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EDITORIAL

MAKE THE COLLECTIONS FULL.

The conferences are rapidly approaching. In less than two months the first one will be in session and the reports will be submitted. It is therefore incumbent upon the officials and the pastors to get especially busy in winding up the affairs of the Church. Every collection ought not only to be full, but more than full. True, in some portions of the State the protracted dry spell has cut the crops short, but this fact ought not to deplete the collections.

No Board of Stewards ought to permit their pastor to go to conference without his assessment paid in full. No preacher is overpaid in Texas, but many of them are underpaid. The fact is, the majority of them are assessed at the minimum figure, and a failure to pay every cent of it will be embarrassing to them. They are depending upon it to meet their bills and supply their families with the necessities of life. Hence special effort ought to be made to meet the full obligation financially to the pastors, and thus relieve them of the necessity of either going in debt or having to borrow money for their daily needs.

Then the assessments for the various demands of the Church are equally important and every dollar of them ought to be promptly paid. We hardly have the heart to discriminate among them as to their relative importance. They are all sacred and paramount. Each department represented is most meritorious and must not be neglected. Especially the mission cause calls loudly for full payment of assessments. The Mission Board in order to carry on its work and take no backward step has had to incur obligations, and these must be met. We urge the necessity of paying all these assessments, but we venture to place additional emphasis upon the missionary assessment. Brethren, take these matters to heart, and do your full duty concerning them. Make this a good year notwithstanding its burdens.

SUPPOSED GROWTH OF THE ROMAN CHURCH.

The statisticians are trying to make it appear that the Roman Catholic Church is making larger progress numerically than all the other denominations put together. We do not believe it. In the first place that Church is the oldest and most thoroughly organized body in Christendom. It had the start of all the others by several hundred years. And for centuries it had kingdoms, monarchs, political intrigues and unlimited power back of its efforts to bring the world under its dominion. No other Christian denomination ever dreamed of such influences to promote its growth and development. How much of this wonderful power does it

hold to-day? It has its old organization and much of its political intrigue, but its temporal power is gone, and all the governments of the world, except a few now in the process of decay have repudiated all alliance with it.

Again, in calculating the statistics of the Roman Church, whole communities, including children and non-believers of every type born in the Catholic Church, are numbered among its communicants. In this way it numbers multiplied thousands who are not in reality Roman Catholics and never will be such. But they are used in the estimates to swell the numerical strength of that organization. With all Protestant denominations none but actual communicants, not including children, are counted.

Do not understand by the above just criticism that we are trying to excite prejudice against Roman Catholics. While we have no sympathy with much that is being done by them in the name of Christianity, yet we are broad enough to appreciate whatever of good that organization is doing to ameliorate the sufferings of humanity and to promote religion. We are only endeavoring to show that Roman Catholicism is not sweeping this country, and that it is not going to sweep it. True Americanism is inherently antagonistic to the old Roman Catholicism, and will only give it favor as it breaks away from its Continental domination, and puts itself in harmony with civil and religious liberty as believed and practiced in Protestant countries.

The spirit of constitutional government, its abhorrence of despotism, and its disposition to protect every man in the exercise of his rights, and to guarantee to him life, liberty and the pursuit of happiness, and to accord to him the right to worship God according to the dictates of his own conscience, in keeping with the rights of every other citizen, will forever hold the Catholic Church in this country within proper bounds. And this same spirit will alienate from that Church those who grow into an appreciation of these principles.

In proof of these statements, we here quote from a studious writer in one of our Northern exchanges. Read it carefully and see if his reasonings are not correct, as well as the statements of facts he sets forth:

"Look more carefully at the situation. It appears that the Roman and Lutheran Churches are gaining by mighty strides. Naturally they should—especially the Roman. Of the million immigrants who come to America every year, the vast majority are either Roman Catholic or Lutheran. Since 1820 the Roman Church should have gained thirteen million members by immigration alone. Thirty-six years ago the Irish World estimated that the Roman Church ought to have twenty-four million members in the United States. That would imply at least fifty million to-day. In reality they claim but twelve million, or about one-seventh of the population. No wonder that a Roman priest in Ireland some years ago deplored the fact that the Catholic

Church in America was losing sixty per cent of the children of Catholic families! The Roman Church—and the Lutheran Church, unless it changes its method—cannot dominate in the coming America. We may be challenged for including both these Churches in the same category, but it should be observed that, while we are accustomed to consider them in contrast, they really flourish and fail in ways that are similar. They are not American. The arbitrary rule of their clergy is incompatible with our conception of freedom. The people themselves feel this, and multitudes break from the Church the moment they reach America because they have been dominated too long by the viceroyants of Christ in the Old World. Even when parents colonize and cling to their foreign tongue and foreign Church and lead an un-American life, their children rebel. They insist on a language, life, and institutions that are American, and many of them turn from their Old World Church to no Church, or else to some Church that is free and American in spirit. The evangelical Church, imperiled though it seems, is the American Church."

No man can be saved until he is saved from selfishness, for selfishness is the essence of sin; and what is true of self is true of society and of the world.

When God speaks that is the end of controversy. He leaves no room for argument and there is no appeal from his ruling. His word is yea and amen.

God does not speak in terms of inspired revelation to men today as he did in the olden times, but he does speak to the inner consciences of men and has personal communion with their hearts.

Selfishness is the great distintegrating force that demoralizes the individual and the social life of mankind. It is the one tap-root of discord in our relation to our own experience and in our relation to those about us.

Christ never temporized with the truth. He spoke it openly and boldly. Sometimes he even seemed a trifle harsh when the circumstances justified it. He was always tender with the penitent, but severe on the impenitent.

When we talk about our crosses we mean most anything that crosses our inclinations and desires, but the New Testament never thus speaks of the cross, and wherever the term is used it is associated with death—crucifixion.

"The body of Christ" means hands to work for him, feet to run for him, a heart to love for him, a mind to think for him, and a life to live for him. A dead body neither works, nor runs, nor loves, nor thinks, nor lives. Christ seeks a live body for his Church.

Let the Unitarians Provoke Us to This Good Work

By Bishop W. A. Candler.

Our National Capital, the city of Washington, is one of the most beautiful cities in the world; but the contrast between the political buildings here and the ecclesiastical structures is more unfavorable to the latter than in any other of the capitals of the great Nations.

The reason for this is obvious. We have no religious establishment in the Republic, and consequently we have no church edifices erected by funds from the National Treasury; while in other lands there are great structures at their capitals built at public cost. Moreover, Washington is unlike such cities as London and Paris in that it is not a commercial center. Its population is drawn to it on account of its political importance alone, and many of its people are of a transient or semi-transient character. Few of its permanent residents are people of large wealth.

These facts being as they are, the leading denominations of the Republic must build by general collections representative churches there if the Capital of the Nation ever has religious buildings in keeping with the importance of the place. Every great Church having congregations there owes it to the Nation and to the cause of religion in the Nation to build at least one such place of worship in Washington.

This view of the matter is being accepted by many of the Churches of the Nation, our own Church among the rest. The Roman Catholics have their enterprise well on the way. The Northern Presbyterians and the Episcopalians also have undertaken the erection of such buildings there. Years ago the Baptists, Lutherans and Northern Methodists erected representative churches in the city by appeal to all their people. During the administration of President Roosevelt the Dutch Reformed Church enlarged and beautified its central church at the Capital.

Now, under the administration of President Taft the Unitarians, taking advantage of similar favorable conditions, are projecting a great church in Washington. The President is lending active support to this worthy enterprise of his denomination. At the recent annual meeting of the National League of Unitarian laymen Ex-Secretary John D. Long, of Massachusetts, made a strong plea for a general contribution toward the new church, and his appeal met with a hearty response. The Christian Register, the organ of Unitarianism, reports his arguments in these words:

"There is almost an entire lack of the industrial element there. There are no large factories; there are no large commercial emporiums; there are no imports; there is no foreign trade; there are the usual retail stores that go with the local community. But there is a great city, which is made up of three classes—three or four classes. First are officials of the Government, the Executive Department; Congress, with its two houses; the great multitude of employes in the various departments of the United States, intelligent men, well informed, selected (under our present civil service system) from all parts of the country. Then there is the residential population of Washington, people who go there and are engaged in the local business of supply, and especially people who come from all over the country to find the most delightful residence; people of large wealth and great means, who build beautiful houses, who spend their winters and remain part of the year in Washington because there they find political activity, great questions discussed, and also delightful social opportunities. Then we have the scientific men. In addition, there is the great body of colored people who found their way to Washington naturally after the war, flocking there as to

a Mecca. It is a body of singularly intelligent, cultivated, and thinking people. Washington is one of the most beautiful cities in the world, with its fine streets, its new public buildings, its exquisite parks, attracting to it not only our own people, but people from abroad.

"Now, how important it is that in a city of that kind, a representative city, there should be the best example we can furnish of our Unitarian faith, of our Unitarian life, of our Unitarian purpose, which is better than faith! As I said, the present church has been outgrown by the extent of its congregation. A movement is on foot to build a new church, still in a central part of the city, where we shall attract people who are at the hotels or about the Houses of Congress or in the busiest part of that great city. It is proposed to erect a large, beautiful, and imposing structure, one which in all those respects is commensurate with the requirements and demands of our denomination. It is proposed to connect with that a large building, an adjunct, a parish house, if you please to so call it, large enough for a Sunday-school, large enough for all the various affiliating societies which are associated with a Church; to equip it and to give it the name, the endearing name, of Edward Everett Hale. The name alone is an appeal to us."

This argument of Mr. Long applies with equal or more force to our enterprise of the same sort in Washington.

The General Conference which met in Birmingham in 1906 recognized the importance of the enterprise and appointed a commission to secure the funds needed for it and erect the house. The General Conference of 1910 continued the commission and added a National Building Committee. We have had the wisdom to see the need of the building and the conscience to set on foot the work, but thus far most of our people have failed to give the enterprise the support it deserves. A few statesmanlike men have made liberal subscriptions, one noble man subscribing the sum of \$10,000.

It is time now for all hands to rally to the work. Very many people never have breadth of mind and largeness of heart to care for such a great matter; but surely there are enough of wider vision and more generous spirit among us to carry the enterprise to speedy success. As chairman of the commission, I appeal to all such in our wide connection to respond at once to the appeals of the agent, Rev. George S. Sexton, D. D., on behalf of this interest.

Further delay discredits us all and discourages our cause in Washington. We ought to have broken ground long ago for this building, and we must do so at an early day. Will not preachers and people lend a helping hand to the work now? About four-fifths of the amount required has been subscribed; but the Discipline of the Church, as well as the Board of Church Extension, forbids the beginning of the work until we have more nearly secured the entire amount.

There are, of course, many local enterprises calling for attention. There will always be such if our Church continues to prosper; and if we wait until there are none, this great duty to the Nation will never be discharged by us. It ought to mean to us more than any local enterprise just now. The case is urgent. We are a rich people, well able to do what the General Conference has proposed. Let our wise men give now the assistance which is asked, and the thing will be done speedily.

Let the Unitarians, a people far less numerous and wealthy than the Southern Methodists, provoke us to immediate and ardent zeal in the matter.

Our Loan Fund Capital :: Capital That Repeats Like a Winchester

By Bishop E. R. Hendrix, D. D.

That is always a part of a man's capital that is of the nature of reserve, or that is not consumed in his annual expenses. Happy is he if it is of such a nature that it is constantly dependable, not only in the conduct of his business, but in the increase of his capital from year to year. If by adding to his capital the amount of interest it would earn if loaned out to another, it serves him a most useful turn by its annual and steady increase. A business that can double its capital out of its earnings is regarded as a

first-class investment and is always in demand and at a premium. It shows sound methods and wise, energetic and yet conservative management. It has no need to borrow from others, as its increased capital supplies its needs. That increasing capital is like a magazine gun that always has something in reserve and so "repeats like a Winchester."

That is the character of the loan fund capital of the Church Extension Board, now aggregating \$380,111, of which \$197,215 is interest added to the original principal of \$272,896, which

has been loaned and re-loaned without the loss of a dollar and has done the work in aiding to build churches of \$1,077,162. The Board of Church Extension not only provides in its constitution for the creation and administration of loan funds, but requires that these funds shall be loaned only on adequate security, and to aid in church building. Thus the sacredness of their use and the safeguards which mean absolute security, and even increase in the amount of the capital by adding the interest on loans, make a loan fund a most inviting form of religious investment. It is laying up treasure both on earth and in heaven and where in neither case can moth and rust corrupt nor thieves break through and steal. It is not strange that there was received on loan funds during the past year the sum of \$39,271, when there was added to the principal or capital besides the sum of \$10,225 out of the interest account after deducting all annuities. This increases the loan fund capital by a total of \$49,496 in one year.

Mention is made of annuities being annually deducted. Thus persons who would like to give considerable sums to the loan fund, but who need the income for their own use during their lives, receive annuity bonds in exchange for their gifts and an agreed interest rate is paid on such annuity bonds, while the principal becomes a part of the loan fund and begins at once its useful and perpetual mission to help in building churches. The board is now paying annuities on \$39,133. The rate of interest at which the principal is loaned to Churches not only safeguards the principal, but is such as to insure the payment of the annuities in full as they fall due. The board affords the amplest protection for such gifts made on the annuity plan and invites persons advanced in years who need a reliable income, payable semi-annually during their lives, to invest their money in this way and so begin to do the good work living that they desire their money to accomplish when they are gone home.

Most of the present loan fund is made up of memorial loan funds given in honor of some faithful leader of the Church or of some relative—a father, a husband, a wife or a child. Thus nine of our deceased Bishops have loan funds named for them. The oldest is for Bishop Kavanaugh, in whose memory there was contributed \$16,000 which has now grown, by the addition of the interest, to \$35,000, and the total loans made from it during the twenty-five years amount to \$159,742. In Bishop Marvin's memory \$7720 was contributed and it has now grown to \$15,656, and has been so managed that the loans from it have aggregated \$62,748. A noble lay-

man gave \$25,000 with which was established the "Moses U. Payne" loan fund which now amounts to \$41,000 and represents a total of loans amounting to \$131,000. Abraham Collett, of Montana, gave \$10,000 on the annuity plan and, while he was receiving semi-annually the annuity on his gift, it was all the time helping to build churches and represents a total of loans of \$39,000. The Aleri A. Morrison loan fund of \$15,593 after yielding a regular semi-annual annuity to his widow, is now \$18,204 and has to its credit an aggregate of loans amounting to \$33,873. The David Morton loan fund of \$22,367 has not only yielded an annuity in part (that part contributed by himself), but now amounts to \$35,422 and has done the work of \$162,903 in loans.

It is not strange that many Annual Conferences are considering special "named" loan funds of their own to be raised and administered by the Conference Boards through the office of the General Board in addition to what is done for the General Board. This enables them to suitably honor some worthy benefactor or leader and at the same time do a noble work in aiding Churches with loans within the limits of the conference. In addition to the great work done by the General Board in aiding 2158 Churches with \$945,868 in donations and \$1,077,162 in loans, the Conference Boards have aided a total of 7222 Churches with \$1,020,034 in donations. Hitherto the Conference Boards have aided only by donations, but it will now be possible by establishing Conference Loan Funds to aid by loans as well and thus, like the general board, add much to their efficiency.

And there is much to be done in aiding homeless congregations. While our Church has a total of 16,477 church houses, it has also 2942 homeless congregations. In many instances these are anxious and waiting to build worthy houses of worship. It is poor economy to build cheap and temporary houses, and many of the congregations are not able without aid to erect such houses of worship as they need. There is an increasing demand for loans at a less rate of interest than is obtainable locally. Timely loans, well secured and paying 4 per cent, will make it possible for many of these worthy people to build. Building a church a day for the next eight years would be necessary to house all these congregations; and long before that time there will be nearly as many more needing to erect houses of worship for our great and growing Church. Growth means need; and only when we stop growing will we stop asking. He that giveth to such a cause lendeth to the Lord. "Now if you like the security, down with the cash."

The Silver Bay Conference

By Rev. Q. T. Moreland.

About two hundred and seventy-five delegates met at the conference held at Silver Bay, New York, July 22-30, 1911, under the auspices of the Men and Religion Forward Movement.

The delegates came from the United States and Canada, and some came from as far east as Nova Scotia, representing seventy-six cities.

The Protestant denominations of North America were there, and the progressive strength of modern Protestant Christianity manifested itself at Silver Bay as perhaps never before.

There were no dissensions, no controversies, no denominationalism, no sectarianism, no scrambling for place or position. On the contrary, good will, fellowship and Christian courtesy prevailed absolutely. The crank, the freak, the fanatic, the religious desperado—all were absent.

There were no side issues discussed or entertained for a moment. It was a business conference of laymen and preachers working out in a business-like and orderly way a plan whereby all the men and boys of North America may become an active part of the Christian life of North America.

Perhaps it may be more correct to say that the plan had already been worked out with great care and detail, and the conference at Silver Bay was designed to bring together men from the various sections of the country who would there see and hear the great leaders treat it in all its phases, and make thus the eight-day conference educational and inspirational.

In round numbers, there are twelve million male Church members in North America over the age of fourteen, Catholic and Protestant. There are forty-five million males over that age. Where are the thirty-three million men and boys not Church members, and what are the twelve million doing for the thirty-three million?

Plans and methods were outlined, and, as it were, taught every day. No whirlwind movement to convert millions of men and boys by April, 1912, at which time the movement will have finished its work; no campaign to stampede men into religion or into the front door of the church and straightway out at the back, no tricks or traps or yellow pulpitis, but a common-sense visitation and appeal to men and boys to live a common-sense Christian life daily, and to that end to connect themselves with the Church of their choice.

It was made clear that the movement is in no sense antagonistic to the Churches, but in aid of and in absolute harmony and unity with the Churches. The local Church is the center of activity, and must and alone can furnish the agencies to carry the movement forward, extending at all times an attractive welcome.

If the spirit of this conference is the spirit of Protestantism of North America, the problem of Church unity is already solved. There was no division at Silver Bay, and this Forward Movement is going to obliterate all Church lines.

The Baptists, the Presbyterians, the Congregationalists, the Christians, the Episcopalians, the Methodists and all others left their denominational colors at home, and those two hundred and fifty or three hundred delegates could have united, founded and formed a Church of their own in an hour's time.

Many of the men who have given so much time and thought to the undertaking were at Silver Bay. There is no question about their disinterested sincerity, and to see and hear them is to cast aside all doubts and fears as to their Christian integrity and as to their conviction that this country is on the threshold of a reformation

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quite equal to any the world has ever seen, and that the social unrest underlying industrial democracy having been brought about by the Churches, the Churches cannot sidestep the responsibility of meeting the social discontent with the gospel of Jesus Christ. For that the trustees of the gospel and of the great fact of salvation are no closed corporation, and if the Churches we know and love attempt to make a trust of the gospel and do not dispose of it and apply it in the spirit of the Master, then other Churches will be founded and other leaders will be raised up who will so apply it. Thus the very life of the Church is involved. God is not dependent on the Churches as they now exist. Wesley came as a rebuke because the people had no Church. General Booth came as a rebuke to the Methodists. Pardon the criticism of this unworthy Methodist; we have made of our Church a reservation instead of a commons.

A further purpose of the movement is to intensify and extend and popularize the study of the Bible and the principle of Christian living among men and boys. In other words, to do what we should have been doing all the time; and the undertaking is now so gigantic because it has been so long neglected.

The writer finds it difficult to give any adequate idea of the work and spirit of the conference, for one reason because he met old words there with new and strange faces, and a terminology with which he was wholly unfamiliar.

The points stressed were Bible study, social service, work among boys, evangelism and missions.

Unfortunately, many of our words having to do with Church life have become frazzled and almost meaningless. For instance: Missions means some insipid, uninteresting part of Church work that a few women and little children are said to look after, whereas the Church has no other reason to exist. Recognizing this fact, the Baptist Church of Wisconsin has changed its constitution, to go into effect October 1, 1911, disbanding and dissolving all of its missionary organizations, to the end that the entire Church itself shall be and become the missionary organization.

Social service has nothing whatever to do with Church sociables. It has

nothing to do with what is termed the social evil, but with our mutual relations one to another, seeking to make the environments of life such that it will be easy to do right and hard to do wrong, thus bringing about a social order decent, desirable and pleasant to live in, particularly in cities where the Church has failed to recognize the social and physical condition and surroundings of the inhabitants. What do those men care for a polished sermon who have constantly on their shoulders the burden and anxiety of providing the next meal? To them the Church is a mere building standing on the corner—open or closed, it is all the same thing.

Evangelism suggests evangelists and the latter suggests from one to ten thousand dollars at each engagement, a vast amount of muck-raking and "one thousand souls saved;" whereas evangelism is an aggressive individual, spiritual dynamo illuminating not only the individual himself but lighting the way for all who fall within its circuit.

And the word "prayer"—everybody is afraid of it. It has come to be a kind of harmless terror, begging God Almighty for pretty much everything you can think of, whether you need it or want it or not. That is not prayer; that is prayer-meeting.

So the words, Church, Church member, religion, "got religion"—these words are all run down at the heel, their very soles are worn out, and justly or unjustly they are made the basis of reproach.

The Men and Religion Forward Movement will revitalize and re-energize not only the membership and life of the Church, but will bestow a new and proper and a real meaning on the words descriptive of Church endeavor, will develop a new idea of stewardship, a new interpretation of service, and is the beginning of a reformation that will be the dominant characteristic of the twentieth century.

It may be added that there was no frowning, no hysterical pessimism, no prophecies of dire calamities, but abundant good humor all the time, a most pleasing evidence that joy, pleasure, laughter and religion go hand in hand, are intimate associates and the closest of friends.

Bay View, Mich.

Problems of the Country Church

By Rev. John D. Major.

Much is being said of late concerning the problems of the country Church and some things that are wise and some that are otherwise. While in many places the country Churches have declined and it may be true that our country works, as a whole, are not doing so well as they once did, but still they are not in the woe-begone condition that some imagine, and others take for granted. They are still doing a great and important work. I may say with confidence that they are doing the most important work. They are still the great feeders of the towns and cities and the city Churches are drawing their numerical and financial strength from them. They are furnishing the bulk of the preachers and teachers of the country and also a very large per cent of the best business brains of the towns and cities. Many a little unnoticed crossroads Church has sent out scores of useful men and women. Some years ago I served a little circuit that gave to the North Texas Conference four of its most useful members, and the Home Mission Society some of its most honored workers. From another little place six miles from a railroad more than forty teachers have gone out in the last five or six years. I am persuaded that these little places are not exceptional. This is one of the main reasons of their impoverishment. They are being continually drained of their best blood.

