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THE IMPENDING REVOLUTION.

Things are now in a lively way in Texas. The recent prohibition election has upset the calculation of politicians and thrown a veritable bomb into the moral and political conditions of the State. The antis are alarmed. They recognize the fact that in their slight victory they are facing destruction. From one end of Texas to the other they are watching the gathering clouds and getting ready for the coming storm. It is approaching and they are in terror. They are now anxious for anything in the way of regulation. Their papers and their writers are ready for a quart law, a daylight law, a five-mile law—in fact, for anything to satisfy the prohibition movement and stop its gathering volume.

The Governor who was so prolific of defiance and threat a few weeks ago is stricken with dumbness. His speech has departed from him. He has not yet been able to collect his fragments from the wreck. He now has the Legislature in extraordinary session, but seems to have no control of it. They are not disposed to regard his suggestions.

Anti politicians are looking on with fear and trembling. Many of them are rueing the day that they took the stump for the saloon, and they are ready to readjust themselves to the changed condition of things. They see now how the white people in large majority stand on the prohibition question.

The prohibitionists met in Fort Worth eight hundred strong last Saturday at the call of our gallant leader, Colonel Ball, and, among them, were the biggest, brainiest men in the State. They were filled with enthusiasm. They resolved to ask the Legislature to investigate the election and to require the antis to make an itemized statement of their expenses. After a day of great interest, they adjourned to meet in Austin last Monday. At this writing they are there in full force. They are holding public meetings in the face of the Legislature. In fact, their meeting last Monday overshadowed the Legislature, and they repeated their demand of Saturday to have the election investigated.

That the Legislature, by a good majority, will order the investigation, there is no doubt, but it is probable that the Governor will do all in his power to block it. He and the antis would rather see their graves than to have the affair laid open before the people of the State. The result would stagger the citizenship of this Commonwealth, and imperil the liberty of many of the prominent antis of Texas. That the election laws were fraudulently trampled under foot by many of them in the payment of poll taxes in South and Southwest Texas, there is no shadow of doubt. So their main hope of deliverance from the terror of exposure is in Governor Colquitt. He alone can save them. Will he do it? Yes, if he can he will be forced to do it by those who stand at the front of the saloon defense. But we are watching developments.

In any event, the moral forces are in the saddle and they are going to do their duty.

They are led by patriotic, wise and determined men and things are about to happen in grand old Texas. The barroom has had its day in our politics and round the Capitol in Austin. The revolution is on and nothing on earth or in hades can arrest its progress. People are determined that brewers and whiskey dealers shall no longer own and operate Texas and Texas politics. Decency is to the front. All we need to do is to deal prudently, wisely and aggressively with our advantage, and certain victory is ours at no distant day in the future. We have found the weak place in the joints of the enemy and right there we have directed our fire. He is desperately wounded and crying for quarters. But his cry will fall on pitiless ears. He and his methods are doomed. On with the battle!

CHRIST DID NOT DEPEND UPON HUMAN FORCE.

Jesus Christ was not dependent upon human force and organization for his success as the founder of a new kingdom. All other men are dependent upon these temporal agencies for their success in founding kingdoms and empires and in the development of material enterprises and political organizations. And in order to hold the lofty positions won through these agencies and earthly forces, they have had to maintain their organizations and perpetuate their systems of teaching and growth by strenuous efforts. Even then, the wisest and the mightiest of them grow old, fall into decay and their works perish. How few of them to-day survive in history!

Not so with Christ. He had no human force crystallized about him—no army, no navy, no political organization, no business enterprise. He was alone in the work he undertook. He grew up a carpenter in Nazareth; he reached manhood without exciting any public remark; he lived until he was thirty years of age without coming conspicuously into human notice. Yet, when at the maturity of his young manhood he preached his first sermon, called around him twelve comparatively illiterate disciples, taught them for three years in his own school of morals and religion, was then arrested and two of them proved false to him and the other ten forsook him and fled, and he was left alone to be condemned and to be nailed to the cross as a malefactor. Were he simply human, was there ever an undertaking so apparently abortive?

Notwithstanding all this, he proposed the organization of a kingdom in comparison with which the movements of Alexander, the Caesars and the Bonapartes sink into appalling insignificance. He said that he would draw all men unto him, that his kingdom should be a universal kingdom. And he proposed this upon two simple principles—Love to God and Love for all mankind.

Since his death on Calvary two thousand years have come and gone, and we are living in the morning twilight of the coming day when all his dreams and undertakings

are reaching tangible fulfillment. And the success of it all is found in the fact that he was God's Son, that he came down from heaven, and that his kingdom was not, and is not, of this world. His own blood was shed, but the shedding of human blood is contrary to his kingdom. "Put up thy sword" is still his injunction to his followers. His is a kingdom of peace on earth and good will toward men.

THE UNSELFISHNESS OF CHRIST.

Selfishness is a universal characteristic of the race. Everywhere and under all circumstances this trait is found in a greater or a less degree, even in the best of men. After they repent and profess regeneration, traces of it can be found in their conduct and characters. Self-preservation and self-ministration are recognized as the inherent laws of nature. Yet, Jesus Christ never under any conditions showed the least sign of selfishness. He did nothing to promote his own welfare, socially, morally or intellectually. His one law of life was, "The Son of man came not to be ministered unto, but to minister and to give his life a ransom for many." He literally emptied himself for the benefit of others. On divers occasions he wrought miracles for the relief of the hunger and the ailments of men and women, but not once did he work a miracle for his own relief. He even went so far as to raise the dead by his wondrous power, but when his time came to expire on Calvary, with all the forces of heaven and earth at his command, he wrought no miracle to save himself from the most cruel death known in the history of criminal jurisprudence. He willingly died, the just for the unjust, and he did it at a time when he claimed that all power was given unto him in heaven and in earth; yes, under circumstances when he said that no man had the power to take away his life, that he alone could lay it down and take it up again. Nevertheless, he willingly laid down his life on the cross that in so doing he might redeem the world from sin and make it possible for the worst of men and women to be saved. None but a spirit of absolute unselfishness is capable of such a stupendous sacrifice. It is this wondrous trait in his life that makes him stand out as the friend of sinful men and sinful women. He could have called forth a legion of angels to rescue him on the night of his arrest, but instead he went to Calvary as the victim for human sin with as much resignation as though he were facing the hungry multitudes down on the shores of the Galilean Sea. No wonder that his life is immortal, and that he lives with more infinite force to-day than in the days that he lived in the flesh!

One's influence lives on and on when he is dead like the after-glow of a sun long since gone down. It may have passed from view behind clouds dark and stormy, or it may be the sunset filled with inexpressible beauty and glory.

The Human Element in the Work of Redemption

By Rev. J. Marvin Nichols.

The spirit of service is the complement of conversion. Soul-cleansing is that divine work which qualifies a man to meet the purposes for which he was born. We are called according to his purpose. Redemption is God giving himself to man; sanctification is man giving himself back to God. That is an unfinished work which does not inspire a true spirit of service. The antecedent of conversion is in the question, "What must I do to be saved?" Its sequel, "Lord, what wilt thou have me to do?" There is a vast breach between the two. An angel touched Isaiah's lips with a live coal from off the altar. His relation to a people of unclean lips was intensified rather than minimized. The ancient seer's transformation at once became a divine co-partnership. The Lord said: "Whom shall I send, and who will go for us?" Isaiah caught the conception. Conversion is always supplemented by the recognition of our relation to a lost world. The prophet could but answer: "Here am I; send me!" Like to Saul of Tarsus, the voice that spoke peace called to action.

The position we occupy in the economy of grace is, in its order, absolutely necessary. A gentleman visiting a glass manufactory saw a man moulding clay in the great pots which later were to be used in shaping the glass. Noticing that all the moulding was done by hand, he said: "Why do you not use a tool in shaping the clay?" "There is no tool that can do this kind of work," replied the artisan. "We have tried a number of tools, but somehow it needs the human touch." In the history of our redemption we seem to have forgotten that no man enters the arena of life by accident. Destiny knows no individuality; we are all partners in the struggle. Each successive death marks a complete design in the realm of spirit. Every birth anticipates a purpose in the mind of God. We do not play our part in life's great drama from simple choice. There is an unseen, indefinable force that constitutes each newborn heart a factor in the sum of the world's redemption. To be born is the insignia of life and the martial call to action. Conversion is a divine qualification. It seeks the adjustment of the soul to the revealed will and purpose of the Father. To be saved is to be awakened to profound relationships. He alone is redeemed whose salvation incorporates the problem of another individual's destiny.

Religion is a stranger to solitude; Christianity may draw us into retirement, but it can never ostracize. Moses stepped into the seclusion of Sinai, glory-crowned and lightning-guarded, only to gird on the fate of Israel. Elijah was schooled amid the wild fastnesses of old Horeb until he became saturated with the power that would shake the throne of a godless king. A high sin is in that fatal moment when man's spirit turns within. The soul cannot long live that forces everything to contribute to its own selfish interests. To revolve about self, forgetful of diviner relations, is to invite certain dissolution. Heart-life must expand in proportion that it expands; duplication is the law of the world invisible. The minimum basis on which we may expect God's approbation is the gain of at least one soul as a trophy. The law is absolute; we must duplicate our lives. Love is paradoxical in that to retain it is suicidal. It expands as it expands. The soul is contracted or developed in proportion to the expenditure of this divine essence. The soul must measure its greatness by the radii of its love. No individual, Church or Nation is great until self is transcended by entering the heart of another. We are to be measured by the distance we have gone into other destinies. Life can never be exclusive. It must be inclusive, since we incorporate each other. Definite boundaries mark the horizon of love. These boundaries are God's standards by which he decides upon individual worth and merit.

Truth is no stronger than its incarnation. The gospel, so far as he who gropes in darkness is concerned, is no stronger than the human heart through which it is filtered. Truth must lie dormant until vitalized in human thought and action. In these facts is to be seen another genesis of our obligation. It is one thing to declare the gospel; quite another

thing to demonstrate it. The final appeal of testimony to an inner experience is in a godly walk and conversation. Here is the sinner's last appeal touching the benefits of religion and civilization. It is a spiritual law that the life-giving truths of the gospel can be appreciated only under the interpretation of the Spirit. They are spiritually discerned, but the soul that sits in darkness has not the Holy Ghost in this sense. For "the secret of the Lord is with them that fear him; and he will shew them his covenant" since "if any man will do his will, he shall know of the doctrine, whether it be of God." The mysteries are given to the heart in communication with the Holy Ghost. The sinner's gospel is none other than the tangible demonstration of these potent truths. "If our gospel be hid, it is hid to them which are lost." The Bible, were it not for man as its living demonstration, would be a vague and meaningless message. Drummond truthfully said: "You can take nothing greater to a lost world than the impress and reflection of the love of God upon your own character. It is the man who is the herald; not his words. Character is his message."

Logic is powerless in the realm of sacred mysteries. The apprehension of all mystery is in the demonstration, not the logical presentation. Christ, in his appeal to an apostate world, discarded the logic of the schools. Natural objects, moving with his trend of thought, became at once the lucid demonstration of profound and inexplicable truth. We overlook the distinction that Christ drew touching his ministry to the saint and that to the sinner. There is that tongue of fire, that logic of the cross, that grammar of the skies, which unravels for us "the mystery of godliness." But the heart must have met the schoolmasters in this domain of things so apparently unreal and intangible.

This doctrine permeates the whole scheme of revealed truth. It is life, then theory; demonstration, then its philosophy. The life set forth in the analysis of redemption is to the sinner an ideal but incomprehensible sphere. To him it is a mystery that no human logic can clarify. He can have no recourse than to its demonstration. We repeat again: "If our gospel be hid, it is hid to them which are lost." The disciples discovered the difference in Christ's teaching as he stood before the saint and the sinner. Their query and Jesus' reply is the philosophic basis for the law, "Go or send." "And he spake many things unto them in parables, and the disciples came and said unto him, Why speakest thou unto them in parables? He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given. Therefore speak I to them in parables; because they see not, neither do they understand." To this conversation there is but one inevitable conclusion. There is no gospel which is not demonstrative. Assertion and demonstration are inseparable functions in the dominion of grace. Incarnation is the focus from which springs truth's tremendous energy. The Bible—the logic of the cross and the character—its demonstration, are forever connected. In the empire of sinful living, the converted man is the natural parable which reduces the statement of abstract truth to an appreciable point lying within the sphere of their benighted minds.

God can utilize a holy life. The philosophy of the schools may be questioned, but a godly life stands unchallenged. Here is the uncontroverted ground of revealed religion. The unbeliever casts the authenticity of the Bible, denies the supernaturalness of grace and controverts the ministry of the Holy Ghost. A redeemed soul is the world's miracle. The life of the saint, harmoniously blending creed and practice, is the only point in religion where the doubts of men are forever silenced. "Show us the Christ," and "We would see Jesus," are the sighs of a lost world. Christ's life must be put in tangible form. The Christian life is but the divine process of reducing the unfathomable and unapproachable in the God-man to a perceptible point. A book is a tangible form of thought. A magnet is a near view of the electric current.

The merchant's scales are a comprehensive form of the subtle law of gravity. A holy life is the Christ reduced to a perceptible point. It has been truthfully said: "The searchlight of practice must illuminate the dark places of the theory." A saved man is redemption's axiom.

It is an axiom of the spiritual kingdom that life, in its demonstration, supersedes its philosophy. There are some inexplicable facts in the framework of religious belief. The blind man could give no metaphysical solution of his restored sight. He could only say: "One thing I know; that, whereas I was blind, now I see." There are some facts in the realm of spirit whose philosophy is shut in by its profound, inexpressible silence. Some things are so abstractly experimental as to be unlawful, in their philosophic statement, because unutterable. There are some things in experience so infinitely sublime and lofty that to speak of them would be but to vulgarize them. There is a sphere wherein silence is a dynamic force. It would be criminal to mar the rhythmic grandeur of this phase of life by trying to clothe it with impotent speech. The real gospel for the world bursts forth in that moment when the emptiness of language forces us to stand as a silent monument of truth and grace. In this dominion of the unutterable we must

Let our lips and lives express
The holy gospel we profess.

In that analogy used by the Savior in his sermon on the mount is to be found another genesis of this law. In the term "salt" is revealed the intense relation of the redeemed to the unredeemed. The statement is: "Ye are the salt of the earth; but if the salt have lost his savor, wherewith shall it be salted? It is thenceforth good for nothing but to be cast out and to be trodden under foot of men." A noted preacher has declared that Christianity is inherently expansive and progressive; that its nature is to grow. In what lies the validity of salt? The only answer is: In its ability to lose itself in the object it would save. "We count time by heart-throbs, not by figures on the dial," for

"We live in deeds, not years;
In thoughts, not breath."

How strangely the universal race is intertwined! The world's great heart is like an organ vast; the sweep of the individual hand may produce harmony or discord. Under the calcium light of this figure the Church must stand and know her worth. If we are as salt, then the potentiality of our life can be realized only as we have sunken out of self into the object we are called to save. It is true that no man liveth unto himself; none of us dieth unto himself. None reach heaven or hell alone; we go at least by twos. Under the pressure of this divine illustration, what a flood of light falls on that assertion: "Whosoever will save his life shall lose it; but whosoever will lose his life for my sake, the same shall save it!" The soul that does not expand beyond its own horizon forfeits its right to redemption. The Church that is void of the evangelical spirit has surrendered her most divine credential. The soul, or the race, in whose salvation we have been instrumental at once becomes the prophecy of our own redemption. "Come, ye blessed of my Father, inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me." Is the ultimatum of the kingdom. Not only is expansion the law of life in the spirit-world, but the loss of this idea is disastrous. In the divine anathema "it" and "salt" are synonymous. The great question, therefore, is: Can an individual, a Church or a Nation, hope to exist and at the same time be void of that spirit? The only answer is: No; life must be commensurate with the power of one individuality to lose itself in that of another.

Dallas, Texas.

THE FOURTH YEAR ON SULPHUR SPRINGS CIRCUIT.

By Rev. J. F. Sherwood.

Three years of great success had passed, and now the fourth year. We were glad, indeed, to occupy the parsonage so long, and be with friends so good and true. This, of course, was a new experience, new all round so far as the success of the year was concerned. It meant reconsecration, determination, zeal and energy. It is one thing to hold an appointment down for four years and quite another to lift it up. Once a preacher told me he could hold any station down. I told him that was the great

trouble with the Church now; too many were holding things down.

But this year, with its responsibilities, was before us, so we began by first putting self and all in the hands of God; and perhaps this was the best of the four years. Still the revival fires continued to burn. Souls were saved, and the hardest were reached. There is no telling what God will do when we comply with the requirements. Sometimes our faith was tried during this year. I well remember the camp-meeting at old Pleasant Hill this year. Everything had gone well for three years, and we thought, of course, everything would go along all right. But we began under some sort of spiritual depression. Great crowds of people, penitents, would come to the altar. Day after day passed with but few conversions. There was a cold lifelessness. It seemed that everything was done, somehow, mechanically until noon settled down on us. I for my part was feeling awfully depressed. So one morning, when the eleven o'clock service was closing, with penitents at the altar and still no conversions, I gave an exhortation and told them we would all go to the woods and stay there until we got out of the brush and get the power. So all were sad. After dinner had passed, many refused to eat. Well, we fasted in those days, remembering our Savior said: "This kind goeth not out, but by fasting and prayer." By four o'clock the camp-ground was almost deserted. Some, all alone, went to search a place of prayer; some two or three together. I started for my place—the mercy seat. Passing out, I could hear the voices, low, but earnestly pleading to God for help. On this occasion I had to go farther and find a new place, to be all alone. So a little before sundown I could hear the shout of victory. It first began on the good sisters' side of the ground, then the men gave the signal of victory. They came together at the place where they held their grove meetings, and until dark they sang, prayed and shouted. Finally they came from both sides, as if they understood each other. They came bearing their sheaves. Nearly all of the penitents were converted, and some that had not been reached up to that time. I remember one case that was converted at some of these great meetings. It was Uncle Bill Irby. He was an old Confederate soldier, hard, hard looking. He had only one eye, and part of his head had been torn off in the war, one leg four or five inches shorter than the other, and I think one of his arms was in a twist. But the good Lord had made a brand-new man out of Uncle Bill. Some one remarked: "Well, well, don't that beat you?" I remember I said: "Yes, Uncle Bill is right good looking after all." Uncle Bill has long since gone home to God and heaven, and in the resurrection morning we shall meet him perfectly whole; but we will know him anyway in the great throng and shout.

I discovered another noted character for toughness. He, too, was rejoicing. As soon as he saw me he began to say: "Oh, that piece of bark." I did not understand him at first, but I recalled a little thing which had passed in the spring before. He and I were out squirrel hunting after a big rain that had fallen the night before, and the creek was up, bank full. We walked until we were tired, and then sat down on a large log near the creek. I always was watching for some opportunity to do good on such occasions. After speaking a word or two, I took a piece of bark off of the old log and threw it in the water. As it floated off down the stream, I said to him: "Look there; that is just like you; floating on down to eternity unprepared." This is what he meant—"that piece of bark." He continued to talk, and said that had haunted him night and day ever since. "Floating down to eternity unprepared!" Oh, what a little thing God can use to save a soul!

Well, our boys by this time were getting where they needed some training in work. I always did think one of the greatest curses that could come to a family was to raise children in idleness, so I had been giving them some lessons in labor for several years. But this year I rented some land and we made ten bales of cotton. Well, you know if a preacher does not try to help himself some way and make his boys work the people say they are of no account, lazy and trifling—and they are right. So I was trying to do my duty regardless of what people might say. But on the other hand, when a preacher tries to help along, there are some who will lay down on him and let him just help

himself. For when time came, I remember pay a cent, made a better I had, for I w to have claim But the way days of the p I had rather and lose out deadbeat, alv was a wonder Where will w fleeing happi seeing so mat boys—good v and the pre

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himself. For instance, some said, when time came to pay quarterage—one, I remember, said: "No, I won't pay a cent. Brother Sherwood has made a better crop than I have." And I had, for I would have been ashamed to have claimed any part of his crop. But the way things went in those days of the past, and still in this day, I had rather be a little independent and lose out on that line than be a deadbeat, always on the beg. This was a wonderful year; often thinking, Where will we go next year? Often reflecting happily on the past, and now seeing so many good women, men and boys—good workers in the Church—and the preacher-boys coming on.

