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EDITORIAL

THE ROMAN CATHOLIC CHURCH AND THE LIQUOR QUESTION.

The order issued sometime back to Father Murphy, the Dalhart priest, to desist from prohibition work and return to his parish and confine himself to his priestly duties, has been telegraphed all over the country, and it has created something of a sensation.

We have before us a copy of the San Antonio Express in which the dispatch from Fort Worth anent the affair is published, and in connection with it is a lengthy interview with "Col. O. C. Guessaz," a leading Roman Catholic layman, and also the leading anti-prohibitionist of that city, in which he proceeds to gather up and publish the sayings of leading Romanists on the subject of prohibition, and to impress upon the faithful Romanist laymen that the Church of that name is absolutely opposed to prohibition in any form. He quotes at length from Cardinal Logue, of Ireland, in which that prelate takes high ground against prohibition, though he was never in America in his life so far as anybody knows anything about him. Then follows the statement from Cardinal Gibbons, of Baltimore, in which he inveighs against local option for that city, but says nothing against State-wide prohibition. Then an excerpt is given from a priest in St. Louis named Phelan. From all these "Col. Guessaz" concludes that the Roman Catholic Church is head and heart, tongue and pen, against prohibition. And he exhorts all good Catholics to be true to their Church and vote against this fanaticism.

But the "Colonel" fails to quote anything from Archbishop Ireland, one of the most eminent Romanists in this country, and who is a staunch prohibitionist upon all parts of the ground. And there are other Romanists equally as strong in the same position. Father Murphy, whom Bishop Lynch deprives of the right of free speech and the untrammelled exercise of his own conscience, gave a long list of leading Romanists who are devoted prohibitionists. There is a priest in Terrell who is advising all his people to vote for State-wide prohibition. Others we might mention, but it is not necessary. The more enlightened Roman Catholics become, and the more they come into touch with American ideals, the more they will stand on the side of moral and civic reform. Of course, in San Antonio, Galveston, Houston, and other places in Texas, where nearly all the saloons and joints are run by men who profess allegiance to the Roman Church, their priests and bishops will either take the side of the saloons or assume a neutral position on the subject. But as time goes on, and as the public schools get in their work, and modern progress opens the eyes of men, this question of morals

will gain headway, even in the general membership of the Roman Catholic Church. And as American ideas find their way into the heads of Romanists, their priests will cease to be dominated by high Church prelates who lord it over God's heritage and deprive their lesser clergy of the rights of free speech and of the freedom of conscience. Father Murphy was forced to submit to the ruling of Bishop Lynch, because Father Murphy is simply an obscure priest under the dictum of the Bishop, but the day is coming when freemen in this country, even though they be ordinary priests in the Church, will spurn mandates from their dignitaries touching prohibition or any other moral question. This young priest, Murphy, was in a fair way to prove to the world that Romanists are not so intolerant and oppressive as the world is wont to believe, but Bishop Lynch has interposed and leaves the world under its old impression that their men in authority still regard their subordinates as minions and under prelatial orders as to free speech and moral conduct. But Protestantism stands for no such slavery, and has no such power over its clergy. The Protestant is a free man to do as he pleases, whether clergyman or layman, as long as he obeys the laws of the land and does his duty as a citizen. But notwithstanding the order of Bishop Lynch, the eloquent words of Father Murphy are echoing all over Texas. The Bishop can restrict the humble priest, but he cannot chain the printed page of Texas. Three cheers for the Dalhart priest! On with the battle!

THE PASSING OF MRS. CARRIE NATION.

Mrs. Carrie Nation, the noted saloon smasher, is no more. She died recently in Kansas and was buried in Kansas City. She was a most peculiar and unique character. Her like never appeared before in public in any other age, and her like will hardly ever be seen again. That she was abnormal and irregular in her temperament and manner of life no one will question. She occasionally did things that a really sane person would not have done. She had no regard for public sentiment and in the face of hostile treatment she pursued the tenor of her way regardless of what people thought about her, and regardless of the penalties of law.

But she was the product of circumstances. The saloons made her life bitter and her nature sour and splenetic. They had put the cold steel into her heart and wrecked her hope and her domestic bliss. She brooded over her wrongs until she became a monomaniac, and, armed with a hatchet, she turned upon the joints and the illicit whiskey business of her own State and wrought havoc among them. And in other States where the saloon was a licensed institution she showed them no mercy. They had shown her none, and she retaliated without mitigation.

As a result, saloon-keepers often showed her violence and personally attacked her. The constabulary often put her in jail, but the courts were usually lenient with her. She was a woman and had a woman's frailties, and the law found no pleasure in punishing her. But she defied saloons, officers, courts and jails, and lost no opportunity to use her hatchet with deadly effect whenever a liquor shop hove up before her.

Yes, she was a fanatic, an extremist, unreasonable, but the liquor business is responsible for her and her character. And she is not the only woman whom the liquor traffic has driven mad. It has made thousands of them go hungry, cold, husbandless and disgraced. It has driven thousands of them to the madhouse. It is doing it to-day. The wonder is that Mrs. Nation, among the thousands, is the only one who ever put on war paint, gathered a tomahawk and went after the business hip and thigh. While no one can endorse the whole of her course, nevertheless she is entitled to charitable judgment.

And she cannot be accused of a mercenary spirit. While such a woman with such a spectacular method will necessarily bring money into her coffers, yet she left whatever came to her to an invalid daughter, and to a home for the wives of drunkards and deceased drunkards in Kansas City. She did not hoard it for her personal use. She had a kind heart and a generous disposition. During her erratic life she kept an open hand and helped many of the helpless and cheered many of the cheerless. After all, she may have done more good than harm. Therefore, we say peace to her ashes and rest to her weird spirit. She thought she was working for humanity. And who knows but what her work will yet mature into ripened blessings to mankind? Let us hope so, at least, as the curtain drops upon her dramatic and tragic career.

SAINTS IN CAESAR'S HOUSEHOLD.

Who was Caesar? He was Nero, sometimes called "half-beast and half-devil." Never was there a baser man on God's footstool. There was no sin too crimson not to appeal to him; no debauchery too disgusting not to invite his participation. He was also cruelty itself. His surroundings were all that wealth and power and passion could supply.

Yet there were "saints in Caesar's household." They did not call themselves saints, but Paul, who knew them, and knew their temptations and fears and difficulties, called them saints. Men and women who could be true to Christ under such circumstances and amid such environments were entitled to be called saints. It is proof positive that the man thoroughly converted to God and determined to be true to the Master, can be a saint despite his environment and circumstances. And where sainthood is acquired in the face of such trials is of the highest and most unalloyed type.

We have no Nero to persecute us in this day. The world has reversed its order in dealing with the saints. It is a tempting world that now confronts us. To stand firm under great trial requires great courage; to be true amid the pollutions of a Roman court was something heroic; to stand unmoved in religious purpose when sneers and indignities are heaped upon us often requires the martyr spirit, but to be deeply spiritual and consistent when the blandishing allurements of a giddy world fling out their inducements to us, is one of the most trying ordeals to which religious experience can submit itself. In our day there is many a household where it is just about as difficult to maintain one's Christian integrity as it was in Caesar's in the days of Paul's saints. True, we have no sword hanging over our heads, no beast with murderous intent to please, no persecution threatening us with death, but there is something still more subtle, more insidious, more tempting, and oftentimes harder to resist. The time for heroes, for heroines and for martyrs has not gone by with the passing years. It is with us to-day. Therefore, we often need just as firm a faith, just as resolute a purpose to live right now and do our duty to the Master, as did the "saints" in far away "Caesar's household." Genuine religion does not impose child's play. It places before us the sternest of duties, the most exacting of requirements. To meet these is something superhuman. God alone can supply it. "I can do all things through Christ which strengtheneth me," says Paul, and so can we.

There can be no loftier privilege than that of union with God. That it is the privilege of the believer Jesus made very emphatic: "At that day ye shall know that I am in my Father, and ye in me, and I in you." "If a man love me, he will keep my word; and my Father will love him, and we will come unto him, and make our abode with him." We are less than human if we are not divine. Divine union is the condition for which we were created. Separation from God is unnatural. It is spiritual death. As the flowers for the sunshine, so our souls were made for God. As the sunshine for the flowers, so God exists for us, the very life of our life. To live in God is to be alive, indeed. It is to have a vitality which can thrive under the most adverse conditions and in any realm of the universe. The stars are under the feet of those who live in God. All things and all events serve them. The joy of this revelation is full and abiding. To be in consequence union with God is to be armed with fortitude for every trial, with light for every perplexity, with comfort for every sorrow, with hope for every vicissitude, with guidance in every crisis.

Man when left alone can not lift himself up to God, but God can come down to the level of every penitent man.

The Divorce Evil of America—The Greatest Peril of Our Christian Civilization

By Rev. Lawrence L. Cohen, Forney, Texas.

Many years ago, when the divorce rate in this country was small in comparison with what it is to-day, England's "grand old man," the late William Ewart Gladstone, said he trembled for the future of our country when he considered the large number of divorces granted by our courts each year. If the facts were sufficient to cause great alarm to the English statesman at that time, writes Prof. G. W. Dyer, of Vanderbilt University, what would he say if he were living at the present time and could see our social conditions as they are.

It is appropriate here to note the two careful investigations made by the United States Government of the number of marriages and divorces in this country covering that period in our history from 1867 to 1906, inclusive. It will be profitable for us to study with care the result of these investigations. During this forty-year period it is startling to note the enormous increase in the divorce rate, as shown by the following table:

Table: Divorces Granted for the Year. Columns: Year (1867-1906), Divorces (9,937-72,962).

The total number of divorces granted for the whole country at the close of the first twenty-year period (1867 to 1886) was 328,716; at the close of the second twenty-year period (1887 to 1906) was 945,625, or, for the two periods combined, 1,274,341!

To show the accelerated increase during the second twenty-year period it is only necessary to compare the number of divorces with the number of marriages. The total number of marriages from 1887 to 1906 was 12,822,944. About one million (945,625) of these were marital failures, or, practically speaking, one marriage in every twelve was terminated by divorce.

That great Catholic prelate, James Cardinal Gibbons, in commenting upon the fearful state of affairs says: "Formerly divorces were awful things, to be spoken of with bated breath; but now, emboldened by toleration, they send their corrupting influences throughout the choice spots of our civilization."

May it be said that the history of this terrible social evil is but the chronicling of the ebb and flow of the race's effort

"To rise on stepping stones of their dead selves to higher things?"

Most emphatically no! The sad history of our social progress is the result of minifying true virtue and the magnifying of gross sensuality. To our utter shame and disgrace, too many of the marriages to-day are rocked in the cradle of sensual love.

Every student of history knows that divorce was the blighting curse of the later pagan Roman days. 'Tis true, for awhile it was stamped out by the purifying influences of a masculine Christianity, but to our cost it is now most virulent and widespread, and, despite our efforts to check it, it seems on the increase and destined to destroy the Christian homes of America. Nothing so imperils the safety, the sanctity and integrity of our civilization as this apostate condition of human society.

Although the tide of divorce is rising in the world, nowhere is it so high, nowhere is it rising so fast as in the United States. Our rate is twice that of Switzerland, three times that of France, and five times that of Germany. It has been calculated by an eminent sociologist that if the movement toward divorce in America retains its present velocity, in forty years one marriage in four will end by divorce, and, in eighty years, one marriage in two.

The condition in America is appalling when we compare her record with that of other nations of the earth. Take the Dominion of Canada, with a healthy population of 4,000,000 souls, as an example. From 1867 to 1886 there were only 116 divorces granted, or an average in twenty years of less than six per year. During the same twenty-year period there were only 11 divorces granted in Ireland, whose population is close to 5,000,000. It is significant to note that Canada is one-half, while Ireland is three-fourths Catholic.

For this same period in the United States 328,716 divorces were granted, while during the next twenty-year pe-

riod (1887 to 1906) there were 945,625 divorces granted, or nearly three times as many as during the first twenty-year period. Our divorce rate is increasing three times as rapidly as our population. Indeed, there are now more divorces granted in the United States every year than in all the other civilized countries of the world combined.

The following table, compiled by Prof. G. W. Dyer, one of the few eminent Christian sociologists of our country, gives a comparison of the divorce rate of the United States with that of other civilized countries of the world for the year 1885:

Table: Total Number of Divorces Granted in the Year 1885 in. Columns: Country (United States, France, Germany, etc.), Divorces (23,472-12).

This table shows us that there were more divorces in the United States in 1885 than in all the other civilized countries of the world combined.

Forty years ago, writes Prof. Edward A. Ross, of the University of Wisconsin, the broad contrast was between the North and the South, but the divorce rates of the North and South have been converging, whereas those of the East and West have diverged. It is appropriate just here to illustrate one of the permanent results of the investigations carried on by the United States Government.

Dividing the United States into five divisions, that is, North Atlantic, South Atlantic, North Central, South Central and Western Division, which comprises Continental United States, we find that the South Central Division, which embraces the States of Kentucky, Tennessee, Alabama, Mississippi, Louisiana, Arkansas, Indian Territory, Oklahoma and Texas, ranks second in the total number of divorces granted from 1887 to 1906, inclusive. The following table covers this point:

Table: Divorces in Continental United States by Divisions From 1887 to 1906. Columns: Division (North Central, South Central, etc.), Divorces (434,476-58,603).