The country Church is in no way to blame for their going. It is the result of industrial conditions over which the Church has no control. Substantial farmers rent out their farms and move to town and renters take their place. Or if they sell the land is bought up by non-residents. Sometimes they ask why the country Church does not reach the renter class. Well, I think it does, but as their condition is improved they move out and their children seek a better outlet, either in the towns or in newer sections, and the old country Church must develop more new material. This work is important and must be done. The gospel must be carried to the masses, whether settled or transient. But under such conditions it is next to impos-

sible to develop Churches strong numerically and financially. They naturally lead an up-and-down existence. One year they may be flourishing and the next may be depleted and discouraged. Neither is it the fault of the preachers, necessarily, nor of the Churches. If doctors of divinity were to take the place of the uneducated preachers now in the field the result would in all probability be no better. The country Church is facing a condition, not a theory.

As I see it Methodism holds the only practical solution of the problem—and that is the old-fashioned country circuit. The Methodist circuit and the Methodist circuit preacher is doing the work as no other arrangement has ever been able to do it. The talk of the Methodist Church abandoning the country is the merest nonsense. The Methodist Church, in Texas at least, is doing better work in the country, and far more of it, than any other denomination, and I do not mean by this to disparage the splendid work of our sister Churches, but they are seriously handicapped by their congregational form of government. Their weak Churches cannot independently support pastors and hence a very large per cent of their congregations are without pastoral oversight from year to year. Very few of these have Sunday-schools and almost no schools that run through the year. The best many of these Churches can do is to have an occasional meeting and take in their children who have grown up out of the Church and sometimes, I am sorry to say it, take in what they can gather out of other Churches. But the Methodist circuit rider is on the ground every year and all the year and to his faithful and efficient service is due not only the success of Methodism, but much of the success of other denominations.

By means of the circuit the weak points can be taken care of from year to year. And I may add that the circuit is the best arrangement for taking care of the country preacher that has ever been devised. Many of the country preachers of other denominations have to serve Churches in widely scattered fields, many have only a part of their time filled and hundreds of them have no regular work. The

Best Pill For 60 years we have had perfect confidence in Ayer's Pills. We wish you to have this same confidence also. First of all, ask your doctor. Obtain his endorsement. He knows best. Then go ahead.

J. C. Ayer Co., Lowell, Mass.

Methodist circuit rider may be poorly paid, but he has full employment and a home and a people.

It seems to me that there ought to be a greater effort to develop the efficiency of the country circuit. Perhaps the station Church has not had too much attention, but the country circuit has not had enough. Its interests have been too often sacrificed to that of the prospective station. Too often it has been made up of odds and ends and shifted from side to side. There has been a sort of craze for multiplying circuits and making little stations and half stations. We need better circuits—that is, circuits that are better arranged and better organized and more permanent in character. There is no reason why we may not have circuits with real prestige and a conference standing. A good salary may not always be possible, but salary is not everything with a true man of God. Nearly any circuit can have a well-located parsonage with plenty of room and a lot large enough for gardens and out-buildings.

The circuit ought to be large enough to employ the energies of a real man. Many a country preacher is handicapped and discouraged by being jammed into a little stuffy parsonage in some out of the way place, where he and his family must suffer for some other man's want of judgment or more likely to please the whim of some selfish member. He often finds his churches badly located and scattered and a mere handful of members and nothing in reach to get a membership out of. No wonder he becomes restive and begins at once to look out for something better. This is not always the case, but it is too often the case.

The circuit will never reach its greatest efficiency so long as it is regarded as a kind of dumping ground of the conference or a place to break in raw recruits. The conference must take some interest and pride in its country circuits and recognize their importance, or good and efficient men will not be content to remain on them.

We need more circuits in a class with the good stations so that men of acknowledged standing in the conference can go from station to station. If our experienced ex-presiding elders would go out on some of these good country circuits it would go a long way toward popularizing the country works.

Some time ago I wrote an article on the inequality of ministerial support, pointing out the extremely low salary of the many and the ample provision made for the few and how this was working harm in many ways. When I sent it to one of our leading editors he promptly returned it with a nice and brotherly letter as to the wherefore thereof.

Among other things he said that his father was an honored circuit preacher and that he had himself served on circuits and that even now he would be glad to be back on an old-fashioned circuit. And why not? Are there not many in the great and responsible places of the Church who sometimes sigh for the holy quiet of the country preacher's life? But I have ransacked my memory in vain for a notable instance where an honored brother, even as high up as the presiding eldership, has of his own free will chosen a circuit. Tradition has it that Bishop Keener once said in his own inimitable way that Jonah was the only preacher who ever refused a good station and a whale got him. But times are changing and the automobile may revolutionize country life, and the time may come when retiring connectional men and even ex-presiding elders may choose the quiet of the country circuit as a field for their worthy endeavor. Anyway, the country circuit has a future and Methodism should see to it that it is properly developed.

A LIVING WITHOUT WORK.

To live without work is not the ideal way, yet there are conditions in which it is a very desirable way. Sick people, old people and invalids from any cause should not be burdened with the cares of business. There are many of these classes who have a few thousand dollars, but who are not able to handle their money in a way to make it remunerative. The Board of Church Extension of our Church, at Louisville, Ky., makes provision for such cases.

The conditions are that the donor shall turn the money over to the board to be used as a loan fund perpetually for building churches. A bond as good as a Government bond is issued to the donor, and a reasonable rate of interest is paid annually on the bond. At the death of the donor or beneficiary of the bond the interest ceases and the principal becomes the property of the Board of Church Extension. This gives our people a chance to administer their own estates, affording them the pleasure of seeing their money in constant use building churches, while at the same time it provides them a support as long as they live. The board is now paying interest on \$39,133 under this annuity plan. Write Dr. W. F. McClurry, the Secretary, at Louisville, Ky., for a full explanation of the plan.

The memorial loan fund is another interesting feature of the board. Instead of erecting costly marble shafts to the memory of a loved one who has gone hence, the money is put into a permanent loan fund and loaned to churches at four per cent interest annually. The interest is compounded semi-annually, and thus goes on perpetually increasing and building churches. The fund is called by the name of the donor or of the loved one in whose name the gift is made.

Some months ago a brother within the bounds of the Central Texas Conference made provision in his will for \$500 of his estate to be paid to the Board of Church Extension of the Central Texas Conference, to be used by the board for a permanent loan fund. It is to be called by the name of the donor, and will perpetuate his name as long as Methodism endures. Is not this better than costly marble shafts? I shall be glad to correspond with anybody to whom this feature of our church extension work appears.

W. B. ANDREWS

Waco, Texas.

Deliver us also from the woman who is fussy over her shiny floors, her rugs, window curtains and draperies. The woman to whom things are of more importance than comfort.—Ada C. Sweet.

Wouldst thou bring the world unto God? Then live near to him thyself. If divine life pervade thine own soul, everything that touches thee will receive the electric spark, though thou mayst be unconscious of being charged therewith.—L. M. Child.

FOUND RIGHT PATH After a False Start.

"In 1890 I began to drink coffee. At that time I was healthy and enjoyed life. At first I noticed no bad effects from the indulgence but in course of time found that various troubles were coming upon me.

"Palpitation of the heart took unto itself sick and nervous headaches, kidney troubles followed and eventually my stomach became so deranged that even a light meal caused me serious distress.

"Our physician's prescriptions failed to help me and then I dosed myself with patent medicines till I was thoroughly disgusted and hopeless.

"Finally I began to suspect that coffee was the cause of my troubles. I experimented by leaving it off, except for one small cup at breakfast. This helped some but did not altogether relieve my distress. It satisfied me, however, that I was on the right track.

"So I gave up coffee altogether and began to use Postum. In ten days I found myself greatly improved, my nerves steady, my head clear, my kidneys working better and better, my heart's action rapidly improving, my appetite improved and the ability to eat a hearty meal without subsequent suffering restored to me. And this condition remains.

"Leaving off coffee and using Postum did this, with no help from drugs, as I abandoned the use of medicines, when I began to use the food drink." Name given by Postum Co., Battle Creek, Mich.

"There's a reason," and it is explained in the little book, "The Road to Wellville," in pkgs.

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



DALLAS HALL--PROPOSED ADMINISTRATION BUILDING SOUTHERN METHODIST UNIVERSITY

The following is a copy of a letter that is being sent out by President Hyer to our pastors and many of our laymen. The responses are now coming in, and they are such as would inspire every Texas Methodist to fullest loyalty to the great cause. We can spare space but for few, but beg to submit just a few lines at this time:

Dear Brother:

The time has come when we must decide upon some definite policy for the development of the Southern Methodist University, and we want you to share with us the responsibility of deciding what is the best policy.

The first question to be decided is what character of buildings shall be erected, and how shall we provide for the funds necessary for their construction? Before we are prepared to receive students there must be an administration building, a dormitory for men and one for women, an academic building for classrooms and laboratories, and a powerhouse for heat and light.

The Dallas donation of \$300,000, with such sums as may be realized by the sale of our 530 acres outside of the campus, would provide us all the necessary buildings, if they are to be of a certain character, viz., of the cheapest construction, non-fireproof and without any regard to architectural beauty. Such a plant as could be secured in this way would not be particularly attractive to students, and there would be but little to inspire confidence on the part of those who might be asked to contribute funds for its further development. Having sold its lands to contribute these buildings, the University would be without endowment, and however pretentious its title, many would say that it was nothing more than another little "fresh water college." The citizens of Dallas now enthusiastic over its prospects would soon realize that, projected on such a line as this, it could never meet its expectations, and it would be almost impossible to arouse any further spirit of liberality on their part.

If, however, we adopt a broader

policy, the result ought to be quite different. The \$300,000 donated by the citizens of Dallas, if put into one great building, could insure a magnificent fireproof structure, and of such architectural beauty as to be worthy of the crowning feature of the campus. Plans for such a building have been prepared by Messrs. Shepley, Ruten and Coolidge, of Boston and Chicago. This firm has had many years of experience in university work, and are now the architects for Harvard, Chicago, Wisconsin Leland Stanford and many other universities. All who have seen the design that they have submitted declare that it is a splendid design of classic ar-

chitecture and worthy of the central site of a great university. If our trustees decide to erect this building it will be a matter of great pride to the city of Dallas. The citizens will point to it as the definite and specific donation of the city toward founding a university. It will be an object lesson, also, to the Methodists of Texas. It should inspire them to do as much for their University as Dallas has done. Some are now claiming that Vanderbilt has never been in any true sense the property of the Church because the Church did not furnish the funds to establish it. The character of the Southern Methodist University definitely sets forth the legal rights

of the Church. Should not Methodists at the very outset so contribute towards its establishment that their moral rights toward its full and complete control can never be questioned? Surely the 300,000 Methodists of Texas can and will contribute toward the University as much as the city of Dallas has done. If we are to have a great "Dallas Hall," costing \$300,000, why not a "North Texas Conference" dormitory for women, \$125,000; "Central Texas Conference" dormitory for men, \$125,000; "Texas Conference Hall of Languages," \$100,000, and "West and Northwest Texas Conference Hall of Theology," \$100,000? Our architects have prepared plans

this result would be great—a real University for Methodism in the South. Many of us have long felt that it would some day be possible to do this very thing, and it now appears that the time has come that Methodism now has the greatest opportunity that she has ever had to play a great part in the work of higher education. Let us hear from you at your earliest opportunity in regard to the plan submitted. We want your personal criticism and suggestions. May we not also rely on your hearty co-operation, your prayers and labors to the end that our great Church may fully meet the opportunity and responsibility that now comes to it?

Friday, October 27, at the Dallas Fair, has been set apart as Southern Methodist University Rally Day. All the Bishops not abroad will be present. We trust that every pastor and every layman in Texas who visits the Fair will time his trip with this date in view. Yours truly,

R. S. HYER, President.

P. S.—Please favor with immediate reply.

August 31, 1911.

GIVE THE SOUTHERN METHODIST UNIVERSITY THE RIGHT-OF-WAY.

Let the Pastors Get from Between Their People and Our Central School.



SCIENCE HALL.

for such buildings, all fireproof and harmonious in design with the central administration building, and grouped in a logical and pleasing arrangement. If these proposed buildings can be erected without the sale of our present lands, some 530 acres outside of the campus, their value may be more enhanced than the cost of the buildings. This property would thus be converted into a splendid nucleus for such an endowment as a real university must have.

Should our trustees adopt such a policy, would it, in your opinion, be endorsed and supported by the people? It could be successfully carried out only after much hard and earnest work on the part of the people. But

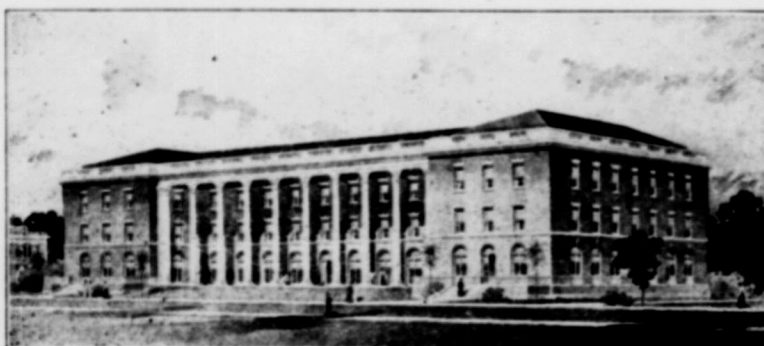
There has been much said about the advisability and the possibility of our great central school at Dallas, until there seems to be but little that has been left unsaid.

Yet there is one phase of this great work which I see as the key to the situation, and have not noticed that anyone has written a word on the subject. I want to say: Let the pastors get from between their people and our great central school.

Heretofore, when a subscription was to be taken, the conference occasion has been considered the opportune time for taking such subscriptions or contributions, thus letting the preachers and a few of our laymen who



MEN'S DORMITORY BUILDING.



WOMAN'S DORMITORY BUILDING.

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happened to be present at the conference take the whole load upon their own shoulders, and depriving the greater number of our laymen and women of the privilege of contributing to the institutions of the Church in small amounts locally.

Now to the question: Why do I say: Let the pastors get from between their people and our central school? Because he is the man who holds the key to the situation. Most any loyal Methodist in Texas is willing to do what his or her pastor suggests. Many of them have means to put into the Church and its enterprises if they are only properly approached and encouraged by their pastor.

I realize that there are problems at home to care for, churches to build, parsonages to build and furnish, salaries to pay, etc.; yet I take the position that we have enough consecrated money in Texas and the surrounding territory to build the greatest University in the South, if we can get it on the hearts and consciences of our beloved Methodism.

This being the case, let each pastor furnish all the information possible to the managers of the Southern Methodist University, and instead of writing them, "Come and present the cause of Christian education, but we

can't let you take a collection," say to them: "Come to my field. We have the men and women with the means, and you have our support and help to get them enlisted in this the greatest of all enterprises in Southern Methodism to-day."

Why not let this great question get upon the hearts of your congregation and give it the right-of-way now?

The place of its location being ideal, the nice subscription from the city of Dallas to building the first building, together with the great plat of land donated by them, should make this enterprise appeal to the thinking men of Texas and enlist them, with their means, to get behind it and push it to success.

Therefore, let no one get in the way of any contribution to this cause, for remember no one is hurt by contributing to God's cause, but there are one thousand who are ruined by squandering their money on themselves when, if it had been turned into legitimate channels for God's cause, it would have been a blessing, whereas it has become a curse to society.

Finally, my brethren, let us get behind this great proposition and give it right-of-way, instead of standing in the breach, between it and our people. J. B. MCCARLEY.

EASTWARD 3 Around the World

In the Land of Poets, Patriots, Philosophers and Preachers.

By DR. W. B. PALMORE—Article Seven

Our first halt in Scotland was in the shire and town of Ayr.

"Auld Ayr, wham ne'er a toon surpasses for honest men and bonny lassies." The first object to arrest our eye, on leaving the train, was a new bronze monument to the Ayrshire bard. It is Burns, the peasant, in easy and graceful pose, of beautiful proportions and full of nobility. The statue is placed with the face looking toward the place of his birth at Alloway. The artist who executed this fine piece of work was Geo. A. Lawson, of London, and the monument was unveiled in 1891. Many changes and great improvement in streets and buildings since our first visit in the long ago. Some things, however, remain exactly as they were.

The historic old inn is in the same place and building as in the time of Burns, which he immortalized in his poem, Tam O'Shanter. Strangers readily recognize it from two large pictures over the door, representing the immortal Tam setting forth on that eventful ride, of which the civilized world has heard. He is on the back of his grey mare, "Meg," while his draughty cronie, Souter Johnnie, and the landlady are seeing him off, the landlord standing at the door, lantern in hand, with a semi-intelligent look on his face. Within are a few relics of Burns' time, but most of them have been removed to the museum of the Burns' cottage at Alloway. The old inn, like the home of Tom Moore in Dublin, is a miserable and misery making liquor saloon. There are few expansive views from any point in the town which do not suggest some thought, line or verse of Burns. It was late in the afternoon when we saw an old man tottering near the River Ayr. Instantly the air was vocal with the following words:

"One evening as I wandered forth along the banks of Ayr, I spied a man whose aged limbs seemed weary—worn with care, Quoth he, young lad, whitherest thou? Does thirst for wealth thy step constrain Or youthful pleasure rage, Or too soon hast thou wandered forth To learn with me the miseries of man?"

As we strolled in solitude along the deeply shaded banks of the Doon, the murmuring waters in the deep cut channels were also vocal:

"Still o'er these scenes my memory wakes And fondly broods with miser care, Time but the impression deeper makes As streams their channels deeper wear."

And who could walk alone about the ruins of Montgomery Castle without recalling the heart throbbing words:

"Ye banks and braes and streams around The castle of Montgomery, Green be your fields and fair your flowers And waters never drumlie, There summer first unfolds her robes

And there the longest tarry, For there I took the last farewell Of my sweet Highland Mary."

We were born on a cotton farm amid the superstitions and ghost stories of the negroes of the South. As far back as we can remember anything in life was a night when we heard an enthusiastic lover of Burns read Tam O'Shanter, while we with hair on ends listened with the fascination of wonder and terror! Our first visit to Scotland was with a young man from North Carolina, a fine scholar, but with but little or no poetry in his soul. We reached Ayr about sunset. After supper we were both very tired, but I proposed to walk out to Kirk Alloway and return before retiring, a walk altogether of six miles. To such foolish enthusiasm our tired, unpoetic friend was very much opposed, but went along with great reluctance and emphatic but courteous protest.

We reached the famous thatched cottage, the scene of

The Cotter's Saturday Night.

about dark. When we found living in the cottage, a man who rode with the Earl of Cardigan and the "Six Hundred" in the charge of the Light Brigade and little boy asleep on the same bed ("built into the wall") on which Bobbie Burns was born, our enthusiasm was doubly intensified. While we were talking to this hero of Crimea, our prosaic friend disappeared; we thought possibly he had returned to his couch in our hotel.

From the Burns cottage to the old Kirk and cemetery is about a quarter of a mile. The early impressions of childhood are very tenacious. We do not allow our friends to even insinuate that we are at all superstitious, or that we believe in ghosts, but to this day we do not much relish "seeing the new moon through the branches trees," or to pass old graveyards alone at night! It was about nine o'clock when alone we reached the Kirk. When we climbed over the stone stile into the cemetery all the negroes' graveyard stories of childhood seemed to rush through our memory, and imagination was not only wild, but almost frenzied with excitement.

The old window of the Kirk through which Tam gazed, while standing in his stirrups, facing the road, is about eight or ten feet above the ground. There is an old tombstone outside, just under one side of this window, onto which we climbed and secured rather uncertain footing. We were tremulous with excitement, and prepared to see—"Coffins standing around like open presses, and the dead appearing in their last dresses! Warlocks and witches all in a whirl, with 'Old Nick' holding a candle for them to dance by." Just as we got our chin above the window sill there was such a cyclonic and terrible agitation of the ivy vines and bushes as if the dead for a thousand years past were coming up to resurrection and judgment! We fell backwards to the ground, limp and helpless, with great drops of cold perspiration rolling from our brow like small marbles! Our North Carolina friend, shaking with

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laughter, had forgotten all his weariness and was fully avenged. The poem is

A Drunken Phantasmagoria

painted on ale vapors, but what human genius has ever written one with such beautiful and forceful figures of speech!

"Such pleasures are like poppies spread, You seize the flower, the bloom is shed, Or like the snowflake on the river, A moment white, then melts forever, Or like the Borealis race that flit o'er you can mark their place, Or like the rainbow's shadowy form, vanishing before the storm."

The homes of William Shakespeare and Walter Scott are visited by certain classes of people, but all classes from all parts of the civilized world are now coming to the thatched roof where the heart poet of the world first saw the light of day. Along the three miles and the dark forest through which Tam rode on that stormy night, the electric car, automobile, bicycle, motorcycle and horse carriages are whirling almost every hour of the day, bearing the multitude to the most popular literary shrine in all the world. The world admires Scott, but loves Burns. It was our pleasure at the great exposition in Glasgow to see the original manuscripts of many of his personal letters and greatest poems.

The grounds around his monument on the bank of the Doon, near the old and the new bridges, have been greatly improved and beautified since we first saw them. Near the monument a neat building has been erected for the unique but remarkable stone effigies of Tam O'Shanter and Souter Johnnie, sitting there as they sat thirty years ago, with the same jovial expression on their faces, and the same mute though merry welcome they gave us then. They are certainly remarkable pieces of work, carved in free stone, by Thom Tarbolton, an untrained sculptor. Just outside the door, carved in the same kind of free stone, is the image of the landlord's wife with her broken nose restored. No visitor should fail to see and study these figures. They are now so embowered in beautiful foliage that the uninformed visitor may fail to see them.

Burns and Marvin.

Suppose Robert Burns and Enoch M. Marvin had been born on the lap of fortune and had thorough and early college and university training? Would the world be richer or poorer to-day? We are not asking this question either to disparage or to glorify education, but to suggest it as a good sub-

ject for debate in our college and literary lyceums.

