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TEXAS CHRISTIAN ADVOCATE

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No. 3

EDITORIAL

THE POWER OF RELIGION TO CHANGE HUMAN LIFE.

In conversation recently with a man of avowed skeptical proclivities we tried to impress upon him the fact that religion changes the motive, the thought and the habit of a bad man's life and makes him good. He replied that when he was a boy and passing through the emotional experiences of life he was induced to go to the altar and seek religion, and that under the excitement of song and prayer and exhortation he professed religion; but that as he grew into manhood he had realized that it was all emotional excitement and that there was really no permanent change in his experience. And he went so far as to say that he could take most any example of ordinary conversion and explain it on the well-known principles of psychology. But we told him there are hundreds of examples that come under our own observation that disprove his scientific explanations of conversions. True, that now and then we find a case where the change seems to be only temporary and that when the excitement of the hour dies out the man's condition is the same. But with hundreds of them it is different. They cease to be bad men and become good men; they cease to swear and profane the name of God and become chaste and decent in their speech; they cease to be drunkards and become sober; they cease to live impure and lecherous lives and become clean and model men in society; that their homes cease to be places of strife and become places of happiness and peace. And then we pointed out to him one notable example known in the community to both of us, where the man had for years been a holy terror, a hopeless case, a hard drinker, a man of strife; but that under a religious revival his whole being underwent a change, and at the time we were talking and for several years prior that same man had been a good citizen, a loving husband and a tender father.

Our skeptical friend acknowledged that in the example given there was something that upset his "principles of psychology" and baffled his explanation of conversion. He had to confess that something of a very permanent nature had entered this man's life and made him a new creature. He did not know what it was, but we insisted that it was the power of religion to make a bad man a good man; and we still hold to that conviction. And this is where religion differentiates itself from all other principles of reform. Ethical culture can not and does not save a man from sin; emotional excitement does not accomplish such a result. And however much science may undertake to explain conversion on the well-known principles of psychology, yet this explanation does not lift a man from spiritual death into spiritual life. Nothing but religion can accomplish this result.

Do you want a text book from which to

find irrefragable proof of the foregoing statements? If so, purchase a copy of a recent book called "Twice Born Men," or "A Clinic in Regeneration," by Harold Begbie, and read its contents and the proof will be forthcoming. He has made a scientific study of the slum life of London and the work of the Salvation Army among that abandoned class of people, and he selects from the large number of the saved men in that district nine notable examples and gives their history. It is a true history of life under its most deplorable conditions, and yet these ferocious men under the appeals of honest Christian workers were touched in their better natures and brought from death into life. None of them ever made great religious heroes, preachers or evangelists, but all of them did become honest, sober, God-fearing men, and from that time on lived good and useful lives right in that untoward condition of things. They were redeemed from a life of awful sinfulness to a life of love, gentleness and sobriety, and right in their old haunts they demonstrated for years the power of religion to save them and keep them in peace with God and the world.

In this age of religious propriety and order where men rarely ever "mourn" on account of sin, as they did in the former times, and where the Church is suffering on account of its respectability, it might be well for us to get this book, "Twice Born Men," and peruse its pages. The reading of it is qualified to bring us back in our religious thinking to the old paths and to the old ways of religion. And say what we please about those times giving us religion "through main strength and awkwardness," nevertheless out of those old revivals where the mourner's bench figured and where religion had to be sought through "mourning on account of sin," there came to the Church and to the world some of the very best types of converted men and women. That sort of experience and that sort of process brought absolute assurance to the troubled soul, and it made an epoch in the history of that soul concerning which there was never any room for doubt. In this age of greed and materialism the Church needs a few examples of the sort found in the recent book of Harold Begbie.

THE PRELIMINARY SKIRMISH VICTORIOUS.

By the failure of the last Legislature to obey the instruction given to them by a majority of the voters in the previous primary election, the whole question of submission was thrown into the party politics of the State. And such was the maneuver of the enemy in confusing this issue with prohibition that the latter was also deeply involved. This was not our fault. We did our best to prevent it. But the brewers and the liquor dealers stood behind one-third of the Legislature and submission failed. When this fact became manifest it became necessary for us to enter the sphere of politics in the recent campaign to rescue our cause or stand by and see it slaughtered in

this unholy entanglement. We bared our bosoms and faced the storm. We pressed the fight for submission and we strove to elect two-thirds of the members of the next Legislature. The result is well known. Submission won and more than two-thirds of our next law-making body are pledged to give the people a vote some time next year on State-wide prohibition. The enemy acknowledge their defeat in this preliminary skirmish, and they have already promised to bow to the will of the people.

But this is only the picket fight. The general engagement is to come off next year. It will be a battle royal. Our enemies are organized, they have crystallized their forces around two dominant political personalities, and with the cry of "Local Self-government" as their slogan, they are already carefully laying their plans for the impending conflict.

In bringing matters to this stage of progress it has cost some of us more than figures can estimate. We have already had to encounter the abuse, the vilification and the slander of the saloon press and the saloon politicians. In their effort to defeat submission this writer especially was made the target of their severest attacks. Nothing that is mean, disreputable and false was left unwritten or unspoken against us. From the Red River to the Gulf, from Texarkana to El Paso, and from Texline to the Sabine their doublebitted mud-mills were opened upon us. Even the vulgar cartoonists taxed their full capacity in their efforts at ridicule to aid the general work of trying to break down our influence. And now that the skirmish is over, this same combination is threatening us with annihilation in the Church and in the State. They say that their only hope is to have us eliminated. But we serve notice upon them that their abuse and falsehoods and their threats at our future destruction have no terror for us. We may have to die one of these days, but our ears are deaf to their call for a retreat or their demand for a surrender. In the future as in the past, we neither ask them for quarters nor do we propose to extend any to them. It is a fight to the death. Morality and righteousness are on the one side and the saloon with all for which it stands is on the other. One side or the other must go down. Which will it be? Sooner or later it will be the saloon. Righteousness, in the long run, is bound to win. Therefore, one year from now Grand Old Texas will be a storm-center. The shock will be stupendous. None but brave men can survive it. Who will be able to stand? On with the battle!

There is no such thing as new truth. Truth is as old as God. But there are constant discoveries of truth in the various departments of God's universe, and it is these discoveries that are making it more and more possible to relate and correlate the eternal verities obtaining in every kingdom of the great empire of the Almighty. And every one who uncovers a fact heretofore hidden in whatever domain of being or existence is to be acknowledged and honored by all.

SOUTHWESTERN UNIVERSITY LOCATION

THE SOUTHWESTERN UNIVERSITY CHANGE OF LOCATION MATTER.

By Rev. E. Hightower.

This writer is not always wise enough to know what Israel ought to do, and since Brother Powell gave out the interview to the secular press last spring which was a signal that started the removal battle scenes have been shifting and positions changing so fast that this scribe has not been able to accurately mark the positions of all the contestants, much less decide in every case whether a position is tenable. First came a proposition to move Southwestern University to Fort Worth. Doctor Boaz was the aggressor. Doctor Hyer defended the present location and gave what seemed to the writer various sound reasons why the present location of the University should not be disturbed. But before that discussion was well finished the writer was informed that Dallas had a removal proposition which the Regent of Southwestern was in favor of accepting and that after all he favored removal. Then the writer recalled an old adage about wise men changing their minds and waited for further developments. They came when a committee of Dallas citizens appeared before the Trustees of Southwestern with a proposition to move the institution to Dallas. This proposition was rejected by a large majority of the trustees, nearly all the lay members of the board voting in the negative. Knowing that those trustees are men of sound judgment the writer was disposed to accept their decision as a wise solution of the problem. But now he is gravely told that nobody ever thought of moving or hurting the school at Georgetown, but that the idea is to maintain that as it is and establish another school at Dallas. Well, if that were the plan at the start, what were those Dallas gentlemen doing before the Trustees of Southwestern? That board has to do with nothing but the school at Georgetown and could neither establish nor prevent the establishment of another school at Dallas. What the promoters of the Dallas enterprise are seeking to accomplish is a virtual withdrawal of the support of the Texas Conferences from our school at Georgetown and the transfer of that support to a new school at Dallas. The plan which they will submit to the conferences provides a way for that to be done.

Subsequent to the action of the Board of Trustees the "insurgents" met in Waco, twenty preachers and no laymen strong (the only layman present left shortly after proceedings began), and adopted a comprehensive scheme to submit to the conferences proposing among other things to locate our principal institution at Dallas and make all graduates of Polytechnic alumni of Southwestern by vote of the conferences. Query: If degrees are to be conferred by vote of conferences why be partial to Polytechnic?

Now comes my respected colleague, Doctor Campbell, and assigns reasons why these things should be done. The first reason he gives is, "We have demonstrated by the location of Southwestern that it is impossible to build a city or even a large town with a college alone." The fact may be beyond question, but the reason is hardly pertinent. For one question at issue is whether it is best to have Southwestern in a small town or a city. Furthermore, we have understood that the proper work of a university is not to build cities, but to educate men. The doctor's next reason is set out in the form of an essay on temptation, the gist of which is: "Temptation is necessary to development." The logic of the argument is that there is no good reason why our schools should not be located adjacent to saloons and dives since temptation is necessary. The Doctor now occupies the ground upon which our anti-prohibition friends have been standing all the time. If they happen to read his argument it will be published far and wide and he will wake up some morning and find himself famous. But not so, thought Doctor Mood, whom Doctor Campbell mentions with such affectionate remembrance. Well does the writer remember the time when, after several students had been sent home to their parents in disgrace, because of a wild

spree, Doctor Mood himself brought on a fight for local option and pleaded with the people of Williamson county to banish the saloon for the sake of the student body, and dismissed school that the students might fight the saloon on election day, and wept tears of bitter disappointment because the movement failed. Georgetown has banished the saloon and slum and gambling den. And in so doing she was influenced by the presence and needs of Southwestern. If Dallas is so anxious to have our university let her banish the saloons and slums and make possible for our student body the same wholesome moral surroundings that exist at Georgetown. For, notwithstanding the Doctor's essay on the benefits of temptation, it remains true that the period of life at which young men are sent to college is one of storm and stress at which oftentimes they need protection from themselves. The Master taught us to pray, "Lead us not into temptation," a teaching which certainly indicates that he would not have us expose ourselves, much less our young people, to unnecessary temptation.

Doctor Campbell also urges the liberal offer of Dallas and hints at other donations. All honor to Dallas for her liberal offer. But let there be no bug under the chip. It might shed some light on the whole proposition if Dallas would publish its \$100,000.00 subscription list and let the people who are asked to vote on the subject see for themselves just who all are backing the project. We have heard that that list would make interesting reading. The Doctor goes on to say, "We know of another gift which we are almost certain to get which will add another \$250,000, making \$950,000." If the good doctor wants to get from under the suspicion of counting chickens before they hatch let him tell us where the \$250,000 is to come from. But it is an open secret that it is to come from the Rockefeller Foundation. But for a tip from the Rockefeller people it is doubtful if the removal agitation would have assumed serious proportions. Now this fact raises a serious question. Because the Rockefeller gifts always have a string attached. Bishop Candler sounded a note of warning a year or two ago against the Rockefeller Foundation which it would pay us all to read again before we allow hazy promises from that quarter to influence our action in the present controversy. With the Rockefellers, to donate is to control. The conditions which the Rockefeller Foundation attached to a conditional donation to a Southern school as quoted by Bishop Candler are as follows:

"First: That the amount so contributed by this board (\$37,500), together with the supplemental sum of one hundred and twelve thousand five hundred dollars (\$112,500), aforesaid, will be safely invested and forever preserved inviolably as an endowment for the said college, the income only to be available for its uses.

"Second: That no part of the income from the fund so contributed by this board shall ever be used for specifically theological instruction.

"Third: That in case the said college shall ever divert any part of the endowment from funds which it now has, or which it may hereafter acquire, then and in that case the said sum which shall have been so contributed by this board, pursuant to the terms of this pledge, shall at the option of this board revert to it.

"Fourth: That the accredited representative of this board shall at all reasonable times have the right to inspect the books, accounts and securities of said college.

"Fifth: That the sum so contributed by this board shall be forever held as a separate fund and be separately invested, so that its identity shall be at all times preserved, and that this board shall forever have and retain a specific lien on said fund and on the securities in which it shall from time to time be invested, as security for the faithful observance by the college of the terms of this agreement."

A less astute mind than Bishop Candler's can see danger in such terms and the writer does not believe for a moment that Texas Methodism has little enough self respect to submit to them.

Doctor Campbell thinks he knows

what Doctor Mood would do were he living on earth today. But that is mere conjecture. As a student who was near to him and loved him during the last years of his life, I know that he regarded the location of Southwestern at Georgetown as a binding compact which could only be dissolved by mutual consent of the parties at interest, one of which is the people of Georgetown, who gave certain considerations to induce the Church to locate its leading school at Georgetown with the expressed understanding that the school was to be located there in perpetuity. I know further that Doctor Mood would not have repudiated a contract entered into by his Church for any reason. It is certainly a sound moral and legal principle that we are bound by the contracts of our fathers. Texas Methodism can much better afford to even lose a great educational opportunity, if it means that, than to have a serious reflection cast upon her honor.

In conclusion, the problems presented by our educational situation in Texas are too big, too important, and too difficult to be settled off hand. It becomes us all to speak with modesty and deference for the opinions of our brethren.

No problem will be solved by impugning motives or casting aspersions. Let us assume that all parties to the controversy want to do the right thing and let us reason together. May we be saved from such educational warfare and entanglements as exist in some sections of our Zion. As to the moral issue involved, as Doctors Barcus and Peterson have undertaken to settle that, perhaps we had better let them finish, but it seems safe to say that it is easy to see what we want to see and hard to see what we would rather not see. Easy to think that what we want to do is right and that what we do not want to do is wrong. Let us have a full and brotherly discussion of the legal and moral aspects of the situation as well as the advantages or disadvantages of moving to Dallas. We need to act intelligently. We need no law-suits and divisions. Meanwhile, "Let all your things be done with charity."

SOUTHWESTERN UNIVERSITY.

Rev. J. H. Chambliss.

I suppose there is not a Methodist in Texas but is interested in the discussion now being carried on in the Advocate concerning the removal of the Southwestern. It is a matter of great interest to the whole State, but this is especially true of the Methodists of Texas. I confess that it was a matter of regret to me when the matter was first thrust upon us. I thought then, and still think, that it was a mistake. But I want it understood that I am a loyal Methodist, and whatever may be the final decision of the proper authority in the case, I shall abide their decision. My preference has been for Georgetown; but, if in the judgment of good men and a majority vote of those in authority, another place is deemed better, then by all means let us move.

But there is one thing involved in this discussion that it seems to me has been overlooked. If the matter stands as some think, it appears to me that we really own no property at Georgetown in fee simple, but only have a conditional interest therein. If such conditions exist as that we cannot sell, or otherwise dispose of the property as we please, then where in does our title consist? It is contended that we cannot even remove the University, and that if we try to do so, the matter will be thrown into the courts. Surely we ought to wake up to our interests and make some changes in our policy. Two of the leading institutions in our Church can't be controlled by the Church except as we are controlled by local conditions, to-wit: Vanderbilt and Southwestern Universities. I am of the opinion that we ought to call a halt and re-adjust matters. Shall the Church go on raising money and putting it into institutions, and then when it comes to controlling them we must step down and out? I think it would be wise for the Church to decide never to invest another dollar in any of our institutions until we can control them. Let us see to it that every shadow of title be removed. And if this cannot be done, let the Church take legal proceedings to recover what she has put into these institutions. I hereby put myself on record as being opposed

to investing another dollar in either of these institutions until the Church's title of ownership is absolutely clear.

REMOVAL OF SOUTHWESTERN UNIVERSITY.

By G. W. Barcus.

As an alumnus of Southwestern University, and a layman in the Methodist Church I desire to express my views on the question of adopting the resolutions prepared by the minority of trustees at Waco on July 5.

In my discussion, I do so on the theory that those resolutions adopted at Waco will be the ones presented at the Annual Conferences this fall for consideration. Also I take it that after the first of the conferences meet and act that the other conferences will have to adopt or reject the resolutions as a whole, or it would not be binding, as the first conference would not have acted on the amendments.

There are four phases of the question I wish to discuss:

I. Resolution No. 4 adopted at Waco proposes: "The abolition of Polytechnic College at Fort Worth and make a woman's college under the management of Southwestern University, and in addition give to the ex-student of Polytechnic all of the rights and privileges of the ex-students of Southwestern University."

Now my understanding is that Polytechnic College belonged to the old Northwest Texas Conference and now belongs to the Central Texas Conference as a conference school. How can the Methodist Church of Texas administer on that property? Why not also administer on the Clarendon and Stamford and other Church schools in Texas? Have the trustees of Polytechnic and the citizens of Fort Worth given their sanction or approval to any such plan or scheme?

Again, what right has the Methodist Church in Texas to confer degrees on the graduates of Polytechnic College? How can the Church give the graduates and ex-students of Polytechnic the same rights and privileges of the graduates of Southwestern University? I do not think that the Methodist Church can add to or take from the diploma I received at Southwestern University in 1895, and I do not believe that the Church can add anything to the diploma received by the graduate of Polytechnic. It may be that the graduates of Polytechnic want something added, but I do not think so. The boys and girls that have attended that institution appear to be loyal and I am sure they would resent any action by the Church attempting to give them by a mere resolution more than they obtained at Polytechnic.

II. Resolution No. 5 adopted at Waco provides "That a college of class 'A' rank be maintained at Georgetown and a Woman's College of the same rank be maintained at Fort Worth, both to be owned and controlled by the several conferences in Texas."

Again I ask how can the Methodist Church of Texas administer on the property of Polytechnic, if the conferences should unanimously adopt that resolution would it bind or in any way effect the trustees of Polytechnic College? I think not. We had just as well administer on the property of the Baylor University at Waco.

Again, will it be wise to have two colleges of the "A" rank, the same as the Georgetown college now is and then have another great University, all to be kept up by the Methodist Churches in Texas? It seems that would be burdensome and bunglesome and likely to cause dissension and dissatisfaction in the Church and we will have our forces so divided that we cannot make the strong, aggressive campaign required for us to hold our own. There is argument to be advanced for combining several of our schools and colleges, but I do not think there is any that can be advanced to divide them. Why should we separate the boys and girls who are attending our colleges as far as Fort Worth and Georgetown? Most parents prefer a co-educational college, judging from the patronage of the separate schools and the others. Then we have a Girl's College at Sherman, and why should we establish another at Fort Worth? Is there a demand for that?

III. Why did not the minority of the trustees submit the proposition that the Dallas people submitted to the Board of Trustees at Georgetown? If the conferences should adopt those resolutions there is nothing that would

bind Dallas, because she made the proposition that she would give so many dollars provided Southwestern University was moved to Dallas. It was not made provided we abolished Polytechnic and made a woman's college of it of the "A" rank and maintained a college of the same grade we now have at Georgetown of the "A" rank. Dallas was bidding for the University, with its professors and equipment, its pupils and prestige and not simply for the name. It has been said that all we are selling to Dallas and all we propose to give them is the name "Southwestern University." Can we afford to sell our school name and publish to the world that we are simply building a school or college name to be bartered away? Esau sold his brother's right for a mess of pottage, and a great many men have sold their name for less but has any self-respecting man any respect for a man who will sell his name? Take a business man's name away and he had as well stop and close out business. Take the University name away and had it not as well close out? If we as a Church can, after the Methodists of Texas have contributed several hundred thousand dollars to build a University name, sell same, cannot the Church of twenty-five years hence do the same and will not our Methodist University become a byword and a stench in the nostrils of all good men?

If as is said by the proponents of the movement that Dallas presents a ripe field for a great University, then let North Texas Conference make it her college and let Dallas and the surrounding country build a great University there, and I suggest that they call it the Central University of Southern Methodism, as that place is so nearly from what "they say" in the center.

IV. Finally, brethren, as a lawyer, I do not believe we can legally move the name of Southwestern University to Dallas or any other place. The various Annual Conferences in Texas selected men to make a contract for them and a contract was made and then ratified by the principal, and there is not a reason why that compact should be broken except, forsooth, some people think we could do better in Dallas, and they say as Southwestern University belongs to us certainly we can move it where we please. This is a free country and we are free born American citizens, but we can do as we please only so long as we obey the law of the government. We can control the college only to the extent that the rights of other parties will not be affected. Let us not for a few hundred thousand dollars tear Methodism in Texas in twain. It may be right, it may be wrong; but right or wrong any one who has studied the situation in Texas knows that if the conferences do vote to move or sell the name "Southwestern University" to Dallas, the citizens of Georgetown and hundred of Methodists all over Texas will go into court to prevent it; and when the long struggle is over, regardless of who wins, we will be hopelessly divided. Is it worth while? It is much easier to destroy a good name than to make one. If three or even four of the conferences vote to sell out and one or two vote not to, where will we be?—hopelessly divided. A compact cannot be made with all of Texas Methodism with some out. We now have a good solemn compact with each other and with Georgetown. The Southwestern University at Georgetown has done more to unite Texas Methodism than any other factor. To now break from her will wound the feelings of thousands of Methodists who love Georgetown and the University and the wound will be so deep that a lifetime cannot heal and I fear we will never again have a united Methodism in Texas.