Of the South Central States, as will be noted by the following table, Texas leads in the number of divorces for the entire forty-year period:

Table: Total Number of Divorces Granted, South Central States, 1867-1886, 1887-1906. Columns: State (Texas, Kentucky, Tennessee, etc.), Divorces (62,655-6,751).

From 1887 to 1906 there were more divorces granted in Texas than in any other State or Territory in Continental United States, with the exception of Illinois, which granted 82,209, and Ohio, 63,892, as against Texas' 62,655. Indiana comes fourth with 69,721, and Missouri fifth, with 54,766.

These five States granted, together, 324,243 divorces during the second twenty-year period, or more than twice as many divorces as were granted in the whole North Atlantic Division, comprised of the following States:

Table: Total Number of Divorces Granted in the North Atlantic Division From 1887 to 1906. Columns: State (Pennsylvania, New York, Massachusetts, etc.), Divorces (39,686-4,740).

Total 142,920

If it will but afford an inspiration to our people, and furnish information to those who are largely ignorant of the appalling conditions of our nation, and prompt them to move, aye, heaven and earth, if need be, for a social revolution of the morality of our times

to remedy the monstrous evils of this age, the writer will feel amply repaid for the labor spent on this article. That we may know the very hotbed of the divorce evil, we add a roster of those States comprising the North Central Division, which reports twice the number of divorces granted of any other section of our country, and nearly half as many as the total number of divorces granted in the whole of Continental United States from 1887 to 1906:

Table: Divorces Granted in North Central States During Second Twenty-Year Period. Columns: State (Illinois, Ohio, Indiana, etc.), Divorces (82,209-4,317).

Hon. Walter George Smith, who was one of the delegates to the National Divorce Congress, held in Washington and Philadelphia in 1906 (being Chairman of the Committee on Resolutions of that body), writing upon this subject, says: "Generally speaking, there are three schools of thought in relation to divorce. The first looks upon divorce with the right of re-marriage as contrary to the religion of Christ, and, therefore, however it may be recognized by the State, not to be availed to the extent of marrying while the other party to the suit is living. The second looks upon divorce as an evil, indeed, but a necessary one, for otherwise an innocent party (and in two-thirds of the cases this is the woman) must live a life of intolerable suffering in company with a wicked spouse, or, having obtained a limited divorce or legal separation, be doomed to a life deprived of married happiness. The third teaches that in all cases where the duties of matrimony become irksome, or it is discovered that a mistake has been made in the character of the partner, the law should permit a quick and easy dissolution of the marriage, and, far from discouraging it, should really encourage a new marriage by both of the divorced parties."

This latter school of thought bases its theory upon the belief that every individual, man and woman, has a right to as much earthly happiness as can be obtained, and if marriage interferes it may be set aside, and, if a new marriage is deemed likely to bring it about, it should be sought. Commenting further upon these three schools of thought, Mr. Smith says the first is the dogmatic teaching of the Roman Catholic Church, the second that of the majority of Protestant Christians, and the third that of a small but earnest body of men, who profess to follow a new science, which is called sociology. These sociologists are the more influential because they are mainly in occupancy of professors' chairs in the great undenominational colleges both for men and women. The youth of the country pursuing higher educational courses sits at their feet, and their skill as writers gives them an ever-widening circle of influence over the entire community. What a plea is this for Christian colleges!

In conclusion, let us, as briefly as possible, look at some of

The Causes of the Divorce Evil. According to the United States Government reports, the most common single cause for divorce is desertion. This accounts for 38.9 per cent of all divorces from 1887 to 1906; 49.4 per cent, or almost one-half of those granted to the husband, and 33.5 per cent, or one-third, of those granted to the wife.

The next most important ground for divorce is, for husbands, adultery (on the part of their wives), and for wives, cruelty (on the part of their husbands). Of the divorces granted to the husband (1887 to 1906), 28.8 per cent were for adultery, and of those granted to wives, 27.5 per cent were for cruelty. Only 10 per cent of the divorces granted to wives were for adultery of the husband, and 10.5 per cent of the divorces granted to husbands were for cruelty on the part of the wife.

Drunkenness was the ground for divorce in only 5.3 per cent of the cases in which the wife brought suit, and in 1.1 per cent of the cases in which the suit was brought by the husband. In many cases in which drunkenness or intemperance was not recognized in the decree of the court as a ground for divorce, it appears to have been present as a contributory influence. The statisticians remind us that the above percentages represent those cases only in which the specified cause was the sole ground on which the divorce was granted. Very fre-

quently divorces are granted not upon one ground only, but upon two or more in combination.

Prof. Edward Alsworth Ross, an eminent sociologist of America, some years ago made the startling statement that "accelerated divorce is produced by the modern social situation, rather than by moral decay." He says that "two-fifths of the girls between the ages of sixteen and twenty-four are bread-winners, and after seven years of independence, which is the lot of the average working woman, they enter upon wedlock with a high spirit that will not brook subjection." Early marriages, as a rule, are the most free from divorce.

Another cause of divorces is the intellectual progress of women. This swells the demand for matrimonial surgery. In proportion, writes Prof. Ross, as women escape abject mental independence of men they spurn subjection and expect marriage to be the union of equal wills. This accounts for so many of our "modern" girls wishing the word "obey" expurgated from the marriage ceremony. But of all the causes of divorce, possibly, specialized industry more than any other one thing unites a young woman for marriage. It weans her from the domestic arts, and little affords her the opportunity to cultivate those higher and nobler virtues which are the crown and glory of womanhood.

In view of the fact that two-thirds of the divorces that are granted now are granted to the wife, it is safe to say that a majority of them would not be sought but for the easy access that women have to the industrial and commercial fields of labor. Fifty-five per cent of all divorced women to-day are among the bread-winners, which indicates that when a wife seeks divorce she expects to support herself, and not as some would believe, re-marry again. The perfidity of it all is that our large American cities and the thick social centers of our country make it possible for both men and women to lead the double life (which is preferable to many, to that of the responsibilities of the home) without loss of social prestige. This is the

most terrible and blighting social curse of the age!

Writing along this same line, Prof. G. W. Dyer says: "The social and economic forces of the city to-day are working powerfully for the destruction of the home. . . . When we lived in the country the economic and social forces prevented the often intermingling of men and women outside of the home. . . . But to-day everything in the city works in the opposite direction, and the sexes are brought in dangerous proximity, even under the most favorable circumstances." Modesty is one of the greatest safeguards to virtue, "but the familiarity of the sexes, so characteristic of our city life, tends strongly to destroy modesty; and when modesty is seriously weakened the chief fortification to virtue has been removed."

Let me say that the business career for women under our present social conditions is destructive to the highest development of the finer and nobler virtues of the sex. The robust strength of the masculine world overpowers and dominates the frail forms of womanhood, and beneath the cruel and relentless heel of commercialism and abnormal greed for wealth crushes to death, without pity or remorse, the trembling widow and hungry orphan. The cold and keen competitiveness of the business world is no place for the gentle and sensitive natures of woman-kind to find a harbor. The home is the throne-room, where every woman may sit in the tranquility of peace and receive the homage of all the earth.

When will divorces cease? Not until women cease to have free access to the industrial and commercial fields of labor. Then, and not till then, will divorces decrease; but, to the contrary, will increase more and more, until the price that men will pay for their selfishness, unchecked greed and colossal crimes against womanhood and the virgin daughters of our country will be the open violability, unsanctity and despoliation of the fairest and purest spots of our civilization—the American home.

The Coke-Whitehead Controversy

By Rev. E. L. Shettles.

This was one of the most unpleasant "rows," for such it was, that occurred among the Methodists during the first 60 years of their existence; and if it were not that it affected some of our controversies I should refrain from presenting it to the readers of the Advocate. Mr. Wesley died on March 2, 1791, and immediately after, Hampson announced, as ready for the press, his "memoirs" of him. The Methodist preachers were not willing that a disaffected itinerant should write the life of their dead leader, therefore they through the executors of Mr. Wesley's estate sent at once to all the preachers the following note: "The executors of the late Rev. John Wesley, think it necessary to caution his numerous friends and the public against receiving any spurious or hasty account of his life, as three gentlemen to whom he has bequeathed his manuscripts and other valuable papers will publish an authentic account as soon as it can be prepared for the press." This meant of course that some one must be selected, at once, to prepare the promised memoir. Mr. Wesley left his literary remains to Dr. Coke, Dr. Whitehead, and Henry Moore. Dr. Coke was in America, and could not be communicated with; Henry Moore was on his circuit in the country, and could not give personal attention to the matter; so it fell to the executors, John Horton, George Wolfe and William Marriott, with James Rodgers, the London assistant, to get Mr. Wesley's papers together and select a man to do the work.

It was but a few days after the funeral when James Rodgers approached Dr. Whitehead and asked him to undertake the task; he consented, the executors gave their approval—the papers of Mr. Wesley were collected, sorted, classified and turned over to the Doctor.

Doctor Whitehead was according to my judgment, by his intimate personal relation, and long-time acquaintance with the Wesleys, his literary attainments—eminently fitted for the undertaking. But by the time of the meeting of the conference, that summer, through quibblings of one sort and another—such as the right of the conference to read and censorship the manuscript, as to who should own the copyright and so on—what had been before friendly, and brotherly relationship was now greatly strained. In the meantime Dr. Coke had returned from America, and while he and Dr. Whitehead were on equally intimate terms with Mr. Wesley, and was used by him in the interest of Methodism they were nevertheless used in different capacities. Dr. Coke was Mr. Wesley's confidential manager, so to speak. Dr. Whitehead was never giv-

en a confidential post; and yet was professionally and socially, perhaps, more intimate with the Wesleys than Coke—he was not even entrusted with ordination, and while on two or three different occasions soliciting that honor, at the hands of Mr. Wesley, he showed very poor taste after the Founders death by decrying his right to confer the order. When conference met that year they were greatly perplexed over the meaning of the last will and testament of Mr. Wesley. After coming to the best understanding of it they could, the writing of the lives of the two dead leaders was taken up. There had enough developed between the time of the selection of Whitehead and the conference to satisfy most of that body a serious mistake had been made, and yet it seems to me, the conference showed a very decided disposition to carry out their contract under proper restrictions and supervisions, all of which had been entirely overlooked or neglected by the executors. I am quite sure, though the tension was high at conference, an understanding could have been reached had there been nothing more involved than the life of the Wesleys; the amount Whitehead was to receive for his labor, or who should possess the copyright—at any rate—all efforts at an agreeable understanding failed. The conference authorized Dr. Coke and Henry Moore to prepare a life of the Wesleys, and when Dr. Whitehead refused to allow them access to the papers they were co-executors of, and therefore violated the will of Mr. Wesley he found himself in trouble which culminated in his being left off the list of local preachers, and his name dropped from the society roll. The fight went on till Whitehead entered suit in the civil court for heavy damages against Dr. Coke.

Dr. Coke entered a counter suit against Dr. Whitehead, and then the world that so much wished the downfall of Methodism felt sure their long wished-for desire was about to be consummated; but the friends of both soon put a stop to the suits. The London societies paid the cost amounting to 2000 pounds or about \$10,000.

Coke and Moore hurriedly prepared their life of the Wesleys—Henry Moore wrote it in about one month, and we are told that 10,000 copies of it were sold as fast as they could be mailed out, and that another edition of the same number was sold before the end of the year. Most of the London trustees were with Dr. Whitehead during the controversy—they stood nineteen with him to five for Coke and Moore and the conference, and when the fight got hot and Whitehead's name was left off the preacher-roll they took a lively part in the con-

trovsky. They required of the preacher living in the parsonage at City Road Chapel to pay a rent of fifty pounds a year.

This state of antagonism was kept up for several years, and did not entirely disappear during the lifetime of the parties to the quarrel.

In 1797 Dr. Whitehead returned Mr. Wesley's manuscript to Mr. Powson, London assistant, who in return restored Dr. Whitehead—and both events were attended with incidents that are not pleasant to reflect upon. Powson had very little appreciation of the value of Mr. Wesley's papers, and destroyed many of them—such as would now throw much light on early Methodism—many of the missing journals of Mr. Wesley, that are now so much needed to connect up the events in the edition now being brought out by Dr. Curdock, met their fate at the hands of Mr. Powson.

The restoration of Whitehead brought the London preachers together and I am going to let Dr. Adam Clark relate what followed—writing to Henry Moore under date of October 21, 1797, he says, "What I have done, and what I have suffered, in reference to the matter of Dr. Whitehead, it is impossible for me to describe. It is necessary for you to know that the trustees of City Road Chapel, to show their power, had a meeting on Monday last, in which it was resolved nem. con. that Dr. Whitehead should preach in the New Chapel on the following Sabbath (to-morrow) and whereas the proposal before them that he should make some public acknowledgement of his fault, their resolution went to restore him independent of anything of the kind." Dr. Clark had just seen the plan for the London Circuit for the following quarter as made by Mr. Powson in which appeared Whitehead's name to preach and that with out having made due acknowledgment for his past misbehavior. He goes on in the same letter—"After transacting our ordinary business—that was at the preachers' meeting on Monday following his having seen Mr. Powson's plan—I then referred to the case of Dr. Whitehead and entered at large into his conduct not only as it respected Mr. Wesley's manuscript, but also the assistance he had given Mr. Kilham, in his papers, and the scandalous reflections which he had made against the preachers in his 'Life of Mr. Wesley'; and I concluded by moving, that he should not be restored to a place among us on the plan nor preach in any of our chapels until after the approaching conference unless he made an adequate acknowledgment. This was carried in the affirmative."

