by all people.

Again thanking you for your splendid deportment with reference to this cause, we beg to remain, Yours respectfully, THOS. J. BUCEKKE, Chairman Committee.

World-Wide Kingdom

Rabbi I. Warsaw, of Temple Rodef Shelom, Waco, has been asked to become a member of the Board of Translators for the publication of the Hebrew classics, a work that will require many years. Emil G. Hirsch, of New York, is editor-in-chief.

It is stated that Mr. Jacob Schiff, of New York, has announced his readiness to give several million marks for the foundation of a university at Frankfort on the Main, his birthplace, provided certain conditions, particularly concerning the matter of religion and professors, are met.

The commissions representing the three great Methodist Churches of the country—Methodist Episcopal, Methodist Episcopal, South, and Methodist Protestant—which held a joint meeting at Chattanooga, Tennessee, in May to discuss the organic union of these denominations, have now issued to their respective constituencies an address which is the sole report thus far made public of their negotiations. The statements of the address are meager and largely noncommittal. The negotiators confess, indeed, that their exchanges of opinion are still so indecisive that it would be unwise to make them known to the people at this stage. But they give thanks that it has been possible for them to discuss in absolute good temper sharp differences of opinion that have emerged among them, and they add: "The substantial agreements reached on some points furnish reason for the anticipation that we may eventually see eye to eye on others." The hint is given that doctrinal questions have

caused no trouble; the matters which have awakened debate and have so far resisted compromise "have their root in historical divergences of conviction touching the essential principles of government." This is interpreted to refer to the different views held in the three denominations touching the proper function of the bishopric. In the Methodist Church, South, Bishops have an absolute veto power over actions of the General Conference; in the Methodist Episcopal Church the Bishops are void of any legislative power and are confined to administration only, while the Methodist Protestant Church will tolerate no Bishops at all. If these Joint Commissions, however, see thus far too many lions in the way for them to report an open path to union, they are yet not willing to admit that the idea is futile and therefore propose to continue their conferences.

It is not generally known that one of the most successful mission fields of the Mormon missionaries is England. In the House of Commons, recently, Winston Churchill made some startling statements regarding the Mormon propaganda. Having first been possessed of reliable statistics, he said that as a result of house-to-house visitation of Mormon missionaries, traveling in pairs, an average of 3500 girls, most of whom are English, leave Liverpool annually for Utah. Liverpool is their English headquarters, and from that city the doctrine is spreading with alarming rapidity. At such a distance from the lair of the beast, it is not difficult to paint false pictures of ease and happiness to innocent but ignorant girls. Mr. Churchill's remarks have deeply interested other members of Parliament, who are pressing him to act in the matter. This they cannot do any too soon. They should profit by our own sad history, and stamp out the pest ere it blights.

FACTS OF INTEREST

All Eastern wool buyers on the Ross-well and Eastern New Mexico market have received telegrams from their firms ordering them to make no more purchases on account of the passage of the wool bill by the House. About half of the crop has been bought.

If G. P. Huntington, E. H. Harriman and Col. Thomas Scott were alive they would be sure to call attention to the statistics which have just been received from Washington placing the value of agricultural products of Texas for 1910 at \$364,000,000. No other State in the Union can show such a total. The star of agricultural empire has moved from the Midwest to the Southwest.

In the social history of the White House the traditional "red letter" will distinguish Monday, June 19, as the occasion of the silver wedding anniversary of President and Mrs. Taft. It was the largest invitation event ever known in the White House, the bidden guests numbering 5000. Elaborate silver services were presented by the members of both the Senate and the House of Representatives, and many other rich gifts were tendered by public officials and private citizens.

Speaker Champ Clark issued a defi to the administration on learning of reports that President Taft purposed to veto any general tariff legislation at the extra session of Congress. The Speaker in a formal statement declared that the whole tariff ought to be revised and that the Democratic party would rest its case with the country. "The tariff ought to be revised from top to bottom," said Mr. Clark. "The people of the land so decided last November. That is their latest mandate. The House decided that it is best to revise it, schedule by schedule. We have made a good start on that plan. We will continue as we have begun. The country indorses what the House is doing. If the Republican Senate beats our bills or President Taft vetoes them, we will appeal to the country and it will sustain us. We believe we are right. We are not afraid of a contest."

The Supreme Court of the State found three crucial questions in the controversy as to the validity of the recall provisions in the Dallas charter. One, and perhaps the most momentous, was whether the larger powers of sovereignty which the recall confers on the people is consonant with that provision of the Federal Constitution guaranteeing a republican form of government; the second, whether the means prescribed for the removal of municipal officers is violative of that provision of the State Constitution that shall be removable only by judicial process; and, third, whether the liability to recall does not conflict with that provision of the Constitution which fixes the terms of

DR. CALDWELL'S SANITARIUM, MCKINNEY, TEXAS. SPLENDIDLY equipped with all modern appliances for the treatment of Chronic Diseases. Especially equipped for the successful treatment of "CANCER" without resorting to surgical procedure. The only private institution of magnitude of its kind in the South. Conducted by a physician of twenty-five years' experience.



county officers at two years. A negative answer to the first or an affirmative answer to either of the other questions would have destroyed this provision of the Dallas charter and rendered it impossible for any other municipality to have recourse to it. Even an amendment to the state Constitution would not have availed if the first question had been answered negatively. But the court, by a simple process of reasoning answers the first question affirmatively and the two others negatively, thus sustaining the right of any municipality to make use of the recall. And all this decision despite the fact that Gov. Colquitt recently vetoed the Texarkana charter containing identical items.

TO THE PREACHERS OF THE COLORADO DISTRICT.

Dear Brethren.—The young Mexican preacher, J. C. Delgadillo, whom we invited to spend the summer among us is here, and at work. He talked to my folks last Sunday, and together we visited several Mexican families this week. We are endeavoring to arrange prohibition rallies wherever there are enough Mexicans to be gotten together for that purpose. He will be with Bro. Lyon at Colorado the 3rd Sunday in July. I hope to arrange a meeting for him—pro rally—with the Mexicans, at Sweetwater sometime between the 2nd and 3rd Sundays in July.

Bro. Delgadillo is a fine character. He is intelligent, studious and religious. His life is exemplary. I hope you will begin to arrange dates for him. I would suggest that you have missionary rallies and engage him to speak on Mexico and Mexican Missions. He will do your people good. And in turn we can assist a worthy young man in the completion of his education. Praying the blessings of the Spirit upon you, I am,

W. E. CAPERTON, Camp Springs, Texas.

WHAT I THINK OF "FACTS."

As it is my desire to write a few words concerning what some men call "Facts," which was sent me by the anti, I wish to say: The Lord knows them by their fruits, and the anti-saloon man is the one who is sowing good seed. And if they are the ones who are sowing the good seed, pray tell me who are the men who are sowing the bad ones?

And I will go further than they did, so that not only the Lord will know them by their fruits, but every Bible reader on earth. And I want to say that every man who belongs to the Church can not serve God and the devil at the same time, nor can he serve God and encourage the devil's works. And to prove that I know just what I am talking about, I will give you the Word of God on it. Go with me to the Scriptures and read the fifth chapter of Galatians.

Some men will say I can not cast a prohibition ballot and do my fellow man justice. Well, if that be the case—Suppose there were two men living near you; one was a good Christian and the other a drunken sot—would you favor the drunkard before you would the good man?

Is the truth with you, or not? When you vote in favor of whiskey you encourage every ill-famed house on earth and every ill of this above text that is in a depth of all flesh—and you can not serve the flesh.

The Church of God has seven pillars, and the building would not stand to have one of them taken out. Neither can you stand with Christ if you take one from under your foundation. Just let us go to the Scriptures and read the twenty-first chapter of Deuteronomy, the thirty-fourth chapter of Luke, the thirteenth chapter of Romans and the second verse of the first chapter of Peter, and you will find the seven pillars, and so be able to judge yourselves and see if you have them. G. T. COOKSEY, Kennard, Texas.

SUMMER NEGLIGEEES

AT LESS THAN COST

A great shipment of Long Kimonos in Jap Silk will make shopping easy. If in need of such garments a special purchase at less than manufacturer's cost will interest you.

- Silk Long Kimonos of good quality and workmanship, colors navy brown, green, lavender and black ground, beautiful designs: Former price \$6.50, now on special sale..... \$4.95 Former price \$7.50, now on special sale for..... 5.95 Former price \$10.00, now on special sale for..... 6.95 Lawa Kimonos, new styles and designs every garment strictly washable: Former price \$1.25, now on special sale for..... .95 Former price \$2.00 now on special sale for..... 1.45 Former price \$2.50, now on special sale for..... 1.95 Two lots of Dressing Sacques to close: Former prices \$1.25 and \$1.50, on special sale for..... .75 Former prices \$1.75 and \$2.50, on special sale for..... 1.54

MAIL ORDERS FILLED PROMPTLY.

SANGER BROS. DALLAS, TEXAS

Summer Trips

REALLY the pleasure of your vacation starts when you board our trains. Our equipment is of the latest designs, Steel, Ceiling Fans, Perfect Ventilation. For information, write



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

Epworth League Department

GUS W. THOMASSON, Editor
5115 Victor St., Munger Place, Dallas, Texas.

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

STATE LEAGUE CABINET.

President—A. K. Ragsdale, San Antonio.
First Vice-President—H. M. Whaling, Jr., Houston.
Second Vice-President—Miss May Richardson, Galveston.
Third Vice-President—Miss Jackey Miller, San Antonio.
Fourth Vice-President—J. H. Bowman, Plano.
Secretary-Treasurer—A. B. Hardin, Denison.
Junior Superintendent—Miss Annie Sells, Orange.
Era Agent—Miss Dora Patterson, Waxahachie.

OFFICERS OF BOARD OF TRUSTEES.

President—Rev. J. E. Harrison, D. D., San Antonio.
Vice-President—Rev. H. A. Boaz, D. D., Fort Worth.
Secretary—Rev. W. J. Johnson, Galveston.
Treasurer—Rev. S. C. Riddle, White-wright.
Bondholder—Hon. C. C. Walsh, San Angelo.

COMING LEAGUE MEETINGS.

(Send dates for publication to the League Editor.)
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.

TOPICS FOR JULY.

Third Quarter, 1911.

Topics for the Quarter: Meeting opportunities.
July. Thought for the month: Our Help in the Lord.
2. (Good Citizenship.) An appeal to patriotism. 2 Sam. 10:12.
3. God Overrules Evil for Our Good. Rom. 8:28; Phil. 1:12,19.
15. Need the Gate to Abundance. Phil. 5:19; 2 Cor. 9:8; Ps. 23.
23. Losses More Valuable Than Gains. 2 Cor. 4:17; Mark 10:29-31; 2 Tim. 2:11, 12.
30. (Missionary.) The Call to Service and the Response. Isa. 6:6-8; Gal. 1:15,16. (Or, Superannuates' Endowment.) Phil. 4:14,15; Philemon 9.

TO THE LOCAL SECOND VICE-PRESIDENT.

Mr. Ragsdale is especially anxious that we meet at Epworth-by-the-Sea during our encampment this year, organize for more progressive work along all lines in our Second Department. The time will be decided upon and announced there. Able leaders of our Church will be present. Dr. Culbreth will have charge of the League institute work, aided by Dr. Rawlings.
If we can get together there with the leaders in League work, and plan with them, we shall be greatly benefited. This will be an opportunity for us all. Let all the Second Vice-Presidents begin now to plan for this occasion. If your Second Vice-President cannot attend, arrange for some member of your League to be with us, as proxy, and take the benefits home. Be sure to go, we are expecting you.
I hope that every Texas Leaguer read Mr. Tom C. Swope's request in a recent issue of the Advocate, and will see that your Second Department is supplied with the literature.
Let us begin at once, if we have been negligent of our duties, to push this and help in the great fight for real liberty in Texas.

MAY RICHARDSON,
State Second Vice-President,
Galveston, Texas.

STATE-WIDE PROHIBITION IN TEXAS.

The responses to my suggestion that the young people of the Epworth Leagues help us in the matter of distributing literature and getting our cause before the people has indeed been gratifying, and I feel sure much good will be accomplished.

I want to suggest in this letter that our Epworth Leaguers set aside the first or second Sunday in July for a "good citizenship" meeting, and at this meeting discuss the question of State-wide prohibition. Take the matter up with your pastor and probably he will give you the evening service in your Church, and in this way you will have more time and a better audience to get the benefit of your work.

Ask your County Chairman, or send to this office for literature, and we will be glad to furnish it so that you can have something to work on in the way of topics.

Have some good music; get your best speakers and assign them topics and before the meeting closes, not

only take pledges from those present to vote for the amendment, but take pledges from those who will get out and work for the amendment. Distribute literature and help us in other ways. We have a natural majority of 50,000 votes in Texas for State-wide prohibition, but this vote must be gotten out, and it is absolutely necessary that each and every one of us do our full duty in this respect.

TOM C. SWOPE,
State Sec'y State-wide Prohibition Association,
Houston, Texas.

are magnifying this Assembly for the development of our young people and feel that it is best to conserve all the good.

This year the League Institute work will be magnified the first week, Brother J. M. Culbreth, Assistant Secretary and Dr. Rawlings, Educational Secretary of the Board of Missions having direction of this, aided by State workers. Mrs. M. L. Hargrove will have Bible study in Woman's Building, and occasionally in the pavillion, under the auspices of the women. Also, Miss Daisy Davies, of Atlanta, that splendid young woman who has been with us often, will be on hand. Bishops Mouzon and McCoy will occupy the evening hours the first week in a series of evangelical sermons. Bishop McCoy is President of the Ep-

circular form of the approaching Texas Methodist Assembly and emanated from the sound head and big heart of President Rargedale. He follows it up with this wise suggestion: Study up ways to amuse as well as instruct and you will be immensely popular on the grounds.

Mr. Editor, allow me to say amen to this gospel of common sense. Are there not persons—some Methodist preachers even—who sing religion was never designed to make our pleasures less, yet talk and look like they didn't believe what they sing?

I am glad there is one place owned by the Church and sanctified by the spirit of Christ, where men and women, and young ladies and gentlemen, mingle as one big, happy family, where the conventionalities and pro-

Follow her example in ever doing faithfully all that we can do.

2. That as a fitting expression of our love and appreciation, we give the amount pledged to the "Ruby Kendrick Memorial Fund" as a tribute to her memory.

3. That a copy of these resolutions be sent to the bereaved family, to the local papers, the Texas Christian Advocate and Epworth Era; and that a copy be spread on the minutes of our Epworth League.

REV. T. N. WEAKS, CHR.
MISS LULA HARWELL
MISS MOLLIE WOMACK
MISS GLADYS NEWMAN.
Committee on Resolutions.

FLORIDA STATE CONFERENCE.

The Florida State Conference was in session last week, and we took occasion to send a word of greeting in behalf of Texas Leaguers. We have been much impressed with the advertising work that has been done in behalf of this meeting. Rev. Daniel B. Sweat, the very efficient editor of the League Department of the Florida Advocate, has favored us on several occasions with samples of their literature, and we are quite sure that splendid results have come from the publicity given the meeting. But, back to our message of greetings. Here it is:

Night Telegram.

Dallas, Texas, June 22, 1911.
Rev. Daniel B. Sweat, Care of Epworth League Conference, Orlando, Fla.
Texas sends greetings to Florida, and bids your Leaguers Godspeed in the splendid work you are doing. Your development of the boy scout movement calls for the most pronounced admiration. We heartily congratulate you. May this session be the beginning of larger and better achievements by your organization.
GUS W. THOMASSON.

MISS MAY RICHARDSON CHANGES HER ADDRESS.

Our State Second Vice-President, Miss May Richardson, who for so long resided at Hamlin, Texas, and during recent weeks at Waco, is now permanently located at Galveston, Texas and her address in the directory at the head of this department is being changed accordingly. Miss Richardson has a call in this issue to Second Vice-Presidents touching the work of the department under her charge. She is one of our most faithful and efficient workers. Our Leaguers will be governed in writing to her and address their communications hereafter to Galveston, Texas.

WE MUST HAVE MORE BOYS.

By Rev. Norman Plass.

"We must have more boys," hear the villains cry,
As they click their jingling glasses;
'Tis strange how fast the drunkards die!
A hundred thousand graves heaped high
Each year marks off as it passes.
"We must have more boys—at least twelve each hour
We must win by cunning devices,
To gather the brightest of youth's flower,
From the garden of home and innocence's bower,
We must use every art that entices.
"We must have more boys. Then let fiends be sent
To make their persuasive offers;
Get the boys to drink; 'A nickel that's spent
On a glass for a boy, is money lent
To bring dollars back to our coffers."