We have in the University a growing child; she has developed wonderfully in the past ten years; her future is bright. If we will but unite our efforts we can build one of the greatest institutions of learning there is in the South. She already has an alumni and alumnae and an ex-student body who are amassing great fortunes, and some day in the near future may be not hope that like the alumni of other

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universities, some of them will give and give great things to her?

The agnostics do not make all of the money in the world. A multi-millionaire may arise in Texas Methodism who will offer his millions to colleges if they uphold the Christian faith; but if we build University names simply to barter away, can we hope for the support of moneyed men? Let us in fine want our great centers of learning to become footballs for the commercial interests of the world to sport with? I trust that I shall not be striking too serious a note if I express the hope that our University will not for a few thousands barter away its good name.

Hereford, Texas.

REV. J. M. BARCUS MAKES A REJOINER.

By Rev. J. M. Barcus.

In the Advocate of August 18, several of the advocates of the Dallas proposition take a shot at me, and but for the fact that most of them use air guns I would be completely demolished.

I have also had the privilege of reading the document which Dr. Horace Bishop wrote as the official representative and staff correspondent of the minority that met in Waco; also a second article by my friend, Doctor Campbell, in which I am made a special target.

I desire now to notice what, in these articles, seem relevant to this discussion, but will as far as possible let all personalities pass:

Much confusion seems to have arisen in this discussion because of misapprehension of the real points at issue. For instance, Doctor Bishop says of the Dallas proposition: "They do not stipulate the removal of any thing from Georgetown;" and yet the very first item of the proposition formulated at Waco and which Doctor Bishop was officially appointed to defend is: "To remove Southwestern University from Georgetown to Dallas." Rev. W. H. Hughes, of Dallas, says: "The all-absorbing question with Texas Methodists today is: Shall the university be moved to Dallas or remain at Georgetown?"

Whatever the technical terms employed I think it is perfectly clear that the proposition involves the abandonment of the school at Georgetown as the University of Texas Methodism, and the establishment of such a university in Dallas. This involves, of course, the breaking up of the original compact by which the conferences agreed to the permanent establishment of the University of Texas Methodism at Georgetown, and the making of a new compact which can bind only the conferences who vote for it. Doctor Bishop seems to so understand the proposition and devotes considerable space to a discussion of the legal points involved. He almost puts the matter beyond the realm of honorable controversy, however, when he says: "The reasoning by which it is maintained that we are obligated to the citizens of Georgetown is essentially selfish and fallacious."

I think if Caesar were alive and would read this sentence he would revoke his famous saying: "All gall is divided into three parts," for he would know that no party to a controversy could pen such a sentiment without having all the gall there is.

Doctor Bishop belittles the original subsidy paid by citizens of Georgetown and says: "Some of the notes given as a part of the subsidy were paid at the end of a law-suit." Well, that is true, but what of it? It only emphasizes the fact that the contract made with the subscribers was legal and binding, or else these subscriptions could not have been collected by law. It demonstrates that the courts held that the contract was binding at that time and proves our contention that it is still binding.

He says that Doctor Mood discovered, soon after the contract was signed, that there was a mechanics' lien on the building, and says that if it had not been paid, the conferences would unquestionably have cancelled the contract and the school would have gone elsewhere. Certainly, because they would have had a legal and moral right to do so since part of the consideration which induced them to locate at Georgetown would have failed; but when this lien was promptly and fully paid, as he says it was, the contract became binding, and is just as binding now as then.

Again he says: "I have always supposed that all parties contributed to the university and not to Georgetown." Will Dr. B. affirm that all

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the Dallas subscribers are contributing to the university and not to Dallas? Let him try to get the same subscribers to give to the University at Georgetown, and he will quickly be convinced that this is not so.

I admit that for the most part, the subscribers outside Georgetown and many of those in Georgetown, have donated to the university and not to Georgetown, but they donated to the University at Georgetown and not to a University in Dallas or to a College in Georgetown. The present building and equipment would never have been contributed except with the understanding that the school to which they were contributed was the University of Texas Methodism.

Again, Doctor B. says: "The original deed has a revisionary clause, stipulating that the property shall be kept and used for school purposes. The Church proposes to do that." But the original deed has also a clause: "For and in consideration of the permanent location of the University of Texas Methodism in Georgetown, Williamson County, Texas," etc. Will the Church in Texas also keep that? If not, why not? By what sort of reasoning, legal or moral, can it be admitted that the Church is under obligation to keep one clause of a contract and yet be at liberty to violate another?

Again he says: "Under that charter we have located a Medical College in Dallas, by the same token we can locate every other department of a university there." This is true only in part. The charter locates the literary department of the university in Georgetown and authorizes the trustees to establish schools of medicine, law and theology elsewhere—and as far as I know, no one has ever called in question their legal right to do so, if it is ever deemed expedient. I myself, advocated the establishment of the Medical College in Dallas. I thought at the time that it was expedient. I am sure now, however, that it was a mistake, as subsequent events have proved that neither Dallas nor the

Church in Texas appreciate it enough to give money for its adequate equipment, or to give it any considerable patronage. I believe further that it would be a mistake for our Church at this time to undertake a law school, as it would in all probability share the same fate. Besides the large money necessary to properly equip these professional schools can, in my judgment, be infinitely better invested in the strengthening of our literary schools, the enlargement of our Theological Department, and the cheapening of college tuition.

Dr. B. in his plea for a city as a better place than Georgetown for our University, says: "God chose a city as a type of heaven." So he did, but he says of that city: "Without are dog and sorcerers and whoremongers and murderers," etc. He did not choose a city within which are 400 saloons and other numerous places of vice.

Dr. Campbell's Predicament.

I am really sorry for Doctor Campbell. I have known and loved him a long time and I know that at heart he is not an anti-prohibitionist, but in his zeal to bolster up an untenable proposition he was betrayed into using what he, himself says, is an antiquated anti-prohibition argument. It only shows how hard put he was for some argument to show that it is advisable to move our central university from a place where there has been no saloons for fifteen years to a city where there are four hundred. That I did not misconstrue his language is proved by the fact that in the recent debate in the State Senate on the proposition to remove saloons from proximity to the State University, his argument was quoted, verbatim, by a State Senator, who opposed the proposition, and it is thus put into the permanent records of the State as the opinion of a leading D. D. of the State against the necessity for removing saloons from the environment of an educational institution. By the way, the earnest effort

Continued on Page 6

Notes From the Field

Cataline.
We have just closed a splendid camp-meeting at Cataline with Rev. J. T. Bloodworth, of Fort Worth, doing the preaching. Beginning at 11 o'clock, August 6, after a drive of 20 miles across the country we continued until the following Sunday week. Rev. Bloodworth outdid himself in preaching and exhorting. The people threw themselves heartily into the work and we had a great meeting. There were ten conversions and the Christian people were built up and strengthened. We have organized a Sunday-school, a League, a home mission society and a midweek prayer-meeting since the beginning of the year. There have been added to the Church nine members, all by baptism or vows. These figures may seem small to thickly settled countries, but as there are only thirty-three members of the Church and we have had twenty-eight conversions during the year, we are doing well. I have been saving the best wine for the last. Miss Maude Harris, the grand-daughter of that saintly man of God, W. T. Harris, has volunteered for the foreign fields. May God bless us and keep us in our work.—B. C. Perry, August 22.

Floydada.
We held our revival meeting the last of July; had about thirty conversions and twenty-two accessions to the Church. Bro. M. S. Hotchkiss and his singer, Bro. Charley Duncan, were with us. It was a great meeting. Two of our girls volunteered for special missionary service—Miss Lora McCarty and Miss Ruth Ritts. Two things especially can be said of Bro. Hotchkiss' work. He enthralls people with missionary intelligence and zeal, and gets them to act. He is of course a great revivalist. Has a passion for the souls. Twice I have had him with me and I like him better all the time. Our P. E. came to us during the meeting and held our third Quarterly Conference. His presence was, as it always is, an inspiration to us all. We are so sorry it is his fourth year on the district. No purer man never lived than G. S. Hardy. We all love him. Our charge is growing. We have our layman's missionary movement in operation among our brethren. W. H. M. Society has fifty-three members. W. T. M. Society thirty-five members and Young People's Missionary society with twenty members. The year has been a prosperous one. Crops are good and not withstanding the close times in money matters we are happy and hopeful. No preacher and family ever lived among a more appreciative people. They never tire of doing things for us. The Lord reward them abundantly.—J. E. Stephens, August 22.

Kingston.
Well, we commenced one of the hardest battles here in Kingston Saturday night, August 29. Rev. John Wilcoxen opened fire on the enemy Saturday night and Sunday at 11 o'clock there came Rev. Rice Banner, a local evangelist from the Quainin charge, six months old, and did the rest of the preaching. Except two sermons this scribe preached. We had 29 bright conversions and 6 joined our Church with more to follow. If any pastor wants a good helper and organizer, get him, for he will do you good. We had a large tent crowded every night and the town stirred as never before for years. Pray for us.—S. H. Renfro, P. C.

Gatesville District.
We have all been so busy at work we have taken little time to write to the Texas Advocate. I have never known pastors to labor so hard regardless of the intense heat and dust occasioned by the long drought. The district has been on fire with revival power. The shout of victory is heard in every pastoral charge. We have reached about fifteen hundred conversions. I think, and the end is not yet. This drought following one last year is going to be hard on us financially, but we are going to do our best.—S. Vaughan, August 27.

Plainview.
Our work here has been progressing this year. The salary was advanced from fifteen to twenty-one hundred dollars. There has been much improvement in the Sunday-school and Leagues. The women have been at work in both societies. They have raised for the local work about one thousand dollars. We will open our new church for work September 11. We expect to report a great revival before the close of the year.—C. N. N. Ferguson, August 25.

Collinsville and Tioga.
Our meetings at these places are in the past. At Tioga Rev. J. W. Tinsler did most of the preaching. There were three additions to the Church, one conversion and Miss Fannie Petty offered

for the foreign field. She is a lovely character and has a future. At Collinsville Rev. D. H. Aston, the "beloved," assisted. We were called, toward the close of the meeting, with Mrs. Fuller to her mother who was dangerously ill, and returned only to close the meeting, Brother Aston being compelled to go on his round of conferences. There were thirteen accessions to the Church, and more to follow. This charge has more difficulties than many others. Five successive crop failures, exodus of people and other discouragements. But there are brave and true hearts among them and better days are at hand.—D. A. Fullert, August 25.

Hochelle Circuit.
Last Sunday night we closed our meeting at Live Oak. Rev. W. J. Lee, of Baird, Texas, assisted in the meeting, doing all the preaching except in one service. The meeting was a great success, resulting in more than twenty conversions and nineteen accessions, and the organization of a Sunday-school with 32 scholars, besides the credit roll members. Lee is a great preacher both analytically and exegetically. It was a treat to have him with us those ten days during which time many pleasant recollections of twenty-eight or twenty-nine years ago when he, a lad of ten summers, and a great train of noble kin people were my parishioners on Bear Ridge, Ark. Rev. L. C. Mathis, of Brady, aided us at Nine and Carroll Colony and did a great deal of preaching, reaching climates of which only a few preachers are capable. To date our professed conversions number 159 and our accessions sixty-nine. The other Churches will profit largely by these meetings this year. We are now on the home-stretch for conference, and hopeful of a successful run.—D. C. Ross, August 24.

Hoxton.
About four months ago all the pastors of this town agreed upon a union meeting and Rev. W. H. Brown, of Whitesboro, was selected as leader, on the second Sunday in this month, the meeting began and closed last Tuesday evening. Visible results: Over one hundred conversions and reclamations. We have received forty into the Methodist Church and about the same number have joined the other Churches, with a few more to follow. The Churches have been greatly revived and the whole town spiritually uplifted. Brother Brown is a power in a revival. The secret of his success is in his piety and earnestness. I heartily commend him to whom he may go. As a token of our appreciation we presented to him a beautiful watch. The meeting was pointed at the close of the meeting, showing the people's appreciation for their services. This is said to be one of the greatest meetings ever held in the town. I look for all other interests of the Church to be raised in the same proportion. My meeting at Hoxton, on the second of Elm Grove were very fine. I have taken in fifty-six members since the meetings commenced. Will have a fine report for conference.—W. J. Bloodworth, August 27.

Center City.
On the 16th of this month we closed at Star the greatest meeting with which I have ever been connected. The Methodist and Presbyterian began this meeting on August 5. Dr. J. Gilmore Smith, of Brownwood, Texas, and Rev. H. C. Adams, of Blanket, pastor of the Presbyterian Church at Star, represented the Presbyterians, while the writer, pastor of our Church at that place, filled the pulpit for the Methodists. Dr. Smith's messages to the Church and the one to the young converts of the last Sunday afternoon of the meeting will never be forgotten by those who heard them. Dr. Smith, by choice, took the day services, preaching to the Church, while the pastor of the Methodist Church preached at night most of the time throughout the meeting. Brother Adams led the song service, also did some of the most effective personal work I have ever seen wrought. It is very doubtful if any one who attended this meeting ever witnessed such scenes before. Not only throughout the arbor, but all around it penitents were found with groups of personal workers praying and pleading with them to forsake sin and accept Christ. The fact is, a better band of personal workers cannot be found anywhere in the land. In this meeting eighty souls were led to Christ, seventy-four additions to the different Churches, our Church there receiving thirty-one, thirty-one of whom were received on profession of faith; twenty-seven adults were baptized, with more to follow. Neither in time nor eternity will the people of Star and surrounding country ever forget the union meeting of 1910. Our meeting at Knox closed Sunday night. Here we joined some of the Protestant Methodists. In this meeting there were thirty-two conversions, one of whom was 74 years of age. This was one of the best meetings ever held at that place. So far we have had 114 conversions with three meetings yet to hold. The Lord has done great things for us whereof we are glad.—N. G. Ozment.

Pine Hill.
Our last revival meeting of the season closed Thursday night, August 25, at Clayton. The Lord has graciously blessed us in this our first year in the ministry. At Pleasant Hill the Methodists, Baptists and Presbyterians united forces, the three pastors doing the preaching, and on July 15 we closed one of the most successful meetings in the history of the place. It was indeed a "union" meeting, as perfect harmony and brotherly love prevailed and the spirit of the Lord reigned. We were fortunate in procuring the services of Brother W. H. Crum, of Lufkin, who

came to Pine Hill on July 15, where for ten days he addressed large and appreciative congregations. His sermons were powerful and the results were great. Twenty-one were added to the Church, with some to go to other Churches. Many were reclaimed and the Church greatly revived. Brother Sanford Smith, of Center, did the singing. The meetings at Longbranch and Clayton did not have the visible results that the other meetings had, yet much good was accomplished at each place. Brother E. W. Potter was with us part of the time at Longbranch, where he did some most splendid and effective preaching. As a total result sixty-six new names have been added to the Church roll and many backsliders have returned to the Lord's service. The people have proven themselves loyal in every sense of the word—they pound, they pray, they pay. May the labors and blessings continue.—A. J. McCary, August 27.

Rosalia.
The revival services conducted by Brothers Conley and Stongly at the Methodist Church closed Wednesday night, August 19, with the best results of any meeting for many years at this place. Thirty-eight conversions and reclamations, with eighteen additions to the Church.—H. C. Smiley.

Britton Circuit.
We have just closed a ten-day meeting at Webb. It proved to be one of the best meetings they have ever known. Rev. E. D. L. Tims, of Mansfield, did the preaching part of the time and the pastor the rest. Brother J. M. Edmonson led the singing. May God bless him for his faithful work. He is one of the greatest helps in a meeting I ever saw. We had twenty-nine conversions and ten additions to our Church. The Church has been resurrected and is now alive, ready and willing to do anything. We are thinking very seriously of building a church house at Webb. In fact, have appointed a committee to make plans and raise money. Our meeting at Britton begins the last day of August and runs through second Sunday. May God give us a great revival, is my prayer.—R. C. Song, August 29.

Krum.
The most wonderful meeting that we have ever had was brought to a close at Krum. The visible results are seventy-five to one hundred conversions and reclamations and all the Churches participating greatly strengthened both spiritually and numerically. Rev. D. L. Coale, of Fort Worth, did the preaching, except three sermons at the beginning, which Brother Beckham, our pastor, delivered. Brother Coale did most effective service, which the results will show. The meeting was co-operative in the fullest extent and all of the Christians were greatly blessed. Rev. Nicholson, the Presbyterian pastor at this place, was present and did great work. Rev. Rogers, of the Progressive Church of Denton, was with us laboring in the meeting. We have been drawn very close to Brother Coale and pray God's richest blessings to abide with him in his labor of soul-winning. No clap trap, was present and did great work. Up to the present Brother Beckham has received into the Methodist Church twenty-nine members from the meeting, with several more to follow. All the other Churches have received several members each. The finest spirit of harmony prevails, for which we thank the Lord. Every one of our active members in the organized class in the Sunday-school has accepted the Lord Jesus Christ, for which this humble Superintendent gives praise to his holy name. Brother Coale goes to Decatur to help Brother Iosser in what we are praying may be a great meeting.—H. R. Park, August 29.

Allen.
I have just closed the greatest meeting ever held at Fannie Harrington Chapel, an ideal country appointment, five miles southwest of Allen. The meeting resulted in thirty-two conversions and thirty-two additions to the Church. We had thirty-nine members at the beginning of the meeting, so you see we almost doubled the membership. Except five sermons by the pastor, Brother C. B. Fladger, of Plano, did the preaching. He preached the old-time gospel in the old-time way with the old-time power, and God honored his Word. We were rained out two days, but that did not seem to hinder the meeting, only for that time. On the first Saturday of the meeting our Third Quarterly Conference was held

by Brother Fladger, as our presiding elder was in Colorado on a vacation. Dinner was served on the ground and we certainly had a great time. During our meeting there was never any great hurrah, but a gradual onward, upward wave that reached and resulted in the conversion of men, women, boys and girls, and many were made to rejoice because that God had heard and answered our prayers. Sister Harrington, for whom the Church is named, deserves special mention because of her untiring efforts, as it was largely through her instrumentality that many were led to the altar and to Christ. I am now in a meeting at Allen, assisted by Rev. L. A. Burk, of Frisco. Pray for us that we may have a great revival here. We need it so badly.—O. E. Moreland, August 29.

Gomez.
We are here in a good meeting. Good many have been saved and the Church greatly revived. Some strong men are being saved. Some old sores among the saints are being cured. Rev. Chas. Jamison, pastor, is delighted with the meeting. He and his wife are pure gold. He is no soft case, but a prudent, thoughtful, brave pastor. This is a great country and needs more settlers. I will be open for some engagements for September and October anywhere in Texas or Oklahoma. My financial policy is, if I have one, to live and let the pastor live. I would consider it not less than a crime to take more money out of a town for ten days work than the pastor gets for a whole year's work for himself and his family. Forbid that we who are in the evangelistic work should bring it into disrepute on this line until the people will feel we care more for money than we do for souls.—J. T. Bloodworth.

Augusta Circuit.
We have just closed our seventh protracted meeting. Brother A. L. Carnes, our pastor at Grapeland, assisted me at both Tadmor and Center Hill, at each of which places we had a revival spirit among the Church members, but only received few new members into the Church. From Center Hill I went to Pleasant Grove and there met my presiding elder in Quarterly Conference, which was a great success. Our presiding elder, Brother F. M. Boyles, preached with wonderful power and ability, and Sunday morning proceeded to dedicate our new church at this place. His text was found in Matt. 16:16-19. From these words he gave

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to us the full meaning of the Church and clearly showed that the Church was more than one man's creed. He gave us the scriptural definition of the Church and emphasized the difference between a denomination and the Church. His great sermon made the people glad that they were Methodists. The pastor can say, with many others, that it was one of the ablest sermons I ever heard, if not the ablest. One of our stewards, of not less than sixty-five years of age, and who is a good judge of preaching, said that the dedicational sermon was the ablest he ever heard in all his life. Monday morning our presiding elder left us and went to other points on his district. However, I was reinforced by our famous pastor of Conroe, E. L. Ingram, who is a cyclone in the pulpit. He preached with ability and people were converted under his preaching. From here I went to Enterprise and there James W. Allbritten, of San Antonio, came to our assistance with a heart full of religion and a broad smile on his Christian face ready to do his Master's will with a heart sincere. At this place Brother Allbritten did the work. He is a power in the pulpit. Last, but not least, Brother M. L. Lindsey, of Navasota, was with me at Liberty Hill and Augusta, and don't forget Lindsey is a preacher indeed and in truth. His sermons got hold on men that were never moved before. I thought that I had heard the ablest preachers in the Texas Conference, but when I heard Lindsey preach I at once changed my mind. Brother Lindsey is one of the most effective preachers in Texas Methodism. Under Brother Lindsey's preaching sinners were converted, backsliders reclaimed and everybody's spiritual strength renewed. The preacher was greatly blessed and the Church wonderfully strengthened. God bless all the brethren. With love to all and a greater zeal for the welfare of our Texas Christian Advocate, I am, yours in Him.—Sam W. Stokely, August 28.