I copy the following letter of Dr. Clark's to Henry Moore in connection with this trouble to give the reader a somewhat different view of the celebrated Dr. Clark from that he has been accustomed to.

Writing from London under date of November 2, 1797, he says: "I had some fears after what I had witnessed that after all Dr. Whitehead's name might appear on the plan; however it has no place on the list. At present there is, I believe, great searching of hearts on this subject among the trustees, and I well know all the blame lies gloriously at my door. You think I have had helpers and brothers among the preachers in this work; alas for me I stand almost alone, except Mr. George Whitefield—he was book steward. How then say you did you carry your point? My firmness terrified Mr. Powson and the rest gave their voice with that of their master's. You little know how rough my path has been since I came here. Had not God given me the hearts of the people I must have sunk; but from the beginning they have been with me for they felt that God was with me. When the late extraordinary address was carrying on between Dr. Coke and Mr. Powson I opposed it with all my might; I was flattered to accede to it this was vain. I was threatened; this in no way shook my determination to oppose. I was then told, 'Your father has been a great expense to Kingswood, and this, if you continue to oppose, may be brought up against your feelings in such a way as you do not know.' I replied, 'What expense has my father been?' 'O the conference has my father fifty pounds.' 'Well that shall not cause me to act against my judgment; and my father shall neither be beholden to you nor the conference.' I went home, took a list of the best books I had in the world to the book-sellers: 'What will you give me for these, ready money?' 'Forty pounds.' Porters were ordered and my heart's blood was sent off. Next I sold some of my philosophical and astronomical instruments, which I

had been collecting for years, and raised about ten pounds more by them. I then went and paid down to Mr. Whitefield fifty pounds in behalf of Kingswood School. They were thunder struck—confounded! They saw, and saw painfully, that by the grace of God I was incorruptible, and not to be turned from following the dictates of my conscience by threatening, and that a man in my case could swear to his own hurt and change not. Were I with you I could make you weep, and freeze, and thaw your blood.

"The books are gone, and some too of the best and scarcest in Europe which no money can replace. My Mary (his wife) wept and from my own strong eyes a reluctant tear now and then dropped! But it is past and by the grace of the Lord of the universe, I live still independent of those two parties who tried to enthrall me. At present I may say I am disciplined in two sore campaigns, and I have not yet turned my back to any adversary through fear or favor. Evils may come; nature is full of them—non ignare mali—they may be distressful—sed (sic opinor) graviora tui; in case of this kind my motto has long been—Tu ne cede malis sed contra audacter ito.

"When Dr. Whitehead preached in the City Road Chapel on the 22nd ult. he made not the smallest acknowledgement of his fault, directly or indirectly, yet strange to tell, Mr. Powson—the London assistant at that time and who had restored Dr. Whitehead after seven years of suspension—in his own goodness thinks the first verse of the hymn which Dr. Whitehead gave out—Hymn 187—was an ample acknowledgment, viz—

Son of God if thy free grace Again hath raised me up, Called me back to seek thy face And given back my hope.

"The other preachers in London gave this interpretation of the words: The raising up means to the pulpit; the bringing back is to the New Chapel; and the giving him his hope means the fulfillment of the expectation he had of being once more brought to a place where his honor delighted to dwell."

This distressing controversy hindered the work of Methodism in the city of London that there was no growth in the societies for about seven years, however this was not altogether the reason for lack of growth; the Kilham controversy—that resulted in his expulsion—played a part. The years of 1792-97 were strenuous ones, and but for the leadership of such men as Dr. Adam Clark and Henry Moore, with a few others like them the results might have been still more disastrous, and Methodist history made to read very different.

The letter of Dr. Clark's quoted above shows some of the mettle in the makeup of that big, brawny, stalwart, red-headed Irishman; and to him Wesley and Methodism owes much for plotting them safely through one of their most trying periods. He was for separation, but he favored the societies abiding their time, and letting the necessity create the need, and furnish the opportunity. In a future article I propose to give the real cause of the 'Coke-Whitehead controversy.

GEORGIA LETTER.

By Rev. Geo. G. Smith.

Occasionally Blaylock has sent me a small package of envelopes directed to the Texas Christian Advocate, to hold my letters. They have been of legal size, as a rule, but the other day he sent me a package of ordinary letter size, giving me a hint that shorter letters would be more acceptable; but whether I can make them so is a question. I have written myself out of the Alabama, the New Orleans, the St. Louis, the Nashville and the Western Methodist, and if the Texas, the Southern, the Richmond, the Wesleyan, the Central and the North Carolina turn me down I will save some postage and some stationery and write for nobody.

I wrote a letter, which an editor consigned to his waste-basket, on the devil, in which I said he was the most illogical, but certainly the most genuine of personages. How he came to be and why he still abides are unanswered, and perhaps unanswerable questions, but that there is a power outside of us which works for unrighteousness is a sad truth, too much overlooked. We find the devil here in the beginning of our history, and that he is here still, alas, we too well know. If we would quit philosophizing and get to work to counteract him and find the best way of contending with him, it were better for us. Our dear Lord knew what it was to meet this prince of this world, and to be followed by him to the end of his life, and Paul knew of the buffetings, sadly to his discomfort. Peter was captured by him, and his faith for a moment failed. Luther threw his inkstand at him, so real did he appear

in the lonely castle of Wurzburg, and Bunyan wrote a grand work to tell of the holy war, which this Diabolus waged for man's soul. There is a vast deal of comfort in believing in the devil. A thousand doubts, evil suggestions, vile thoughts, are accounted for by recognizing his presence, inexplicable otherwise. There is great safety in knowing that he is always near, and being forever on our guard against him. That his devices are many, and that he is crafty beyond degree is a great truth. Many a preacher has been led to ruin by disbelieving in the devil and by venturing boldly into his domain, or by making light of the danger to which he was exposed from this enemy of souls. Bunyan's Holy War has not been valued as was his Pilgrim's Progress, but it is as great a book. It was written near the time when Milton wrote his Paradise Lost, and is as great a book as that poem. He gives a most graphic account of how man was induced to sin by the agency of the devil, and of the measures Emanuel pursued in rescuing man from his unhappy condition; but the most important part of his book is that in which he tells of how the religious life of a happy Christian so declined that Diabolus proposed to recover his victim, and of how the enemy sought to bring about apostasy. He did not hope by temptations or vice to prevail, but expected by sending a whole army of doubters, to conquer. Strangely enough, but naturally after all, among these doubters there were none to infidelity. There were election doubters, vocation doubters, resurrection doubters, perseverance doubters, faith doubters, and many others, but in the midst of all the devil never tempted the Christian of whom Bunyan was writing to disbelieve in all religion—and yet that in this day is the chief end at which the devil seems to aim. We have the Bible assailed as God's Word, Jesus Christ as the Son of God, and God as a person, and the Holy Spirit ignored as a personal presence and power. Everything that ingenuity can suggest in raising doubts, he tries. Theology, psychology, philosophy, criticism and physiology are used by him to lead us to absolute unbelief. He assails us in the vale of humiliation, he assaults and terrifies us in the valley of the shadow of death. He seeks to drive us to despair in Doubting Castle, and to put us to sleep in the enchanted ground. He springs upon us when we are weary, misleads us when we fear no danger, and we find ourselves in the net when we were sure we were on the way to the city. Many, many are the means he uses to entrap us, wary as we may be.

One of the devil's chief arts is to persuade us there is no devil; there is nothing but good, nothing but God, and to put us off our guard. He is not omnipotent. He can do much, but he has his limitations; and we need not flee, though we may well fear and watch. The angels are near when the fight is fiercest, and we need not and will not be conquered if we look to our great Captain for deliverance. Sometimes when we have answered every question satisfactorily and the intellect says the case is closed and the verdict is ours, without warning the devil's voice, disguising our own, is heard saying, "I don't believe the truth for which I would give my life, seems to escape me, and all is blackness." Vinet speaks of this state of mind; so does Bunyan—many have known it. Unbelief seemed to be a part of us, but it was really far from us. "With such, man runs on," says Vinet. "Above all, with such a man pray." We can only stand and see the salvation of God which always comes. The devil was never wiser than when he becomes a professor in a university. He is a very decent, moral, intelligent devil, but he is the devil still. We can find no place where he is not, and it is vain to hope to escape him. We must not flee from him when he assails us, but bravely stand our ground. We must not rashly invite his assaults and we must remember that we have a Deliverer who is always ready to come at our call. I expect some of the smarter set will if they condescend to read a Georgia letter, sneer at its old fogyism and rejoice in their escape from narrow superstitions, but as long as I study the Bible and my own heart, and the condition of things about me, I expect to believe in the devil. I read in "St. Augustine's Confessions" of a young man who, after a reckless life had become a Christian, and who abjured the world's wicked ways. A friend asked him to go to the theater. For a time he refused, then said he would go, but he would not see. He would keep his eyes closed. He went, but a loud shout caused him to open his eyes, and he found himself in full sympathy with his surroundings, shouting with the loudest as the contests went on. Then when all was over the time of remorse. In vain they tried to exorcise the devil.

The devil said he had not sought the man—the man sought him.

I don't intend to read those books nor go to those lectures or form those connections which meet the devil's approval. I know too well my weakness, too well his strength. I have been too sadly warned by my brethren who ventured too far and fell hopelessly into his clutches. He is a prince, a mighty prince, a conquered and yet unchained prince. While the humblest saint can conquer him with his Lord's aid, the mightiest man, in his own strength, is an infant in his hands. There is no sin in being assailed by him; the sin is in yielding. I confess I dread him. I would escape him if I could, but in God's wise way he is permitted to go about as a raging lion, or glide as an angel of light. We can never know how much we owe to grace for deliverance from his acts. All we have to do is to keep in the way and we will find, that though the lion may roar, he is really chained. Macon, Georgia.

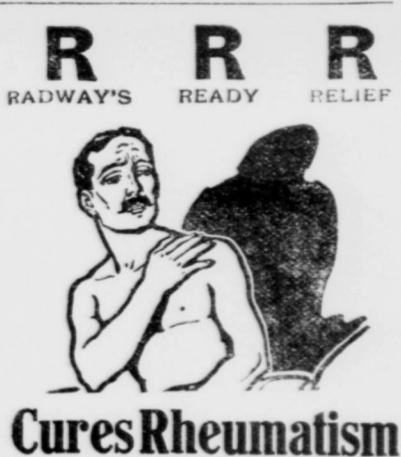
LETTER FROM ALABAMA.

By Rev. M. H. Wells.

It occurred at district conference. The pastors were making their reports with special reference to financial plans and results. One brother seemed solicitous that it should be known that he regarded himself as a hired man and under obligations to render an equivalent in service for salary paid him. Let's see about that. Is that a right and safe plan for estimating claims and obligations? The stewards present manifested evident pleasure at hearing the announcement. But when they come to figure on that basis they will encounter some serious embarrassments. They must harmonize the disparity in the salaries of pastors. The man receiving the small salary does the same amount of work as the other. He may be equally as skillful. In the business world men are paid for time and skill. Each board of stewards would have to name a timekeeper and committee to determine the character of work done. Can the work done by the faithful pastor be computed in dollars and cents? Can any arithmetic give the approximate value of a soul? As a Church, we are coming very slowly from the humiliating effects of early education on the subject of ministerial support. But few seem to know how voluminous the literature on the subject, and hence we are yet in the fog and at sea. Bishop Keener thought he had secured a valuable discovery when he announced that the impulse to give money for the support of the institutions of the Church was a grace divine. Many hesitate to believe St. Paul made a blunder in an attempt to mend the rule governing the support of the preachers. Like a man he said, "Forgive me this wrong." May be the Latins can soothe us by saying, fac et spera. We will tug on and hope over.

In a letter to another Advocate I mentioned the fact that I had written much for the press "in my day." Dr. Steel answered by saying he had written "far more." So he has and to far more pleasure to his readers. I don't hesitate to pronounce him the most entertaining, racy and captivating writer in the South. I never skip a line that he writes. In saying thus about him I am following the dictum that it is best to bestow our flowers on the living rather than wait and place them on the casket of the dead. By the way, Texas has developed a popular writer in Gulliver. He is in a class with the best. He seems to have read much and remembered well. I am trying to keep up with the procession in current literature. Am anxious to compare notes with any brother. Have been a persistent reader from "my youth up." I thank the Lord for preserving my eyes so that I can read easily any print by artificial or natural light. Never in life have I gotten more pleasure out of Advocates, daily and weekly newspapers, magazines and books. For some years past I have read much fiction. Bishop Quayle encourages me by saying, "It is the brawnniest way to teach truth." Then he names and recommends a number of novels. It was Dean Stanley who glorified Charles Dickens, the author of modern fiction. I have read Dickens much but find most pleasure in David Copperfield. The habit of reading this kind of literature has been acquired in late years. It may be a frail excuse in the estimate of some sanctified friends, but since the good woman who was for so long a help and comfort went away, I get lonesome and home sick.