"We must have more boys; for only with boys
Is the army of drunkards recruited,
Slay the fathers' hopes and the mothers' joys,
Use the devil's most deceptive decoys,
And render the boys imbruted.

"We must have more boys; see the prison waits
For those we school in sinning;
The almshouse yawns, the asylum gates
Gape wide to engulf the inebriates
Grown from boys we succeeded in winning.

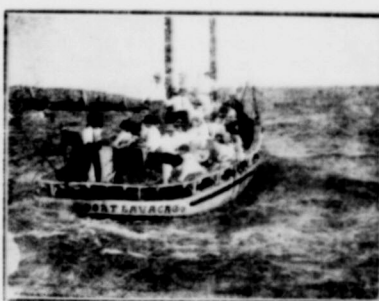
"We must have more boys. Then let us begin
To pursue them in every quarter;
With a hustle and bustle and din we shall win;
Then scurry and hurry them in to their sin;
Push them on like sheep to the slaughter.

All great men are rebels—in the sense that they refuse to stay with those content to be in the common herd.

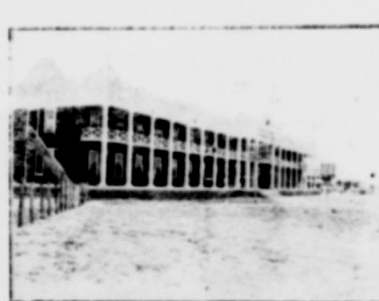
A man is educated the moment he learns to pass from promise to conclusion. No university can take him beyond that.



ADMINISTRATION ROW.



Sailing on Corpus Christi Bay.



EPWORTH INN.



Rev. E. Hightower,
President Texas Sunday-school Association.



Dr. Chas. D. Bulla,
Wesley Adult Movement.



Dr. E. B. Chappell,
Sunday-school Editor.



Dr. and Mrs. H. M. Hamill,
World-wide Sunday-school Experts.



BEEVILLE DISTRICT LEAGUE CONFERENCE.

The Beeville District Epworth League held a very interesting and enthusiastic District Institute at Kingsville, May 26 to 29, and many Leaguers from all over the district were present.

Friday night a splendid address on Brazil, was given by Rev. G. M. Boyd, of Beeville, a returned missionary from Brazil. Saturday the work of the Second and Third Departments and the Junior Epworth League work were taken up and Saturday night we had a model Epworth League social conducted by Mr. F. E. Ring, of Calallen, at which every one became acquainted with every one else, and a rousing good time was had. Sunday morning at six o'clock a sunrise prayer meeting was held, and eleven o'clock the Leaguers were addressed by Rev. H. E. Draper, of Brownsville. Sunday afternoon the work of the First Department, the Devotional Department, was taken up and many helpful suggestions were given.

The institute closed with the devotional meeting, led by our President, Mr. J. W. Pittman of Corpus Christi, and it was perhaps the most inspiring feature of the whole institute. Leaguer after Leaguer testified to his love for Christ until almost every one in the room had given a personal testimony.

Saturday morning Mr. T. Wesley Hook, our Third Vice-President, read a paper on the importance of the Third Department, and a motion was made and carried that copies of this paper be sent to the Texas Christian Advocate and to Epworth Era for publication.

Our encampment at Epworth-by-the-Sea was also taken up and the young people urged to attend.

ESTHER HASTINGS,
Corpus Christi, Texas. Secretary.
(NOTE.—The paper in question will be used as soon as space will permit.—Editor.)

A WORD ABOUT THE ENCAMPMENT PROGRAM.

We are pleased to give our readers a word from President Ragsdale regarding the program for the 1911 encampment. He says:

The Program.

The program in full will be given in the Era and Texas Christian Advocate, as soon as fully completed. It is only necessary to say here that we have always emphasized the various departments and leaders in our own Church. It is worth much more to our workers to spend ten days or two weeks in intimate social intercourse of camp life with the leaders of our Church who have charge of our literature and plan our work, than to pick up men, however brilliant, who are here to-day and not seen again. We



Robert E. Huston,
Musical Director.

worth League Board, and will be delighted to have every member of the various Epworth League Boards of the conferences in Texas present, to organize and plan for advancement in young people's work. Beginning Saturday, August 12, our Texas Methodist Sunday-schools will take over the institute hours, led by Dr. and Mrs. Hamill, workers of international fame, Dr. Chappell, Dr. Bulla, Brother Hightower and others. We earnestly desire that every Sunday-school in Texas have their superintendent and as many of their teachers and scholars present for this week as possible. Robt. L. Huston of Missouri, has been secured by the music committee to have charge of the music. He is well known in Texas and Brother Bowman and Aunt Dora are authority for the statement that the music this year will be the best. We will use the Methodist Hymn Book and Revival Praises. Brother Glenn Flynn will have charge of the Boy's Department; Miss Annie Sells, with other Junior workers, will have a whole building for the children and, if possible, will have Miss Robinson, of Chicago, to aid them. If you have missed Epworth up to this good hour don't do so this time. If you don't believe we are trying to do the right kind of work for the Church, come and see.

A. K. RAGSDALE,
State President,
San Antonio, Texas.

A FINE EPIGRAM.

"The merry laughter of the boys and girls ought to be music to any good man or woman." This sentiment occurs in the announcement in

prieties are never thought of but always intuitively observed, every one being a law unto himself, feeling no constraint save that which is born of Christian courtesy and brotherly love.

Have you never been to Epworth-by-the-Sea? No? Well, then you have missed one of life's experiences. You haven't the time?

Arrangements have been made for one fare plus one dollar, maximum rate for the Epworth League week, August 4-12, for the Sunday-school week, August 12-20, and a regular week end rate during all of the month of June, July and August, of a little more than half the one-way rate, good from Saturday till Tuesday. (Thanks to our wide-awake President and the railroads.)

An outing on the seacoast has unique attractions for inland folk. The bracing health-breeding breeze, the nerve-soothing, somnolent song of the never-weary wild waves, playfully plunging against the placid smiling shell-strewn beach, the bathing in the surf and gaily battling with the white-caps, the high fellowship of picked men and women of world-wide Methodism, the music, laughter and song of many a merry group in recreation pavilion or hotel corridor—all this and much more—make of Epworth-by-the-Sea an ideal place for a summer vacation. Are you not going to be there?

Have you seen the program? Did ever before a program combine so capitably the practical and popular, the instructive and inspirational as does this?

Then we are to have with us Bishop Key, the father of the State Epworth League, Bishop McCoy, the President of the General Epworth League Board, our own Texas Bishop Mouzon, Dr. Rawlings, J. M. Culbreth, Mrs. Hargrove, Miss Head, Miss Davies Dr. Bulla, Dr. and Mrs. Hamill, of world-wide reputation as Sunday-school workers and many others who will entertain and edify us.

Who that would keep abreast of the times and informed about the great and growing work of our Church, but would wish to be there? Oh, it's an inspiration, a revival, a rejuvenescence to mix and mingle with the Epworth multitude. Ps. 42:4.

S. C. RIDDLE.

RESOLUTIONS OF SYMPATHY BY THE NOCONA EPWORTH LEAGUE.

Whereas, God in his wisdom and love has seen fit to call from us our friend and fellow Leaguer, Miss Alice McIntire, a faithful worker, a strong Christian, and one whose best was given to us; therefore, be it

Resolved, That we extend our heartfelt sympathy to her loved ones in this sad hour of their bereavement; and that we, as Leaguers, strive to

THE MAN WHO MAKES A BOTCH OF HIS WORK

That every profession and trade has in its ranks those who are incompetent, careless and indifferent is evident to the most careless observer.

Quack doctors, one-horse politicians, cobblers and funny editors are to be found in most every village. Yet these are only the skeletons which mark the pathway of advancement.

The man who realizes that he is made in the image of his Creator blazes the way in the forefront of progress, and is only satisfied when he has put forth his very best effort and has seen that effort crowned with success.

God never called an incapable man into his service, and with the Holy Spirit to guide into all truth, the only reason we fail is because we are willing to clothe that truth most any old way and let it go at that.

In the first year of our ministry a kind friend gave me a book of illustrations, which was to me what a scrap pile is to a blacksmith. You could find a sort of makeshift for most anything you wanted.

You see, a diamond stuck in a small slug of gold was all a botch needed to illustrate the value of a human soul, while the great Master Teacher piled together all the diamonds, all the gold and silver, all the land and sea, and all that in them is, and yet did not have enough to represent the value of this pearl of great price.

Striking and sensational illustrations may entertain, but a hungry soul needs a more stable diet than that.

The difference between a botch in the pulpit and a workman that needeth not to be ashamed, to my mind, is not so much a difference in ability to discern spiritual truths, but rather a difference in the disposition or desire to break that truth as the bread of life to the multitude.

This, however, does not account for all the difference between men who bring things to pass and one who just fills an appointment. Some incidents in the life of Moses would indicate the kind of man that God would entrust with a great work.

Some of God's chosen watchmen on the tower of Zion are falling to cry

out, failing to enter heart and soul into the fight against the oppression of the liquor traffic, because they fear the result is vain. Well, a botch does not expend much effort at anything, so I guess the cause is not losing much.

Another incident in the life of Moses which indicates the character of the man: It was while living in the land of Midian, one day as he sat on a well, that some maidens came to water their flocks, and when they had drawn their water some shepherds came and drove them away and proceeded to water their sheep.

Will we act a botch in this fight, or will we stand out like men and let the world know that the ministers of the Lord Jesus Christ are men who will stand in the thickest of the fight in the conflict of wrong against the right.

A. GUYON.

BRO. W. A. SHAW IS TROUBLED OVER THE PREACHERS IN POLITICS—A REPLY.

By Rev. John L. Williams.

In the issue of the Houston Post of June 5th, 1911, one Mr. W. A. Shaw, of Dallas, Texas, writes an extensive article, in presentation of his views on what he considers the Church in Politics.

Now Bro. Shaw should either inform himself touching the ecclesiastical history of the various Churches, or else cease to condemn the Churches for something in which they are blameless.



\$3,500 Home of Mrs. T. C. Ashby Dallas (Oak Cliff) Texas

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.



Marie Ashby—7 Years of Age Has matured one Contract and sold same for a premium of \$150, plus return of the deposit. The child now is receiving two Contracts.

prevailing issue in the peaceable separation which took place in 1844, at the General Conference in New York City. First of all, the prevailing issues of that time are not analogous or similar to those which confront us to-day.

The question under review in 1844, was one which involved the moral character and official administration of Bishop James O. Andrew, one of the Bishops in the Methodist Episcopal Church.

Do not be dismayed. Vote! And though our influence be no more than "the widow's mite," cast it into the scales of our country's destiny. If we fail to vote pro, we are casting from us, as an unholy thing, the purest jewel in that crown of sobriety and honest government.

"O Bro. Kaiser, you are our adviser, and we can't do without your rum, rum, rum."

Richmond, Texas.

THE COMING BATTLE.

Dear Readers: I write not for my self-aggrandizement, or to be spectacular, but I write as an exhortation to men and women who love their Church, God and their country.

On the twenty-second day of July, A. D., 1911, the battle will be fought and won or lost for weal or for woe; for morality, home, family and fire-side. Do you desire to win? Then stand, yes, stand on that day—it is a decisive battle, then be men!

He is thrice assured who hath his cause just. It is the old fight of the Cross against the Crescent—the Christian against the infidel, largely. The race is not always to the swift nor the battle to the strong, but you who love your country, on the twenty-second, defend her!

We are in the ascendancy numerically, then let us keep it and be men. We shall win!

Do not be dismayed. Vote! And though our influence be no more than "the widow's mite," cast it into the scales of our country's destiny. If we fail to vote pro, we are casting from us, as an unholy thing, the purest jewel in that crown of sobriety and honest government.

J. T. HAMMONS.

Eastland, Texas.

THE NEW MEXICO CONFERENCE.

Towards the close of last conference year, I felt I needed four or five young preachers to take charge of unorganized work in the Albuquerque District. So I advertised for men in both our general and conference organs.

all seeking good places and large salaries at the very beginning of their ministry? Are there none that will come to New Mexico, having the true missionary spirit, and therefore ready to bear hardships, forego pleasures, live on small salaries and pioneer this country for God and our beloved Methodism?

New Mexico will be admitted into the Union this year and in ten years she will be one of the great States. The resources of New Mexico passes all human comprehension. The irrigation projects now going in, with those already running, will make enough irrigated land in a very few years to support a million inhabitants.

The mineral resources of New Mexico have never been touched. All the northern portion is underlain with the finest coal on earth. Thousands of Slavs and Italians are being imported to mine this inexhaustible source of industry and wealth.

Our Church is the strongest Protestant Church in the State, yet we are still a weak conference and we move only as we can. We have a great opportunity before us, but we lack men and money.

Curiously enough, the tub hat is often empty when in use.

Corrupt men and you corrupt the government in that same proportion.

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.

The Standard Real Estate Loan Co.

INCORPORATED 1901

Of Dallas, Texas, Assets March 4, 1911, \$437,596.76

Has made more than \$1,071,000.00 in loans to its Contract Holders to purchase homes and business property.

Do not fail to write us for full line of literature or call on our representative in your city for full information. A postal card addressed to my office will bring you information that is sure to interest you.

First class men and women solicitors who can furnish good references and get good results wanted.

ADDRESS B. YATES, General Agent 227 Linz Building DALLAS, TEXAS

REV. S. P. BROWN, District Agent, 303 Moore Bldg., Fort Worth, Texas.



J. B. Richards, of Amarillo, Texas \$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 \$100 Contract Holder.

THE WOMAN'S DEPARTMENT

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

NOTICE.

Owing to unavoidable circumstances, the time and place of the Weatherford District Meeting has been changed to the last of September or the first of October, and will be held at Aledo. Actual date and program will be given later.

All auxiliaries will please bear this in mind and plan to that end, that we may have a great meeting.

MRS. LOLA OLDEN,
District Secretary Home Department.
MISS EMMA BEELER,
District Secretary Foreign Department.

REPORT OF THE ANNUAL MEETING OF THE WOMAN'S MISSIONARY SOCIETY, WEST TEXAS CONFERENCE.

They came from the East, the West, the North and South, those 125 or more women gathered at Yoakum from June 1 to 5, representing the Home and Foreign Missionary Societies of the West Texas Conference.

Never was a delegation more awake, more interested or untiring in labor. The same earnestness that was manifested in singing the conference hymn for opening of session continued throughout the season of work to the singing of the doxology at closing.

Mrs. A. W. Shaw, of San Antonio, and Mrs. M. Y. Stokes, of Lampasas, presidents of the two societies, captivated the assembly with their opening addresses and their skill in presiding, which was done alternately.

The delegates' hour was helpful as tried methods and experiences were given.

At the first evening session the conference was most heartily welcomed in an address prepared by Mrs. J. M. Perry, but read by Mrs. J. W. Cook, the former being absent on account of illness.

The responses by Mrs. W. T. Renfro, of San Angelo, and Mrs. T. W. Moore, of Seguin, for each department were to the point and well delivered.

Mrs. Moore said the conference knew they were welcome, but like Mary who, knowing John loved her, wished him to tell her so.

Probably no body ever had a greater privilege than that accorded this delegation when placed in the wise guidance of Mrs. W. F. Barnum, Superintendent of the Western Division, and Miss Mabel Head, Educational Secretary. Their worth at this particular time can hardly be estimated. The work conducted by these leaders was principally that of an institute nature and much inspiration, information and great gain was derived from the subjects given.

The fact was made very clear to the minds of those present that truly the "fields are white unto the harvest" here in the homeland and in the far-away country over the sea as well. And as we listened to the words of these two enlightened women, probably as never before we were made to realize our responsibility, our opportunity, our possibility.

On Friday morning came the great moment of the session, the discussion of union under one head of the two organizations.

With Mrs. Barnum presiding, the vote was taken, with 113 for and 2 against union. As befitting this proceeding in this, the jubilee year, the conference joyously sang "Praise God From Whom All Blessings Flow," etc.

The Corresponding Secretaries, Mrs. T. A. Brown of the Home and Mrs. Theophilus Lee of the Foreign, gave glowing reports from the Council meeting held at St. Louis in April.

Mrs. Lee has served with untiring faithfulness in this department for five years, and it is safe to predict for her much success in her new field of labor, that of the second vice-presidency, with the young people.

Splendid reports were given by most all the officers, District Secretaries and Superintendents. It was noted with regret the absence of some of those serving the conference.

Mrs. W. F. Kirby, manager of the San Antonio Mission Home and Training School, gave an interesting talk. She brought the thought home to the conference with great emphasis that surely "sin, like disease, is no respecter of blue eyes and curly hair." She reports about 17 girls at the home.