Lillian.

Our meetings are all over and we are beginning to round out for the Annual Conference at Waxahachie November 18. Rev. J. H. Braswell was with us in our Prairie Grove meeting and did fine work. Our people were delighted with his preaching. We had a fine meeting in every way and eighteen were added to the Church. Rev. S. W. Turner, of Midlothian, came over and gave us a series of doctrinal sermons at Lillian. Brother Turner is the best that I have heard on the doctrines of our Church and any one who needs that line of work will do well to get him. Rev. R. A. Walker, of Mart Station, did the preaching the first week in our Cahill meeting, and it certainly was well done. Brother Walker is a fine preacher and a good revivalist. He laid the foundation for the greatest meeting that Cahill Chapel has had in some time. It was no trouble for the pastor to begin where he left off and conclude the meeting with a great victory for the Lord. About twenty-five were converted and more than that number reclaimed. Twenty-three were added to the Church with others to follow soon. We expect to get thirty additions as a result of the meeting. To God be all the glory.—L. A. Reavis.

Hallville Circuit.

Brother Bell is a young man with a bright future. He held a week's meeting at old Summerfield. Most all the old members have crossed over the river, but, thanks to the Allwise, fifteen others have, at this meeting, come in and take their places. Brother Bergin, of Longview, helped in the meeting. Brotherhood paid his expenses, but he moved that he pay it back to Brother Bell, as his people were treating him all o. k. and the membership heartily indorsed the move by raising their assessments from one dollar to five. Yes, heartfelt religion goes deep down in the pocket.—D. W. Adrian, August 29.

Carthage, Ark.

We closed out here last night with a great multitude and "farewell service." This is a hard little railroad town of four or five hundred people. Visible results were meager; a few infants baptized, that is kinfolks, and a few joined our Church. Truth is, I sort of got my foot in it here. The pastor said, "Go ahead, I'll come soon as we close camp-meeting," etc., but he "came home," took sick and I have it all alone. Something I have thought I would never do again—hold a meeting without help. But I kept pumping and the crowds increased all the while and I trust precious souls were saved and will yield a harvest. I had voice and some mind to preach loud for about eight days and nights and we wept and rejoiced together. This ground in the Little Rock Conference is made sacred by the footprints of Brothers Hunter, Ratcliffe, Winfields (A. R. and A. B.), Pope, Wells, Caldwell, and last but not least, my own dear sainted father. I have other "calls," but my thoughts and affections turn toward Glen Rose, Texas. In hope.—Finch M. Winburne.

Honey Grove Circuit.

Closed a two weeks' meeting at McCraw's Chapel yesterday. God came down in great power and visited this old camp-meeting ground—the scene of many battles and victories in the past. If "they are all ministering spirits, those who are in the Church up yonder, and who were saved, prayed and shouted here in days gone by, surely hovered near. I never saw greater demonstration of divine power and grace. There was deep, pungent conviction for sin. Strong men knelt at the altar and were wonderfully converted. Men who were far in sin and many times their wives in numbers surrendered their lives to God and said they were going to serve God as well as they had served Satan. Results: Between fifty and sixty conversions, forty-four accessions, conference collection subscribed in full. Preached one sermon on baptism—did not have to immerse anyone, but rebaptized one who had been immersed. Six infants baptized, new subscriptions to

the Advocate and fine incidental collection. A number of new Sunday-school scholars. Brother Gober was with me two days preaching as only he can preach. He has the interest of his preachers and people on his heart and does well the work of superintendent over his district. He has the simplicity of true greatness and is loved by everybody. Brother Gober and I joined conference about the same time, were in Paris District several years, helped each other in meetings and fought many a hard battle together. Our relations are like that of Jonathan and David. I rejoice greatly to be associated with him as my presiding elder.—I. M. Woodward, August 30.

Whiterock and Williams Chapel.

I began my meeting at White Rock August 7 and ran nine days. Was assisted by Rev. R. C. Hicks who did us some good preaching. The Church was revived, had ten professions and eight additions to the Methodist Church. I began at Williams Chapel August 14 and ran ten days. The people of this community manifested enough interest in a meeting before we began to build a splendid tabernacle. Rev. Fred M. Bryce came to us Monday evening and did the preaching. The Lord blessed us and we had a sweeping revival and a glorious victory. The Church was revived as never before. I never saw a Church work better and more faithfully. As a result sinners of all ages were reached and came to the altar, repented of sin and rejoiced in a Savior's love. Fifty-seven professions, a great number of backsliders reclaimed, thirty-seven united with the Methodist Church, a number will join the Baptist. Conference claims all provided for at this point. The people were delighted with Brother Bryce. He is first-class in a revival.—W. A. Prichett.

Pirle, Okla.

The writer has just closed his meeting at Pirle. We began on the second Sunday with a cold Church. In fact it had just been organized with a small group of members that had been living out of the Church for from two to ten years. The writer did the preaching and the power of God was on each word, and he began, not preaching to the Church, but preaching to sinners and backsliders and it just fit. With the fourth service there were conversions and on for seven days with the exception of three days' services there were conversions ranging in number from one to sixteen. The old-time shout was heard, not from one person, but from many, including many young people. The Baptist people joined in from the beginning and helped us greatly and the meeting was a help to them. Our Church was greatly strengthened both religiously and numerically. We had forty-three conversions and this was the first meeting in the history of Pirle that had conversions. Truly we are feasting on God's love and the good things it brings to us.—J. E. Buttrill, Pastor.

Hereford Station.

On Sunday night, the 21st of August, we closed a glorious meeting in Hereford. Rev. Jno. B. Andrews did the preaching and Prof. R. E. Huston conducted the music. All the pastors and churches of Hereford co-operated fully in the meeting. It was truly a mighty work of grace. Strong men and women, young men and maidens, boys and girls, repented of their sins, believed in Jesus and were gloriously saved and scores of backsliders from the Churches were reclaimed. On the last Sunday of the meeting eighty-seven were received into the various Churches. Thirty-six joined our Church on profession of faith, and there are scores more to join. There were more than 100 conversions and possibly seventy-five backsliders reclaimed. I don't think I ever heard a better series of revival sermons in my life. They were sound, clear and scriptural. The light of God's Word was turned on the popular evils of the day. Sin in all its horrors was revealed and the remedy offered. The Holy Spirit crowned the work from beginning to end. Every department of Christian work has been wonderfully strengthened. Brother Andrews has been a great blessing to Hereford. Brother Huston, as a choir leader, is in my judgement unsurpassed. He is consecrated to the work and the good people of Hereford will never forget him. Hereford is all right. We give God the glory.—J. W. Story, August 26.

Glorious Revival at Grandview.

On Sunday night, August 21, after two weeks of blessings our glorious revival closed. It was a marked success from start to finish, but pastor, Brother P. M. Riley, began the services on Sunday morning, August 7, and was reinforced on Tuesday by Brother Alonzo Monk, Jr., of Morgan. By Thursday the "fire" had spread so rapidly and the services were so largely attended that the church was inadequate to seat the large crowds, so the meeting place was changed to the immense Baptist tabernacle, which also failed to seat the congregation, while many sat in their autos and buggies on the north and west sides of the tabernacle and scores sat upon the grass plot to the south. An excellent choir, under the leadership of Billy Lewis, the singing evangelist, and faithful wife, rendered the very best of singing, adding much to the success of the meeting. Brother and Sister Lewis are great leaders and in their sweet personalities and great love for the Master were instrumental in leading souls to Christ. Brother Monk is a young man of extraordinary ability. His sermons were strong, clear, inspiring and, best of all, so simple that the smallest child could understand. The secret of his power was seemingly in the central thought of each sermon, "Just the love of Jesus," coupled with his great love for souls. Congenial, optimistic and full of cheer and sunshine he is a great soul-winner. Mrs. Monk and little Mary Smith were along to brighten the way and drop flowers of love along the

Continued on Page 12

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D. S. SWITZER, A.M., Pres., Itasca, Texas.

The Southwestern University Location

(Continued from page 3)

of Governor Campbell and the moral forces of the Legislature to relieve the State University of the very serious menace to its usefulness occasioned by the presence of open saloons should certainly be very carefully pondered by our preachers before they vote to put our chief Church school into precisely the environment from which it was sought, in vain, to free the State University.

Rev. W. H. Hughes' Paper.

My old friend, "Uncle Buck," takes a shot or two at me. He says: "Bro. Barcus seems to think that the Church, having located her school at Georgetown, would commit a great sin to withdraw her patronage from that place." My contention is, that the Church, having through her legal representatives, signed a contract, would commit a sin to violate it. This contract calls for the permanent location in Georgetown of the University of Texas Methodists. All this talk about not moving anything from Georgetown is a mere subterfuge. If our contract has any force at all it binds the Church to maintain its chief school at Georgetown, and to abandon Southwestern University as her chief school, and adopt any other school as her chief university would be to violate both the letter and the spirit of that obligation. This I consider would be morally wrong. He asks the question: "To whom does the Southwestern University belong? Whose property is it? So far as I know the universal consensus is that it belongs to the five Texas Conferences in fee simple."

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

Brother Hughes makes some rather reckless statements about the power of trustees in general. The fact is that the power of trustees is determined by the nature of the charter or deed conferring the trust. A local Church, for instance, holds its property through a Board of Trustees elected by the Quarterly Conference, and if the trust clause of the Discipline is in the deed the Quarterly Conference has power to order the trustees what to do with it. The same is true of a District Conference. The same is true of an Annual Conference, provided it is stated in the deed that the property is held in trust for the use and benefit of the Annual Conference. In such case that Annual Conference would undoubtedly have the right to control the property. If the property of S. U. has been deeded to a Board of Trustees to be held in trust for the use and benefit of the five Texas Annual Conferences, then these conferences would undoubtedly have the right to order the trustees to do with it anything that pleased them, that was not violative of the provisions of the trust itself; but the fact is that it is not so deeded, but it is deeded to trustees for the use and benefit of the M. E. Church, South. I do not say that this is as it ought to be; I only state the fact. It might have been better if it had been deeded to the Texas Conferences, but this is a question I will not now discuss. I only state a condition and will not now argue about a theory.

Brother Hughes says that he was told that at Asheville about fifty or sixty Texans canvassed the Dallas proposition and that nine-tenths of them favored it and then asks why I do not put this fact parallel with the fact that twenty-six trustees out of forty are opposed to it. Perhaps Bro. Hughes got this information from

the same source that stated that practically all our Bishops favored the removal of Southwestern at Dallas. Undoubtedly a large majority of the trustees would favor it. This latter statement was proved to be false by letters received from ten of our Bishops, and by the actual vote of the trustee less than thirty days later.

My good young friend, Bro. Ernest Lloyd, wrote a good article, the gist of which is that what Texas Methodism needs most is not so much a new location for her university as more money. To this I say amen. He shows that the State University has more college students than all the Church schools in Texas combined. This is true, not because of its location, but for two reasons: (1) Its superior equipment; (2) Its free tuition. The main reasons Southwestern University commands as much patronage as she does are the unsurpassed moral conditions surrounding her, and the superior teaching of her faculty. Move her to any city with its open saloons and the strongest incentive to our people to patronize her and pay tuition rather than send to Austin and get free tuition will be destroyed.

If, instead of following a mere will-o-the-wisp, our preachers and laymen will join forces and raise a million dollars to give better equipment at Georgetown and an endowment that will enable us to give practically free tuition we will be in position to more nearly hold our own against State competition. His reference to Polytechnic College is scarcely pertinent. This college has made a fine record and no one rejoices more in her success than I do, but every one who is informed knows that she has less than one-third as many college students as Southwestern. Our people patronize her training school and fine arts departments because they are good, and because they are accessible, but they go elsewhere for their strictly college work.

We gain nothing in this controversy by pitting one of our schools against another. Everybody who knows anything about our schools knows that every one of them is embarrassed by debt and struggling for existence. Surely, the time has not come to further split up and divide our resources, but the crying need is to perfect that which we have already begun.

Doctor Bishop talks about a refusal of the Dallas offer being likened unto Israel going back into the wilderness rather than forward into the promised land. Exactly the opposite is true.

For forty years our Church in Texas has been trying to get out of the wilderness, where lie so many carcasses of ill-advised educational ventures, by building one institution around which our training schools could be gathered; and just as we are coming in sight of success—just as Southwestern is becoming so well known as to attract the attention of the whole South—just as it is becoming so established in the hearts of our people that Doctor Hyer truthfully said: "The building of the proposed Memorial Hall at a cost of \$250,000 will be the easiest task S. U. has ever undertaken"—just as all training schools of the State had perfected their plans and agreement for a practical and bona fide system of correlation with S. U.—just as the \$100,000 Club and the Ward Memorial Endowment Funds are about completed, it is now proposed to throw aside that which it has taken forty years to accomplish and go back into a wilderness of endless confusion in our educational affairs.

A leading preacher in Texas, who favors removal under certain conditions, says that it is a grave question in his mind whether the Church in Texas will respond with the million dollars it is proposed to raise to carry out this scheme. And it is a serious question. Some have said that it is a reflection on the liberality and loyalty of our people to raise this question. But this is not true. Our people can be induced to give money to what they believe is a proper and feasible enterprise. The fact that they have given nearly \$450,000 to S. U. in the last few years and would have given \$250,000 more this year, but for this interruption, proves this. But when 26 out of 40 good men on the Board of Trustees, representing every conference and every section of Texas, after days of deliberation, give it as their mature judgment that the proposed plan is neither just nor sane, it will be exceedingly difficult to

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induce men of money throughout the State to support it with their means. A wealthy business man of Fort Worth, who has given largely to our educational work in Texas, said the other day that the Dallas proposition was a great blunder. That its adoption by the conferences would kill Polytechnic and Southwestern both, and would amount to nothing in Dallas, and that in his opinion business men would not support it.

Conditions to the Dallas Proposition.

I have been criticised unmercifully for saying that there are conditions to this proposition. In addition to what I have already said on this point I will quote from Doctor Hyer in a letter sent to the trustees under date April 16, 1910:

"This offer on the part of Dallas is made on condition that we build the Memorial Hall and raise \$250,000 as a new endowment fund. Moreover, the conference assessments would have to be increased from about \$20,000 to at least \$30,000. Further, the alumni, friends and patrons must heartily agree to this new movement and give it their support."

In Conclusion.

In conclusion, I have accused of trying how not to do anything for Southwestern, rather than to join with those who are striving for her advancement. I am not given to boasting, but I will put my record in this matter against that of any man in the State who has no more sense nor money than I have. Since I began there as a student, more than thirty years ago, I have never lost an opportunity to fight the battle on the floor of the conferences, on the platform and through the press. I have given to her my prayers, my best thought and all the money I could command. I have never been one of her employes and never received a dollar for any service rendered. I own no property in Georgetown. I partly own a lot in Dallas. My relation as pastor in Georgetown will expire by limitation in November, and I may be nearer Dallas next year than Georgetown. Just why my efforts in this controversy should be characterized as "essentially selfish," I do not understand. As God is my witness I have no other motive than what I conceive to be the best interests of my Church in Texas. For this I have fought in the past and will fight to the end.

In the classic language of a great poet:

"I'll bark and bite and scratch and fight.
And tumble in the mud.
Till all the ground, for miles around
Am kivered with my blood.
And when at length I've lost my strength,
I never will give in,
But rest myself and ketch my breath,
And then—go in again."

REMOVAL OF SOUTHWESTERN UNIVERSITY.

By G. H. Collins.

A few weeks ago I made a request through the Texas Christian Advocate for a copy of the contract between the Church and the town of Georgetown. At once I received from Brother W. B. Lockett, of Georgetown, a pamphlet entitled "The Origin and Location of the Southwestern University." The footnote of this document assures me that it was gotten up by a committee of Georgetown citizens for the benefit of preachers and interested parties as a statement of the historical and legal points involved in the removal of Southwestern University.

From this pamphlet I learn that the historical and legal points involved are that a joint stock company known as "Georgetown College," conveyed to the Church about 5-15 acres of land with a house and two debts, one of \$1,000 gold, payable in two years, drawing 12½ per cent interest annually, and that for such consideration and that the Church should permanently locate a university at Georgetown. The Church

accepted the proposition, and the deed was passed.

The Church at once turned its life, energy and money into the enterprise and not only builded a great college, but builded a strong town.

And now as the Church stands at the dawn of a great educational awakening, and as the pressing Methodist cause in the forefront of educational work in Texas, a committee of Georgetown citizens undertake to tell the Church that has made its town almost all that it is today, that she cannot enter any other field of usefulness in her work of education because she is bound by the word "Permanent" that was put into the contract thirty-seven years ago, and because of the consideration of 5½ acres of land and two debts of \$2,000 gold drawing 12½ per cent interest annually.

To my mind, the town of Georgetown ought to be at least a little modest, if not thankful, to the Church that has done so much for her in the past. To my mind, Georgetown should say to the generous Church: "Your field has been enlarged, your responsibilities have increased, and if in your wisdom you can find your larger field and meet your increasing responsibilities, we bid you Godspeed and shall always remain your devoted friend."

But there is another question here, and it would seem to be in the Church itself. It would seem as though there are those who would lord it over God's heritage; they would like to change the order of nature and make the tail shake the dog.

Now listen to this: "The board, as the representatives of the Church, decided after full consideration of all the issues involved that the university ought not to be moved, but ought to continue to do business at Georgetown." This decision, with a published pamphlet for the preachers and those interested in the removal of the university, was in and on hand long before the church which must finally settle the question by vote at the sessions of the conferences had a word to say on the subject. If the tail did not want to wag the dog, why did the board adorn themselves in war paint and decide so grave a question as the Church's educational work in Texas? If the welfare of the Church and her educational work was all there was in the removal of the university, why did not the Board of Trust appeal to the educational boards of the several Annual Conferences for a committee to look into all the merits of the case and make a report to be presented to the Board of Trust at their annual meeting and to the conferences in session for decision, instead of to a committee of the citizens of Georgetown?

If there is no dog or tail, why should the Board of Trust go to the personal expense of getting out a brief for the convenience of the preachers and those interested in the removal of the university?

If the board is willing for the Church herself to settle the question, why should it be necessary for the board to forbid any professor or agent of the university to publicly discuss the question of removal, if there is no dog or tail?

Is the church not as able to make a contract to-day as it was thirty-seven years ago? Are the preachers, laymen and friends of Methodism so dried up that they will not support her educational institution because it was not allowed to remain at Georgetown when God was leading her into a wider field? Is it a fact, because a brother has been a member of the Board of Trustees for a good many years, that he is wiser or has more authority to settle the question of the removal of the university than a brother who has not been a member of the board? Does the fact of being a member of the Board of Trust keep him from knowingly violating a trust, or doing anything that is illegal, or that has the semblance of disloyalty to his Church that a brother might do who is not a member of the board?

Taking the whole thing of the removal of Southwestern University, I am very much of the opinion that the time has come when the Church needs to remain true to nature in the management of the affairs of her institutions and still let the dog wag the tail.

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SUNDAY SCHOOL ITEMS

EDITORIAL NOTES.

San Marcos District of the West Texas Conference recently appointed Miss Mae Park, of San Marcos, and Mr. Marshall Barrow, of Martindale, to Southwestern University as Sunday-school pupils entitled to the scholarships. Both are graduates of the Coronal Institute, and they are prepared in mind and heart to take advantage of the opportunities thus afforded to them. We congratulate them on this honor.

Now is the time to rally the Sunday-schools for the work of the fall. A vigorous writer has recently said: "That is a true and tremendous text in Scripture which says that 'where there is no vision the people perish.' But it is equally true in practice that where there is no people the visions perish."

The Sunday-schools of North America have increased their enrollment much during the past five years, the net gain being at the rate of a third of a million every year.

The Sunday-school Convention has become a great force in Sunday-school work. During the years 1905 to 1908 over 49,000 conventions were held in North America, with an estimated attendance of more than three million people.

The Teacher Training Department has steadily grown since it was started. Nearly 100,000 persons are said to be engaged in these studies now, and the future schools will be greatly improved by this army of better trained teachers. The courses of study are not heavy, but the little knowledge imparted by them is making a wide gap between the untrained teachers of the past and the new army of workers that is coming on. Every Sunday-school should have a teacher-training class.

A report covering three years of Sunday-school work shows that nearly one million pupils of these schools joined the Churches during that time. This not only means that we are learning how to harvest the fruits of our work, but that we will have a better taught membership. While the number of conversions in the Sunday-school is greater than it has ever been, the statistics show that it takes four officers and teachers a whole year to lead one soul to Christ. There is much room for improvement, and every Sunday-school should look carefully into this matter and take steps at once toward securing better results.

Has your school a missionary leader, or a definite missionary policy? Why not begin the work of the fall with provision for a forward movement in every way? If there are departments that need readjustment, and if there are some which have never been organized, this is a good time of the year to get in line with modern movements, and make your work advance and take place in the front line of Sunday-school movements.

If you want literature published by the International Sunday-school Association containing information concerning any department of your Sunday-school, write to W. N. Wiggins, Secretary of the Texas Sunday-school Association, Dallas, Texas, and secure it. This literature is published by all the denominations for all the denominations, and you have as much right to it as anybody, and if you do not get it, it is your own fault.