I was glad to see it suggested that we have a commission form of government for our Churches. I suggest it be extended to the annual conference and on up to headquarters. It is in the air that our Church is needlessly multiplying places for high salaried favorites. Reform and retrenchment is now the slogan from Congress down. We must call a halt. City commissioners are making fame along economic lines. The aldemanic form of



It never fails to relieve even the most stubborn attacks of Rheumatism, Neuralgia, Sciatica, Lumbago, Pain in the Chest or Kidneys, Sore Muscles, Sprains and Strains, and will drive away every trace of soreness and stiffness, whether caused by unusual exercise, the strain of toil or by annoying and painful attacks of inflammatory diseases. RADWAY'S READY RELIEF is a sure cure for every Pain, Sprain, Bruise, Pain in the Head, Chest and Limbs. Taken inwardly, there is not a remedial agent in the world that will cure Fever and Ague and all other malarious illnesses and other fevers, aided by RADWAY'S PILLS, so quickly as RADWAY'S READY RELIEF. Sold by Druggists. RADWAY & CO. NEW YORK.

government for cities is doomed, and with it may go trial by jury and universal suffrage. We may adopt an educational test for the ballot.

One word for those who may think me pessimistic in writing about the conditions prevalent in all the denominations. I am keeping tab on the calendar. I mark the passing of the "rolling years." I rejoice in the changes that have come in the social, educational, mechanical and agricultural realms. But I must insist that the plan of salvation as revealed in the Bible is unchanged and unchangeable. I am first, last and all the time opposed to a cheap or modified salvation. I have most heartily enjoyed certain editorial deliverances in this Advocate on this subject. Keep it up and the Lord help you. This is all I mean in what I preach and write.

Florence, Ala. P. S.—For many years I have used as a caption for these letters

"LETTERS FROM ALABAMA." I am complimented by others using the same. I have no patent or copyright on anything of the kind and so the good brethren are at liberty to use at will and pleasure.

Taste's life sorrows—then sing your sweetest song.

Cheerfulness is the coinage good in any realm, and will pass at par in every land.

"A thought of the little while of it all would make many an annoyance that trets our souls and spoils our companionships drop into insignificant. The rough place in the road is too short and the journey so long, why trouble and the journey so long, why trouble over that which will be so soon passed by? We can't be such a little while together that we can well afford to be tender and forbearing."

WANTED TO SLEEP

Curious That a Tired Preacher Should Have Such Desire.

A minister speaks of the curious effect of Grape-Nuts food on him and how it has relieved him.

"You will doubtless understand how the suffering from indigestion with which I used to be troubled made my work an almost unendurable burden; and why it was that after my Sabbath duties had been performed, sleep was a stranger to my pillow till nearly daylight.

"I had to be very careful as to what I ate, and even with all my care I experienced poignant physical distress after meals, and my food never satisfied me.

"Since I began to use Grape-Nuts the benefits I have derived from it are very definite. I no longer suffer from indigestion, and I began to improve from the time Grape-Nuts appeared on our table.

"I find that by eating a dish of this food after my Sabbath work is done, (and I always do so now) my nerves are quieted and rest and refreshing sleep are ensured me.

"I feel that I could not possibly do without Grape-Nuts food, now that I know its value. It is invariably on our table—we feel that we need it to make the meal complete—and our children will eat Grape-Nuts when they cannot be persuaded to touch anything else." Name given by Postum Co., Battle Creek, Michigan.

Read the famous booklet, "The Road to Wellville," in pkgs. There's a Reason.

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

THE CLIPPER There are three things that destroy your lawn: Dandelions, Buck Plants and Crab Grass. In one season the Clipper will drive them all out. CLIPPER LAWN MOWER CO. Des Moines, Ia.

Notes From the Field

NORTH TEXAS CONFERENCE.

Ringgold.

Have just closed a splendid meeting with Brother Glasspool, at Ringgold. We began there June 1, and closed out last night. While the meeting was not the sweeping revival that the town needed, yet the Lord blessed us wonderfully, and all things considered, it was a fine meeting. The Church was put upon a higher plane of Christian living, besides the sixteen conversions and re-conversions. Brother Glasspool is in high favor with his people. During the whole time I was there, not the slightest objection to him was heard. His people think lots of him. They have even gone so far as to take steps to move him from Nocoona where the parsonage is, to Ringgold, promising to raise his salary if he would come and live in the town. We found him to be a very brotherly and appreciative man to work with. We appreciated being with the Ringgold people. Some of God's noblemen live there—some as good people as we've ever been associated with. We enjoyed our stay, and feel sure that we left many friends. We tried hard to hit sin a center shot, and the Lord was with us in power. We are to begin at Burkburnett in a few days. Pray for our success.—Leonard Rea, Bowie District Evangelist, June 12.

WEST TEXAS CONFERENCE.

Belmont.

Some fifty or more years ago, on the banks of the Guadalupe River, the little village of Belmont was built. Here fifty-two years ago, according to H. G. H. (Uncle Buck) Harris preached. In those days the old stagecoach could be heard approaching the town with its lumbering noise on its journey to and from Houston and San Antonio, but to-day, though we are off the railroad, the old stagecoach is no more, but the automobiles are passing to and fro. So far no one has been seen passing overhead. Here it was that Bishop Atkins read us out for the next twelve months, and we lost no time after conference in coming to the place and getting acquainted with the people we were to serve. Our lot is cast among some of the best people on the face of the earth, and it is a pleasure to serve them. Received our first pounding here, and it was enjoyed by this preacher and his better half, and the good thing about it is that it seems to have no ending. I knew something of a pounding from a child. Sister and I would pray for poundings and when they would come, before the guests departed we would silently steal into the room where the good things had been stored and take a peep to see if the people had forgotten to bring candy for the babies, and we would generally find it if it was there. Belmont charge has a parsonage that any city charge would be proud of, and the good women have it furnished nicely. They have a right to be proud of it, and any preacher would feel proud to live in it for four years. That is my desire, Bishop. For the benefit of Gulliver we will say that there is a good garden back of the parsonage, worked by the preacher, and when his gives out he is invited to come to Belmont and enjoy the good things that we have to eat. Closed the best meeting ever held in Belmont the 11th of June. Brother M. J. Allen was with us two Sundays and preached with power. The success of the meeting was largely due to the faithful little band of young people that composed the prayer-meeting. They began praying and working for the meeting before the year had grown old. There was more interest, I am told, in this meeting than any ever held here. Old men were impressed, and young men took great interest in the meeting from start to finish. Five united with the Methodist Church and I feel sure that there was seed sown that will bear fruit in the coming days. It is not over with yet. For the singing we are under lasting obligations to Miss Anna Mae Flemming, of Fentress, who was with us and did most of the playing. The work is a large one, but then it keeps this preacher from being triflingly employed. Good people all over the work, chickens in the barnyard,

two pigs in the pen, prospects good for four years, blessings from the Lord coming to us, and an assured fact that collections will be paid in enough to make this preacher happy.—W. D. Williamson, June 17.

Buda.

We have just closed a great revival at this place. We began on Sunday, and Tuesday the fire fell upon the people and there was great rejoicing. For thirteen days and nights there was not a service without conversions. Such crowds of people were never witnessed here for Church services, day and night. Business houses closed of their own accord, and everybody went to Church. Every denomination in the town took part in the meeting. All worked in the altar and in the congregation together, and all shouted and praised the Lord together. Denominational lines were forgotten, and such a spirit of unity I never witnessed. We had about one hundred and sixty conversions and re-conversions. About one hundred accessions to the Churches of the town. About half joined the Methodist Church. The town and community is revolutionized, and we have a new order of things. Rev. A. P. Lowery and wife were with us; the first evangelist I have ever seen, every feature of whose work I could indorse. No compromise with sin. Six things were stressed: The awfulness of sin, conviction, repentance, faith, the Holy Ghost and the mourner's bench. Conversions were clear-cut and definite. Sister Lowery added much to the meeting, working, singing and praying. The children's service which she held the second Sunday of the meeting was fine and appreciated by all. You don't need any singing if you get Lowery. We are on the mountain-top and praising the good Lord. We had the District Conference a month before the meeting and it was a great benediction to us.—N. E. Bragg.

TEXAS CONFERENCE.

Smithville.

We closed a meeting here last Sunday night which resulted in fourteen professions of faith and seventeen additions to our Church. Rev. J. F. Pennybacker, of Austin, was with me ten days and did the preaching and did it well. He is a safe, sound gospel preacher and splendid help in revival work. If West Virginia has any more men like him to spare we will be glad to have them. My Church received great benefit from the meeting which continued for sixteen days, and much of the good done was due to the work of Brother Pennybacker. Prohibition sentiment is growing in these parts to a gratifying degree. If the sentiment in these parts is an indication of the prohibition sentiment throughout Southwestern Texas the ants are badly beaten. I have received thirty-four members since conference.—P. B. Summers, P. C., June 12.

NORTHWEST TEX. CONFERENCE.

Boulevard, Fort Worth.

For years I was on the firing line, so-called, and felt like I had something to tell the Church through the Advocate that they could learn only through that medium, but since coming back into the settlements I have had less to say. But silence does not imply inactivity. During this year and last we have paid out more than \$5000, leaving an amount of \$1750, which we hope to meet this year. I have just closed a very good meeting at Boulevard Church. Brother Frank Coffey led the singing. We had fourteen professions and twenty-five additions. We put out thirty-three trees around the church and parsonage, and they are all flourishing except three. This Boulevard Street is the widest in the city—200 feet, graveled on each side and a park in the center, with circular concrete curbing between each two streets. There is no more beautiful and fortunate church location in the city. This is easily one of the most important Churches in the conference, but we are going through the trying stages of life.—Ed. R. Wallace.

Groom.

As I have just about recovered from the very serious accident that occurred on May 25, in which I came so near losing my life, I choose this method of letting my friends know how I am getting along. I have spent the last three weeks confined to my bed most of the time, but I am able to get around very well at present; am able to walk again for which I am so thankful to the good Lord, who spared my life and on last Saturday afternoon the good people of Groom gave me a

great pounding. They brought everything to eat from a pancake of rasins to a sack of flour and a whole side of meat and canned goods galore and a nice table linen for the table was bought by Sister Steel and presented to the sister in the parsonage and Sisters Steel, Steel and Whatley served the crowd to five gallons of ice cream. So we had a great and profitable time and on Sunday night, June 11, Rev. J. P. Lowery, of McLean Station, preached for me to the delight of all who heard him preach. I should say it was the greatest sermon I have ever heard on the origin and perpetuity of the Church. So all in all we are moving along nicely. The spiritual state of the Church is in very good condition and we are hoping and praying for a great revival of religion throughout the Groom charge and hope and think we will be able to go to conference this fall and say, "A good report, Bishop." Pray for us, brethren, that we may lead many souls to Christ.—G. H. Bryant, P. C., June 12.

OKLAHOMA CONFERENCE.

Gip, Okla.

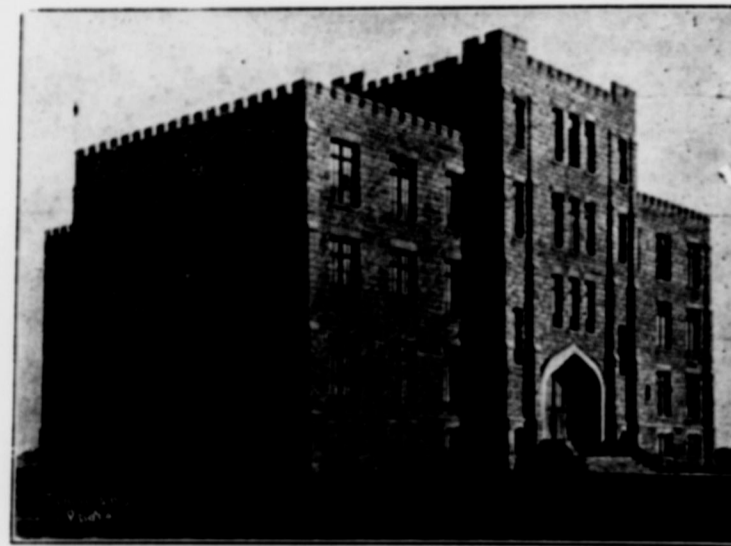
Since our last it has rained all over Western Oklahoma, and we now have a fine prospect for a corn, cotton, alfalfa and kafir-corn crop. The rain came too late for wheat and oats. We spent the first two weeks of May in Texas and visited Gainesville, Whitesboro, Denison, Sherman, McKinney and Dallas, and heard more campaign lies about the failure of prohibition in Oklahoma than we could see and hear in years in Oklahoma. I have spent many weeks in Oklahoma City in the last ten years, and am frank to say, to an honest, sober man, the difference is wonderful. Since we have State-wide prohibition when there were open saloons, there were drunks and brawls on every street and on some streets it was not safe for respectable people to go. But since State-wide prohibition, we believe a lady or child would be safe on any street in the city. Well, I have just read everything in the prohibition edition of Texas Christian Advocate, and feel like saying long and loud, hurrah for Dr. Rankin, and bully for Texas, and then add if such statements of facts as produced by such men in the said edition does not convince every one that the saloon is a curse to any country, they would not believe though one "rose from the dead." Yes, every honest Christian man, woman and child in Oklahoma will say to-day, give us prohibition, first, last and all the time in Oklahoma; we are satisfied with prohibition and believe the ants are willing to let us alone. Go for 'em, Dr. Rankin, and tell that red-eyed whiskey gang it is not necessary to run around so much paying railroad fare, hotel bills, etc. I was told once there was a man in East Oklahoma who had a book that contained all the black marks against all preachers. I am satisfied the book can still be found. So if they will apply to me I will give them the man's name and residence. On with the battle!—J. M. Holt, June 8.