Miss Margaret Beadle, "our very own" missionary to China, remembered the session with an highly entertaining letter, giving reports from the work in Soochow.

The pledges made by Corresponding Secretaries for the Foreign Department were \$3750 and for the Home Department \$980.

Mrs. Shaw was made a life member by the Home Department.

Miss Fuess, the sweet-faced deaconess from Scarritt, was a great inspiration to the conference. She told in

a charming way of the life of the school. Also of the work with the children and young people of factory and slums.

With sadness we received the message that our girls, Misses Koch and Booth, who are to go from Scarritt as foreign missionaries, were detained from the session by illness.

Miss Kate Coltrane, of San Antonio, goes from our ranks to Scarritt, to receive training for foreign work. There never came to us a more beautiful or more talented character than this promising young lady.

Rev. G. M. Boyd, pastor at Beeville, delivered the annual sermon on Sunday morning, his theme being, "Thy Kingdom Come." Those who heard it unhesitatingly pronounced it a great deliverance, indeed.

The children's service was ably conducted by Mrs. Herman Hirsch and Mrs. Theophilus Lee, after which followed the memorial service, a very touching and tender occasion. This service was led by Mrs. Hill, of Bastrop, who called the names of fourteen deceased members.

San Angelo was unanimously chosen for the next annual meeting.

The election of officers on Monday was as follows: Honorary President, Mrs. E. C. Nichols; President, Mrs. T. W. Moore, Seguin; First Vice-President, Mrs. H. E. Jackson, San Angelo; Second Vice-President, Mrs. Theophilus Lee, Pearsall; Third Vice-President, Mrs. P. C. Blanks, San Antonio; Fourth Vice-President, Mrs. W. E. Smith, San Antonio; Corresponding Secretary of the Home Department, Mrs. T. A. Brown, Austin; Corresponding Secretary of the Foreign Department, Mrs. M. Y. Stokes, Lampasas; Recording Secretary, Mrs. E. A. Lilly, Pearsall; Treasurer of Home Department, Mrs. R. Schaeffer, San Antonio; Treasurer of Foreign Department, Miss B. Malone, San Marcos; Press Superintendent, Mrs. Rex B. Wilkes, Llano; Superintendent of Supplies and Mission Home and Training School, Mrs. R. L. Stanfield, San Antonio.

Yoakum was all that was needful in entertaining royally, this first coming together of the missionary society. Well appointed and enjoyable to the fullest was the reception to the delegates and others at the home of Mrs. G. W. Cook.

Much of the success of the conference was due the pastor and wife, Rev. and Mrs. J. M. Perry, who were ever ready to make the visitors happy and comfortable.

The body as a whole were very grateful to Mr. J. W. Cook, the editor who printed in full the conference sessions each day and sent copies to the Church for distribution.

MRS. REX B. WILKES,
Press Superintendent.

NOTES ON JOINT MEETING.

Notes taken at the district meeting of the Woman's Missionary Society, Home and Foreign Department, Mrs. T. W. Preston, Secretary, Alvord, Texas, May 24, 25. (This communication is a digest of what was done and said.)

Mrs. W. W. Williams and W. S. Gilbert presided alternately. Several of the preachers were present.

Brother Rosser opened the meeting with the thought, "What will the world think of Christ by the life I live?" The constitution suggested by the Woman's Council was read. The wall was filled with charts, mottoes and pictures. Mrs. Bartlett led the discussion and comments on the Home Department, Mrs. Baumgartner on the Foreign from these charts, etc. Mrs. Barton gave an extensive report of the Council which she had just attended in St. Louis. Chico was selected as the next place of meeting.

The following business was transacted, which will be of interest to the pastors and societies of the district:

1. Resolved, that the District Secretary appoint assistants in the east and west parts of the district to assist her in the work of organization and inspiration. Mrs. J. W. Roark and Mrs. Neut Aimes, of Jacksboro, are appointed. It was recommended that two or more of the auxiliaries have all-day meetings with programs like the one carried out in the district meetings.

2. It was resolved that the Sunday week following the first Sunday in June be the "Missionary Voice week" (on circuits the entire month of June). That we request the preachers to assist us in this great undertaking of putting the "Voice" in every Methodist home. That a woman be appointed to assist the preacher in this work (the Churches which have a society have an agent; she is herein requested to be active in her work at this time).

3. Resolved, that hereafter our local societies do not furnish their, or district parsonage, with bedding or floor covering of any kind. Mrs. Horton,

of Roanoke, and Mrs. Baldrige were appointed to act as the district parsonage committee, together with Mrs. Gilbert, and the motion was made and carried that they be given full power to improve and prepare the district parsonage in every way necessary. To supply them funds to do this work an assessment of fifty cents per individual member of every auxiliary in the district was levied.

4. Attention was called to the Institute at Denton, June 5 to 16. It was brought out that this will be a great meeting and each auxiliary was urged to have a representative present, even if the expenses have to be borne in whole or in part by the auxiliary.

5. It was also announced that the Lake Shore Assembly should meet at Lake Wichita Falls, July 24 to 31. That this is a great Methodist meeting and would afford a great opportunity for our people to have a delightful summer outing, and an intellectual treat.

The closing night was given over to State-wide prohibition. Prohibition songs were sung, and the congregation addressed on this subject by Brother Barton. ONE WHO ATTENDED.

THE ANNUAL MEETING OF THE WOMAN'S HOME MISSION SOCIETY OF THE PITTSBURG DISTRICT.

The annual meeting was held in the Hardy Memorial Church, Tuesday, June 6, 1911. The Secretary of the district, Mrs. J. F. Bumb, presided. The devotional part of the program was omitted to give more time for the work of the District Conference which is in session.

Words of welcome were expressed in an impressive manner by Mesdames W. J. Adams and R. D. Hart. Mrs. L. C. Libby, of Mt. Pleasant, responded to the addresses of welcome in behalf of our visiting auxiliaries.

The roll-call was next in order. Eight delegates responded to roll-call.

The Secretary called for reports from each auxiliary. Pittsburg, Mt. Pleasant, Naples, Omaha, New Boston, Central, Texarkana; Hardy Memorial, Queen City and Nash had reports.

Mrs. Bumb urged reports to be sent each quarter from every auxiliary in Pittsburg District.

The next on program was a paper on "Our Literature," to be read by Mrs. Lillian Stern, but she being absent, Mrs. Libby read it in her stead.

Mrs. W. C. Powell, of Queen City, read a paper on "The Ideal Secretary." The life she lives was portrayed in the paper all the way through.

The subject, "What Has the Home Mission Done for Me?" seemed to be one which many were anxious to talk on. The pastors as well as the members of the auxiliaries were anxious to express themselves. It is very evident that the W. H. M. Society is a living and active factor in the Methodist Church—one which reaches many souls that a sermon would not appeal to so forcibly. For the old adage, "A friend in need is a friend in deed" is true, and it makes an impression so deep it cannot be erased from the heart by the duties of life which keeps one so busy. Bro. C. T. Tally, of Pittsburg, told of the good the Home Mission women had done wherever he has preached. He then spoke of the repairs done on the Pittsburg District parsonage, saying that \$47 was yet due on work that had been done and must be met in some way. Bro. R. A. Burroughs, the presiding elder, read the amount each Church in his district had paid, in order to meet the account, but finding that sum inadequate, provision must be made in some other way.

A motion was made by Mrs. R. C. Hicks, of Naples, to the effect that each auxiliary in the district should be assessed for a certain amount annually to meet the demands for repairs or anything that is done on the district parsonage. It was seconded, but was withdrawn later.

Bro. E. W. King, of Hardy Memorial, came to the rescue, by promising that the \$47 debt should be provided for tomorrow, June 7. This was very gratifying to all. Bro. Burroughs made the announcements for the evening service. He mentioned the fact that the W. H. M. S. was better attended than the District Conference. A motion for adjournment was in order.

It was moved and seconded that we adjourn until evening session, at 8:15. The Secretary requested the delegates to meet her directly after adjournment. "Praise God from Whom All Blessings Flow," was sung and then Bro. Morgan dismissed us.

Tuesday, June 6, 8:15 p. m.

The evening session of the Annual District Meeting of the W. H. M. Society, was opened by singing a song. Bro. R. C. Hicks, of Naples, invoked God's blessing on this meeting. The minutes of the last meeting were read. One correction was made, then they were approved.

Mrs. W. H. Raiph, in a very pleasing manner, rendered a sweet vocal solo. Mrs. Manly gave us valuable thought

in her paper on "The Supply Department."

Mrs. Bumb asked for an expression from the W. H. M. S. and the entire conference, relative to the part each would take in the prohibition campaign now being waged. The men were asked to stand and by so doing pledge to use every means possible to abolish the liquor traffic from the face of the earth, between now and the election in July. The women who would make the same pledge were asked to stand; all arose in one accord. Not a person was seen to remain seated. The scene was one of loyalty to God. Mrs. J. W. Fortune read a most excellent paper on "The Lord's Part." The thoughts were so helpful that each delegate ought to carry them to their home auxiliary.

Bro. Burroughs made announcements for the District Conference services for June 7. Rev. C. T. Tally delivered an able sermon on "The Authority, Purpose and Success of the Home Mission Society." The earnestness with which he delivered it was impressive. The thought was excellent. The choir sang "At the Battle's Front" with much feeling. Mrs. Bumb read the annual report for this year. We were dismissed with the benediction.

MRS. C. L. TURNER,
Recording Secretary.

ECHOES FROM ABILENE DISTRICT MISSIONARY MEETING, MAY 18-19, 1911.

Elevated twelve hundred feet above the level of the sea, with a population of fourteen thousand people, located in the western part of the Lone Star State, situated amid towering hills, fertile valleys and verdant lawns, surrounded by beautiful and gracefully curved roads, bordered with gorgeous and rainbow-tinted wild ferns, famed for its picturesque scenery and blessed with an atmosphere almost as pure as heaven itself, poses in queenly dignity the beautiful little city of Abilene, in which so happily convened the Women's Missionary Conference on May 18-19, 1911.

For this most pleasant and profitable meeting no more beautiful or inspiring season of the year could have been chosen than the sweet May-time, when all nature seems to chant a silent psalm of praise to Him whom we should ever love to honor and glorify.

At the station we were met by a reception committee and from that time until we said "good-bye," yes, every moment of Time's golden cup was full, pressed down, heaped up, and running over with inspiration, and so beautifully did Mrs. J. W. Barnett deliver the welcome address that all were indeed made to feel as "Welcome as the Flowers in May." Everywhere a cordial welcome greeted us especially from the bright faces of the good people of Abilene and even from the heart of the beautiful rose, so graciously presented to each guest, did we read the sweet words of "welcome."

Miss Hawkins, of Merkel, responded and in her own sweet way, very beautifully expressed the heart-sentiments of all visitors.

The District Secretaries, Mrs. L. T. Young and Mrs. S. A. Barnes, were both present, and presided with that ease, grace and dignity which is always characteristic of the noble, consecrated women of the Northwest Texas Conference.

After singing the district song, "Onward Christian Soldier," which inspired all hearts, and in the absence of Mrs. W. P. Garvin, of Anson, Mrs. S. M. Roughton, a visitor from Corsicana, conducted the devotional exercises.

The first day all services were held in the First Methodist Church, of which Rev. Fort is pastor.

At the close of the session an auto ride to the Colony was given all visitors and a pretty reception at the home of Dr. and Mrs. Bass was greatly enjoyed by all present.

The second day the session was held in St. Paul's Church, of which Rev. C. M. Woodward is pastor, closing with a pretty reception in the basement of that beautiful new church, of which all Abilene should be proud.

The keynote which seemed to sound louder and longer with each session was "Information" and as "Information is Inspiration" and leads to consecration, thus we trust that a great wave of spiritual prosperity and missionary zeal will be set in motion that will never stop until it reaches the shores of the great eternity.

Throughout the session the entire program was full of interest, and many subjects concerning the societies in general were discussed, especially the unification, which was voted for unanimously.

Mrs. C. M. Woodward and Mrs. J. T. Griswold, President of the Home and Foreign Societies of the Northwest Texas Conference, were both with their hearts aglow, with the inspiration of all that great Council meet-

HOW ONE WOMAN WON

Her Health and Strength Back Again by The Use of Cardui.

Tampa, Fla.—In a letter from this city, Mrs. E. C. Corum writes: "I was all weakened and worn out with womanly troubles. My husband brought me some Cardui as a tonic, and, from the first day, it seemed to help."

I had almost lost my reason, but, thanks to Cardui, I did not. Soon, I felt and looked like a new woman. I think the remedy is wonderful. I recommend it to my friends, for I have received great benefit from it."

Cardui acts specifically on the weakened womanly organs, strengthening the muscles and nerves, and building them up to health.

It helps to refresh the worn-out nervous system and relieves the effects of overwork, both mental and physical.

Fifty years' successful use fully prove the merit of this purely vegetable, tonic remedy for women.

In every community, there live some who have been benefited by Cardui. The beneficial effects of this time tested woman's remedy, soon show themselves in many different ways. Try it.

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

ing in St. Louis and as we listened spell-bound to the interesting and enthusiastic reports, we seemed to catch a glimpse of a higher, nobler vision in the divine life and realized more than before the magnitude of woman's work, the influence of which will ever continue to be felt in every city, town, village and hamlet, in Christendom and is going to the very uttermost parts of the earth.

Those present declared with special pride, emphasis and gratitude that this was one of the best district meetings ever attended, almost equal to an annual meeting.

The writer had the pleasure of spending the "Flowery Month of May" in the pretty little town of Anson and was cordially invited by Mrs. W. P. Garvin and Mrs. D. L. Stephens to attend the district meeting in Abilene and also to take Mrs. Garvin's place on the program. Now we wish to thank these kind friends for the honor and the privilege of being permitted to represent the former, and for the invitation and pleasure to accompany the latter on this delightful little trip and assure them both that it was one of the sweetest inspirations of my life, and another precious jewel has been added to memory's golden casket.

From the Advocate we have just read a report of the annual meeting ing at Childress, which stated that Mrs. D. L. Stephens had been elected President of the Northwest Texas Conference, and we congratulate that noble body of women upon their selection of one who is so brilliant, so consecrated and so capable of leading them "onward and upward," from conquest to victory."

Long live the members of our noble Missionary band

And as we journey hand in hand,
May we ever stronger grow,
And more of God's love to others show,
And as year after year we continue to meet,

May we ever be cheered by the friends we greet;
And as long as we live, even down to the grave,
May each one endeavor some soul to save,
And in after years where 'ere we may be,
We will often think, dear sisters of thee,
May the memory of our association together,
Be a sweet inspiration to us now and forever.

MRS. S. M. ROUGHTON,
Corsicana, Texas.

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

Good Openings

Two good openings for merchants, also two good openings for gin men. Good, substantial, sober Methodist men desired. For reference address TEXAS CHRISTIAN ADVOCATE, Dallas, Texas.

A GRANITE ART RUG

Sent to Your Express Office

PREPAID
9x12 feet
A Splendid
Low Priced
RUG
\$4 95

Women in one piece—both sides may be used, exclusive patterns, made expressly for us. In Red and Green, Green and Tan, and Oak Colorings.
Money Refunded if Not Satisfied.
HOLLINGSWORTH CARPET CO.
Sherman, Texas.

LAKE SHORE ASSEMBLY.

Everything looks bright for a great meeting at Lake Wichita. The bathing pool is complete. So are the bath houses. One on one side of the pool for men, and one on the other side for women. The pool is laid in concrete at a cost of \$3360 for the concrete alone. The bath houses and all costing something over \$6000. I never in my life have seen such a fine arrangement for bathing. Bathing suits will be on the ground for a small rent, but if you have a bath suit bring it, as the demands will be large. The grounds are beautiful. Some six or eight fountains were being installed as the committee were on the grounds, and these are to be iced, so that filtered ice water can be had everywhere on the ground. This is unparalleled, but Wichita Falls and the lake people are determined not to let anything go undone that will make a great impression on the visitors. For all their expense they do not get one cent, but they appreciate what an occasion like this will be worth to the city and hence they are doing their best. You will be convinced of this when you see these magnificent grounds. After having done all this preparation for us, they step out and turn over everything to us for our assembly. We will be in absolute control, and no man or concession will be on the ground which is not there by our invitation. We had to have the profit from any and all concessions to pay for our expensive program. This they readily gave. Let it be made plain, that we control and even police the grounds ourselves. Nothing objectionable will be allowed.