Rally Day for the fall work will soon be in order, and ever live Sunday-school Superintendent should begin to arrange for a successful occasion. All the pupils who are out should be gathered in again, and diligent search should be made for new material. Every officer and teacher ought to unite in this effort, and in order to secure such co-operation the plans should be discussed at the teachers' meeting as soon as possible.

The time is at hand for the colleges and academies to begin the work of another year. What better service could a Sunday-school teacher render pupils who are prepared to go to such institutions than to bring the latter before them in the class some

Sunday morning? Can the teacher do better work than to see that every pupil who has not been prepared for life is induced to do so? Even the public schools would gain much by such co-operation on the part of the Sunday-school.

A leading pastor and school man in the North recently delivered a strong lecture to churches which neglect the Sunday-school, and the following quotation from this address is worthy of careful consideration:

"The effort of the Church is directed toward the adult. We are seeking to save the fully developed individual rather than nourish the religious spirit of the child. We spend millions to keep men Christians, and only hundreds to make them so. As a result the Sunday-school has been pushed into a corner. In contrast to the public auditorium and its appointments, the schoolroom is too frequently a barren, cheerless room with flaring windows, a squeaky organ or a cheap piano, with practically no accommodations for a school and no equipment for its work; no paid superintendent, no trained teachers, and, worst of all, an indifferent adult community. When the emphasis is placed upon everything but childhood, how can the Kingdom of Heaven prosper in the midst? In a certain church of my acquaintance \$10,000 is spent annually in the maintenance of the regular adult services, while the handsome sum of \$200 is all that is invested in the childhood of its parish. What a travesty! and how it condemns the leaders! Eighty-five per cent of all the conversions come before twenty years of age. The Church is working at the wrong end of the problem of the moral regeneration of society. The Kingdom of Heaven can come into this world only through the gateway of childhood."

The sixth annual session of the famous Monteagle Training School for Sunday-school workers was held July 31 to Aug. 7. Dr. H. M. Hamill is Dean of this school, and in addition to the aid rendered him by his wife he has a number of noted workers. Dr. W. J. McGlothlin, of the Southern Baptist Seminary; General Secretary Marion Lawrence, of the International Sunday-school Association; Mrs. B. P. Bryner, Dr. Franklin McElfresh, Mr. W. C. Pearce, Mr. J. S. Durham, of the International Sunday-school staff; Dr. H. F. Cope, General Secretary of the Religious Educational Association; Bishop Honda, of Japan; Professor and Mrs. Boatman, of Atlanta; as leaders of music and other workers of less note were named as participants in the work. In addition to the ordinary work of this school, General Secretary Marion Lawrence, with a staff of workers, conducted a Sunday-school Institute for workers in the South. The influence of this school will soon be widely felt in the Sunday-schools of the South and it should be encouraged in every possible way.

Every Sunday-school Board in the State should arrange for a public meeting at conference, and secure a strong speaker for the occasion. Why should this great interest be ignored on conference occasions, while other interests of the Church are given prominence?

The Executive Committee of the Texas Methodist Sunday-school Conference will have a meeting in the near future, and begin to arrange for the next Sunday-school Conference in the State. An effort will be made to make this the best in the history of the organization.

C. S. Field, Secretary of the Sunday-school Board of Northwest Texas Conference, has several "circuit Sunday-school rallies" planned for the fall campaign. The pastor selects a central point, advertises the matter thoroughly, enlists all his Sunday-school workers and Bro. and Sister Field go and spend two or three days, including a Sunday in a great Sunday-school meeting. This helps the Sunday-school and every other interest of the charge.

SUNDAY-SCHOOL ITEMS.

By State President.

At this year's Epworth-by-the-Sea Assembly the Sunday-school Institute was one of the biggest things on the ground. In fact, some of the ladies at work in other departments threat-

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"Our little boy is considerably over two years old and not through cutting teeth yet. The only thing that is keeping his bowels regulated is 'Ware's Baby Powder.' Please accept many thanks for past favors and send me another bottle. Yours truly, (Signed) 'THOS. E. WEBB.'"

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is prompt and effective in overcoming the stomach and bowel diseases of adults. It destroys the bacteria that breed disease.

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are sold in modest, plain-appearing packages of moderate size. In buying them, please remember that all of the expense has been put in the preparation itself, and that each small package is big with curative powers.

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ened to suppress State President for taking all the folks and leaving them nobody to address. But Texas Methodists know a good thing when they find it, and after the people at Epworth had heard Miss Moore and Mrs. Godbey and Bro. Field one time it was no trouble to get them to come again. Many of them had heard Bro. Field and Mrs. Godbey and knew what to expect, but Miss Moore had not appeared in this field before and many Sunday-school people wondered how a person so able both to instruct and entertain could have managed to remain hidden. The Texas Sunday-school workers may expect to hear from Miss Moore again, not once but many times. And Bro. Field and Mrs. Godbey both lived up to their reputations.

On the first Sunday of the Epworth Encampment the attendance at Sunday-school was thirteen hundred and sixty-three. Mr. J. M. Woodson, superintendent of Travis Park, San Antonio, Sunday-school was superintendent and so well did he and his assistants handle that great mass of people that there was scarcely a sign of confusion anywhere. It was a fine illustration of the benefits of a well thought out plan in Sunday-school work. State President had to leave before the second Sunday of the Encampment and has no report from the school on that day.

State President has received a very interesting account of a laymen's rally held some time ago at Pearsall at which, among other features, Mr. J. M. Woodson, a member of our State Sunday-school Campaign Committee, made two helpful addresses, one on "The Blackboard in the Sunday-school," and the other on "Modern Sunday-School Methods." To say that the people who heard those addresses were warmed up and instructed is superfluous. The wonder is that more pastors do not give their people the benefit of the services of such men when they can be had for the asking.

AS TO CHILDREN'S DAY.

A number of our Sunday-schools observe Children's Day and fail or neglect to send their collection to the Treasurer.

The money is laid aside or put in a common treasury, and sometimes fails to reach the Treasurer of the Sunday-school Board. Let each pastor and superintendent look into this at once, and if you have not done so see that this collection is forwarded to the Treasurer of the Conference Sunday-school Board. The moneys collected this year in the Northwest Texas and also Central Texas Conferences should be forwarded to B. W. Dodson, Treasurer, Cisco, Texas.

If you have not observed a day so far use September 25—Rally Day—for this purpose and do not have a blank report from your school this year.

CHAS. S. FIELD, Secretary.

RESOLUTIONS OF RESPECT.

Whereas, God in his infinite love and wisdom has permitted the death angel to enter the home of our beloved pastor, Bro. T. A. Lisenby, and

take from our midst his wife and baby, be it

Resolved: First, That in the death of Sister Lisenby our society has lost a faithful member and helper.

Second: That we extend to Bro. Lisenby and little Thomas, our sincere sympathy in this their great loss.

May the bereaved husband be sustained and soothed by an unflinching trust in Him who said, "My grace is sufficient for thee."

Third: That a copy of these resolutions be spread on our minutes, a copy be furnished our home paper and the Texas Christian Advocate for publication, and a copy forwarded to Bro. Lisenby.

MRS. W. J. BECK,
MRS. J. M. WILKINS,
MRS. J. M. FLEMING,
Committee.

Be strong in the Lord, and in the power of His might.—Eph. 6:10.

Even our Father which hath loved us and hath given us everlasting consolation. * * * Consolation in Christ.—2 Thes. 2:16; Phil. 2:1.

Thou wilt keep him in perfect peace, whose mind is stayed on Thee; because he trusteth in Thee.—Isa. 26:3.

LACK OF MONEY

Was a Godsend in This Case.

It is not always that a lack of money is a benefit.

"A lady, of Green Forest, Ark., owes her health to the fact that she could not pay in advance the fee demanded by a specialist to treat her for stomach trouble. In telling of her case she says:

"I had been treated by four different physicians during 10 years of stomach trouble. Lately I called on another who told me he could not cure me; that I had neuralgia of the stomach. Then I went to a specialist who told me I had catarrh of the stomach and said he could cure me in four months but would have to have his money down. I could not raise the necessary sum and in my extremity I was led to quit coffee and try Postum.

"So I stopped coffee and gave Postum a thorough trial and the results have been magical. I now sleep well at night, something I had not done for a long time; the pain in my stomach is gone and I am a different woman.

"I dreaded to quit coffee because every time I had tried to stop it I suffered from severe headaches, so I continued to drink it although I had reason to believe it was injurious to me, and was the cause of my stomach trouble and extreme nervousness. But when I had Postum to shift to it was different.

"To my surprise I did not miss coffee when I began to drink Postum.

"Coffee had been steadily and surely killing me and I didn't fully realize what was doing it until I quit and changed to Postum."

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



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G. C. RANKIN, D. D. Editor

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TO OUR CORRESPONDENTS.

Much inconvenience to the Advocate office and confusion and loss of time will be saved all parties interested if our correspondents will observe a few requests, to-wit:

Do not send money or any business for Texas Christian Advocate to anyone but Blaylock Publishing Co. or Texas Christian Advocate, Dallas, Texas.

2. Address all business letters touching subscriptions, changes of address, advertising, or other business matters, to Blaylock Publishing Co.

3. Do not address matter for publication to any individual—either editor or publisher—but to Texas Christian Advocate. An individual may be out of the city; hence serious delays occur.

4. Bear in mind that all communications should be written on different sheets of paper from that intended for the business office and should be written on one side only.

OUR CONFERENCES.

Table listing conferences: New Mexico, Artesia, N. M., Bishop Atkins Oct. 8; West Texas, Austin, Bishop Atkins Oct. 26; German Mission, East Bernard, Bishop Murrell Oct. 27; Northwest Texas, Clarendon, Bishop Atkins Nov. 9; Central Texas, Waxahachie, Bishop Atkins Nov. 16; North Texas, Wichita Falls, Bishop Murrell Nov. 23; Texas, Galveston, Bishop Murrell Nov. 30

ALMOST TIME TO ROUND TO.

Now that all the evidence and the arguments have about been submitted in the Southwestern University removal controversy it is about time to give the whole question to the jury for final determination. That jury is the six Annual Conferences before whom the vote will be taken at their approaching sessions. We have given both sides unlimited space and they have conducted the controversy upon a high moral plane, ably, wisely and at much length. In hefting the scales the Advocate has been absolutely impartial and fair with all the parties involved. It has leaned neither to the one nor to the other, and no man can complain at not having had a full hearing. Since this is true concerning the writers, there is also another side to the question, and that is the rank and file of our readers. For two months they have followed the controversy with interest, but many of them now feel that the question has been fully presented and that it is time to bring it to a close. We are disposed to agree with them. So in the next issue or so we will work off the matter still on hand and then turn our columns to other questions of interest. Therefore, let the brethren take due notice thereof and govern themselves accordingly.

He that soweth to the Spirit shall of the Spirit reap life everlasting—Gal. 6:8.

A WEEK AT WINONA LAKE, IND.

For the first time in my life I had a fine time last week at Winona Lake, Ind. I left Dallas one night at 8:15 on the "Katy Limited," swept into St. Louis the next evening at 7:15, exactly on time. Made connection with the Chicago & Alton, left St. Louis a half an hour late, lost more than another hour on the way and went into Chicago a few minutes too late to get the Pennsylvania line at 8:15 a. m. for Winona. And yet I was due at the latter place for an address at 2 p. m. There seemed to be no way out of Chicago before 3:30 p. m. That put me in a great straight. I found out, however, that there was a fast train going out at 10:30, due to pass Winona at 1:30, but it makes no stops between Chicago and Fort Wayne, Ind. So there was no solution of my problem on that train. But I proceeded on the proposition that they who make no urgent demands get but little in this world of business. So I made haste to leave myself to the fourth story of the Union Depot to the office of the general passenger agent, and in words earnest if not eloquent, I laid my case before him and begged to know if for once in the life of the limited he would not issue the conductor an order to stop at Winona for my convenience, that I had traveled twelve hundred miles at this time to meet the day's engagement on the ground that I had been told by the railroad authorities that I would certainly make the connection. He scratched his head for a moment and said: "Well, as you hold an interstate ticket, and it is not your fault that the Chicago & Alton was late, I will take the matter up with the general superintendent and see what I can do. Call back at 10 o'clock and I will report results." That was some relief, anyway. Promptly at 10 I was on the spot, and after waiting for a few minutes he appeared, holding a telegram and saying: "All right. The limited will stop and let you off at Warsaw, two miles this side of Winona, and there you will get a trolley which will put you at Winona in five minutes." He did not have time to get the special order to the conductor, but gave me a duplicate to hand to him on the train. Then you ought to have seen me get a move on myself and make tracks to the train. Just as it was pulling out I was aboard. Before we got out of the city limits, for we ran twenty miles before we reached the limits of the city, the conductor came to me, and I showed him my ticket. He said: "My friend, you will have to get off this train. We do not stop at Winona, not anywhere else this side of Fort Wayne." Then I pulled my duplicate on him before he could reach for his bell cord. He looked at it for a moment and then said: "Guess I will have to put you off at Warsaw." After that I nestled down with wondrous satisfaction. For one hundred and twenty miles the Pennsylvania limited burned the wind. I could see but little of the country, such was the rate of speed. On exactly the five, 1:30, I hastened off the train and in ten minutes more I was on the trolley to Winona. In five minutes I was at the hotel changing linen, and exactly at 2:30 I stepped on the platform before the waiting congregation. George Stuart, who was not at all well, was just ready to take my place for the address, having long before given me out. He opened his arms and received me gladly. The audience cheered. He was lavish in his introduction of me. I spoke for an hour on the "Origin, Progress and Status of Prohibition in Texas." In my introductory I condensed a summary of facts about Texas, her dimensions, her soil, her variety of products, her unlimited resources, her Church interests, her educational institutions, her population, and gave them to those people in a manner that opened their eyes. Then

I said: "Do you not think a State that comprises such resources and such people, with a prospect that baffles description, is worth a superhuman effort to deliver it from the power and the dominion of the whiskey traffic?" And they broke into wild cheering. From that time on I devoted myself to pointing out the beginning, the progress and the present status of prohibition in this great empire of the Southwest. They listened in open-eyed wonder and punctuated my statements with liberal applause. Scores and scores of them sought private interviews with me about Texas, our people and the outlook for homes. I think I rendered the State and the Church a service on the occasion.

Winona is one of the most beautiful spots upon which my eyes ever rested. It is situated in Kosciusko County, in the north central part of Indiana, midway between Chicago and Indianapolis. It lies two hundred feet above Lake Michigan. The romantic lake itself is the center of a natural amphitheater, whose sloping hills are covered with forest trees and whose countless springs send forth streams of crystal water. The natural beauty of the place is enhanced by numerous fountains, canals, winding lakes and beds of variegated flowers. It is a veritable Arcadia, where nature and human ingenuity have combined to make it perfect. It seems that Providence began in the long ago to design it for a place where Christian men and women could meet and improve themselves socially, intellectually, morally and spiritually. The lake is most attractive. It is a body of fresh water some six miles in length and more than a mile in width. However, it is not on a straight line in its length, but somewhat curved, lending enchantment to its beauty. It is well filled with game fish, and skiff and motor boats ruffle its surface. Also a large boat, capable of carrying three or four hundred people, called the City of Warsaw. The assembly own the land, comprising twenty-three hundred acres, on both sides the lake, and in fact all round it. This gives the company complete control of the whole grounds and the vicinity.

For nearly twenty years the Winona Bible Conference has been in operation here, beginning in the summer and closing in the fall. Now it has grown into a magnificent institution. Splendid hotels are in evidence, beautiful residences, summer cottages, and all sorts of accommodations are supplied. A large electric light plant supplies the light, fine waterworks carry the water into every house and over the grounds, and a perfect system of sewerage makes the whole place healthful and sanitary. In fact, it has all the conveniences and accommodations of a well-built modern city. Also it has one main auditorium, with a seating capacity of thousands, and other places for the gathering of the people for all sorts of lectures, class work and study halls. At every hour of the day there is something going on in one or more of these places. At 11 o'clock all the people gather at the auditorium for a special sermon by some leading minister, and at 7:30 the same is true. The most noted men in America and in Europe are selected for the program. At 2 o'clock every day there is a special service in the interest of civic and social reform, and it is quite a feature of the occasion. Just here is where your humble servant came in for his address. The expenses of the occasion are moderate. The very best hotel accommodations can be secured for \$2.50 per day, and boarding houses and cottages furnish good accommodation for even less. From first to last this year there were more than seven thousand people in attendance.

Now for the sort of work done by the institution. It comprises everything within the range of Christian

work. Bible school, Sunday-school, missions, sociology, socialism, Bible exposition, devotional services, studies in the gospels, in the epistles, New Testament, archaeology, denominational meetings, the home problem, evangelism, temperance movement—in fact every subject related to the human body, mind and spirit. From this great variety of themes you can select the ones to suit your own tastes, and from the great variety of able preachers, lecturers and teachers you can also select your men. Or if you simply want to attend the auditorium services and rest the remainder of the time, you can follow your own inclination in the matter.

Some of the men on the program. But these few will give you an idea of the character of the many who took part in the services. First among them I will mention Rev. Campbell Morgan, D. D., the world-famous London preacher. The first time I ever saw him was in City Road Chapel, London, when he addressed the Methodist Eumenical Conference. This time I had a good opportunity to see and study the power of the man. He is tall, slender and angular in body, rather awkward, not to say grotesque. His face is in keeping with his form, thin, long and bony. His nose and chin are long, the former very Romanesque. His eyes are not expressive in repose, but they sparkle and beam when interested. His forehead is not striking, and his head is medium size and covered with iron gray hair, and it is well poised upon a long neck. When you first look at him he does not impress you with the idea of greatness. Having read of him and knowing something of his fame as a preacher, you will doubtless be disappointed when you first see him. I was most assuredly. There was nothing about his personal appearance that met my expectation. But the moment he rises and begins to read his lesson for the hour you sit up and take notice. He has a peculiar intonation, a striking inflection, a happy emphasis on important words, and an elocution unique and peculiarly his own. I have never heard a man read the Scriptures publicly with more attractiveness and fascination. It is worth something to sit and listen to him as he goes through the chapter, occasionally illuminating a word or a passage with a brief though brilliant exposition. From the time he begins to read until he finishes the lesson he rivets the attention of the waiting multitude. There is a world of interest in the way and manner of his reading. After hearing him you can have hardly any patience with the humdrum way most ministers read the lessons from the Bible. His voice is well trained and he speaks with great clearness and distinctness. His language is beautiful, though not luxuriant. He rarely uses a surplus word. As a preacher he is rather expository than otherwise, though at times he flames out and is transcendently eloquent. He usually takes a long paragraph and sometimes a whole chapter for his text and when he finishes it you have a vision of his theme of which you never dreamed. Once or twice he took a whole epistle and its illumination was almost a sunburst. I heard him several times, and for the most part some of his sermons were the greatest to which I ever listened. He is wonderfully well versed in the Bible and its literature. And, best of all, there was running through every discourse a stream of pure evangelism most refreshing and uplifting. There was not an unorthodox note in one of his deliverances. His ministrations were worth to me my trip of more than twelve hundred miles to Winona Lake. At present he is the popular pastor of the Westminster Chapel, Buckingham Gate, London, and has filled this position for many years.

Another man who had attraction for me was Sir William Ramsay, who has

spent East land e the tr and in able b they a taining wonde archae neys Raikes mornit ology" in his pected form: not so n, fican ment, heard and a of the dull as house treated for he painst world. to him and yo authen Scriptu lecture tive fe of his thor at format of the These describ many them writing only m is Rev. er of nary, a superb: pastor whose cialism H. H. Forst whose phases M. Gra Rev. C. pastor in Nev Rev. C. of the Assembl er of Marian ternatic Mr. M. greates Rev. C. evangel dred of Our e promin form su ed wit years a cers of beaut the sun lightful his exc in ever known since h They si made n ly, he hour, fu account this yet I had celebra of my the bas sight! never v man of is that a small has a v when it speaks jectives

spent the most of his life in the far East familiarizing himself with the land of the Savior and in following the tracks of St. Paul in Asia Minor and in Europe. I have several of his able books in my library, and while they are not of the popular and entertaining sort, nevertheless they are wonderfully instructive in matters of archaeology and the missionary journeys of St. Paul. When I sat in Raikes Hall to hear him the first morning on "New Testament Archaeology" I was much disappointed also in his personal appearance. I expected to see a large man, portly in form and striking in presence. But not so. In person he is almost insignificant. Small, slender, slow of movement, dark in complexion, short, thin beard about his entire face, small eyes and a small round head. He has none of the graces of oratory and rather dull as a speaker. But he is a storehouse of information on the subjects treated by him, and he is authority, for he is one of the most patient and painstaking scholars in his line in the world. To sit at his feet and listen to him is to have the mind refreshed, and your belief in the inspiration and authenticity of the New Testament Scriptures greatly strengthened. His lectures made up one of the attractive features of the program because of his accuracy and breadth as an author and his inexhaustible fund of information as a profound investigator of the truth.