We have often regretted that Burns was not buried by his father, the hero of the Cotter's Saturday Night, in the old church yard, which his pen, in the writing of one poem, has immortalized. Just inside the front entrance, near the "Tam O'Shanter" window of the old Kirk, the sacred dust of the father sleeps. Inscribed on his tomb, suggested by his gifted son, are the following words of a brother poet: "Even his faults were such as lean to virtue's side."

Robert was buried in Dumfries, where one of the prettiest and most suggestive of his many monuments stands. It is in white marble and mural. Two splendid horses stand hitched to a plow, which has evidently stopped suddenly. The boy, standing between the plow handles, looks back and up over his shoulder to the descending Genius of Scotland, as she spreads her mantle over him. Below this enchanting carving are the words of the young bard:

"The Genius of my country found me where Elijah found Elisha, at the plow; And bade me sing the loves, joys and sorrow of my native land in my native tongue."

We wish the Scotch Society of St. Louis would erect a monument to Burns worthy of his genius and of the city of St. Louis at the northeast corner of Grand and Washington Avenues. Every boy and girl in Missouri would like to have a part in such a monument. There are many majestic monuments to him in many parts of the world. Every visitor to London should see the one on the Thames embankment gardens, and the western world should see the one in Central Park in the city of New York.

Glasgow, Scotland.

MONUMENT TO J. B. SEARS.

Having this matter in hand, I make the following report of moneys received by me since my last report:

Junior League, Jacksonville.....	\$2.75
Miss Abbie McKinzie.....	1.60
Miss Ruby McKinzie.....	1.00
Total	\$4.75

If other of his friends want to have a part in this send to me here and I will be glad to acknowledge receipt through the Advocate. A little from his many friends will make the undertaking a success.

O. T. HOTCHKISS.

Lufkin, Texas.

A lie is the only thing that ever comes back from the grave.

ALL THE WAY

To St. Louis we operate all steel dining cars (Fred Harvey Service) on two daily trains. Just think what an advantage this is! Your own meal hours. Then, too, we have electric-lighted sleepers and observation cars, and the schedules so convenient.

Leave Ft. Worth 7:30 a.m. and 7:10 p.m.
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For information, write

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

P. S.—The Gulf Coast Special is the name of our new train
 Houston to New Orleans. c. w. s.

SUNDAY SCHOOL ITEMS

REV. E. HIGHTOWER, Editor, Waco, Texas.
REV. A. M. RECTOR, Assistant Editor, Galveston, Texas.

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

SHALL WE TRAIN OUR OWN SUNDAY-SCHOOL WORKERS OR LEAVE THEIR TRAINING TO OTHERS?

The caption of this article is a question that demands an immediate answer. In the work of Sunday-school teacher training the M. E. Church, South, has been a pioneer, having been the first Church that employed an expert to give himself specifically to this work. But others soon followed in our steps and have surpassed us, not in the quality of work, but in the number of workers and the number of teachers and others that have been trained for better service. So little are we doing in comparison with some other agencies for this kind of work that we have been advised to abandon the field altogether and leave the training of our Sunday-school workers to agencies that are nominally interdenominational, but are really under no denominational control whatsoever. Two courses are open to Southern Methodists. We must either quit the field or we must supply the demand ourselves have created for information and training in Sunday-school work. We have brought our workers to feel the need of more thorough preparation and better equipment. With the better class of Methodists to feel is to act. Unless we give them what their work demands and they desire they will seek it elsewhere. Few Methodists will concede that it is safe to leave the training of those who are to give religious instruction to our young in the hands of a mixed company who hold various and sundry doctrinal and religious views and educational vagaries. Some of the theories that are being propounded by writers on religious pedagogy and kindred topics are enough to make John Wesley and his mother Susanna turn over in their graves. We are not blind followers of John Wesley, but we are Methodists. That means that we have a well articulated system of doctrines and Church polity. It means that we are neither Calvinists nor Pelagians. It means that we hold well-defined views concerning salvation by faith, the need of the new birth, etc. If we Methodists have the saving grace of sincerity we are bound in conscience to train our young people to be Methodists. If not Christians and therefore Methodists, then certainly true Methodists and therefore Christians. The best place, next to the home, to accomplish this result is the Sunday-school. But our Sunday-school workers cannot give our young people Methodist training unless they have received it themselves. And where else can they get such training except in Sunday-school conferences or institutes conducted under the control of our own Church? Fancy an interdenominational convention for instance discussing the relation of children to the Church or the proper time for them to receive Christian baptism. Yet with Methodists those topics are vital. If any Methodist thinks that we are not needed in the field of teacher training, that it were wise to allow other agencies to do that for us, let him attend the average convention and listen to all that is said concerning the conversion of children and various other topics. Let him note also the things that Methodists, Baptists and others think but dare not say in such an assembly. The conclusion must inevitably be that we need to train our workers. After other agencies have done all they can we have an unoccupied field that is all our own. The only question is whether we shall cultivate it or allow it to run to waste. If we are to train our teachers we must multiply our agencies and redouble our activities. If we are to keep our people in sympathy with our work and institutions we must give them all that they could obtain elsewhere. Otherwise they will turn to us with theories and notions which fit neither our system of doctrine nor our polity. Such results are common. In short, it devolves upon us as a Church to meet the demand which we have created for the training of Sunday-school workers. How are we to do this? By providing for more field workers and more Sunday-school conferences. "But that will cost more money." To be sure. But it means an investment of cents that will return dollars later on. It means the salvation and training for service of more young people, and weighed against such a result money is lighter than vanity. Pursuing a penurious

policy toward our Sunday-school work is grinding our seed corn into bread. So long as our Sunday-schools are deprived of the profits on our Sunday-school literature, so long as what they contribute to missions is used to pay the assessment against the Church, so long as conferences refuse to accede to requests of their Sunday-school Boards for even small assessments for Sunday-school extensions; so long, in short, as the M. E. Church, South, treats its Sunday-schools as if they were no integral part of the Church, that long will our leaders in this field be embarrassed and our workers will be trained by those who, however well meaning, are not in position to teach our Methodist teachers some things that are essential if they are to do what is needed in our Church. All the other leading denominations in Texas have a well-developed State organization with at least one State field secretary, and they are training their denominational workers. It was the privilege of the writer to attend one institute conducted by the Baptists last year and the thoroughness and effectiveness of their work excited our admiration. If the Baptists, Presbyterians and Church of Disciples find such work profitable and manage to support it, why may not we do as much and more?

EDITORIAL NOTES.

This department did not appear in the Advocate of August 25. We sent an article from Epworth labeled "Editorial Correspondence," but somehow it got into the Epworth League department and Gus Thomasson had to bear all the blame for it. We shall try hereafter to give the children of our brain such careful directions that they cannot possibly get into the wrong box.

Now that the depressing heat of summer is over and people are returning to their usual haunts and employments and the Sunday-schools are taking on new life, is it not a good time to do something decisive concerning the Adult Class in your school? You have the necessary material in the persons of the men and women of your Church who do not attend Sunday-school, and some of whom do no Church work at all. Find a leader and a teacher and organize these stragglers into a division of your army and train them for effective service in the world's redemption. Other pastors and superintendents are doing this. Why not you?

Properly handled the Home Department is the Sunday-school's most successful recruiting force? Have you a Home Department? If not, suppose you send to Dr. Chappell for full information and start one.

Do not conclude that such departments of Sunday-school work as the Adult Class, Cradle Roll and Home Department are practicable only in cities and large towns. All these are being successfully operated in villages and country places. There is not so much difference in conditions in town and country as some people suppose. Success or failure in these great movements is more a question of intelligent, determined leadership than of locality.

The third Sunday in September is Rally Day. By that time nearly all the people will have returned from their summer vacations and settled down for the winter, and it is a good idea to call their attention to the fact that the Sunday-school is doing business right along at the same old stand, and that much as it needs their patronage they need it vastly more than it needs them. Let us make much of Rally Day.

The above paragraph reminds us of the statement we sometimes hear that in certain schools it is next to impossible to observe Children's Day and the other special days because no one can be found to train the children and make the other necessary preparations. Such conditions prove that a school is near to death's door. It needs new officers and teachers and possibly a new pastor. And it can have them. In such a case as a general rule we would not have the pastor and superintendent and teachers removed nor ask them to resign. But we would urge them to make new officers and teachers of themselves.

They need two things: A knowledge of what a good Sunday-school ought to be and a genuine love for the souls of men. They can have both. A little study will bring the one and prayerful consecration will lead into the other. Brother Superintendent, if you have charge of such a school, wake up the superintendent.

And that reminds us: Have you observed Children's Day this year? It is the only one of the special days which the law of our Church makes mandatory. The only latitude we are allowed is in the choice of a day. And that liberty was given not to exempt some Sunday-schools from the law, but to render possible the observance of the day in every school. The law imposes the same obligation to take the Children's Day collection as the collection for missions. And a school has no more right to divert the Children's Day collection from the legally specified channel than a congregation would have to take the missionary collection to pay the salary of the pastor. Our Bishops have held for years that no pastor has a right to report all collections in full unless the report includes a Children's Day offering. Bishop Mouzon takes the same position in the Advocate of August 24. We know we are saying trite things, but the reports from the treasurers of our Sunday-school Boards show that if more than a small fraction of our Texas Sunday-schools have observed Children's Day this year the money is either being held out or has been diverted into wrong channels.

It is not yet too late to observe Children's Day. In this climate there is no better time for such exercises than the month of October. And its observance in the fall might give to the Sunday-school a new impetus that would last all winter. Try it.

The M. E. Church, South, is the only great denomination in Texas that has not a well organized force of workers in the field. The Baptists, Presbyterians, Church of Disciples and International Sunday-School Association all have their workers whose business it is to organize and train for more effective service their various Sunday-school workers and teachers. And none of them shows a disposition to reverse their policy in this respect.

And that reminds us of another thing. The other day we heard a brother object to the employment of a State Field Secretary on the ground that it would be impossible for one man to make a yearly visit to all the schools in Texas. And we have heard our conference secretaries criticised because they could not visit every remote community in the conference. A field man who would attempt such a course would at once brand himself as an incompetent. A field secretary's most important duty is to put other people to work. He should be primarily an organizer. Every conference and district in Texas need a more thorough organization for mutual helpfulness and the exchange of plans and ideas and the generation of greater enthusiasm. The real leader among men is not the man who tries to do



everything himself, but the man who is capable of making others see the vision that he sees and sending them forth to impart this spirit to others still. Every field secretary should be an active man, but the field worker who tries to go everywhere is on a par with the pastor whose principal asset for the pastoral office is legs. Next to the Spirit of God the prime need of our Sunday-schools just now is brains.

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"COULD THIS OF US BE SAID?"

"The day was not longer than his kindness;"

Could this of us be said? If we should fall in the springtime, And mortals say "he's dead."

"He has built the road of the loving heart."

As each day rolled away, If we should faint in the summer, At the close of some bright day.

"He has ministered to his neighbor; "He has answered every call,"

If we would drop from the time-lists, When the leaves drop in the fall.

"He has cheered the poor and needy," "He has made their burden light,"

If we should cease from breathing, In winter's drear, dark night.

Have we made it any of our business Kind words to others say?

When we count our many blessings, At the close of life's short day?

Have we lifted up our brother? Bade him strive to live anew?

If our life of short duration In its noontide it was thro'?

Have we fought with sin and sorrow? Have we helped a soul forlorn?

If God sent his guardian angel For us, on some early morn'?

Ah, we know not, know not, brother, When our turn to bear the yoke

Of some sin or burden heavy, So let's help the heart that's broke.

You may need it or you may not, But they need it that is sure,

Sympathy and loving kindness Oft will open the heaviest door.

Just a word in kindness spoken, May a soul to Jesus win,

For he came to save the sinners And he bids them "enter in."

Let our "Loving Road" be built, then, In the hearts of other men,

Let them call us Tustila Win our crowns in glory then.

Follow in his footsteps closely: He will ever be our guide,

He w' succor and will save you Matter's not what ill betide.

Let them say, "His loving kindness, "Was not longer than the day,"

For he helped his weaker brother Helped him nobly on his way.

Let God say it as he crowns us, When we reach our home above

That old Sol in all his brightness Was not brighter than his love.

We will then have followed Jesus, And our own sins be forgiven,

If they say when we have left them, "He has won a home in heaven."

MARY B. SANTEE HARRIS.

PASTOR RUSSELL AND HIS WORK.

I wish to call the attention of the Advocate readers to the nefarious work of Pastor C. T. Russell, of Brooklyn Tabernacle. His doctrine is a commingling of Romanism, Adventism and Mormonism as concerns the resurrection, and in the last analysis resolves itself into universalism, pure and simple.

On last Easter Sunday he preached in the London Tabernacle to an immense audience on 1 Corinthians 15:12-18. He said in part:

"When once we see that the wages of sin is death, and not eternal torment, and that the Bible hell is the tomb and not a fiery furnace, and that all mankind go to sheol—to hades—just as did our Savior, then we begin to see that what we all need is to be saved from sheol, from hades, just as the Savior was. A resurrection salvation is thus the salvation hope of the Church and of the world.

"What a relief this gives us as respects parents, children, neighbors, probation by obedience to the laws of the kingdom under the assistance

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of the heavenly One," and that a thousand years will be spent in "lifting them up from the degradation and meanness and imperfection into which all have fallen by one man's disobedience, under the laws of heredity." All those who yield to the divine influence will be saved and those who do not will suffer the second death, which he says is complete annihilation.

In opposition to this rotten doctrine Jesus says: "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels."—Matt. 25:41.

"And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation, and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb, and the smoke of their torment ascendeth up forever and ever, and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name."—Rev. 14:9-11.

"And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night forever and ever."—Rev. 20:10.

Whether the above describes a literal or a figurative hell matters not in proving that there is future and eternal punishment for those who disobey God. The doctrine of final probation after death or final annihilation takes away much of the merit of Christ's atoning sacrifice and grants a free license to the lecherous and lascivious to sow to the flesh and treat lightly the statutes of God.

God is perfect in every phase of his moral character and to detract from his perfections would destroy him as God. He is perfect in wisdom, righteousness and supremacy, and to question his right or his duty to provide adequate punishment for the disobeying of his righteous and eternal laws. When the merits of the atoning sacrifice have been rejected and treated with contempt by man, is to set up a standard that is not only supercilious but blasphemous.

The doctrines and sermons of this man, Russell, are being scattered broadcast over the world and his followers are numbered by the multiplied thousands. These sermons are printed in mostly country papers that use a patent side and are also printed in many daily papers, and often half a page of a country paper is taken up in exploiting his work. The editors of these papers are usually ignorant of the doctrines of the Bible or ignorant of the baneful teachings friends and the heathen, who have died out of Christ unsaintly. What comfort it brings to know that they are sleeping in the great prison-house of death, unconscious of the lapse of time, waiting for the Redeemer, who will set up his kingdom in glory, associating his bride with himself for the blessing of all the families of earth.

Further on in this discourse he essays to show that after the resurrection all those who failed to obey God in this life will have another time of of this anti-Christ. Some, however, are willing to print anything of a glamorous nature that will appeal to the grandiose grossness of the human mind.

"For the time will come when they will not endure sound doctrine; but after their own lusts will heap to themselves teachers, having itching ears. And they shall turn away their ears from the truth, and shall be turned unto fables."—2 Tim. 4:3-4.

"But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of."—2 Peter 2:1-2.

Surely, that time has come and is one evidence that the end is near.

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closed that lead off on sidings, especially those with a blind end. "O Lord, if it be thy pleasure, have every semaphore block along the line show the white light of hope that I may make the run of life without stopping, and, Lord, give us the Ten Commandments as a schedule time; happiness."



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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, Galveston, Nov. 15
Texas, Bishop Mouzon, Marlin, Nov. 22

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

JOINT BOARD OF PUBLICATION.

The Joint Board of Publication, Texas Christian Advocate, will meet at the Methodist Publishing House, 1308 Commerce St., Dallas, Texas, Tuesday, October 3, 1911, at 10 a. m.

SENATOR JOSEPH W. BAILEY RETIRES.

Senator Jos. W. Bailey has announced his withdrawal from the race for re-election to the United States Senate, and he says his announcement is irrevocable. He assigns no reason for the step, but wishes for his successor good will and for the State a good man to succeed him.

The Methodist pastors of this city, after a few months of suspension of their weekly meetings, resumed last Monday these gatherings. They met in First Methodist Church and reviewed their work during the vacation period. Their Church services were kept intact during the heated term and the results were satisfactory. Some of the pastors never left the city or their work during the summer. From now on they will press matters strenuously, for the conference session is approaching.

Texas has come wonderfully into the foreground on account of our recent prohibition election. Far beyond the Mississippi and further still up North, the people had no idea of the existence of temperance sentiment in this State and they are expressing themselves in their daily and religious press with open-eyed wonder. They seem to have had an idea that in many respects Texas was under the dominion of the "wild and the woolly," and they can scarcely realize that we came within a very narrow margin of sweeping the State into the dry column. As a matter of fact no State in the Union has surpassed Texas in the progress of her educational, her moral and her religious sentiment. Three-fourths of the State is already dry under the operation of local option; but we are not going to stop until the last saloon is banished. Then Texas will be the pride of the Union.

MISSION WORKERS IN SESSION.

The officers of the various Mission Boards of the five conferences held an interesting meeting in this city last Tuesday. Dr. Jno. M. Moore and Dr. W. W. Pinson, both of the Mission Board at Nashville were present and aided with their counsels. They took up questions in common with Church work in the various mission fields of Texas and discussed them at length. Especially did they survey the possibilities of the mission work among our various foreign populations and the best methods of reaching them with the gospel. The city mission problems were also gone into considerably. The work of the laymen was viewed from its numerous standpoints and especial emphasis was placed upon how to get a mission contribution from every member in the Church. The brethren present took an active part in these discussions, and they hope to lay plans before the approaching conferences that will result in something more practical and upon a larger scale for these various departments.

The following members were present: Revs. I. T. Betts, J. W. Burgin, C. U. McLarty and Judge T. N. Graham of the Texas Conference; Revs. C. M. Bishop, O. S. Thomas, C. W. Dennis, and Judge C. A. Leddy, of the North Texas Conference; Revs. Jno. R. Nelson and M. S. Hotchkiss, of the Central Conference; Rev. C. W. Goodwin and Judge R. H. Wester of the West Texas Conference; Rev. W. E. Lyon of the Northwest Texas Conference, and Rev. A. E. Rector of the German Mission Conference. Also Rev. A. J. Weeks, Assistant Missionary Secretary for Texas and New Mexico.

DEATH OF COL. ROGER Q. MILLS.

Col. R. Q. Mills, one of the most distinguished men in the civic and political life of Texas, died last Saturday morning at his home in Corsicana, after an illness of several months.

Roger Q. Mills was born in Todd County, Ky., March 30, 1832. He came of sturdy parentage and inherited his excellent qualities from a father and a mother of good ability, strong characters and fine endowments. His father was a successful planter and his son became inured to farm life. He was given the advantage of a good common school training, and at seventeen years of age he came to Texas and located at Palestine, where he studied law and was admitted to the bar. Sometime after that he moved to Corsicana, entered upon the practice of his profession and made that place his life-time home. He soon rose to eminence as a lawyer, but entered the Confederate army, became a Colonel, and often distinguished himself for bravery on the field of battle. At the close of the war he returned to his Corsicana home and resumed the practice of law.

Col. Mills was elected to Congress from the State at large in 1872 and continued a member of that body until 1892, when he was elected to the United States Senate. In 1899 he voluntarily retired to private life, and since then has lived in quietude until his death. He was a man of conspicuous ability and took a high position in the Congress of the United States. He came within a few votes of being elected Speaker of that body.

In person he was tall, well proportioned, muscular, with a handsome face and a noble head, and his presence was marked in whatever circle he moved. He was a speaker of more than ordinary ability and at one time he was the popular idol of the State. Few men could cope with him on the platform or the hustings; and as a campaigner he was without a peer in Texas politics. His fame was noted beyond the confines of the State and President Cleveland placed a high estimate upon his services.

Up to 1887 Col. Mills was a faithful

and a prominent member of the Methodist Church and was once a member of the General Conference as a layman. He was class-leader and a steward; but after he became prominently identified with politics his interest in Church matters deteriorated, and in the great prohibition campaign of 1887 he took the side of the antis, became very intolerant in his public speeches, was bitter in his denunciation of the ministers who took part in that campaign, became estranged from the Church and finally withdrew from its membership. He was rarely ever inside the Church after that, and largely severed his association from his old-time preacher friends. However, he never lost his interest in a passive way in the Church of his boyhood and frequently in latter years spoke kindly of it and of his friends among the ministers of other days. It is our impression that he never surrendered his faith, and while not very spiritual in his experience, nevertheless he retained his hold upon religion, and his belief in Christ and his teachings remained firm and unshaken.

But his work is done, his course is finished, and those now living with whom he had his differences will forget all asperities and shed a tear over his demise. His old comrades in arms remember him tenderly and speak of him in terms of praise. The whole State mourns his departure, for he rendered the Commonwealth a valuable service in the dark days succeeding the Civil War; and in Congress he stood by the traditions and the faith of the old South. Whatever may have been his weaknesses, his virtues were many, and in the annals of the State he will occupy a prominent place among its great men and leading citizens.

THE PRESIDING ELDERS' MEETING.

On the 12th and 13th of this month the several presiding elders of the five Texas Conferences will meet in Waco, their opening session to begin at 2:30 p. m. This meeting was arranged by, perhaps, a majority of the officials concerned and it is generally agreed to by all of them. There are many things in common in our State Methodism and it is the desire of these brethren to take such matters under consideration and have concert of action concerning them. While the meeting will not be official, nevertheless it will be important and every presiding elder in the State is expected to be there. It is also expected that Bishops Atkins and Mouzon, the two Bishops to hold the five conferences this fall, will be present also and give the benefit of their counsel to the gathering.

THE COMING DALLAS FAIR.

The approaching Dallas Fair is giving promise of the best exhibit in the history of the institution. Large and varied improvements have been made and splendid buildings have gone up for the purpose of accommodating the different departments. All space has been taken by different individuals; and the entertainments being provided for are said to be on a high moral plane. The fact is, there is as little objectionable in this great Fair as can be found with great entertainments of this character throughout the land. It would be a difficult matter to find any exposition free from all objection. But unless you are looking for something off color, the Fair is generally of excellent character.