I must not forget to say that the fishing was very fine the day we were there. One man held up a string of fish that was almost as long as Dr. Bishop said that one of which I wrote a short time ago (his reputation is entirely restored now); another fisherman who was just closing a fine day's fishing told us that his catch that day was 160 white perch (crappies)—did you hear that, Bro. Fladger? While we were in the great pavilion I measured the promenade and found that it was twenty-five feet broad, entirely around the building above and below (upstairs and down). This is the coolest place about the lake, except it be the great rotunda, with a roof area of 25,000 square feet. The boating is magnificent. You can step on one of the gasoline launches and take a ride of ten or twelve miles by the time you return. Another being connected with the lake visitors will get to see: Two large ditches are filled continually from the lake for irrigation. I saw a green, fresh field of corn six miles from the lake in this trying season. Vegetables are raised in abundance.

The sleeping apartments are most commodious. We have six cottages, a large hotel, the coliseum, a club house and tents in abundance. As to the meals, Mr. St. Clair, who will probably manage the hotel for us, says that three hundred people can be served at one time at the hotel. The other place will be the restaurant where the great banquet was spread to the members of the North Texas Conference and their visitors last fall. The lake is reached by the car line, with large interurban cars, at a fare of 10 cents. The program is unsurpassed. You can't afford to miss this great meeting. L. S. BARTON.

LAKE SHORE ASSEMBLY.

The cost of attending the Lake Shore Assembly need be but \$1.35 a day, or \$10.50 for the whole eight days. To this may be added the \$1 for the season ticket. When it is taken into consideration the small amount of the railroad fare will be, and the great program which is to be rendered, this is a rare chance to spend a delightful outing at the smallest cost. To those who want city accommodations in hotel and do not care to "camp out," at a little more cost they can be accommodated. Boating, fishing, chute-the-chutes, merry-go-round, ferris wheel, bathing, are some of the special attractions. The altitude of Lake Wichita is almost 1000 ft. Bring light wrap, for the nights will be cool.

Trees in abundance, shade of all kinds, beautiful walks, the largest artificial body of water (you can take a ten mile boat ride), fishing, a happy crowd, great speakers, Sunday-school methods, W. H. M. Society and W. F. M. Society Institutes, League departments, etc., etc. You can't beat it. For information write F. Happy

Day, Wichita Falls, Texas.

If you wish a reservation for a room at hotel, or a cottage, send \$4 and it will be reserved. Better "do it now," for calls are coming in.

L. S. BARTON.
Decatur, Texas.

RATES TO LAKE SHORE ASSEMBLY, WICHITA FALLS, TEXAS.

From all points where the one-way rate is less than \$3, the rate will be one and one-third fare, with minimum selling rate of 75 cents. From this territory, the terminal lines will advise you direct as to dates of sale and limits of tickets. They have advised July 28 and 29.

From all other points in Texas for trains scheduled to reach Wichita Falls July 23 and 24, rate of one fare plus \$1 will apply, tickets being limited to expire August 3.

From all points in Texas, for trains scheduled to reach Wichita Falls July 26 and 27, convention plan rates will apply, tickets being limited to expire August 3. In explanation of convention plan basis: From points within ninety miles of Wichita Falls, rate will be one and one-third fares; from points ninety and 100 miles, rate will be \$3.50 for the round trip. For all points in excess of 100 miles, rate will be one and one-third fare.

THE RIGHT OF THE CHURCH TO MANAGE ITS OWN AFFAIRS.

By Rev. V. A. Godbey.

Much has been said recently concerning the right of preachers to discuss the evils of the liquor traffic in their pulpits, and most of the objectors have showed so little ordinary politeness as to indicate how shallow their regard for preachers really is. The critics usually make sweeping criticism of all preachers, no matter how sane they may be in their methods, who dare to discuss the saloon business from their pulpits. Not content with branding them as "cranks and fanatics," they assume the role of dictator to the Churches, and insist that a preacher has no right to discuss such public questions. Some of them think he should not do so from the pulpit, while others deny that he has a right to exercise the privilege of a citizen and do so in other public places. Most of those who give utterance to such sentiments are not members of the Churches they denounce, and would not be if the liquor traffic were never mentioned from the pulpit. A few are members of the Churches, but most of them seldom attend, and these are not in harmony with the Churches to which they belong, on this question. While they are in a very small minority, and a great majority of each of the several conferences, synods, conventions, etc., have declared it to be the duty of the preachers to wage war on the liquor traffic, these critics boldly undertake to muzzle the pulpit and to keep it perpetually silent on all the living issues of all times. While denying to the Church and the ministry the right of free speech, they proclaim themselves the only genuine friends of personal liberty. They discharge the employes under their authority if they take a manly stand on this question; they boycott the merchant who opposes them; they intimidate the press with the threat of withdrawal of advertising business, or buy the managers outright; they bring into contempt the advocates of prohibition, both men and women, if local conditions make it possible; they close their public halls against the speakers who seek to discuss the question in a proper way before the public; they do all these things where they have the power to do it, the meantime asserting with emphasis that they are the true and faithful friends of personal liberty. The issue raised just here is more serious than the question of prohibition itself. As long as we have pulpits, newspapers and schools which are free to teach what they believe in their own way, we may hope to solve the most difficult problems that confront us; but when we have a muzzled or purchasable press, a fawning and cowardly pulpit filled with "dumb dogs that cannot bark," and school men whose opportunities to teach are in the hands of cheap politicians, we may well mourn because of the tyranny of a foe more terrible than the saloon. Every time any man denies me the privileges of a free man it stirs up the soldier-spirit in me, and impels me to resist for the welfare of the weak whom such tyrants would oppress. The Church has a right to the protection of its institutions which all legitimate enterprises claim, so long as the Church obeys the laws of the land. The Church has a right to instruct its ministers as to the doctrines and ethics to be taught, and no State official, politician or citizen has a right to interfere, so long as the laws of the land are obeyed. If any member or minister of the Church does not like the way the affairs of his denomination are conducted, the Church is not a prison, and it is as easy for him to get out as it was to get in. If he joins a lodge, a political

party, or any other social organization he must abide by the rule of the majority, or withdraw from the organization. Every corporation is conducted after the same fashion, and the freedom of a Church member is interfered with which it is concerned that his freedom would be in other organizations. I have never denied any member of the Church the right to be an anti-prohibitionist, nor have I interfered with him if he made speeches in favor of that cause. That is the freedom I ask, and that is a right which I believe to be inalienable to all members in the Church. A private member of the Church is not placed under the same obligation to champion its cause in public as the ministry which is paid and commissioned to do that very thing.

The Methodist Church has made laws concerning the liquor traffic which compel the faithful pastor to instruct his people concerning this matter, and every preacher who fails to do so is unfaithful to his trust. Every preacher is free to choose his method of educating the Church in all those things over which he is placed as the official teacher, but whatever his method, he is under obligation to do the work. I boldly assert, therefore, that the Methodist preacher who deserves censure at this time is not the man who with fidelity discharges his duty, but the fearful or selfish man who seeks friendly shelter in this time of storm, and leaves his flock at the mercy of the enemy. In order to make it plain that this is not a personal opinion of mine I shall give, briefly, the attitude of Wesley and of the Methodist Discipline toward the liquor traffic and prohibition.

Mr. Wesley took a bold stand against the liquor traffic, and did not hesitate to declaim against it in strong terms. In his sermon on the "Use of Money," you will find these words: "Neither may we gain by hurting our neighbor in his body. Therefore we may not sell anything which tends to impair his health. Such is eminently true of that liquid fire, commonly called drams, or spirituous liquors. It is true that these may have a place in medicine; that they may be of use in some bodily disorders; although there would rarely be occasion for them, if it were not for the unskillfulness of the practitioner. Therefore such as prepare and sell them only for this end, may keep their consciences clear. But who are they? Who prepare them only for this end? Do you know ten such distillers in England? Then excuse these. But all who sell them in the common way, to any that will buy, are poisoners general. They murder his majesty's subjects by wholesale, neither does their eye pity nor spare. They drive them to hell like sheep; and what is their gain? Is it not the blood of these men? Who would envy their large estates and sumptuous palaces? A curse is in the midst of them. The curse of God cleaves to the stones, the timber, the furniture; the curse of God is in their gardens, their walks, their groves; a fire that burns to the nethermost hell. Blood, blood is there; the foundation, the floor, the walls, the roof, are stained with blood! And canst thou hope, oh thou man of blood, though thou art clothed in scarlet and fine linen, and farest sumptuously every day; canst thou hope to deliver down thy fields of blood to the third generation? Not so; for there is a God in heaven, therefore, thy name shall be rooted out. Like as those whom thou hast destroyed, body and soul, thy memorial shall perish with thee."

In 1773 Mr. Wesley wrote and published an article under the caption, "Thoughts on the Present Scarcity of Provisions." In this article he laid much of the blame for the scarcity of grain supply on the waste of grain in the manufacture of liquor. He had to answer the revenue argument in that day, as even then the traffic had to be controlled by the Government, and even in that day the dealers made breastworks of the revenue argument. Mr. Wesley advocated prohibition, and this is his answer to the revenue argument: "However, say they, the duty on liquor brings in a large revenue to the king. Is this an equivalent for the lives of his subjects? Would his majesty sell a hundred thousand subjects yearly to Algiers for four hundred thousand pounds? Surely no! Will he then sell them for that sum to be butchered by their own countrymen? But otherwise, say they, the navy cannot be fed—not unless they are fed on human flesh. Not unless they are fattened with human blood. O tell it not in Constantinople, that the English raise the royal revenue by selling the flesh and blood of their countrymen."

Let you may think I am mistaken in saying that Wesley advocated prohibition I quote the following from page 277 of his works: "What remedy is there for this sore evil—many thousand poor people are starving? How can the price of wheat and barley be reduced? By prohibiting forever, by making a full end of that bane of health, that destroyer of strength, of life and of virtue—distilling. Perhaps this alone might go a great way to

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 trades.

GOSPEL SINGER.

My time is not taken up for August. Will sing for pastors or evangelists during that month. CHAS. W. McALLISTER, Tira, Texas.

EPWORTH LEAGUES.

EPWORTH LEAGUES or other Church societies needing funds can obtain particulars about a most liberal cash offer being made for first time in the Southwest by leading Eastern magazine. Church societies in return for club of subscribers. Address P. O. Box 71, Dallas, Texas.

EVANGELISTIC SINGER.

Open dates until September 15. Terms: Expenses and free will offering. Write CLARENCE O. CLARK, 291 South Street, Warrensburg, Mo.

HELP WANTED.

LOCAL REPRESENTATIVE WANTED—Splendid income assured right man to act as our representative after learning our business thoroughly by mail. Former experience unnecessary. All we require is honesty, ability, ambition and willingness to learn. Lucrative business. No soliciting or traveling. This is an exceptional opportunity for a man in your section to get into a big-paying business without capital and become independent for life. Write at once for full particulars. Address E. R. Marden, Pres. The National Co-operative Real Estate Company, 1-521 Marden Building, Washington, D. C.

LAWYER WANTED.

WANTED—At Rogers, Bell County, Texas, a lawyer who is a prohibitionist. A splendid opening. Come and investigate.

ward answering the whole design."

On page 576 of the same volume he says: "It is amazing that the preparing or selling this poison should be permitted, I will not say in any Christian country, but in any civilized State."

The preachers who favor prohibition are not out of harmony with John Wesley therefore, and since the Discipline takes the same ground essentially, neither the preachers nor the Methodist Church have departed from the original tenets of the Church.

The last General Conference of the M. E. Church, South, made no new laws on the liquor traffic, and no changes of importance have been made in this particular during this generation, but for convenience I will quote from the Discipline of 1910. On page 11, paragraph 220, you will find these words: "Let all our preachers and members faithfully observe our General Rule which forbids drunkenness or drinking spirituous liquors, unless in cases of necessity." I hope that our Methodist anti observe this rule, as this is not a political question, but merely a matter of fidelity to one's vow and promise to the Church. On page 11, paragraph 222, of the Discipline you will find these words: "Let all our preachers and members abstain from the manufacture or sale of intoxicating liquors to be used as a beverage, from signing petitions for such sale, from becoming bondsmen for any person as a condition for obtaining a license, from acting as a dispenser or voluntarily accepting an appointment or election as such under the laws of any State in which there is a dispensary law authorizing the sale of intoxicating liquors by the State, county or municipality, and from renting property to be used for such sale. If any member shall violate any of the provisions of this paragraph, he shall be deemed guilty of immorality. This paragraph shall not apply to persons who are acting under instructions or decrees of any court, or who are acting as officers of the law otherwise than as voluntary dispensers."

Finally, the question before us is not a political question, neither is it a religious issue, but it is a great moral question which both the Church and the State are bound to take into consideration. Neither has any right to shrink from the responsibility, and the question is before the people. All ethical teachers and all political leaders owe it to the people to enlighten them in every way possible during this campaign, and the preachers are bound by both their duties to the Church and as citizens to take an open stand and help to secure such legislation as to conserve the morals of the State and protect all who are endangered by evil environment and seductive influences, and since even the anti-prohibitionists refuse to defend the saloon as a good thing, the duty of the preachers is unmistakably plain.

The antis say that the Bible does not teach prohibition, and this leads me to fear that they neglect Bible reading. Every commandment in the decalogue is a positive prohibition of some evil, and the State has always recognized the ten commandments, the preachers in the meantime continuing to preach them, and no protest has been raised. If the recognition of the ten commandments by the State carried them over into the realm of politics, then the preachers have long been preaching politics from their

MISCELLANEOUS.

FREE—"Investing for Profit" Magazine. Send me your name and I will mail you this magazine absolutely free. Before you invest a dollar anywhere, get this magazine. It is worth \$10 a copy to any man who intends to invest \$3 or more per month. Tells how \$1,000 can grow to \$22,000. How to judge different classes of investments, the real power of your money. This magazine 48 months free if you write to-day. H. L. BARBER, Publisher, R. 435, 28 W. Jackson Boulevard, Chicago, Ill.

PREACHERS, TEACHERS, SALESMEN.

Salesmen, ministers or teachers, experience not necessary, can sell lots in Adelaide. Terms: Future endorsed by prominent neighboring banks. Sixty-dollar contract includes all of best lots and brick hotel. Easy selling. Liberal commission. Good literature, including pictures of eight brick buildings. Write PAUL KIRKPATRICK, Adelaide, Okla., for agency proposition.

REAL ESTATE BARGAIN.

Fifty acres fronting Preston, (the road 1 1/2 miles) one mile University land. This fine block land beautiful country home, cheap land on the road, only \$250 per acre. Terms: TADDOY, COCHRAN & WATTS, 1501 Main Street, Dallas, Texas.

REAL ESTATE.

FOR SALE BY OWNER—120-acre, well-improved farm, in Fisher County, also 41 1/2 acres of agricultural and grazing land in Jeff Davis County. Fine grass and plenty of water. Address: W. F. PHILLIPS, Valentine, Texas.

WANTED.

ANY INTELLIGENT PERSON may own steady income corresponding for new papers. Experience unnecessary. Address: PAGES CORRESPONDENCE BUREAU, Washington, D. C.

pulpits without even dreaming that they were guilty of this offense. And this leads me to say that the fact that a State may become so purified as to cause it to consider an ethical question from its obligation to that same ethical question. But I said that the Bible teaches prohibition, and I close by reminding you that Moses prohibited every Jew from eating pork, and a penalty was attached to the breach of the law, although this is confessedly sumptuary legislation. Neither the ten commandments nor other ethical laws of the Bible have ever prevented immorality, although they have constantly prohibited it, and the Almighty has not seen fit to recede from the policy of the absolute prohibition by law of all evil.

MARRIAGES.

Nicholson-Botard.—On December 18, 1910, in their buggy at the parsonage gate in Markham, Texas, Mr. Clarence Nicholson and Miss Bettie Botard, Rev. J. P. Chambers officiating.

Jesse-Gullet.—June 7, 1911, at the residence of the bride's parents, in Markham, Texas, Mr. Walter F. Jesse and Miss Nella Gullet, Rev. J. P. Chambers officiating.

Brown-Jones.—At the home of the bride, near Pallace, Van Zandt County, Texas, June 20, 1911, at 3:30 p. m., Mr. Frank Brown and Miss Sarah Jones, all of the Pallace community, Rev. Frank Everitt officiating.

Black-Little.—At the courthouse on June 7, 1911, Ft. Worth, Texas, Mr. Sam F. Black and Miss Beulah Lytle, Rev. Thos. Reece officiating.

THE WORKER.

(A tribute to the memory of Mrs. A. M. Ireland.)

A soul lit-up by love of man,
A life in harmony with God,
Infinite work her mind could plan,
Such force rests not beneath the sod.

The ministry of love her joy,
She spent herself in work for friends,
To wayward girl or wandering boy
She gave such love as heaven sends.

No need too small for her to care,
No work too hard when duty spoke,
With childlike faith she clung to prayer
Through bitter sorrow's cruel stroke.