These are the only two whom I will describe so much at length, because many of my readers have known of them so extensively through their writings and reputation. Others I will only mention in passing. Among them is Rev. Cornelius Woelfkin, D.D., teacher of homiletics in Rochester Seminary, whose lectures to ministers were superb; Rev. Jno. Wesley Hill, D.D., pastor of Metropolitan Temple, N. Y., whose lectures on the "Perils of Socialism" were eye-openers; Rev. W. H. H. Boyle, D.D., pastor of Lake Forest Presbyterian Church, Chicago, whose deliverances on different phases were marvelous; Rev. James M. Gray, of the Moody Bible School; Rev. C. L. Goodall, D.D., the famous pastor of the largest Methodist Church in New York, if not in the world; Rev. Charles Little, D.D., moderator of the Northern Presbyterian General Assembly; Rev. Andrew Zenost, teacher of New Testament exegesis; Mr. Marian Lawrence, Secretary of the International Sunday-school movement; Mr. Melvin E. Trotter, one of the greatest rescue workers in the world; Rev. C. G. Jordan, one of the sanest evangelists in America; and a hundred others too numerous to mention.

Our own Rev. George R. Stuart was prominent among the speakers on reform subjects. He has been connected with Winona Lake for several years and is one of the presiding officers of its meetings. He owns a beautiful cottage and his family spend the summer there. It was my delightful privilege to be entertained at his excellent home—a religious home in every sense of the word. I have known him and his good wife ever since he was a boy and she a girl. They showed me every kindness and made my visit most delightful. Really, he had charge of the temperance hour, furnished the speakers, and this accounts for my being on the program this year.

I had the pleasure of hearing the celebrated Rev. Billy Sunday. Many of my readers have heard of him as the baseball evangelist. He is a sight! Had he not been born there never would have been one. He is a man of some education, but his style is that of a religious cyclone. He is a small man with a florid complexion, has a very nervous temperament and when in action he is stupendous. He speaks rapidly, uses innumerable adjectives, talks in the language of the

professional baseball player, and says the severest things to the ministry and the Church people that I ever heard fall from mortal lips. Dr. Campbell Morgan felt very much aggrieved at some things he said in one of his sermons. As an Englishman he took Billy Sunday too seriously. But he has great success as an evangelist and a temperance lecturer.

Prof. E. O. Excell, the famous singer, had charge of the music. He had more than one hundred trained voices in his choir, and with the several thousand singing in the audience I have never heard such Church music. Prof. Thatcher, of Boston, added greatly to the temperance hour by his special selections for such occasions.

But I have written enough for this issue. I could continue it until every page is full. However, I trust that I have given my readers a bird's-eye view of Winona, its location, its natural beauty and its wondrous advantages. Many congregations North and South make up money and send their pastors to it during the summer, and it is money well invested. If our young ministers in Texas could enjoy such an advantage, what a benediction it would be to them and to their congregations! And the best of all is it is under the special control of men of the most pronounced orthodox and evangelistic views of religion. I shall never forget my week at Winona.

G. C. R.

DR. H. M. DuBOISE IN CANADA.

Dr. DuBose has recently been in Canada to deliver the fraternal address of our Church before the Canadian Methodist Conference. He made a deep impression upon our neighbors. They also made use of him in the pulpit, and we clip the following notice of his sermon from the Victoria Daily Times of August 22:

In the evening the Rev. H. M. DuBose, D. D., representative of the Methodist Episcopal Church, South, preached from the text, Eph. 1:4. His subject was "The Spiritual Man," and his sermon was a magnificent example of pulpit oratory. From first to last there was no hesitancy of speech, but the language flowed on in a steady stream. His illustrations were apt and told in a remarkable way upon the congregation. Dr. DuBose was never at a loss for a word and his thought was clothed in language which showed his complete command of the English language.

NOTES AND COMMENTS.

The Jacksonville District Conference was a good one if what we hear about it from various sources be true. The reports showed a good condition throughout the district. Ten fine young men were licensed to preach and three of them recommended to the Annual Conference, the son of the presiding elder, Brother Smith, being one of the number. One of the ten is also the boy, sixteen years of age, of Brother Smith. The Texas Advocate and its editor met a hearty endorsement and the whole conference by a rising vote unanimously asked the Bishop at the ensuing conference to return Rev. J. T. Smith to the district next year. Things seem to be moving in that section.

It is encouraging to receive such endorsements as the following from Rev. J. F. Holmes: "I would be glad if we had the Advocate in all of the Methodist homes, since I find that it is a great help to the Church and the pastor in his work."

Rev. O. F. Sensabaugh, pastor of First Church, Amarillo, has returned to his charge after three months' absence in Europe. He was a delegate to the great missionary conference at Edinburgh, Scotland, and while there took advantage of the opportunity to visit various points on the continent. He had a great time, and feels greatly refreshed for his work. His people

tendered him a royal welcome on his arrival. Brother Sensabaugh is deservedly popular in this queen city of the Panhandle, and he is doing a great work.

The anti carried the election in Amarillo last Saturday by a majority of about sixty. This is the first loss that we have sustained in dry territory for several years, but it is only temporary. Prohibitionists sometimes die, but they never surrender. The fight is only begun. Amarillo will be redeemed as time goes on. Our war cry is, On with the battle!

We are glad to note the fact that Rev. W. L. Nelms, D. D., who for two or three years has not been in robust health, is now fully restored. His strength, his vitality and the vigor of his youth have returned and he is doing some of the best work of his life. A kind Providence and a wise physician have dealt generously with him, and he is like himself again. In fact, he is stronger and weighs more than for years. This will be good news to thousands of his brethren and friends, for Dr. Nelms is held in high esteem by a wide circle throughout the State. He is now in the prime of life and with his health restored he will render the Church many years of valuable service.

Rev. R. A. Burroughs, of Jacksonville, is in Old Mexico on a tour with Bishop Mouzon for purposes of rest and observation and recreation. He has been strenuously engaged in his pastorate since conference and he has won this breathing spell by dint of hard work. It will be not only a rest season for Brother Burroughs, but it will be an education for him as well. It will bring him face to face with the conditions of our mission work right on the ground, and it will put him in touch with the active workers in the field.

Bishop Duncan, when he held the Texas Conference, urgently repeated again and again: "Place the Bible, the Discipline and the Texas Christian Advocate in the hands of your converts and they will not backslide." Rev. G. W. Kincheloe evidently agrees with the Bishop, for with a batch of new subscribers he writes: "The above subscribers are new members received in my late meetings. Will see other new members and get them to subscribe."

PERSONALS

Rev. W. T. Morrow, formerly of Wichita Falls, is now a resident of Dallas. His correspondents can reach him by addressing 508 S. Harwood Street.

Rev. I. B. Manley is now in a very interesting and hopeful meeting in Summit Street Church, Marshall, with Rev. L. B. Elrod assisting. The meeting began last Sunday.

Prof. Roger B. Weems, son of Rev. D. J. Weems, of the Arkansas Conference, has accepted the chair of Latin in our school at Stamford, Texas. He is an honored graduate of Hendrix College.

Rev. R. P. Shuler, the efficient pastor of First Church, Temple, is now back home after a most delightful visit to his kinspeople back in old Tennessee. He and his good wife had the time of their lives on this delightful trip of a few weeks.

The Advocate is in receipt of an invitation to the twenty-fifth wedding anniversary of Rev. and Mrs. W. L. Pate, which pleasant event will take place at Staples, Texas, September 2, 1910. We trust that the happy participants may live to celebrate their fiftieth anniversary.

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NOT THE REMEDY.

H. G. H.

Bishop Fitzgerald suggests in Nashville Advocate of August 19, as a remedy for the ills of Vanderbilt University, that the Board of Trust "go on filling vacancies in their body as they have done from the beginning." Yes, if it was lawful for the to do so. But then what would become of the rights of the Church? Soon the Board would be full of men who would treat the rights of the Church with contempt—as they did in rejecting the three trustees elected by the General Conference.

Then Bishop Fitzgerald says: "Let the Bishops be a Board of Visitors—in a friendly way—at proper times—and report to ensuing General Conference—if anything needs correcting in management," etc. The Conference meets once in four years. Bishops pay their friendly—figure-head—visit just after conference. They see much that needs correction. They make out a report and pigeon-hole it for four years. It gets as dry as a dish of cabbage leaves. The mismanagement goes on. The trustees laugh in their sleeves at the farce. Do you think Bishops Wilson and Murrah will act with this Board of Trust? Never while the Board ignores the rights of the Church. Look at the action of the minority of the Board of Trust of Southwestern University. They would run over the legal steps taken by the majority in their late meeting at Georgetown—rule or ruin. It is amusing to hear a venerable bishop suggest that the way to enforce a General Conference law is for a lot of pious men to get together, pray, weep, hug each other—and then say, go long, lawbreakers, and let's try to get along better together. Some devils can be conquered only by fasting, prayer and—expulsion.

APPRECIATION.

Whereas, in the economics of our beloved Church, the Bishop has seen fit to take from us our beloved pastor, T. S. Barcus, and transfer him to California; and whereas, it is with sincere regret that we part with him and his most estimable wife; therefore he it resolved, that we, as a Church, express to them our regrets for the separation, and assure them that their presence among us has been helpful to us in a spiritual way, and we pray God's blessings on them in their new field of labor.

C. J. MUNROE,
J. E. TYSON,
MRS. LOU McGAUGHEY.

Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of Me.—John 5:39.

THROUGH**Sleeper**

TO

CHICAGO**EVERY NIGHT**

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

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

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First Vice-President—H. M. Whaling, Jr., Houston.
Second Vice-President—Miss May Richardson, Hamlin.
Third Vice-President—Miss Jackie Miller, San Antonio.
Fourth Vice-President—J. H. Bowman, Plano.
Secretary—L. E. Appleby, San Antonio.
Treasurer—A. B. Hardin, Denison.
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Era Agent—Miss Dora Patterson, Waxahatchie.

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President—Rev. A. J. Weeks, San Antonio.
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Bondholder—Hon. C. C. Walsh, San Antonio.

OFFICIAL MINUTES.

(Continued.)

Tuesday, August 9.

7:45 a. m. morning song service, led by Haygood Hendry and Miss Howren, of Southwestern University; 8:15 a. m., prayer and praise service, led by Rev. Moreland Whaling, of Houston; 9:00 a. m., daily schedule; 3:00 p. m., business session, L. E. Appleby, presiding.

The report of the Chairman of the Committee on the Ruby Kendrick Memorial Fund was read and adopted, which report is as follows: Collected in all, \$191.96; sent to Korea, \$100.; postoffice order, 50c. Balance on hand, \$91.46. This balance is in the bank in Dallas and will be turned over to the new committee. The report was signed by the Chairman, Miss Mary Wolf, of Dallas.

Telegram was read from Mr. J. L. Goggans, State First Vice-President, regretting his inability to attend the Encampment and praying God's blessings down on all its sessions.

A letter from Miss May Dye, in Brazil, was then read with much interest. This letter will appear in a later issue of the Advocate.

The Resolutions Committee reported as follows:

Whereas, The Epworth League of our Church has grown marvelously during the past twelve years of its history, until now it is being recognized as one of the most effective agencies in our great plan of Church work; and,

Whereas, This wonderful progress is due largely to the consecrated labors and wisdom of our chosen leader and General Secretary, who has at all times during his leadership spared neither pains nor efforts to upbuild the League; therefore be it

Resolved, That we here place of record our unreserved appreciation of the long and faithful services rendered us by our retiring leader, Dr. Horace M. DuBose, as General Secretary of the Epworth League Board and as Editor of the Epworth Era, who, by his untiring energies and prayers has won the love and devotion of every Leaguer in our Church, and whose life is so interwoven into the fabric of our institution as to commemorate his name so long as the League lives and carries forward its noble work; and be it

Further Resolved, That we deem it fortunate that his mantle has fallen upon the shoulders of so worthy and competent a one as his faithful assistant and co-laborer, under whose guiding hand we feel sure that greater success is yet to be obtained, and we hereby wish to assure Dr. F. S. Parker, our new General Secretary and Editor, and his assistant, Rev. James M. Culbreth, of our confidence and co-operation.

Whereas, The music is one of the most important features of the program at Epworth each year and has a large part in building up the Encampment and making it a great in-

stitution for our young people; therefore be it

Resolved, That due to its importance and the necessity for the very highest class of music available, we, the delegates assembled at the Sixth Annual Encampment, do hereby instruct the State Cabinet to appoint a standing Music Committee of three to have full charge of the music at Epworth and all matters pertaining to this feature of the State work.

Whereas, The assembly idea has come to be the greatest means of building up our young people's work; of getting them together for helpful instruction along the lines of work needed and congenial association with so many who are equally interested in the work we love; of cementing together the cord that binds the local chapters throughout our State and makes a working organization such as we have possible; of placing in reach of every Leaguer in our State a religious training institution unsurpassed in our country; of furnishing to them a program that is worth thousands of dollars at any chautauqua, and of making their summer vacation a combination of pleasure, recreation and mental and spiritual uplift; and,

Whereas, Epworth-by-the-Sea combines all of the above and many other valuable features, and in its six years it has been the means of blessing thousands of young people and fitting them for better service for their Master; and,

Whereas, There are many splendid Leaguers who have grown old in League work who have had a hand in building up this institution and who are due the thanks of every Methodist in Texas, and it is to them we wish to express our deep appreciation and unstinted praise for their loving sacrifices in making the Encampment what it is and for their untiring labors in building up every department of the work here represented; therefore be it

Resolved, That we, the delegates at Epworth assembled, vote our thanks to all of these old-timers for what they have contributed to Epworth and for what they are still giving us in the way of co-operation and support; be it

Further resolved, That we especially tender our heartfelt thanks to Allan K. Ragsdale, our State President, and fellow worker, for his unabated zeal, his watchful care and unceasing labors during the life of this institution towards bringing it to an ideal meeting place for young people, and as a token of this appreciation that we give him a rising vote of thanks accompanied by the chautauqua salute. Be it

Further resolved, That the retiring Board of Trustees have been faithful to their trust during the past four years, and that we express to them our appreciation of their labors and watchful care over the interests of Epworth.

Whereas, The Sixth Annual Encampment is the high-water mark of all previous Encampments; more young people are in attendance than ever before and representation over the State is more extensive; and,

Whereas, We believe that this is largely due to the hearty co-operation tendered the State officers and Leaguers by the San Antonio and Aransas Pass Railroad and its connecting lines in Texas in granting low rates and in many ways giving wide publicity to the present session of the Encampment; therefore be it

Resolved, That we, the delegates to the Sixth Annual Encampment, express our very deep appreciation to the San Antonio and Aransas Pass Railroad, Mr. Geo. F. Lupton, its general passenger agent, and the other officials connected with that road, for their untiring efforts in contributing to the success of our institution. That we further express to the other roads in the State our appreciation for their co-operation, and especially to the Missouri, Kansas and Texas Railway of Texas, for the special trains from Fort Worth and Dallas, run for the accommodation of the North Texas Leaguers.

Resolved, That we earnestly co-operate with the Federation of Women's Clubs, the W. C. T. U. and the Christian Endeavor, and all other organizations interested in bettering the conditions of the convicts of our State, and to this end that we request the Governor of the State of Texas, at the special session of the Legislature now convened, to take necessary measures toward the enactment of suitable laws

Assets July 2, 1910
\$382,494.64

Loans in Force Over
\$400,000.00

The Standard Real Estate Loan Co.

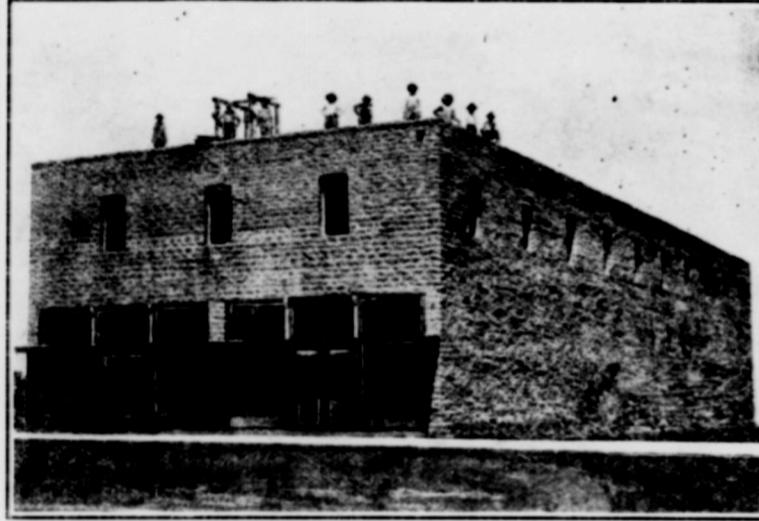
INCORPORATED

LOANS MONEY AT

5% INTEREST 5%

To buy or build Homes, Business Property, or to pay off Mortgages in any good town or city in the United States.

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



"SAVING IS THE KEY TO SUCCESS"

A saving of 20c per day will buy you a \$1000 home. Why not make the start today? Mail postal card for application blank to either of the addresses given below and same will be promptly forwarded.

The Standard Real Estate Loan Co.

604-608 Scollard Building, DALLAS, TEXAS.

B. YATES, General Agent, 227 Linz Building, Dallas, Texas.

for carrying out needed prison reforms.

2. And that we further co-operate with these same organizations in securing both State and interstate legislation prohibiting the sale and traffic in intoxicating liquors.

Signed:

OTIS TRULOVE, Chairman;
MRS. E. P. SHANNON,
MRS. L. E. APPLEBY,
B. P. LANE,
MISS PERKINSON,
MISS BESSIE EASTERLY,
Committee.

The Nominating Committee then presented its report, as follows:

State Officers—A. K. Ragsdale, President; Rev. H. M. Whaling, Jr., First Vice-President; Miss May Richardson, Second Vice-President; Miss Jackie Miller, Third Vice-President; Henry Bowman, Fourth Vice-President; L. E. Appleby, Secretary; A. B. Hardin, Treasurer; Miss Annie Sells, Junior Superintendent; Miss Dora Patterson, Epworth Era Agent.

Before action was taken on the report, Mr. A. K. Ragsdale, State President, asked to be heard, and stated that it would be impossible for him to serve for another year and asked that he be relieved. He placed in nomination for the office Mr. F. L. McNeny, of Dallas.

Motion was made and seconded to vote on the officers singly and was carried.

Rev. F. B. Buchanan seconded the nomination of A. K. Ragsdale.

Upon a vote being taken for President, it was found that A. K. Ragsdale was elected by a large majority and amid great applause.

The remainder of the officers given above were then duly elected singly. The committee then stated that it was ready to report on the trustees for the ensuing four years.

A motion was made to elect the trustees by conference. Motion not seconded.

Motion made to elect singly. Not seconded.

Motion made to elect as a whole and was seconded, but upon motion to table it was tabled by unanimous vote and the committee was instructed to read the names of the trustees, which

were as follows:

North Texas Conference—J. J. Russell, Plano; Rev. S. C. Riddle, Whitewright.

Northwest Texas Conference—Otis Trulove, Amarillo; Rev. J. T. Griswold, Stamford.

Central Texas Conference—J. K. Parr, Hillsboro; Rev. H. A. Boaz, D. D., Fort Worth.

West Texas Conference—W. N. Hagy, San Antonio; Rev. J. E. Harrison, San Antonio.

Texas Conference—R. M. Kelly, Longview; Rev. W. J. Johnson, Galveston.

German Mission Conference—C. A. Beneke, Houston; Rev. A. E. Rector, Galveston.

Motion was then made that the board be elected as a whole and being duly seconded and vote taken thereon it was unanimously adopted, and the above trustees were then duly elected.

A. K. Ragsdale, the newly elected State President, was then called to the chair amid much applause and after a few appreciative remarks for the honor conferred upon him, stated that he would take the office, but would not promise to hold it through the year.

A motion was made from the floor to appoint a standing committee composed of Gus W. Thomasson, Dallas, chairman; Miss Mary Wolf, Dallas, and Miss Mary Ferguson, McKinney, to have charge of the Ruby Kendrick memorial fund, and after being seconded the motion was carried.

At 4:15 p. m. adjournment was taken.

7:45 p. m., evening song service. Prayer, led by Rev. M. H. Whaling, Jr., Houston. Announcements.

The State President then introduced Dr. Burroughs, of the Broadway Baptist Church, Fort Worth. Dr. Burroughs stated that he was down at Epworth to see how he managed the institution and that he was very much impressed with the work and the manner in which it was carried on.

8:30 p. m., sermon by Rev. F. S. Onderdonk, President Colegio Wesleyano, San Luis Potosi, Mexico. Mr. Onderdonk took for his subject the Obligation and Responsibility of the Church of the Twentieth Century and preached a strong and inspiring mis-

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

W. D. JONES, M. D.

Practice Limited to

EYE, EAR, NOSE AND THROAT
615 Wilson Building Dallas, Texas

sionary so pronounced Yoakum.

W.

7:45 a. morning prayer by Rev. M. H. Whaling, Jr., pioneer speaker and of Epworth. Prof. John an interest largely at any rally, and Miss retires.