Its agricultural, its mechanical, its industrial, its scientific, its art and its live stock departments are of the best type; and as an educational factor the Fair is one of the most dominant influences in the State. It commends its excellent features to the people generally and they are worthy of patronage. No one can afford not to attend the Fair and get the benefit of its information.

NEW CHURCH AT ROSENBERG.

Brother Saxon and his people have just completed a modern and an up-to-date church building at Rosenberg, and last Sunday they had their opening service. The Rosenberg Herald gives an elaborate account of the Church and of the service, and speaks in high terms of the efficiency of the pastor. The building has a seating capacity for six hundred people, and comfortable opera chairs seat the building. The main auditorium and the Sunday-school room are so related that they can be thrown into one and the pulpit faces the whole. The Sunday-school room is furnished with every convenience, the windows are of colored art glass, and the entire auditorium is lighted with eight hundred candle power gas. It is a very complete and creditable plant and six hundred dollars more will free it from debt. We congratulate the pastor and his people on this wonderful enterprise.

A DESERVED COMPLIMENT.

Judge F. P. Works, of Hillsboro, has concluded to remove from that place to Amarillo. For a great many years he has been an honored citizen of Hillsboro, having won the esteem and confidence of the entire citizenship of that town. During all these years he has been a devoted member of the Church and the Superintendent of the Sunday-school. We copy the following from a recent issue of the Hillsboro paper:

Last Sunday closed the term of service of Judge Fountain P. Works as Superintendent of the Sunday-school of First Methodist Church. At the close of the Sunday-school W. R. Lang, the Assistant Superintendent, took charge and stated that Judge J. K. Parr, President of the Board of Stewards, had a matter to dispose of. Judge Parr then in most suitable terms referred to the splendid work of our Superintendent, telling of the success of the school under his administration and of the high esteem in which Judge Works is held by all the teachers and scholars. He then, in very fitting language, presented to Judge Works a handsome loving cup as a token of appreciation for his faithful services during his term of office.

Judge Works candidly confessed that he was all but incapable of utterance, his heart being too full. His intense appreciation of the remembrance however, spoke more than words could have expressed. We all sincerely wish for him in his new field all prosperity and happiness. With regret we surrender to Amarillo him and his interesting family.

The excursion on Sunday is a growing evil. During the whole of this summer the railroads of the State have constantly poured a tide of excursionists into Galveston on the Sabbath. The papers report from five to eight thousand people in that city by the sea. They do not say much about the fact, but it is true that during Sunday Galveston is an open city. They do not scarcely know what Sunday is down that way. Saloon politics are in charge and the whole city is one seething mass of pleasure seekers from daylight until far into the night every Sunday. Religious work is greatly demoralized, and the moral tone of the people who live there and those who thus visit them is greatly lowered. The Sunday excursion is a curse to the morals and religion of the State. And these remarks are applicable to Dallas during the Sundays of our State Fair. The day is fearfully desecrated by such practices. Why will a Christian civilization permit such sacrilege?

We see it going the rounds of the press that the negro members of the Methodist Episcopal Church are contemplating, in certain quarters, the withdrawal of their membership from that body and the organization of their numbers into a negro Church of their own. What truth there is in this rumor we do not know. The leading papers of that Church are saying nothing about it. That it would be better

for the white people of the Methodist Episcopal Church and for their negro contingent to take a step of this sort we have no shadow of doubt. As the General Conference approaches, the old agitation of electing a negro Bishop is already projecting itself into the public prints; but that Church will never elect a black Bishop. They have adopted the two-thirds rule to avoid such a result. The separation above referred to will solve this vexed problem for them.

Last Tuesday Potter County, including Amarillo, held a local option election and the pros won by a good majority, carrying the town of Amarillo. Two years ago the county was dry and the antis brought on an election and carried it by a small majority; but now it comes back into the dry column. This makes all that Panhandle dry except the town of Wichita. This makes 167 dry counties in Texas and fifty-three of the remaining number dry except in one or two places. There are only twenty-one totally wet counties now in Texas, and these are in South Texas and along the Rio Grande river.

There is now a demand being made by many members and ministers of the Methodist Episcopal Church for lay representation in the Annual Conference. They are members of the General Conference, but strange to say the laymen of that Church have never had a voice in the Annual Conference. This is one of our organizations where we find in Southern Methodism the laymen to be useful and efficient members. The Methodist Episcopal Church owes it to itself and to its laymen to give them this recognition.

The sub-committee appointed some time ago by the general State Committee of the prohibition organization met last Saturday at the Oriental Hotel in this city, with Hon. Thomas H. Ball in the chair. After going over the situation thoroughly it was resolved to call a meeting of the full committee to meet in this city the 16th of this month and to make the report to this body. Also it was deemed wise to invite prohibition workers generally to this meeting and take a complete survey of the situation as it is today and outline to the people the purpose and the plan to be pursued by the prohibitionists of the State. There is to be no let up in the demand for another election at the earliest possible moment. The war is not going to relax its fury until the saloons are routed from Texas. Let there be a large attendance at the meeting on Saturday week.

Dr. Ivy is giving to the Southern Methodist Church a most acceptable Church paper in the Christian Advocate. His editorials are lofty in tone, appropriate in subject matter, and thoroughly in accord with the doctrines and usages of Methodism. Not only this, they are fervently evangelical and it is an inspiration to read them. They bring to the Church edification throughout all its borders. Such a paper as the official organ of the Church is worthy of the most widespread patronage. It ought to be generally taken by our people.

Bishop Mouzon on last Sunday officiated at the opening service in our handsome new Church edifice at Palestine. He preached to great congregations and they were greatly edified by his ministrations. Rev. J. B. Turrentine and his good people deserve great credit for their enterprise in this matter. Palestine has long needed just such a building as the Methodists now have and it will add to their growth and efficiency. While in that city, Bishop Mouzon was entertained by Ex-Governor and Mrs. Thomas M. Campbell. They are Presbyterians—Cumberland—but they often worship with the Methodists.

PERSONALS

We had a brotherly visit from Rev. Jno. E. Roach, of the Bowie District, this week. He is one of our most active presiding elders.

Rev. Charles Dennis, of Wolfe City, made us a pleasant visit this week. He gives a good report of his charge, and the year will close successfully.

Rev. Jno. M. Moore, D. D., was in the city this week visiting friends and attending a meeting of several of the missionary workers of Texas.

Rev. Emmett Hightower made the Advocate force a delightful visit this week. He is moving on pleasantly at Morrow Street, Waco.

We are sorry to chronicle the death of Brother Frank Asbury, a splendid layman living at Farmers Branch. He was a good man and a devoted worker in the Church.

Rev. Jno R. Nelson, of the Corsicana District, was in the city this week and we had a pleasant visit from him. He gives a good account of the work in his section.

Rev. Ira M. Brice, of Bowie Station, was to see us this week. He is getting a good hold upon those people and they are responding to his efforts. He is a strong preacher and a good pastor.

We are sorry to hear of the illness of the good wife of Rev. Bert Moreland, of Bridgeport. She has been quite sick for some time, and the brethren will remember Brother Moreland and his good wife in her illness.

Mrs. George S. Sexton, wife of Dr. George Sexton, has recently undergone a serious surgical operation in a hospital in Houston, but we are glad to announce that she is doing well and will soon be in her usual health.

Rev. R. L. Ely and his household at White Rock, Lamar County, are rejoicing in the arrival of a fine daughter. Her presence has brought delight to the home and made the number of circle three of a kind. We wish for her health and happiness.

Mr. and Mrs. Albert Howell, of Houston, have issued invitations to the marriage of their daughter, Miss Elizabeth, to Mr. David T. Peck. The happy event will be consummated September 27, 1911. The happy couple will make their home in San Marcos.

Southwestern University has purchased the Snyder property, adjoining the Ladies' Annex, paying \$8000 for it. The purchase was made for the purpose of relieving the crowded condition of the Ladies' Annex. A number of teachers, with their pianos, will occupy the newly-acquired property.

Mr. and Mrs. Lester A. Henry, of Tyler, have issued invitations to the marriage of their daughter, Miss Elizabeth, to Mr. Herbert W. Jester. The happy event will transpire on September 12. Mr. Jester is the son of Mr. and Mrs. L. L. Jester and Miss Henry is one of the popular young ladies of Tyler. We extend to them our hearty congratulations.

Rev. James E. Crutchfield, who has just closed a four-year term on the Arizona District, has been elected President of the Columbia College, at Milton, Ore., and will assume charge at once. This is our leading college on the Pacific Coast, and they have only this year completed a new building at a cost of \$65,000. There is every indication of a most prosperous year for the school, and the Church in the West is justly proud of the successful school in a section of the country where religious schools are not, as a rule, prosperous. Brother Crutchfield is a native Texan, a son of "Uncle Sebe" Crutchfield, of the North Texas Conference, and is making a splendid record in our Western work.

"A millionaire is a pauper if he has not in the treasury of his heart the confident hope that comes out of a sure faith in Jesus Christ."

A loving trust in the author of the Bible is the best preparation for a wise and profitable study of the Bible itself.—H. C. Trumbull.

FROM THE FIELD EDITOR.

A month and more I've worked in the far West and am now getting ready to run to the extreme Northeast. The last of July I began work in Van Horn, the county seat of the new county, "Culberson." From there I went to Valentine, the first division point on the Southern Pacific Railroad east of El Paso. My next stop was Marfa, the splendid little capital of Presidio County. It was my good fortune to have work in this healthful and delightful portion of the State during the summer. After working continually nearly five weeks I came home as well and strong as if I had been off on a vacation. One doesn't get much tired in that climate. The brethren treated me well. In fact, there's nothing small about those big-hearted cattlemen. I like to run with them. We had good meetings at the three places—conversions and accessions and reclamations. At Van Horn we have a good Church and a heroic little band. Our Methodism will do its part in building up that new town and county. Six cash subscriptions for the Advocate were secured from this Church and eight in all from the three places. At Valentine I was no stranger, having visited there before. Kind friends accorded me a hearty welcome and worked well with me. Here I met Dr. Geo. W. Truett, the eminent Baptist preacher of Dallas, who is enjoying a vacation in this delightful land. He came heartily into our meeting and rendered valuable service. This great and lovable man is deservedly popular everywhere in Texas. I had the pleasure of eating dinner with Dr. Truett and his interesting family at the big ranch home of Mr. John Means, a cattle king, who has two hundred and fifty thousand acres of land for the range of his vast herds. Here for the first time I ate out of a "chuck wagon," which I can't justly describe. We had royal fare served in typical ranchman style. I didn't wonder that Dr. Truett turned away from fashionable resorts to make frequent visits to this winsome West.

Bro. E. F. Cramer is our pastor at Van Horn and Valentine. He and his folks were kind to me.

My last meeting was at Marfa, the splendid little capital of Presidio County. A pleasanter town and a more charming people I have never visited. This was my second meeting in Marfa and if they don't want me to come again they'd better not ask me. Here we have a strong Church of intelligent people. The Texas Advocate is in nearly every home, and I found good libraries, too. These people have good homes with every convenience. I have never seen so many automobiles in a town that size.

Bro. A. C. Bell, the pastor, has his work well in hand and the people love him well in heart. He is a strong pulpit man and an excellent pastor. His Church is truly fond of him and say they hope to keep him four full years. My Western trip helped me much and though I haven't taken a vacation this year, but worked regularly, I feel in good trim for fall work and the first Sunday in September, Providence permitting, I begin with Bro. J. E. Morgan, in Hardy Memorial Church, Texarkana. I am delighted to tell that the Brotherhood of Railroad Trainmen, Lodge No. 248, of that city, sent me a copy of their resolutions joining in the invitation of the pastor and Church and pledging their attendance and co-operation. Mrs. Green and I will do our best there and hope for great success. Will our friends please pray for us? JNO. E. GREEN.
Houston, Texas, August 31.

P. S.—I met two families on my late trip, who said my letter to the Advocate, two years ago, turned them to that healthful climate and they are glad they went. The Advocate turns folks to many good things. J. E. G.

SOUND DOCTRINE.

There can be but little or no doubt in the mind of Bible students as to the importance of embracing the fundamental doctrines of our holy Christianity as set forth in the Holy Book. It need hardly be expected, however, that a construction placed upon some portion of the Word of God will be regarded as fundamental. This fact, I apprehend, is overlooked by most writers on the subject of depravity, for the reason, I suppose, that depravity is so universal.

The divergency of mind on this subject is more as to its origin and cause than the fact of depravity itself. The popular contention has been that it is a constituent element that we inherit by natural generation. From this view some of us dissent, and contend that depravity is an effect and not a cause. Sin causes depravity. Depravity does not cause sin in its incipency. If this be disputed, the conclusion is forced upon us that sin is the product of a sinful nature, and

God being the author of nature he at once appears the author of sin.

Now, we aver that none will accept the conclusion reached, and yet it is the legitimate sequence from the contention that depravity is the cause of sin. Sin is prevalent, likewise depravity as the result. Sin is pardoned conditionally under the system of the gospel. No condition could be required of Adam in order to the pardon of his first offense. The violation of the covenant under which he was placed resulted in his spiritual and moral death, hence he and those represented by him in his fall, if they ever live, it will result as a gift from God. This fiat I believe was a fact. Now the new life, the given, or begotten life of God since the fall is in germ, and is to be developed conditionally, as all forms of life of which we have any knowledge. To repudiate this line of thought as above is to force a cloud of gloom over every infant grave since the days of Adam. For it is a well-known fact that pardon and heart-cleansing under the gospel is conditioned, and conditions cannot be addressed to infants. Not all the strange things finding their way in public print come from the source of accused heretics. For we read in the Advocate of August 19, from one W. W. Graham, "We all agree that children are born in the kingdom, yet they have a sinful nature and must be saved through Christ or not at all." Will W. W. Graham, or anyone else great or small, tell us what authority, or proof, that they can produce that the dying infant is favored with any special work of grace, fitting it for heaven? I know that Genesis 6:5 is referred to in proof of sin by natural generation. I believe that "it says what it means, and means what it says," but I do not believe that "every imagination of the thoughts of the heart was only evil continually;" such language does not, nor can it apply to infants.

The same is true in Roman 7:15, 16, where it is contended that the pronoun "I" has application to the race at birth. Any one can see that that is an assumption unwarranted by the verbiage or context. Let not the notion obtain that to preach the gospel in an evangelical spirit one must believe in depravity by natural generation; at least, not until something is given in proof more than "the tendency or inclination to the forbidden."

R. A. ELLIS.

Yazoo City, Miss.

CONFERENCE NOTICE.

West Texas Conference.

The West Texas Conference will convene in the Methodist Church at San Marcos, October 18. The Committee on Entertainment is already at work. We desire to make out at once a list of all those expecting to attend the conference who are entitled to receive entertainment at the hands of the committee. Let all such persons please send their names to me at once. Of course, this does not apply to members of the conference, and others whose names appear in the conference minutes.

The preachers who expect to bring their wives to conference are especially urged to notify me of that fact at once. The committee will make the assignments about October 1, and, therefore, cannot promise to furnish entertainment to visitors whose names are not in their hands by that time. Our situation here is somewhat peculiar, owing to the fact that by the time conference meets there will be about 600 students boarding in the homes of San Marcos. Those who agree to entertain conference visitors will have to know some time beforehand just how many and who they will entertain, so as to reserve room for them.

However, there is no need for any fear that the conference will not be easily and amply entertained. The natural charms of beautiful San Marcos and its open-hearted hospitality are so well known that I do not need to mention them.

CULLOM H. BOOTH, Pastor.

Appreciative Work

This makes nineteen new subscribers to the Advocate for me since I have been on this charge. There were only seven when I came. What per cent is that? I think you may see that I love the Advocate. May God honor and bless it.

B. J. OSBORN.

Hazard, Texas

Epworth League Department

GUS W. THOMASSON - - - Editor
6115 Victor Street, Munger Place,
Dallas, Texas.

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

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SECRETARY PARKER TO BE IN TEXAS.

Rev. Fitzgerald S. Parker, General Secretary of the Epworth League and editor of the Epworth Era, with headquarters in the central office at Nashville, Tennessee, will be a visitor upon all of the Annual Conferences in Texas this fall and informs us that he will just spend the entire month here, employing his spare time between sessions with visiting some of our Epworth League chapters, as arrangements may be made for in advance. The conferences begin with the West Texas at San Marcos, October 18 and close with the Texas at Marlin, November 22. It will be between these dates that Dr. Parker's services will be available. We suggest that our Leaguers write to Dr. Parker at once and arrange with him for dates in line with the above. It is the writer's plan to have him with us at Trinity Church early in November.

If the newly elected State Cabinet should feel inclined to approve this suggestion, we would like to see a meeting in Dallas while Dr. Parker is in the State, and a call made to the Leaguers to spend a day here in consultation. If sufficient interest could be developed in such a meeting there is no question but that the work over the State could be materially furthered. We pass the suggestion along.

PRESIDENT RAGSDALE MAKES A POP CALL IN DALLAS.

We have seen him—the newly elected president of the Texas State Epworth League. He looks much like the old president, is about as handsome, fully as enthusiastic and says Epworth is to be the largest and best enterprise in Southern Methodism. He was with us his usual length of time—a few minutes—and crowded into this brief period more about the late encampment than we can now remember. He said, however, as everyone else has said, that the 1911 session has been the best in every way. The finances came up well. The crowd seem to have been considerably larger and everybody went away happy. He has promised us a communication soon and then we will have his version of the great meeting in more comprehensive form.

We might mention here that Mr. Ragsdale says he does not intend to do much of the active work this year, that Dean Flinn is to relieve him of much of the duties heretofore attaching to the president's office. Well, we'll see. Dean Flinn, we think, will have trouble of his own and Ragsdale will be about as active as he has ever been. This is our private opinion. But Epworth is growing in popularity and brighter days seem ahead. We take courage and borrow Dr. Rankin's speech long enough to say, "On with the battle."

FACULTY MEETING.

One of the innovations of the encampment has been that of the faculty meetings, which will be held each

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day at 12 o'clock, at which time all the leaders of the various departments of study will hold a meeting in the auditorium for the purpose of discussing their problems and offering any solutions which may seem necessary.—Epworth Daily.

OUR EPWORTH FRIENDS—AN APPRECIATION.

The annual encampments at Epworth, bringing to Corpus thousands of the best people of Texas, have been of great material value to the city in advertising its matchless charms as a summer seaside resort as well as in the thousands of dollars put into local circulation by the visitors.

It is an institution in which Corpus citizens take great pride and it should be their pleasure, as it is their duty, to co-operate with financial as well as moral support in sustaining this great institution.

As the expenses of improvements have been heavy, while the revenues have necessarily been limited, the financial shortage lacks two or three thousand dollars of having been made up, despite the liberal subscriptions among the visitors, and the managers of the encampment will call upon the citizens to assist in balancing the accounts.

As all the money expended at Epworth has found its way into local channels of business, under the circumstances it is no hardship upon our business men to ask them to make liberal donations to balance the books. By helping our Epworth friends we are only helping ourselves.—Corpus Christi Caller.

FIRST SUNDAY AT EPWORTH.

The first Sunday at Epworth has come and gone and was one of the greatest days that we have had at any time during the encampment.

From the early morning watch, led by Brother McKinney, to the last song in the service, presided over by Dr. Harrison, every single minute was full of good things, and why should a Sunday in such an encampment not be the greatest day of all?

The crowd composed of interested persons, attuned to the exercises of the day in the true meaning of each and all full of sympathy each for the other, and prepared to worship their God in the right way. All were offered a day of pleasure that could not be found this side of heaven, and the spirit that was shown gave evidence to the fact that it was indeed the Lord's day.—League Editor Shannon, in Epworth Daily.

THAT LUNCHEON AT EPWORTH.

The luncheon given the citizens of the town by the officials of Epworth was characterized by a gracious hospitality, mutual good will and a spirit of co-operation which will fructify mutual benefits and progress. Side by side, Epworth and Corpus will grow bigger and better every year. Brother Thomas, Mr. Ragsdale, Dr. Harrison and other leading spirits of the encampment are broad-gauged, capable men who have mastered the difficulty of making the annual encampment a large success with very limited means, to the pleasure, delectation and spiritual advancement of thousands.—Corpus Christi Caller.

AN APPRECIATION.

Epworth-by-the-Sea, Aug. 17, 1911.

Dear Brother Huston: Under your capable leadership the music at Epworth this season has been the "best yet," and we are grateful to you for your careful attention to detail in the organization of the choir, by which you secured the co-operation of the singers, and for the emphasis you placed on the spiritual side of the music. We wish you and your good wife abundant success and trust that you will be with us again.

Fraternally yours,

A. K. RAGSDALE,
President Texas State Epworth League.

J. E. HARRISON,
President Board of Epworth Trustees.

A GREATER EPWORTH.

Already plans are under way for the building of a greater and larger Epworth to be ready in time for the convening of the Leaguers in August, 1912. Tentative plans include the building of splendid macadamized and oiled walks throughout the grounds, the building of several hundred bungalows on the California beach style,

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The People's Common Sense Medical Adviser, in Plain English, or Medicine Simplified, by R. V. Pierce, M. D., Chief Consulting Physician to the Invalids' Hotel and Surgical Institute at Buffalo, a book of 1008 large pages and over 700 illustrations, in strong paper covers, to any one sending 21 one-cent stamps to cover cost of mailing only, or, in French Cloth binding for 31 stamps. Over 680,000 copies of this complete Family Doctor Book were sold in cloth binding at regular price of \$1.50. Afterwards, one and a half million copies were given away as above. A new, up-to-date revised edition is now ready for mailing. Better send NOW, before all are gone. Address WORLD'S DISPENSARY MEDICAL ASSOCIATION, R. V. Pierce, M. D., President, Buffalo, N. Y.

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the erection of a preachers' lodge, and numerous other improvements which will greatly facilitate in the bringing and caring for the thousands of visitors who journey to Epworth each summer.

Rev. V. G. Thomas, of this city, who was appointed financial agent for the Texas State Epworth League will, after October 15, travel throughout the State in the interest of the League encampment and he hopes to raise during the ensuing year a sum of \$25,000, all of which will be spent in permanent improvements at Epworth-by-the-Sea.—Corpus Christi Caller.