Work was the keynote of her days,
To serve her King ambition's height,
Unstinted giving for God's praise;
Such was her life's unselfish light.

All pure in heart she sees God's face,
With soul set free she hears God's voice,
No longer bound by earth's small space,
Her life, eternal, boundless works rejoice.

MARY McKINNON McSWAIN.

The face is a sufficient apology for every wrong.

Duty looks on life as a debt; love is forever dreaming about the collection of that debt.

My Place in the Empire of God

In a recent issue of the Methodist Review, Dr. W. Harrison, a Wesleyan minister of Canada, has an excellent paper on "The Cosmic Chill" and Its Cure.

He draws a very graphic picture of the universe from the standpoint of a Materialist. An empty, black, bottomless, sightless eye-socket, gazing upon a universe, whose suns and stars whirl on in their courses, as in a wild bacchanalian dance, the toys of fate.

He shows what a sickening, paralyzing effect Materialism has on human heart and life, and how tired such great minds as those of Thomas Cooper, John Tyndall, Count Brandt, Lord Littleton, et al., grew of it, and how they recanted their atheistic belief and became firm believers in Christ.

He then sweeps upward and speaks eloquently of the seeming smallness and insignificance of man in the midst of the greatness of the universe, and weighs him in the balances against the bulk of created existence. He shows the absurdity of estimating things by size or fixing values by bulk, for man is the crowning act of God in creation, and is, therefore, lord and master of all that is.

Reading makes one think, and as I read this paper I soar on the wings of thought to the pedestal of our twentieth century Christian civilization and gaze out upon the magnificence and immensity of creation; but the blue veil of mystery interposes between me and the regions afar, and I find myself hedged in by limitations. But you cannot limit soul, for I find in my soul the inherent desire to rend this veil of mystery, that I might contemplate at a nearer distance the splendors of other worlds, whose suns are as twinkling stars afar off, that I might learn my real relation to the inhabitants of those vast globes and find my true place in the empire of God.

Speaking of other worlds makes me imagine things. I wonder if the time will come when the lines of created intelligence may be connected and correspondence had between this and our neighbor-worlds.

I know man has not reached the plane of high-wrought perfection from whence he fell. He is climbing back, but slowly. And I know, too, that God will never rest satisfied until man is fully restored to the "express image of the Father's person," for I believe one of the purposes of Christ's incarnation was to show us the boundless possibilities of Christ-bought humanity, i. e., his life was a prophecy of what man shall be when fully restored to the divine estate; lost in sin, but purchased back by his death and sufferings on Calvary's cross, the lord and master of the realm of nature, Christ was not only God incarnate, but he was divinized (this word is of my coinage) Man, hence he was divine humanity, as well as human divinity—dust standing erect in the form of the living—God! A clod glorified in a throbbing human brain and a warm heart pulsating with divine life.

My! isn't human life a mystery? Just think of our kinsfolk, living entities, dwelling out yonder on those islands of light in the immensity. I wonder how they look and move and talk. I wonder if they know they have a race of cousins over here in this corner of the universe, cursed by sin. I wonder what they know of the perfections of deity, of the plans of his government, of the extent of his dominions.

Oh, that I had an idea of the corporal bodies of the most intelligent beings of those other worlds, of their organs of perception, of their powers of intellect and the laws governing their social intercourse, their capacities for rapid transit, of the beautiful landscapes adorning their spheres of life, of the celestial glory flung by the brush of God on the canvas of heaven for their contemplation, of their progress toward moral perfection, of the sciences they cultivate, of their historical records, of their religions, of their sins, diseases and their knowledge of life beyond the valley of death.

But, ugh! I am lost in the midst of such an assembly of worlds and myriads of intelligences beyond my comprehension. Then, why contemplate this infinite variety of divine production, so benevolently and illustriously displayed in the theater of the material universe? Because of the kinship of the human soul to divine wisdom and omnipotence, and the heaven-endowed capacities for acquiring an indefinite amount of knowledge respecting the universe and the perfections of its Author.

Suppose man had never delved into the mysteries of the unknown—what a race of fools we would be! But stop! It is not human knowledge alone we seek, but it is the human blended with the divine.

"But what have we to do with planets and suns, and their inhabitants? Our business is to save souls," say certain divines. "Besides, the treasures of scientific knowledge are transient, but the knowledge we derive from Scripture will make us wise unto salvation." Such declamations proceed from a very limited sphere of information and a narrow range of thought, and are an apology for ignorance and an attempt to undervalue a knowledge which they have never acquired and, consequently, cannot appreciate.

The inspired writers sought to blend in harmony his word and his works, and when dazzled by the display of the divine perfection in the material world David broke out into devotional strains: "How manifold are thy works, O Lord! In wisdom hast thou made them all; the earth is full of thy riches; so is the great and wide sea. The glory of the Lord shall endure forever; the Lord shall rejoice in all his works. I will sing unto the Lord as long as I live."

Our inquiries after the works of creation are nothing less than our probing into the plans and operations of the eternal, in order to unfold the attributes of his nature, his providential procedure in the government of his creatures, and the laws by which he directs the governments of universal nature, i. e., our search after God. God is not jealous of our investigations. A being sits on the throne of the universe and he courts our inquiry after him.

He has studied the sky with millions of systems of worlds, some of which are within the sweep of our vision; but beyond are unexplored regions of immensity revolving gracefully around the grand center of the universe, where the eternal throne of God is placed and rules in righteousness the whole.

"Condemn me not, cold critic, but indulge the warm imagination; why condemn?"

These views are corroborated by the sublime descriptions of Jehovah in Holy Writ—"He is the high and lofty one who inhabiteth eternity" "He dwells in light unapproachable and full of glory." "He doeth great things past finding out, and wonders without number." "By the word of the Lord were the heavens made, and all the hosts of them by the Spirit of his mouth." "Lo! these are parts of his ways." "The heavens declare the glory of God, and the firmament showeth forth his handiwork."

These thoughts form a sort of substratum for the mind to build upon, when it attempts to frame its loftiest conceptions of the object of our adoration. And this sublime affection glows alike in the breasts of angels and archangels, of cherubim and seraphim; yea, there is not an inhabitant of any world, who has retained his primitive integrity, in whose heart it does not reign supreme. All intelligent beings are worshipful.

We are men, and man has a capacity for God, and he longs for a higher sphere. God made the worlds, but he made men. "The planets are bound irreversibly to orbits in which they travel." But I am free; I choose my own orbit. Then I am greater than the planets. "They are my subjects; I am their sovereign. They submit; I rule. They are bound; I am free." My Father—God—is above nature. I, too, am above nature, and must give an account of myself to him. And it is this thought of my relationship to God that invests my being with a dignity and honor that outweighs the whole universe of God.

Without man the universe would be incomplete, "a mysterious riddle, unsolved and unsolvable." But in man the problem is solved. And his advent interprets the ages of long delay, when nature was pregnant with her firstborn.

His position is that of master and king. The loftiest energies are subject to his demands, and in various ways submit themselves to his plans and welfare. And man's welfare is the burden of Christian revelation. It is the Christian interpretation of his relation to the universe and his possibilities that outstrip them all, and he is destined to revel amid the splendors of other worlds in the lap of God.

Man is master. That is his true place in the empire of God.

D. A. WILLIAMS.

TEXAS TRACT SOCIETY.

The following taken from the leading editorial in The Christian Advocate of June 1, is commended to the attention of those preachers and members of our Church who are wont to say: We don't believe in doctrinal preaching or writing, we don't need it, etc.

The word "doctrine" has a most

reputable etymological origin and it occupies a commanding place in the English vocabulary. It is largely used by the New Testament writers in connection with vital themes. It is made to stand in a general sense for those truths which deal with man's relation to God and which affect the present and future destiny of the soul. The history of the development of Christian doctrine is largely the history of the Christian Church. The days when Methodism kindled the brightest evangelic fires and enlivened the onward march of the intrepid host with shouts of victory were days of the preaching of doctrine.

What has brought about the decadence of doctrine? We would earnestly call attention to a fact which stands out before the Church—this day of decadent doctrine is also the day of waning spirituality. What connection is there between these two synchronizing facts? Which is the cause and which is the effect? We would answer the question by saying that doctrine and spiritual life are so related that the hurt or welfare of the one is the hurt or welfare of the other and that probably we have no reason for concluding that one more than the other is the cause or the effect. The decadence of doctrine has affected the spiritual vitality of the Church and the weakened spirituality of the Church has affected doctrine.

Certainly there is no sound basis for the modern claim of some Christians that doctrine has outlived its day, and has become a negligible factor in the work of the Church. Such a claim is unphilosophical, unscientific, illogical, and contrary to the teaching of divine revelation. Then why this modern depreciation of doctrine expressed in the heresy that what we believe has but little to do in our Christian living? You say that as the Church becomes more spiritualized doctrine becomes less useful. The truth is, the spiritualization of the Church is impossible without the presence and utilization of doctrine.

It is not difficult to see then that the day of decadent doctrine must be the day of weak spiritual life in the Church. Life is maintained by bread, not by chaff. "Nourished up in the words of faith and good doctrine, which are as wholesome and significant now as when they were written by Paul to Timothy." Ponder the above forceful words and then send an order to the Texas Tract Society for some good doctrinal tracts.

S. W. TURNER,
Editor-Secretary.

SOMETHING NEW UNDER THE SUN.

Not very long since I worshiped in a congregation when the communion was the order of the day. The pastor used the new form of service, followed by reading the communion service from the ritual, the consecration prayer, reading the invitation, and the sermon; after which the communicants were invited to the chancel. After giving me the sacrament, and partaking of it himself, both of us standing, we administered it to the people in the usual manner.

At another place the pastor had the people to sit during the singing of the opening hymn, and dismissed the congregation without prayer at the close of the sermon.

At another place the pastor asked the people to bow their heads for prayer instead of kneeling. I have seen a number of Sunday-school superintendents do the same thing. The Discipline says: "The morning service shall be conducted in the following order of worship." Notice it says "shall"—not "may." Then the order of worship is given below, stating clearly what may be omitted. The Discipline requires that the ritual shall be used in all the offices for which it is prescribed.

Why do our preachers not observe the order of service as laid down in our Discipline? Why do they try to mend our rules instead of keeping them? If we are going to do as we please, why have a Discipline at all? We are designated and known as Methodists because we worked by method. That fact gave rise to our name.

We ought to so observe our order of service, and all our ritualistic forms and ceremonies that a stranger coming into the congregation would know that he was in a Methodist service without being told.

We are obligated to observe our rules and disciplinary requirements. We took a solemn obligation to be "subject to the Discipline of the Church," when we joined it. We have no right to deviate from it except where it says we may do so.

Some of our preachers open a service like a Baptist preacher; and some ask the people to bow their heads like a Presbyterian. A great many of our preachers and people have grown tired of the manners and customs of Methodists of the long ago.

In this day and time the majority of our people sit during prayer. The Discipline prescribes that we shall kneel. Why do they not do so? There are various excuses. Some are too fat; some are too proud; some too lazy; some too indifferent; some are afraid they will get their fine clothes dirty; and some have the heart trouble. The last named disease is the worst of all. Many have graduated from the prayer circle, and do not want to pray. They are mere spectators. The most spiritual congregations I have ever worshiped with were those who humbled their bodies, as well as their spirits. Invariably I have recognized in them the best people. They have greater power with God and man.

Our fathers surely recognized the fact that it was good to humble our bodies. Hence the requirement to kneel during prayer.

Let our people, and especially the children, be taught by precept and by example to kneel. Let no Sunday-school superintendent call on the members of his Sunday-school to bow their heads for prayer. If the floor will soil your clothes, put a carpet on it, and then keep it clean. It will not cost much for each person to furnish a yard of carpet for that purpose. If we are going to be Methodists let us be Methodists. Let us conform to the requirements of our Church.

The beauty and impressiveness of the communion service was largely lost because the consecration service was so far separated from the partaking of the bread and the wine, that its effects were lost in a large measure. Doubtless, it would have been very much better to have followed the prescribed form.

People sing better standing. We need to get all the energy into our service that we can. Often a prayer at the close of a good sermon helps to impress the truths of the sermon on the minds and hearts of the people, and much good is thus accomplished that would otherwise be lost.

We need to cultivate a spirit of humility in our people. One might pray as well perhaps in a sitting posture or in some other attitude, but he is not so likely to do so. If one sits during prayer, he is more apt to look around, more or less. If he looks around he is likely to see something to attract his attention and thus lose the benefit of the prayer. Instead of getting closer to his Lord, he will likely be farther from him. Let us so use the means of grace that we may get the greater good from it. R. P. WITT.
Mangum, Okla.

THE SAN AUGUSTINE DISTRICT CONFERENCE.

The San Augustine District Conference convened in the Methodist Church in Livingston May 31 at 9 a. m. with Rev. J. W. Mills, presiding elder, in the chair. Brother Mills read a Scripture lesson, made appropriate and helpful comment thereon and led the conference in prayer. So the conference was thus set in fine frame for the transaction of the business of the Church. Response to the roll call showed that most of the pastors and several of the lay delegates were in attendance upon the session. The necessary committees were announced and the conference got down to business.

Reports of pastors were heard with interest. These indicated progress in most all departments of Church activity. Several revivals were reported and plans for yet others outlined. Ross Williams was licensed to preach the gospel. There were no applicants for admission.

Ballot for the election of lay delegates to the Annual Conference resulted as follows:

W. R. CRAWFORD.
T. S. GARRISON.
W. C. WINDHAM.
M. M. DUPRE.

Alternates:
W. G. Carnahan.
I. J. Roberts.

At the suggestion of our presiding elder a collection was taken for the purpose of defraying the expenses of our undergraduates to the Summer School of Theology.

Rev. A. J. Weeks, Secretary of Home Missions for Texas and New Mexico, visited and addressed the conference concerning his work. Dr. B. R. Bolton, Commissioner of Education for A. C. I., looked in upon us and spoke about the work of our institution at Jacksonville.

The preaching was done by the following named brethren: J. S. Wilson, C. J. Atkinson, B. R. Bolton, E. W. Potter, A. J. Weeks, S. S. McKenney and W. H. Vance. By request of the local pastor, E. L. Ingram and M. L. Lindsey remained to preach Saturday and Sunday. Prominence was given to religious exercises, the preaching of the Word and the administration of the sacrament.

A resolution of thanks for the hospitable treatment which we had re-

ceived at the hands of the good people of Livingston was adopted by rising vote. This was indeed appropriate as each guest seemed to think he had the best home. H. B. Smith, the genial, obliging pastor, was untiring in his efforts to care for the conference, leading his people in according us a royal entertainment.

The next District Conference goes to Carthage.

I must say just here that we had a delightful and profitable session of the District Conference in every way. Our new presiding elder presided with ease and seemed like an old hand at the job. In this, to him, new position he appears both creditably and well. That J. W. Mills is the right man in the right place is the unanimous opinion of both preachers and laymen in this old district. W. H. VANCE, Sec.

THE CHRISTLIKE SPIRIT.

Now, if any man have not the spirit of Christ he is none of His.—Romans 8:9.

1. What is meant by the spirit of Christ?

To have the spirit of Christ means to have the spirit of love. Having loved his own which were in the world He loved them unto the end (St. John 13:1). To have the spirit of Christ means to have the spirit of forgiveness. Then said Jesus, Father, forgive them, for they know not what they do (Luke 23:34). To have the spirit of Christ means to have the spirit of meekness. He went away again the second time and prayed, saying O, my Father, if this cup may not pass away from me, except I drink it, thy will be done (Matt. 26:42). To have the spirit of Christ means to have the spirit of gratitude. Then they took away the stone from the place where the dead was laid, and Jesus lifted up his eyes and said, Father, I thank thee that thou hast heard me (St. John 11:41).

2. What are the advantages of having the Christlike spirit? (a) We are enabled by the spirit to mortify the deeds of the body. For if ye live after the flesh ye shall die, but if ye through the spirit do mortify the deeds of the body ye shall live (Romans 8:13). (b) All things will work together for good to them that love the Lord. And we know that all things work together for good to them that love God; to them who are the called according to his purpose (Romans 8:28). (c) Ye will neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. For if these things be in you and abound they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ (2 Peter 1:8).

3. How may we cultivate this principle? (a) By cultivating good thoughts. (b) By forsaking bad habits. (c) By associating with good people. (d) By living a life ministering to others.

I believe the people on the Archer City mission charge have this kind of a principle. We are having very good attendance; several have been added to the Church by certificate. We have held no revivals yet, but we are praying for a successful year and we trust the spirit of Christ may be manifested in the hearts of the Christians that it will be the means of bringing many souls to Christ.