At 6:30 p. m. the audit as a surprise grounds, of Dallas, of the w State, had this service to be on l extra spe not for th crowd kno little bird at the str son anno that ther mediatly stream in could com utes the crowded: four beaut appeared, Smith and Female C were met rison and one. All ment last Dunlap h with the Texas by more such

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sonary sermon. The benediction was pronounced by Rev. J. T. Perry, of Yoakum.

Wednesday, August 10.

7:45 a. m., song service; 8:15 a. m., morning prayer and praise service, led by Rev. E. L. Lloyd, Dublin; 9:00 a. m., daily schedule of classes; 3 p. m., pioneer service, at which all old-timers met and talked about the early days of Epworth League, presided over by Prof. Johnson, of Lockhart. This was an interesting service indeed and was largely attended. 4:00 p. m., missionary rally, led by Dr. E. H. Rawlings and Miss Mabel Head, Missionary Secretaries of the Board of Missions.

At 6 o'clock a service not contemplated by the program took place in the auditorium, which was intended as a surprise to the Leaguers on the grounds. Mr. R. C. Dunlap, formerly of Dallas, but now of San Antonio, one of the well-known Leaguers of the State, had for a day or so previous to this service asked a number of friends to be on hand, stating that something extra special would take place, but not for the world would he have the crowd know anything about it. Some little bird got wind of the affair, and at the stroke of six when Dr. Harrison announced from the auditorium that there would be a wedding immediately, young people began to stream in just about as thick as they could come and in less than five minutes the auditorium was packed. The crowded aisles were soon cleared and four beautifully gowned bridesmaids appeared, followed by Miss Emma Smith and Miss Walton of S. A. Female College. At the altar they were met by Dr. Dunlap and Dr. Harrison and two Leaguers were made one. All as the result of the Encampment last year. Thus Mr. and Mrs. Dunlap have immortalized themselves with the thousands of Leaguers in Texas by opening the way for many more such events each summer.

7:45 p. m., song service; 8:15 p. m., prayer, led by Rev. F. B. Sinex, of Georgetown. Announcements.

The Secretary read a letter from Mr. Geo. F. Lupton, general passenger agent of the S. A. & A. P. Ry., commending Mr. Ragsdale on his success in aiding so materially in the growth of Epworth and in making it such a splendid institution for our young people. This was only one of the many letters and telegrams of commendation that he received during the first days of the Encampment. Solo by W. J. Vaught, member Southwestern Quartette. Sermon by Rev. Geo. Sexton, D. D., Assistant Secretary Board of Church Extension, Atlanta, Ga. Dr. Sexton took his text from the fourteenth chapter of John.

Thursday, August 11—Corpus Christi Day.

7:45 a. m., morning song service; 8:15 a. m., prayer service, led by Rev. V. G. Thomas, Corpus Christi, Texas; 9:00 a. m., daily schedule; 11:30 a. m., address by Mr. Ryang, a Korean from Vanderbilt University. Mr. Ryang told of conditions of his people and the need of missionary work among them. His address was inspiring to the many young Leaguers who heard it and they were very much impressed with him and his work.

6:00 p. m., a luncheon in the dining room of the Inn was given by the men at Epworth to the business men of Corpus Christi. There were more than a hundred plates set and the affair proved a big success indeed. Speeches were made by the Mayor of Corpus Christi, A. K. Ragsdale, State President of the League, and many other prominent Leaguers and citizens of Corpus Christi. It proved a very enjoyable meeting and tended to cement the friendship already existing between the good people of Corpus Christi and the Leaguers who annually visit Epworth-by-the-Sea.

7:45 p. m., song service; 8:15 p. m., prayer, led by Brother Rucker, of Belton; selection by the Corpus Christi Quartette; announcements; sermon by Dr. E. H. Rawlings, Missionary Secretary Board of Missions, Nashville, his subject being the "Cry of the World's Needs From Every Quarter."

Friday, August 12.

7:45 a. m., morning song service; 8:15 a. m., prayer and praise service, led by Rev. E. L. Lloyd, Dublin; 9:00 a. m., daily schedule; 3:30 p. m., entertainment given in the auditorium by the delegates from the West Texas Conference; 7:15 p. m., group prayer-meetings in all parts of the grounds; 7:45 p. m., evening song service, led by Mr. James W. Chapman; announcements; prayer by Rev. John Lynn; selection by the Quartette.

8:30 p. m., address on "The Training Value of the Epworth League," by Rev. Frank Sea, professor of Hebrew

and Greek, Southwestern University. Professor Sea delivered a splendid address on this subject, giving emphasis to the League as a training school in all its departments.

Saturday, August 13—Epworth Day.

6:30 a. m., early morning prayer service, led by Rev. James M. Culbreth, Assistant General Secretary Epworth League Board, Nashville; 8:00 a. m., on account of having a sermon at the 11 o'clock hour the daily schedule was set up one hour and the classes were assembled at this hour; 11:00 a. m., after a short business session, Rev. Z. M. Williams, of the North Texas Female College at Sherman, took charge of the service and preached a strong sermon on service. It was very fitting indeed, coming as it did during the closing days of the biggest and best Encampment ever held and one that had for its theme, trained for service.

7:15 p. m., prayer service on the beach and small group prayer-meetings in different parts of the grounds; 7:45 p. m., evening song service; 8:00 p. m., business session, A. K. Ragsdale presiding.

Press and Speakers.

The following resolutions were read and adopted by the conference:

Whereas, The present Encampment has been a signal success from every standpoint; and

Whereas, Thousands of people from every corner of the State have been in attendance upon its sessions and wide publicity has been given thereto through columns of the press of our State aiding materially in bringing this success; therefore be it

Resolved, That we do tender our thanks to the press of the entire State for their liberality in reporting the sessions of the Sixth Annual Encampment of our organization and for the space they have given to us; and especially do we wish to express our thanks to the reporters who have been on the grounds during every session and have carefully watched and reported each session; be it

Further resolved, That we express our thanks and appreciation to Bishop E. D. Mouzon for the two splendid sermons which he delivered, and to every other speaker thus contributing to the program; and especially are we grateful for the efficient services rendered by the faculty, Dr. E. H. Rawlings, Prof. Frank Sea, Rev. J. M. Culbreth, Miss Head, Miss DeBardeleben, Mrs. Sexton, Mrs. Lee and others, in conducting the various classes during the present session.

OTIS TRULOVE,
Chairman Resolution Committee.

The Epworth Daily.

Whereas, This is the first time in the history of the Epworth League that there has been published a daily paper devoted entirely to the interests of the annual encampment, and

Whereas, The Epworth Daily, which has been published and edited by E. P. Shannon of Houston, has been the source, not only of much pleasure, but also of positive and lasting benefit to this Encampment, and

Whereas, Through the business management and executive ability of Editor Shannon, the daily has been distributed free of cost to every one on the grounds; therefore be it

Resolved, That we hereby express our hearty thanks and sincere appreciation for the successful manner in which he has conducted The Epworth Daily; and that we heartily endorse the issuing of a daily paper that shall be devoted to the interests of Epworth-by-the-Sea each year, and pledge ourselves in every reasonable way to give our support to perpetuate The Epworth Daily.

(Signed) OTIS TRULOVE,
Chairman Resolutions Committee.

Field Secretary.

Whereas, The past year has been filled with the richest of blessings for the State Epworth League and wonderful progress is everywhere evident in all lines of its work. The present Encampment has touched the lives of thousands of young people and its influence will go out to every part of our great State; and

Whereas, This has been made possible largely by the efforts of our efficient Field Secretary, who has given all of his time to the field work and the building up of the State organization, and to the faithful assistance given to him by his wife during the past months; therefore be it

Resolved, That we, the delegates at Epworth assembled, do hereby express our appreciation and unstinted praise of the faithful work rendered by Mr. L. E. Appleby, our State Field Secre-

ry, and his wife, in extending our Epworth work throughout the State, and for the wide publicity they have given to the present Encampment, thus aiding much in making it the largest and most profitable of former years, and that we do tender them our sincere thanks and express our hearty approval of their very efficient work.

8:30 p. m., at this time a special program was rendered by the Southwestern Quartette, assisted by the Corpus Christi Quartette and Miss Victoria Webster, of Dallas. A very interesting occasion it proved, though right in the middle of the evening's entertainment the lights went out and necessarily brought it to an abrupt close. An offering was taken at this service for the benefit of the quartette.

Sunday, August 14.

6:30 a. m., gracious preparation for the day, led by Rev. C. G. Hounshell, missionary from Korea. These early morning devotional services and beach prayer-meetings proved a great blessing to those who attended them and largely increased the spirituality of the entire session of this Encampment. 9:30 a. m., Sunday-school, David T. Peel, San Marcos, Superintendent; 691 present; offering \$27. 11:00 a. m., song service.

After a brief statement by President Ragsdale of the needs of Epworth-by-the-Sea and the urgent necessity of meeting the indebtedness now existing on the property amounting to something like five thousand dollars, Rev. F. B. Sinex, of Georgetown, took a collection for the purpose of meeting this indebtedness and further improving the property. A liberal offering was made, something like \$2200 in pledges being made and \$1300 worth of bonds turned back to the trustees.

4:00 p. m., at this hour a very interesting missionary service was conducted by the missionaries and Missionary Secretaries and a number of young people reconsecrated themselves to the Master's service for definite work; 7:45 p. m., closing song service; 8:15 p. m., after a splendid discourse by Dr. E. H. Rawlings, Missionary Secretary, directed especially to the many volunteers who gave their lives for definite service at this Encampment, a closing jubilee service finally wound up the Sixth Annual Encampment. It was a great service indeed and a fitting climax to the most successful Encampment we have had. In closing these minutes I shall give the readers of the Advocate just a few of the many testimonies that were given. 9:45 p. m., adjournment until 1911 with a handshake all around.

Some Testimonies at the Closing Jubilee Service Epworth-by-the-Sea.

"This Encampment has meant more to me than anything in the world."—Anna Wynn.

"God has given me a view of myself."

"I have been a steward for forty years in the Church; I believe I will go back home and be a better steward, a better member of the Church, a better Sunday-school scholar and I am sure I will be a better Leaguer."—Brother Carter, Broadway, Gainesville.

"The best Encampment we have ever had."—A Six-Year Visitor.

"I have gotten more out of this Encampment because I have put more into it."

"Epworth is more like heaven than any place I have ever seen."

"I have gotten a better hold by being here."

APPLEBY IN MEXICO.

Field Secretary Appleby is at this writing on a month's trip in Mexico, accompanied by Bishop Mouzon.

TRINITY (DALLAS) OFFICERS.

At the annual election held August 23 the following were elected officers of Trinity Chapter No. 3185, Trinity Church, Dallas, Texas, viz.: President, Gus W. Thomasson; First Vice-President, Miss Jennie Vickery; Second Vice-President, Mrs. C. M. Coker; Third Vice-President, Miss Clara Julian; Fourth Vice-President, Mrs. S. E. Thruston; Secretary-Treasurer, Layton Bailey; Era Agent, J. O. Smith; Junior Superintendent, Miss Pearl Wallace; Musical Director, F. M.

ICE CREAM

1 Cent a Dish

If Ice Cream could only take the place of meat as the substantial dish at dinner a great deal of money would be saved, for Ice Cream, which has always been considered a luxury, costs less, made from

JELL-O ICE CREAM Powder

than meat. Its actual cost is about one cent a dish. And it is good, substantial food, too. Dissolve Jell-O Ice Cream Powder in milk and freeze. That is all there is to do. Flavors: Vanilla, Strawberry, Lemon, Chocolate, and Unflavored. At Grocers', 2 packages 25 cents. Beautiful Recipe Book Free. The Genesee Pure Food Co., Le Roy, N. Y.

Kahler; Pianist, Mrs. Gus W. Thomasson.

TO NORTH TEXAS SECRETARIES.

August being the regular month for the election of chapter officers, the Secretaries of the chapters in the North Texas Conference will please mail their lists of new officers to me at once that I may have a complete and correct list for the new year.

L. L. NELM,
Sec. and Treas. N. T. E. L.
Sherman, Texas.

EPWORTH BOARD OF TRUSTEES.

The new Board of Trustees for Epworth-by-the-Sea is called to meet in the Methodist Publishing House parlors, Dallas, Texas, 9:30 a. m., September 15. Important. Let every member be present.

J. E. HARRISON, Pres.
S. C. RIDDLE, Sec.

BRIMFUL OF GOOD SENSE.

I have just finished reading some of the tracts sent out by our Tract Society. They are to the point and brimful of good sense. Preachers reading them will get many seed-thoughts to help them in reaching the people; and if they will sow their charges down with them it will inform their people and block the way against proselyters. Our people need indoctrinating, and these tracts will do the work, and create a taste for further reading. Pastors cannot pay their tithes in a better way than to scatter these tracts over their charges. Our editor is doing fine work; I have not read a trashy tract in the whole lot. Most of them are written by men who use a condenser, and they put into short space a great deal of good matter.

The conferences ought to make arrangements for gratuitous distribution.
W. H. H. BIGGS.

IF THE BABY IS CUTTING TEETH.

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

Lord, make me to know mine end, and the measure of my days, what it is; that I may know how frail I am.—Psalm 39:4.

\$3.50 Recipe Cures Weak Kidneys, Free

Relieves Urinary and Kidney Troubles, Backache, Straining, Swelling, Etc.

STOPS PAIN IN THE BLADDER, KIDNEYS AND BACK.

Wouldn't it be nice within a week or so to begin to say good-bye forever to the scalding, dribbling, straining or too frequent passage of urine; the forehead and back-of-the-head aches; the stitches and pains in the back; the growing muscle weakness; spots before the eyes; yellow skin; sluggish bowels; swollen eyelids or ankles; leg cramps; unnatural short breath; sleeplessness and the despondency? I have a recipe for these troubles that you can depend on, and if you want to make a quiet recovery, you ought to write and get a copy of it. Many a doctor would charge you \$3.50 just for writing the prescription, but I have it and will be glad to send it to you entirely free. Just drop me a line like this: Dr. A. E. Robinson, R-137 Luck Building, Detroit, Mich., and I will send it by return mail in a plain envelope. As you will see when you get it, the recipe contains only pure, harmless remedies, but it has great healing and pain-eradicating power. It will quickly show its power once you use it, so I think you had better see what it is without delay. I will send you a copy free—you can use it and cur yourself at home.

The Best Hotel In All New York

Where to Stay If You Want to Be Comfortable, Live Well, Be in the Center of Everything and Pay Only Moderate Prices.

Almost every hotel in New York has claims to advantage as being the "best" in the city in some particular, but it is safe to say that in all the city over there is no hotel which can seriously rival the Famous New Grand Hotel and Annex.

RESOLUTIONS OF RESPECT.

Resolutions upon the death of Mrs. A. E. Goodwyn, passed by the Foreign Missionary Society, of Marlin, Texas.

"Her children arise up and call her blessed; Her husband, also, and he praiseth her. Many daughters have done virtuously, but thou excellest them all.

It is with sorrowful hearts that we, the members of the Woman's Foreign Missionary Society, of the First Methodist Church, of Marlin, Texas, record the death of our oldest member and loving friend, Mrs. A. E. Goodwyn, who left us Friday, July 8, 1910, to dwell in her home not made with hands, eternal in the heavens.

Whereas, In the death of Mrs. A. E. Goodwyn the Woman's Foreign Missionary Society has lost a greatly beloved and most valuable member, and

Whereas, The Woman's Foreign Missionary Society ever found Mrs. Goodwyn a willing and ready worker, seeking simply to serve Him who did so much for us; and while for many years physically unable to work actively in the society, continued generously to aid the work with her means and her prayers, and in all ways to prove her love and devotion, and

Whereas, She not only gave her best years to the service of the Church, but nobly trained the hearts of her daughters so that they have become invaluable workers in the society and Church; therefore be it resolved

That while we grieve that we shall see her sweet face no more in this world, we thank the Father for her long years of usefulness in the Church;

That we extend our heartfelt sympathy to those who loved her best, and commend them to the loving Father who only can comfort his own;

Further, that a copy of these resolutions be sent to the bereaved family, a copy to the Texas Christian Advocate and that a page of our minute book be devoted to her memory.

(Signed) MRS. J. C. NETTLES, MRS. I. F. BETTS, MRS. T. S. CLARK.

MRS. GEO. W. DAVIS.

From the Woman's Home Mission Society of Rockdale, Texas, to Bro Geo. W. Davis:

A life beautiful as it was brief has ended the span of its earthly pilgrimage. A tender flower has been blighted just in the moment of its blossoming. She has left us in darkness save the twilight of hope, to go into the unknown future where faith alone anchors the human soul.

Her life was of a texture woven from the warp and woof of all the charms and duties that adorn the home. This sudden ending leaves your heart overwhelmed with grief, but our deepest and sincerest sympathy go out to you and the dear little ones, and our prayers ascend to a loving heavenly Father in your behalf.

He forgetteth not the cry of the humble.—Psalm 9:12.

across the river her heart still throbs in love, and amid the glories of her celestial home she has now the plaudit, "Well done, thou good and faithful servant; enter thou into the joy of thy Lord."

We ask our dear heavenly Father to comfort you and we know that divine love will reconcile you to this absence death's angel has caused.

With hearts full of love and tenderest sympathy, we are sincerely your friends,

MRS. T. B. KEMP, MRS. FRED GRAVES, SR., MRS. J. R. ROWLAND, MRS. A. S. WHITEHURST, MRS. HENRY KONE, MRS. A. J. WISE, MRS. PEARL CAWTHON,

Rockdale, Texas, Aug. 16, 1910.

MRS. GEORGE WAVERLY DAVIS.

To Rev. George W. Davis, of Crockett, Texas:

The Woman's Home Mission Society of Port Arthur desire to express our heartfelt sympathy in the loss of your beloved wife. It came as a shock to us all. God in his infinite love and mercy has taken this loving helpmate from you, and it was with saddened hearts that we discussed this loss at our meeting last Thursday, but we can only point you to "Him who doeth all things well." Your loss will be heaven's gain. May God's blessings rest upon you and your little children, and that some day there will be a happy reunion "where partings will be no more," is the prayer of your many Port Arthur friends.

MRS. Z. L. MAUZY, Corresponding Secretary, Port Arthur, Texas, Aug. 24, 1910.

EXPRESSIVE RESOLUTIONS

Whereas, Our beloved pastor, Rev. W. H. Nelson, has resigned his pastorate to accept the presidency of Chappel Hill Female College, and his work with us is now at an end; now therefore, be it

Resolved by the third quarterly conference of Trinity M. E. Church South, That we sincerely regret Bro. Nelson's departure, and that we take this means of expressing our appreciation of his work during the more than a year and a half that he has been with us. We commend him most heartily for his earnest efforts to build up the various departments of the Church, and more especially for his manifest interest in the Sunday-school, which he always attended when in the city, unless kept away by duties of a sacred nature.

We feel that in losing him we are losing a truly good pastor, and that the city is losing a most excellent citizen.

We extend to him and his good wife our sincere wishes for future prosperity and happiness, and earnestly pray that God in His wisdom will permit them to do much for his glory and the good of humanity, so that they shall ever be remembered by others for the good that they have done.

It was moved by Rev. Ellis Smith, presiding elder of the Houston District that a copy of the above resolutions be given the press: The Houston Post, The Houston Chronicle, The Galveston News and the Texas Christian Advocate. This was unanimously adopted.—B. L. Palmer, president, Board of Stewards, Trinity Methodist Church. For the Board.

A PERSONAL PRIVILEGE.

By Rev. J. E. Harrison.

Some people have sought to make the impression on young ladies who have finished the junior year at San Antonio Female College that to remain at the college another year and complete the course would cause the loss of a year if it is the intention to graduate at Southwestern, Georgetown. That statement has been a misrepresentation of the facts in the case.

Our course has been steadily advanced from year to year with reference to our graduates entering the senior year at Southwestern.

Correspondence to that end has been carried on between Dr. Hyer and myself with the probability that one of our 1910 graduates would apply for admission to the senior class of 1911 at Southwestern.

In 1906, when our course was lower than it is now, one of our graduates entered Southwestern's junior class and took her A. B. in two years.

There is no question of our graduates entering junior year there.

He forgetteth not the cry of the humble.—Psalm 9:12.

Classified Advertisements

In this department may be advertised anything you want to buy, sell or exchange. The rate is TWO CENTS A WORD. No advertisement taken for less than 50 cents. Cash must accompany all orders.

CLEANERS AND DYERS.

Dyeing fast colors. We dry clean and dye Ladies' and Men's fine clothing. Clean, dye and cut plumes. Work guaranteed. LeROY'S, 421 Main Street, Dallas.

MALE HELP.

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 at once for full particulars. Address E. R. MARSH, President, Nat'l. Corp., Real Estate Co., Suite 551 Marden Bldg., Washington, D. C.

A TRIBUTE TO THE MEMORY OF DR. GEORGE P. GARRISON.

Dean of History in the State University.

One of nature's noblest men indeed! A man who stood head high among his fellowmen, And looking full and straight with earnest eyes Sought out the noblest deeds and words of truth.