EDITOR SHANNON DEPARTS.

E. P. Shannon, editor and publisher of the Epworth Daily, left last night for Houston. Mr. Shannon states that he was well pleased with the encampment which has just closed and stated that he will again have his paper published at the encampment in 1912.—Corpus Christi Caller.

A MESSAGE TO NORTH TEXAS LEAGUERS.

As Fourth Vice-President of the North Texas Epworth League, I desire to do all in my power to promote the cause of missions among our young people. 'Tis from us the help must come and unless we know something of missions we will not care one thing for the heathen and their needs. In order that we may learn of the need in the foreign lands, we must organize mission study classes all over our conference. This work falls on the local Fourth Vice-President primarily, yet 'tis just as much the duty of each individual Leaguer to help create an interest in same.

Won't each Leaguer help all he can in this the greatest work for our Master?

I want to get in touch with every local Fourth Vice-President, for I have work for that person. I am asking as a special favor that each Fourth Vice-President or Secretary will at once send me the address of the "newly" elected Fourth Vice-President. This will be a great help to me, and will enable me to help you.

Following is the list of our officers: President, R. C. Smith; First Vice-President, W. C. Steinman; Second Vice-President, Mrs. R. Ledbetter; Third Vice-President, Miss Birdal Hicks; Fourth Vice-President, Mrs. Cora Nichols; Secretary-Treasurer, Miss Villa Curtis; Epworth Era Agent, Miss Anna McMurray.

If at any time during the year I can be of service to any Leaguer I shall gladly do my very best.

Didn't intend to write this much, but needed to say a great deal more. Let us do a great work this year in our Master's name.

MISS VILLA CURTIS,
Fourth Vice-President North Texas Epworth League,
Denton, Texas.

DR. HARRISON ON THE ENCAMPMENT.

The class of people and the number of them in attendance was very satisfactory to us. Epworth had about as fine a class of people as could be gotten together. We agreed among ourselves that we were a very nice set of folks.

The singing was excellent. A large choir supported Brother Huston, the leader. By the way, Huston is as good a leader as I have ever known. He is tip-top.

Bishop Mouzon gave us masterful sermons. Doctors Bishop and Culver preached with great ability. Doctor Channell captured everybody. Doctor Bulla is our Addison. Doctor and Mrs. Hamill are always great.

Doctors Rawlings and Culbreth measure up fully. Mrs. Hargrove and Miss Davies never fail. Doctors Onderdonk, Reed and Pierce made good substitutes. Doctor Boaz again took the place of good Bishop Key, who could not come.

The comforts of campers, greatly increased by our new tent cottages, caused our people to express pleasure and to leave in fine humor. The sanitation has been made almost perfect. The street car line to Epworth made a decided change in things.

Corpus Christi people say that this year's encampment brought more business to Corpus than any two others.

The Board of Trustees worked faithfully and gave money. Rev. W. J. Johnson, of Galveston, did the unselfish act in yielding to our earnest request that he give thirty days to Epworth without salary. His Church did nobly in allowing him to serve Epworth. Johnson is a genius in raising money and at Epworth several thousand dollars were pledged by friends.

The board elected Rev. V. G. Thomas financial agent under a contract entirely satisfactory to both parties.

A. K. Ragsdale was there—that is enough to say. Everybody knows the rest.

The outlook for Epworth is all right. The Sunday-school part of the encampment, under Rev. E. Hightower, president, was a decided success.

J. E. HARRISON.

VERNON DISTRICT LEAGUERS.

The time for the annual election of officers of the local Leagues is at hand and I would appreciate it very much if you would please send me at once the names of the officers of your League. This does not mean very much work on the part of any individual, but will mean much in our district organization, and will be of great assistance in our work.

MRS. W. Y. SWITZER,
Tolbert, Texas, District Secretary

NOTE FROM MISS SELLS.

Miss Annie Sells, who has served most acceptably as State Superintendent of Junior Leagues for the past three years, and who declined a reelection at the last encampment, writes a brief note which we are taking the privilege of publishing this week. Miss Sells is one of the most efficient Junior workers in the State of Texas, and her retirement from the official family is regretted by all.

The Note.

Our Second Vice-President is Miss Mary Traylor instead of Taylor, as given in the Advocate. I thank you for the courtesies shown me. The service I gave as State Junior Superintendent has been the most delightful of my life. I shall always feel an abiding interest. Others will write of our Junior work at Epworth. For me, it was an occasion for much rejoicing in that results were so prominent in our Junior Mission Study classes, in the Bible study and the Institute work as given by Miss Emma Robinson. Miss Olive Ferguson, of Corpus Christi, was elected State Junior Superintendent. She is energetic, enthusiastic and interested and has other qualifications that will make us a splendid superintendent. "The field is truly white."

MISS ANNIE SELLS,
Orange, Texas.

IF THE BABY IS CUTTING TEETH.

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

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ALBUQUERQUE DISTRICT CONFERENCE.

Sickness has prevented me from writing up this interesting and inspirational meeting sooner, but will try to get it to the Advocate before Annual Conference at any rate.

Brother Messer, our well loved elder, called the meeting to order at 9:30 a. m. in our neat little church at Magdalena, New Mexico, on May 25, 1911. From the opening address to the closing prayer, in every phase of the conference work, Brother Messer showed a devout spirit, an acute and ready judgment and that gracious brotherly love which endears him to the hearts of the brethren. We who have known him for some time believe him to be growing—growing in grace, not in size, for he already tips the beam at a truly sub-episcopal figure.

My father's cure for a mischievous boy was, "put him to work," so the brethren put the writer to work at the secretary's table.

Our district is small in numbers, but enormous in area; railroad fare is exorbitant and money is as scarce as religion at the Chicago University, consequently our attendance was small.

Brother Geo. H. Givan, our genial Conference Missionary Secretary, was present, our only "connectional" visitor. We used him to good purpose. His sermons and addresses were "good to the use of edifying." He had prepared a program of Missionary Book Reviews and helpful addresses which would have been a credit to a larger and more representative body. E. M. Huff, H. M. Law, S. E. Allison and J. F. Hedgpeth discussed such books as "The Call of the Waters," "Indian and Spanish Neighbors," "The Incoming Millions" and "Citizens of Tomorrow."

Our good women, under the efficient leadership of Mrs. J. H. Messer, our presiding elderess and District Secretary, had a truly helpful meeting. Some of the papers at that meeting ought to have wider circulation.

Every sermon, prayer and paper at the entire District Conference breathed a spirit of consecration and zeal that means victory for our Lord and King. The hardships, though many, were scarcely mentioned, while the joy and privilege of service was magnified. This scribe has ever been devoutly thankful for the "fellowship of the saints," but he went from this conference more grateful to God than ever before, grateful because his co-laborers were men of brotherly love and solid piety.

We were glad to welcome to our midst J. W. Hendrix of the Pacific and F. A. Faust of the North Alabama Conferences, who will do supply work until Annual Conference.

The pastors not only made their reports and did their committee work, but Brother Messer mixed with the business of the conference a pastor's Round Table and had the men on the field discuss topics like "The Church and the Pastor," "The Financial System," "Pastoral Visitation" and the "Pastor and the Revival."

The following were elected as lay delegates to the Annual Conference:

- R. S. OWENS,
- A. B. CUSTER,
- E. H. FULLWOOD,
- C. H. HITTSON.

Alternates:

- R. C. Howell,
- W. J. Hanna.

The people of Magdalena and Kelly "did themselves proud" in the line of entertainment and proved that "mountain hospitality" was not an empty phrase. They are in love with our splendid old bachelor who lives among them as a pastor and friend. Elmer Hickman is a good pastor and his people say he is a good preacher, if he would only get married. He and the people of our Church at that place are doing the sort of work that will count in the years that are to come. They are loyal and religious, and deserve to succeed in the work of the kingdom.

I have gone many miles at great expense to attend District and Annual Conferences and have never regretted the time or money spent, for I have always been more than repaid. It

was so in this little conference. I came away with a better appreciation of the other fellow's worth, a larger vision of the need of the world and the power of Jesus Christ to fill and answer that need, and a deeper love for my work and my great co-worker, things that are worth all they cost.

JOEL F. HEDGPETH,
 Secretary.

KENTUCKY LETTER.

The death of Rev. F. B. Carroll, D. D., will bring sadness and regret to many West Virginia and Eastern Kentucky Southern Methodists. They knew and loved him and appreciated him perhaps as you Texans could not. From his entrance in the ministry, early in life, to the day of his regretted transfer, I doubt if a more popular and beloved minister belonged to that conference.

Another popular contribution from this little border conference to Texas was John W. Hampton. For several years since his return to his native heath he has been in the local ranks, but will re-enter conference this fall.

No doubt it will bring a note of sadness to many of their friends and former parishioners in the Lone Star State to announce that his noble wife, Lutie Virginia Hampton, passed away several months ago. Death to her was relief from long suffering. She was my schoolmate for a year or two and a more lovely character I never knew. No minister ever had a truer or more efficient co-worker and helpmeet. Truly it may be said that her service to the Church from her entrance into womanhood was only bounded by environment, opportunity and the physical ability to serve.

I think her honored father, Judge Wm. C. Ireland, was closely akin to the Irelands so prominent in Texas affairs and history, especially Governor John Ireland.

Come to think of it, Texas Methodism is indebted to this little conference, that has struggled and still is struggling against great odds, for some fine ministerial material. Besides Drs. Carroll and Hampton, may be mentioned J. T. French, R. G. Flummer, J. S. Bowles, W. E. Boggs and others who have made good proof of

their ministry among you. Some of them, it is true, did not come by direct transfers, but they and others whose names I can not recall, are of the genuine Western Virginia brand of Southern Methodist preachers—always of the best.

Soon after the termination of the Civil War, Revs. Staunton Field and William S. May transferred to Texas. Perhaps they may through posterity now have representatives on your conference rolls.

After all, it seems that Kentucky is to retain Prof. John J. Tigert, Jr., the resigned President of Kentucky Wesleyan College. The State College people wanted him so bad they created a special chair of philosophy to secure him and strengthen their already large and able faculty.

At Vanderbilt and also at Oxford, where he had a Cecil Rhodes scholarship, Tigert ranked high as a student and on the field of athletics was quite prominent. He is still a lover of a baseball or football scrimmage.

Kentucky Wesleyan has never been a big or a blatant bazoo blower in the effort to attract attention or notoriety, but few institutions of her standing and opportunities has a more enviable record for the class of ministers she has furnished the Church. In the foreign field she has such able representatives as J. C. C. Newton, S. E. Hager and T. W. Demaree in Japan, and Dr. C. F. Reed, late of the China Mission force, who is now the successful achieving head of the Layman's Movement, if I mistake not, also attended this college. Besides a large representative in our Kentucky West Virginia and other Conferences, the Kentucky Wesleyan has to her credit a goodly number of "giraffes" or "high steeple" stars, two of the latter being Rev. Gilly C. Kelly and Rev. H. G. Henderson, D. D.

Since the Bishops began to pass them around from conference to conference in response to calls from leading Churches, Dr. Kelly has filled the pulpit of some of the larger Churches in the Louisville, Tennessee, Alabama and Virginia Conferences, and Dr. Henderson (still our "Harry" to Kentucky Methodists) has had similar experience in Missouri, Arkansas,

Tennessee and Mississippi. The Kentucky Conference roster has a sufficiency of preachers of ability to meet all the demands and necessities of our "high steeple" Churches and stations without levying on other conferences for talent. So that now there is not a transfer in any of our leading stations or city Churches. The expected return of Bishop Kilgo to preside at the approaching session of the Kentucky Conference was especially pleasing, since he gave such general satisfaction last year, but the change to Bishop Candler creates no regrets. He has been here before.

If from this distant standpoint of view, either side won a victory in your recent contest, the palm belongs to the Texas prohibitionists. From a claimed 100,000 down to a pitiful 4,000 or 5,000 is practically a Waterloo defeat for the whiskey people. Could the riff-raff vote by which their vote was so largely increased be eliminated, Texas would be in the column of saloonless States by the votes of a very large majority of the very best citizenship of the State.

The effort now should be to prevent another misuse or abuse of the ballot and, succeeding, it will be Texas dry overwhelmingly.

E. B. LANCASTER,
 Cynthia, Ky.

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

Prayer is not overcoming God's reluctance; it is laying hold of his highest willingness.—Trench.

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REV. S. P. BROWN,

308 Moore Building,

FORT WORTH, TEXAS.

THE WOMAN'S DEPARTMENT

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

DALLAS DISTRICT MEETING.

The Woman's Foreign and Home Mission Societies of Dallas District met in a joint meeting at Lancaster August 22. The welcome by the pastor, Rev. T. G. Peterson, and ladies was whole-hearted and genuine.

The ideal President, Christian stewardship, social service and up-hill work of a Treasurer were some of the thoughts brought out, and if we put into enthusiastic practice these thoughts we will surely advance rapidly.

One important question was discussed, "Is the Missionary Society helping to Maintain the Spiritual Life of the Church?" Is it? What say you? This is a matter for serious and prayerful consideration.

The work of the Settlement Homes and the Mission Home at Dallas was presented by our workers in a loving and sympathetic manner.

Brother C. A. Long, of St. John's Church of Dallas, conducted very ably the "Quiet Hour."

Expressions of appreciation of the conference and the hospitality of the Lancaster ladies were heard from everyone.

It seems that the men of the Church at Lancaster became discouraged at the prospect of a new church, but the ladies said, "We will build." They have a beautiful new church and parsonage.

If the union of the two societies should discontinue the services of either Mrs. F. B. Rudolph, Foreign Secretary, or Mrs. Paul Jones, Home Secretary, we will protest.

We thank the pastor and ladies of Lancaster, and want to go again.

ATTENTION, AUXILIARY THIRD VICE-PRESIDENTS OF WOMAN'S MISSIONARY SOCIETY OF WEST TEXAS CONFERENCE.

I beg the names of all Third Vice-Presidents. If you have not adjusted the Vice-Presidents, do so as soon as possible, even if you delay in uniting the societies, and send me name of this officer, who will, as you know, have a broader work than the Second Vice-President had. The Mission Study Class will come under your supervision, and through this work we must enlighten our people. Our quarter will not close until October 1.

MRS. W. E. SMITH.

Conference Third Vice-President,
217 Guilbeau Street, San Antonio

NORTHWEST TEXAS MEMBERSHIP CAMPAIGN.

We are to have October, November and December as membership campaign months, but will you join us in a "special campaign day." Let's set apart Saturday, October 14, for our day to visit every Methodist woman who isn't a member of the missionary society and do our best to enlist her.

My plan is for each auxiliary to oblige the pastor and after prayer at the church for guidance to go out in twos and visit each woman. Make also a list of the ladies who are not working in any society and invite them to join you.

Wouldn't it give our missionary societies of the Northwest Texas Conference strength to know that our women in a body were on their knees at 2:30 o'clock, Saturday, October 14, asking God to direct them that success might crown the effort?

Breathing a prayer as you go—when you ring at the door—don't you feel that success would be ours?

MRS. BEN HARDY.

Lubbock, Texas.

PLAINVIEW DISTRICT MEETING.

It was the pleasure of the writer to attend the Plainview District meeting held at Lubbock, August 22, 23 and 24. By reading our annual minutes we learned that Plainview District had received so many distinctions we found she had a well-earned reputation, and, as Lubbock is the largest auxiliary, she has done much toward making this a great district of our Northwest Texas Conference.

Lubbock proved herself an ideal hostess, and after meeting so many members of this district we can readily understand why and how these distinctions were won, for the women of the Panhandle of Texas are leaders in our march of progress and know how to bring things to pass.

We cannot refrain from expressing

our appreciation of the interest manifested and the special effort made by the efficient District Secretary, Mrs. Kimbro, in having every department of the missionary work presented to her district.

Mrs. Rollins was there to bring a report from the Council, covering all parts of the work, and especially set forth the reasons and advantages of unification. Mrs. Woodward made young people's work the subject of special emphasis. Press work was illustrated by the use of posters, and explained, then an earnest plea made for each auxiliary to use the secular and religious papers, both in their societies and for their societies.

Not having a representative for the work of the Fourth Vice-President Mrs. Griswold's address to the conference was read, that social service might be better understood. Christian Stewardship and Mission Study were ably discussed by Mrs. Norton and Miss Overton.

Mrs. Merritt gave some excellent reasons for "Why We Should Have a Foreign Department."

Time and space forbid that I mention every number on the program, but altogether it was most interesting and instructive. Too much praise cannot be given the District Secretary and those so ably assisting her in the preparation and carrying out of so complete a program and entertaining and caring for her guests. From our arrival we were made to feel at home, and encouraged to express ourselves freely or ask those questions that would be most beneficial in the upbuilding of an ideal auxiliary.

The institute feature of the program proved most helpful.

The best of all the program was kept for the closing session. Mrs. Woodward was leader on this occasion, and after a few well-chosen remarks on a Scripture lesson, asked each member to briefly state the most helpful lessons learned at this conference.

This was a deeply spiritual meeting. We felt an added benediction rested on all who participated, and we trust the good work done may be far-reaching in its effect.

We pray most earnestly that Plainview District may be used in a special manner to further the Master's cause and it may be blessed and be a blessing in the great Panhandle territory of our conference.

PRESS SUPERINTENDENT.

THE DUTY OF THE MOTHER IN THE RELIGIOUS TRAINING OF HER CHILDREN.

The duty of the mother in the religious training of her children is the duty she owes herself, her children, her neighbor and her country, but above all, it is the duty she owes her God.

Our children have been loaned to us by the God who made all things and as such we should accept them with a sense of great responsibility. God has honored motherhood with a greater honor than has been given any other calling in life. He has given to us the care of the souls of men and women. Will we be faithful to this trust or will we neglect it? The first essential in the religious training of children is a Christian mother. The greatest and most urgent need of today is a motherhood that knows and loves God's Word, one that truly and faithfully believes his promises, is striving to model her life after that of Christ, and using every means at her command to train her children for his glory. We are told in the Bible if we train our children in the way they should go, when they are old they will not depart from it. This is surely true, else God would not have given us the promise. Then let us comply with the conditions and the reward he will most certainly give us. It is the rightful heritage of every child to love God from its earliest recollection. This can be accomplished only by a mother's guiding hand. It is mother whom the little ones first love and trust, and it is mother who must first teach them to love and trust God. Some mothers teach their children a form of prayer, which is good; but a better way is to awaken in the heart and mind a love for God and reverence for his will which will cause a note of praise to rise in the heart. This is much more acceptable to God than any form of prayer re-

peated from memory. After the child has learned to love God, then it should be guarded from the snares of the evil one till its feet are so firmly fixed on the "Rock of Ages" and its character so thoroughly Christianized that it will be enabled to stand alone in the conflicts of life. It is a great thing to be prepared for the battle before we enter the conflict. We train our children for the business world, then why do we neglect their spiritual training? Mothers, let us be true to the task that is before us. In this way we can honor our God and lighten the burden of our neighbor. It is not only our duty, but it is a very great privilege to be co-laborers with our Heavenly Father in this work which will stand as a monument to our faithfulness throughout eternity.

Let us guard the precious lives with a jealous care, gently though firmly leading them in the strait and narrow way. Let us not suffer them carelessly to drift away from God into sin and frivolity. It will be much harder to win them back than it will be to keep them in the path of right. And there is such a risk of losing them as stars for our crown in heaven. But there is a greater and more awful risk—that they will lose their own souls. May God in his mercy awaken us to a sense of our duty, that each of us may have the joy of seeing our children faithful followers of Christ. Each of us may wear in our crown the stars which God has given us the privilege of wearing, if we will only do our duty in the religious training of our children.

MRS. J. H. THOMPSON.

Sour Lake, Texas.

MARRIED.

Williams-Terry.—At the home of the bride's parents, Mr. and Mrs. J. R. Terry, at Whiteoak, August 21, 1911, at 7:30 a. m., Rev. J. Cay Williams and Miss Maggie Terry, Rev. W. A. Pritchett officiating.

Bailey-Willis.—At the home of the bride's mother, at English, August 20, 1911, at 4:30 p. m., Mr. Eugene H. Bailey and Miss Sula Willis, Rev. W. A. Pritchett officiating.

Kendrick-Foster.—At the Methodist parsonage, in Hempstead, Texas, August 19, 1911, Mr. W. S. Kendrick, of Austin, and Miss Musetta Foster, of Hempstead, Rev. W. W. Horner officiating.

Greenstein-Cox.—At the Methodist parsonage, at Hempstead, Texas, September 1, 1911, at 1:15 p. m., Mr. E. A. Greenstein and Miss A. P. Cox, both of Houston, Texas, Rev. W. W. Horner officiating.

Marshall District—Fourth Round.

Rosewood Ch., Ogburn, Sept. 29, Oct. 1.
Nikore, Hickory Grove, Oct. 7, 8.
Glynn Fields, Bethel, Oct. 14, 15.
Rockville, Allison's Chapel, Oct. 15, 16.
Hallville, at Winterfield, Oct. 21, 22.
Longview, Oct. 22, 23.
Kellerson, Shiloh, Oct. 28, 29.
Jefferson, Oct. 29, 30.
Bethel, at Squire's Chapel, Nov. 4, 5.
Gilmer, Nov. 5, 6.
Henderson Ch., Griffin, Nov. 11, 12.
Henderson Sta., Monday, p. m., Nov. 13.
Church Hill, London, Tuesday, Nov. 14.
Marshall First Ch., Wednesday, Nov. 15.
North Marshall, Friday, p. m., Nov. 17.

CARDUI WORKED LIKE A CHARM

After Operation Failed to Help, Cardui Worked Like a Charm.

Jonesville, S. C.—"I suffered with womanly trouble," writes Mrs. J. S. Kendrick, in a letter from this place, "and at times, I could not bear to stand on my feet. The doctor said I would never be any better, and that I would have to have an operation, or I would have a cancer.

I went to the hospital, and they operated on me, but I got no better. They said medicines would do me no good, and I thought I would have to die.

At last I tried Cardui, and began to improve, so I continued using it. Now, I am well, and can do my own work. I don't feel any pains.

Cardui worked like a charm."