Pray for us, that we may have soul-stirring revivals throughout the entire mission. E. L. HARRIS.
Anarene, Texas.

TWO DOLLARS FOR ONE AND OTHER REASONS.

It is agreed on all hands that evangelization of a people must finally be accomplished by a native ministry. To develop a native ministry there must be schools for their training. This sooner or later comes to be a recognized necessity in every mission field.

Our Cuban Mission has reached the stage when this is the prime and urgent need. This is the judgment of Bishop Candler, who has been in charge of that mission from the beginning, of our whole missionary force who have wrought so nobly in that field, and of the native ministry and membership of our Church. The signal success that has attended the labors of our missionaries in Cuba, has rendered necessary a larger and better equipped force of native workers.

Our present school has wrought well in its wholly inadequate quarters in the city of Havana. From the be-

A WOMAN'S APPEAL

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

OBITUARIES

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

OGLESBY. — The subject of this sketch, Samuel Clamper Oglesby, was born in Ouchita, Ark., November 24, 1856, and departed this life at his home at Flint, Texas, May 21, 1911. He moved with his parents to Texas in December, 1871, and finally settled in Smith County, not far from the present site of Flint. He was married on March 2, 1879, to Miss Mary McKinley. To this union were born eleven children. Six of them preceded him to the glory-world, and five are left behind to help a widowed mother bear her sorrows and light the battles of life. Brother Oglesby was converted and joined the Methodist Episcopal Church, South, December 16, 1872, at the old Union Springs Church. He was soon made a steward, and his name remained on the official roll until he died. He was a steward, trustee and Church Secretary when he died. He asked him to, and never shrank from duty. The old Union Church that he joined was moved to the present town of Flint, therefore, his name was never on but one Church roll, but his name is on the roll of the Church to which he belonged. He loved his blessed Lord with all his heart, therefore it was natural for him to love his Church. He was one of Flint's very best men, and was looked upon as a wise counselor. Oh, how both the Church and Church will miss him! He was sure to say good-bye to him, for we surely miss him when we see his place vacant at church; but a faithful soldier fought his last battle, laid down his armor without a murmur, and was transferred to the land of peace. The Master whom he loved better than anything on earth bade him come home, and he awoke to see the King in his glory. We laid his remains to rest in the Union Springs Cemetery to await that happy day when his fair spirit shall again unite with his body and will more know pain or death. Sorrowing loved ones, look to him who anchored Brother Oglesby's life-boat on the golden shore, and he will as truly bring you to the haven of rest, and there you will have a glad, happy family reunion. J. L. ROSS, P. C. Whitehouse, Texas.

McCARTHY. — Uncle Jacob McCarthy was born in Ohio July 29, 1825. His father moved to North Carolina when he was nine years old. He moved to Georgia at the age of twenty-one, where he was converted and joined the Methodist Episcopal Church, South, and was licensed to preach. He moved to Arkansas and was ordained deacon and elder there. He was ever faithful to the trust committed unto him, always loyal to the Church and pastor, ever working in harmony and to keep harmony in the Church and community in general. He was the father of six children, five of whom survive him—all noble men and women. Brother McCarthy moved to Peaster, Texas, about 1902, and on May 3, 1911, God said: "Come up higher." A good man has gone, who will be greatly missed by Church and pastor. C. H. SMITH, P. C.

MOORE.—Condorilla Lynch, wife of T. H. Moore, was born in Greenville, North Carolina, September 19, 1827; moved to Lumpkin County, Ga., in 1855, where, at thirteen years of age, she was converted and joined the Methodist Church, two years before the division of the Church, North and South. There she was married to T. H. Moore, in 1846. Brother and Sister Moore moved to Calhoun County, Ala., in 1857, and from there to Johnson County, Texas, in 1859. Thirteen children—ten boys and three girls—were born to these parents. Of these, six sons and two daughters are living. Sister Moore died October 7, 1910. She leaves a brother, eighty-three years of age; one sister, eighty-five, and one, seventy-nine. Her own age was eighty-one years and twenty-seven days. She also leaves many grandchildren and several great-grandchildren. She was never able to leave her home during the three years I was her pastor, but those who knew her longest say that for the sixty-eight years from her conversion to her death, she lived a Christian life. During the years in which she was confined to her room, when ever a pastor came her fact lighted up with gladness. She always welcomed the reading of the Bible and the pastor's prayer. We sang only the old hymns, and she always joined her voice in the singing. She suffered uncomplainingly, was always sweet of spirit, and she faced the end of life with hope and trust. Gently she passed over the river to rest with her Lord and her God. GID J. BRYAN.

McCARTHY. — Uncle Jacob McCarthy was born in Ohio July 29, 1825. His father moved to North Carolina when he was nine years old. He moved to Georgia at the age of twenty-one, where he was converted and joined the Methodist Episcopal Church, South, and was licensed to preach. He moved to Arkansas and was ordained deacon and elder there. He was ever faithful to the trust committed unto him, always loyal to the Church and pastor, ever working in harmony and to keep harmony in the Church and community in general. He was the father of six children, five of whom survive him—all noble men and women. Brother McCarthy moved to Peaster, Texas, about 1902, and on May 3, 1911, God said: "Come up higher." A good man has gone, who will be greatly missed by Church and pastor. C. H. SMITH, P. C.

MOORE.—Condorilla Lynch, wife of T. H. Moore, was born in Greenville, North Carolina, September 19, 1827; moved to Lumpkin County, Ga., in 1855, where, at thirteen years of age, she was converted and joined the Methodist Church, two years before the division of the Church, North and South. There she was married to T. H. Moore, in 1846. Brother and Sister Moore moved to Calhoun County, Ala., in 1857, and from there to Johnson County, Texas, in 1859. Thirteen children—ten boys and three girls—were born to these parents. Of these, six sons and two daughters are living. Sister Moore died October 7, 1910. She leaves a brother, eighty-three years of age; one sister, eighty-five, and one, seventy-nine. Her own age was eighty-one years and twenty-seven days. She also leaves many grandchildren and several great-grandchildren. She was never able to leave her home during the three years I was her pastor, but those who knew her longest say that for the sixty-eight years from her conversion to her death, she lived a Christian life. During the years in which she was confined to her room, when ever a pastor came her fact lighted up with gladness. She always welcomed the reading of the Bible and the pastor's prayer. We sang only the old hymns, and she always joined her voice in the singing. She suffered uncomplainingly, was always sweet of spirit, and she faced the end of life with hope and trust. Gently she passed over the river to rest with her Lord and her God. GID J. BRYAN.

MOORE.—Condorilla Lynch, wife of T. H. Moore, was born in Greenville, North Carolina, September 19, 1827; moved to Lumpkin County, Ga., in 1855, where, at thirteen years of age, she was converted and joined the Methodist Church, two years before the division of the Church, North and South. There she was married to T. H. Moore, in 1846. Brother and Sister Moore moved to Calhoun County, Ala., in 1857, and from there to Johnson County, Texas, in 1859. Thirteen children—ten boys and three girls—were born to these parents. Of these, six sons and two daughters are living. Sister Moore died October 7, 1910. She leaves a brother, eighty-three years of age; one sister, eighty-five, and one, seventy-nine. Her own age was eighty-one years and twenty-seven days. She also leaves many grandchildren and several great-grandchildren. She was never able to leave her home during the three years I was her pastor, but those who knew her longest say that for the sixty-eight years from her conversion to her death, she lived a Christian life. During the years in which she was confined to her room, when ever a pastor came her fact lighted up with gladness. She always welcomed the reading of the Bible and the pastor's prayer. We sang only the old hymns, and she always joined her voice in the singing. She suffered uncomplainingly, was always sweet of spirit, and she faced the end of life with hope and trust. Gently she passed over the river to rest with her Lord and her God. GID J. BRYAN.

MOORE.—Condorilla Lynch, wife of T. H. Moore, was born in Greenville, North Carolina, September 19, 1827; moved to Lumpkin County, Ga., in 1855, where, at thirteen years of age, she was converted and joined the Methodist Church, two years before the division of the Church, North and South. There she was married to T. H. Moore, in 1846. Brother and Sister Moore moved to Calhoun County, Ala., in 1857, and from there to Johnson County, Texas, in 1859. Thirteen children—ten boys and three girls—were born to these parents. Of these, six sons and two daughters are living. Sister Moore died October 7, 1910. She leaves a brother, eighty-three years of age; one sister, eighty-five, and one, seventy-nine. Her own age was eighty-one years and twenty-seven days. She also leaves many grandchildren and several great-grandchildren. She was never able to leave her home during the three years I was her pastor, but those who knew her longest say that for the sixty-eight years from her conversion to her death, she lived a Christian life. During the years in which she was confined to her room, when ever a pastor came her fact lighted up with gladness. She always welcomed the reading of the Bible and the pastor's prayer. We sang only the old hymns, and she always joined her voice in the singing. She suffered uncomplainingly, was always sweet of spirit, and she faced the end of life with hope and trust. Gently she passed over the river to rest with her Lord and her God. GID J. BRYAN.

McWORTER.—Charlie McWorter was born at Trickham, Texas, May 27, 1892. He died May 29, 1911, after living nineteen years and slightly over three days. His mother is Mrs. B. McWorter, who, with her single daughter, resides with her aged father and mother near Trickham, and who is a faithful member of the Methodist Church. His father died several years ago, and Charlie, being the only son, upon him fell the weighty responsibilities of providing for the family. Charlie was faithful to this trust. In his last moments the only dread of dying which he mentioned was leaving his mother and little sister. He was a favorite of all the family, and was idolized from his grandparents on down. He was sick three weeks with a very acute form of appendicitis, and the suffering he went through is indescribable. Medical aid, together with loved ones and friends, did all it could to bring relief, but the fangs of the awful disease were too deeply driven. The worst came on Monday morning at 1:00 o'clock, May 29, 1911. Charlie had many friends. At his bedside he lacked for no kind of attention that loving hands and anxious hearts could provide. Also, at his funeral a larger company of sympathizers and bereaved faces was seldom, if ever, seen at Trickham. He made his peace with God, a young and old, and his presence is greatly missed in the home and the community. So far as we know, Charlie never made any public profession of religion, yet we have good reasons to believe that during the weeks of his sickness, I believe his peace with God, a number of times attending friends caught from his lips snatches of the old hymn, "Rock of Ages," and shortly before his death he asked them to sing "Jesus, Lover of My Soul." These and other evidences lead us to believe that when he made his peace with God, a young and old, and where the weary are at rest. Let the bereaved loved ones left behind rise up to join that company of dear ones who have outstripped them in the race of life and gone on to live with Jesus. R. A. LANGSTON, Pastor.

KILGORE.—Sister Mary E. Kilgore wife of Brother Joseph Kilgore, was born June 29, 1851; joined the Methodist Episcopal Church, South, in 1876, and departed this life on the morning of June 12, 1911. She was married to Joseph Kilgore in 1870, and of this union were born fourteen children, all of whom are alive, save one. See how nobly she has served her day and generation. Every member of this large household belongs to God, and is loyal to their Master. Mother's impress is stamped indelibly upon them for ages to come. A typical and consecrated mother and a devoted and helpful companion, she filled every station in life with cheerfulness and gladness. A grander life was never lived. We are poorer, but heaven is richer. She has gone from us, but her immortal influence still abides. She added living fibers to the Church, hence her influence will remain as a permanent and fruitful tree planted by the rivers of water. She lived well, therefore she died well. "Blessed are the dead which die in the Lord." She suffered for weeks, but bore it patiently. All was done that could be done to make her stay upon earth. I will be one of many to miss her. We laid her body to rest in the cemetery by the side of her little one who preceded her to the glory-world. Sorrowing ones, let me commend you to the Word of his grace. Imbibe mother's life, follow her teachings, pursue her course, and after awhile you will conquer death and victoriously ascend to the skies, where infinite day excludes the night and pleasures banish pain. The Lord keep and sustain one and all, especially the aged husband. Mother will be weeping and waiting at the beautiful gate for her loved ones. J. W. CULLEN.

inning, Candler College has been one of our strong forces in Cuba, but to continue to do its work it must have larger quarters and better equipment. For the last two or three years students have been turned away for lack of room, to say nothing of the difficulty of doing effective work under the present conditions.

About two years ago a generous layman, seeing this necessity, offered to the Board of Missions a contribution of \$15,000, on condition that the Board would furnish a similar sum, and that the total of \$30,000 should be invested in the building and equipment of the school.

On the strength of this offer, a site was purchased in the suburbs of Havana, consisting of some five acres on Buena Vista Heights, overlooking the city. It would be hard to find a more beautiful or eligible site for such an institution as is proposed, but up to this time the Board of Missions has not been able to fulfill its part of this agreement, and the time has come when we must by every token go forward with this work.

The Cubans themselves realize the need to such an extent that when the report of the College was read at the last session of the conference, a spontaneous gift of \$1500 for this cause was pledged by their poorly paid preachers. This liberality not only emphasizes their estimate of the urgency of the case, but should strongly appeal to us to come to their relief.

The Board of Missions, at its last meeting, put this on its list of contingent appropriations. This means that it is to be raised as a special by the Secretaries, since there are no funds with which to meet it. This is the reason for this communication. A cause so urgent and so important should not have to wait many days for this \$15,000. We should have the money in hand within ninety days, so as to proceed at once with the building. The whole amount has been divided into three hundred shares of \$50 each. See how easy it is for even a few people to give. We could wish that some liberal layman might match the gift of the layman already mentioned and set the hammers going at once on this building. Surely, there is one more man who will read this appeal who can, and will, lift the other half of this burden. If this may not be, then a number of our laymen should promptly send us \$1000, or twenty shares, each for this purpose.

We are sure there are a vast number of people who will be glad to take from one to five shares in this enterprise. Let it be remembered that those who give to this cause give twice, since every dollar is matched by the conditional pledge mentioned above. There are Sunday-school classes, Sunday-schools and Epworth Leagues that can, and doubtless will, take as much as a share in this cause.

Since the Epworth Leagues, by authorization of the Board of Missions, and by action of the Epworth League Board, are to take Cuba as their special field of missionary effort this appeal will be especially attractive to them, and in line with their most praiseworthy undertaking. Any amount contributed by the Leagues in this direction, can be counted on the total sum of \$50,000 they are undertaking to raise for Cuba. There could be no better point at which to begin. One thing is certain, we must have this money.

In order that there may be no delay and that we may be able to keep up with the progress of this special, all funds should be sent to Mr. J. D. Hamilton, Treasurer, 810 Broadway, Nashville, Tennessee; pledges to be paid later should be sent in at once, and the date on which they will be paid indicated to the office.

W. W. PINSON, General Secretary.

CLEBURNE DISTRICT CONFERENCE.

The conference at Granbury, May 2, 3 and 4, was a very helpful session. Our presiding elder arranged the business of the conference so as to keep interest at a high pitch. He is a "father in the gospel" to every preacher in the district, and no presiding elder in the conference is loved more sincerely than Brother E. A. Smith. Every pastor was present. The laymen attended well. We also enjoyed the presence of a number of visiting preachers.

Granbury is a most hospitable town, and especially so to a Methodist Conference. Preaching was stressed, and it made plain the Word of God. One sermon must be mentioned.

Rev. W. H. Matthews preached on the Tithes. His exposition was scriptural and convincing. If published, this sermon will make a valuable addition to the tracts upon the subject.

There was hopefulness in the reports of the preachers and a constant note of confidence in the success of God's work. The Educational Commission's plans, and the inspiring outlook for education was presented by Dr. H. A. Boaz.

Brinkley H. Oxford and Ozier High-

tower were licensed to preach. Brother Oxford was recommended for admission into the Annual Conference. We rejoice in the prospect of welcoming Brother Oxford into our ranks.

The characters of the local preachers were passed. Their licenses were renewed. Their obligation to obey the laws of the Church was the subject of a very profitable discussion.

The successful candidates for the Sunday-school scholarships to Southwestern University were Miss Pauline Swofford, of Granbury and Roy Boger, of Cleburne.

A Board of Trustees was elected, who jointly, with a like board from the Dublin District, shall have authority to accept Granbury College and operate it as a District Training School, or to reject it.

Much interest was shown for missions, and the local fields were well canvassed and outlined.

When we came to prohibition, the tide of interest reached the highest point. The following report was unanimously and enthusiastically adopted, as expressing the attitude of our Church, after a ringing speech by Judge J. J. Hiner:

Report on Prohibition. To the President and Members of the Cleburne District, Central Texas, Conference, M. E. Church, South:

We, your committee appointed on prohibition, beg leave to report as follows: We find our great State now confronted with a contest, the importance of which, is perhaps of greater interest to the welfare of our citizenship than any other issue which has come before us since our existence as a great commonwealth.