Perry, Okla.

On last Sunday night we closed one of the most remarkable revivals ever held in Perry. Rev. Clovis G. Chappell did the preaching, and never was there a cleaner set of revival sermons delivered in these parts. The meeting reached great proportions. It was nothing uncommon to have the sidewalks lined with people and the streets jammed with vehicles and these would remain the entire service listening attentively to the story of the cross. It was the largest religious gathering assembled in Perry for the last six years, and had the most far-reaching effect. The singing of this great congregation was often heard over an area of 196 city blocks. It was not a revival which could be measured by any rule of multiplication but by the deep, abiding work of the Spirit. It laid the foundations for a greater and broader work in this town. It is an easy matter for a pastor to pick up his work and carry it on after such a meeting. I have never had a man who did more deliberate and painstaking and conscientious labor in a meeting than Brother Chappell. We are proud to mention him now as one of the noble sons of Methodism in Oklahoma.—A. M. Miller, Pastor.

The Marshall Training School boys at Epworth in their summer school find the place very delightful these hot days. They are fortunate in that they are able to combine their class work with an outing under such favorable surroundings. Epworth-by-the-Sea is an ideal place for a summer school and might with the co-operation of the Church make room for hundreds of our boys during their vacation. Hans Rothe, of Hondo, Texas, and Bernard Kennedy, of Sabinal, after one month's work finished some work in Spanish and German. They were awarded their diplomas Friday, June 16th.

EDUCATIONAL



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BROWNWOOD DISTRICT CONFERENCE.

The Brownwood District Conference convened at Coleman Thursday afternoon, April 27, at 3:00 p. m. The conference opened with the singing of "More Love to Thee," followed by prayer and a Scripture reading by the presiding elder. By way of introduction, the presiding elder remarked that emphasis through the whole conference was to be put on the devotional services, and on the seeking of the anointing power of the Holy Ghost. In accord with this splendid purpose, he had planned to run the conference sufficiently long to transact all the business and yet admit of many preaching services. It was announced that there would be four sermons a day—one to open the conference, at 9:00 in the morning; another at 11:00, one to open again, at 2:30, and another at night. These sermons held the conference to a high spiritual mark, and were stimulating and inspiring throughout.

After the election of a Secretary and the calling of the roll, the chair appointed the necessary committees. These were asked to bring in their reports as early as possible, in order that the conference might have liberal time for their discussion.

Rev. A. J. Weeks, of the San Antonio District, Superintendent of Home Mission Work for Texas and New Mexico, was introduced to the conference, and addressed it in behalf of the home mission situation in the great Southwest. The address brought with it some valuable information, and was a strong appeal to care for our immigration.

Conference adjourned, and Rev. H. F. Brooks, of Santa Anna, preached at 8:00 p. m.

On Friday morning, April 28, conference opened promptly at 9:00 with a sermon by Rev. J. F. Luker, of Bangs. The minutes of Thursday afternoon's session were read and approved, and the presiding elder called for the reports of pastors. These indicated that the district was in a fair condition spiritually, and that all the institutions of our great Church were being faithfully fostered and cared for, and that God was blessing in all labor.

Rev. C. R. Wright, of Brownwood, came before the conference in behalf of the Summer School of Theology at Southwestern University.

Conference adjourned at 11:00 a. m., and Rev. L. A. Clark, of Robert Lee, preached a very uplifting sermon on "Sonship." This service concluded with a good old-fashioned, brotherly hand-shaking around the altar and a deep and earnest spirit of revival.

Conference opened at 2:30 Friday afternoon with the presiding elder in the chair and Rev. W. L. Brandon, of Indian Creek, in the pulpit. After the sermon, the minutes of the morning session were read and approved, and the conference listened to the reports of its various committees.

The report of the Committee on Sunday-schools and Education was very favorably commented upon, and was discussed at some length.

The conference adjourned at 5:00 p. m., and Rev. E. V. Cox, of Ballinger, filled the pulpit in the evening.

The conference opened at 9:00 o'clock Saturday morning, with the presiding elder in the chair and a sermon by Rev. H. C. Bowman, of Wingate. The minutes of Friday afternoon's session were read and approved, after which the conference heard the reports, passed the characters and renewed the licenses of local preachers. Also, the names of supernuates were called and of local deacons. Conference adjourned for the 11:00 o'clock preaching service, and Rev. Josephus Lee, of Blanket, filled the pulpit.

Rev. A. E. Turney, of Bronte, opened the conference at 2:30 Saturday afternoon. The minutes of the morning session were read and approved, after which the report of the Committee on License and Recommendations was read. This committee brought the names of four candidates for license, and of two for admission on trial. For license they were: Gaiser Y. Patison, James P. Johnson, Thomas S. Thompson and Raymond Locke; for admission on trial they were Humphrey Lee and Gaiser Y. Patison. The conference balloted upon these young men and unanimously granted the four li-

censes and recommended the two for admission.

Rev. J. A. Biggs, of Fort Worth, Missionary Evangelist for Brownwood, Cisco, Dublin and Weatherford Districts, and Judge Thompson, of Stephenville, were introduced to the conference.

The conference next proceeded to the election of delegates to the Annual Conference. Those elected were:

- J. B. PITTS.
- J. F. TURNER.
- JUDGE McCARTNEY.
- DR. I. H. TURNER.

Alternates:

- Dr. J. G. Pope.
- P. A. Ratliff.

The wives of our presiding elder and our host, Mrs. Whitehurst and Mrs. Howard, were presented to the conference.

A very dramatic moment occurred during the session of the conference on Saturday afternoon, when Rev. W. H. Howard, of Coleman, arose and asked the conference to join him in securing a scholarship in one of our woman's schools, to be called Martha Whitehurst, in honor of the esteemed wife of our presiding elder. It was quick action with the conference to pledge over double the amount necessary.

The Committees on Missions, Epworth Leagues and Church Extension reported, and, after announcements made for Sunday, the conference adjourned.

Rev. J. W. Patison, of Winters, preached at 8:00 p. m. A paper was read in appreciation of the hospitality and courtesy of the pastor and people of Coleman, and adopted by the conference.

Sunday, April 30, was a great day. The good things were almost too numerous to mention. At 11:00 a. m., at the Methodist Church, Rev. J. A. Biggs filled the pulpit, while Rev. C. R. Wright filled that of the Presbyterians. Judge Thompson addressed the men at the courthouse at 2:00 p. m. At 3:00 p. m., a great love-feast was held at the Methodist Church. At night Dr. S. A. Steel was the guest of the occasion, and honored us with that incomparable address and masterpiece on "The Pioneers of Methodism." At the same hour Rev. H. F. Brooks preached to an overflowing house at the Presbyterian Church.

All in all, it was a day rich in blessing. Unburdened with the business affairs of the conference, unannoyed with any feeling of responsibility, themselves to be master of some local assembly, and, beneath all this, anxious to hear the pure old gospel, the brethren of the conference were prepared to enter on this Sabbath's services with the very fullest and deepest of their devotions.

On Monday morning, at 8:00 a. m., the presiding elder called the conference together in its final session. After devotional exercises, the minutes of Saturday afternoon's session were read and approved. Dr. S. A. Steel was presented to the conference, and addressed it briefly, and asked for recommendation to the Annual Conference for readmission. The conference unanimously recommended him. J. L. Speer, of Winters, was elected District Lay Leader.

At the conclusion of its business the conference, with one accord, voted the presiding elder a fifteen days' vacation, and, as a further token of its appreciation of his arduous and unselfish labors, supplemented the motion with the presentation of a substantial check.

At 9:45 a. m., conference adjourned, and Dr. Steel preached the concluding sermon. The brethren went away with unanimity of feeling that this was a great conference. They carried back larger visions of God and of his great love, deeper consecration to the calling of their lives, larger faith in the merits of the gospel and quickened powers to tell the story of the cross to the world.

R. A. LANGSTON,
Secretary.

OBSERVATIONS OF A TRAVELING MAN.

Being a traveling man, and having just returned from a trip of some weeks over Oklahoma, and remembering how it is said frequently that prohibition is such a failure there, I kept my eyes open. While I found some violations of the law there, conditions were not nearly so bad as it has been said they are. The most ardent advocates of the law admit it is violated to some extent, but they also show you how all their other laws are violated, and that the liquor laws are as well enforced as any others are, and such is a fact.

In Oklahoma City I had a couple of side doors opening on alleys pointed out as being places where a drink could be gotten, but I didn't go in to see. Most of the selling is done by bootleggers who have no regular place of business. I could not help but

think how much less harmful such conditions are than the many former saloons were. They were plentiful and drunken men were still more so.

In two weeks' time I saw only two men in the State who acted as if they had been drinking. Bootleggers are being tried as fast as caught and convicted in Oklahoma City and sentenced to jail from six to twelve months and fined \$100 to \$1000 for good measure. One fellow who was doing a small jobbing business with bootleggers was sent to jail for a year and fined \$1000. I guess he thinks it "prohibits" this time. Another man, property owner, came to a real estate man and listed all his property for a quick sale, and gave as his reason that he had been selling some whiskey and that the law was after him so hard that he wanted to sell out at once and leave the State.

Some small druggists in some towns—Tulsa and Muskogee—had been selling some liquor and their landlords are being prosecuted for violation of the law prohibiting renting a house to a liquor dealer. As a consequence a few druggists have recently gone out of business; though, as a rule, the drug stores are free from liquor handling in most of the towns. They are especially so in Oklahoma City. As I call on the drug trade I am in a position to know. There are a number of towns up there that are perfectly dry. To a person who has seen Oklahoma for the past ten years, both wet and dry, the change for the better under the latter laws is quite visible. With open saloons men can walk in and drink all they want. But when they have to sneak around at night, up some dark alley, not many are going to do it. They don't want liquor that badly. After ten years' observation of Oklahoma, wet and dry, I can unqualifiedly state that the dry State is a thousand times better than the wet one.

In some counties in Kansas where the local officers are not doing their duty, the Governor and Attorney General have authorized the formation of "volunteer companies" to enforce the law against liquor selling, and it is being done fully. The old cry of the antis that "prohibition don't prohibit" is being disproved many times daily in Oklahoma and Kansas to my certain knowledge.

T. P. EASTLAND,
Dallas, Texas.

REV. W. W. MOSS CONVALESCENT.

Rev. W. W. Moss, a superannate member of the Central Texas Conference, who has been down with a six-weeks' spell of sickness at the home of his daughter, Mrs. Robert Wimish, at Ada, Okla., is now able to be up and walk about the room. There was a time when we thought the end had come. His wife was with him, and his only sister and all his children were sent for and remained near until it was evident that he was on the way to recovery. He walked, indeed, through the valley of the shadow, but feared no evil. He says that through the worst the thought of death did not disturb him in the least, but he was filled with a sense of love to everybody. This preacher observed how that the little kindly attentions of neighbors brought great joy to the Lord's saint, and now the latter is disposed to talk much about the wonderful compensations of Jehovah for all he calls upon his children to suffer.

His many friends in Texas and elsewhere will rejoice that his life is spared. His address for an indefinite time will be Ada, Okla.

E. M. SWEET, JR.

COMPLIMENTARY RESOLUTIONS.

Resolutions passed by the Birmingham Methodist Preachers' Meeting regarding the departure of Rev. Frank P. Culver, presiding elder of the Birmingham District, for his new field of labor as president of Polytechnic College at Fort Worth, Texas.

Whereas, the Rev. Frank P. Culver, presiding elder of the Birmingham District, North Alabama Conference, has been elected President of the Polytechnic College at Fort Worth, Texas, and

Whereas, he is to transfer his membership from the North Alabama Conference in which he has labored so faithfully and successfully for the past twenty-two years; therefore be it

Resolved, first, That we, the members of the Birmingham Methodist Preachers' Meeting, hereby record our personal esteem for him, and our high appreciation of his work among us as pastor, presiding elder and Conference Secretary of Education.

Resolved, second, That while we recognize his usefulness to the Church in this wider field of service, it is with much regret that we part with him; and that while we shall miss his voice in our conference sessions, his wise counsel and helpful advice in our educational work, we at the same time affectionately commend him to the members of the Central Texas Conferences and our brethren of Texas Methodism; and pray that his labors among them

may be as fruitful to the Church as they have been in the field from which he goes.

B. T. CANHELL, Sec.
June 12, 1911.

ALAMO HEIGHTS AND ELSE.

This latest child of Methodism is a lusty infant. On June 4, Rev. S. H. C. Burgin organized a Sunday-school in a tent on our lots in this beautiful section of the city with 72 members. This was the result of a week's campaign led by the presiding elder with services every night. During this campaign he had secured funds sufficient to erect a beautiful temporary church and at the end of the first week it was used for the Sunday-school. At this writing, less than two weeks after the plan was projected, it is finished. The first prayer-meeting was held there last Thursday evening.

Laurel Heights Church is rapidly assuming shape. The contract is let and the cornerstone will be laid before these lines are in print. This will be one of our strongest plants in the State as soon as this building is completed.

The Prospect Hill Church, which has been a prospect only for many a day, is nearing completion and will be formerly opened on the 16th of July.

All honor to these pastors, Young and Liles, and to the presiding elders, and H. C. Burgin, who have waded in and made these consummations possible.