There must be merit in this purely vegetable, tonic remedy, for women—Cardui—for it has been in successful use for more than 50 years, for the treatment of womanly weakness and disease.

Please try it, for your troubles.

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

Harleton, Harleton, Friday, a. m., Nov. 17.

Harrison, Union Chapel, Nov. 18, 19.

The business sessions are crowded into October and November so as to give ample time for closing up the year with full reports. September is given to special work.

H. T. O'NEIGHAM, P. E.

Dallas District—Fourth Round.

Forest Ave., 11 a. m., Sept. 17.
Maple Ave., 8 p. m., Sept. 17.
Lewisville, Sept. 22, 24.
Trinity, 8 p. m., Sept. 24.
Cochran, Sept. 29, Oct. 1.
Oak Cliff, 8 p. m., Oct. 1.
Hutchins and Wilmer, H., Oct. 7, 8.
Grace, 8 p. m., Oct. 8.
Oak Lawn, 11 a. m., Oct. 15.
Lancaster, 8 p. m., Oct. 15.
Cedar Hill and Duncanville, D., Oct. 21, 22.
Evray, 8 p. m., Oct. 22.
Grand Prairie, 8 p. m., Oct. 25.
Irving, at Bethel, Oct. 28, 29.
Wheatland, Nov. 4, 5.
First Church, 8 p. m., Nov. 5.
Grand Prairie, 11 a. m., Nov. 12.
Fairland, 8 p. m., Nov. 12.
J. M. PETERSON, P. E.

Terrell District—Fourth Round.

Mesquite Ch., Sept. 9, 10.
Pleasant Mound Ch., Sept. 16, 17.
Garland Sta., Sept. 17, 18.
Fate Ch., Sept. 23, 24.
Rockwall Sta., Sept. 24, 25.
Elmo Miss., Sept. 29, Oct. 1.
Chisholm Ch., Oct. 7, 8.
Royse Sta., Oct. 8, 9.
Mabank, Oct. 14, 15.
Kemp, Oct. 15, 16.
Forney, Oct. 21, 22.
Scurry, Oct. 28, 29.
Stradall and Sengoville, Oct. 29, 30.
College Mound, Nov. 4, 5.
Terrell, Nov. 5, 6.
Kaufman, Nov. 11, 12.
M. L. HAMILTON, P. E.

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THE CLOSE OF ANOTHER YEAR.

By Rev. F. G. Cox.

We are hearing the close of another year in "New Mexico" ecumenism. It has been a busy year, fraught with delicate cares and irksome toil, but, withal, there have been many blessings, like flowers, scattered by the way to spread fragrance and good cheer as we passed along.

It is no mean honor to be appointed as the standard-bearer of a cause like Methodism in this western land, and yet, with the appointment, comes as great a responsibility as the distinguished honor.

Think of the fifty-seven ministers of the gospel, all panoplied for the occasion in battle array against the unequal task of sin and small salaries, likewise by the side of these noble sons stand the sisters of the Home Missionary Society to play the part of helpers in the every time of need.

With such an army of the best men and women in the world the El Paso District has this year continued to advance. If these noble, self-sacrificing men and women were only a mob there would be no light, but instead they are a disciplined force equal to every human occasion, and always ready for every emergency, and solicitous to shoulder individual responsibility for the good of the Master's cause.

There is not a coward in all this army. Such is the great M. E. Church, South, in the great State of New Mexico.

Many have been the duties of every preacher in the conference. Anxieties and perplexities have come and gone. They were not a few. But through it all, the brethren have been loyal and willingly have they granted whatever lay in their power to contribute to the success of the work.

And now, the saddest feature of all, as the result of the year, comes to many of us, that we are to lose our "pack-horse" of the El Paso District, the Rev. J. B. Cochran, must relinquish his presiding eldership to his successor, having served his allotted time—four years. This is a true saying as the Scripture declareth, "If a man desire the office of a presiding elder, he desireth a good work." But notwithstanding the honor conferred, the honest, faithful, working presiding elder is always ready to lay his borrowed dignities down at the feet of the Bishop after having undergone the strenuous order of four years' fustilage. Nevertheless, his wise counselings will be missed. We can assure him that despite the inevitable friction that occasionally obtains by virtue of the adjustment of conflicting interests in the administration of every district he is retiring from the work with universal peace and good feeling in all our borders.

Bro. J. B. Cochran came to the New Mexico Conference six years ago when the conference was small and very weak. After serving as pastor for two years was appointed to the El Paso District by Bishop Seth Ward at the conference held in Alamogordo, New Mexico.

During the years of his superintendency the work has made marvelous growth; many are the hearts he has made glad in the parsonages he has visited; many are the little children on the district that will miss his friendly visit after this year. I voice the sentiment of all when I say the Church is indebted to this noble man of God for the valuable service he has rendered during the years of superintendency. His untiring efforts in the interest of his preachers will be remembered long after he has ceased to labor here.

Dexter, N. M.

"IS IT RIGHT?"

I speak of the way our Conference Board of Missions frequently apportion our home mission money to the different charges in the conference.

I have in mind three charges in the Texas Conference (there are perhaps others just as bad). One charge for four years the pastor each year received one thousand dollars from the Church, and the Conference Board of Missions have each year given \$400. The pastor has a wife and three children. Another charge paid last year between nine hundred and a thousand dollars. The pastor has a wife and one child that look to him for a support. Yet the Board of Missions give two hundred dollars to this charge. Another charge, a young, unmarried preacher, was sent to a charge that paid last year a little more than eight hundred dollars, yet this Conference Board of Missions give \$400.

"Is this right?" I ask again, and

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more especially when we take a good look at the contrast.

I know another preacher in this conference who was moved about 140 miles, and had to go to the bank and make a note for \$150 to get money to move on, and he was sent to a charge that paid last year a little more than \$450, and him with a wife and seven children. But not one dollar of mission money did the Board of Missions give to this charge.

Now, dear reader, I ask again, "Is this right?" If so, will you please tell us in the Advocate upon what grounds it is right?

I think I have a right to be heard on this matter, as I have been in the regular itinerancy for more than twenty years, and I am expected to raise part of this money from my people every year, and I have not failed to bring up my mission assessment in full for a number of years, nor have I failed on bringing up in full the other collections. But the way this fund is frequently appropriated, it is indeed poor encouragement for the people to pay or the preacher to collect. I say again, "Is it right?"

E. M. MYERS.

Newton, Texas.

ANOTHER OLD CONFEDERATE GONE.

Brother Charles Anderson Patterson was born in N. C. June 19th, 1836. Was married to Sarah V. Kesler Nov. 19, 1856. Departed this life in Waco, Aug. 17, 1911.

He was a member of the Cabarrus Guards when the War between the States came on, and he with his company joined Company A, 20th N. C. Regiment, and he remained in service until the war closed.

He was painfully wounded at Cole Harbor. He moved to Bryan, Texas, soon after the war closed, and was a member of Camp J. B. Robison Confederate Veterans at the time of his death.

Brother Patterson had been in bad health for some seven years prior to his departure, and often expressed a wish to pass away. He was ready and waiting the summons home. He had but recently moved to his new home in Waco only about six weeks prior to his departure to the better world. His widow and five children and fourteen grandchildren survive him.

I have known Charlie Patterson for nearly forty years. He was living in Bryan when I was stationed there in 1873, and when our great revival came on in 1874 he, with his oldest daughter, professed religion and joined the M. E. Church, South, and I don't know that I have ever known a more consistent member.

Only a short while before his decease he cast in his lot with us at old Fifth Street, Waco. I have never known of a disparaging remark made of Brother Patterson. He was a quiet, orderly and valuable citizen, a good neighbor and a sincere friend. A world of such men would liken earth to heaven, but he is gone and we shall see his great face no more until the conflicts of life shall end. May we all meet "in the sweet by and by."

S. C. LITTLEPAGE,

Chaplain Pat Cleburne Camp, Waco, Texas.

CENTRAL TEXAS COLLEGE OPENING.

Central Texas College, Blooming Grove, Texas, the joint property of the Corsicana, Waxahachie and Hillsboro Districts, will have its formal opening on Wednesday, September 20. Dr. R. S. Hyer will deliver the literary address at 10:30 o'clock. The teachers in the fine arts department will give a faculty recital that night.

The preachers of the districts, the trustees of the school and the patrons of the school are invited to be present.

CENTRAL TEXAS CONFERENCE.

It is now only two and one-half months until our conference meets. Up to this time but one pastor has made a report of any amount on the Church Extension assessment for the year. Our Bishops and General Secretary have issued special calls both publicly and privately proclaiming the need and urging early and full collections. The demands upon your board are so many and so urgent that it is impossible to meet more than about one-fourth of those showing high merit. Now under the recently adopted plan of the General Conference, needy parsonages and enterprises are dependent upon this year's assessment and collections for whatever of aid they may be able to get. Surely our obligation to the Church Extension and parsonage assessment has never been more urgent. May every pastor do his utmost and every charge send up the report "in full" to our approaching conference. Yours for the Master.

E. B. CHENOWETH, Treasurer Church Extension Board Central Texas Conference, Bartlett, Texas.

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 is 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 blank-faced type will be used. Copy for advertisements must reach this office by Saturday to insure their insertion. We have not investigated the merits of any proposition offered in these columns, but it is intended that nothing of a questionable nature shall appear. You must make your own trades.

HELP WANTED.

FREE ILLUSTRATED BOOK tells about over 300,000 unoccupied positions in U. S. service. More than 10,000 vacancies every year. There is a big chance here for you; sure and generous pay, 11 office employ. Easy to get. Just ask for booklet A-929. No obligation. EARL HOPKINS, Washington, D. C.

LOCAL REPRESENTATIVE WANTED—Splendid income assured right man to act as our representative after learning our business thoroughly by mail. Former experience unnecessary. All we require is honesty, ability, ambition and willingness to learn a lucrative business. No soliciting or traveling. This is an exceptional opportunity for a man in your section to get into a big paying business without capital and become independent for life. Write once for full particulars. Address E. R. MARDEN, Pres. The National Co-operative Real Estate Company, 1551 Marden Building, Washington, D. C.

PREACHER WANTED.

There are two vacant charges in Bowie District. If you can supply a charge for the remainder of the year, write me. JOHN E. ROACH, P. E., Bowie, Texas.

MISCELLANEOUS.

FREE—"Investing for Profit" Magazine. Send me your name and I will mail you this magazine absolutely free. Before you invest a dollar anywhere, get this magazine. It is worth \$10 a copy to any man who intends to invest \$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-435, 28 W. Jackson Boulevard, Chicago, Ill.

missions, \$288.45; domestic missions \$277.79; Church Extension, \$72.25; education, \$11; American Bible Society, \$4; orphanage, \$19; Sunday-school Secretary, \$2; Super. End., \$4; Ec. Conf., \$6. Grand total of all funds for the month, \$691.40.

L. L. JESTER, Treasurer Texas Conference, Tyler, Texas, August 31.

Houston District—Fourth Round.

- League City, Pasadena, Sept. 16, 17. McKee, Sept. 17. Grace, Sept. 24. Harrisburg, Sept. 24. Brunner, Oct. 1. McAshan, Oct. 1. Talcottville, Oct. 8. Trinity, Oct. 8. Genoa, Oct. 11. Columbia, at Columbia, Oct. 15. Alcoa, Oct. 18. Katy, at Katy, Oct. 22. Washington Ave., Oct. 22. So. Houston & Texas City, Oct. 25. Cedar Bayou, Oct. 28, 29. First Church, Houston, Oct. 29. Dickinson, Nov. 1. West End, Galveston, Nov. 5. First Church, Galveston, Nov. 5. St. Paul's, Nov. 8. Velasco, Nov. 12. Angleton, Nov. 12. Humble, Nov. 15. Brazoria, Nov. 19. Alvin, Nov. 19.

Let everybody get busy in order to round out the year's work well. The most awful words the Church shall hear in the last day will be, "Inasmuch as ye did it not." Let these words apply to any preacher official of the Church. Let reports be carefully prepared before the conference convenes. Nothing short of full reports will suffice, and any preacher or steward who happens to be behind in the Houston District will feel "powerful" loneliness. Pray about your work, and work about your prayers, and the year will close happily to all concerned.

ELLIS SMITH, P. E.

Hamilton District—Fourth Round.

- Rotan Miss., Dowell, Sept. 23, 24, a. m. Rotan Sta., Sept. 24 p. m., 25 a. m. Royston, Fisher, Sept. 26, 11 a. m. Sylvester, Newman, Sept. 30, Oct. 1. McAuley, at M., 11 a. m., Oct. 2. Sagerton, at S., Oct. 7, 8 a. m. Rule, Oct. 8 p. m., 9 p. m. Pinkerton, at P., 11 a. m., Oct. 9. Rochester, at R., 3 p. m., Oct. 19. Knox City, Oct. 11. Vera, at V., Oct. 13, 11 a. m. Hamilton Sta., Oct. 14, 15. Aspermont, Oct. 18. Spur Sta., Oct. 19. Jayton, Oct. 21, 22 a. m. Peacock, at P., Oct. 22 p. m., 23 a. m. The Licensing Committee is called to meet at Rochester Oct. 10.

G. S. HARDY, P. E.

Paris District—Fourth Round.

- Roxton Cir. at R., Sept. 19, 11. Clarksville Sta., Sept. 16, 17. Bagwell Miss., at B., Sept. 17, 18. Deport Cir., at D., Sept. 23, 24. Pattonville Cir., Shady G. Sept. 24, 25. Woodland & K., at W., Sept. 30, Oct. 1. Blossom and Sylvan, at B., Oct. 8, 9. Detroit Cir., at D., Oct. 8, 9. Emberson Cir., Mt. Tabor, Oct. 14, 15. Clarksville Miss., at McCoy, Oct. 21, 22. Rosalie Cir., at Bethel, Oct. 22, 23. Cunningham Miss., at C., Oct. 24, 25. Annona Cir., at A., Oct. 28, 29. White R. and Williams' Ch., at W. C., Oct. 29, 30. Avery Miss., at Lydia, Oct. 31. Paris Cir., at Elbethel, Nov. 4, 5. Bonham Street, at B. S., Nov. 5, 6. Lamar Ave., Nov. 11, 12. Centenary, Nov. 12, 13.

J. M. SWEETON, P. E.

Navasota District—Fourth Round.

- Conroe, Sept. 19. San Jacinto Cir., at Farris' Chapel, Sept. 16, 17. Madisonville Miss., at High Prairie, Sept. 23, 24. Madisonville Sta., Sept. 24, 25. Montgomery Cir., at Montgomery, Sept. 30, Oct. 1. Crockett Miss., Latoxo, Oct. 7, 8. Crockett Sta., Oct. 8, 9. C. and Lovelady, at Grapeland, Oct. 10. Magnolia Mis., Stoneham, Oct. 14, 15. Navasota, Oct. 18. Shepherd and Cleveland, at Fostoria, Oct. 21, 22. Trinity and Onalaska, at Trinity, Oct. 28, 29. Groveton, Oct. 30. Willard Cir., at Saron, Oct. 31. Oakhurst Cir., at Oakhurst, Nov. 2. Cold Springs Miss., at Point Blank, Nov. 4, 5. Augusta Cir., at Enterprise, Nov. 7. Huntsville, Nov. 9. Willis Cir., at Willis, Nov. 11, 12. Anderson Cir., Nov. 15. Bryan Sta., Nov. 17. Bryan Cir., Nov. 18, 19.

F. M. BOYLES, P. E.

YOUNG EAGLES.

An eagle lives from eighty to one hundred and sixty years. The young birds are driven forth by their savage parents to provide for themselves as soon as they are able to fly. No training is given them by the old bird. That is left to their wild instincts, which hunger and necessity develop. There is no "going back to the old home" for the young eagles. The mother bird tears up every vestige of the nest, and if they emit plaintive shrieks the old birds dart at them and push them off the crags or rocks, and thereby make them take to their wings. It takes three years for a young eagle to gain its complete plumage and strength.—Presbyterian.

RESOLUTIONS.

Resolved, by the fourth quarterly Conference of the M. E. Church, South, of Manor, Texas. Whereas, we recognize the sterling worth and godly qualities of our beloved pastor, R. S. Pierce, and realizing that we have to lose him as our pastor as he has served us four years, we take this method of partly expressing our appreciation of him. He has shown true Christian qualities, both in and out of the Church and we commend him most highly to any Church to which he may be assigned. We will ever remember him with grateful and loving hearts and wish him godspeed in his good work.

NAT B. READ, P. E. G. J. RICH, Sec. Manor, Texas.

A CORRECTION.

In the last issue of the Advocate, I see an error in my report of my meetings on Killeen Circuit. I wish it corrected. In telling of Bro. Adams' appreciated help, I said: "He handled, with undaunted courage, the prominent and popular sins of these modern times, shunning not to declare the while counsel of the Lord." The type makes me say, "Seeming not to declare the whole counsel of the Lord" which reverses the meaning, and thus renders me inconsistent in expression, and also sets Bro. Adams in an improper light.

J. B. GREGORY, Killeen, Texas.

TREASURER'S REPORT.

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

Beaumont District.

J. L. Red, Kountze, Foreign missions, \$32; Ec. Conf., \$1. W. Wootton, Kirbyville, Ec. Conf., \$1. W. L. Joiner, Orange, Ec. Conf., \$1. T. G. Whitten, Port Arthur, Ec. Conf., \$1. Gus Garrison, Port Bolivar, Ec. Conf., \$1. E. T. Bridges, Wallisville, Ec. Conf., \$1. P. I. Milton, Woodville, foreign missions, \$10.70.

Brenham District.

L. B. Saxon, Rosenberg, conference claimants, \$3; Church Extension, \$24.25.

Houston District.

W. J. Johnson, Galveston, foreign missions, \$138; domestic missions, \$137; Church Extension, \$25. R. C. George, Harrisburg, foreign mission, \$29; domestic missions, \$29; Church Extension, \$18; orphanage, \$5.

Jacksonville District.

J. M. Mills, Brushy Creek, conference claimants, \$22; Super. End., \$4. J. L. Weatherby, Elkhart, domestic missions, \$25.70. A. A. Rider, Keltys, Bishops' fund, \$8. Chas. W. Hughes, Rusk, Bishops' fund, \$19; foreign missions, \$27.25; American Bible Society, \$4; Sunday-school Secretary, \$2.

Marlin District.

T. S. Williford, Jewett, domestic missions, \$20. C. H. Adams, Lott, foreign missions, \$16, domestic missions, \$20. A. J. Anderson, Travis, foreign missions, \$10.

Marshall District.

M. F. Wells, Hallville, Bishops' fund, \$5; foreign missions, \$5; domestic missions, \$5; education, \$5; orphanage, \$5.

Navasota District.

W. A. Manley, Oakheart, Bishops' fund, \$5; Church Extension, \$5; education, \$10.

San Augustine District.

J. S. Wilson, Gary, foreign missions, \$9.50.

Tyler District.

G. M. Fletcher, Murchison, foreign missions, \$26. Totals: Bishops' Fund, 27; conference claimants, \$25; foreign mis-

Boys' and Girls' Self-Culture Club

Conducted by H. L. PINER, Denison, Texas

GAMBLING A NATIONAL INDUSTRY.

That there is a country whose chief national industry is gambling seems too preposterous for belief, but such is the case. This country is an absolute monarchy, named Monaco (mon-ah-ko, l) situated on the Mediterranean and practically surrounded by two departments of France.

This principality is only eight square miles in area. In other words, you could put eighty such boundaries inside an average Texas county. The entire population is perhaps less than fifteen thousand. Monaco is the name of the capital also, a town of three thousand people. Near this is the famous gambling resort, Monte Carlo. Monaco town is on a promontory projecting into the Mediterranean.

The country produces fruits, olives and olive oil, perfumes and other things, but if its gambling institution of Monte Carlo were destroyed the country would be bankrupt. And yet this is a bankrupting business. The institution is valuable financially because of the money imported through adventurers and engulfed into the coffers of the robbing scheme. Here there are more suicides per hundred than in any lunatic asylum in the world. Prince Albert is the reigning monarch, but there is great popular dissatisfaction, and an overthrow of the government may come any time. The people clamor for a representative government. In fact, the revolution is already complete, and a parliament will assemble soon. Foreigners far outnumber natives. These people have not been taxed, for Prince Albert devised other means for running the government, and the people may wake up to find themselves self-deceived into a tax-paying form of government. For the tax question has been the most serious problem and the most difficult to solve of all governmental issues in all ages.

MEASURING CHARACTER.

It seems impossible that men should have their characters measured such as one measures various articles of commerce. But, with certain modifications from usual methods of measuring things, the human character may now be outlined by machinery.

One John Gray, of England, has invented a machine which records the exact mental character of the person operating it or tested by it. This machine will show at once whether the individual is steady or nervous, logical or flighty, visionary or a sound reasoner, brilliant or stupid. In this machine flashes of light are thrown into the person's eyes in rapid succession. In some persons the sensation of color persists after the stimulus to it has been removed. This persistence of color sensation is closely allied with what the psychologists call perseveration. This persistence of color sensations after the stimulus has ceased, extends through the whole nervous system. That is, it shows slowness in throwing off impressions, lethargy in recovering the normal after any nervous excitation.

Upon this fact the theory of reading character is established. There are widely different classes of perseveration, or rather degrees of persistence in different persons. Through this means not only the mentality but the moral character may safely be outlined and prophesied. This does not mean that any character reading so and so-to-day must remain fixed where it is, but the rather that through education and environment many desirable changes may be made in any given individual.

A LESSON FROM THE QUEUE.

Of late years there has been an effort to induce or require the Chinese to abandon the custom of wearing the queue. To us the custom looks and is foolish. To them it has become so fixed and ingrained that any attempt to change or proscribe it meets with violent opposition.

It is passing strange that these people should thus cling to a custom which was not of their own originating, not of their own choice in the beginning, but was imposed upon them by their cruel conquerors in the twelfth century as a mark of subjugation.

It is a fact that the queue was not

a part of the head-gear fashion of China until the twelfth century, and that at that time the custom was forced upon them almost as the shaving of the heads of convicts as required in some penitentiaries. Nevertheless, the custom has established itself in the popular mind and heart so tenaciously that they resent the proposed abandonment of it. The lesson to us is that individually, as well as collectively, we form some evil habit and then become so attached to it that we actually resent the kindly efforts of friends and even of the law to change it.