Some I have mentioned, but R. C. Hicks was another. I hardly did keep him out of the creek, but you can't get him anywhere about the deep water now. I wish I knew how many are still on this side of the river.

Well, the wheel is going to turn, and I am going among strangers for another year; no fears, but there will be a place for me and I will be the man for the place, so thank God for the "old iron wheel," as it has been called by one of our bitter enemies. The "old iron wheel" is turning, and has revolutionized the world, put new life and power into all the balance of God's great army.

The closing of a four years' pastorate is no small thing. Autumn has come, the time of holding our conference in Texas. The season itself has a rather sad effect on anyone, perhaps, and especially the itinerant preacher, the circuit rider. The wind-up, the wind-out; prepare to move, to leave old friends, true and tried; the hallowed secret places of solitude, when in the deep forest, all alone, we walk to and fro, meditate and kneel in secret prayer and commune with God; leave the old home and its inmates so dear; leave the hospitalities so lavishly bestowed; then, last, but not least, the little mound in the cemetery, never, perhaps, to return; bade them all adieu, and off for conference at Dallas, November 17, 1880, Bishop Pierce presiding.

We leave home and go by the way of Jefferson and Marshall, then up to Dallas. Railroads were scarce in those days, and we had to make long trips in a roundabout way or go through the country by private conveyance. This conference we had snow and sleet, but a good time spiritually. It was a great uplift. My presiding elder talked to me freely, and asked me if there was anything he could do for me. He said: "Speak freely." We talked, and I told him: "I ask only one favor, and that is a school for my children." "Well," he said, "I will do the best I can for you;" and he did. May God bless Brother M. H. Neely. He had a good warm heart in him.

The conference over, the appointments were read. I was read out of Kelleyville Circuit, a good appointment, better than I had expected. In fact, I always have gotten better than I expected, with two or three exceptions. That will come later on.

THE CALL TO WORSHIP.

"Oh come, let us worship and bow down; let us kneel before the Lord our Maker."—Psalms 95:6.

Inspired by the sentiment of gratitude for mercies received and by the contemplation of the divine majesty and creative power, the Psalmist issues a call to his fellows to come together to worship God. With Oriental lavishness of expression the thought is made rich by reputation. Let us worship and bow down and kneel before the Lord. The Psalmist considered worship to be natural and comely, a privilege of unmeasured blessedness and an unescapable duty.

On the subjective side worship concerns the root-life of the soul. That life of course springs from God, and following the law of all spiritual development grows rich through contemplation, wide and deep through prayer, strong through activity, and the end is the perfect man, the measure of the stature of the fullness of Christ. The glory of that stature was never more clearly seen than when the perfect Christ, in glad tones could cry out:

Better Than Spanking

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

"Father, I thank Thee," and in unclouded apprehension of God and in fullest communion with him could reverently say: "Thine is the kingdom and the power and the glory forever."

Worship is the conscious reaction of the finite in the direction of the infinite, the joyous and deliberate turning of the free spirit in grateful and loving acknowledgement of the divine favor. Worship therefore rests upon the emotional and rational natures. It employs the activities of the holiest emotions of the heart. Be the heart's capacities small or large, in the beginning of their development or at the flood-tide of their utmost reach, conscious worship demands their full measure and exercise. In that exercise the heart is irradiated with love, illumined by faith, steadied by hope, palpitating with gratitude and a thrill with joy. Worship rests upon the rational faculties as well. The mind finds delight as well as marvel in the contemplation of the divine nature, its richness, depth and breadth, as seen both in the wondrous cosmic order and love manifested in Jesus. So to the pure and tender joys of the emotional life the mind adds the ecstasies of intellectual activities in the worship of Almighty God.

It would be scarcely possible to mention all the elements entering into worship and we consider only a few. Gratitude is an almost universal feeling as the worshiper comes before God. Without it one could barely worship at all. The consideration of mercies vouchsafed fills the heart with the sense of obligation. He has done so much for us. The warm and tender emotion of appreciation thrills all our being. We recognize the goodness of God and are grateful. And when grateful we endeavor to utter praise in form more or less complete, by looks, by voice, by deeds, by life. The heart must say with Addison:

"When all thy mercies, O my God,
My rising soul surveys,
Transported with the view, I'm lost
In wonder, love and praise."

Another element in worship is trust. Trust is an attitude of the mind and heart. It is open-voiced, and is contrasted with and opposed to distrust which clouds the sensibilities, as mist and fog rolling in from the sea-dim shoreline and headland. The trustful heart comes before God and places all its treasures in his keeping. It believes in his love, in his power and willingness to preserve inviolate the nameless and undeniable committal of the soul. Life loses here its trials, its afflictions, its problems, for all these the trustful heart commits to God. When we come to worship God we trust him.

A little deeper is the element of adoration. This is the soul's intensest activity in worship. It indicates the exercise of the heart's profoundest energy. There can be no true worship without it. The majesty of God is all a-shimmer with his love, as the distant mountain peak is softened by the purpling haze. In the vision of that majesty the heart dares to love God and to love him supremely, and this is love's finest activity. And there is no lightness or levity in that activity, for the soul when profoundly stirred always carries a reverent mien. Reverence becometh the worshiper. The presence of God is holy. "Put off the shoes from off thy feet" applies not only to the body but also to the spirit, and the soul unshod, treading so lightly and kneeling reverently, worships God. The awe of the divine rests upon us. This is not fear. We have some faint analogy of this emotion when we stand before a great dignitary with the power of Government or high office behind him, or before a storm, or the lashing sea, or the thundering Niagara, or the gigantic proportions of a mountain range, or the starry depths of the outspread skies. "When I consider thy heavens, the work of thy fingers, the moon and stars which thou hast ordained," then the feeling of awe comes upon us. And likewise, but with manifold increase the conviction and knowledge comes to us that we are before the infinite God, and were it not that we knew his love and tenderness we could not bear the awe of his presence. As we worship there is a quieting hand laid upon the exuberance of youth, upon the lightness of the thoughtless, upon all unseemly tempers and ambitions, and the soul becomes still before God. We enter into the secret of his presence and with reverent mien we hallow his name. Softly the soul treads into the sacred place, acquiring sweetness and beauty, while joy and praise, hope and love thrill all the being. It is here while the soul kneels or stands instinctively at prayer, that we learn

what life is, what the redemption of Jesus Christ wrought, and what are the eternal joys of the redeemed. Here we count time not by hours but by heart-throbs, and life finds its realization in its attitude before the infinite God.

Is it wonder that the Church finds the strengthening of her hand and the enrichment of her life in the hour of public worship, when old and young draw nigh to God and he draws nigh to them?

If worship is thus blessed in the congregation, it is equally blessed and far more practically helpful in the private life. Normally, life is worship, and we should seek to make it so. In the gray or glory of the morning we may say:

"Still, still with thee, when purple morning breaketh,
When the bird waketh and the shadows flee;
Fairer than the morning, lovelier than the daylight
Dawns the sweet consciousness, I am with Thee."

In the stress of noontide, when heat and burden rest heavily upon the spirit, we may worship him who became our brother in weariness and burden-bearing. And at evening upon our lips comes the prayer of adoring worship, so fervent that its words are few:

"Our Father, which art in heaven,
Hallowed be thy name. Amen."

Cannot all the life, might, mind and strength, at that hour worship God, bow down and kneel before the Lord our Maker?

In Mohammedan countries the muezzin from tower or minaret calls the faithful to worship, and at that call the devotees of Moslem kneel with their faces turned toward Mecca. Our hearts leap with the thought of the universal worship of God. Some time the day will come when every knee shall bow and every tongue shall confess the kingship of Jesus and the glory of the divine Father.

In these days of haste for place and wealth let us pause and remember that God is spirit, and that they who worship him must worship him in spirit and in truth. Let us worship him in the beauty of holiness, and fear before him all the earth. O come, let us worship and bow down, let us kneel before the Lord our Maker.

"O worship the King, all-glorious above,
And gratefully sing his wonderful love.
Our Shield and Defender, the Ancient of days,
Pavilioned in splendor and girded with praise."
S. W. KEMERER
Dayton, Texas.

THE WELL-BRED GIRL.

The girl who is well-bred never finds it necessary to announce the fact to the world. Good breeding is as natural to her as breathing, and as necessary, too.

She never gossips or listens to tales about her friends. This sort of conversation is not pleasing to her.

The well-bred girl seldom apologizes—it is not necessary for her to do so, because she is always careful of other people's feelings, and she never talks of her private affairs.

The well-bred girl never makes herself conspicuous in public places, and does not permit herself to be drawn

into any arguments in conversation which might involve others.

She is gracious and hospitable, giving of what she has with a good will, and never attempts to entertain in a way she cannot afford. Indeed, she is just a simple, wholesome girl, careful of other people's feelings, and always has a ready fund of sympathy for those in trouble.—Farm and Fireside.

"THE GRUMBLE FAMILY."

Did you ever hear of this family? Oh, so many belong to it. They are all over the world, and you can tell them just as soon as you see them.

They travel a great deal, too; yes, and they stop in hotels!

This big family is all the time on the watch for something to grumble about; you can't suit them any way, no matter how hard you try.

Don't grow up to be grumbly, children; you will never be liked if you do, and the family is too large already.

Look bright and cheerful and happy, satisfied with everything that is done for you. Join that other large company, the "Happy Family," and so bring comfort and cheer to everybody about you.—The Picture World.

LUCKY MISTAKE

Grocer Sent Pkg. of Postum and Opened the Eyes of the Family.

A lady writes from Brookline, Mass.: "A package of Postum was sent me one day by mistake.

"I notified the grocer, but finding that there was no coffee for breakfast next morning, I prepared some of the Postum, following the directions very carefully.

"It was an immediate success in my family, and from that day we have used it constantly, parents and children, too—for my three rosy youngsters are allowed to drink it freely at breakfast and luncheon. They think it delicious, and I would have a mutiny on my hands should I omit the beloved beverage.

"My husband used to have a very delicate stomach while we were using coffee but to our surprise his stomach has grown strong and entirely well since we quit coffee and have been on Postum.

"Noting the good effects in my family I wrote to my sister, who was a coffee toper, and after much persuasion got her to try Postum.

"She was prejudiced against it at first, but when she presently found that all the ailments that coffee gave her left and she got well quickly she became and remains a thorough and enthusiastic Postum convert.

"Her nerves, which had become shattered by the use of coffee have grown healthy again, and today she is a new woman, thanks to Postum." Name given by Postum Co., Battle Creek, Mich., and the "cause why" will be found in the great little book, "The Road to Wellville," which comes in pkgs.

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

A cheerful idiot is better off than a gloomy philosopher.

There is more heroism in a smiling face than in half the deeds that are chronicled in battle. There may be more self-mastery in the doing of joyful duty than in the scourgings of a whole calendar of saints.—Selected.

Notes From the Field

Breckenridge.

A few days ago we closed a very successful meeting here in Breckenridge. Bro. Biggs did most of the preaching. He is a strong preacher and did us very fine work. Bro. Lindsey, our new presiding elder, preached three very helpful sermons at the beginning of the meeting. The Church was greatly revived and fifteen new members added. Our prayer-meeting and other institutions of the Church have taken on new life. Our finances are in good condition. The board of stewards are regular in their collections; they are caring well for this part of the work and everything will be paid in full by conference. The people of this charge as a whole are above the average when it comes to caring for the finances. We have some strong men who take it upon themselves to see that this part of the work is well cared for. Well, we are proud of them and are trying to prove ourselves worthy of their confidence and support. The conference collections are being provided for, nearly one-half of our assessment has been paid. Our new presiding elder already has his hand on the work of the district and is stirring things everywhere he goes. He is a good preacher and qualified in every sense for making a live, up-to-date presiding elder. We parted with Bro. Barcus with reluctance, but received Bro. Lindsey with open arms and now feel he is just the man we need. We go into our camp-meeting at Eolian next Sunday. We are expecting a great meeting. Many things encourage. Stephens County went for State-wide prohibition. Breckenridge went for State-wide prohibition, we are having good revivals, the people are kind, God is good and we are hopeful for a successful "wind-up."—Samuel K. Cadwell, Aug. 1.

Hornhill.

Just closed a meeting at Cedar Island in which there were twelve conversions and reclamations and the Church revived. Some said it was the best meeting they had had in several years. The pastor began on the fourth Sunday, preached Sunday and Monday. Tuesday morning Bro. J. N. Tinkle, of Barry, Texas, came to us and did the rest of the preaching. Bro. Tinkle did fine preaching. He caught my people the first sermon as a preacher and personal worker. He is good and he is sound in his methods; none of your clap-trap methods.—W. A. Neill, P. C., July 31.

Avinger and Mims.

On July 29 we closed a most gracious revival of religion in Avinger. There were about fifteen conversions. Nine united with the Methodist Church. Rev. W. A. Swift, of Texarkana, Ark., assisted us in the meeting. He is a great preacher and a skilled leader in evangelistic work. I had a very pleasant and profitable trip to San Francisco, California. Dr. H. M. Hamill and Bishop Hendrix honored our Church by their great speeches to the International Sunday-school Convention.—John V. Wardlow.

Comanche.

On Sunday night of July 23 we closed one of the best revival meetings ever held in our town. Rev. Chas. E. Brown, with his splendid assistants, Rev. A. C. Fisher and wife, came to us Saturday, July 8. We began the meeting the next day, and notwithstanding the rains that interfered so many nights, the excited conditions of the people's minds over the election, and the all-day picnics, the crowds kept coming to the meeting. The large tabernacle, with a seating capacity of 1000, was filled several times. It is the consensus of opinion that such gospel preaching and fine singing were never had before in our town and community. Rev. Chas. E. Brown preaches the old-time gospel. Everything of a sensational nature is eliminated. Many of our leading citizens said the preaching reminded them of the kind they heard in their younger days. The sermon on the "Lost Soul," or "Outer Darkness," heard and remembered by

many years ago, was repeated with telling effect. Many hearts were stirred to their depths, one among them, a fine, strong and splendid character, who had once preached the gospel, but had surrendered his credentials. Under this sermon "he was held up and shaken over the very pit of hell," as he himself expressed it, and it was then and there he determined to come back to God and take up his duty, and yesterday he was at one of the country appointments assisting in the meeting. As a result of the meeting, fifty-four names were given for Church membership, forty-four of whom have been received, the Church greatly revived, many conversions and reclamations, the number reaching between seventy-five and one hundred. Rev. A. C. Fisher and wife are splendid help in a meeting. Their duets and solos will long be remembered by our people, as will also the splendid singing by the large choir, with the musical instruments and the congregation assisting. Many say they have never heard such accompaniments upon the piano, as were played by Mrs. Fisher. They were soul-stirring indeed. Another gracious

Church was greatly built up and strengthened. Many of the people say it was one of the best meetings ever held at this place. We had with us Brother J. W. Dickinson, one of our supernumerary preachers from Polytechnic College, Fort Worth, Texas. He is splendid help. He endeared himself to our people. They are wishing he may come this way again. On the last night we secured our conference collections for this place in full. We are trusting in the Lord and moving on.—D. C. Stark.

Glen Rose Station.

We have just closed what is regarded by many as the greatest revival that the town of Glen Rose has ever experienced. We began on July 11, and continued until the night of the 29th. It rained almost every other night during the entire week, but we did not miss a single service and there were conversions and reclamations at almost every service. Rev. H. D. Knickerbocker, of Waco, led the hosts and a wonderful leader he is, indeed. He came to us, almost fagged out, from a prohibition campaign in Waco, but every time he came before the people he poured out his soul with a holy zeal in a gospel message that went to the hearts of the people and brought forth fruit in the salvation of souls. Sometimes the rains would discourage us, but not so with Brother

in the open, combating it face to face. When folks get religion under Cadwell's ministry they generally make good. Full of the love of God, he always has results, for his implicit faith brings it about. Any preacher wishing help could not do better than to secure J. W. Cadwell. I have had him with me twice, and am not sorry. Will get him again if I can. Well, victory rested with us after seven days of hard fighting; we then had three days in which to reap the results which were as follows: Fourteen conversions and ten accessions to the Church. Near the close of the meeting we took a collection for a church building and secured out of that small crowd something over \$600 in about fifteen minutes. We now have nearly \$1000 in sight. We took a collection for our help and secured \$70 in less than ten minutes, and the next day money was handed in to the amount of \$85. This is what consecrated men and women can do away out on the line of New Mexico, or as you Eastern folks would say, "The border of civilization." We expect to build a \$1500 or \$2000 church. It is no longer a possibility, but is developing into a blessed reality, and before another month passes we expect to have it well under construction. Our good people are enthusiastic for it, and our committees are well organized and composed of faithful men and women



M. E. Church, South, Stockton, Texas.

Constructed of native stone with outside stucco finish. Contains auditorium, Sunday-school room, three vestibules, one primary room, ladies' parlor, pastor's study and basement. Will seat 600 people when thrown together. Has choir loft, bowed floor and circular pews. Will cost approximately \$16,000. Work began June 15 and will be completed in October, 1911.

Rev. W. H. Duncan, Pastor.

revival has been given us, and with it increased responsibility. We hope to continue to see results from this meeting, as we believe the work done was of such a character as to last and to continue to produce good. We are now beginning to wind up for conference. God has been good to us, and we give him all the praise and we move on.—R. F. Brown, P. C.

Lorena.

I am here in the Waco District helping Rev. M. A. Turner in a series of meetings. Bro. Turner is a fine fellow, and lets a man preach all he wants to, and a "little more." Our first was South Bosque. We had immense crowds and was about to capture the fort but the election and a big rain, black mud, etc., seemingly compelled us to hold up. So Bro. Turner stowed me away and I had several days' rest with Uncle William Stamford, he being a son of Rev. Thos. Stamford (deceased), and insured good treatment. In fact, I was "stall fed," for nearly a week. Saturday, July 29, brought the third Quarterly Conference and Rev. W. B. Andrews, presiding elder, came and "said things." Now that he is gone we are to push the battle for eight or ten days, and the prospects are fine for a great meeting. We all feel good over result of election. We came very near "bagging em," and hope we will yet, and, while matters are fresh, I hope some of the pros will secure the preacher who "prayed that opening prayer for the ants" and send him to the museum. As its the only case on record, I am sure he will be a great curiosity for future generations.—F. M. Winburne.

Richland.

On last night we closed at Pursley on the Richland charge a real good meeting. Results: About fourteen conversions and seventeen additions to the Church, with others to follow. The

Knickerbocker. No flood could dampen his ardor, and by the leadership and power of the Holy Spirit he was able to snatch victory in the face of defeat. We lost count of the conversions. An even half a hundred joined the Methodist Church, twenty-six by baptism, fourteen by vows and ten by letter. Of this number seventeen were grown men, twelve of whom were heads of families. There were ten additions to the Baptist Church. The whole town and community received a great spiritual uplift and all our Church work has taken on new life. To God be all the praise and honor.—C. N. Merton, P. C., July 21.

Smithfield.

We have just closed a great revival at one of our country appointments; had thirty conversions, twenty-one accessions to the Church. Bro. Chas. A. Walkup, of Polytechnic, was with us and did the preaching, and he did it to the entire satisfaction of all our people. Brother Walkup is a strong preacher. I have never known a more faithful worker in a meeting. I can heartily endorse all his work, and recommend him to any pastor who needs help. The Lord was with us in every service. The Church has been greatly revived and built up. Five infants baptized. We have held three meetings; have one more to hold.—C. F. Bell, P. C., Aug. 1.

Plains.