Broad-minded, true and pure, he delved deep in learning's mines And thence brought forth pure gold of truth To enrich the lives of those who wished the best to know.

A man whose name alone lent dignity and force To the seat of learning where he held his honored place. A man of whom the great State that claimed him as a son Was proud to set its seal as mark of praise well worn.

In learning's halls he ranked among the first, And throughout the length and breadth of Texas land His influence for the best has long been felt.

And through ages yet to come will be writ in letters large Among the rolls of Texas' truest, noblest sons: "A tender father and a faithful friend, Within the sacred circle of his home he held his place With gentle firmness and Christian grace.

Within the Church he loved he will long be missed, And when again fair Texas' sons assemble in the halls that knew him long Strange and sad to many it will seem not to find him there.

A noble life most nobly lived, he rests in peace, And faith's strong eye doth pierce beyond the veil And love doth hear the welcome paudt, "Well done, Thou faithful servant of the Lord, well done!"

MRS. HATTIE ROSSER JACKSON.

S. S. CONVENTION.

Jackshoro is making preparations to entertain a large crowd at the State District Sunday-school Convention, which convenes here September 9, 10 and 11. The large tour party of workers will bring the last word on Sunday-school methods. The crowd will come from all the near-by counties. All denominations will be represented. We want our Methodist folk to come in large numbers. Write Mr. Walter Isbell that you are coming. He will provide a home for you; Harvard plan, bed and breakfast.

I regret that I shall not be able to be at the convention. I am now leaving for a tour of Mexico with Bishop Anouzon. But our people will be glad to welcome you, and I believe the convention will be a mighty inspiration to all who attend.

O. T. COOPER, P. C.

MATT. 16:18.

In the Advocate of Aug. 11, Bro. G. H. McAnally has an article on the above text, in which he joins issue with Sunday-school editor. May I be allowed to suggest the following interpretation:

Christ had just asked the disciples, "Whom do men say that I, the Son of man, am?" After receiving several answers, he asked: "But whom say ye that I am?" Peter answered, "Thou art the Christ, the Son of the living God." In Christ's answer to him he says, "Flesh and blood hath not revealed it unto thee, but my Father which is in heaven." Then follows the statement, "Thou art Peter and upon this rock I will build my Church." Peter knew Jesus to be the Christ, because God had revealed it unto Him. Spirituality is essential to Christianity. We must be born again, and of the Spirit. "By one Spirit are we all baptized into one body." "No man can say that Jesus is the Lord

MISCELLANEOUS.

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

MUSICAL.

Before buying a piano write for Catalogue No. G 229, showing the beautiful high-grade Goggan, the piano with the big, mellow tone; the lovely Fairfield piano and many others; the choicest selection of the world's great pianos and player pianos. Prices \$175 to \$1800. Terms \$5 monthly upwards. THOS. GOGGAN & BROS., Wholesale Office Eighth Floor Praetorian Bldg., Dallas, L. Sherwood Saldin, Manager.

REAL ESTATE.

FOR SALE OR EXCHANGE. Fifty thousand in funds to exchange for merchandise. J. L. HOULDS, Stamford, Texas.

TYPEWRITERS FREE.

TYPEWRITER FREE TO BOYS AND GIRLS—In the next three months we shall give away 1,000 practical little typewriters to boys and girls, who do a little work for us in their spare time. For full particulars address M. & P. AGENCY, Knoxville, Tenn., Dept. "X."

but by the Holy Ghost. Many other scriptures might be mentioned, but suffice these. Now that Christ is the chief cornerstone, no one will question. But as we cannot be in a saving relation with Him, and know Him to be the Lord, unless the fact is revealed by the Holy Spirit, it seems that the above text is of easy interpretation. The Church is built—grows in numbers—by regeneration. Thus they learn that Jesus is the Lord by revelation from the Father. We are saved "by the washing of regeneration and renewing of the Holy Ghost." Eliminate this God-given knowledge and the building power is gone. J. H. CHAMBLISS.

A NOTICE.

The Licensing Committee for Stamford District, Northwest Texas Conference, is called to meet at St. John's Church, or Tabernacle, Tuesday, October 4, at 9:30 a. m. Let the pastors notify all applicants for license to preach or for recommendation for admission on trial from their respective churches to meet this committee at the time and place herein designated.—J. G. Putman, P. E.

MARRIED.

Muse-Sherwood.—At the residence of the bride's mother about six miles west of Albany, Texas, August 28, 1910, Mr. W. E. Muse and Miss Mary Lizzie Sherwood, Rev. J. H. Chambliss officiating.

Barnett-Richardson.—At the North Side Church, Fort Worth, Texas, August 22, 1910, Mr. Henry C. Barnett and Mrs. Mollie Richardson, Rev. Thos. Reece officiating.

Shankle-Eldrod.—In Valley View, Ft. Worth, Texas, August 25, 1910, Mr. J. L. Shankle and Miss Ibb-e Eldrod, Rev. Thos. Reece officiating.

Stevens-Anderson.—At the home of Mr. Ed Timms, Hallettsville, Texas, August 28, 1910, Mr. A. E. Stevens, of El Campo, Texas, and Miss Bertie E. Anderson, of Hallettsville, Texas, Rev. E. G. Hocutt officiating.

WHILE THE DAYS ARE GOING BY

Beautiful your lives as you live them; take comfort by the way.

Open the windows of your soul, and let in the happiness atmosphere, when ever possible.

Cherish the memory of little kindnesses. Take no notice of slights; they are mostly imaginary.

Do not be patient with avoidable evils, or submit to unnecessary petty annoyances. Life is too short.

Take comfort by the way.—Exchange.

BELLS.

MENEELY & CO. WATERVLIET, (West Troy), N. Y. The Old Reliable Meneely Foundry, Established nearly 100 years ago. CHURCH, CHIME, SCHOOL & OTHER BELLS

Bowden CHURCH & SCHOOL BELLS Catalog Free. AMERICAN BELL FOUNDRY, NORTHVILLE, MICHIGAN. Special discount to readers of this publication.

OBITUARIES

The space allowed obituaries is limited to twenty-five lines, or about 175 or 180 words. The privilege is reserved of condensing an obituary notice. Parties desiring such notices are asked to fill as written should remit money to cover same. Space, to wit: at the rate of One Cent per Word. Money should accompany all orders. Notifications 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.

McANALLY.—Willis Winston McAnally, a faithful and efficient member of the Texas Conference, passed to his happy reward on May 16, from his home in Kilgore, Texas. The funeral service was conducted by the writer, and the pastor of our Kilgore charge, Rev. J. D. Snyder. The dates marking the beginning, career and close of his life are as follows: He was born in Memphis, Tennessee, February 11, 1837; came to Texas in childhood and was converted and joined the Methodist Church on Melrose Circuit in 1858; was licensed to exhort by Rev. John Adams, near Jacksonville, in 1881, and at the same place and by the same man to preach in 1882, and the following year he was admitted on trial into the East Texas Conference at Henderson, Texas, Bishop Parker presiding. He served the DeBerry Circuit four years, Melrose one, Hillville one, Church Hill two, Beckville three, Kilgore one, Marshall, North side, one, Tyler, Cedar Street, two, Queen City two, Naples two, Leesburg one, and four months on Cason charge, when, on account of poor health, he had to be released. This was in 1904 while I was his presiding elder, and was his last charge. He was married September 22, 1865, to Miss Annie T. Lowery, who was a true wife and helper in his life work to the end. I knew Brother McAnally well; we were neighbor pastors in Marshall. Our acquaintance extended over a period of more than twenty-five years, and when I write him down as a man of honor, as a true Christian, a splendid preacher, I write only what all who knew him will say is simple truth. He walked humbly, he walked straight, he walked with God. He did his work, he did it well. He kept the faith, he fought a good fight, and when the end came the bow of promise spanned the tomb. He fell, but felt no fear.

J. T. SMITH.

Jacksonville, Texas.

COWARD.—Mrs. Helen Burk Coward was born in 1863 and died August 5, 1910. In the passing of Sister Coward the Church has lost a very strong supporter and a home is very much bereaved. She joined the Church about twelve years ago and has been a zealous worker ever since until the summons came for her to go up higher. Sister Coward leaves two children and a husband to mourn their loss. While there is grief in the hearts of the loved ones left behind, they know where to look for her. Surely the example of such a life will inspire the friends and loved ones to live close to God, looking for the resurrection morning when the soul and body will be reunited and loved ones will be together once more. This earnest laborer for the Lord will be very much missed in the Church which she loved so well. She loved her Church, but above all she loved her Lord. She loved to work for Him here; then let us say, "Servant of God, well done; rest from thy loved employ, for the battle is fought and the victory is won; enter into the Master's joy." To the loved ones we would say that you know where to look for your beloved dead. Then take courage and live to meet her in heaven. A. P. BRADFORD.

AN OLD ADAGE SAYS

"A light purse is a heavy curse"
Sickness makes a light purse.
The LIVER is the seat of nine tenths of all disease.

Tutt's Pills

go to the root of the whole matter, thoroughly, quickly safely and restore the action of the LIVER to normal condition.

Give tone to the system and solid flesh to the body.
Take No Substitute.

HAMILTON.—Sam R. Hamilton died August 3, 1910; was born in Richmond, Virginia, August 25, 1843; was married to Mrs. Mary C. Newsome, May 26, 1866, in Octibaha, Mississippi, and moved to this place the same year. He leaves a widow and two children—Paul R. Hamilton, of Sweetwater, Texas, and Mrs. W. K. Bradford, of this city, also two step-children, J. W. Newsome, of Hico, Texas, and Mrs. Sue Battle, of this city. Mr. Hamilton has been a member of the Methodist Church for over forty years and lived a consistent Christian life and was Secretary of his Church for many years. He spoke of his beautiful heavenly home a few days before his death. Bro. Hamilton was one of the brightest Masons in the State, and stood high in the councils of the order, at one time being Grand Master of the State. In later years he has written several books on Masonry, among which is the Taylor & Hamilton Monitor which is used exclusively by the order in Texas. The funeral was preached at the Methodist Church by Rev. F. O. Miller, after which his remains were taken to the I. O. O. F. Cemetery followed by a large concourse of friends and relatives, where they were laid to rest with Masonic honors. Bro. Hamilton will be missed by us, but we will meet him in the home of the good. F. O. MILLER.

HOLBROOK.—Miss Anna Ireland Holbrook, daughter of Rev. E. H. and Mrs. Amelia Holbrook, was born in Gaudalupe County, Texas, January 6, 1877, and passed to her reward Monday morning, February 28, 1910, from a hospital in San Antonio, Texas. Miss Anna was converted and joined the Methodist Church when she was nine years old. She lived a consecrated Christian life daily. Her devotion to home was ideal. She was very fond of her father and while he was weak and unable to do hard work the last years of his life Miss Anna did her best to relieve him of such burdens as he felt he must bear. She and her mother were more like companions than mother and daughter. They were always cheerful and ever kept their troubles and burdens from the public. I never heard them complain, and with an almost invalid husband and father they courageously fought life's battles. Her brothers were devoted to her and helped to make her life happy. She had an earnest desire to work. Had she had the opportunity she would have spent her life in some charitable institution as a nurse or helper. Her last message to her mother as she left home to go to the hospital was, "I hope I will come back home well, mamma, so I can help you." She was unselfish, true and faithful, and we feel that God, our Heavenly Father, will richly reward her in her new home. The Holbrook home was to this preacher, in some measure at least, what the home of Mary, Martha and Lazarus was to our Savior. Many were the days when burdens lay heavily upon our hearts and our bodies were fatigued that we found our way to the Holbrook home. It was cheer and sunshine, an ideal place for rest, quiet devotion and cheerful conversation. When the home was bereaved of the husband and father we were bereaved, and when the mother had to give up her companion—daughter—it broke our heart, and we realized how sad and lonely this life would be to Sister Holbrook, for the few years she has to live, but oh, what joy fills the heart, when we remember our loved ones are not in the grave, but with our Father in the heavenly home. We hope to meet them there. May God bless and keep the bereaved ones. Her friend, JOE F. WEBB.

MORRIS.—Marcus Morris was born May 12, 1830, in Morgan County, Alabama, and died at Fannin, Texas, May 23, 1910. He came to Texas in 1851, settling soon afterwards in Goliad County, near the place of his death. His life during all these years as a man and a citizen was above reproach, and he enjoyed the confidence and esteem of all who knew him. He was converted and united with the Church in his early manhood. His life honored his profession. He loved the Church and its services, was faithful in his attendance at public worship, and in the line of duty was always ready to bear his share of the burden. For more than thirty years he served continuously as steward, and in that capacity was always the friend and helper of his pastor. In the activities of the Church he is greatly missed, and a faithful soldier of the cross has fallen. Heaven had many attractions for him which have been graciously realized, now that he no longer walks by faith but by sight. He had been married twice, and leaves nine children, and his present wife, Mrs. Melissa Morris (nee Goff), the devoted companion of many years, who so faithfully ministered to him in his last days. May the Father's comforting grace abound toward them all, bringing them at last to the better life above. His pastor, J. W. BLACK.

GOLIAD, TEXAS.

SMITH.—Dr. Smith, a dentist, who had been in Waller for several months, closed his eyes in death Monday, August 15, 1910, after lying on his bed of suffering for the past five months. The body was laid to rest in the Waller Cemetery, the services conducted by the writer. Mr. Smith leaves a wife and two small children to mourn their loss. T. S. OGLE.

PERNIS.—Sunday night, August 14, 1910, Mr. Pernis, aged fifty-eight years, a well-known citizen of Waller County, who lived three miles from Waller, crossed the dreaded stream of death to the land beyond. He was ill but a few days. He had been a member of the Baptist Church for some years. He leaves a wife and several children to mourn his death. The body was laid to rest in the Waller Cemetery at 6 o'clock Monday evening, service conducted by the writer. T. S. OGLE.

FLIMINGS.—Little Eugenia, sixteen-month-old daughter of Mr. Eugene and Mrs. Hattie Flimings, passed out of this world August 1, 1910, after about two weeks of severe suffering. They have only had two children in the home, both of which they have buried; one at the age of 17 months and this one at 16 months. May God prepare the father and mother to meet those precious little babes in the home beyond. T. S. OGLE.

YAGER.—Death entered the home of Mr. and Mrs. Rush Yager and claimed their baby boy, Harrell, as his victim. Harrell was born August 25, 1909, and died June 7, 1910. His stay with papa and mamma was not long, but he had wound the tendrils of love around their hearts and death cannot sever the cords. He was a bright and lovely child. May the good Lord bless the home and comfort the hearts that are sad and help them to make their way to the home where little Harrell has gone. Little Harrell will be waiting for his loved ones, for God has said: "Suffer little children to come unto me, for of such is the kingdom of heaven. His grandfather, C. C. WILLIAMS.

Lake Creek, Texas.

FRAZIER.—Mrs. Mary A. Frazier, beloved wife of R. M. Frazier, was translated at her home in San Antonio, Texas, August 5, 1910. She was born in Jackson, Miss., May 41, 1856, where she united with the M. E. Church, South, when young. She leaves a husband, two daughters, a sister and six grandchildren to mourn her departure. The funeral service was held by Rev. E. E. Swanson, and the interment took place in the City Cemetery. Sister Frazier was a consistent and faithful Christian, a devout member of Travis Park Church. Her patience, faith and love were indeed beautiful. She is in her Father's house. "Blessed are the dead which die in the Lord." S. H. C. BURGIN.

LAURENCE.—T. A. Lawrence was born August 17, 1849, near Randolph, Bibb County, Alabama; came to Texas when just entering manhood and when Texas was first being settled; was married to Miss Annie Henderson, near Longview, Gregg County, Texas, December 18, 1873. Ten children—four girls and six boys—were born to them, nine of whom, with his companion, four grandchildren and four brothers and sisters, with a host of relatives, are left bereft of a kind husband, father, grandfather and brother. He was sick a long time with that dreaded disease, "Bright's disease," and, after medical skill had been exhausted in his home city, Amarillo, he came to be with his children, and died April 16, 1910, at the home of his youngest daughter, Mrs. C. P. Elkner, in Cumby, Texas, and we laid his remains to rest in the Friendship Cemetery to await the final call. Rev. N. C. Little and Rev. McGuire conducting the services. He was a life-long Methodist, true to her doctrines. His home was always open to his preacher and many have found a resting place there. He loved his Bible and the Advocate was always in his home. He numbered his friends by the score and every one found in him a true friend indeed. He left his children a good name without a blemish and has only passed on with other loved ones to await our coming. May we each follow the path he so earnestly pointed out for us, and meet across the river and be an unbroken family. HIS DAUGHTER.

Constipation

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

Radway's Pills

will free the system of all the above named disorders.

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CASEY.—Edward F. Casey died July 28, 1910. He was fifty-seven years old, had been a Christian ever since childhood and had been a member of the M. E. Church, South, upwards of forty-five years. He had all during this period of time been a faithful Christian and loyal to his Church. He had been in feeble health about two years with the dreaded disease, consumption. He realized his time was short on earth for something over a year. But the approaching death did not scare him. He was contented with his life and fully realized that his spirit bore witness with his spirit that he was a child of God. He was strong in the faith as long as his soul remained on earth. He left no children—in fact, was never married—but helped to raise three orphan children of his nephews. It is not so bad to see a man leave earth for heaven when he leaves a record of strong faith in God and leaves the fact behind that he made the world better by living in it. J. R. KIDWELL, Pastor.

MARTIN.—On July 31, 1910, the spirit of our dear sister, Mrs. Sinia Martin, turned loose its mortal hold and took its celestial flight. She was honored with long life, for God had spared her to those whom she so much loved for over seventy-nine years. At the time of her death she was making her home with her son-in-law, Hon. Jno. J. Cox, of Temple, and by her bedside as she left us were her daughters, many grandchildren, her sons and her sister. From her early childhood she had been a consistent member of the Methodist Church. Her Christian virtues were of the most attractive type. She was modest, truthful, sincere, with a heart of immeasurable love, and a faith that did not waver. The world's glittering attractions had no snare for her, and the weaknesses of human flesh had been conquered within her by the grace of God. Her daily walk was an inspiration and her example was such as to aid all about her in living the Christian life. To know her was to love her for her goodness. Her life and her death has been an encouragement to us to strive more and more for our share in the riches of his grace. MRS. TULA CLAY DEVER.

BARFIELD.—C. L. Barfield was born November 10, 1835, in Gray County, Alabama. He came to Texas in 1850, spending several years in Cherokee and Smith Counties. In 1867 he moved to and settled in Van Zandt County where he lived till his death, July 27, 1910. Answering the call of his country in 1861 he joined the Confederate Army and served four years faithfully in Company K, third Texas Cavalry, under Col. Greer. It is said of him by his comrades what can be said of comparatively few soldiers, "Lewis Barfield was clean in word and deed through the whole war." In 1871 he professed religion and joined the Methodist Church at Wesley Chapel, on Canton Circuit, of which Church he was an official mem-

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ber from the date of his conversion to within a few months of his death. In 1886, December 1, he was married to Mrs. Alice Draper, with whom he lived happily and who was to him a loving, faithful companion, devotedly serving him in his declining days as only a faithful wife can. Brother Barfield was a great sufferer, especially the last months of his life, but he was patient and resigned, never murmuring or complaining. His religion was of that conscious, practical type that gave him comfort and succor to the end. Just a few days before the end came he said to his pastor, "I am just waiting the summons. Everything is ready. I am just anxiously listening for the call to come home. I have never been worth much to my Lord, but he has been so good to me." A day or two before the end, feeling that soon he must go, he called his loved ones to him and assured them that all was well. He bade them goodby and folding his arms awaited patiently the end, which came at 9 a. m. July 27, 1910, in his cottage home in Wills Point, Texas, in the presence of his family, kindred and friends. He leaves a widow and an adopted daughter, several brothers and sisters and a host of relatives who weep at his departure, but rejoice in the hope of meeting him again in the "bright, beautiful beyond" where there shall be no more suffering or separations. Thank God for a pure, clean Christian life. Brother Barfield, though dead, yet speaketh. O the riches of divine grace, and the power of divine love!

D.

POLLAN.—Little John Homer Pollan, son of A. A. and Louise Brady Pollan, was born May 26, 1909, and died at the home of his grandmother, Mrs. Clara A. Polkan, Cleveland, Texas, July 7, 1910. His mother having died a year preceding his decease, he was placed in the loving care of his dear grandmother. Truly his stay on earth was short. But the Lord, who doeth all things well, knew best and took him as a lamb into his loving bosom. To his grandmother, upon whom this affliction falls so heavily, we would say, "Weep not for the little grandson, for he has been reunited with his mother, and is an angel today in that house not made by hands eternal in the heavens." We interred little John Homer in the Oak Shade Cemetery to await the resurrection morn. Weep not, loved ones, as those who have no hope, for earth is sadder but heaven is brighter for the advent of little John Homer. Remember God's word says, "My grace is sufficient for thee." Our prayer is that God's divine grace will comfort, sustain and keep each of the sorrowing ones until they shall join John where there are no sad hearts, but eternal joy and bliss forever and ever. P. S. WILSON, Pastor.

READY TO AID IN MEETINGS.