The Englewood Mission has been cleared of debt. The South Alamo has been cleared of debt, and it seems to this scribe that things are humming down in San Antonio District.

We have gotten everything we have gone after except the General Conference and would have gotten that except for the fact that we showed a little too much strength. Oklahoma City got it on the ground of her superior weakness.

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 J. T. CURRY, Associate President. Station A.

SUNDAY SCHOOL ITEMS

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

ITINERARY W. E. HAWKINS, SUNDAY-SCHOOL FIELD SECRETARY.

- June 25. Whitewright.
- June 27. Preston.
- June 28. Denison (Trinity).
- June 29. Denison (Cotton Mills).
- July 1. Pleasant Mound.
- July 2-3. Forney.
- July 4. College Mound.
- July 5. Kaufman.
- July 6. Kemp.
- July 8. Rockwall.
- July 10-11. Roysse City.
- July 13-14. Terrell.

ARE THE SUNDAY-SCHOOLS LOSING GROUND?

In a recent issue of Life, the editor discusses a statement of Archbishop Glennon, of St. Louis, in which that worthy prelate said, among other things, "On one side is the Catholic Church standing for the religious training of little children; on the other side is the rest of the world, practically united in opposition to the Catholic Church and consequently in opposition to all religious instruction and consequently against religion itself." For a Catholic this is a consistent position. From his point of view everything that is not Roman Catholicism is irreligion. But when the Archbishop adds, "It is the kingdom of Satan against the kingdom of Christ," he manifests a bigotry that is foreign to this age of light and that will do his cause no good. The fact is that the Roman Catholic Church is an anachronism, and unless its rulers very soon open their eyes to behold the trend of modern thought, both secular and religious, it is doomed to rapid decay. There is no better evidence for this position than the reply of Life, a comic paper, to Archbishop Glennon. Life proceeds to show that the Roman Catholic Church is doing its work with least let or hindrance in countries where Protestant ideals dominate, while in counties where it succeeded long ago in extirpating Protestantism and has had its own way in matters religious it is now in hot water. But Life makes one statement that is so manifestly not true to the facts that it should not be allowed to pass unchallenged. It says, "The Sunday-schools seem not to be strong as they were a generation ago." Not to worry the reader with figures, anybody who is at all informed with regard to the Sunday-school movement knows that as regards both the quality of work and the number in attendance no other educational movement in the world has made such progress in the last generation as the Sunday-school movement. But when the editor of Life says to the Archbishop, "These Protestants have not got the religious instruction of their young as well organized as your Church has" candor compels me to agree with him. The Catholic Church has the religious education of its young reduced to an accurate system. Until very recently the Protestant Churches had been doing that kind of work in a very haphazard fashion, or not at all. Up to about forty years ago the modern Sunday-school movement was almost entirely extensive. The energies of those who saw the possibilities of the movement were directed mainly to the establishment of schools where none existed. The Sunday-school field workers and writers were pioneers, and like other pioneers of civilization they simply blazed a trail and gained standing room for those who should follow. They made possible the modern Sunday-school just as the backwoods school-teacher, with his meager equipment made possible the graded high school. But for the last generation the Sunday-school work has been both extensive and intensive. While new schools were being established earnest men and women have been laboring to add efficiently to the schools in existence. The result of such work has been, first, the uniform lesson system; second, the supplemental graded lessons; third, the graded lesson system. In addition to the systematizing of the lessons many plans have been devised for a stronger leadership and more efficient teaching. The convention, conference, institute, study circle and training course are all modern improvements. That so much has been accomplished is encouraging. That much remains to be done should serve as a stimulus to every person who has at heart the welfare of the rising generation. And when we compare our Sunday-schools with those of the Catholics or Jews, let us remember that behind theirs lie centuries of experiment while the modern Sunday-

school movement has covered little more than a century. Comparing the public schools of today with those of the last generation Life declares, "The public schools are more secular. They have to be, for some of your people are very jealous about allowing any religious instruction whatever in the public schools supported by taxation; standing in that particular with persons who object to all religion whatever." This witness is true. More and more the children of America are being shut up to the home and Sunday-school as channels of religious instruction. And even in many Protestant homes where one or both parents are members of a Church the religious training of the children is ignored or sadly neglected. And a strong obstacle in the way of the success of the Sunday-school is the indifference of parents, many, many of whom do not take the trouble to see that their children give the same care to the preparation of the Sunday-school lesson that they give to their public school studies. From all that we are saying it follows that instead of the Sunday-school being not so strong as formerly it is rapidly making for itself a distinct field in the religious and educational world. It is the most important religious school of the present and is to be the Bible-school of the future. That being the case we cannot invest in it too much either of time and thought or of money. Who trains the children shall rule the coming generations.

THE TRAVIS PARK SUNDAY-SCHOOL.

On the fourth Sunday in May the Travis Park Sunday-school in San Antonio observed Children's Day as the Discipline directs, and took an offering for the cause designated. The program which was issued by the Publishing House, was used at the Sunday-school hour, and at 11 a. m., the general work of the school was presented to the congregation as indicated by the appended program.

The record of the school for the present pastoral year was placed on the blackboard by the enterprising Superintendent, Mr. J. W. Woodson, and it showed the following:
Officers on roll, 17; teachers, 71; scholars, 819; Home Department, 210; Cradle Roll, 115. Total, 1232.
Average attendance, 564; average offering, \$27.80; average paid per member, 5c; average Bibles brought, 200; raised for missions and specials, \$633; average number on time at 9:30 a. m., 89 per cent.

The program for the day was as follows:
First Part, 9:30 to 10:45.
The theme of the day—"Summer Voices."
(School will open as usual at 9:30 a. m. Five minutes will be given to make records.)
1. Processional—"God is Love," the Sunday-school choir.
2. Prayer.
3. Doxology. (Children remaining on platform, join with audience.)
4. Recitation—"Children's Day," Thelma Roulain.
5. Song—"What Birdie Sings," Misses Rachel Folk and Willie Voight.
6. Recitation—"Isn't It Wonderful," Roland Voight.
7. Duet—"I Asked a Little Flower," Verna Raby and Ouida Pharr.
8. Recitation—"What Shall I Give Him," Elizabeth McCaslin.
9. Song—By Primaries, "All the Happy Children."
10. Recitation—"God's Love," Margaret Delrick, Naomi Cocks and India Delrick.
11. Responsive Service—"Summer Voices," from the Scriptures.
12. Floral Exercises—"A Garland for Children's Day," By Seven Little Girls.
13. Cradle Roll Reception, Mrs. J. T. Crider, Supt.
13a. Recitation—"My Baby Brother," Blythe Holder.
13b. Song—"Cradle Roll Lullaby," Miss Millie Briggs.
14. Recitation (Before the Offering), Pensive Cocks.
15. "The Voices of Children Under Our Flag," Boys and Girls Intermediate Department.
Baptism of infants at 10:45 o'clock.
Children's Day, Part Second, 11 a. m.
Song, Apostles' Creed, Prayer by J. W. Woodson, Song by Choir, Responsive Scripture Reading, Announcements, Offertory.
Organized Class Work, R. H. Wester. The Philathea Class, Miss Rodgers. "My Boys," W. S. Townsend.
Training Teachers, Miss Jackey Miller.

Our Wesley Adult Bible Class, Mrs. L. E. Rock.
"Our Sunday-school System," R. L. Stanfield, Secretary.
The Financial Side of the Question, T. H. Flannery, Treasurer.
"The Great Purpose of It All" J. W. Woodson, Superintendent.
Closing Words and Benediction, V. A. Godbey, Pastor.

WORK AMONG THE MEXICANS.

Rev. C. L. Cartwright, pastor of Stephenville, in the Central Texas Conference, sends us an order for Sunday-school literature in the Spanish language and by way of explanation, adds, "About two weeks ago one of our Mexican preachers, Rev. Alvarado, of Kennedy, who had been at Thurber, assisting in a meeting, passed through here visiting his brother, and as there were a number of Mexicans living here he held services for two days. On Sunday afternoon I received nine adults into the Church and baptized twelve children. The organization of the Sunday-school followed. Hence I am anxious for the literature." Comment on such a statement would weaken its force. In Texas there are three hundred thousand Mexicans and the number is rapidly increasing. God only knows how greatly they need the gospel. And, not to appeal to higher motives, we must give it to them in self-defense. As elsewhere the most promising field for cultivating the Mexican population for Christ is the Sunday-school. It would make us very happy to publish dozens of reports like that of Brother Cartwright.

THE SUNDAY-SCHOOL MAGAZINE.

I wish to call special attention to the splendid articles which appear in the Sunday-school Magazine for June. The article by Dr. Henry H. Meyer is interesting and helpful, showing the origin and culmination of the catechetical method of religious instruction. Dr. Meyer says, "Our chief interest in the method is historical. In modified form it is still in vogue in much of the catechetical instruction given in Germany, though since the middle of the last century it has been superseded in the best religious instruction by the so-called Herbartian method, of which its essential elements have become a constituent part."

The contribution from the Field Secretary, South Carolina Conference, J. M. Way, gives some helpful details of Sunday-school organization. This first of a series of articles deals with the cradle roll in such a clear and definite way that all questions are answered upon this subject. No doubt the articles which shall follow will be given in the same helpful manner and will be of great value to all who read them. The article from Amos R. Wells on "The Timid Scholar," is worth the closest study by all who profess to be teachers. He not only gives valuable lessons on Human Nature Study in general, but specific help upon a subject that is one of the most difficult to master.

Mr. Wells says, "If you can help the timid scholar out of her timidity you may be developing a Christian heroine who will do valiant service in the army of the Lord."

"Where Teachers Fail in Teaching," by Miss Mattie Randolph, is a correct diagnosis of the case. If you feel that your work is not worth while, or that you have failed at any point in teaching read Miss Randolph's article, and reap the reward of success.

"Problems of the Teachers' Meeting, its Importance and Adaptation to the New Graded Lesson System," by Dr. H. W. Brodbeck, is most timely and suggestive.

If his plans can not be adopted as a whole, a large part may be adopted, and will help to solve the problem of the teachers' meeting and make the hour or more, worth while.

This number contains under the head of "The Worker's Council" short pointed articles covering all the departments in the school from the beginners to the adult organized classes. So many questions are being asked about the new graded lessons that I would suggest that this copy of the magazine be laid up for constant reference.

These contributions come from the writers of our literature and are therefore true to the principles underlying the graded curriculum.

Following is a list of the subjects as they appear: "Specialized Leadership of the Organized Class," "Popularizing the Library," "Why They Leave," "Pedagogical Methods in the Broader Functions of the Sunday-school," "Applying Business Principles to the Sunday-school," "Principles Underlying the Intermediate Lessons," "Opportunities for the Personal Appeal in the Junior Graded Lessons," "Purpose of the Graded Primary Lessons," "Principles Underlying the Beginners' Lessons."

The Latest Department added to our schools and one of the most needed is the "Parents Department," conducted by Edward P. St. John.

Tests Have Proven Beyond a Doubt That We Can Do the Work

To my friends, whom I prize far above all other things this life affords, I wish to say a few things, personal and explanatory.
I was born a preacher. I can't remember when I did not feel the divine call. My father was a pioneer missionary to the Indians. His dust sleeps under the sod on the battlefield of his last engagement.
For a little more than twenty years I have belonged to the conferences in Texas. I have lived and preached in many places, from Tarkenton to Galveston.
The severing of my relations is no trifle in my judgment. It is like breaking heart-strings which have furnished me peace and joy in the past. It has taken battles more fierce than any I ever fought before going into the ministry.
It is a change so radical as to amount to another birth. I do not leave the conference mad, nor do I leave it in a fit of bad humor, but the fact that it is expedient for me to go is a great grief.
Well, I am now Secretary of "The Culpepper Ship Cleaning Company, of Houston." We have just effected a temporary organization, of which Mr. J. D. Northrup, of Houston, is President, and R. S. Culpepper, Treasurer. We have a patented device for cleaning ship's bottoms while the vessel is in the water. We are the only people in the world who can clean the bottoms of ships while afloat.
We have made several tests, and have proven beyond a doubt that we can do the work.
We made one test on the "Windom," a United States revenue cutter, and Lieutenant John G. Berry, who was in command, voluntarily gave me a letter certifying that a test had been made on the "Windom."
Among other things he said: "The Culpepper device for cleaning the bottoms of vessels afloat was tried this morning on this vessel. I have no doubt that the device will do all that is claimed for it."
"A great saving of coal will result in the use of this handy scraper on any steam vessel, and there should be a great demand for it."
We have capitalized for \$100,000, and have set apart \$25,000 worth of stock to sell for development. This gives us five hundred shares for sale at \$50 a share. My business will be to sell those shares. When the shares are sold we will get a charter and issue the stock.
Just as soon as we receive enough money from the sale of shares we will put in a cleaning station at Galveston. Then, as fast as possible, we intend to put them in all the seaports of the United States.
I would be glad to see any of you who wish to take stock. I will sell you subscriptions for stock at \$50 per share, half down, rest in equal quarterly payments.
We are the "Windom," as well as many others with whom I have talked about the matter.
"It will be the biggest money-maker in the world."
We have only five hundred shares to dispose of. If any of you will write and tell me a few probabilities, I will be glad to visit your town.

IRA M. BRYCE, 702 Bandera Street, San Antonio, Texas

If our people will be at the "Front Line," and use this most helpful material our coming generation will be "good ground" ready for the sower and will yield a richer harvest if not the "one-hundredfold." Our problems after all must be met through the parents in the home.