We have just closed a ten days' meeting at Plains. For the first three days the pastor did the preaching, then Bro. J. W. Cadwell, of Spring Creek, came to us filled with the Holy Ghost and led the advancing columns as they stormed the citadel of sin. From the outset his preaching was strong, powerful and telling, though he grew in power with every succeeding service. Strong, fearless, he is not afraid to speak plainly, and meets sin

strong and true. It is only a question of time until we will have a railroad, so we can reasonably expect one for contracts have been signed. Did you ask if I am stuck on my job? Well, I should say so. I love this people. We have gone through some struggles together here in the far West. Our prayers, our joys, our fears are one, and we have come to know each other here in these infant days of Methodism in this country. We love the Plains with its broad acres of grass stretching away as far as the eye can see. We love the cool, southern breeze that never grows warm. Yes, we love our country. God is prospering it this year with abundant crops and heaven seems to smile upon it. But most of all, we love God and his cause, and we see here the greatest field of labor into which we have ever been called. When the country is developed, and the water-power is utilized, and the pastures are turned into farms, and the Church of God is firmly and deeply rooted, what, oh, what shall the harvest be!—A. D. Jameson, P. C., July 26.

Leesville.

We have had two good revivals thus far: One at Wrightsboro, which was a co-operative meeting which was conducted by Rev. J. C. Hines, of Alvord, Texas, who is a Presbyterian evangelist. Bro. Hines did good work. We received seven on profession of faith. At Floyd's Chapel Dr. Curry, of San Antonio, did the preaching for us, and it was well done indeed. Dr. Curry is a plain, practical preacher of the gospel of Christ. Pastor and people all fell in love with him. The full results of this meeting eternity alone will reveal. We received nineteen on profession of faith. We are expecting to go up to conference with a full report.—A. B. Chapman, P. C.

Just a Reminder
 that for pimples, blackheads and other blemishes of the skin, Glenn's Sulphur Soap is the best remedy. It's a fine toilet soap, and cures skin diseases.
 Sold by all druggists
 Hill's Hair and Whisker Oils, Black or Brown, 50c.

There are civilized wor... tering late a... such a mob... in the back... York. We... fortunately... or its back... few minute... take us to o... view, less t... listened to t... these remor... our hotel wa... three dollars... distance an... for two doll... on taking u... pay for you... the clerk of... go, as to th... The rapid... are taking t... Island is an... Square crow... men, nearly... We had a... Doctor Jame... editor of th... with Doctor... er and brain... Church, and... tor of Lesli... and surroun... about

Fift... to see the... world sail f... New World... lesson in p... marvelous... appointed t... by mail an... went aboar... on such a... age, enable... his best fr... tude and r... read and r... ditions as... land were... ings on the... wave and n... On this... thousand p... and nation... tinct class... be in full v... in miniatu... cessities, c... city on the... at many h... salt-water l... of various... nasium, w... varieties o... chet of ridi... minus the... orchestra... voices, goo... Many o... dently nov... ond day... deck and s... a ne-cropol... in a comat... the averag... the truth... but if ther... which the... sea-sicknes... truth, who... stairs, and... ing up!"... such a voy... for the stu... fancies, fo... varieties o... wife of a... traveling... and nurse... which she... A... Then the... pantaloons... sm by lou... ties of the... talks. Ac... an egotist... in loud t... fee, and... brought to... hot." One... only parti... wrath unt... years of d... lady who... she parted... York. Sh... on the sh... band who... children... with such... He is nov... such blon... most que... ices in t... so many l... girls in s... are "On... When son

EASTWARD—AROUND THE WORLD.

"Life On The Ocean Wave."

By Doctor W. B. Palmore.

Number Two.

There are few, if any, cities in the civilized world where a stranger entering late at night will encounter such a mob of monumental liars as in the hack drivers of the city of New York. We arrived at midnight, but fortunately not a stranger to the city or its hack drivers. While waiting a few minutes for an electric car to take us to our hotel, which was in full view, less than five blocks away, we listened to the fabulous statements of these remorseless sharks. One said our hotel was miles away and wanted three dollars. The second reduced the distance and was willing to take us for two dollars, while a third insisted on taking us for one dollar! Never pay for your hack until you consult the clerk of the hotel to which you go, as to the proper price to pay.

The rapidity with which the Jews are taking the south end of Manhattan Island is amazing. We found Union Square crowded with a multitude of men, nearly all of whom were Jews. We had a very pleasant visit with Doctor James M. Buckley, the brilliant editor of the Christian Advocate, and with Doctor Cook, the eloquent preacher and brainy book editor of the M. E. Church, and also with the genial editor of Leslie's Weekly. On the docks and surrounding ferryboats there were about

Fifty Thousand People

to see the greatest steamship in the world sail for the first time from the New World. It was a great object-lesson in promptness, to see such a marvelous ship move at the click of appointed time. A mass of messages, by mail and wire, awaited us as we went aboard. Such an embarkation, on such a long and perilous pilgrimage, enables one to count and classify his best friends. With much gratitude and many tender emotions we read and re-read these parting benedictions as the shores of our native land were fading from view. Blessings on the senders! Long may they wave and never waver.

On this ship were more than three thousand people, of nearly all ages and nations, divided into three distinct classes, but so arranged as to be in full view of each other. A world in miniature, with nearly all the necessities, comforts and luxuries of a city on the land. Meals and lunches at many hours, electric, Russian and salt-water baths, hot and cold. Games of various kinds. An up-to-date gymnasium, where you can have many varieties of bodily exercise, even to that of riding on horseback and camel, minus the living animals. A splendid orchestra and many varieties of voices, good, bad and indifferent.

Many of the passengers were evidently novices on the sea. The second day was very rough, and the deck and somewhat the appearance of a necropolis of unearthed mummies, in a comatose state, or of a great battlefield with the dead left unburied! The average woman will generally tell the truth about such an experience, but if there is any one subject about which the average man will lie, it is sea-sickness. One Irishman told the truth, when he said: "I started down stairs, and I met my breakfast coming up!" What an opportunity does such a voyage, on such a ship, afford for the study of the idiosyncrasies, fancies, foibles and follies of the many varieties of humanity! There is the wife of a famous multi-millionaire, traveling incog, who smokes cigarettes and nurses a queer looking little pet which she says is a cross between

A Rabbit and a Dog.

Then there is the chronic bore in pantaloons who airs his tinsel patriotism by loudly magnifying the inferiorities of the man's country to whom he talks. Across the table from you is an egotistical donkey, who demands, in loud tones, that his cup, his coffee, and the milk for the same, be brought to him every morning "very hot." One morning, when his cup was only partially heated, he brayed his wrath until his eyes were filled with tears of despair. There is the young lady who cried her eyes red when she parted with her sweetheart in New York. She is now the most agile flirt on the ship. Then there is the husband who parted with his wife and children on the dock in New York with such demonstrations of devotion. He is now the debonair dancer with such blondes and brunettes as have most quick-silver in their heels. Novices in travel are puzzled at seeing so many big boys, and large awkward girls in short dresses on board, who are

"Only Eleven Years Old!"
When some ancient mariner whispers

confidently into the ear of the novice that boys and girls under twelve travel for half fare, the mystery is explained and the problem is solved.

The law of compensation, however, comes in even on the sea. There are many quiet, graceful and cultured Christian ladies and gentlemen who have the happy faculty of getting everybody about them acquainted with each other, and of making abiding friends of all they meet. Such men and women as read good books, travel with their ears and eyes open, and are always ready to lend a helping hand to their fellow pilgrims.

This was the fifteenth time we had crossed the Atlantic, and we were much pleased to note how much less noxious were used than there were thirty years ago. Our first attempt to cross was a flat failure, on account of alcohol in the brains of officers. At 1 p. m., Sunday, June 13, 1880, we were eating lunch, very quietly. Suddenly there came a crash as if two worlds had collided! And we were driven head foremost over the table! Our first impression was that the ship had been struck by lightning, with the sound of thunder at the same moment. As soon as we regained our feet we rushed to a port hole, to see the broken prow of the ship that struck us bounding back into the dense fog like

A Leviathan of Destruction!

On rushing to the upper deck we found our ship staggering like a drunken man, with one end slowly sinking. Pale husbands and wives were looking each other in the face, with destiny and death in the expression, saying: "We are sinking! We are sinking!" Sailors rushed pell mell to the bar and filled themselves with liquor! Then they made a desperate attempt to escape in the life-boats and leave the passengers to perish. This was prevented by officers, with pistols in hand, rushing upon the sailors, threatening to shoot them all dead if they did not return to their posts of duty! Seeing that we could not depend upon such sailors, we climbed into a life-boat and cut it down with a pocket knife. Without chart, compass, bread or water, we escaped from our sinking ship. Eventually we were picked up by another ship and brought back to America.

On our second trip around the world, as we were approaching the great harbor of Auckland, New Zealand, we were standing by an officer on the deck of the steamship Sonoma. This officer, pointing to a rock on the island called "Great Barrier," told us the name of the ship which was wrecked on that rock, and of the hundreds of lives and millions of dollars lost. We asked the cause? He answered: "Drinking officers." Near Australia we once passed the rock islands called the "Three Kings." Another officer, pointing to one of them, told us the name of the ship and of the many lives and millions of dollars lost there. We again asked: "What was the cause?" He answered, "Drinking officers."

Governor Ross,

of the Klondike region of Canada, when besought by the best people to stop the lawless ravages of the gamblers and liquor dealers in the "Dawson Dance Halls," answered: "Gentlemen, none of my family or relatives drink, therefore the liquor traffic does not touch me in any way." And thus he refused to be "his brother's keeper." When the Governor's mansion in Dawson was approaching completion, Mrs. Ross, with her child, her nurse and niece, started to the United States to buy furniture for the new mansion. She was to have sailed on the splendid English steamship islander from Skagway at nine p. m. At that hour the Captain of said ship was in a skagway saloon, drinking so heavily of Scotch and Irish whiskey that he was unable to navigate himself.

The ship left port at midnight, instead of nine o'clock. The next morning the ship, the drunken Captain, hundreds of passengers and millions of dollars were all at the bottom of the sea! The telegraph clicked the terrible tidings to Governor Ross: "Your wife, child, nurse and niece are all lost!" For the first time in life he learned the full significance of being "touched by the liquor traffic!"

Steamship owners no longer intrude such values to men who drink, and civil governments are refusing to license marine officers who put that into their mouths which steals away their brains. In this increasingly tense and electric age, the chances of a drinking man to get employment are getting less and less; whether he proposes to steer a motorcycle, a taxicab or the steamship Olympic.

Cardiff, Wales.

Don't be forever hounding and spying—they are the pranks of a coward.

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RELIABLE AGENTS WANTED.

NOTES FROM THE FIELD

Honey Grove Circuit

We closed a fine ten days' meeting at Rock Point July 27. I had with me Bro. W. H. Brown, who seems always in the Spirit. Another revival had just closed in the vicinity and ours caught fire from the start. The Church greatly revived; over 30 conversions and 25 additions are the results. Bro. Gober assisted me at Forest Hill, beginning the first Sunday, which resulted in over 20 conversions and the Church greatly aroused. Bro. Gober is one presiding elder who gets out and works with his preachers in the field. He took the month of July for that purpose. Bro. Gober is a strong gospel preacher and one of the largest-hearted and most consecrated among Christian gentlemen. I am doing all I can for the Advocate which grows better all the time, and its editor greater, to me.—I. M. Woodward, July 31.

Millsap.

We closed a good meeting at Buckner last night. Rev. J. W. Cadwell was with us and did most excellent preaching. Thirteen conversions and reclamations were some of the visible results of the meeting. A great many were built more strongly in the faith. The Lord be praised.—M. L. Latham, P. C., July 31.

Tulia.

We are at home in our new church. The Lord has sent abundant rains, and things are moving along nicely. The parsonage force was greatly surprised a few evenings ago when we heard the sound of many feet on the front gallery, a knock at the door, and, without waiting, the door opened and a rush for the dining table, upon which was heaped a bountiful supply of "the necessities of life." This is the second pounding since conference, and the good people certainly have our gratitude for these evidences of love and appreciation. Since getting into the new church the Home Mission Society has installed a splendid piano. We have a people who stand by their pastor and the Church, in fact, we have a fine class of citizenship as is evidenced by the fact that Tulia and Swisher County went prohibition three to one.—R. L. Jameson, July 26.

Blossom and Sylvan.

We are now in the midst of a revival campaign at Blossom. Rev. Louis P. Law and his good wife are with us. We have had an auspicious opening. Pray for us, brethren, that the closing may be glorious.—W. C. Howell.

Uvalde.

Notwithstanding this section of country is passing through a drouth such as few have witnessed, the Church at this place is making good. Recently we held a splendid meeting, resulting in thirty-five additions to the Church, and a general awakening

on the part of the membership. Rev. J. H. Groseloclose did some most effective preaching and he was ably assisted by Professor McKenzie. The parsonage, built the first year of the present pastorate, and said to be the best in the West Texas Conference, is now free of debt. The church debt has been reduced to where it can be easily handled. A beautiful cement walk has been built around the property, adding much to its value. The institutions of the Church are being supported by some splendid folks. The Board of Stewards last year took upon themselves the entire financial budget and did magnificently. This year it will mean heroic effort, but the reputation of the Church will not suffer. Finances in full will be the report.—Thomas Gregory, Pastor.

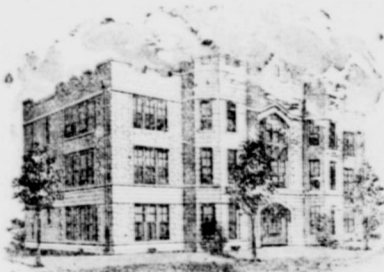
Ballinger.

Just closed a fine meeting with Brothers McIntosh, Phillips and Anderson. One hundred and twenty-five professions; thirty-three have given their names to Methodist Church; several to other Churches. We Ballinger folks certainly enjoyed having them. Fine rains. Ballinger voted dry, and the county gave a larger majority. Jail is vacant. Three of the old saloons are now occupied, making four new stores opened since saloons closed. Fewer vacant residences. We are happy on the way.—E. V. Cox.

MARSHALL TRAINING SCHOOL.

The Marshall Training School of San Antonio to-day closed the Outing Summer School which had been in session at Epworth-by-the-Sea. The enrollment was larger than last year, and the students have done good work. Howard Stanfield, of San Antonio, having completed the course of study was awarded a diploma, and Cephas Cresap, of Logarto, received a certificate in bookkeeping.

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SUNDAY SCHOOL ITEMS

REV. E. HIGHTOWER, Editor, Waco, Texas.
REV. A. E. RECORD, Assistant Editor, Galveston, Texas.

All communications intended for this department should be sent to the above addresses.

OUR STATE SUNDAY-SCHOOL WORK.

The editor of this department has been connected with our State Sunday-school Conference in some capacity ever since its organization. Its mission, which is to add to both the extent and efficiency of our Sunday-school work, has been a success from the first. The one drawback has been that the State is so large, and the cities that can entertain such a gathering are confined to such a small area, that the State Board have felt all along that we were not reaching many sections of the State where the influence of such a gathering is greatly needed. So far the conference has not been able to get away from the M., K. & T. Railway. A State meeting must be centrally located and accessible from all directions. But even then Texas is a State of such magnificent distances that the conference has been far beyond the reach of many who needed and longed for just such opportunities as it has afforded. In view of this fact the State Board at its last meeting decided to try to bring the State work nearer to our people by discontinuing the State Conference for a time and replacing it by a series of conference institutes to be planned and conducted jointly so that one corps of workers will be available for the whole State. Such a plan will cost but little more than one great State conference and it is believed that it will reach many workers who have not received any outside stimulation at all in the Sunday-school work. Of course this plan is subject to the approval of the Conference Boards and of the conferences themselves. But all the conferences will doubtless approve.

We are convinced that this proposed change marks a crisis in our State work. For the enlarged field of operation will require that more time and attention be given to the work than it has ever received. The two difficulties which confront every enterprise of the Church have been encountered in this movement from its start. They are the questions of men and of means. There have been no funds wherewith to compensate a man to give his time to this work. And we have been brought into friendly competition with men of other denominations and of interdenominational work who had nothing else to do but foster the movements of which they had charge. And in the arrangement of programs we have been shut up to such people as could come to us without compensation. Not only so, but at no time have we felt sure in advance of the money necessary to pay for printing and railroad fare for our workers. At first we depended upon voluntary pledges, which were not always redeemed. Later we turned to our conference Sunday-school boards, but first and last every conference in the State save one has failed to grant as much as we asked for, and sometimes what was appropriated to the State Conference never reached our treasury because of overdrafts. Thus the State Board has worked through the years with its hands tied. Meantime the demands upon those who lead the work, and especially upon its chief executive officer, have constantly increased. For one thing it becomes more difficult each succeeding year to plan a program that will be fresh and attractive enough to draw the people. And what is the use of a State Conference unless our people attend? Then the opening which has been presented to us at Epworth multiplies the work by at least two. Moreover, the President of the State Sunday-school Conference is popularly, if erroneously, supposed to be a man who knows something of all phases of the work, and scarcely a mail fails to bring to his desk a pile of letters that is formidable and that demands much valuable time in the answering, and letters that should not be ignored. Having held the position of State President for a year and a half, and writing these lines from a sick bed to which he has been brought by overwork, the writer knows whereof he speaks. We feel thoroughly convinced that if our State organization is to maintain its efficiency two things must be done:

1. A competent State Secretary

must be employed to give his whole time to the work.

2. The Sunday-school boards and conferences must make such provision for the support of this Secretary and the conference that he will not have to raise his own salary while doing the work of the Church.

▲ THAT MODEL SUNDAY-SCHOOL BUILDING.

MEETING OF THE GENERAL SUNDAY-SCHOOL BOARD, MAY 18, 1911.

(Copy of minutes.)

Action was taken formally accepting the tender by the directors of the Southern Assembly at Waynesville, N. C., of a plot of ground for a model Sunday-school building, and the following resolutions in regard to the undertaking were unanimously passed.

1. That we heartily approve the purpose of erecting a model Sunday-school building at the Southern Assembly at Waynesville, N. C., and that we will take steps at once to raise not less than \$30,000 for this purpose.

2. That we request the Sunday-schools of the Methodist Episcopal Church, South, to devote their Rally Day offerings for 1911 to this purpose, and that inasmuch as the third Sunday in October is quite generally observed in our Church as Rally Day, we ask all schools not observing Rally Day to join with the others in a liberal collection on this Sunday, or as practicable, for the model Sunday-school building. Suitable Rally Day programs will be furnished free of charge to schools complying with this request upon application to Mr. E. E. French, 810 Broadway, Nashville, Tenn.

3. That we request our presiding elders, pastors and superintendents to present this claim and to urge it upon every Sunday-school, and that every Sunday-school worker be asked to take an active interest in the undertaking.

4. That the direction of this collection and the erection of the model building shall be in the hands of a committee composed of John R. Pepper, M. L. Walton and B. M. Bargher.

5. That Dr. E. B. Chappell, 810 Broadway, Nashville, Tenn., be appointed Treasurer of this fund, and that all collections be immediately forwarded to him.

6. That the name of every Sunday-school making an offering to this enterprise shall be inscribed in the aforesaid model building.

7. That in addition to the offerings of Sunday-schools, the Board earnestly invites donations from individuals, and that the names of these individual donors shall also be inscribed in the building.

The board was unanimous in the opinion that the erection of this model Sunday-school building would prove to be of immense benefit to the Sunday-school work of our Church. The indications are that the Southern Assembly will soon become the great summer meeting-place for the hosts of Southern Methodism, and the plan is to conduct in the building each summer a model Sunday-school, and also to hold annual institutes for Sunday-school workers. The enterprise, therefore, is a matter of interest to the entire Church.

GEORGE M. NAPIER, Secretary.

▲ A GOOD RECORD.

On the stationery of the Memphis Conference Sunday-school Board we find this: "A Children's Day Observance in Every Sunday-school in the Memphis Conference. Not a Blank Charge in Five Years. Can You Afford to Have a Blank This Year?"