The Chinese are a legend-loving people, a tradition-honoring nation, and they cling to ancient orders and ceremonies and customs with leech-like grasp. To establish this custom the Tartar conquerors were compelled to punish with death those who persisted in ignoring their commands for it. And the history of the times shows that persons were actually put to death rather than adopt the custom. Now, after seven hundred years, they are wedded to it and refuse to be divorced from it.

The Senate in Peking sent a petition, however, to the throne asking for the abolition of the custom, but a general remonstrance followed. It seems to be a fight between the Manchus and the old Chinese who despise change and prefer monotonous grooves for centuries. But the queue must go, and it will go, for the adoption of modern industrial methods and new social conditions will compel the change. When the great queue-cropping season comes, and it will come, is it unkind to prophesy that these cast-off pig-tails will be purchased and worn by cultured fashionable women of England and America?

NO MILLIONAIRES.

It is a fact that there never was so much wealth as at this time. It is also a fact that there never was so much poverty. An excess of luxury sits beside an excess of abject want. The trouble is in the lack of distribution, not of the quantity in the world.

In New Zealand there are no millionaires, and there can be none so long as the present government prevails. Trusts and monopolies are absolutely unknown. They are economic and commercial impossibilities. Here wealth does not sweep past you in an auto while poverty stalks on foot. And yet the solution of the vexed question of financial inequalities has been a matter of national importance in every country in the world's history. Is it not wonderful that this little south-sea country should have found the solution?

To prevent the amassment of excessive fortunes the Spartans coined iron into money. The coin was too heavy and unhandy to invite or permit of miserly cupidity. This simple experiment was somewhat effective among an avaricious people, but it did not reach the core of the matter.

In New Zealand wealth is proportioned among the people. Need we be surprised that in this country no people die of starvation? Means are afforded to every one to make a living. In this country there is no industrial strife. Strikes are unknown. There is no reason to strike, nothing to cause a strike, nothing to be gained by striking.

In politics there is no corruption, no graft, no bitterness, no scandal. There is no Wall Street, no wild commercial speculation, no artificial markets. The people control their own affairs, all the affairs of the country. The prosperity of the country rests upon the fundamental economic principle that the soil is the home of all values, that a wise and just distribution of the land among all the people will insure peace and prosperity. The government is its own landed proprietor, its own banker, its own contractor for public works.

It is every Christian's right and duty to seek to secure the regeneration of every unsaved person everywhere. But it is absolutely nobody's business but that of the individual himself, or herself, when it comes to determining what Church he or she shall unite with. I submit that the individual and the Holy Spirit alone are competent for deciding such a strictly personal matter. To intrude is sacrilege.—W. A. BETTS.

FREE TO YOU—MY SISTER

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



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

It will cost you only about 12 cents a week or less than two cents a day. It will not interfere with your work or occupation. Just send me your name and address, tell me how you suffer if you wish, and I will send you the treatment for your case, entirely free, in plain wrapper, by return mail. I will also send you free of cost, my book—"WOMAN'S OWN MEDICAL ADVISER" with explanatory illustrations showing why women suffer, and how they can easily cure themselves at home. Every woman should have it, and learn to think for herself. Then when the doctor says—"You must have an operation," you can decide for yourself. Thousands of women have cured themselves with my home remedy. It cures all old or young. To Mothers of Daughters, I will explain a simple home treatment which speedily and effectually cures Leucorrhoea, Green Stickness and Painful or Irregular Menstruation in young Ladies, Plumpness and health always result from its use.

Wherever you live, I can refer you to ladies of your own locality who know and will gladly tell any sufferer that this Home Treatment really cures all women's diseases, and makes women well, strong, plump and robust. Just send me your address, and the free ten day's treatment is yours, also the book. Write to-day, as you may not see this offer again. Address: MRS. M. SUMMERS, Box 167 - South Bend, Ind., U. S. A.

OBITUARIES

The space allowed obituaries is twenty to twenty-five lines, or about 179 or 180 words. The privilege is reserved of condensing all obituary notices. Parties desiring such notices to appear in full as written should remit money to cover excess of space, to-wit: At the rate of One Cent Per Word. Money should accompany all orders.

Resolutions of respect will not be inserted in the Obituary Department under any circumstances, but if paid for will be inserted in another column.

Poetry Can in No Case Be Inserted. Extra copies of paper containing obituaries can be procured if ordered when manuscript is sent. Price five cents per copy.

BAKER.—On April 24, 1911, the gentle spirit of Mrs. J. H. Baker took its departure to the home of the pure and good. Sister Baker was born in Montgomery County, Indiana, June 12, 1839. She was married to Mr. J. H. Baker in Palo Pinto County, Texas, December 19, 1861. She was converted when a child and joined the Methodist Church, in which she lived an honored member, faithfully doing her part until the end. She had been a member of the Granbury Church for twenty years, and during this time she and her noble husband, with their consecrated children, have been strong factors in this church. It was her custom to be one of the number to welcome the new pastor, and though she was old and somewhat feeble, she kept up that beautiful custom until the end. I am quite sure that every pastor who has served in Granbury for the last twenty years will rise up and call her blessed. There was not a more faithful member of the church than Sister Baker. Her labors and influence extended beyond her church, for she was ever ready for every good word and work, and truly she was a benefactor to the town. The religion that sustained and strengthened her in life, comforted her in death, and the end was peace. She is gone from us, but we know where to find her. W. C. HILBURN.

SAUNDERS.—Ediza A. M. Saunders (nee Marris) was born in Grayson County, Texas, June 19, 1849. At the age of seventeen she was happily married to Floyd Newton Saunders. To this union were born eight children—one son and seven daughters. Three children and her devoted husband preceded her to the better world. She professed religion and joined the Methodist Church while quite young. She departed this life March 28, 1911. Her funeral was preached by her pastor in her home church at Sadler, Texas, to a large concourse of neighbors, relatives and friends. Sister Saunders was a consecrated Christian woman, always loyal to the church and pastor. Her disposition was bright and cheerful. She imparted happiness to all her household. In her great affliction and suffering she was kind and patient, subduing her will to the divine will. To know her was to love her as a pious, lovely Christian character. Mother is gone, but her children shall confidently expect to meet her in the land of light and joy. Her pastor, J. W. BLACKBURN, Sadler, Texas.

ADAMS.—Willie Malachi Adams, son of W. C. and Mrs. Adams, was born September 7, 1895, joined the Methodist Church August 16, 1910, and died at the home of his parents in Runnels County, Texas, August 18, 1911, lacking twenty days of reaching his sixteenth anniversary. Willie was a bright, manly boy and since his conversion has been the outward expression of those beautiful traits which adorn the lives of God's children. He died of typhoid fever, after a struggle for life lasting fifty-eight days. He was patient, cheerful and a comforter to those who watched around his bed. One week before the end came he slipped into unconsciousness and never revived. The parents are deeply grieved, but their sorrow is pierced through and through with Christian hope. Willie was ready to go; God, and Jesus, and heaven were as real to him, by faith, as mother, father and home were by sight and association. He loved the church and Sunday-school and studied the Bible very closely. The stricken family know where he has gone, and they may go to him if they abide in the blessed Christ. They have our prayers and deepest sympathies. A. Y. OLD, P. C.

MARSHALL.—Mrs. Mattie Marshall was born in Greenville, Alabama, August 9, 1866; moved with her parents (Isaac and Elizabeth Ardis) near Sulphur Springs, Texas, December, 1866. She was married to T. H. Marshall, December 5, 1883. To this union eight children blessed their home. Her husband, two married daughters, four single daughters and one son live to mourn their loss. Mattie was in ill health for several years, but suffered her afflictions with patience and fortitude. She was taken from her home at Antlers, Oklahoma, to Paris, Texas, to have a surgical operation performed, from the effects of which she died June 23, 1911. She was buried at Grant, Oklahoma, June 24, by the side of their oldest son, Clyde, who preceded to the haven of rest seven years ago. In early girlhood, Mattie professed religion and joined the Methodist Episcopal Church, South, of which she remained a faithful and loyal member until death relieved her of her earthly obligation. Mattie was a true and faithful wife and helpmeet, a devoted and loving mother, and by her modest and unobtrusive life and sweet, affable disposition won many friends wherever she lived. I would say she loved ones to live pure, Christian lives and look forward to the glorious resurrection, and especially dear girls strive to emulate your sainted mother in her many virtues. When Mattie was taken ill for the last time she told her husband that she would not get well, but that she did not fear to die. She was perfectly rational all the while and told how she wished to be buried and that she did not want her children separated from each other, but kept together. She talked calmly and beautifully about her departure, and happy reunion with Clyde; and when death claimed her, she was not unprepared, but quietly yet triumphantly she passed into "the rest that remaineth for the children of God." Her sister, MRS. A. N. EDWARDS.

CARTER.—Robert F. Carter was born in Phoenixville, Pa. August 2, 1852; died in his home in Marlin, Texas, August 19, 1911. Of his father's family three sisters and a brother living in Philadelphia, and a sister living in Alabama, survive him. Brother Carter received an engineering education and when the iron fields began to be developed in Alabama he went to Birmingham and built the Amniston Pipe Works, the largest in the world. Later, coming to Texas, he built the Texas Pipe Works, in Rusk, the first in Texas. In January, 1895, he was married to Miss Emma Cater, a cultured daughter of one of the oldest and best families of Austin, Texas, and to this union were born two children—Lula and John D.—who, with their mother, live in Marlin where the family has resided for the last ten years. Brother Carter was a man who loved God, a Christian from childhood. For years he was an officer in his church, and never happier than in this service. He planned, worked, prayed, lived for his church. He had a genial disposition, was a friend to man and having loved was loved by all. Many followed it high with floral offerings. Mark the perfect man and behold the upright, for the end of that man is peace. His pastor, J. W. BERGIN.

HINKLE.—On August 12, 1911, little Charles Lester Hinkle, infant son of C. H. and Myrtle Hinkle, took its flight from this world of sorrow to the world of light and joy. He was baptized by the writer August 28, 1910. He was a beautiful child and a beam of sunshine in the home. His parents are full of faith in God's promise of a happy reunion. "He cannot come to us, but we can go to him." W. H. CRAWFORD, Pastor, Springtown, Texas.

MANN.—Mrs. Mattie Mann (nee Alexander) was born in Mississippi, April 28, 1852; was converted and joined the Methodist Church when she was thirteen years old. She was married to J. T. Mann, April 6, 1887. One daughter and two sons were born to her. She was afflicted about a year. Mrs. Harvey, her daughter, was with her for some time before the end came on July 24, 1911. She was truly a devoted companion, a loving mother, a faithful member of the church and W. H. M. Society. She was always devoted to her pastor and his family. We all miss her so much, but we know our loss is her gain, for we hope to meet and worship with her up yonder where the beams ever shine and the flowers never fade. Her pastor, R. L. ELY.

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IN MEMORY OF MAJOR J. H. BISHOP.

My oldest brother, James Henry Bishop, was born July 16, 1832, in Lynchburg, Virginia, died in Devine, Texas, February 12, 1911, aged 78 years, 6 months and 26 days. He was married in 1855 to Miss Martha Matilda Dickinson, a niece of Col. Allen, who was then President of Bastrop Military Institute. With Col. Allen they removed to Kentucky and taught together in the Kentucky Military Institute. While there he received his commission as Major from the Government of Kentucky. Two years later he moved to Louisiana, Texas, where he taught for several years. The public schools were not yet established and Major Bishop achieved a fine reputation in conducting private schools of a very high grade. His wife died February 13, 1872, leaving two children—Henry D. and Mary Laynia. Some time after this misfortune he moved to San Marcos and took charge of Coronal Institute. On January 25, 1876, he was married to Miss Mollie C. Pitts, who survives him, with three children, all grown—W. P., Earl and L. H. My brother's life was one of constant and earnest toil. He was educated at Emory and Henry College, from which he subsequently received the degree of Master of Arts. Soon after he left college he chose the profession of teacher, regarding it as a sacred calling. Never was minister more true to his convictions of duty, nor knight to his vows, than he was to his chosen profession. And no man ever labored harder to promote the intellectual and spiritual welfare of his pupils. I know, for I went to school to him and owe him much. After the death of our honored father he felt keenly the responsibility for mother and the younger members of the family and met them with loyalty and unstinted love. My sister, Mrs. Philboat, wishes me to say that she owes him much for educational standards and effectiveness. Possibly this is the place to say that to my father, my brother, John, now in Houston and Major, I am indebted for all the tuition I ever received in school. Major Bishop was a man of deep and intense convictions and of corresponding earnestness. He studied the problems of our civilization as they occurred, and never failed by voice or ballot to stand for the right. He joined the Church in early life and was a Methodist of the first water. For many a day he had struggles and doubts concerning some of the reconcilable problems of our religion, and being a scholar and a teacher he studied to solve them in an academic way. But as he advanced he saw more of the practical, and without reserve or hesitation committed himself for time and eternity to Christ. Of course he was rewarded with a definite experience. Richard Watson Gilder's famous stanza concerning Jesus Christ expresses clearly the process of Major Bishop's thought and action. As he grew older he grew in grace. His earnest devotion was evident in his prayers, his love of the Book and his desires toward the sanctuary. It is one of the sorrows of my life that I could not be present at the dedication of the church at Dew when he had traveled so far and overcome such difficulties to be present and listen to my preaching. Those who heard him in the love-feast there speak in touching terms of his strong emotion while testifying to the power of the gospel to save from sin. From there he went home to his sick bed for some days and his family hoped he would rally as he had done several times before from similar attacks, but his strong, manly frame was worn out with too strenuous exertion. His energy was never measured by his physical strength, although he was a man of splendid physique. But he would never stop work until a task was done unless he became exhausted. He was the most affectionate man toward his family I ever knew. When I was a child he watched over me with constant care; when I grew larger he treated me as his own son. He is gone, but the memory of his love will abide through all the future. To his wife and children he was devoted. He loved them with undimmed and un fading love to the last, and his only regret in leaving was that they were still here. An upright man, a loyal Methodist, a consistent and earnest Christian, this son of a Methodist preacher, has by his life adorned the teaching and example of his godly parents. He has gone to meet them and look for the rest of us. HORACE BISHOP.

FOSTER.—James H. Foster was born in Mississippi February 25, 1857. He was married to Miss Mattie P. Glasson December 10, 1876. His father was an itinerant Methodist preacher in the Mississippi Conference. Brother Foster and family had resided in Texas several years. He was a devoted and active Christian. Had been steward for years and no better friend to his pastor could anywhere be found. I was his pastor nearly four years and he was always thoughtful of my needs. In his daily life he was a man of the highest integrity, in whom his neighbors had the utmost confidence. He told his physicians before an operation that he was perfectly ready to go. He leaves two daughters and four sons and widow to mourn their loss. We can hardly realize that J. H. Foster, so strong and vigorous, is gone from the walks of life, but so he is, and we know where to find him. May his mantle of usefulness fall on his sons. In his home near Rockett, Texas, he "fell on sleep" August 17, 1911, and we laid his body in the cemetery at Palmer on the next day. Farewell, dear brother, we'll meet again. C. E. LINDSEY.

COOLEY.—Sister Caroline Cooley, wife of J. F. Cooley, and daughter of Calvin and Mary Whiteside, was born October 6, 1873; fell on sleep February 7, 1911. Sister Cooley professed faith in Christ in her early life and joined the Church of her choice—the M. E. Church, South—and lived a sweet-spirited, devoted Christian until she was translated on the blessed shores of immortality. Her sufferings were severe, but her faith was strong in her Lord. She left behind her husband, who was very devoted to her; two children, a kind father, a loving mother and brothers and sisters to mourn their loss. The family and the Church at Travis share in the loss of this good woman, but heaven is made richer. May God bless her loved ones left behind. A. J. ANDERSON.

REV HARVEY W. CUMMINS.

Rev. Harvey W. Cummins, the subject of this sketch, was born in Knox County, Tenn., February 22, 1823, and fell asleep in Jesus on April 27, 1911. This is noted the life of one of the pioneers of Methodism in Texas. Bro. Cummins went to the State of Illinois in his early manhood. He came to Texas in 1851. He joined the East Texas Conference in the autumn of 1851. He was ordained deacon at San Augustine in 1853, by Bishop James O. Andrew, and elder by Bishop George F. Pierce, 1855. The data is not at hand for a complete list of the charges he served; but he served the following at about the time stated: Clarksville, 1856-7; Bonham, 1858-9; Savannah, 1859-60; San Augustine, 1860-1; Ladonia, 1862-3; Blossom Prairie, 1864-5; Boston, 1867-8. He located at Dallas, Texas, November, 1868, and settled on a farm near Cooper, Delta County, Texas, where he lived till God said "Tis enough, come up higher." Bro. Cummins was married September 23, 1859, to Miss Mary Texanna Craig, daughter of Rev. John B. Craig, a local preacher of great worth in the early days. Bro. Cummins reared a large family of ten children, all of whom are members of the Church except one. The funeral services were conducted by the writer, assisted by Rev. A. F. Hendrix, at the home where he had spent so many years of his life. I feel my unworthiness to attempt to write anything concerning so noble and brave a soldier of the cross, first met by Bro. Cummins in 1895, my first call in the itinerancy. He was then in his dotage; but he always had a great interest in the work of the Church. He loved to talk of the work and comrades of the pioneer days, in which he, with other heroes of the cross, planted the gospel in the wilds of Texas. We can never raise these men who went out who, through untold hardships, labored for the Master and we enter into their heritage. We would plant a flower on his grave and commend his wife and children to Him he loved so well. I know no better tribute than the one by Rev. M. H. Neely, a comrade of the long ago. He writes concerning his life and ministry as follows: "Rev. H. W. Cummins was my very dear friend and fellow laborer in the pioneer days. He was appointed to Clarksville Circuit in 1856, and I was junior preacher. So my first year in the Itinerary was under H. W. Cummins. I never had cause to regret it. I was a mere boy, not yet twenty years old, and he was like a father to me. Nothing ever disturbed the perfect harmony between us. I loved him and I believe he loved me to the day of his death. Bro. Cummins was in some respects a peculiar man, both in his private conversation and in his public ministry, and it was because of these I have thought he never took that rank in the ministry to which his ability and fidelity entitled him. As a preacher he was above the mediocre. At times he excelled. I shall never forget his sermon on 'The Vision of Isaiah.' It was great and grand and lives fresh in my memory. He was wonderfully able in prayer. He seemed to have power with God in prayer, especially as he plead in the altar for penitents. He was a good man, a godly man, a Christian man. As such I revere his memory. May God's blessings be upon the widow and children." This is a worthy tribute to him of one who was intimate with him in the pioneer days. Perhaps many others could say the same, but most of them have passed over the river. We know where to find him and hope to meet him again. C. W. GLANVILLE, P. C.

JACKSON.—William Wooten Jackson, son of Mr. and Mrs. Wm. Jackson, was born February 29, 1888, and departed this life July 11, 1911. He was born, reared and died in Austin. He was converted and joined the Methodist Church, May, 1909, under the ministry of Rev. W. R. Campbell. We have never known a young man who lived a more consistent Christian life than he. He was truly a model young man, true to himself, his parents, to every one, for all loved him, and true to his God. Born and reared where temptations abound he turned neither to the right nor left from the path of right. His young manhood was crowned with a pure character. His ideals were high and lofty. He hated falsehood and loved virtue. Willie had chosen a medicine for his profession and to this end he was preparing himself. His devotion to his parents and especially his mother, was beautiful. At the hospital where he fell on sleep they said they had more inquiries concerning him than any patient they had ever had. He was the favorite among the nurses. His funeral was largely attended and the floral offerings were beautiful. He leaves a father, mother, sister and a host of friends to mourn their loss. Grieve not, loved ones, for you will meet him again. J. W. LONG, Pastor.

LONG.—Miss Emilee Whitney Long—eighteen and one-half years covered the time of blooming and transplanting of this beautiful flowerlike life. The sweet perfume that she exhaled in the home and hearts of her father and mother and loved brothers and sisters will never die out of their memory and love. Like the sunbeam she gave color and beauty whereon fell the glow of her radiant smile and happy face. Her religious nature was beautiful. She professed religion and joined the Church when a child. At prayer-meetings, Sabbath school and preaching she was a constant attendant and when the pastor's wife wanted a helper with the Junior Epworth League or any special work, she was always ready. Her religious life was quiet, earnest, intelligent and faithful. In the duties and details of daily life her devotion to the Lord was constantly seen. When our revival meeting was of necessity postponed this year she expressed regrets that we could not enter at once into our revival campaign; and then she spoke of the camp-meeting held in July each year on the charge and said: "I certainly want to attend," but on the 29th of June, just before the beginning of the camp-meeting, God called her to the great camp-meeting on Canaan's happy shore. When her mind recognized no longer earth's scenes, heaven's light grew brighter and brighter and she often talked of heaven. Eighteen years of love and

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lovelessness, eighteen years of joy and gladness, eighteen years of beautiful development, eighteen years of constant work with moulding hand on the hearts of her loved ones and friends to make them better and gladder hearts—is not this a sufficient reason for her life, is it not a good writing of the first page of her biography? Up yonder she is writing on a new golden page that is never blotted with tears. I am sure that again and again she will write the names of her loved ones, while she waits their home-coming. Mother, father, brothers, sisters, loved ones, all, don't disappoint her waiting spirit. In Christ Jesus let us cultivate the faith that lifts us up until we shall again see her sweet face and grasp her hand in heaven. Her pastor. I. W. CAMPBELL.

LUSK.—Mrs. Harriet A. Lusk was born in Rutherford County, North Carolina, February 18, 1846; was married to Bro. W. D. Lusk on August 15, 1867. Of this union four children were born, two preceded her to heaven. She was converted in her eighteenth year and joined the Missionary Baptist Church, but after her marriage she joined the M. E. Church, South, in which she lived a consistent Christian until her death. She talked about going home to heaven during her last illness. Her favorite hymn was "Nearer, My God, to Thee," and while she loved to sing it she also tried to practice it each day. She loved her Bible and her God. She was a great sufferer—was taken some four years ago with paralysis, impairing her speech and disabling her almost entirely, but she was never heard to murmur or complain, but was resigned to God's will up to her last hours. Hers was a beautiful life, full of kindness and sympathy for others, a good neighbor and esteemed by her large circle of friends. But as mother and wife her sweetest influence will abide, being a perfect model of motherhood and womanhood. To the loved ones left to weep I would say, have her faith, trust her God and meet her where partings are unknown and good-byes are never spoken. May this grace be sufficient for you all is the prayer of her pastor. J. J. RAPE.