Our faithful and efficient editor deserves our kindest words, and heartiest co-operation in his leadership and management of the magazine. He has the strongest men and women available in America on his list of contributors, and is keeping step with the best movements for the betterment of the great work of the Sunday-school.

If our people are uninformed they must lay the blame upon themselves for the information lies at the door, yes, closer still, in actual hand-grasp every time they study the Sunday-school lesson from the magazine. Fully one-half of its pages are given to the how's and why's of the Sunday-school movement.

MRS. V. A. GODBEY.

THE AMARILLO DISTRICT CONFERENCE.

The first session of the Amarillo District Conference convened in the Methodist Church in Hereford, Texas, May 17, 1911. The opening was preached by Rev. L. A. Webb, of Canyon, Texas, Wednesday evening. The conference proper opened Thursday morning, with Rev. O. P. Kiker, presiding elder conducting the devotional service, by giving a most interesting and well prepared address on the import of the sacrament of the Lord's Supper, followed by the ministrations of sacrament.

A. L. Boman was elected secretary, the roll was called and every pastor in the district was present but one who was detained at home on the account of sickness, the business of the conference was conducted as a committee of the whole, with the help of the following committees as is required by the Discipline.
Missions—Dr. E. E. Robinson, G. A. F. Parker, D. W. Hawkins, T. E. Graham, Jno. A. Wallace.
Quarterly Conference Records—A. C. Smith, W. B. McKeown, J. P. Hayter.

The organization being completed, Brother G. A. F. Parker, of Hereford, was introduced to the conference and delivered a most cordial address of welcome to which the chair responded. The local preachers were all present or represented by their pastors.

The reports from the various charges of the district showed a marked development along all lines of Church work. All the assessments were increased about fifty per cent above last year, and are largely provided for, with the additional sum of four hundred and fifty dollars as a special for missions for the district.

Geo. W. Barcus, of Hereford, was re-elected District Lay Leader. Channing was elected as the place of meeting for the next District Conference.

The following were elected as lay delegates to Annual Conference:

- D. W. OWEN,
- JUDGE W. M. JETER.
- C. F. KELNER,
- REV. JNO. A. WALLACE.

Alternates:

- Geo. W. Barcus.
- J. F. Ward.

Licensing Committee nominated by the presiding elder and elected by the conference: Dr. E. E. Robinson, A. L. Boman, L. A. Webb, Leslie Robeson.

There are few men who can plan for the entertainment of a conference like J. M. Sherman, and fewer still are the official boards who can carry to full

completion the plans mapped out by the pastor as the official board of Hereford Methodist Church. In addition to the usual good things enjoyed on Friday afternoon the conference was delighted with a visit to McDonald Irrigation farm, and Saturday afternoon they were autoed to the Sulphur Park and treated to a most delicious fish fry. To add to the force and attraction of the conference Revs. J. W. Story, S. A. Barnes, J. T. Hix, presiding elders of the Clarendon, Abilene and Plainview Districts, respectively, were present, clothed in their mighty preaching power.

Rev. Geo. S. Slover was present and represented the Clarendon College; Rev. C. N. N. Ferguson, the Seth Ward College.

Rev. M. W. Clark was present and addressed the conference in the interest of the Board of Church Extension. Rev. C. A. Clark, of Clovis, New Mexico, was a welcome visitor. C. M. Shuffler, our Missionary Evangelist, and R. C. Dial, Conference Lay Leader, looked well after their respective fields of labor.

There was not a dull hour during the four days, the wise planning and leadership of our presiding elder was highly commended by all. He is master of assemblies, a preacher of the first magnitude, a man in whom truly there dwells the spirit of our Christ.

A. L. BOMAN, Sec.

THE POOR HARLOT.

Is she deserving of no one's sympathy? Is there no salvation for her? Did God make no provision in the atonement for her? Did Jesus show her any consideration, any mercy, any love? Does not the promise concerning the scarlet and the crimson sin reach her case? Does not the invitation, "Come unto me all ye that labor and are heavy laden and I will give you rest," come ringing down the ages of time, with encouragement to her saddened heart? Yes, Jesus himself disregarded the old traditions and customs of the Jews and sat on the well and talked to the adulterous Samaritan woman and sent her as a messenger of grace to her people. And though Jesus was criticised by the Pharisee for permitting the fallen woman to come into his presence, yet he allowed her to wash his feet with her tears and wipe them with the hairs of her head, and he rebuked the Jews who brought the guilty woman to him for his permission to stone her according to their law, by telling them that if one of them were innocent, if they had broken no law, if no guilt was on their lives, that they might stone her. Then turning, said kindly to her, "Neither do I condemn thee, go and sin no more." Now, in the face of the provisions in the death and shed blood of Christ for the lost, and the kind dealings of Jesus with them, will the Christian world dare to withhold their sympathy, their love, their encouragement and thereby deprive her of the benefits of God's offered salvation? Jesus said "as ye did it not to the least of these, ye did it not unto me." Again he said "ye are the salt of the earth." Where is our saving power for them unless we go to them in the spirit of our Christ, into streets and lanes of the city, and by love win them from their lives of sin and shame? A. LAMAR.

El Campo, Texas.

Glenn's Sulphur Soap
For the Skin
Relieves Itch, Dandruff, Pimples, Blackheads
Sold by all druggists.
Hill's Hair and Whisker Dye, black or brown, 50c.

Southern Methodist University

The One Million Dollar Endowment Campaign is Now On.

Edited by REV. H. A. BOAZ, D. D.

MERIDIAN COLLEGE COMMENCEMENT.

The second commencement of Meridian College is now a part of the interesting history of this growing institution. With a record unexcelled in many particulars by any school ever entered by our Church, we feel somewhat proud of the attainments of the short past. To begin with, the school was projected and the main building erected during the financial stringency three years ago. Then following that has been a two years' drouth which has extended over our entire patronizing territory. And on top of all these we are now confronted with the third year's drouth. But undaunted and with great faith in God and men we have gone forward and are still advancing all along the line. As an evidence of that fact we have selected one of the strongest faculties for the incoming year that is to be found in any Junior College in the State. Our teachers are college and university trained men and women and all thoroughly competent in their respective departments.

Plans are now being matured for the erection of a splendid brick dormitory for girls to cost not less than \$15,000. But back to our recent commencement. The time allotted to the closing exercises was four days. The commencement sermon was preached by Dr. G. C. Rankin, of our Texas Christian Advocate. There is no need to comment upon his splendid discourse and address to the class. Suffice it to say, that it was in accordance with all the utterances which fall from the lips or come from the pen of this, one of our greatest men. His subject was "Christ's Message to the Educated Man."

The programs rendered by the Primary and Intermediate departments was of unusual interest. The children showed to have been under the very best instruction and training during the year. The young men's oratorical contest proved one of the most interesting attractions of the series. Mr. Fred Owens, of Clifton, was awarded the Neal W. Turner gold medal for oratory. The class consisted of eight young men and young women. This, of course, was our first class and the school and community shall expect great things of them in the years to come. They showed splendid training and their respective pieces were well prepared and rendered.

During the two years of Prof. G. T. Bludworth's administration the school has accomplished affiliation with the Southwestern University, the Polytechnic College and the State A. and M. College. The enrollment the first year was about 135 and the past year 166. Our buildings and equipment are now estimated at \$72,000.

Our board and citizenship greatly appreciate the hard work done in our midst by our retiring president and regret that he saw fit to turn aside to a different line of work for a few years.

NEAL W. TURNER.

METHODIST TRAINING SCHOOL AT NASHVILLE, TENN.

Commencement week, closing the fifth year of the Methodist Training School, began on Saturday, May 27, with a dinner tendered by President and Mrs. H. E. McCulloch to the alumni. The former graduates assembled a few minutes before six o'clock and elected officers for this year and then voted to receive the class of 1911. The school hymn was sung, "Lead on, O King Eternal" and they were received with the right hand of fellowship.

The company then repaired to the dining room where plates were laid for thirty-two in the form of a hollow rectangle. In the center of this was a globe of the world from which streamers of ribbon and daisies in white and gold, the school colors, ran to each table, remembering that "those with an eternal hope must have a world-wide vision. The purpose of the dining was to encourage the completion of the alumni organization and to cement its loyalty and activity more earnestly to the school. With toasts and song and a final season of prayer the company sat till ten-thirty o'clock.

On the following Wednesday, the alumni met and adopted a constitution and then an executive committee took the following action: 1. To petition the Board of Directors to set aside in each dormitory a small room for an "upper chamber" or prayer-room to be furnished and kept in repair by the alumni. 2. To raise fifty dollars by August 1, 1911, to begin the furnishing of these rooms. 3. To make their

next object something to help the foreign work.

On Sunday afternoon, at 4:30, Dr. F. S. Parker conducted a consecration service in the school parlors. His theme was the Lord's Supper. Afterwards the communion ceremony was observed, then came a time of testimony and reconsecration of life and service. This was, as it always is, one of the tenderest services of the year.

The baccalaureate sermon was preached at McKendree Methodist Church, by Dr. G. H. Detwiler, pastor of West End Methodist Church, Nashville, Tenn. He chose for his theme, "A Spirit-filled Ministry, and a Spirit-filled Church."

Tuesday, May 31, was Junior Day. In the afternoon the class of thirty-one members went to a classroom for a meeting with President and Mrs. McCulloch. The relation of the Juniors to the school was entered into with free discussion.

Tuesday evening the Juniors entertained in behalf of the Seniors a large company of friends and supporters of the school. After a program of song, reading and pleasant recollections each Senior was presented with a poster representing in picture a prophecy of his or her future. An informal social followed.

Wednesday morning at 10 o'clock, Dr. W. W. Pinson addressed the graduating class. Dr. Pinson's address was earnest, forceful and appropriate.

This year's graduating class numbers 22, four of these go out to the foreign field as missionaries; four were consecrated as deaconesses at the Woman's Council; others have been assigned work as teachers in mission schools, city missionaries and other phases of Church work. In five years of its history, the school has enrolled 314 students, and has sent out 62 graduates. They are representing the school in every foreign field in which the Church has a mission except one. The home missionaries going out from this institution are in most cities of our Southland, some teaching in the mountain districts, some at our ports. The graduates of this year are as follows:

Bible Department.

Misses Lucy Epps, of South Carolina; Adele Patillo, Florida; Marthan Dickson, North Carolina; Lillie Reed, Oklahoma; Vida Felix, Kentucky; Lucy York, Virginia; Claudia Wannamaker, Florida; Evelyn Waddell, Tennessee; Elizabeth Todd, South Carolina; Connie Fagan, Georgia; Marion Blanchard, New Mexico; Martha Alexander, Tennessee; Gertrude Grizard, Tennessee; Susie Mitchell, Texas; Mrs. Viola Stewart, Alabama; Mr. Malcolm M. Stewart, Alabama; Mr. Luther Flowers, Texas.

Kindergarten Department.

Misses Roberta Stubbs, Georgia; Mittie Hamby, Georgia; Margaret Simpson, Arkansas; Sophia Schalch, Brazil; Ellen Vaughan, Tennessee.

J. E. McCULLOCH.

CENTRAL TEXAS COLLEGE COMMENCEMENT, BLOOMING GROVE, TEXAS.

Central Texas College closes its best year to date. Fine weather, full audiences, great address, high-grade exercises combined to make a great occasion. This school is a Junior College of high-grade.

Prof. Board and his faculty have reason to look with pride upon the student body; for their work reflects honor upon those who taught them.

Rev. T. S. Armstrong, presiding elder of Waxahachie District, delivered a great sermon Sunday at 11 a. m. to an inspiring audience; this was followed Sunday night by a sermon delivered by Rev. A. E. Carraway, pastor of Hubbard City. He brought a message, thoughtful and earnest.

The address Tuesday morning by Dr. Rice, of Ft. Worth, was one of such strength as to attract attention anywhere. Our people greatly appreciated the presence and work of these visitors.

It is well known that Drs. Hyer, of Georgetown; Rice, of Ft. Worth, and Harrison, of San Antonio, are members of the Committee of Correlation, appointed by the Educational Commission, to visit secondary schools for the purpose of investigating buildings, equipment, faculty, work, etc. After spending a day with us, their words of commendation concerning our school fell as precious ointment upon those who know full well how it is that our Junior College has taken the place it now holds.

Central Texas College will become the property of Hillsboro, Waxahachie and Corsicana Districts. It has belonged to the Corsicana District alone, but an offer made by this district having been accepted by Hillsboro and Waxahachie, it only remains for the joint commission appointed by their districts to take the matter in hand and perfect the federation.

Under the leadership of Rev. Jno. R. Nelson, presiding elder, the school and district are doing great things.

With Horace Bishop, T. S. Armstrong, Jno. R. Nelson, backing Mr. Board and the Board of Trustees and with J. L. Halbert, I. D. Whitcomb, Jack Wommack, Jno. R. Collins and Frank Simpson as a Committee of Finance, backing the Commission of Education you may expect greater things from Central Texas Junior College from now on.

A letter from Bishop Atkins expresses a desire to see the Junior Colleges of Texas strengthened and approval of the union of three districts in support of this school.

J. H. WISEMAN.

HAMLIN DISTRICT CONFERENCE.