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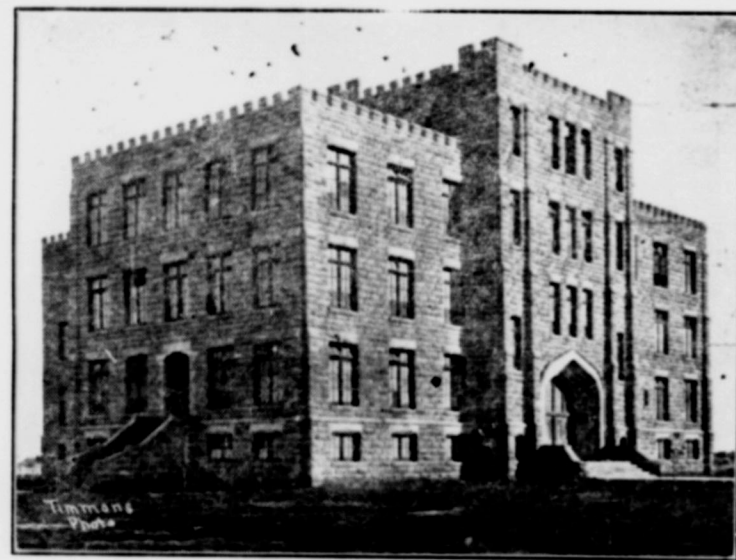
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Dev

TWO

Once a gen had noticed th inseparable as hearts into pe ly, as well a thought broug thetic memor "Denver," tow ment of the thought. The the night and sunset of ano all gave evid the toilers. furrowed and But he never not kindle a He never sm laughter cha baggard face. the old man of the rockin a drink. If th she fanned h worried her. fell we notice night througl but the drea sweetly over so mellow w Once more v world's unsp not appear w the troth wa ly silent hou ise of impen when, amidst and a mult fume of the in her stray scented gro eventime, th had throbbec the hour of t the great clo and din, in t them forget- hours. The tide of per verses, the the wild rus the magnoli came—for t been touche a pity the afresh when would mal strains of s the tempest once more the starligh have cooled like zephyr the wearied and now th a starless l love that bi moanings o ings will n sad and et the ways. paths wh love canno toward the sum of eve ery hope.

COI

If a man he was be some him. what we l die, the d light thro burns on a itself for David inc psalmody Isiah dre life becam days. Soc Athenian lectual gre burned wi very step though al poured on poor unti

Devotional--Spiritual

TWO EXTREMES.

Once a gentleman asked us if we had noticed that age, with its hitherto inseparable associations, brought two hearts into perfect likeness—physical, as well as mentally. And the thought brought us a tender, yet pathetic memory. Away up on the "Denver," toward the wild enchantment of the Rockies—of this we thought. They had ridden near us all the night and it was now toward the sunset of another day. Poorly clad, all gave evidence of the hard lot of the toilers. Their faces each were furrowed and their forms were bent. But he never spoke that her eye did not kindle afresh with lustrous fire. He never smiled but what waves of laughter chased across her old and haggard face. When she grew thirsty the old man tottered down the aisle of the rocking train just to bring her a drink. If the dust grew a bit stifling she fanned him as though nothing worried her. And when the shadows fell we noticed he sat up all the night through. Of course he dozed, but the dream of his youth slept sweetly over a heart that had grown so mellow with the flight of years. Once more we thought of the big world's unspoken tragedies. They did not appear when in the morning glow the troth was plighted in some sweetly silent hour. There was no promise of impending gloom that night when, amidst a wilderness of flowers and a multitude of friends, the perfume of the orange blossom lingered in her straying tresses. Amidst the scented groves and in the hush of eventime, the rich, red wine of love had throbbled on in every vein. As in the hour of unexpected storm one day the great cloud hung low. The tumult and din, in its very suddenness, made them forget—they forgot the sunny hours. Then came the overwhelming tide of perplexities, unavoidable reverses, the rashness of temper, and the wild rush of heated words. Like the magnolia and the lily, the blight came—for the delicate flower had been touched by alien hands. What a pity they had not wandered out afresh where the aroma of the flowers would make them forget! What strains of sadness now because when the tempest came they did not pass once more into the soft witchery of the starlight! Its velvet touch might have cooled their heated hearts just like zephyrs from the hills will ease the wearied brow. But they did not—and now they have lost each other in a starless night. The undertone of a love that hides its weeping is like the moanings of a restless sea whose sighings will not hush. Here begins that sad and endless day—the parting of the ways. There is an inexpressible pathos when two hearts that really love cannot longer journey together toward the sunset glow. This is the sum of every tragedy, the death of every hope.

CONSUMING FLAMES.

If a man serves the end unto which he was born, that purpose will consume him. "We are remembered by what we have done." Like the candle, the design of which is to give light through its own consumption, it burns on and on until the flame snuffs itself for the want of more to burn. David incarnated himself in Israel's psalmody and sung for the ages. Isaiah dreamed of prophecy until his life became the expression of unborn days. Socrates spent his life until the Athenian youths were tolled to intellectual greatness. Alexander the Great burned with the spirit of war until his very step made the earth quiver as though already conquered. Dickens poured out his life among England's poor until the world caught the sub-

lime conception of kinship. Peabody transformed his life into gold and then taught men how to transmute gold into brains. O, no man can accomplish the end for which he was born unless that end consumes him. Flame on, thou restless soul! Burn on, and on, until the flame of thine own burning consumes thee! Here, and only here, begins thy truest immortality. And from the ashes of thyself, He who planned the design shall kindle another and grander flame whose years lose themselves in outstretched centuries.

BE BRAVE.

Be brave! True the scorching rays fall hot on your already blistered face, but somewhere the cooling winds will softly fan your feverish brow. You'll sometimes come to cloudless skies, but some day there'll be the clouds that bring their shadows. Are your dear arms empty and your disappointed heart so dead and cold? Be strong! True the icy winds carry the frost and chill, but somewhere there is a heart that will be true and he waits to pillow his head in the hollow of your shoulder. Sometime you will begin anew life's long, sweet dream of love. Be brave and strong! True the ocean winds have lashed the waves into wildest fury, but as certain as the clouds ever came, they shall drift away and your barque will reach the open sea.

THE FINISHING TOUCH.

Once a young art student had just finished a picture and, with tears in her eyes, declared that it was another awful failure. Just then the instructor, seeing what she had done, took a brush and palette and put a few strokes of light here and there; and lo! the "failure" was a thing of beauty. The young woman learned to put on the finishing touches to her own "failure," and they won the prize after all. Oh, there are so many thousands who stand on the very threshold of success and then turn back. They need to just know the art of putting on the finishing touch. Half the world fails because they become discouraged at the critical moment. Dogged persistence is what we need so much. Perseverance is the open sesame to the door of every man's success.

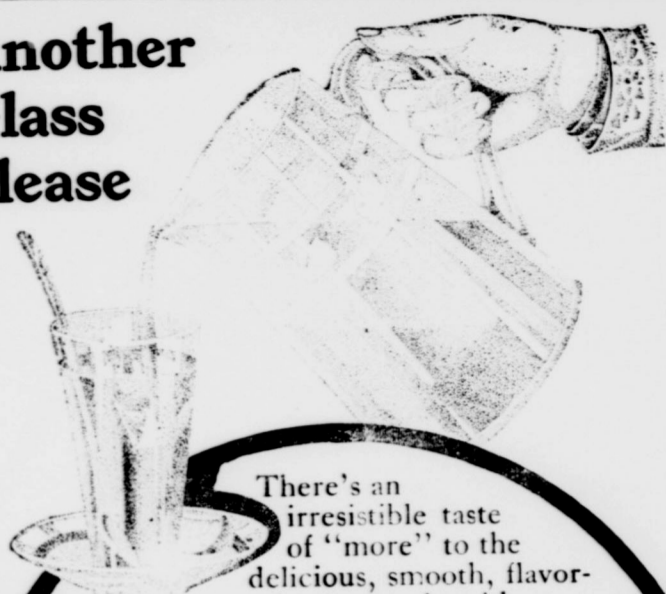
VULTURES.

In our great, congested centers, women who toll for bread are in an unspeakable danger—of a new sort, even in this modern age. On the one hand, there hang about entrances to theaters, churches and the great department stores, human vultures ready with their cowardly effrontery; on the other hand, if she resents their insult, there is a scandal-monging press ready to place her name before a gossiping public. Could a human be more utterly helpless? No wonder a recent publication, somewhat "yellow" itself, calls this modern situation "the bulwark of vice."

FINAL TAPS.

There's sublimity in the years when we shall sit along life's river borders, waiting for the boatman from the other shore. Shame on him who has no honor for the restless spirit that waits for final taps, for the reveille! Not far distant is the last camp-ground. Their arms will soon be parqued and they will join the bivouac of the dead. Already they are listening for final taps. Soon upon their ear will break the far-away sound of the reveille. There's something majestic about these old veterans. They bear the scars of war. The dust of the battlefield clings to their feet. The eyes

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show signs of weariness. Their forms are bent and drooped. But their faces are radiant, they've caught visions of the palms of victory and crowns of glory. They only tarry to make ready for the last review. In the distant past they gave no quarter, they beat no retreat, begged no forgiveness. To them an honorable discharge will come. The bugle sounds, the final roll is called. Along the far-flung battle front rolls the shout of victors. They will pitch their tents with the angels now. No picket guard will sound the coming of the foe. No more clarion call to arms. No more scenes of carnage and of death. They are commissioned to eternal rest.

HALLUCINATION.

We have been watching with intense interest the tests in the Department of Psychology in Yale University. A person placed in a quiet room was asked to note the intensity of a tone which would be sounded every time a telegraph receiver clicked. At first the tone was actually produced, but afterward, unknown to the person experimented on, the tone was omitted, while the clicking was regularly continued. Still the subject of the experiment believed that he heard the tone as before with every click of the instrument. Another experiment consisted in dropping a light pith-ball on the hand of a person so placed that he could not see what was done. Each fall of the ball was timed to correspond with the sound regularly emitted by a metronome. After a while the ball was no longer dropped, but the subject of the experiment continued to feel, or imagine that he felt, the touch of the ball at every sound from the metronome. In a third experiment a blue bead was placed in the center of a white ring and a person was requested to approach the ring and note, by means of a tape-measure at his side, the distance at which the bead first became visible to him. Later the bead was secretly removed, but still on arriving at the previously determined distance the person believed that he saw the

head. All of which is a fair indication that beyond definite boundaries we enter the purely imaginary. A big slice of life is a figment and an hallucination. In that region is to be found the sources of fret and worry that make men prematurely old these days. We dread the things we do not clearly see. Beyond the horizon, lying so near, are the fogs and mists. Looking through these hazes, the things we see appear ghostly and unseemly large.

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OUR CONFERENCES

New Mexico, Bishop Atkins, Tucuman, N. M. Oct. 11
 West Texas, Bishop Atkins, San Marcos, Oct. 18
 Northwest Texas, Bishop Atkins, Plainview, Nov. 1
 German Mission, Bishop Mouzon, Nov. 2
 Central Texas, Bishop Atkins, Polytechnic,
 Fort Worth, Nov. 8
 North Texas, Bishop Mouzon, Gainesville, Nov. 12
 Texas, Bishop Mouzon, Marlin, Nov. 22

The mid-year meeting of the Bishops will take place in Dallas October 26, 1911.

THE BIG STICK OF AUGUST BUSCH.

Sometime ago it was given out that August Busch was going to build a million-dollar hotel in Dallas, a site was purchased and the work was soon begun. It has reached the fourth or fifth story with its steel work. But a few days before the election work suddenly stopped and the sound of the hammer was silent. No one knew the cause. But on Monday following the election it was given out by his manager that the fear that prohibition had carried had something to do with the cessation; and it was further given out that Dallas County had so nearly gone prohibition that it betokened a local option election and in that event he could not think of finishing his hotel with a prospect of the county going dry! So he gathered a number of "business men" together who assured him that nothing of the kind would happen and now the work is progressing.

If the old brewer had let it out a few days before the election that he was thus holding a threat over Dallas and the State that he would stop his million dollar hotel in the event the State voted dry, no doubt but that it would have stimulated our vote. Busch must think that his ill-gotten gains are all-powerful, and that the people of Texas are not capable of attending to their own business without his blood money. Who cares what he does with his big hotel when Texas morals are at stake? Better fling him and his crimson nickles out of Texas than have him walking round with a big stick holding over free Americans. Every brick and stone in his proposed building is reeking with human blood and sounding with human cries of poverty and desolation, and when it is finished it will stand there as a monument to his greed, speculation and ruin of women and children. It is time for Texans to rise up and administer him the rebuke that he deserves. But he cannot comfort himself with the assurances of a few "business men," for Texas has made up her mind to drive him and his kind

from her borders. Busch's big stick has no terrors for honest men.

LIEUTENANT GOVERNOR DAVIDSON'S THREAT.

Lieutenant Governor A. B. Davidson, whom Bascom Thomas defeated for that position in the late primary election had an honest count been made of the ballots in Southwest Texas, is very much disturbed over the recent prohibition election. He came out in an interview the other day and said that this is twice the Democratic party has passed unfavorably upon State-wide prohibition, and that if the agitators propose to keep up their work that the Democratic party ought to expell them from its fold! Yet, if forty or fifty thousand ignorant negro votes were taken away from Mr. Davidson and his anti prohibition contingent, where would he and his small section of Democrats be to-day? Were the real Democrats of Texas to go into the business of expelling the ants from the party, they would be thrown overboard bodily and we would have peace. The prohibitionists hold the overwhelming majority of the Democrats of Texas in their membership. But they are neither fanatics nor intolerants. They are men of wise heads and true hearts. They only laugh at the impotence of this small politician and his driveling foam. He is lacking in judgment, discrimination and patriotism. Since he holds his official position on suspicion, he is the last man to read the riot act to patriotic Texans. Yet the antis cry of our intolerance!

A VERSATILE EDITOR RETIRES FOR THE PRESENT.

Our old friend Hugh Nugent Fitzgerald, long time city editor of the Dallas News, but more recently with the Times Herald, of this city, has concluded to lay down his pen for a season and take a long-merited rest. We have had many occasions to differ from his positions and views touching a number of subjects and we have often jolted each other in our editorial pages; but there has never been a time when we did not place the highest estimate upon him as a man of sterling worth and a writer of large experience, splendid diction, and wonderful information. He is by odds the finest editorial paragraph writer among the editors in Texas. We are sorry to part from him. We shall miss his pungent utterances, his versatile editorials, his glowing diction and his sparkling paragraphs. We hope for him a good time resting and recuperating; and we trust that at no distant day some enterprising paper will become the beneficiary of his ability as a writer of force and wideness of range.

THE LAKE SHORE ASSEMBLY.

It was my privilege to attend the first annual session of the Lake Shore Assembly last week and take part in its program. It is located at Lake Wichita, five miles from Wichita Falls, and the enterprise was inaugurated last fall by the Northwest and North Texas Conferences. It was designed to combine religious and literary recreation under wholesome circumstances for the people living within the bounds of these two conferences and elsewhere and to give to it all the features for intellectual and moral uplift. The owners and managers of Lake Wichita proposed to turn over to the Trustees of the Assembly their ample grounds, with hotel facilities, lake, fishing and other advantages for eight days to be used for the purposes of the movement. As the place is ideal and the equipment first-class, and no expense whatever to put everything in order for just such a gathering, the Trustees gladly accepted the proposition and began preparation for the program and other necessities to

make the occasion a success. It was a liberal offer by those good Wichita people and it saved the two conferences a great deal of time and expense.

The place is one of the most attractive this side of the sea-shore for just such a gathering. It is in the country five miles from town, with a good trolley system running every few minutes. The lake is one of the finest bodies of water in the State, far removed from the Gulf and other natural bodies of water. It covers a large area extending back some seven miles and covered with clear water. It is deep enough to float a good-sized steamer. The fishing and boating are attractive and afford great sport and recreation for the young people. The assembly hall is a large three-story building with commodious auditorium, committee rooms, lunch counter and other departments. It is well furnished and most comfortable. It has a commodious hotel and a goodly number of cottages. It has one of the finest bathing pools we have ever seen of an artificial nature. It is inclosed with an immense rotunda cement structure.

The country contiguous is most inviting. As far as the eye can reach is seen a beautiful landscape with undulating hills and outspread valley, dotted with homes and fields of cotton and grain. The breeze is almost equal to that of the sea and the quietude of the place is conducive to rest and comfort.

Mr. M. L. Leder is the courteous manager of the grounds. He is a most accommodating and obliging gentleman and leaves nothing undone to make guests feel at home and comfortable. Rev. J. E. Roach, Rev. L. S. Barton, Rev. R. E. Goodrich, with a number of first-class laymen had charge of the Assembly. They proved themselves able to handle the situation and they did it splendidly. Dr. C. M. Bishop had charge of the program and right well did he do his part. The best men possible were there to entertain, instruct and inspire. It was a most excellent program—literary, religious, moral, social, humorous, witty and complete. I have not attended a more successful entertainment of the kind. It met all expectations, though two or three of the leading speakers and lecturers failed to arrive. But the most of them were on time and filled their places. Every day during the session, most all the time was occupied by something attractive. Professor R. B. Curry, of Abilene, had charge of the music and rendered valuable service. The Southwestern University Quartet was one of the popular features of the occasion. They never failed to arouse the enthusiasm.

The attendance was good—not quite so large as it would have been but for its nearness to the close of the exciting prohibition campaign and the protracted dry weather. But they were there from first to last by the thousands. At no one time except on Friday was the crowd uncomfortably large. The advertised entertainment of the birdmen helped to draw them. There were sixty-odd members of the two conferences present and laymen galore. From the other conferences and from Oklahoma the number of ministers was swelled to at least one hundred. It was a time of good fellowship and communion. It was like one great family and everything was delightful and harmonious. There was not a jar from start to finish. And such was its success that it will become a permanent entertainment for the people of the two patronizing conferences. The Panhandle and all the Northwest need such a place and such an occasion. It not only gives them occasion for fellowship, but for improvement and entertainment. It brings them together on common ground and it takes to them the best preachers, the most accomplished lec-

turers and inspiring music. In some respects it was like a great camp-meeting, for many did come in wagons and with tents and camp upon the ground.

Monday opened with the Sunday-school to the front, and the woman's work was prominent. The former was conducted by Rev. R. B. Bonner and W. E. Hawkins. They made things interesting. Mrs. W. F. Bachman did her part well. The Bible study hour also came in with an instructive discourse by Rev. J. W. Hill. The chronicle of Balaam was the theme and it was handled with skill and profit. Rev. Henry F. Cope had charge of a series of lectures on different phases of Sunday-school work. He is one of the best prepared men on this subject in America. He is Secretary of the Religious Association of America. But until recently Dr. Cope was a member of the faculty of the Chicago University. I heard three of his lectures and I never heard them surpassed. After the opening day, the program was in full swing and there was no dull hour to the close. Dr. Hyer delighted and interested the throng with his lecture, somewhat illustrated—hypnotic, spiritualism and kindred phenomena. He has made a close study of this weird field of wonders and he showed himself capable of doing many of the things done by the professional, but he explained them as tricks and not as real wonders. "Fools and Other Funny Folk," by Dr. H. A. Boaz, was a gale of refreshing. They laughed, cried, shouted and became serious. It was an hour of genuine entertainment. And underneath it all there were many valuable lessons. Dr. Jno. S. Rice was one of the popular attractions of the occasion. His first lecture on "How to Read the Old Testament," was a genuine inspiration. It was broad, comprehensive, helpful. It put the Old Testament in the light of a brand-new book to many who heard him. On another occasion he lectured on "Job, the Tragic Idea," and it was one of the great deliverances of the Assembly. He was requested by the gathering to put it in pamphlet form and let the Church have the benefit of it. Rev. J. Marvin Culbreath, of Nashville, added much to the interest of the Epworth Leaguers by his fresh and pointed addresses to them. Bishop James Atkins delivered two great addresses on the forward movement in our modern educational work. He is one of our most competent men on this subject since he labored in this field a number of years before he was elevated to the Episcopacy. Dr. Steel did not show up to the regret of all. Neither did dear old Bishop Key. Dr. Culver gave us an address on the "Preeminent Christ." Dr. Culver is a strong, eloquent speaker, with touches of the genuine orator. He is said to be the right man in the right place at Polytechnic College. He made a fine impression at the Assembly. Bishop Hoos came in Saturday, fresh and in good case. His address at night on "Christian Dawn in the Far East," was a masterful survey of the conditions at the present time in China, Japan and Korea. I never heard a more instructive deliverance on the mission subject. Bishop Hoos is one of the foremost men in our Methodism and he never studies any subject except in the most thorough manner. On Sunday morning he delivered, by request, his wonderful sermon on "What Think Ye of Christ." This is one of the great sermons heard only a few times in the course of one's life. For an hour and a half he thrilled that great audience. Monday saw the close and everybody was happy and delighted with the first experiment of the Lake Shore Assembly.