The question of State-wide prohibition is a call to the Church, to society, to education, and to every other interest, both secular and moral, to unite in one common cause in the elimination of one of the vilest and most pernicious businesses known in the world to-day.

The question of prohibition cannot be confined to any special interest, calling or profession, but it concerns the welfare of all legitimate businesses, both secular and moral, of our civilization to-day.

What are the chief functions of good government? All must admit, to protect and promote public economy. Now while our State has denied the right of any citizen to sell alcoholic drinks as a personal privilege, yet we allow the State to debase and prostitute her great function by selling a license to this pernicious traffic, to carry on a business, the fruits of which are responsible for more crime, poverty, and destruction of wealth than all other evils combined.

When we compare statistics of murders committed in our State annually, we find that more murders are committed in any one of the counties having large cities and open saloons than in all the 156 dry counties combined.

Also when we consider the revenue received by the government from license of the saloons, we find that the cost of the liquor traffic to the people is more than ten times as great as the revenues collected.

When the State gives a license to the saloon it assumes the responsibility for all its crime, for all its corrupting influence on society, and for the destruction of the peace, happiness and prosperity of its votaries. Let us not be deluded by the doctrine of local self-government, as advocated by the "antis." Where did you ever see a contest for local option that was not opposed by every anti-prohibitionist? As a principle, the whiskey traffic is as much opposed to local option as to State-wide prohibition, and this argument of local self-government is but a snare to confuse the mind and to switch off the unwary from the present issue; therefore, be it

Resolved, By the Cleburne District of the Central Texas Conference, of the M. E. Church, South, in session at Granbury this May 4, 1911: That we are irrevocably committed to the doctrine of State-wide prohibition, and that we will use our best endeavors, both clerical and lay, to make it a reality in our great State. (Signed) JNO. J. HINES, Chairman. G. L. CLARK, Secretary.

Gid J. Bryan, Secretary of the Conference.

Down with the muck-raker who defames in order to create a market for his goods.

At last, a man's duty is the measure of the silent necessities of his own inner nature.

A man ought not to dread the difficulties that confront him, for it gives him a chance to show his metal.

A human hog is one whose spleen gets excited if a man makes a hundred per cent in an honest way.

Land without home-government is incapable of self-government. To expect that from such a people is the wildest sort of a dream.

COLLIER.—Walter Collier was born in Mexia, Texas, March 4, 1839, and departed this life June 16, 1911. He was twelve years, three months and twelve days old when his promising life was ended in Corsicana, Texas. Walter was the only son in the family, and his death was a great disappointment to his two sisters, his mother, Mrs. J. E. Trethart, and his stepfather, Mr. J. E. Trethart, all of whom were very devoted to Walter. He was a good boy, and loved by all who knew him. He loved the Church, which he joined in January, 1909, and he had not missed Sunday-school, except for sickness, in two years. By every token he was a Christian, and the membership of Eleventh Avenue Church honored his memory by a full house on Saturday afternoon, when his pastor and presiding elder conducted the funeral. May we sorrow not as those who have no hope, but let us, his relatives and friends, prepare to meet dead Walter in that city which hath foundations whose maker and builder is God. J. P. PATTERSON.

RILEY.—Mrs. Mollie Riley was born March 27, 1852; died June 15, 1911, aged forty-nine years, two months and fifteen days. She was married to G. L. Riley December 18, 1882. Sister Riley joined the Methodist Episcopal Church, South, thirty-three years ago, and remained faithful until death. A good woman, a mother missed, a home made sad—but such is life. We will all soon be ready. Sister Riley had been a sufferer for some time, but she has gone to that good home where we will not suffer. She leaves seven children and a husband to mourn their loss. But we will not weep as those who have no hope. We will keep in the way, and when our Lord calls we can say, "Here am I," and then be gathered home. May the good Lord keep her loved ones in the way and bring them safe to her at last. Her pastor, S. N. ALLEN.

McCARTHY. — Uncle Jacob McCarthy was born in Ohio July 29, 1825. His father moved to North Carolina when he was nine years old. He moved to Georgia at the age of twenty-one, where he was converted and joined the Methodist Episcopal Church, South, and was licensed to preach. He moved to Arkansas and was ordained deacon and elder there. He was ever faithful to the trust committed unto him, always loyal to the Church and pastor, ever working in harmony and to keep harmony in the Church and community in general. He was the father of six children, five of whom survive him—all noble men and women. Brother McCarthy moved to Peaster, Texas, about 1902, and on May 3, 1911, God said: "Come up higher." A good man has gone, who will be greatly missed by Church and pastor. C. H. SMITH, P. C.

MOORE.—Condorilla Lynch, wife of T. H. Moore, was born in Greenville, North Carolina, September 19, 1827; moved to Lumpkin County, Ga., in 1855, where, at thirteen years of age, she was converted and joined the Methodist Church, two years before the division of the Church, North and South. There she was married to T. H. Moore, in 1846. Brother and Sister Moore moved to Calhoun County, Ala., in 1857, and from there to Johnson County, Texas, in 1859. Thirteen children—ten boys and three girls—were born to these parents. Of these, six sons and two daughters are living. Sister Moore died October 7, 1910. She leaves a brother, eighty-three years of age; one sister, eighty-five, and one, seventy-nine. Her own age was eighty-one years and twenty-seven days. She also leaves many grandchildren and several great-grandchildren. She was never able to leave her home during the three years I was her pastor, but those who knew her longest say that for the sixty-eight years from her conversion to her death, she lived a Christian life. During the years in which she was confined to her room, when ever a pastor came her fact lighted up with gladness. She always welcomed the reading of the Bible and the pastor's prayer. We sang only the old hymns, and she always joined her voice in the singing. She suffered uncomplainingly, was always sweet of spirit, and she faced the end of life with hope and trust. Gently she passed over the river to rest with her Lord and her God. GID J. BRYAN.

McWORTER.—Charlie McWorter was born at Trickham, Texas, May 27, 1892. He died May 29, 1911, after living nineteen years and slightly over three days. His mother is Mrs. B. McWorter, who, with her single daughter, resides with her aged father and mother near Trickham, and who is a faithful member of the Methodist Church. His father died several years ago, and Charlie, being the only son, upon him fell the weighty responsibilities of providing for the family. Charlie was faithful to this trust. In his last moments the only dread of dying which he mentioned was leaving his mother and little sister. He was a favorite of all the family, and was idolized from his grandparents on down. He was sick three weeks with a very acute form of appendicitis, and the suffering he went through is indescribable. Medical aid, together with loved ones and friends, did all it could to bring relief, but the fangs of the awful disease were too deeply driven. The worst came on Monday morning at 1:00 o'clock, May 29, 1911. Charlie had many friends. At his bedside he lacked for no kind of attention that loving hands and anxious hearts could provide. Also, at his funeral a larger company of sympathizers and bereaved faces was seldom, if ever, seen at Trickham. He made his peace with God, a young and old, and his presence is greatly missed in the home and the community. So far as we know, Charlie never made any public profession of religion, yet we have good reasons to believe that during the weeks of his sickness, I believe his peace with God, a number of times attending friends caught from his lips snatches of the old hymn, "Rock of Ages," and shortly before his death he asked them to sing "Jesus, Lover of My Soul." These and other evidences lead us to believe that when he made his peace with God, a young and old, and where the weary are at rest. Let the bereaved loved ones left behind rise up to join that company of dear ones who have outstripped them in the race of life and gone on to live with Jesus. R. A. LANGSTON, Pastor.

KILGORE.—Sister Mary E. Kilgore wife of Brother Joseph Kilgore, was born June 29, 1851; joined the Methodist Episcopal Church, South, in 1876, and departed this life on the morning of June 12, 1911. She was married to Joseph Kilgore in 1870, and of this union were born fourteen children, all of whom are alive, save one. See how nobly she has served her day and generation. Every member of this large household belongs to God, and is loyal to their Master. Mother's impress is stamped indelibly upon them for ages to come. A typical and consecrated mother and a devoted and helpful companion, she filled every station in life with cheerfulness and gladness. A grander life was never lived. We are poorer, but heaven is richer. She has gone from us, but her immortal influence still abides. She added living fibers to the Church, hence her influence will remain as a permanent and fruitful tree planted by the rivers of water. She lived well, therefore she died well. "Blessed are the dead which die in the Lord." She suffered for weeks, but bore it patiently. All was done that could be done to make her stay upon earth. I will be one of many to miss her. We laid her body to rest in the cemetery by the side of her little one who preceded her to the glory-world. Sorrowing ones, let me commend you to the Word of his grace. Imbibe mother's life, follow her teachings, pursue her course, and after awhile you will conquer death and victoriously ascend to the skies, where infinite day excludes the night and pleasures banish pain. The Lord keep and sustain one and all, especially the aged husband. Mother will be weeping and waiting at the beautiful gate for her loved ones. J. W. CULLEN.

McWORTER.—Charlie McWorter was born at Trickham, Texas, May 27, 1892. He died May 29, 1911, after living nineteen years and slightly over three days. His mother is Mrs. B. McWorter, who, with her single daughter, resides with her aged father and mother near Trickham, and who is a faithful member of the Methodist Church. His father died several years ago, and Charlie, being the only son, upon him fell the weighty responsibilities of providing for the family. Charlie was faithful to this trust. In his last moments the only dread of dying which he mentioned was leaving his mother and little sister. He was a favorite of all the family, and was idolized from his grandparents on down. He was sick three weeks with a very acute form of appendicitis, and the suffering he went through is indescribable. Medical aid, together with loved ones and friends, did all it could to bring relief, but the fangs of the awful disease were too deeply driven. The worst came on Monday morning at 1:00 o'clock, May 29, 1911. Charlie had many friends. At his bedside he lacked for no kind of attention that loving hands and anxious hearts could provide. Also, at his funeral a larger company of sympathizers and bereaved faces was seldom, if ever, seen at Trickham. He made his peace with God, a young and old, and his presence is greatly missed in the home and the community. So far as we know, Charlie never made any public profession of religion, yet we have good reasons to believe that during the weeks of his sickness, I believe his peace with God, a number of times attending friends caught from his lips snatches of the old hymn, "Rock of Ages," and shortly before his death he asked them to sing "Jesus, Lover of My Soul." These and other evidences lead us to believe that when he made his peace with God, a young and old, and where the weary are at rest. Let the bereaved loved ones left behind rise up to join that company of dear ones who have outstripped them in the race of life and gone on to live with Jesus. R. A. LANGSTON, Pastor.

McWORTER.—Charlie McWorter was born at Trickham, Texas, May 27, 1892. He died May 29, 1911, after living nineteen years and slightly over three days. His mother is Mrs. B. McWorter, who, with her single daughter, resides with her aged father and mother near Trickham, and who is a faithful member of the Methodist Church. His father died several years ago, and Charlie, being the only son, upon him fell the weighty responsibilities of providing for the family. Charlie was faithful to this trust. In his last moments the only dread of dying which he mentioned was leaving his mother and little sister. He was a favorite of all the family, and was idolized from his grandparents on down. He was sick three weeks with a very acute form of appendicitis, and the suffering he went through is indescribable. Medical aid, together with loved ones and friends, did all it could to bring relief, but the fangs of the awful disease were too deeply driven. The worst came on Monday morning at 1:00 o'clock, May 29, 1911. Charlie had many friends. At his bedside he lacked for no kind of attention that loving hands and anxious hearts could provide. Also, at his funeral a larger company of sympathizers and bereaved faces was seldom, if ever, seen at Trickham. He made his peace with God, a young and old, and his presence is greatly missed in the home and the community. So far as we know, Charlie never made any public profession of religion, yet we have good reasons to believe that during the weeks of his sickness, I believe his peace with God, a number of times attending friends caught from his lips snatches of the old hymn, "Rock of Ages," and shortly before his death he asked them to sing "Jesus, Lover of My Soul." These and other evidences lead us to believe that when he made his peace with God, a young and old, and where the weary are at rest. Let the bereaved loved ones left behind rise up to join that company of dear ones who have outstripped them in the race of life and gone on to live with Jesus. R. A. LANGSTON, Pastor.

KILGORE.—Sister Mary E. Kilgore wife of Brother Joseph Kilgore, was born June 29, 1851; joined the Methodist Episcopal Church, South, in 1876, and departed this life on the morning of June 12, 1911. She was married to Joseph Kilgore in 1870, and of this union were born fourteen children, all of whom are alive, save one. See how nobly she has served her day and generation. Every member of this large household belongs to God, and is loyal to their Master. Mother's impress is stamped indelibly upon them for ages to come. A typical and consecrated mother and a devoted and helpful companion, she filled every station in life with cheerfulness and gladness. A grander life was never lived. We are poorer, but heaven is richer. She has gone from us, but her immortal influence still abides. She added living fibers to the Church, hence her influence will remain as a permanent and fruitful tree planted by the rivers of water. She lived well, therefore she died well. "Blessed are the dead which die in the Lord." She suffered for weeks, but bore it patiently. All was done that could be done to make her stay upon earth. I will be one of many to miss her. We laid her body to rest in the cemetery by the side of her little one who preceded her to the glory-world. Sorrowing ones, let me commend you to the Word of his grace. Imbibe mother's life, follow her teachings, pursue her course, and after awhile you will conquer death and victoriously ascend to the skies, where infinite day excludes the night and pleasures banish pain. The Lord keep and sustain one and all, especially the aged husband. Mother will be weeping and waiting at the beautiful gate for her loved ones. J. W. CULLEN.

McWORTER.—Charlie McWorter was born at Trickham, Texas, May 27, 1892. He died May 29, 1911, after living nineteen years and slightly over three days. His mother is Mrs. B. McWorter, who, with her single daughter, resides with her aged father and mother near Trickham, and who is a faithful member of the Methodist Church. His father died several years ago, and Charlie, being the only son, upon him fell the weighty responsibilities of providing for the family. Charlie was faithful to this trust. In his last moments the only dread of dying which he mentioned was leaving his mother and little sister. He was a favorite of all the family, and was idolized from his grandparents on down. He was sick three weeks with a very acute form of appendicitis, and the suffering he went through is indescribable. Medical aid, together with loved ones and friends, did all it could to bring relief, but the fangs of the awful disease were too deeply driven. The worst came on Monday morning at 1:00 o'clock, May 29, 1911. Charlie had many friends. At his bedside he lacked for no kind of attention that loving hands and anxious hearts could provide. Also, at his funeral a larger company of sympathizers and bereaved faces was seldom, if ever, seen at Trickham. He made his peace with God, a young and old, and his presence is greatly missed in the home and the community. So far as we know, Charlie never made any public profession of religion, yet we have good reasons to believe that during the weeks of his sickness, I believe his peace with God, a number of times attending friends caught from his lips snatches of the old hymn, "Rock of Ages," and shortly before his death he asked them to sing "Jesus, Lover of My Soul." These and other evidences lead us to believe that when he made his peace with God, a young and old, and where the weary are at rest. Let the bereaved loved ones left behind rise up to join that company of dear ones who have outstripped them in the race of life and gone on to live with Jesus. R. A. LANGSTON, Pastor.

McWORTER.—Charlie McWorter was born at Trickham, Texas, May 27, 1892. He died May 29, 1911, after living nineteen years and slightly over three days. His mother is Mrs. B. McWorter, who, with her single daughter, resides with her aged father and mother near Trickham, and who is a faithful member of the Methodist Church. His father died several years ago, and Charlie, being the only son, upon him fell the weighty responsibilities of providing for the family. Charlie was faithful to this trust. In his last moments the only dread of dying which he mentioned was leaving his mother and little sister. He was a favorite of all the family, and was idolized from his grandparents on down. He was sick three weeks with a very acute form of appendicitis, and the suffering he went through is indescribable. Medical aid, together with loved ones and friends, did all it could to bring relief, but the fangs of the awful disease were too deeply driven. The worst came on Monday morning at 1:00 o'clock, May 29, 1911. Charlie had many friends. At his bedside he lacked for no kind of attention that loving hands and anxious hearts could provide. Also, at his funeral a larger company of sympathizers and bereaved faces was seldom, if ever, seen at Trickham. He made his peace with God, a young and old, and his presence is greatly missed in the home and the community. So far as we know, Charlie never made any public profession of religion, yet we have good reasons to believe that during the weeks of his sickness, I believe his peace with God, a number of times attending friends caught from his lips snatches of the old hymn, "Rock of Ages," and shortly before his death he asked them to sing "Jesus, Lover of My Soul." These and other evidences lead us to believe that when he made his peace with God, a young and old, and where the weary are at rest. Let the bereaved loved ones left behind rise up to join that company of dear ones who have outstripped them in the race of life and gone on to live with Jesus. R. A. LANGSTON, Pastor.