To All Whom It May Concern: It has occurred to me that maybe some Methodist pastor would let me help him in a meeting, so I take this method of trying to get before the public. This course is made necessary because of the fact that I am not in demand where I am known, and unless I can get into new territory my ministerial life is going to be very much circumscribed. But, brethren, I have great limitations in point of ability and restrictions as to where I would rather labor. In the first place, I am not witty and couldn't hold a funny meeting. The drum-beat of a song, marching to perdition does not appeal to the humorous in my nature; and in the next place, I am not a good organizer. I could not hold a meeting by working it up through committees, and even if I could I would much prefer one prayed down. An in the next place I haven't many good sermons, and of course I would want some for future use. It seems to me I learned nearly all I know from Bro. Horace Bishop, and as I have been separated from him for some years my stock is running low. And again I hope you will not demand of me to indulge in learned criticism of the Bible. I don't know enough to know which part of the Old Book to attack, and would be liable to criticize the wrong part. So if I come to help you I'll just have to take it as a whole, and assume that it is all genuine and authentic. I won't help First Church preachers in large cities. If I should go to a suburb I would like to be a suburban chapel, where plain folks attend. I wouldn't mind helping in a village of one hundred or five hundred inhabitants. But if you want to please me, let me get out under a brush arbor where

they have straw in the altar; my soul almost mounts up at the thought. How I do want to get happy enough to shout once more, before I cross the river. Even if your meeting is over, brother, won't you please write me a card something like this: "Dear Brother Dickinson: "We have just closed our meeting at Pecosm Trot Hollow. They came in wagons and on foot and horse-back. The men wore calico coats and copperas trousers; the women donned with linsey dresses and sun-bonnets. I wish I had known I could have gotten you to help me. I think the conditions would have suited your caliber. "Your brother in disappointment. "JOHN SMITH." I would appreciate something like the above as evidencing your regret that I couldn't be with you. Now, as to remuneration. If you will meet my expenses we will count it even. You see the point is this: I need the work more than you need the help. Now call, brethren! But don't all call at once. Yours in hope of the Kingdom. J. W. DICKINSON, Polytechnic, Texas.

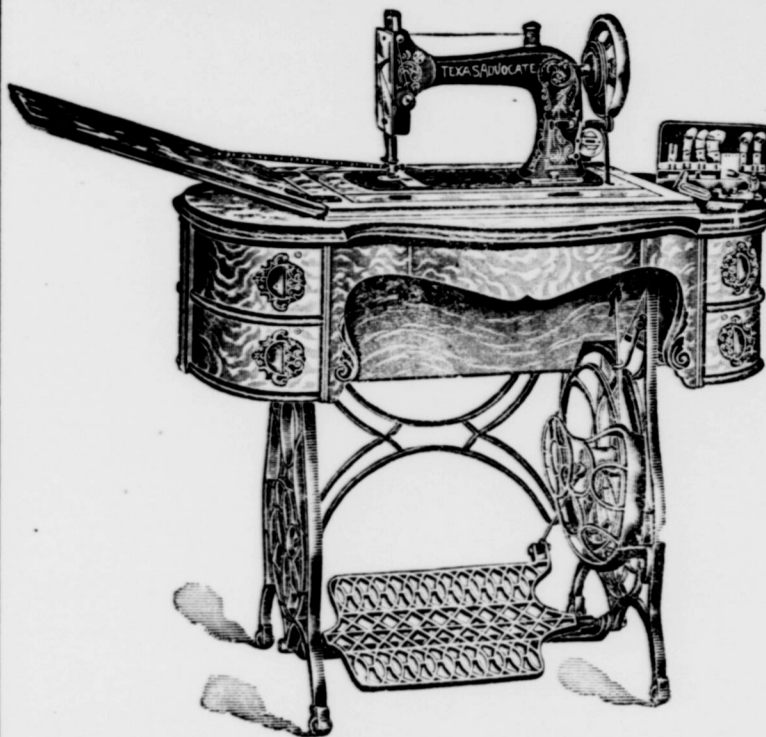
EPWORTH AND ELSE.

The Epworth Encampment grows from year to year. The last, just closed, the greatest of all. Plans are on foot looking toward a reorganization of the board, changing the name and broadening the scope of the work. Instead of confining it to the League and levying upon the League of Texas the responsibility of this movement, all Texas Methodism should get behind it and make it the great religious resort of the Southwest. Coming from the heated sections of our State those cool sea breezes give life, tone and vigor, and one arises each morning feeling like "a strong man rejoicing to run a race." Indeed so attractive has Epworth become that it is drawing from Arkansas and Oklahoma, as both States were represented. More grounds and more money for improvement and beautifying is greatly needed. The Sunday-school Institute, just closed, was a success. It devolved up Miss Moore, of Denton, Mrs. Godbey and ye scribe, to do what we could to meet the Sunday-school workers who attended the encampment. Miss Moore and Mrs. Godbey did excellent work, and we brought up the rear. Rev. E. Hightower, of Waco, acted the part of a wise moderator. This will be a permanent feature of the Encampment in future. The Methodist Sunday-schools of Texas should erect a Sunday-school building at Epworth to cost about \$3000. Something like the beautiful woman's building, and each year this should be the "mecca" of Sunday-school workers in Texas. If Texas Methodism will invest wisely in Epworth the possibilities of good are great. Brother Ragsdale has done and will do a great work here. C. S. FIELD.

THE SUPERANNUATE FUND.

Under the above heading President A. J. Lamar and Secretary J. R. Stewart make an appeal for aid in your issue of August 11. As I was a member of the Committee on Finance at the late General Conference in Asheville, I had occasion to study this question. I came to the conclusion that we were attempting a good work in the wrong way. Indeed, to me it appears the method is so evil in its tendencies, it would be better for the Church that this work fail than for it to succeed, and establish in our policy a thing which will hereafter vex and disturb us. There appears to me to be several objections to this fund as now organized, and to the management thereof, but I shall confine myself to one objection only. I believe our Church should confine its efforts to spreading the gospel of Jesus Christ, and not engage in any business enterprise for profit, even though the profits are to be used for good purposes. Properly managed, a grocery business is both honorable and profitable, but I should oppose our Church engaging in the grocery business, even though all the profits were used for Church purposes. We have established in the City of Nashville, Tenn., a chartered institution, which we call the Superannu-

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ate Fund. It is really a Mortgage and Loan Company, doing a general loan business. It is small yet, and the expenses of management have so far largely absorbed the income. It is hard to figure out from the report made just what the net income is upon the money invested. It appears the net revenue is less than four per cent. At Asheville, the promoters of this enterprise were saying that it must be built up until it had a capital of not less than five millions of dollars. It was proposed to levy a tax upon the entire Church equal to one per cent of the preachers' salaries until this end should be reached. The General Conference, however, rejected this tax plan. While the evil is small yet, let us wipe it out by starvation or otherwise. It matters not by what name we call it, the fact remains we have a chartered institution engaged in the general loan and mortgage business for profit. The policy of the board as defined by the Secretary is to loan money at the highest legal rate to any person, upon any good security, except one class of people and one class of securities. They do not loan to preachers, and do not loan upon Church property. Now, my contention is, that loaning money to advance the building of churches, parsonages, schools and hospitals is the only kind of loan business our Church should ever engage in. The Superannate Fund Board may if they choose, loan money upon a brewery, but they refuse all loans to churches. Suppose we should build up this loan company till it has a capital of five millions of dollars, as its advocates propose, what temptations the officers would be subjected to! A man who wanted to borrow one hundred thousand dollars might well afford to pay some one a handsome fee on the side to get the loan for him. At our General Conferences every four years there would be regular lobbies in the inter-

est of various candidates for the position of director in the great loan company. Many would be willing to serve without salary, and rely entirely upon the fees borrowers would pay them. In all ages of the world the acquiring of property by churches for other than Church purposes has been a fruitful cause of trouble. Is there not a way to avoid these evils, and yet establish a fund for our superannuated preachers? I think there is. I believe we should manage this business through our Board of Church Extension. Then all loans would assist in spreading the gospel, while the income would go to our worn-out preachers, and we would not be engaged in any business other than that for which the Church was established. I am told the Board of Church Extension has never yet made a bad loan. There is urgent need for more loans. Many of our churches are having to borrow from outside sources, and are paying as high as eight and ten per cent interest. Many others cannot build because they cannot borrow at any rate. It appears to me we have started wrong. Let us correct our error and start right. I favor the fund for our old preachers, provided the money is loaned to promote our own Church enterprises only, and our Church is kept out of the general loan and mortgage business, and out of every other business except that of going into all the world and preaching the gospel to every creature. G. A. P. PARKER. Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven.—Matt. 5:16. Let us hold fast our profession.—Heb. 4:14.

THE LAYMEN: GOOD, BAD AND INDIFFERENT

I.

In an article published in the Texas Christian Advocate of June 20, I affirmed among other things; (a) That the General Conference (at Asheville) was dominated by men who were ultra-conservative, men who "stand pat" against all comers. (b) That the men who led the conference were not awake to the fact that the Church is only using a very small part of the resources at its command. (c) That as a result of the acts of the General Conference the Church had received a set-back, and would not likely recover the lost ground for a decade.

II.

For the purpose of this article I adopt the definition of the word "Ultra-conservatism" given by Dr. Thomas N. Ivey, in an editorial to be found in the Christian Advocate of June 17, which is as follows: "Ultra-conservatism is a supreme contentment with the existing order of things and a blind opposition to change under any circumstances." Dr. Saul of Tarsus, made the meaning of the word clear one time when he was writing a description of some of his kinfolks. He declared "they have the zeal of God, but without knowledge."

III.

I used pointed language in the article referred to as is shown in paragraphs (a), (b) and (c) herein. The burden of proof is on me to sustain my allegations. I group the three paragraphs and offer my proof under the following numbers.

IV.

Three separate and distinct motions affecting the relation of the laymen to the Church were made and voted down by the conference. The purpose of the supporters of each of these motions was to utilize power for good in the Church which has lain dormant for many years. The proposed changes in the law thus attempted are shown in the following paragraphs, viz: (1) That each pastoral charge in an annual conference elect a lay delegate to the conference. (2) That each layman who for the time being is a member of an annual conference board, have the same rights now accorded lay delegates. (3) That the Church conference for each charge, or subdivision of a charge in an annual conference elect its stewards and Sunday-school superintendents.

V.

I regret that I am not able to give the vote on these proposed changes, because the vote would throw light on the question of how the conference viewed the several subjects. Be that as it may the result of the vote on each one is conclusive evidence that the conference was dominated by men who "stand pat"—men, who, like the backers of the Hon. Joseph Cannon, of Illinois, oppose any change in the "Rules of the House."

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VI.

The total membership of the Church is said to be 1,822,403, not counting the 11,570 traveling and local preachers. How many of this number are men (the statistics do not show) I am unable to say. But if we deduct the total number of stewards in the several charges and the men who are Sunday-school superintendents and teachers in the Sunday-schools, the result will show many thousands of men who are not called on to do more than attend the regular services and contribute of their means to the various funds. The stewards even are mere publicans. Thus we see a vast army of men who are practically idle so far as Church work is concerned. Ofttimes the preachers raise the cry of, "Why stand ye here all the day idle?" The answer is, "Because no man has hired us."

VII.

How many worthy enterprises of the Church can be found which eke out a half starved life for the want of money? The laymen have the money, but the many thousand of paid, and unpaid notes given by preachers under the stress of an annual conference occasion are silent witnesses to the fact that the laymen were absent when the call for money was made. Many times the laymen are urged to contribute more liberally. But they do not respond. Their silence means this: "We are like other men. When we put money into an enterprise we prefer to be represented when it comes to paying the money out."

VIII.

When the proposition to confer authority on the Church conference to elect stewards and Sunday-school superintendents was up for discussion, a brave young man, Timothy by name, (it was my good fortune to know his worthy father in the by-gone days), who was a delegate from the Northwest Texas Conference, fought valiantly for the measure. But what happened? Ye that have ears to hear, listen: A delegate from Ephesus, Demetrius by name, stood up in the midst, and beckoned with his hand, and when quiet had been restored, said: "Sirs, ye know that by this craft we have our living. Moreover ye see and hear that not alone at Asheville, but throughout all the districts in the Southern provinces, this Timothy hath persuaded and turned away many people, saying that they be no gods which are made with hands. So that not only this our craft is in danger to be set at naught, but also that the Temple of Hannah, the Goddess of the Trekers should be despised in all the districts and her magnificence should be destroyed, whom all the districts and the world worshipeth. Furthermore, ye men of our craft well know that if we be no longer allowed to choose the tax gatherers who minister unto us, our wage will not be forthcoming. Then, of all men, we will be the most miserable." And when the delegates heard these sayings of Demetrius they were full of wrath, and cried out, saying: "Great is Hannah, the Goddess of the Trekers." And the whole Tabernacle was filled with confusion. And having caught Timothy, and Gaius and Artistarchus, men of Talledega, Timothy's companions in travail, and bound them, they rushed to the nearest telephone pole on the public square.

IX.

Being interpreted the speech of Demetrius means that the laymen cannot be trusted. This argument is as old as the oldest organized civil government. It is the stock in trade of those who claim to rule by Divine right. "You cannot trust the common people," say they. From their standpoint only the few can be trusted with the reins of government.

X.

Demetrius reminds me of a presiding elder it was my fortune to know at one time. He had Jerrywandered his district until it looked like a Mexican brand on the hip of a Pinto pony. When he was remonstrated with about the arrangement of the district, his answer was, "the presiding elders must arrange the districts so that they will get their salaries." It seemed for a long time as though the kinks would never be taken out of the districts. But one day a Bishop came along who was troubled with his head same as Mr. Collin's sheep. The Bishop was shown a map of the division of the land as made by the elders, which a layman had prepared for that purpose. When the Bishop

beheld the map his anger was kindled. The elders vaunted themselves against the Bishop. And the Bishop said unto the elders: "Increase your army and come out." And the Bishop encamped against the elders and his hand prevailed against them. And the Bishop destroyed the districts till thou come unto Greenville; and he sowed the districts down with salt and left no sustenance for the elders, neither ox, nor ass, nor goat. And the Bishop and they that gathered with him built an altar of stones there, and called it Waterloo; unto this day it yet is at Tige-oga, in the midst of the North-Texasites.

XI.

What more is needed to explain the unrest throughout our Church? What can better explain the reason why the M. E. Church, South is lagging behind other denominations? Is it not evident that we lack common sense and courage of the men who organized the M. E. Church in these United States? They adopted a form of Church government well adapted to the needs of the hour. We tithe mint and cummin, but neglect the weighty matters of the law.

GEO. S. PERKINS, Greenville, Texas.

Watch, therefore, for ye know neither the day nor the hour where in the Son of man cometh.—Matt. 25: 13.

- Marlin District—Fourth Round. Buckholts Cir., at Gause, Sept. 19, 11. Cameron Sta., Sept. 11, 12. Davilla Cir., at Lebanon, Sept. 24, 25. Hearne and Bremond, at Hearne, Sept. 25, 26. Petteway Cir., at Boon's Prairie, Oct. 1, 2. Calvert Sta., Oct. 5. Travis Cir., at Cedar Springs, Oct. 8, 7. Rosebud Sta., Oct. 9 and 10. Burango Cir., at Durango, Oct. 15, 16. Kosse and Reagan, at Kosse, Oct. 1. Lott and Chilton, at Chilton, Oct. 22. Marlin Sta., Oct. 26. Centerville Cir., at Evans Chapel, Oct. 29, 30. Iola Mis., at Iola, Oct. 30, 31. Teague Sta., Oct. 31. Fairfield Cir., at Fairfield, Nov. 1. Jewett, at Buffalo, Nov. 5, 6. Wheelock Cir., Hickory Grove, Nov. 1, 13. Franklin Sta., Nov. 14. Maysfield Mis., Nov. 19. The Women's Foreign and the Women's Home Mission Societies as well as the Board of Trustees are expected to make reports at their Fourth Quarterly Conference. E. L. SHETTLES, P. E.

- San Antonio District—Fourth Round. (In Part.) Cotulla Sta., Aug. 27, 28. Hondo Sta., Sept. 3, 4. Sabinal Sta., Sept. 3, 4. Devine Cir., Sept. 9. Laredo Sta., Sept. 16, 11. Prospect Hill, Sept. 14, 11. Crystal City Sta., Sept. 15. Carrizo and Asherton, Sept. 17, 18. West End, Sept. 29. Alamo, Sept. 21. Utopia Sta., Sept. 23. Uvalde Cir., Sept. 24. Uvalde Sta., Sept. 24, 25. Rocksprings Cir., Sept. 28. Del Rio Sta., Sept. 29. Eagle Pass Sta., Oct. 1, 2. A. J. WEEKS, P. E.

- Colorado District—Fourth Round. Sept. 10, 11, Coahoma. Sept. 11, 12, Big Springs Sta. Sept. 12, at Big Springs, meeting of all the Q. C.'s west of the Colorado River. Sept. 17, Seminole. Sept. 24, Stanton Mis. Sept. 25, 26, Stanton Sta. Oct. 1, Blackwell, at Decker. Oct. 2, Sweetwater. Oct. 2, 3, Roscoe and Lorraine at L. Oct. 3, Lorraine Mis., at Lorraine. Oct. 6, Colorado Sta. Oct. 7, Colorado Mis. Oct. 8, 9, Hermleigh, at H. Oct. 9, 10, Camp Springs, at Hobbs. Oct. 11, 12, Koby, at El Paso. Oct. 15, 16, Dunn, at Dunn. Oct. 20, Big Springs Mis.

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- Oct. 22, 23, Pride, South and La Mesa, at La Mesa. Oct. 25, Gail at Gail. Oct. 27, Fluvanna. Oct. 29, 30, Snyder Mis., at Crowder. Oct. 30, 31, Snyder Sta. Nov. 2, meeting of Licensing Committee at Colorado. Nov. 5, 6, Westbrook, at Union. Nov. 6, 7, Iatan, at Red Bluff. Be faithful, God will provide in this dark time of drought. Be sure to stand by God's Church now, when we are so dependent on him. SIMEON SHAW, P. E.

- Bonham District—Fourth Round. Honey Grove Sta., Sept. 11, 12. Randolph Mis., at Edhube, Sept. 17, 18. Hinesy Grove Cir., Allen's Chapel, Sept. 24, 25. Ravenna Mis., at Ravenna, Oct. 1, 2. Bonham Sta., Oct. 2, 3. Gober Mis., at Hale, Oct. 8, 9. Dodd and Windham, Oct. 9, 10. Telephone Mis., at New Hope, Oct. 15, 16. Bailey Cir., Pleasant Valley, Oct. 22, 23. Ladonia Sta., Oct. 23, 24. Trenton, at Trenton, Oct. 29, 30. Maxey Mis., Nov. 5, 6. Brookston and High, Nov. 12, 13. White Rock and Petty, at P. Nov. 13, 14. Ector at Ector, Nov. 19, 20. J. B. GOBER, P. E.

- Beaumont District—Fourth Round. Sept. 17, 18, China. Sept. 24, 25, Sibley. Oct. 2, Stowell. Oct. 8, 9, Call. Oct. 9, 10, Kirbyville. Oct. 15, 16, Brookeland. Oct. 19, Nederland. Oct. 23, a. m., First Church, Beaumont. Oct. 23, p. m., Cartwright, Beaumont. Oct. 24, Woodville. Oct. 25, Warren. Oct. 29, 30, Newton. Nov. 1, West Orange. Nov. 2, Kountze. Nov. 5, 6, Batson. Nov. 9, Anahuac. Nov. 12, 13, Port Arthur. Nov. 15 a. m., Jasper Mis. Nov. 16, p. m., Jasper Sta. Nov. 19, 20, Liberty. Nov. 20, 21, Dayton. Nov. 22, Fuqua. Nov. 26, 27, Orange. D. H. HOTCHKISS, P. E.

- San Augustine District—Fourth Round. Center Sta., Tues., Sept. 6. Camden, at Mt. Hope, Sept. 17, 18. Tenaha, at Tenaha, Wed., Sept. 21. Pinehill, at Longbranch, Oct. 1, 2. Shelbyville, at Shelbyville, Wed., Oct. 3. Corrigan, at Corrigan, Fri., Oct. 7. Burke, at Burke, Oct. 8, 9. Lufkin Sta., Oct. 9, 10. Gary, at Raley, Oct. 15, 16. Mt. Enterprise, at Concord, Wed., Oct. 19. Kennard, at Bethel, Oct. 22, 23. Carthage Sta., Wed., Oct. 26. Geneva, at Rock Springs, Oct. 29, 30. Timpon Sta., Wed., Nov. 2. Melrose, at Cherino, Nov. 5, 6. Nacogdoches Sta., Nov. 6, 7. Garrison, at Garrison, Wed. Nov. 9. Hemphill-Hronson, at H., Nov. 12, 13. Appleby Cir., Wed., Nov. 16. Center Cir., at Newbern, Nov. 19, 20. Livingston Cir., Wed., Nov. 23. Livingston Sta., Thur., Nov. 24. San Augustine, Nov. 26, 27. C. A. TOWER, P. E.

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