Foot Notes.

Nearly all the presiding elders of the Northwest Texas Conference were present. Among them, Brethren

Barnes, Miller and perhaps Texas, Brethren, Goben and pastors.

Rev. Simeon wife brought house. I enjoyed delicious fish rendered valuable illustrations marvelously of work. In skill and largely recognized.

Brethren Brethren are entitled also Brethren others. They cial management M. Bishop. T. appreciated.

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Barnes, Miller, Kiker, Shaw, Putman, and perhaps others. From the North Texas, Brethren Roach, Barton, Sweeton, Gober and a large number of the pastors.

Rev. Simeon Shaw and his good wife brought their tent along and kept house. I enjoyed more than one delicious fish fry with them. Mrs Shaw rendered valuable service for all with her illustrated drawings. She is a marvelously gifted woman in that line of work. In fact she is an artist of skill and reputation. Her work is largely recognized.

Brethren Barton, Roach and Goodrich are entitled to much praise, and also Brethren Backus, Turner and others. They stood under the financial management of it, aided by Dr. C. M. Bishop. Their work is greatly appreciated.

The young people had a great time on the lake. They had two steam launches and numbers of row-boats and the water was flecked with them at the odd times for recreation. The fishing was good and a great many of the brethren made use of their tackle.

The Wichita people took much interest in the gathering and contributed in divers ways to the pleasure of the occasion. Sunday was a great day for them and they were present by the hundreds. Wichita is one of the most enterprising little cities in the State. It has business men of progress and big ideas.

The bird-men attracted a great crowd, but their machine failed to work. It made several efforts but was never able to rise from the ground. This was a disappointment for the great crowd that gathered to witness that performance.

Sunday afternoon was stormy. For miles we watched the whirl of the sand as it careened in large columns over the prairie, but no harm was done. A good rain fell over a large section of that country.

Next year even larger preparations will be made for the next session of the Assembly. They are determined to make it a great success.

I have doubtless failed to mention many who took part on the program and who did efficient work, but time and space fail us. Suffice it to say that all did their duty well and we were more than repaid on account of their good services. G. C. R.

NORTHERN PAPERS AND GOVERNOR COLQUITT.

The Literary Digest recently copied an editorial on Governor Colquitt from this paper and commented upon the same. Among other things it stated that he was "a total abstainer," and once believed in "State-wide prohibition," but changed on account of his fear that the law could not be enforced. Then Harper's Weekly came along and criticised Bishop Mouzon for advising the expulsion of the Governor from the Church, and also stated that he was "a tetotaler" in his habits. Now as to Bishop Mouzon, he did nothing of the kind. He merely stated the position of the Methodist Church on the question of prohibition and left it to the Governor to see where his work against prohibition put him as a Methodist. As for the two papers saying that the Governor is "a total abstainer" and a "tetotaler," well, we only smile at the dense ignorance of these two sapient journals. If they come to Texas and spend a few minutes around the capitol at Austin and they would find out their innocent mistakes. It is not our purpose to meddle with the personal habits of Governor Colquitt; but when

the above is written in prominent papers, it is time for the Governor to stand to one side, put his handkerchief to his face and give us a sickly smile. Well, well! Governor Colquitt a "tetotaler; a total abstainer!" We must leave home and go to New York to learn the news!

ABOUT THAT DANCE.

By Bishop E. E. Hoss.

I have said nothing at all in the public prints about "the official german" at the recent commencement of Vanderbilt University, and this for two reasons:

In the first place, while I, of course, disapproved the dance, I thought it a matter of infinitesimal importance when compared with the deliberate repudiation by the Board of Trust of all the rights of the Church, accompanied as this repudiation was by the offensive declaration that the Church had never had any standing in the University except "by sufferance."

In the second place, so many others spoke out that I felt no call to utter my personal opinion. The article, however, which you publish in your issue of July 13, from Dr. G. B. Winton, raises some questions of fact which make it not improper that I should express my mind.

"The handbill of the students" was not so "cheap an affair" after all. It was labeled "official," cost the students 30 cents each, and contained a consecutive enumeration of all the commencement proceedings. If the students of the senior class who issued it misstated the truth as to the authority under which they were acting, then so much the worse for the students of the senior class. This is not all. This same program was published in the Vanderbilt Quarterly, of which Dr. Kirkland and the Deans are the editors, and was there described as "the official program." The public could scarcely be blamed, under these circumstances, for drawing the inferences that it actually drew.

I desire further to deny that the students of the University have always been in the habit of giving such performances as this "down town." The statement is simply not true. Everybody that remembers bishop McTyeire's attitude towards the german—as expressed in a sermon at McKendree Church—will find it hard to believe that in his day such a thing would have been tolerated. If the seniors had attempted it, they would have heard something too plain to be forgotten. I was myself for five years a professor in Vanderbilt University, and I say positively that during all that time no hint of either "the senior german" or the "junior prom" ever came to my ears. But then neither was it known at that time that Chancellor Garland was a patron of the theater or that Dr. Summers had taken out a license as the President of a social club to sell whiskey.

The increasing "liberality" of the Vanderbilt atmosphere is quite apparent. To my mind one of the worst amazing things that I have ever seen in print was the formal action of the student-body assembled in the University Chapel, expressing disapprobation of drunkenness, gambling, and, worse sins on the campus, but definitely refusing to say anything against these sins if committed in the city. "Down town" seems to make a difference. Maybe I am a little old-fashioned. Certainly I am not the kind of a Methodist that speaks of such indulgences with an air of indifference, or else passes them by as too small to be noticed.

PERSONALS

Rev. J. D. Scott, presiding elder of Llano District, called this week. Affairs are in good shape down that way.

Rev. J. B. Davis dropped in to see us this week. He brings the news that matters are in fine shape at Nevada.

Rev. E. M. Wisdom, of Iredell, and his family have been visiting relatives in the city this week. He made the Advocate a pleasant call.

Rev. W. R. McCarter and little daughter, Willie, of Lewisville, were pleasant callers at the Advocate office. Bro. McCarter reports his new church nearing completion.

Rev. H. W. Knickerbocker, Central Church, Fort Worth, Texas, has received 379 members into the Church in a year and seven months. They have the money in the bank to com-

plete their church building and expect to finish it by the conference session.

Rev. J. D. Young, pastor of Laurel Heights, San Antonio, called to see us Tuesday. He came up from the Alamo City in his auto and reports things flourishing down his way.

We had a pleasant visit this week from our venerable Brother T. S. Wcatherly, of Emory. For many long years he has been a reader of the Advocate and places a high estimate upon it.

A sad note has reached this office that Bishop O. P. Fitzgerald is very seriously ill in Monteagle, Tenn. While his life is despaired of, we join his host of friends that God may deem best to spare him to the Church he loves so well.

Rev. R. G. Mood, of Greenville, passed through Dallas last week from Hutchins, Texas, whither he had been to perform the marriage ceremony for Mrs. E. R. Edwards and Mr. Carroll A. Burk. The couple will make their future home in Muskogee, Ok.

CALL FOR JOINT MEETING

Of Officers of Boards of Missions of Texas Conferences.

After consultation with Dr. John M. Moore and such officers of the Conference Boards of Missions as I have been able to see, I ask that all officers of the Boards of Missions of the conferences in Texas meet at the Publishing House at Dallas, Texas, September 5, at 10 a. m.

The home missionary situation is so acute in Texas at this time as to require a more careful and intelligent consideration than we have heretofore given it.

The object of this meeting is to consider such matters of State-wide interest as demand closer conference cooperation.

The Conference Lay Leaders are also requested to be present.

We expect to have both Bishop Mouzon and Dr. Jno. M. Moore with us, and hope to have Bishop Atkins.

A. J. WEEKS.

CHURCH DEDICATION.

The new Methodist Church of Nevada will be dedicated Sunday, August 20, 1911, Bishop J. S. Key preaching the sermon. The services will begin August 13, with a number of the brethren preaching during the week. Dr. C. M. Harless, of Dallas, will preach at 8 p. m., August 17 and 18. Dr. H. A. Boaz, Rev. C. A. Spragins and others.

All former pastors and presiding elders are invited and any of the brethren that will come to any of the services will be glad to have them and entertain them.

Come and worship with us from August 13 to 20. J. B. DAVIS.

P. C.

NOTICE.

To the Pastors and Sunday-school Superintendents of the Northwest Texas Conference:

Your Sunday-school Board finds itself very much in need of money to pay running expenses. Only fifty-five charges have reported collections

and only nine charges have sent in the 6 cent per capita assessment called for by the conference. Your Conference Sunday-school Secretary needs his pay. So please look after this matter at once and remit to

M. E. HAWKINS,
Canadian, Texas.

NOTE OF APPRECIATION.

The Advocate of July 27 is a whizzer. So glad it had the picture of Dr. Brunner. I have read after him a great deal and supposed him to look very differently. Let's rub the sore place just a little, than "load again, rifleman." Yours for a fight to the finish against the devil and John Barley Corn. W. W. GRAHAM,
Clarksville, Texas.

NO CAMP-MEETING AT WHITE ROCK.

At a meeting of the Committee on Arrangements for the annual camp-meeting at White Rock, near Dallas, it was decided on account of the scarcity of water not to hold the meeting this year. The same committee will have charge for another year.

J. M. PETERSON,
P. E. Dallas District.
C. A. SPRAGINS,
P. E. McKinney District.

The woman credited with having first expressed the idea of a general memorial day, Mrs. Sue Landon Vaughan, died in Washington City, July 23, at the home of Eastern States, a Masonic order, of which she was a dependent. She was a descendant of John Adams, the second President of the United States. On April 26, 1865, she led Southern women in strewing with flowers the Confederate graves in Vicksburg and the date and custom were perpetuated in the South. Three years later, May 30, was adopted throughout the North as memorial day. Mrs. Vaughan was of distinguished ancestry and was the wife of Judge J. H. Vaughan, of San Francisco. The earthquake there destroyed the family property and left Mrs. Vaughan without resources. Her body will be cared for in Washington by the Masonic order.

The "prohibition don't prohibit" orators cannot get much comfort out of these figures. The city of Chicago, with its two millions of population, consumes in thirty days as much liquor as the fifteen million people in prohibition States drink in a year. In prohibition States there is less than a gallon and a quarter of intoxicating liquors consumed per capita, while in the rest of the country the per capita consumption is twenty-five gallons.

As the result of philanthropic wisdom, sixty-five Chinese students will leave Shanghai for the United States on the first day of next month. This is part of a body of Chinese students that are being educated in the United States by the Chinese Government from the proceeds of the Boxer Indemnity Fund, returned to the Peking Government by the United States two years ago. The highest speaking and essay-writing honors at Yale this year were won by a Chinaman.

An untaught faculty is dormant now; some day, dead.

WILL YOU NOT JOIN US?

I offer to sell you PREFERRED STOCK, bearing 8 per cent annual dividends, in the Company of which I am President and General Manager. The price of the stock is only \$19.00 per share, par value. You may take from one up, as you wish. You may pay for it in cash, or \$1.00 cash and \$1.00 monthly until fully paid. You may make the date of the first payment to suit you, if you had rather begin later.

I am not offering or selling any of this stock to any but Christian people; no others can buy it. Every officer, employee and stockholder must be a Christian. My purpose is to maintain a business that shall be different from most businesses. Why not conduct business on the highest possible plane? The fellowship which comes even now from the association of Christian men in the business is very helpful and delightful.

Our business is well established; is safe, sound and pays well. Our reputation is unexcelled. We stand high. Our assets consist of unimproved and improved real estate holdings, first and second mortgage notes, and show a total of about \$50,000 over and above all liabilities, including the capital stock paid up, of \$50,000. There is no limit to the money we can earn in our special line. The demand in Dallas for homes to be sold on easy payments is far beyond the supply. I want to extend the business, build more homes and help supply the need and demand. Your money goes to extend the business.

My references: Any Dallas pastor, the publishers of the Advocate, Mr. R. C. Ayres, Vice-President Commonwealth National Bank, Mr. D. E. Waggoner, President Guaranty State Bank and Trust Company, or any reputable business man of Dallas.

In offering the stock to Christian people only, I am limiting my field of operations. How much quicker I might place it if it was open to the general public! So I ask you to join me in this business by taking one or more shares and thus help me build up a great Christian business.

I shall be glad to send you literature, answer any questions you ask, as I want you to be fully satisfied I am offering you a safe, a good, a splendid and a well-paying investment.

I have lived in Dallas for twenty-two years, am in splendid health, physically, mentally and, thank God, spiritually. (1 John 3:1, 2, 3.)

Respectfully, CHARLES L. DEALEY, President.

DEALEY REALTY COMPANY,
Dallas, Texas.

(Just across street from Methodist Publishing Company)

Epworth League Department

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COMING LEAGUE MEETINGS.

(Send dates for publication to the League Editor.)
 Lake Shore Assembly, Wichita Falls, July 24-25.
 Texas State Encampment, Epworth-by-the-Sea, August 4-11.
 State Sunday-school Institute, Epworth-by-the-Sea, August 12-19.

TOPICS FOR AUGUST.

Thought for August: Practical Religion.
 August 6—The Divine Purpose, Eph. 2:10; Titus 2:14; Heb. 7:10-12.
 August 13—Diligent Service, Rom. 12:11; 1 Cor. 15:58; John 9:4; Eccles. 11:6.
 August 20—Sympathetic Service, Rom. 12:15; Heb. 13:1-3; 1 Pet. 3:8-12.
 August 27—(Missionary Topic: W. F. M. S.) The Debt of the Gospel, Rom. 1:14-17.

CUBAN LETTER.

Dear Fellow Texas Leaguers:
 The crying needs of our work just now lead me to write my first letter to you in the three years I have been on the mission field. Since the Leagues have taken Cuba as their special for this year, I feel that I must acquaint you with some of our great needs.

In the first place, at the last meeting of our annual conference, it was unanimously agreed that Candler College was our most important work for the present; and so valiantly did they respond, that \$1500 was pledged in a few minutes; and some of this must come from the pockets of our poorly paid preachers.

At present we are down in the city crowded in the same building with the Church, the parsonage and the dormitory. More than forty children were turned away during this past year for lack of room. This may not startle you, but remember that it means that most of these children went to the Catholic schools, and we have lost, perhaps forever, the opportunity of reaching them with the gospel. The Catholics are forming a strong opposition, and in some cases are offering special inducements to get our children.

We all know well that the future of our work on the mission fields depends on a trained native ministry. If our young men are trained for the work, it must be done in Candler College; and at present, we are not equipped for the task. They are knocking at our doors already.

There is a great need throughout the island for trained teachers. The State has no normal schools and nothing is

being done for this need except what our schools and one other of the Northern Baptist Church are doing. Who can estimate the worth of consecrated native teachers to our work here. We have recently been classified by our own Board of Education as an Institute of "A" Class, which gives our students admission on certificate to any Southern Methodist institution. Tulane University accepts our students on certificate; and we had a number there last year in training.

Fellow Leaguers, we are at the turning of the way. This year will determine the future of Methodism in Cuba. The natives realize the superiority of our instruction, and so we are reaching the sons of the best families of the island. Since the recent decision of the Congress barring English from the public schools there will be a greater number than ever knocking at our doors for admittance. Our Church has bought and improved a beautiful piece of property on Inena Vista Heights, overlooking the sea, in a most healthful location, conveniently near the electric trains, an ideal location for a boarding school; and a wealthy layman has given \$15,000 on condition that the Church raise a like amount. We are waiting, we are praying. Will the church respond to this call of need? Will Texas Methodism do her share? Yours in His love and service,
 JOHN F. CAPERTON,
 Havana, Cuba.

REPORT OF THE RUBY KENDRICK MEMORIAL HALL COMMITTEE.

To the President and Members of the Texas State Epworth League, in Seventh Annual Encampment Assembled, August 3-11, 1911, at Epworth-by-the-Sea:
 We, your committee appointed at the 1910 session of the State Encampment to devise ways and means for the erection of a suitable hall in memory of our sainted Ruby Kendrick, beg to report the following progress made:

Financial.	
Amount turned over to us by former committee	\$110.11
Amount received from chapters during the year	46.75
Total on hand	\$156.86

Memorial Day.
 In January of the present year we prepared and had published in the League Department of the Texas Christian Advocate a program for a Memorial Day throughout the State and urged that special services be held and that funds be collected and sent in to us for the erection of the proposed hall at Epworth-by-the-Sea. Only a small number of chapters responded to this call, the total sum being represented in the receipts shown above. A number of notices were subsequently inserted in the Advocate, all to no avail.

Plans for Building.
 We have consulted with the official architect, Mr. W. N. Hagy, and have received from him a plan for the building, which in a general way is along the line of what the committee thinks should be constructed. The details would have been fully worked out if the funds coming in had been sufficient to encourage us with the belief that same might be erected this year, but the lack of interest caused us to not go further into the matter and incur useless expense.

Recommendation.
 We are of the opinion that this Memorial Hall should be built, but we think a substantial start on the collection should be made at the present session of the Encampment. If as much as \$1000 can be pledged at this time for the work, we believe we can add an equal amount from chapters

CORPUS CHRISTI

Will be filled with visitors during Epworth Encampment, and Epworth Inn will be filled to overflowing with guests, but the magnificent

ALTA VISTA HOTEL

has 126 rooms and accommodations for several hundred men, women and children, and will be able to take care of the overflow at a uniform rate of \$12 a week. It is actually the largest hotel on the Bay. Absolutely free from mosquitoes. Bars have never been used in the history of the hotel.

AUTOMOBILE ACCOMMODATIONS

The hotel car meets all trains and takes passengers at all times at 25 cents one way. Reservations made in advance. State chart train of arrival, situated on a **THIRTY-FOOT BLUFF**, directly on the Bay. Every room on the outside. Free bathing, bathing and boating. **Breakfast** taken on the Bay and across to Tarpon in the Navy Cutters free of charge.

THE MOST DREADFUL FEELING in the world is that of a parent for a daughter when he is in doubt of her safety or success. Put yours on time in

SWITZER WOMAN'S COLLEGE AND CONSERVATORY

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

BAY VIEW COLLEGE

Home school for Boys and Girls on High Hill overlooking Corpus Christi and Nueces Bays. Most delightful school point in the State. Eighteenth session will begin September 2, 1911. T. M. CLARK, President, Portland, Texas.

Allen Academy FOR BOYS Bryan, Texas



Wesleyan College

Macon, Georgia
 One of the few real colleges for women in the South. Plant worth a half million, with all modern facilities. Faculty of forty. Nearly 3,000 alumnae throughout the nation.
 Schools of Literature, Languages, Science, Arts and Music.
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and individuals not represented here at this time. All of which is respectfully submitted.

GUS W. THOMASSON, Chairman
 MISS MARY HAY FERGUSON,
 MRS. DORA E. ROWMAN, Committee.

PARIS DISTRICT EPWORTH LEAGUE.