McWORTER.—Charlie McWorter was born at Trickham, Texas, May 27, 1892. He died May 29, 1911, after living nineteen years and slightly over three days. His mother is Mrs. B. McWorter, who, with her single daughter, resides with her aged father and mother near Trickham, and who is a faithful member of the Methodist Church. His father died several years ago, and Charlie, being the only son, upon him fell the weighty responsibilities of providing for the family. Charlie was faithful to this trust. In his last moments the only dread of dying which he mentioned was leaving his mother and little sister. He was a favorite of all the family, and was idolized from his grandparents on down. He was sick three weeks with a very acute form of appendicitis, and the suffering he went through is indescribable. Medical aid, together with loved ones and friends, did all it could to bring relief, but the fangs of the awful disease were too deeply driven. The worst came on Monday morning at 1:00 o'clock, May 29, 1911. Charlie had many friends. At his bedside he lacked for no kind of attention that loving hands and anxious hearts could provide. Also, at his funeral a larger company of sympathizers and bereaved faces was seldom, if ever, seen at Trickham. He made his peace with God, a young and old, and his presence is greatly missed in the home and the community. So far as we know, Charlie never made any public profession of religion, yet we have good reasons to believe that during the weeks of his sickness, I believe his peace with God, a number of times attending friends caught from his lips snatches of the old hymn, "Rock of Ages," and shortly before his death he asked them to sing "Jesus, Lover of My Soul." These and other evidences lead us to believe that when he made his peace with God, a young and old, and where the weary are at rest. Let the bereaved loved ones left behind rise up to join that company of dear ones who have outstripped them in the race of life and gone on to live with Jesus. R. A. LANGSTON, Pastor.

STEARNS. — Mrs. Julia L. Stearns (nee Simmons) was born in Cherokee County, Ga., January 6, 1847, and died in her home in Miami, Okla., May 28, 1911. She was married to Thomas G. Stearns when she was nineteen years old, and soon afterward came to Texas, living a while in McLennan County, but the greater part of the time in Wichita County, until about two years ago, when she moved to Oklahoma. She was the mother of ten children, nine of whom—five sons and four daughters—are still living, and all, except one, were present when she died. To them and to her bereaved husband we extend our sympathy, and pray that they may find in the glory life of their loved one, Sister Stearns, who converted and joined the Methodist Episcopal Church,

Best of Everything for Southern University

Elaborate Plans After Ideas By Dr. Hyer to Be Put Into Execution.

The plans for the Southern Methodist University, just accepted, contemplate the establishment in Dallas of the most comprehensive development of landscape gardening and magnificent architectural effects to be found in any educational, or, perhaps, in any institution of any other kind in the South.

President R. S. Hyer is determined that the Southern Methodist University shall profit by the experience of and shall avoid the mistake made by so many of the great universities of this country, in that they "just grew" without a definite plan to which the development should conform. The Southern Methodist University already has its plan, and every tree that is felled or planted, each building erected and walk and driveway laid out will be in accordance with a thoroughly digested scheme for the eventual execution of that plan in its entirety. And when this is realized Dallas, it is asserted will have a great university, whose beauty will be unsurpassed.

The buildings will not be architectural incongruities, the one to the other, but will conform to the plan of individual attractiveness blending into a harmonious general effect. Magnificent driveways, parked in the center with shade trees and shrubs, 100 and 150 feet wide, will cross at right angles the 120 acres, embraced in the present plan. Shaded walks, football and baseball fields and a campus dotted with natural groups of trees will be afforded. Each dormitory and building is placed in conformity with an effort to promote the greatest convenience. For instance, all the buildings devoted to engineering and the sciences will occupy one section. The women's dormitories will be placed upon a hill, one of the highest elevations on the campus, and a location most secluded and beautiful by reason of surrounding hedges and shade trees and yet nearest to the buildings given to subjects which women students will follow. These examples indicate the detail given to the formation of the plans for this university.

President R. S. Hyer originated these plans, and has found his ideas carried out practically without change by the architects, Shelby, Rutan & Collidge, of Boston and Chicago. After considering for twenty days the plans submitted by Dr. Hyer the architects made changes in the location of only two buildings out of about thirty.

To Start With \$500,000.

The expenditure of about \$2,000,000 would be required to carry out the plans now prepared. The work will commence, probably, with an outlay of \$500,000, for, of course, it should be understood that it is not expected to build this university in a day, and when there have been erected an administration building, men's dormitory, and women's dormitory with two academic buildings, the Southern Methodist University at Dallas will be formally opened.

Dr. Hyer, Bursar Frank Reedy and Dr. H. A. Boaz have established offices in the Methodist Publishing House, and will be in Dallas henceforth, giving all their attention to the development of the Methodist Southern University plans. President Hyer expects to make extensive investigations of conditions at other colleges before long, with a view of working out certain other details not fully decided upon in the plans for the university here. He will go to Chicago soon, and spend several weeks in the drafting rooms of the architects, going over details, and following this with trips to many leading universities.

Offers Splendid Opportunities.

Chief Designer Ruckey, representing the architects, who was here about three weeks ago, went over the grounds thoroughly, and said that while his firm had been connected with some sixteen American universities there was really no situation offering such splendid opportunities to architects and landscape gardeners as this. Mr. Ruckey frequently declared, while here, that the University of Chicago, when its first plans were made, was more distant from the city than the Southern Methodist University grounds are from Dallas; and that, moreover, the University of Chicago site was then a marsh, while the site here is at an attractive elevation.

President Hyer submitted his plans for the university to the present architects after consultations with President David Starr Jordan, of Leland Stanford University, and President Pratt Judson, of the University of Chicago.

"I had given some considerable thought to the general plans for this great university," said Dr. Hyer, "for I realized that it would be very unfortunate to do anything out there until we had arranged for a harmonious group of buildings, properly related to each

other, not only in architectural design, but in all mere matter of location, so as to make the condition of their accessibility by the student body as near ideal as possible.

"As so many universities' growth has come without definite plans, the buildings are so unfortunately arranged and the architecture not only heterogeneous, but altogether unsatisfactory, that I urged that here we do nothing until we had plans—just as Dallas is now realizing the cost of its mistake in that line.

Arrange General Grouping.

"Up to the present we have arranged nothing beyond the general grouping of the buildings. There are to be two main approaches to the university, one through Highland Park, whose principal drives and boulevards will lead to the university gates on Mockingbird Lane. This will be 150 feet wide. The other main approach, running at right angles, will come from Preston pike, and for a distance of a mile and a quarter follow a gradual ascent until it reaches the central group of academic buildings. The latter approach will be 200 feet wide, parked with trees in the center.

"From the Mockingbird Lane entrance, where the university grounds begin, the athletic field, stadium, baseball diamond and football gridiron will be located on the right. On the left there is a natural park which will be beautiful and reserved for homes for professors, fraternity houses, etc.

"At the upper end of this 100-acre tract, the original donation of Mrs. Armstrong, will be placed the powerhouse and workshops, and a space reserved for the group of applied science buildings, such as mechanical, electrical and civil engineering buildings. Opposite is to be the quadrangle for men's dormitories, ultimately to consist of six buildings.

Buildings on the Summit.

"Upon the summit of the campus, 158 feet above Main street, where the main approach terminates, will be the chief architectural feat of the academic group of buildings. This will be the administrative building, chapel and rooms devoted to such student activities as literary societies, etc. The upper twenty-nine acres of the campus, in the center of which this administration building is located, is to consist of four quadrangles. The one in the southeast corner, nearest the engineering building, will contain the buildings given to physics, chemistry, biology and mathematics. Connecting this quadrangle will be the museum and hall of languages. On the opposite quadrangle, across the boulevard from the science buildings will be the library and departments of theology and law.

"The two quadrangles at the summit of the hill are to be devoted to women's dormitories, with buildings for fine arts, gymnasium and special buildings for social, religious and literary societies. By this arrangement the women are segregated in such manner as to make their private life as exclusive as it would be in a woman's college, while at the same time they are in close touch with the library, hall of languages and all academic departments."

As has been stated, Dr. Hyer will go to Chicago soon to confer with the architects regarding a mass of detail connected with the first buildings to be erected. Many of these details, however, will not be definitely decided until Dr. Hyer has visited other universities. For instance, Dr. Butterick, of the General Board of Education, wants him to go to Worcester and Hamilton to study men's dormitories; to Stevens Institute, Hoboken, N. J., for the best type of chemical laboratory, and so on. Almost all of the larger institutions have made notable advancement in some one feature, and it will be Dr. Hyer's effort to gather the very best ideas from every university and assemble them all in the Southern Methodist University at Dallas.

TRUSTEES OF SOUTHWESTERN UNIVERSITY ENDORSE FORWARD MOVEMENT FOR TEXAS METHODISM.

At the meeting of the Board of Trustees of Southwestern University during the commencement exercises of that institution, the forward movement in our educational work, the future of Southwestern University and the correlation of all our institutions were carefully considered. Although the Commission, appointed by the conferences at their last sessions, had declared that the Church would continue Southwestern University as a Class A college, there seemed to be rumors in some parts of the State to the contrary and the Board thought it wise, therefore, to pass a resolution

to the same effect. We hope these resolutions from both the Commission and the Board of Trustees of Southwestern University will quiet all fears as to the future of that great institution. The Board transferred the Medical and Pharmaceutical Departments of Southwestern University to the Southern Methodist University. So one department of the Southern Methodist University is now a fact and the Commission will give it such equipment as is necessary to prepare it to do the work of a first-class medical college. In view of the unrest and uncertainty in the minds of many, growing out of the rumors and reports above referred to, the Board did not think it wise to change the name of the institution from Southwestern University to Southwestern College. They also thought it wise to continue the management of the institution under a separate Board of Trustees elected by the conferences. The members of the Educational Commission, who are also members of the Board of Trustees of Southwestern University, fully concurred in this, because any change at this time might be taken as an indication of a purpose to lower the standard of that great institution, and the work to be done there, which has never been thought of by any.

The Board also passed a resolution declaring that they were in perfect harmony with the forward movement for a correlated system of schools as recommended by the Educational Commission, and placed themselves on record as being willing to fall in line with said system when the proper time comes and the details are worked out.

The Board elected Dr. C. M. Bishop President of the University. If, by the time the Southern Methodist University is ready to open, the Commission shall have worked out the details of the plan for a correlated system, and the conferences adopt it and put it into operation, with Dr. Hyer President of the Southern Methodist University, Dr. Bishop President of Southwestern University and Dr. Culver President of Polytechnic College, and all these schools under the management of one Board, thereby eliminating all hurtful rivalry, and, with Dr. Boaz leading the hosts of Methodism in a campaign for \$1,500,000 for equipment and endowment, we feel that we have a right to expect great things to take place in our educational affairs in the next few years. Therefore, let there be a forward move all along the Methodist line for all our institutions, to the end that we may have the greatest system of education in the South, and doing the greatest work in the education of the youth of our land.

J. M. PETERSON.

MEETING OF THE PRESIDING ELDERS OF TEXAS.

Last year I wrote to all the presiding elders of the State asking them what they thought of having a meeting in order to consider some questions of vital interest to our work in Texas. I received a favorable reply from all except two or three of the ten presiding elders. The presiding elders of North Texas Conference requested me to take the matter up again this year, and in compliance with that request I presented the matter to a meeting of the presiding elders who were present at the State Sunday-school Convention held in Dallas in April, and they heartily endorsed it, and appointed a committee to decide on a time and place for said meeting. Therefore, at the request of the committee I call said meeting to be held in the city of Waco, September 12, 13, 1911. A program will be furnished later.

Such a meeting ought, and no doubt will, result in great good in planning for concert of action in our connectional work. To illustrate: Suppose we agree to give the month of January to missions. We could then ask the editor of the Advocate to join us and make that question prominent at the same time. So with all our connectional interest.

We hope every presiding elder in Texas will plan his work so as to be present.

J. M. PETERSON,
Presiding Elder Dallas District.

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 pains, cures wind colic and is the remedy for diarrhoea. Twenty-five cents a bottle.

NOTICE—BETTIE CIRCUIT REVIVAL CAMPAIGN.

Beginning with Graceton, fourth Sunday in June and embracing the week following; Coffeeville, the first Sunday in July; Bettie, the third Sunday in July; Glenwood, fourth Sunday in July; Soule's Chapel, second Sunday in August; Simpsonville, third Sunday in August; Independence Springs, fourth Sunday in August; Ore City, first Sunday in September.

J. B. WOOD, P. C.

Coffeeville, Texas.

The really social man is the man who knows how to share.

THE PARTING.

(To Brother E. J. Shelton, of High, Texas, on the loss of his devoted Christian wife after sixty-five years of married happiness.)

They stood beside the cross
As the evening shadows grew,
And he took her slender hand in his,
As he was often wont to do;
And she received the fond caress
And felt it was her due,
The homage of a knightly soul,
So loving, faithful, true.

They heard the oarsman coming,
To bear her life away,
And she clung more closely to him
At the closing of the day;
And she whispered softly,
In words with love replete,
We have walked so far together
And the way has seemed so sweet.

I would not mind the crossing
If you could only go,
I grieve to leave you, darling,
In this cold world below;
He stooped and kissed her furrowed brow,
Now crowned with silver gray,
As they stood beside the crossing
At the parting of the way.

He saw the bloom of maidenhood
And the charming bride so fair,
The lovely bloom of motherhood
And the lines of mother's care;
And as the tears bedimmed his eyes
She gently slipped away
To where love's sweetest flowers bloom
In the fields of endless day.

JOHN D. MAJOR.

"GOD'S BEEN HERE TO-DAY."

"God's been here to-day, mamma! He's been down our lane," called little Bert.

"What makes you think so?" asked his mamma.
"Because yesterday there wasn't a single pussy-willow, and now there are lots of them. Nobody could do that so quick but God."

"No," replied his mamma; "all the great men in the world could not make a branch of pussy-willow in a lifetime, nor make it if they should live a hundred years, any more than they could make a pussy-cat. And yet the great God in heaven brings the dead branch to life by his rain and sunshine. In a few hours, while we are sleeping, he brings out these lovely, fuzzy little buds, and covers the ground with violets and Mayflowers. You are right, dear. God has been here, making the world beautiful with spring. He is always here, doing his mighty works, and teaching us his greatness and goodness."—Exchange.

ESTABLISHED 1868.
If its a ring, a diamond, a watch, jewelry or silver-ware, you can get the best quality at the lowest price from the
OLDEST MAIL ORDER HOUSE IN THE SOUTH.
For almost half a century we have served exclusively the Southern trade. Write to-day for our free illustrated catalogues. Address:
G. P. Barnes & Co.,
Box 41 Louisville, Ky.
Every Article Guaranteed.

MISSION MONEY NEEDED. CENTRAL TEXAS CONFERENCE.
I am in need of mission funds and ask the pastors to do their best.
J. H. WISEMAN,
Treasurer.
Blooming Grove, Texas.

The soul best discovers itself in the eyes of another.

"The Baptism of Jesus"
One of the preachers who attended the Summer School at Georgetown told me he saw a man looking for me, thinking I was there, and wanting to buy two or three hundred of my pamphlets on "The Baptism of Jesus." I write this in the hope that the brother may see it and learn my address, so he can send in his order. The first edition is almost exhausted, and those wishing to order might be too late if they wait much longer. Every man who has expressed himself to me about it (and their name is legion) says it is the best thing he ever saw on the subject. I have never yet heard of an immersionist trying to answer it. Neither do I expect to hear of such a thing. Let me send you one and see for yourself.
Price, postpaid, 5c; 50c per dozen, or \$3.50 per hundred.
R. C. HICKS.
Naples, Texas.

A Guarantee

Unless backed up by honor and integrity is of little value as an asset. It is worth no more than the protection afforded by an insurance company that has gone defunct. The guarantee behind the



ADVOCATE MACHINE

Is that of the factory—a good one—but is additionally backed by ourselves. Such guarantee makes your purchase safe. The Advocate Machine is not antique in design or faulty in construction. It is built on honor upon plans of to-day. It is the drop head style, with automatic lift—the style so popular with the ladies because when not otherwise in use it can be used as a table. The Advocate Machine has

EVERY ATTACHMENT

That goes with the highest price machine and is shipped to any address in Texas direct from the factory. That's the reason we can sell a \$75 machine for less than one-third that price. It's a fact though, and should you order one, your doubt, if any would be removed; but your wonder how we can do it will grow apace with the satisfaction you derive from using it.

If you have no machine order it. If you have a machine not so good as ours, get rid of it and order the Advocate Machine.

THE TEXAS CHRISTIAN ADVOCATE

One year and the machine for life will cost you \$24, freight prepaid to any station in Texas.

Address with the Price **Blaylock Pub. Co.,** DALLAS, TEXAS