TURNER.—Mrs. S. A. Turner (nee Ostern) was born in Lamar County, Texas, August 19, 1845. She was converted and joined the Methodist Church in childhood; was married to A. R. Turner December 29, 1867. To this union were born eight children, six of whom survive her. In her death the Church and community become poorer, yet heaven seems nearer and dearer because she is there. Her children watched her faithfully and did everything that loving hands could do to make her comfortable and to prolong her days upon earth, but having "served her generation by the will of God," God took her to be with him on the evening of April 1, 1911. Knowing where to find her we rejoice in the hope of seeing her again. We tender to the bereaved children our deepest sympathy and pray that He who led her through sixty-six years of toil, sunshine and shadows will conduct you safely and surely to the home not made with hands. There you will find her waiting and watching. R. L. ELY, P. C.

CHANCELLOR.—Sister Martha Helan Chancellor (nee Waldrop) was born in Louisiana, near the Mansfield battleground, January 26, 1861. Her father was killed in the Mansfield battle. Sister Chancellor having only a faint recollection of him, as she sat on his knee the night before. She came to Texas with her mother at the age of twelve years, professed religion and joined the M. E. Church, South, when fourteen years old and was married to Geo. H. Chancellor June 8, 1877. To this union eight children were born—five boys and three girls—all of whom were present when their mother died except one, who had preceded her to the home above. Sister Chancellor possessed a very strong Christian character which so impressed itself upon every one who knew her as to make her universally beloved. She was a good worker and a successful soul-winner in the Church and her brethren and sisters will not soon forget her work, her songs and shouts of praise to God. She was devoted to her husband and children and succeeded in raising her children up to be respected by all. We bow in humble submission to Almighty God in this dispensation of his providence and pray that all loved ones, brethren and sisters in Christ and neighbors may so emulate her virtues and follow her example, that we may at last meet her where we will never again say good-bye. C. E. GALLAGHER.

LYTAL.—John W. Lytal, the subject of this sketch, passed to his reward on the morning of August 18, 1911. He died at his home near Como, Texas. Deceased was advanced in years, and for about two years had been in feeble condition. He had not been able to do active work as a steward in his Church for some time, but was retained on the board until his death because of his former service. Brother Lytal was a splendid type of the unassuming, faithful, devoted man of God, and died in great peace. Notwithstanding his afflictions and his suffering he enjoyed his religion to the last. When we would speak to him about religious matter his face would beam and he would forget his afflictions. A good friend, a triumphant death, a sure reward. May those who knew him profit by his example and meet him joyfully in the great beyond. W. L. TITTLE.

BRIXIE.—Little Addie May Brixie, daughter of Tom B. and Carrie Brixie, was born May 19, 1904; died August 26, 1911; aged seven years, three months and seven days. After about two weeks of severe but patient suffering, she quietly fell asleep and her little spirit went to live with God. Addie May was a very sweet little girl. She was always at the Sunday-school, church and League and now her little presence will be missed so much. No words can express the anxiety to keep such a lovable child in this world, but the parting came and oh how sad. But she is in heaven now and father, mother and children and loved ones will know where to find Addie May. Yes, she is in the hands of the tender Shepherd who will care for her lovingly until the patents arrive. E. L. WRIGHT, P. C. Wheatland, Texas.

Notes From the Field

McDade.

About ten days ago we brought to a close the last of our revival meetings for the McDade Circuit. Our first one was held at Lawrence Chapel, where Rev. J. E. Matlock and George Ryan—one a preacher and the other a singer and both of Georgetown, Texas—were the principal helpers and they were good enough. Our people were delighted. The meeting was fine, resulting in about twenty conversions and seven-teen accessions on profession. It did the Church and community great good. Lawrence Chapel is a live little Church, anyway. Its members mean business. They are not lazy or indifferent about church-going and Sunday-school as well as other Church duties. They help their pastor in bringing things to pass, and the pastor certainly appreciates having such people to serve. It is just fine. We next went to Alum Creek for a meeting with Rev. Roy Rader, McDade, to do most of the preaching, which he did well and to the delight of the people. We had a great revival, resulting in twenty or more conversions, sixteen accessions and lots of other good done. Our members and friends at Alum Creek prayed lots and worked faithfully and we just had a delightful time. The next point was Morgan's Chapel, where we have only a small class and very few who take much interest, and so our meeting did not seem to accomplish much here. Still there were a few conversions and one accession. Rev. Clint F. Stewart, West Point, Texas, rendered us splendid services here and our people were most pleased with his preaching. Beauniss was our next place and Rev. I. T. Morris, Bastrop, was the popular and efficient preacher. The results were meager in spite of the fine preaching done by Brother Morris. It was not his fault. Had a few conversions and three accessions. We wound up at McDade, and the results were not large here, notwithstanding the excellent preaching done by Rev. A. Noble James, of Columbus. All told, for the year up to date, we have had about sixty conversions and sixty-two accessions—forty of them on profession of faith. Baptized six babies and received six subscribers for the Advocate recently. McDade Circuit is, I believe, the best circuit in the West Texas Conference. I would not exchange it for any of the circuits. Some as fine people here as you can find in any city or country. They are just fine, and they stand by their pastor, too. God bless them. Love to all the brethren. We all appreciate the Advocate and its excellent editor.—A. S. J. Haygood, Sept. 1.

Murray.

As the meeting at this place has gone into history, will give a brief account of the results, which were encouraging. Services began on Sunday, August 20, and continued until Sunday evening, August 27. Closed with a gracious outpouring of his Holy Spirit. There were two sinners gloriously saved and one backslider reclaimed, all of whom joined the M. E. Church. There was one infant baptized as a result. The whole Church was greatly revived. But am glad to say everybody seemed to be moved on higher ground. The Lord put it in their hearts to start up the prayer-meeting again. Our meeting was held by the pastor, Rev. C. E. Kiker. He gave us straight gospel, preached some very strong sermons. He had no help—only from the writer. We had a hard battle with sin, but we fought the battle bravely, with the help of some of the lay members working so faithfully. Our presiding elder, Rev. Jas. Campbell, will make his last round in October. Everything seems to move off so nicely under his charge. We feel that God has blessed us out this way. R. R. Mobley, Sept. 1.

Gary Mission.

We have just closed most of our revival meetings on this charge, and the results have been very gratifying indeed. The fifth Sunday in August we had a union meeting at Tennessee. There were thirteen conversions and a general revival among all the members. D. C. Anderson, of Cedar Street, Tyler, did the preaching after Monday to the following Sunday. Bro. Anderson is a very fine preacher and rendered valuable service which will long be remembered. Next to old Caledonia. There were sixteen received into the Church. Some of the most wicked men of the community were gloriously brought to Christ. Bro. Lindsey, of Timpson Station, assisted at this point. His preaching was strong, practical and to the point; was very glad to have him with us. Next to Bethlehem. There were eight received into the Church; general awakening among all the people; was assisted at this place by Eddy Harris, formerly a Georgetown student, now halting from Beckville. Bro. Harris preached some of the finest, simplest, most practical gospel sermons I ever heard. We were so glad that these people had the privilege of hearing this man of God. Next to Rose Hill. Several conversions, one member received into the Church. Rose Hill is a schoolhouse appointment and we have no organization there, but expect to organize soon. We have one more meeting to hold, which is at Gary. We are expecting a wonderful revival at this place. We are also glad to mention that Gary shall be changed from the column of missions to the column of circuits.—J. S. Wilson, Sept. 2.

Como.

The summer campaign has closed. Have been in seven meetings—three of my own and four for others. I told of our great meeting at Como, in which Rev. C. C. Young, of Jacksboro, did such efficient work. At Harper's Chapel Rev. D. A. Williams, of Riley Springs, gave us able service and we received twelve members. At Old Forest Academy Rev. T. M. Kirk, of Mesquite, took the lead and we had a great meeting with nineteen additions to the Church. We greatly enjoyed working with Rev. W. B. Martin at Picketon. Rev. E. F. Brown at Annona and Rev. D. A. Williams at Shook's Chapel. Also help-

ed in a meeting at Rock Creek school-house in this county. All told, it has been our most successful year. The conversion of nearly two hundred souls. Am on the "home run" now with much to do before I look the committee, on the second year's course of study, in the face at Gainesville.—W. L. Tittle.

Fairlie and Wesley Chapel.

As our round of revival meetings have just closed will give you the results. The Olive Branch meeting, with Rev. S. H. Smith assisting, resulted in six conversions. The Wesley Chapel meeting, Rev. Hugh E. Anderson assisting, resulted in twenty-eight conversions and twenty-two additions. The Fairlie meeting, Rev. C. M. Donahoe assisting, resulted in eighteen conversions and twelve additions; one young man surrendered to the ministry. All these meetings were a great blessing to the charge, and I feel greatly indebted to all these brethren for their faithful service. At Turkey Creek our mission appointment, I was assisted by my brother, Rev. Geo. R. Slagle and Rev. J. T. Roark, local preachers. They did fine work. There we had fourteen conversions and ten additions. On August 3 our Wesley Chapel people gave us one of the best poundings we have ever received. We had sixty-one conversions and sixty-four additions to date. Our Sunday-schools are thoroughly organized and have the greatest enrollment and best average attendance of any previous year. We are closing out in fine condition.—J. W. Slagle, Sept. 2.

Randolph Circuit.

On July 1 Rev. W. H. Brown came to our assistance and spent ten days with us at Grove Hill. His preaching was plain, simple, spiritual and uplifting. I never listened to a series of sermons that did me so much good and so strengthened the Church as did the sermons of Bro. Brown. There were twelve conversions, five additions, the Church closer knitted together and a freewill offering of \$67.50 for Bro. Brown. Our meeting at Blanton's Chapel began on the fifth Sunday of July. The writer did the preaching with the exception a few sermons which were ably delivered by Uncle Ben Blanton and Bro. Oscar Smith. Uncle Ben was the great factor in organizing this Church and he has been a blessing to the community. The people respect and love him. God bless Uncle Ben. Bro. Oscar Smith is a young preacher fully consecrated to the Lord and is good help in a revival meeting. The meeting resulted in forty conversions, twenty-six additions to the Methodist Church, the community drawn closer together, God's people firmer in their faith, and with new resolutions to live upon a higher plane of Christianity. To God be the glory be given. Last Sunday night we closed our meeting at Edhub. The people of the community say that it was the best meeting they had seen at that place for many years. The secret of the success was that all Christians worked for the salvation of souls. Our beloved presiding elder, Bro. J. B. Gobert, preached four good sermons for us. People were convicted and converted under his preaching. The writer tried to do the rest of the preaching with the exception of a few sermons preached by a Baptist and others. At the close we found that there had been thirty-six conversions, sixteen additions to the Methodist Church and quite a number gave their names for the Baptist Church, with others to follow. We praise the Lord for this saving power and for the religion that makes us love everybody. We will begin our meeting at Randolph the third Sunday of this month. Bro. Douglas, of Dodd City, will hold the meeting for us. We are expecting a very good revival. We think the Lord for what we have seen and felt, but feel that we need a greater manifestation of the power of God in our midst, and to that end we are praying.—Bert B. Hall, Sept. 2.

Green Chapel.

The protracted meetings are over; so many of our young people are yet unsaved. It is not for the want of faithful gospel preaching. It seems to me I never saw under more faithful warning to the unsaved yet so many of them seemed as unconcerned as if it was an idle tale. So when Noah was building the ark and warning the people of the general deluge the people at that day acted in the same way until the flood swept them all away. I believe one great reason of the young people being so hard to move is for the want of home training, which is a great mistake in so many parents. When I was a boy preaching seemed to reach the young folks so much easier than it does now. A great deal of the blame rests on the parents. We fail to live and act right before them. Hoping we as parents will wake up to our greatest responsibility. Let us resolve that we make the remainder of our lives more Christlike. We as parents are responsible for the training and example we set before our children. The wisest man that ever lived said: "Train up a child in the way it should go, and when it gets old it will not depart from it." Success to the Advocate and its many readers.—A. G. Bowden.

Keisler.

We have held four of our meetings on the San Jacinto work. The first was held at Mary's Chapel, where we preached till Thursday at which time Rev. Harry Hayes came to us and did the most of the preaching after this. We closed there on the following Sunday. The Church was greatly revived and we received by ritual seven. Next was at Farris' Chapel (Sandy), and here we did the preaching from Friday until Sunday, when Harry Hayes came to us again and we had one of the greatest meetings ever held there. We received into the Church at this place twenty-five, and the Church was greatly revived. Next we went to Bay's Chapel and here we had the help of Harry Hayes and the inimitable John Sollock.

Harry did the most of the preaching here except a few times the pastor and Brother Sollock, who held some very successful services. Brother Sollock is a better and more useful preacher than two-thirds of the local preachers and he is not a licensed preacher either. He simply set the congregations on fire. Long may he live to honor the blessed Master's cause. Rev. Harry Hayes is a preacher who is fearless and of the New Testament evangelical sort. He did masterful preaching. He has been in the pastorate about twelve years and has always brought up his work well. Harry is very religious. We might say more of him but modesty forbids. The fourth meeting was held at Union Grove and we had no material help but the Church. We here had the "Rollers," or, as they call themselves, "The Apostles," and the Campbellites had just closed a meeting and had everybody mad. The Methodists and Baptists were mad because he had preached them all in hell and the Campbellites were mad because our people were mad. Then also an epidemic of sore eyes. However we had a good meeting. Seven united with the Church. Two more meetings to hold. We do not know how many conversions, as we have learned to not know how to count them. We want to pull hard for the dear old Advocate—the fearless exponent of good. Our assessments will be full this fall at conference. Fifty-eight in all joined the Church, all by ritual.—A. J. Frick, Sept. 2.

Pattonville Circuit.

We have held our third meeting on this charge; have one more to hold. We commenced our first meeting at Marvin on July 8, and held it about ten days. Rev. J. T. Tisdale came to our rescue and did good preaching. We had no "hurry" help us, so we had a hard fight with the devil, but God blessed us. The second meeting began at Rockford on July 23 and continued for about fourteen days. Rev. W. H. Head did most of the preaching and his were splendid sermons. The third meeting was held at Shady Grove, August 1, and continued for ten days. Rev. L. E. Anderson did the preaching. His preaching was well done. Sinners were made to tremble and weep under the preaching of these three good men. We had some conversions at each place. In all we have had twenty-four conversions, ten additions to the Church and the Christians were greatly revived and strengthened in the Lord's work. We baptized several, some by immersion. Only eternity can reveal all that has been accomplished in these meetings.—Wm. J. Russell, P. C.

Madisonville Mission.

We began our protracted meetings for this charge at Madisonville on the first Sunday in July. Rev. Jesse Lee, of Madisonville Station, helped us. This is a country town of about 200 inhabitants. Bro. Lee did some fine preaching. Our people were well pleased with his work. Had to close our meeting too soon for results. Closed with fine interest and one addition to the Church. Went from here to Elwood, had no help. The attendance was fine from the start. Had to close too soon for results. Had thirty-five that came forward for prayers the last night. From here we went to North Ziehl on the fourth Sunday. Bro. B. Zimmerman, of Lexington, came to us on Tuesday. We had a very good meeting, with eight additions to our Church. Here we are building a new church house, which is nearing completion, expect to have it ready for occupancy by conference. This is a new town on the T. & N. V. and Texas Central. From here we went to Union, New Hope again, commenced on Monday night. The Lord blessed us. The meeting was a success; one addition here. We lack material. The Church was placed in line. A good prayer-meeting established. We hiked from here to Green Brier. Bro. Jesse Lee came to us again and did most of the preaching, which was not without results. We had a fine meeting. The Lord added ten more to our Church. Our last meeting was at High Prairie, which was run only five days. Here we had no help until the last service. Bro. Jesse Lee came and preached for us, and we closed out on account of cotton-picking. We had three accessions to the Church. Here we had twenty-three accessions to our Church.—G. W. Henderson.

Hempstead.

A few words from this part of the "moral vineyard" may be of interest to the readers of the dear old Advocate. We held our protracted meeting here embracing the first and second Sundays in August and had Rev. W. D. White, of Navasota, to do the most of the preaching for us. To say that the preaching was well done is to express it very mildly. Bro. White digs deep and hits hard. I do not believe I ever heard a better series of gospel sermons in my life than those he gave us. It was just the preaching we needed here, and our people enjoyed it very much indeed. His sermon to men only was the best of the kind I ever heard, and the one to the women only was hard to beat. If the brethren want strong able, spiritual sermons, send for W. D. White and they can get them. The results were not as satisfactory as we desired, but we had three professions and one backslider reclaimed, and there were four additions to the Church. We are laboring very hard to build up the cause of Christ here and to hold up a high standard of Christian living before our people. Our Sunday-school is doing fine work.—W. W. Horner, Sept. 4.

Clarendon.

To this date we have had a very satisfactory year in this little village of less than two thousand people. More than one-third of the population are members of the Methodist Church. Sunday-school enrollment runs nearly eight hundred and the Sunday-school, Leagues, prayer-meeting and regular preaching services are well attended. More than one hundred and thirty members have been received to this writing, the greater portion of them on profession of faith. Nineteen persons have volunteered for missionary duty, or other special service. About three thousand dollars have been paid

on the indebtedness. A five-year loan was secured, thus making matters easy for some time. A most gratifying revival was held in February and lasting good done. I am now engaged in a series of special children's services. I make it annually a rule to hold a week's meeting specially for the children. Generally it comes just before the fall term of school opens. It saves some, and prepares and strengthens others. Prospects are fair for the opening of Clarendon College. Dr. Slover sometime ago informed me that already more applications for room than he had space. The money stringency and the feared drought prevented the erection of the girls' dormitory. Another year this will be an absolute necessity. I have had to decline several requests for assistance in revival meetings. The situation here demanded my presence. I have appreciated the courtesy of the brethren who thought to solicit my aid. I have had a pleasant and helpful year here in fellowship with Story, Slover, Burhead, James, Willis, Mitchell, Lewis, Morris, Schuffler, Morris, Stanton, Allen, Heiser and a host of younger brethren who are aspiring to wield a sickle in the field. Sixty days more and the year's labors will end, and the roll call will demand an accounting of us all. Clarendon is not quite ready for that assize. But they have a way of doing it that enables them to make short work of small things. The Advocate has always a welcome in many homes and leaves a flavor of faith and strength everywhere it goes.—S. E. Wasson, Aug. 29.

Purdy.

We began our protracted meetings for the Purley charge at Picketon the second Sunday in June. Bro. W. L. Tittle, of the Como charge, did the preaching. Results: Church revived, several conversions and seven additions. Bro. Tittle is one of our coming young men, faithful and true to every obligation of the Church. Our next meeting was at Pine Forest. This is a historic spot to Methodism in this part of the State. Bob Williams, of the Riley Springs charge, led the Lord's host here. He is a man of God; has a message of love for lost men, and in a plain, practical way tells the effect of sin and the power of God to save. Uncle Ben Shefferd, that prince of laymen, also rendered great help. This was a good meeting and the Church is one higher ground with ten additions. From here we went to Harmony camp-ground. Bro. Jeff Parnell, the war-lord of the M. P. Church, was with us in this meeting. The revival began with the first service and continued to spread until the whole country was brought under its influence. The great congregations were brought under the power of the Holy Ghost and hardened sinners by the score rushed to the altar and gave their hearts to God and hundreds shouted for joy at the manifestation of divine power, and eternity alone will tell the good that was done. The visible results were eighty conversions and forty additions to the Church. Who said the days of old-time revivals were over? This meeting will go down in history as the greatest meeting of this community. Bro. Parnell is a safe man in a revival and loves God and the souls of men. Our next move was to Pleasant Hill camp-ground, made famous because of the great work done here since 1829. New tents were erected and the people came Friday. Bro. Mountcastle, the beloved of the old Sulphur Springs District, came and took charge and stayed until Monday, and such preaching for three days! It was a veritable feast. Thank the Lord our presiding elder still knows how to preach old-time revival sermons. This meeting was a success from the first. Judge M. J. Thomson, of Stephenville, Texas, came to us Tuesday. This place is his home community, as he was raised in sight of the church and of course the people were glad to have him back home again, and his sermons were full of power and the Holy Ghost. Under his preaching the meeting grew in interest and power until we had another old-time revival in full swing, and so it continued until some forty-five were converted and the Church two hundred strong shouting on their way to heaven. Seventeen joined the Church, with more to follow. Let me say here that no man will make a mistake who gets Bro. Thomson to help him, as his methods and practical preaching are the very things we need in our revival work. Bro. W. H. Renfro, of Sulphur Springs, also rendered efficient help in the last three meetings named. We are now at home for a few days' rest and will start soon to clear the decks for conference. The Advocate is in high favor down this way. So we thank God and take courage.—W. R. Martin.

Hutto.

Owing to poor health Bro. R. R. Young was forced to give up the pastorate on July 29 at this place, notwithstanding the fact that we were right in the midst of our revival season and already slated for meeting with several of our pastors in Texas and Oklahoma, when Bro. W. H. Vaughan, presiding elder of Georgetown District, called, we responded and came to Hutto charge. Bro. Young's stead. Although only three weeks have passed since we came here, we have made pastoral visits to every home (except five) on the work. We hope to visit the other five homes shortly. We have many faithful and loyal Methodist families, and we love them. We are made to rejoice when we know that the hearty co-operation of the young people (as well as the previously non-Church goers and many sinners) is ours. All is well! Our protracted meeting at Hutto was held during the second week in August. It was indeed a great revival. Results: The Church wonderfully strengthened, twenty-five conversions, twenty united with our Church. Several men who had been considered almost immovable were brought to a saving knowledge of Jesus Christ. Thanks be to our God for the victory! As a result of the meetings and the pastoral visits our conference claims are about all in hand, the pastor's salary paid in advance and the Sunday-schools, missionary societies and midweek prayer-meeting full of life and interest. The Advocate's interests are not lost sight of, for it is a help to us.—J. E. Matlock, Aug. 28.

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