The Paris District Epworth League met at Rosalie, Texas, June 27, at 8:30 p. m., with Rev. J. M. Sweeton in the chair. After devotional services the Leaguers and delegates were given a few moments in which to become acquainted with one another. After which the organization was entered into and the time of meeting and adjourning agreed upon. The following two days were spent in listening to very interesting discussions and papers on some of the vital topics concerning League work. These papers were of the highest type, as one said after the conference, "The papers and speeches of this District League Conference are among the best that I have ever heard." This goes to prove the high type of work that our young people are doing in the League. There are now twenty Leagues in the district and since the conference several have been organized. The reports of the various departments showed marked success in League work in almost every charge. Wherever there was a live League we found a live Church. The young people of the district are moving on in the Christian training and Christian work under the influence of its teachings. One of the main points brought out in the League was that, "We do not want a pastor in our district who is not a League worker," and we are trusting that the Bishop will send us a presiding elder that will take the interest in the young for it is largely through his efforts

done, for it largely through his efforts that our District League has made the marked progress that it has had. The League Conference closed Thursday evening with a missionary sermon preached by Bro. Sweeton. Most every pastor in the district was in attendance together with about two hundred visitors and delegates. The good people of Rosalie will long be remembered by the Leaguers and their friends for the most royal entertainment given us during the conference. The League meets next year in Clarksville, Texas. A year of prosperity and growth in League work is expected. **JESSE MASON,** Secretary.

Not out of the world, not monasticism, not seclusion and abstinence of the world—no, that is not the mark of a Christian. In the world but not of the world, that is the Christian ideal. To go forth among men not mailed in scorn, but with love of men, to bless the roadside man; to make the flowers of brotherhood grow, to help lift, to transform society, that is the Christian ideal.

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"THANK GOD FOR MOTHER."

After one of the hard fought battles of the war a Confederate chaplain was called hastily to see a dying soldier. Taking his hand, he said:

"Well, my brother, what can I do for you?"

He supposed, of course, the young fellow would want to cry to God for help in his extremity; but it was not so.

"Chaplain," said he, "I want you to cut a lock of hair for my mother; and then, chaplain, I want you to kneel down and return thanks for me."

"For what?" asked the chaplain.

"For giving me such a mother. Oh! she is a good mother. Her teachings are my comfort now. And then, chaplain, thank God that by his grace I am a Christian. What would I do now if I were not a Christian? And thank him for giving me dying grace. He makes this hard bed feel soft as downy pillows are." And, oh! chaplain, thank him for the promised home in glory—I'll soon be there.

"And so," said the chaplain, "I knelt by his bed with not a petition to utter, only praises and thanksgiving for a good mother, a Christian hope, dying grace and an eternal home in glory."

A GEORGIA LETTER TO LOUIS BLAYLOCK.

By Geo. G. Smith.

Yes, we have known each other a long time, though we have never met but once. The Texas owes much to its publisher, who, whatever may have been the state of affairs, has never let up, but has given a good issue every time.

I began my writing for you over thirty years ago. Sometimes the editor has wisely turned me down, for which I thank him, but as a rule he has published my letters, and I thank him for that.

My days of letter-writing draw near the close. When one is near seventy-five he cannot expect to use his pen much longer. I am perhaps as thoroughly used up as any old veteran ever is, for I cannot get up when I am down, nor move when I am up. Yet, as I do not suffer any pain, and have my eyesight and my rolling chair, I get along passably well.

Mine is not a solitary life, for I have an affectionate wife and thoughtful children, and my brethren come to see me, and with my newspapers I keep up with the world.

I wrote you once that my first wife was named for her mother's close friend, Joanna Troutman, who sent Texas the Lone Star flag, and the company over which it floated was from Macon, and Seth Ward was one of its officers. Georgia has done much for Texas, and Texas has not been neglectful of the Georgians who have made their home in her territory.

We have much involved in the future of Texas, as a Church. Now that we have been ousted out of Vanderbilt, we look hopefully to Dallas for a university to be controlled by Methodists. Another Yale, another Harvard, another Chicago we do not need, and if the new university be a Chinese copy of these schools it will not meet our wants.

I suppose by this time you have voted on the amendment. We did not get out of our State-wide law all we had hoped, but we got a great deal. The beer saloon, bad as it is, is better than the whiskey shop. We have the beer shop in what is called the "near-beer" saloon in several of our cities, but we have been greatly benefited by the abolition of the whiskey shop. Our daily papers, with one exception, are on the whiskey side, if not directly, then indirectly, and our officials are not always honest or vigilant, but matters are much better than they were. With so much money involved on one side and no money on

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.

the other, we have a hard struggle to keep even what we have gained. The determination of the politicians to cater to the whiskey power and to crush any man who is not in accord with them has been seen in the bitter fight against Hoke Smith, who, while not a prohibitionist, is willing to give them a fair show, and who has no sympathy with the antis. The Church, however, cannot rely upon the State for a great reform. Mere law against any vice will not extirpate it. To bring about that result the Church must exert itself and the pulpit must do its duty. The old-time societies—Sons of Temperance, Good Templars, Friends of Temperance—did much good in their day, and need to be revived, and the old temperance lecturer has not served his time and outlived his usefulness. I owe more than I can tell to having joined the Washingtonians nearly seventy years ago, when a little child. The pledge movement of Murphy was of great service, and has not been by any legislation rendered unwise or unnecessary.

There has been much done, but there is no discharge in this war, and the devil will never consent to an armistice. The enemy changes front and changes tactics, but he is always on the alert.

"We must fight if we would reign," and, disagreeable as it is to wear the armor all the time, we can never lay it aside.

HOW EDDIE PREACHED.

"When I get big enough I'm going to be a preacher," said Eddie one day. "What is a preacher?" asked grandma. Eddie looked surprised. "Don't know what a preacher is? A preacher is a man that tells people what the Bible means, and he says thirdly, my brethren; and everybody listens to him. It's nice to have people listen to you?"

Grandma smiled, "I think you are big enough to preach now," she said.

"Really and truly?" grandma, asked the little boy eagerly. "Yes, really and truly." I am afraid not," said Eddie, after a few moments' thought, "or I'd know how and I don't." "What does a preacher do first?" asked grandma. "He takes a text and then explains it." "I can't do that." "O yes you can, Eddie. Here is a good text for you to explain. 'Be ye kind one to another.'"

"There is nothing to explain about that," said Eddie. "You just be kind to everybody and that's all there is to it."

"A good text though for my little preacher's first sermon. I should like to have him preach from it for a whole week." "Preach a week! why grandma! I can't," explained Eddie. "Can't be kind to everybody for one week?" Eddie looked thoughtful. "Would that be preaching?" he asked. "It would, and the very best kind. A good preacher has to preach in that way, or people will not listen to what he has to say in the pulpit."

"Well," said Eddie with a sigh, "I suppose I can try, but I was not thinking of that kind of preaching."

"You will be showing everybody what that verse in the Bible means," said grandma.

"It's not kind to the teacher to whisper in school," said Eddie the very next day, so he did not whisper once. "It's not kind to Bridget to play along the road and keep my dinner waiting, either," so he hurried home from school. "It's not kind to mamma when I don't do errands promptly." So he did quickly and well whatever he was asked to do. Every day, and all day he thought about what was kind and tried to do it. The end of the week came.

"How do you like preaching?" asked grandma, "guess everybody else was preaching about the same text, for everyone has been so kind to me." —Selected.

Had he been happy and faultless, I would not have loved him; as I did. There is a degree of pity in all our friendships. Misfortune has an attraction for certain souls. The cement of our hearts is mixed with tears, and nearly all our deep affections have their beginning in some sorrowful emotion.—Lamartine.

We wish to make some mark in life. We turn to the distant and far-away, we believe in the things that lie like mountain peaks under the horizon, when, indeed, the things for us, the things to make our marks upon, the things to do with, grow by, to let us into heaven, are the little ones lying just here about our daily path, the overlooked things next to us.—J. F. W. Ware.

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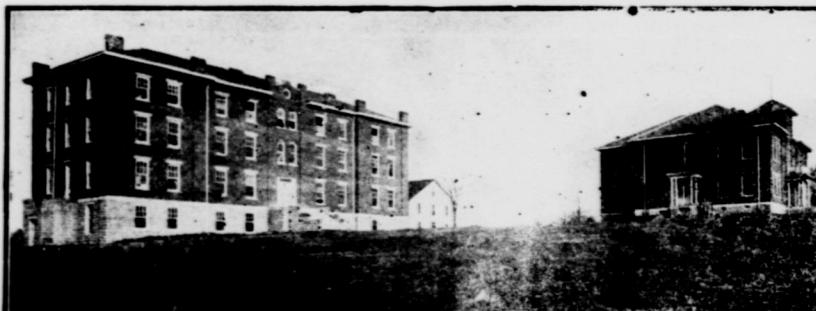
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THE WOMAN'S DEPARTMENT

All communications in the interest of the Women's Foreign Missionary Society and the Women's Home Mission Society should be sent to Mrs. Milford Huggins, care Texas Christian Advocate, Dallas, Texas.

A TRIBUTE TO DR. F. B. CARROLL.

Away up among the forests and mountains of North Carolina the message has reached me that our dear friend, Dr. F. B. Carroll, has quietly fallen on sleep. My father's friend and mine—those two have been constantly in mind as one woodland beauty after another—choice and old true friends of theirs—has greeted me in the daily rambles. They are both safe now from all pain and weariness, out we miss them sorely, and there has come a sadness and sense of loss to us even up here amid all this wondrous beauty of forest-clad mountain and sunlit valley. We first knew Dr. Carroll in Colorado, where as our presiding elder we looked forward to his visit and then later in Texas the friendship was renewed and deepened when he became a neighboring pastor. A man of exquisite taste and tender sensibilities of rare culture and intellectual power, a poet, a philosopher, a student and a lover of nature; we shall not find his like again. He was always a sufferer, and for the past two years the fight with pain has been severe, but it is over now, and he has kept the faith and won the crown. About the time when the Mission Home was first built he was obliged because of frail health to give up the regular work of the pastorate and moved to Dallas and became for a time Chaplain for the Home, preaching and teaching the girls and helping in every way possible to make their lives better and stronger. He was always a true friend to our missionary societies, and when we began planning for the Methodist Dormitory at Denton, more than five years ago, it was to him and Mrs. Carroll we turned for counsel and help. When they said they would give up their good salary and comfortable quarters at the State institution for the Blind in Austin to take harder work and less pay for us, we realized their intense love for the Church. How we thank God for his life. There are many young souls bigger and better because of his hand upon them and the world is nearer God and more full of love and beauty because he has lived. Farewell, dear kind friend, it won't be long until we join you on the other shore. God himself shall be with them and be their God, and he shall wipe away every tear from their eyes, and death shall be no more, neither shall there be mourning nor crying, nor pain any more.

MRS. L. P. SMITH,
Talala Inn, Ottaola, N. C.

THE INSTITUTE HELD AT DENTON.

"Better late than never." We do want to add our voice to much that has already been said about the Mission Study and Methods Institute which was held at Denton in the Methodist Dormitory. This was our first visit to the Dormitory, and our hearts swelled with pride as we saw it and were able to say, "This is ours."

The Dormitory has been described in these columns so often it does not seem necessary to do so again. Suffice it to say, it is a very imposing structure, on a high elevation, in the center of an eight-acre campus. The lawn is beautifully kept (there is plenty of water in Denton), in fact, everything about the building is well kept, for Mrs. Carroll, our dear Mrs. Carroll, may God sustain her in the death of her good husband, has things well in hand and knows her business. We could fill the space allotted this article with description of the Dormitory, its management, etc., but we have been asked to write about the institute.

We had with us, as teachers, Miss Head, Miss Howell, Miss Haskin, Brother Cooper, Brother Gibson, Dr. Winton and Professor Bizzell. When you see these names you don't wonder that we had a great opportunity and God-given privilege.

Miss Haskin taught the new book by Miss Helm, "From Darkness to Light." If you had had the privilege of studying this book on the negro problem, under Miss Haskin, we are sure all of that prejudice in your heart, on this subject, would be eliminated.

Miss Head taught the foreign missionary book, "The Light of the World." It is a comparison of the religions of the world with our Christian religion, and how these peoples have been seeking the "light" all these years. Miss Head also gave us an hour each day on "methods," which was very helpful.

Miss Howell, of the Scarritt Bible

Training School, lectured on "Social Service," of which we hear so much these days. Miss Howell teaches these questions all the time, so, of course, is authority on the subject. She has visited London, where, perhaps, the worst conditions in the world exist and studied conditions and how to improve them. Our best work along this line is our settlement work.

Brother Cooper, pastor at Wichita Falls, gave us the Book of Acts.

Brother Gibson gave an exposition of the Book of Isaiah.

We wish we had space to go into details about each of these several subjects.

Each evening there was a lecture. Prof. Bizzell delivering one on "The Conservation of Child Life." Dr. Winton, new editor of Missionary Voice, lectured on "Mexico." Dr. Winton is authority on Mexico, for he was there twenty-five years. We also had the privilege of attending the class in domestic science at the college, which was appreciated by these housekeepers.

The Vesper services were perhaps the times where we came nearer to God and to each other. At one of these meetings seven young ladies expressed a desire to attend one of the training schools and prepare for a definite service. We pray that God may lead them. It was unanimously decided to make this institute an annual affair. We hope next year more of our women will avail themselves of this wonderful privilege of preparation for more useful service in the Master's kingdom.

MRS. PAUL JONES,
District Secretary Dallas District.

LITTLE HELENA CORE'S VERSES TO HER FAR-AWAY FATHER.

The following is little Helena's, aged twelve, poem written to her father, and sent to the New York Advocate by Bishop Frank W. Warne, the Missionary Bishop of the M. E. Church in Lucknow, Southern Asia. Dr. Buckley says:

"This child of twelve years will scarcely see her father again until she is a grown woman, and the case is not unusual in missionary families. Bishop Warne's only daughter, greatly beloved, spent but nine of the first twenty-one years of her life with her father. Such are some of the sacrifices required by modern missions."

The Poem.

To My Missionary Father:
Oft on the stilly night
My thoughts do creep
To the dear absent one
Far over the deep—

Thoughts of the loved one
Far, far away;
When it is night here,
To him it is day.

He is in India,
My sweet native land,
Land of deep rivers,
And of mountains so grand.

Land where the west wind
So often does blow;
Land of rare roses,
And luscious mangoes.

Why did he leave us,
Our father so dear?
Was it because there was
No work for him here?

Was it for money
He went far away?
No, for in this land
He got better pay.

Was it for pleasure,
He went on the sea?
No, for what is the pleasure,
From loved ones to be?

No, 'twas for Jesus,
He went far away;
To give the poor heathen
The light as of day.

Jesus did call him;
The call he obeyed;
While his three children
With mother have stayed.

Helena Core is one of the favorites among the children of our missionary homes. To appreciate fully what it costs the reader must remember that Helena, now twelve, may not see "the father so dear" now "far over the deep" until she is twenty, nor he her. Heroes are not dead while such separations are in the Church, nor has self-sacrifice died out.

One of our missionaries, after years of absence, riding in the train and nearing his home town, was accosted

by a young man with the remark, "You are a stranger here?" The missionary replied, "Yes," and told his story. The young man indifferently remarked, "I know your house; I will take you to it." The missionary, gratefully accepted the proffered aid and only after he reached his home did he recognize that his guide was his own son.

ITINERARY OF W. E. HAWKINS IN DALLAS DISTRICT.

Thursday, July 3, Grand Prairie.
Friday, July 4, Duncanville and Cedar Hill.
Sunday, July 6, Wheatland.
Monday, July 7, Maple Avenue.
Tuesday, July 8, Cochran's Chapel.
Wednesday, July 9, Hutchins and Wilmer.
Thursday, July 10, West Dallas.
Friday, July 11, Fairland.

Wesley, Greenville, 236 in Home Department.

Sulphur Springs, over 200 in Home Department. How's that?

Bonham, 200 enrolled in a Wesley Class.

Honey Grove, 117 enrolled in Wesley Class by pastor.

Sherman, 100 young men enrolled in Wesley Class by Brother Sanford.

Wesley Chapel, Greenville District, a large Teachers' Training Class by Pastor J. J. Slagle, and this in the country, too. (Now, what do you think of that?)

Preston, Sherman District, twelve miles from railroad, an up-to-date Sunday-school, a fine Primary Department, with little folding chairs, the first I have ever seen, pictures, carpet, curtained off in the corner, and a cradle roll showing every child's name and the disposition of same since 1903. All honor to Mrs. Williams. Now, what do you think of that? Only this, get busy and do some of the things mentioned above. Send me some reports of the good things you are doing. Can you have a social time with your organized class of young people in the country? Read the report below and come alive. Good reading.

W. E. HAWKINS.

ORDER OF SOCIAL CLASS PARTIES.

1. Song.
2. Roll call. Each one answer with verse of Scripture.
3. Scripture reading. Teacher read alternate verse with class.
4. Any good reading on the following lesson.

LIVED ON RAW EGGS

Mr. Richard's Experience With Different Diets. Peaches and Buttermilk for Three Years.

Cecilton, Md.—Mr. George Richards, of this place, during the past 12 years, has probably tried more different diets than the average person would ever use in a lifetime.

What he has to say about his experiments, must therefore be highly interesting to anyone suffering from indigestion or stomach troubles of any kind.

He says: "For more than 12 years, I suffered with stomach troubles, and paid hundreds of dollars for doctor bills and medicines. I was also operated on for piles.

I lived on dried peaches and buttermilk for nearly three years. The only thing that would not give me pain was raw eggs.

I was a physical wreck. I could not sleep, and was as near crazy as a man could well be.

I must say that after taking two 25-cent packages of Theford's Black-Draught, it did me more good than all I ever spent for other medicines.

I have been working daily on the farm ever since, and I am as hard as iron." This purely vegetable remedy has been in successful use for more than 70 years. Try it. But be sure that it's "Theford's."

Refreshments.

Thanks by one of the class.

One composition worthy of mention was "The Other Fellow in the Sunday-school Work." It made plain that the "other fellow" could not do the work to be done by you.

I feel this social work has been a great help to our class, and believe it a fine way to reach the young people.

MRS. G. R. JONES,
Teacher Class No. 2, Pleasant Mound Sunday-school.

Unrequited love — that fang that tears deepest the human heart.

A real comradeship is where hearts come to know each other.

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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.

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\$24.00

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

ANTI-SALOO

"The liquor is haunched manhood and del holds a mortgage deed written of every human the New York are papers and who say that it be stopped. Th ther to the thou

Great daily United States the liquor polit that the fight to great pure food was inaugurated by the National Brewers' Association. Dr. Wiley toxicants are the human race opposition to the "uted the ground fended the liquor honor combine have in any inflation, any man w its interests.

The great pap States that are a liquor interest a ly that the prol gaining moment its strength thro Without exception is on, and being State in the Un ferred to declar question of time prevail througout

The Anti-Saloo see and the Ten life a burden to Nashville, on ac refusal to enforce city. There is a nation that is go official life in 7 are committing protect lawbreak

Emboldened, it sult of the electi lahama lawbreak petition asking t question be resub of that State. It that Oklahoma ve last year. It will that certain Texa na and wrote for State, that there Oklahoma than lions. It is not a honor movement

than a flurry, in hibition majority l large one, and the State know that e improved.

A well-known D anti-prohibitionist pastor a few days tor, you beat us l our people beat y know that we ant great liars. We c on that line." Th complimentary to men, but it is the

The Houston Po tained a statement man J. F. Wolter ferred to Rev. Joh

Vac Day

FRIS

ANTI-SALOON LEAGUE NOTES.

"The liquor traffic depends upon debauched manhood, wronged womanhood and defrauded childhood. It holds a mortgage over every cradle, a deed written in the heart's blood of every human life." This is what the New York Tribune said. There are papers and politicians in Texas who say that the liquor traffic cannot be stopped. The wish is evidently father to the thought.

Great daily papers throughout the United States that are independent of the liquor political machine, declare that the fight to have Dr. Wiley, the great pure food law official, removed, was inaugurated, financed and pressed by the National Liquor Dealers' and Brewers' Associations, with their allies. Dr. Wiley's statement that intemperants are the greatest enemies of the human race, and his pronounced opposition to the liquor traffic constituted the ground on which he has offended the liquor trust. The National Temper combine does not intend to have in any influential political position, any man who is not friendly to its interests.

The great papers of the United States that are not subservient to the liquor interest are declaring editorially that the prohibition movement is gaining momentum and multiplying its strength throughout the Nation. Without exception the anti-saloon war is on, and being intensified in every State in the Union. The papers referred to declare that it is only a question of time when prohibition will prevail throughout the United States.

The Anti-Saloon League of Tennessee and the Tennessee are making life a burden to Judge A. B. Nell, of Nashville, on account of his flagrant refusal to enforce the laws of that city. There is a rising tide of indignation that is going to sweep out of official life in Tennessee men who are committing perjury in order to protect lawbreakers.

Emboldened, it is stated, by the result of the election in this State Oklahoma lawbreakers are circulating a petition asking that the prohibition question be resubmitted to the voters of that State. It will be remembered that Oklahoma voted on the question last year. It will also be remembered that certain Texans went into Oklahoma and wrote for some papers in this State, that there was more liquor in Oklahoma than when they had saloons. It is not at all likely that the liquor movement will amount to more than a flurry, inasmuch as the prohibition majority last year was a very large one, and the good people of that State know that conditions are vastly improved.

A well-known Dallas politician and anti-prohibitionist said to a Dallas pastor a few days since: "Well, Doctor, you beat us in the election, but our people beat you counting. You know that we anti-prohibitionists are great liars. We can beat the world on that line." That statement is not complimentary to some "silk necktie" men, but it is the truth, nevertheless. The Houston Post of July 27 contained a statement from saloon Chairman J. F. Wolters, in which he referred to Rev. John L. Andrews as a

plain liar. This is strange language for a "sweet-spirited, docile man" to use. However, it will be remembered that the same man denied over and over in the public prints that he had any connection with, or received any money from the liquor interest, and it was shown from his own letters that he is the liquor dealers attorney of this State.

Mr. Jonathan Lane, State-wide Saloon Chairman Wolters' law partner, who, by the way, is the son of a noble Methodist preacher, now dead, said in a past election statement that the anti-won because the people are opposed, among other things, to "religious domination of State affairs," "political proscription," "fanatical intolerance," "destruction of local government, local option," etc. During the campaign, the liquor gang had much to say about parents training their children right, and they would live right. Here is a case among multiplied thousands of others where there was right training in childhood, but the saloon having the last say, has undone all that the parents could do.

Most assuredly, the members of the Legislature who have a proper regard for the honor of their State, will consider that they are bound by every consideration of patriotism to inaugurate a thorough investigation of the frauds and power of the liquor combine, alleged to have characterized the amendment election and elections back of that. The Legislature is up to a very plain duty, and every honorable interest of this State expects it to measure up to the responsibilities of the situation. If illegal voting has not occurred and money has not been used to corrupt elections, the honor of the State and everybody involved, demands that the facts be shown. If on the other hand money has been corruptly used and illegal votes polled, every consideration of the peace and dignity of the State demands that the guilty parties shall be made to pay the penalties of violated law. Let there be no sidestepping on the part of honorable members of the Legislature in this momentous hour.

"The Army War College at Washington made an investigation of the destructiveness of war. Taking all the wars of the world from the Russo-Japanese war back to 500 years B. C., the War College found that the total number of killed and wounded in battle amounts to 2,800,000, of which it is estimated that about 700,000 were killed and over 2,000,000 wounded. The comparative figures show the appalling fact that alcohol is killing off as many Americans every year as all the wars of the world have done in battle in 2300 years."—Richard P. Hobson. J. H. GAMBRELL, Supt. Anti-Saloon League, Dallas, Texas.

TEXAS TRACT SOCIETY NOTICE.

Let us again say to our preachers, "Now is the time to circulate tracts." The meetings are on hand and furnish a good opportunity to do this much needed work.

Let our friends also bear in mind that all pledges made to us at District Institutes and Conferences are

Classified Advertisements

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

FOR SALE.

FOR SALE—Two sections school land in Sherman County, Texas. \$500 per acre, one-third cash, balance on time. Ideal stock farm. Fine investment. J. T. HOWELL, Okmulgee, Texas.

HELP WANTED.

CIVIL SERVICE EXAMINATIONS open the way to good Government positions. I can coach you by mail at small cost. Full particulars free to any American citizen of eighteen or over. Write today for booklet E-929. EARL HOPKINS, Washington, D. C.

LOCAL REPRESENTATIVE WANTED—Splendid home assured right man to act as our representative after leaving our business thoroughly by mail. Former experience unnecessary. All we require is honesty, ability, ambition and willingness to learn a profitable business. No soliciting or traveling. This is an exceptional opportunity for a man to secure a position to get into a big paying business without capital and become independent for life. Write at once for full particulars. Address: E. R. HARRISON, Pres. The National Co-Operative Real Estate Company, 151 Maiden Building, Washington, D. C.

ANY INTELLIGENT PERSON may earn steady income corresponding to his newspaper. Experience unnecessary. Address: PRESS CORRESPONDENCE BUREAU, Washington, D. C.

now past due and the money is so much needed. Will not the brethren attend to this matter now before you forget it? Send postoffice money order or Dallas exchange. The latter will cost you nothing, and it will save us. Will not every preacher in Texas, who has not done so, now help us with an order? Our board meets early in October. It is very much desired that we be able to make a good showing and as far as possible close up all of this year's transactions. Brethren, please do not forget or neglect.

TEXAS TRACT SOCIETY, Per Editor-Secretary.

THE JUMMER SCHOOL OF THEOLOGY.

An Appreciation.

The Summer School of Theology is to the ministry of Texas Methodism what the Summer Normal and Summer School are to the public school teachers of our State.

This school at our Southwestern University has not only proved a success but has become an indispensable institution. The recent session was well attended and the program up to the standard.

In view of the fact that so many who enter the ministry are not able to take a college course, and in view of the further fact that the obligations of the professional life call for the best there is in us, it seems to me that we should appreciate the Summer School of Theology as a great opportunity.

The State attaches that importance to teachers' institutes and summer normals as to compel attendance. And since our calling stands the highest in professional service, we should attach great importance to the opportunities for gaining knowledge. The very term profession carries with it the idea of special equipment for specific service.

The minister of Christ is sent forth as his representative among men, and we are not prepared to enter upon this ministry until we have gotten the vision of the serving Christ. He said of himself, "I am not come to be ministered unto but to minister." Again he said, "I am among you as one that serveth." And in sending forth his first ministers he said, "As the Father hath sent me even so send I you."

There is no escaping it; we are the servants of Christ, and are to persuade men in his stead to be reconciled to God. And this service must be intelligent if it be efficient. Every year is witnessing a raising of the standard requirements for all the other professions among men. And if we of the ministry, who are engaged in the highest and noblest form of public service to humanity are not equipped for the service, the work is going to suffer.

I wish to express my humble gratitude for having had the privilege of attending three sessions of the Summer School of Theology. They have each been means of inspiration and information to me, and the benefits from the same have only been limited by my capacity to mentally digest and assimilate what was offered. In spite of these serious limitations I have derived great benefit from the school and would urge every undergraduate to take the conference course of study at the Summer School of Theology at Southwestern Univer-

MISCELLANEOUS.

BROTHER accidentally discovered road will cure both tobacco habit and indigestion. Gladly send particulars. T. B. STOKES, Mohawk, Florida.

FREE—Investing for Profit Magazine. Send us 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 \$5 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 six months free if you write today. H. L. BARBER, Publisher, R-455, 28 W. Jackson Boulevard Chicago, Ill.

sity. Dr. Nelms and Bishop Ward did Texas Methodism a great service in founding this institution. NEAL W. TURNER.

CHANGE IN CUERO DISTRICT.

Please make the following changes in my fourth round. Let it stand as it is now until you reach Shiner, then let Leesville come next as follows: Leesville, at Wrightsboro, Tuesday, October 3.

Hope, at Hope, Oct. 7, 8. Cuero, October 14, 15.

When sending the round to you, I forgot the meeting of Joint Board of Publication, second Tuesday in October (10th). J. M. ALEXANDER, P. E.

POSTOFFICE ADDRESS.

Rev. T. Bennett from Ranger to Caddo, Texas.

REPORT OF TREASURER.

Following is report of funds received during the month of July, 1911, by L. L. Jester, Treasurer Texas Conference.

Beaumont District.

L. J. Power, Beaumont, Cattwirth, and Spindletop; D. M., \$4.00; B. C. Ansley, Harrison; Bish., \$11.00; Am. B. Socy., \$5.00; S. S. Secy., \$1.00; Sup. End., \$7.00; S. W. Kemmer, Dayton; F. M., \$17.50; D. M., \$17.50.

Brenham District.

R. S. Marshall, Giddings; F. M., \$19.41; W. W. Horner, Hempstead; D. M., \$19.00; L. B. Saxton, Rosenberg; D. M., \$3.00.

Houston District.

I. F. Key, Alvin; F. M., \$25.00; D. M., \$25.00; C. A. Hooper, West End, Galveston; Bish., \$15.00; D. M., \$10.00; Edu., \$13.00; S. S. Secy., \$1.00; Sup. End., \$8.00; A. P. Bradford, McAshan, Houston; Chil. Day, \$6.50.

Jacksonville District.

G. V. Ridley, Athens; D. M., \$10.00; Chil. Day, \$2.50; M. N. Terrell, Ball-Lard; Edu., \$22; J. R. Ritchie, Malakoff; F. M., \$10.00; D. M., \$5.00; H. T. Ferritte, Mount Selman; Bish., \$10.00; Conf. Cl., \$3.50; F. M., \$2.50; Ch. Ex., \$25.00; Edu., \$29.50; Am. B. Socy., \$4.00; S. S. Secy., \$1.00; Sup. End., \$5.00.

Marlin District.

A. J. Anderson, Travis; ——— \$12.00; D. W. Gardner, Wheelock; F. M., \$6.00; Chil. Day, \$10.00.

Navasota District.

C. E. Garrett, Anderson; Ch. Ex., \$15.00; Edu., \$15.00; G. W. Davis, Crockett; F. M., \$50.00; D. M., \$50.00; Ch. Ex., \$45.00; G. W. Henderson, Madisonville; F. M., \$6.75; D. M., \$6.75; Orph., \$9.00.

Pittsburg District.

C. T. Tally, Pittsburg; F. M., account Baracas, \$150.00; A. M. Pinkham, Winnsboro; Orph., \$7.95.

San Augustine District.

W. S. Easterling, Tenaha; ——— \$38.00.

Tyler District.

J. B. Luker, Edom; F. M., \$10.00; D. M., \$5.50; W. F. Anderson, Tyler; D. M., \$150; B. C. Anderson, Cedar Street, Tyler; Chil. Day, \$6.31.

TOTALS—Bishops Fund, \$36.00; Conference Claimants, \$3.50; Foreign Missions, \$297.16; Domestic Missions, \$495.75; Church Extension, \$85.00; Education, \$79.50; American Bible Society, \$9.00; Orphanage, \$28.95; Children's Day, \$26.61; Sunday School Secretary, \$2.00; Superannuate Endowment Fund, \$29.00.

TOTAL OF ALL FUNDS FOR THE MONTH—\$994.47. L. L. JESTER, Treasurer Texas Conference.

Vernon District—Fourth Round.

Tolbert Circuit, Aug. 12, 13. Chillicothe Sta., Aug. 19, 20. Margaret, Aug. 21. Quanah Sta., Aug. 26, 27. Vernon Mis., Sept. 2, 3. Vernon Sta., Sept. 9, 10. Crowell Sta., Sept. 16, 17. Estelline Cir., Sept. 23, 24. Kirkland Cir., Sept. 30, Oct. 1. Childress Mis., Oct. 7, 8. Childress Sta., Oct. 14, 15. Paducah Mis., Oct. 21. Paducah Sta., Oct. 21, 22. Chillicothe Mis., Oct. 28, 29. J. G. MILLER, P. E.

Vacation Days

In AUGUST are best spent among the Ozark Mountains. Pure Air and Cool Nigh's. Only a short trip on the Frisco Lines. Very reasonable rates at hotels and boarding-houses.

WRITE FOR BOOKLET.



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

WEST TEXAS CONFERENCE

Cuero District—Fourth Round. Hallettsville, Aug. 6, 7. Edna, Aug. 12, 13. Ganado, at Provident, Aug. 13, 14. Louise, Aug. 19, 20. El Campo, Aug. 26, 27. Port Lavaca, at P. L., Aug. 26, 27. Fort O'Connor, at P. O., Aug. 27, 28. Victoria, 8 p. m., Tuesday, Aug. 29. Markham, at Midfield, Sept. 2, 3. Palacios, Sept. 3, 4. Nursery, at Fordtran, Sept. 9, 10. Sulley, at Rocky, Sept. 16, 17. Nixon, at N., Sept. 17, 18. Panna, at P., Sept. 21, 22. Stockdale, at S., Sept. 23, 24. Lavender, at Elmendorf, Sept. 26. Yoakum, Sept. 30, Oct. 1. Shiner, at S., Oct. 1, 2. Hope, at H., Oct. 7, 8. Leesville, at Wrightshoro, Tues. Oct. 10. Cuero, Oct. 11, 12. JOHN M. ALEXANDER, P. E.

Cuero District—Third Round. Hope, at Massey Grove, August 5, 6. JOHN M. ALEXANDER, P. E.

Beeville District—Third Round. Aug. 5, 6, Green. Aug. 6, Kenedy, 8 p. m. Aug. 12, 13, Goida. Aug. 13, Beeville, 8 p. m. Aug. 20, Helena. Aug. 27, Corpus Christi. A. L. SCARBOROUGH, P. E.

Austini District—Third Round. University Church, Aug. 19, 20. Ward Memorial, Aug. 20, 21. McDade Mis., Aug. 26, 27. First Church, Aug. 28. NAT R READ, P. E.

San Marcos District—Fourth Round. Hartwood, at H., Aug. 5, 6. Staples, at S., Aug. 12, 13. Seguin, at S., 8 p. m., Aug. 18. Belmont, at Mill Creek, 3 p. m., Aug. 19. Kyle, at Maxwell, 3 p. m., Aug. 26. Martindale, at M., 10 a. m., Aug. 28. Gonzales Mis., at G., 3 p. m., Sept. 2. Gonzales Sta., at G., 9 a. m., Sept. 4. Dripping Springs, at D., 8, Sept. 9, 10. Buda, at B., Sept. 15, 17. Lockhart, Sept. 23, 24. Waelder, 3 p. m., Sept. 30. Luling, Oct. 7, 8. San Marcos, Oct. 14, 15. W. H. H. BIGGS, P. E.

San Angelo District—Fourth Round. Miles, Aug. 5, 6. Rochelle, Aug. 12, 13. Brady, p. m., Aug. 13. Lohn, Aug. 15. Eden, Aug. 17. Menard, Aug. 19, 20. Junction, Aug. 22. Eldorado, Aug. 25. Sonora, Aug. 26, 27. Sherwood, Aug. 28. Ozona, Sept. 2, 3. Water Valley, Sept. 7. Sterling, Sept. 9, 10. Garden City, Sept. 12. Liddland, Sept. 14. Paint Rock, Sept. 16, 17. San Angelo Cir., Sept. 23, 24. San Angelo, First Church, Oct. 1. San Angelo, Chadbourne Street, Oct. 8. L. C. MATTHEW, P. E.

NORTH TEXAS CONFERENCE

Deccatur District—Third Round. Jacksboro, Aug. 5, 6. Chico Cir., July 12, 13. Chico Sta., Aug. 13, 14. Willow Point Cir., Aug. 19, 20. Greenwood Cir., Aug. 26, 27. L. S. BARTON, P. E.

McKinney District—Third Round. Farmersville, Aug. 5, 6. Blue Ridge, at P. G., Aug. 12, 13. McKinney, Aug. 13. Wylie, at P. V., Aug. 19, 20. Plano, Aug. 26. Josephine, at H. C., Aug. 26, 27. Nevada, Aug. 27, 28. Copeville, Sept. 2, 3. Nevada, Sept. 3. Farmers' Branch and Carrollton, at F. H., Sept. 9, 10. Plano, Sept. 16. Renner, at F., Sept. 17, 18. CHAS. A. SPRAGINS, P. E.

Gainesville District—Third Round. Myra and Hood, at Hood, Aug. 12, 13. Marysville, at Marysville, Aug. 19, 20. St. Jo, at Illinois Bend, Aug. 26, 27. Rosston, at —, Sept. 2, 3. E. H. CASEY, P. E.

Sherman District—Third Round. Pottsboro and Preston, at Progress, Aug. 4, 5. Trinity and Messenger, at Trinity, Aug. 5, 6. Sadler and Gordonville, Aug. 11, 12. Whitesboro, Aug. 12, 13. Southmayd Cir., Aug. 19, 20. A. L. ANDREWS, P. E.

Bonham District—Third Round. Petty and Whiteoak, at W. R., Aug. 5, 6. Randolph Cir., Aug. 8. Telephone Mis., at N. H., Aug. 12, 13. Dodd Cir., at Lannus, Aug. 15. Ravenna Mis., at Mount P., Aug. 19, 20. Honey Grove Cir., at McCraw, Aug. 22. Ector, at Savoy, Aug. 26, 27. Direct Mis., at Georgia, Sept. 2, 3. Trenton, at Orangeville, Sept. 9, 10. J. R. GORER, P. E.

Sulphur Springs District—Third Round. Sulphur Bluff Cir., at Birthright, Aug. 2. Como Cir., Aug. 5, 6. Klondike Cir., Aug. 12, 13. Mount Vernon, at Creasey's, Aug. 19. Purley Cir., Aug. 19, 20. W. D. MOUNTCASTLE, P. E.

Dallas District—Third Round. Cedar Hill and Duncanville, at Duncanville, Aug. 5, 6. Trinity 11 a. m., Aug. 13. Grace, 8 p. m., Aug. 13. Wheatland, at Desoto, Aug. 19, 20. Ervay, 11 a. m., Aug. 27. Oak Lawn, 8 p. m., Aug. 27. Grand Prairie, Sept. 2, 3. Oak Cliff, 11 p. m., Sept. 10. First Church, 8 p. m., Sept. 10. J. M. PETERSON, P. E.

Terrell District—Third Round. Scurry, Aug. 5, 6. Kaufman, Aug. 6, 9. Chisholm, Aug. 12, 13. College Mound, Aug. 15. Pomey, Aug. 20, 21. Terrell, Aug. 21, 22. Kemp, Aug. 26, 27. Grandall, Sept. 3, 4. M. L. HAMILTON, P. E.

Bowle District—Third Round. Blue Grove Cir., at B. G., Aug. 5, 6. Montague Mis., at Dye, Aug. 9. Henrietta Mis., at New London, Aug. 12, 13. Henrietta Sta., Aug. 13, 14. Byers Cir., at Charlie, Aug. 16, 17. Holliday Mis., at Lake Creek, Aug. 19, 20. Archer City Sta., Aug. 20, 21. Iowa Park Cir., at Denny, Aug. 26, 27. Electra Mis., at Enterprise, Aug. 27. JNO. E. ROACH, P. E.

Paris District—Third Round. White Rock and William's Chapel, at W. R., Aug. 5, 6. Avery Mis., at Shawnee Chapel, Aug. 12, 13. Paris Cir., at Hopewell, Aug. 19, 20. Bonham Street, at Cross Roads, Aug. 20, 21. Emberson Cir., at Forest Chapel, Aug. 26, 27. Centenary, Sept. 2, 3. Lamar Ave., Sept. 3, 4. District League Conference will meet at Rosalie June 27 at 8 p. m. J. M. SWEETON, P. E.

Greenville District—Third Round. Celeste Mis., at White Rock, Aug. 5, 6. Greenville Mis., at Shady Grove, Aug. 12, 13. Fairlie and Wesley Chapel, at W. C., Aug. 19, 20. Merit Cir., at Bethel Grove, Aug. 26, 27. Lone Oak Mis., at —, Sept. 2, 3. Lone Oak Sta., Sept. 3, 4. Celeste and Lane, at L., Sept. 9, 10. R. G. MOOD, P. E.

CENTRAL TEXAS CONFERENCE

Cleburne District—Third Round. Alvarado, Aug. 5, 6. Glen Rose, Aug. 13, 14. Morgan, Aug. 19, 20. Grandview, Aug. 26, 27. E. A. SMITH, P. E.

Cleburne District—Fourth Round. Grandview Cir., at Price Ch., Sept. 9, 10. Blum, at B., Sept. 16, 17. Burleson, at B., Sept. 23, 24. Godley, at G., Sept. 27. Joshua, at Denton Ch., Sept. 30, Oct. 1. Mansfield, Oct. 7, 8. Cresson, at Long Creek, Oct. 13. Granbury, Oct. 14, 15. Granbury Cir., at Hill City, Oct. 17. Glen Rose, Oct. 18. Glen Rose Mis., Oct. 19. Lillian, at Bethany, Oct. 21, 22. Morgan, Oct. 27. Walnut Springs, Oct. 28, 29. Anglin Street, Oct. 31. Alvarado, Nov. 1. Grandview, Nov. 2. Brazos Avenue, Nov. 2. Main Street, Nov. 5, 6. E. A. SMITH, P. E.

Gatesville District—Third Round. Turnersville, at Mt. Zion, Aug. 5, 6. Jonesboro, at Sardis, Aug. 12, 13. Fairly and Lanham, at L., Aug. 19, 20. Hamilton Cir., at Blue Ridge, Aug. 26, 27. S. J. VANDAN, P. E.

Waxahachie District—Third Round. Bethel, Aug. 5, 6. T. S. ARMSTRONG, P. E.

Brownwood District—Third Round. Zephyr Cir., at Z., Aug. 3. Winters Sta., Aug. 4. Wingate and Pumphrey, at Drasco, Aug. 5, 6. Hallinger Sta., Aug. 19, 20. Norton Cir., at Mazeland, Aug. 23. Robert Lee Cir., at Hayrick, Aug. 26, 27. Bronte Sta., Aug. 27, 28. Brownwood Sta., Sept. 1. J. A. WHITEHURST, P. E.

Dublin District—Third Round. Proctor Cir., at Edna Hill, Aug. 1. Jervis Mis., at Pervis, Aug. 2. M. K. LITTLE, P. E.

Cisco District—Third Round. Caddo, at Cedar S., Aug. 5, 6. Cisco Mis., at Bedford, Aug. 12, 13. Kokomo, at Flatwoods, Aug. 15, 16. Carbon, at C., Aug. 20, 21. Cisco Sta., Aug. 21, 22. Camp-meeting at Mangum, August 28. C. E. LINDSEY, P. E.

Weatherford District—Fourth Round. Springtown, at S., Aug. 5, 6. Eledo, at Ben Brook, Aug. 9. Azle, at A., Aug. 12, 13. Peaster, at Weland, Aug. 19, 20. Millsap, at M. (preaching), Aug. 27. Millsap, at Buckner (Quarterly Conference), Aug. 29. Gordon, at G., Sept. 2, 3. Strawn, at S., Sept. 3, 4. Thurber, at T., Sept. 5. Whitt, at W., Sept. 9, 10. JAMES CAMPBELL, P. E.

Corsicana District—Third Round. Mexia Sta., Aug. 5, 6. Horn Hill Cir., at Central Institute, Aug. 8, 9. JNO. R. NELSON, P. E.

Hillsboro District—Third Round. First Church, at F. C., Aug. 5, 6. Della Cir., at Watt, Aug. 12, 13. HORACE BISHOP, P. E.

NORTHWEST TEX. CONFERENCE

Stamford District—Third Round. Avoca, Aug. 9, at 11 a. m. Haskell Mis., Aug. 14, at 11 a. m. Bomarton, Aug. 17, at 11 a. m. J. G. PUTMAN, P. E.

Silence!

The instinct of modesty natural to every woman is often a great hindrance to the cure of womanly diseases. Women shrink from the personal question of the local physician which seem indelicate. The thought of examination is abhorrent to them, and so they endure in silence a condition of disease which surely progresses from bad to worse.

It has been Dr. Pierce's privilege to cure a great many women who have found a refuge for modesty in his offer of FREE consultation by letter. All correspondence is held as sacredly confidential. Address Dr. P. V. Pierce, Buffalo, N. Y.

Dr. Pierce's Favorite Prescription restores and regulates the womanly functions, abolishes pain and builds up and puts the finishing touch of health on every weak woman who gives it a fair trial.

It Makes Weak Women Strong, Sick Women Well.

You can't afford to accept a secret nostrum as a substitute for this non-toxic medicine of known composition.



Clarendon District—Third Round. Catalina Mis., at Gageby Valley, Aug. 15. Hedley Cir., at McKnight, Aug. 19, 20. J. W. STORY, P. E.

Plainview District—Third Round. Silverton, at Quitaque, Aug. 5, 6. Atton, at Dutchman, Aug. 12, 13. Hale Center, at Northeast, Aug. 19, 20. Barton Cite, at Murry Schoolhouse, Aug. 26, 27. J. T. THOMAS, P. E.

Colorado District—Third Round. Aug. 5, 6, Colorado Mis., and Sta. Aug. 12, 13, Dermott and Snyder Sta. Aug. 19, 20, Hylton. Aug. 26, 27, Loraine. Sept. 2, 3, Fluvanna at Elkins. SIMON SHAW, P. E.

Ablene District—Third Round. Trent, at G. R., Aug. 5, 6. Merkel, Aug. 6, 7. Clyde, at C., Aug. 12, 13. Caps, at Wiley, Aug. 13, 14. Denton, at D., Aug. 19, 20. GUS BARNES, P. E.

Big Spring District—Third Round. Stanton Sta., Aug. 4. Stanton Mis., at Woodward, Aug. 5, 6. Potts, at Draw, Aug. 12, 13. Big Spring, Aug. 19, 20. Seminole, at Shafter Lake, Aug. 26, 27. J. E. STEPHENS, P. E.

Hardin District—Third Round. Vera, at Gilleland, Aug. 5, 6. Knox City Sta., Aug. 12, 13. Spur Sta., Aug. 26, 27. Aspermont Sta., Sept. 2, 3. W. S. HARDY, P. E.

TEXAS CONFERENCE

Marlin District—Third Round. Wheelock, at Wheelock, Aug. 1. Franklin, Aug. 2. Maystaid, at Friendship, Aug. 5, 6. T. F. BETTS, P. E.

Jacksonville District—Third Round. Frankston, at Poyner, Aug. 5, 6. Jacksonville Sta., Aug. 9. Neches, at Pleasant Grove, Aug. 12, 13. Grace Church, Palestine, Aug. 13. Centenary, Palestine, Aug. 16. Jacksonville Cir., at Antioch, Aug. 19, 20. Brushy Creek, at Campground, Aug. 19, 20. Rusk, Aug. 23. Bullard, Aug. 27. Mt. Solman, at Tatum's Chapel, Aug. 30. J. T. SMITH, P. E.

Navasota District—Third Round. Montgomery Cir., at Spring Branch, Aug. 2. Cold Springs, at Farley Ch., Aug. 5, 6. Shepherd and Cleveland, at Lamb, Aug. 9. Navasota, Aug. 13. Willard Cir., at Westville, Aug. 19, 20. Groton, Aug. 20, 21. Oakhurst Cir., at Riverside, Aug. 22. Willis Cir., at New Waverly, Aug. 23. Grapeland and Lovelady, at Precilla, Aug. 27, 28. Bryan, Aug. 30. Bryan Cir., Aug. 31. Anderson Cir., at Fairview, Sept. 2, 3. F. M. BOYLES, P. E.

Pittsburg District—Third Round. Avinger, at Mims Chapel, Aug. 4. Hughes Springs, at Harris Chapel, Aug. 5, 6. Dalby Springs, at D. S., Aug. 12, 13. New Boston and DeKalb, at D., Aug. 13, 14. Texarkana, Central, Aug. 20, 21. Texarkana, Hardy Memorial, Aug. 20, 21. Nash, at Red Springs, Aug. 26, 27. Redwater, at Concord, Sept. 2, 3. Naples and Omaha, at Dalton, Sept. 5. Linden, at Warren Springs, Sept. 19. Atlanta Sta., Sept. 17, 18. D. A. BURROUGHS, P. E.

Tyler District—Third Round. Edom, at Chandler, Aug. 5, 6. Murchison, at Red Hill, Aug. 6, 7. Tyler Cir., at East Tyler, Aug. 12, 13. Whitehouse, at Noonday, Aug. 15. Wells Point Sta., Aug. 20, 21. Grand Saline, Aug. 22. Cook Street, Aug. 27, 28. Marvin Church, Aug. 29. Lindsie, Sept. 2, 3. Mineola, Sept. 4. C. R. GARRETT, P. E.

Marshall District—Third Round. Hallville, at H., Aug. 5, 6. Longview, Aug. 7. Harrison, at Woodlawn, Aug. 12, 13. Bettie, at B., Aug. 19, 20. Gilmer, Aug. 20, 21. North Marshall, Aug. 23. Church Hill, at Bethel, Aug. 26, 27. Henderson, Aug. 28. Henderson Cir., at Marvin's Chapel (Wednesday) Aug. 30. Harleton, at H., Sept. 3, 4. H. T. CUNNINGHAM, P. E.

Beaumont District—Third Round. Aug. 2, Cartwright, Quarterly Conference. Aug. 5, 6, Aldridge. Aug. 6, 7, Rockland. Aug. 9, Stratona. Aug. 19, Honey Island. Aug. 12, 13, Jasper. Aug. 19, 20, Big Sandy, Warren Mis. Aug. 22, Anahuac. Aug. 26, 27, Hardin Chapel. Aug. 28, Dayton. Aug. 29, Kirbyville. Aug. 31, First Church, Beaumont, Quarterly Conference. D. H. HOTCHKISS, P. E.

Houston District—Third Round. Aug. 5, 6, Cedar Bayou. Aug. 6, St. Paul's. Aug. 12, Geneva Cir. Aug. 13, Galveston, First Church. Aug. 20, Dickinson. Aug. 20, South Houston and Texas City. Aug. 23, Velasco, at Kemah. Aug. 27, Humble. Sept. 2, Brazoria. Sept. 3, Alton. Sept. 6, Galveston, West End. Sept. 10, Angleton. ELLIS SMITH, P. E.

Brenham District—Third Round. Caldwell Mis., at Cook's Point, Aug. 5, 6. Caldwell, Aug. 6, 7. Rosenberg, at Wallis, Aug. 11. Richmond, Aug. 12, 13. Hempstead, Aug. 19, 20. Brenham, Aug. 22. Fulshear, Aug. 26, 27. Somerville, Aug. 29. A. S. WAGNON, P. E.

San Augustine District—Third Round. Garrison, at Arlane, Aug. 5. Pinehill, at Clayton, Aug. 8. Hemphill and Bronson, Aug. 12. Appleby Cir., Aug. 19. Livingston Sta., Aug. 26. Livingston Sta., Aug. 27. F. W. MILLS, P. E.

Clovis District—Fourth Round. Texleo, Aug. 5, 6. Roaz, at Acme, Aug. 7-13. Causey, Aug. 19, 20. Elda, Aug. 26, 27. Portales, Sept. 2, 3. Knowles, Sept. 4-10. King, at Marony and Allen, Sept. 11-17. Blacktower, Sept. 23, 24. Clovis, Sept. 24, 25. J. RUSH GOODLOE, P. E.

Albuquerque District—Fourth Round. Magdalena, Aug. 5, 6. Elephant Butte, Aug. 12, 13. Gallup, Aug. 19, 20. Ros, Aug. 22, 23. Montoya, Aug. 26, 27. Star, Sept. 2, 3. Vaughn, Sept. 9, 10. Moriarty, Sept. 12, 13. Cimarron, Sept. 16, 17. Cimarron, Sept. 17, 24. Bard, Sept. 26, 27. Tucuman, Oct. 1, 2. Logan, Oct. 3, 4. J. H. MESSER, P. E.

El Paso District—Fourth Round. Odessa, July 29, 30. Hobbs, Aug. 2. Fort Stockton, Aug. 5, 6. Sordona, Aug. 8, 9. Alpine, Aug. 12, 13. Wills, Aug. 15. Sierra Blanca, Aug. 16. LeMes, Aug. 19, 20. Los Chaves, Aug. 22. Chis, Aug. 23. Lubbock, Aug. 26, 27. DeWitt, Aug. 27, 28. DeWitt, Sept. 2, 3. Rowell, Sept. 5. Bigman, Sept. 9, 10. Artesa, Sept. 10, 11. Hope, Sept. 12. Dayton, Sept. 14. Sacramento Mis., Sept. 16, 17. Corral, Sept. 17, 18. Jones, Sept. 23, 24. Comstock, Sept. 30, Oct. 1. Trinity, Oct. 3. Highland Park, Oct. 4. Corbin, Oct. 7, 8. J. R. COCHRAN, P. E.

When Christ gets into a man's heart, all the rest follows—all the cleanliness comes the same day, and on the morrow comes music, and on the third day comes the dawn of heaven.—Joseph Parker.

World-Wide Kingdom

Dr. and Mrs. J. W. Lee, of St. Louis, left home for Canada about two weeks ago. They were booked to sail for England on July 15.

Rev. T. T. Fishburne has withdrawn from some of his business enterprises and will enter the educational field as President of the Southern Seminary incorporation, Euenia Vista, Va.

Bishop Hoss appeared several times on the New York Chautauqua platform this month. He will be also among the speakers at Monteagle, Tenn., August 13-29.

Dr. H. H. McNeil, pastor of the Methodist Church of Opelika, Ala., has been chosen Dean of the Seaboard Divinity School in place of Dr. F. N. Parker, resigned. Dr. McNeil is well equipped for the place.

Three States of the United States have more than one million Sunday-school members enrolled. Pennsylvania leads with a total enrollment of 1,835,761; Ohio is second, with 1,135,452, and New York third, with 1,021,328.

The Western Christian Advocate says that six of the first nine men elected Bishops of the Methodist Episcopal Church were taken from the ranks of the presiding eldership, while in the last twenty-five years only one presiding elder has been elevated to that office.

The Congregational Board of Ministerial Relief has assets of \$214,085.59, and during the last three years has paid in pensions to one hundred and ninety-one families \$51,189.72. The aim of the board is to secure in the near future an endowment fund of \$1,000,000 and annual receipts of \$100,000.

Bishop Morrison has just returned home from a twenty-two days' trip to Kentucky and West Virginia. He traveled 2500 miles, preached seven times, addressed "Old Confederates" at their reunion at Huntington, W. Va., dedicated a \$20,000 church at Paris, Ky., held two District Conferences, and raised \$15,000.

The home missionaries of the Congregational Church in the United States carried on work last year among sixteen nationalities, holding services in three hundred and forty-three churches for foreigners. The largest foreign work is carried on among the Swedish people, seventy-eight Churches using that language in their services.

Dr. Hunter Corbett, Presbyterian evangelist in the foreign mission field, is seventy-five years old, and nearly fifty years have been spent in China. He reports to the Foreign Mission Board in New York that he has lately completed a preaching tour of three hundred miles, traveling by mule litter, visited thirty places, and received nineteen Chinese members into the Church.

A million-dollar gift to the endowment fund of the American Board of Commissioners for Foreign Missions, which has headquarters in Boston, is announced there by the Secretary of the New York branch. The source of the gift is not named. The only information is that it is from a New York family, which is affiliated with a Church of another denomination than that controlling the board.

Bishop Candler is making a vigorous attempt to secure a famous collection of Wesley portraits, books, pamphlets, etc., belonging to a noted Methodist in England, and to bring it to Georgia. The collection is one of the richest in the world, and Bishop Candler thinks that Georgia should possess it, as it was there Mr. Wesley spent a most important period of his life and developed in part the plan of his future work.

We see it announced in the press that more than \$3,500,000 will go into new churches in New York City within the next six months. Roman Catholics will put into new churches this summer about \$1,200,000. Episcopal projects, outside of the Cathedral of St. John the Divine, will take \$1,000,000. Presbyterians will spend \$600,000, and Methodists \$500,000. That doesn't look very much as if Christianity was going out of business very fast.

All Siam has been mourning the passing away of the noblest King of

Siam's history. His was the record reign, not only as to time, but as to events. He reigned forty-two years. In his early life he learned much from the American missionaries, and his royal father was a student under the American missionaries for many years. The progress and reform of Siam are largely due to his influence. During his eventful reign we had the abolition of slavery, prison reform, revision of the old barbarous laws, reformation of the courts, abolition of gambling in the provinces, the placing of European and American advisers in all departments of state, bringing his country into the family of civilized nations, building of railways, postoffices, telegraphs and steamship lines, the founding of a general school system, sanitary laws, hospitals, etc. He was doing and proposing to do good for Siam up to the very last. His Majesty was not only tolerant, but ever encouraged and helped the missionaries; from time to time he made liberal gifts to our work.

Bishop Candler, of our Church, has made an interesting compilation of figures from the religious census of last year, which shows that about twice as many persons were brought into the Church in the South as in the North, on the basis of the number of preachers engaged in the work of the ministry in each section. In other words, a preacher in the South was about twice as effective in his work of soul-saving as his brother in the North. How is this to be accounted for? Are our preachers more scholarly, more godly, more evangelistic? We would not say so. Bishop Candler accounts for it on the ground that in the South the old-time Sabbath prevails, while in the North the Continental Sunday has largely taken its place. The theater and other places of hurtful amusement, barrooms and other soul-damning devices are wide open, and, with the tendency of human nature on their side, are luring men and women to destruction, making the work of the Churches more and more difficult. No wonder New York has been called "the graveyard of preachers," because with all of its satanic

agencies in operation, not only during the week, but on Sunday, on account of cosmopolitan character, it is an exceedingly difficult field for the best equipped preachers. Removing the bars that protect the Sabbath and secularizing the day would be a heavy blow to the highest interests of man.

FACTS OF INTEREST

Postmaster General Hitchcock has decided upon a salary increase for rural free delivery carriers of approximately \$100 per annum.

At the State Republican Convention of Kentucky, Judge E. C. O'Rear, of Ft. Sterling, received the nomination of his party for Governor.

Mark Twain's estate, which was left by his will to his only surviving child, Mrs. Gabriel Owsitch, is valued at nearly a half-million dollars.

Mrs. E. H. Harriman has given \$100,000 to endow a chair in Yale in memory of her husband, Mr. E. H. Harriman, the great railroad magnate who died some years ago.

in tangled underbrush on the farm of William L. Mosier, eight miles northeast of Bloomington, Indiana, the exact center of population of the United States is located according to census report.

According to statistics published by the Department of Agriculture the cotton crop was in unusually fine condition on July 1, the condition being much better than at the same time in the preceding ten years.

Johns Hopkins University is to be removed from its present site in Baltimore to a suburban situation, and \$1,200,000 has been raised to erect the new buildings needed. It is stated that the construction of the first of them will be begun next autumn.

There are 25,000 municipalities in

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the United States and about 18,000 of them have abolished the legalized saloon. And 1732 of the 2892 counties in the United States have voted "dry." Whoever says that the liquor business is not being curtailed had better look up the records.

Pinchot has won in his fight against the Cunningham coal land claims. These claims, through which it is alleged the Morgan-Guggenheim Syndicate hoped to extend their vast interests into Alaska and to control one of the most valuable coal fields in the world, were finally disallowed by the Department of the Interior.

After a brilliant debate in which he badly worsted Senator Heyburn, of Idaho, Senator John Sharp Williams, of Mississippi, succeeded in retaining "Jim" Jones, the aged negro who was the body guard of Jefferson Davis, and who is said to be the only person in the world who knows where the seals of the Confederacy were hidden, on the pay roll of the Senate.

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