The first session of the Hamlin District Conference was held at Aspermont, Texas, May 19-21. This district was formed at the first session of the new Northwest Texas Conference, an I. Rev. G. S. Hardy is the presiding elder. This fact assures the success and growth of this new district, because Brother Hardy brings to the management of this district a rich experience, a life consecrated to the service of God, and the ability to bring to pass the things necessary for the growth and success of the Church in this country. The opening sermon of the conference was preached by Rev. O. P. Clark, of McCauley. At the roll call all of the preachers answered present except one, and he came in before the second roll call. The laymen were also in evidence and most of the charges had three or four representatives. Rev. P. E. Riley was elected secretary, and R. L. Young was elected assistant. A splendid program had been prepared for each day of the conference, and lack of space only, deters me from mentioning each item on the program. Suffice it to say that practically every phase of Church work was discussed.

Judge J. M. Carter, mayor of Aspermont, and Rev. T. J. Whitten, pastor of the Baptist Church, each delivered addresses of welcome to the conference. G. S. Hardy made a happy answer to these welcoming addresses. Aspermont had made every effort to entertain the conference, and certainly our treatment was royal and our welcome a most cordial one.

A spirited debate on the question, "Resolved That Pastoral Visiting is of More Value than Pastoral Study," was participated in by Revs. J. L. B. Cash, L. N. Myers, O. M. Addison, and C. E. Jamieson. Each side argued ably and it is doubtless true that each side won the question.

At the 11 o'clock hour we had the privilege and pleasure of hearing a splendid address on "The Missionary Council and Else," by Mrs. N. G. Rollins, of Aspermont. Mrs. Rollins is one of the most gifted women in our Church, and to hear her speak is not only a matter of information, but it is also a great pleasure, as she is one of the most interesting speakers one is apt to find.

Among the visitors to the Conference were Rev. R. E. Goodrich, of Stamford; Rev. J. T. Griswold, President of Stamford College, and Rev. M. Phelan, Conference Missionary Evangelist. These brethren all brought us information and inspiration. Bro. Griswold preached at 11 o'clock on Friday, and it was a great occasion. The Holy Spirit was present with power. Bro. Phelan made a missionary address at 3 o'clock Sunday afternoon, and Bro. Goodrich addressed the conference on the "Lake Shore Assembly" to be held at Wichita Falls July 24-31.

At 8:30 p. m., Thursday, the conference held a prohibition rally, at which time stirring addresses were made by Bro. S. A. Link, of Spur; Rev. R. A. Stuart, of Spur, and Rev. W. H. Terry, of Hamlin. At the conclusion of this rally a strong resolution on the prohibition movement was offered by Rev. W. H. Terry, chairman of the temperance committee, which was unanimously adopted by the conference. This resolution appears elsewhere in the Advocate.

Among the forward movements of the district was the accepting of an extra assessment of \$300.00 for Domestic Missions, and the employing of a district evangelist for the remainder of the conference year. Rev. C. W. Young, of McCauley, was chosen for this work and is now in the field. It is interesting to note that we have 3138 members in this new district and that the preachers reported 233 conversions and 344 accessions although only two or three of the meetings have been held over the district. Under the management of our wise leader,

and by the faithful work of our good preachers it is safe to say that we will have this report wonderfully augmented by the time the annual conference meets.

Bro. S. Reed of Rochester was licensed to preach, and Bro. C. W. Young was recommended for Elder's Orders and Bro. Mark Hardin for Deacon's Orders.

In the election of delegates to the annual conference the following brethren were selected:

- W. HARWELL,
- N. G. ROLLINS,
- G. S. LINK,
- A. S. FORRESTER.

Alternates:

- Geo. W. Campbell,
- Rev. C. W. Young.

Knox City was selected as the place for the next session of the conference. Sunday was a great day. Rev. G. S. Hardy preached at 11 a. m. This was a great service. Its influence will abide. The subject was "Soul Winning." All who heard it were determined, by the grace of God, to be more effective in this great field of Christian endeavor. Bro. M. Phelan, and Bro. R. A. Stuart, preached at 3 p. m., and at 8 p. m., respectively. These services were splendid ones. The Baptist pastor having extended the courtesies of his Church, Rev. W. H. Terry preached there at 11 a. m., and Rev. C. D. West at 8 p. m. All in all, this was one of the best district conferences that the writer has attended. Substantial progress was made, and effective things done. Our faces are turned to the future and we are expecting to accomplish great things for God in this great and growing country.

P. E. RILEY, Secretary.

Report of Temperance Committee, Hamlin District Conference, Aspermont, Texas, May 19, 1911.

Dear Brethren:

Your committee on Temperance beg

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leave to report as follows: We look upon the liquor traffic as the most dangerous enemy now menacing the State, the Church, the school, the home, and every individual member of society.

Wherever it has existed, whether licensed or not, it has perverted and corrupted political and governmental machinery, damaged every legitimate business enterprise, subsidized and subverted the press, blighted the home, traduced and debauched manhood, crushed the heart of womanhood, and defrauded childhood of its rightful heritage.

We believe that the only consistent attitude for a Christian citizen to assume toward this infamous business is one of uncompromising antagonism and relentless warfare. We believe that the State and the Nation can not afford to license or tolerate it.

Therefore, resolved, that we, the ministers and laymen of the Hamlin District Conference pledge ourselves to pray, work and vote to the end that our beloved State, our great Nation and the world may be freed from the clutches of its bloody hand.

And especially will we do all in our power to co-operate with the splendid leadership of the present campaign to win State-wide prohibition for Texas on the 22nd day of July, next.

Respectfully,

W. H. TERRY, Chairman.

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



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

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Are heavier when the running is hard. A home without a Sewing Machine is a home minus one of the greatest essentials, but if the Machine be a hard-running one it becomes a burden and the pleasure of its ownership is lost in worry and fatigue in operating it.

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DALLAS, TEXAS.



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BLAYLOCK PUB. CO., Dallas, Texas

DISTRICT CONFERENCES.

Fisco, Eastland.....June 27
Navasota, Trinity.....June 27
Marlin, Calvert.....June 27
Tyler, Alba, 8 p. m.....June 27
Wortham, Bonham, 8 p. m.....June 23
Seamont, Dayton, 10:30 a. m.....July 27

A GOOD APPOINTMENT.

Bishop Atkins has appointed Rev. C. E. Lindsey, of Red Oak, presiding elder of the Cisco District to fill out the unexpired term of Rev. J. Sam Barcus, who goes to Seth Ward College, Plainview. This is a wise appointment. Brother Lindsey is one of the most faithful, conscientious and devoted members of the Central Conference, and his work has always been a success. He is just finishing up a quadrennium on the Red Oak Circuit, the best circuit, perhaps, in all Texas; and he goes to this wider field with ripe experience, rich acquisitions and indomitable zeal and energy. We congratulate him and we congratulate the work to which he goes. It will be a fit all around.

DR. AND MRS. H. A. BOAZ REMEMBERED.

Dr. and Mrs. H. A. Boaz, of Polytechnic College, are now living in Oak Cliff, Dallas, and he is now devising plans for the promotion of the great Southern Methodist University. Before leaving Fort Worth a large number of Church people and citizens of that city tendered them a public reception and presented to them a handsome silver service in token of the high esteem in which they are held by their neighbors and friends. It was a fitting expression of love, for no two people have done more for Fort Worth in connection with Polytechnic College than Dr. and Mrs. Boaz. When they went there it was a run-down institution with scarcely any equipment, and buildings in every way inadequate. Today it is one of the leading institutions of the State, with campus and buildings that would do credit to any Commonwealth; and its halls crowded with students. The work done by them is monumental. We say them, for without the fidelity and devotion of Mrs. Boaz her honored and laborious husband could never have accomplished such phenomenal results.

Dallas will tender to them a cordial welcome and feel herself honored at having them as a part of our citizenship. And now Dr. Boaz has the work of his life before him. He was selected, naturally, for such responsibility. His training and experience fit him eminently for this larger and broader responsibility. The eyes of Texas Methodism are upon him, and that he will prove the man of the hour we have no shadow of doubt. Let all Texas Methodism throw wide open its doors to him and his effort to make our forward educational movement a great success.

A SUNDAY IN FARMERSVILLE.

Last Sunday we spent with Rev. F. O. Miller and his good people at Farmersville. That is a fine community to visit and we are always accorded a fine welcome. Sunday was no exception to the rule. We preached to a good congregation in the morning. We have a fine membership there, and one of the best Church structures in the conference. It is a monument to the liberality of those people and a credit to the whole community. When thrown all together it will seat 1000 people. Brother Miller is doing an excellent work as preacher and pastor. The most of his conference assessments are in hand and the report will be full before the year closes. Farmersville is making rapid progress in improvements. Houses look new, homes attractive—new cotton gin, new electric power and ice plant—the people happy and the prohibition laws a success.

At night the auditorium was filled to its capacity and we spoke to them on State-wide prohibition. The meeting was a success, and the interest is getting to white heat. Prohibition will carry Collin County by a large majority. If the anti are hoping for anything in that section it has no foundation. A few years ago Farmersville had some of the toughest dives in it of any town along the Santa Fe. And some disgraceful things originated in them. But they have been gone for years and a better and more law-abiding community can not be found. With saloons moved out of Dallas, Farmersville will have even a better chance to enforce her laws.

G. C. R.

THE MISSION HOME AND TRAINING SCHOOL.

This institution, long known as the Rescue Home, now has one of the most imposing structures under way and within a few weeks it will be completed. As many of our readers know, it had its beginning nearly twenty years ago under the auspices of the King's Daughters. They rented a two-story house on Bogel street. A few unfortunate girls were cared for, but the facilities were too limited to do work on a large scale. Mrs. W. H. Johnson, aided by a number of good women, assumed responsibility for the support of the movement. For a number of years it did good work; but it soon developed that it was necessary for some Church organization to get behind it and become responsible for it. So in time the Methodist Church took charge of it, looking to Mrs. Johnson to manage it and keep it going. The conferences in the State heard Mrs. Johnson gladly and helped her in the work. Mrs. Ann Browder Cunningham, a most excellent lady, donated to the institution seven acres of valuable land near the Fair Grounds and inside the city limits, and the construction of suitable buildings was instituted. In time these were finished. There the work has been carried on ever since. In the meantime, however, the Home Mission Society of the Church in general took the institution over, and it has been under this management that it has been conducted for some time, with Mrs. Johnson in charge. During these years more than 1350 girls have been taken under its fostering care, taught the elements of an education, trained in some useful line of industry and given good homes in Christian families. And six hundred babies have been placed where they are comfortable and being brought up as useful members of society. No better work has ever been done. But the facilities have grown inadequate. Not more than fifty girls can be cared for in the present quarters. So Mrs. Johnson, the indefatigable worker that she is, began sometime ago to collect a fund for larger buildings and in a better locality. Funds came in and she bought a beautiful tract of eighteen acres in the edge of Oak Cliff, paid for it, and kept the building constantly in view. Time went on and the money increased, and sometime back the building was begun. The last story is now completed and the timbers ready for the roof. It

is a three-story building, with two large wings and a central connection, modern in architecture and furnished with conveniences. It has ninety rooms, and when finished will be a magnificent structure, an honor to the city, a credit to the Church and a monument to the zeal of Mrs. Johnson and her co-workers. It will cost nearly \$100,000 when finished and furnished. The building alone will cost \$75,000.

Last Friday at 4:30 p. m. was the occasion of placing the corner stone in the niche provided for it. A large concourse of people gathered to participate in the ceremony. Fort Worth sent over a large delegation. Music was especially provided by a competent choir, and the service was stately, majestic and impressive. Mrs. L. P. Smith had charge. Mrs. Johnson, Miss Belle Bennett and other leading ladies made short addresses. Then was deposited in the box, to go into the corner stone, suitable articles; and the ceremony concluded with the Doxology and benediction, after which the company went through the building, examining its conveniences.

Just here, and without any disposition to discriminate, we wish to say that this institution, now one of the permanent and far-reaching movements of the Church, had its birth in the mind and heart of Mrs. Johnson. While she has had the co-operation and sympathy of hundreds of others, yet upon her has largely devolved the responsibility of originating it and carrying it on. She has thought of it by day, dreamed of it by night, and fondly looked to the future for its success; and God has permitted her to live to see of the travail of her soul, and she is satisfied. She has grown gray and aged under its weight of labor, but she has borne it heroically; and there it stands to-day a monument to her faith in God and her faith in humanity. She has done a noble work; and thousands in the years to come will rise up and call her blessed. And we are glad to say that she still has years of usefulness before her, and her strength is unabated in this good cause. And she needs money in large amounts to help her and the Church equip and thoroughly furnish the institution. Are there not scores of good men and women, who read these lines, able to send her a few dollars to this end? It is now an assured success, and no one runs any risk in contributing to this noble and useful institution. To put money into it is no longer an experiment. It has passed that period, and money invested in it will bring forth fruit throughout the years to come. If you want to help humanity—that part of humanity not always thought of, then come to the help of these good women in this momentous enterprise. They are doing the work that Jesus Christ would do were he in the flesh. Yes, he is doing it through these good women. Therefore lend them a helping hand and thus make the heart of the Master glad!

Our pastors will not forget that next Sunday, June 25, is the day set apart to present this great enterprise to our people and take a collection. If this can not be done, our brethren will not fail to present it the nearest Sunday thereto. Let us not fall these noble women in this great work.

WESLEY COLLEGE CEASES TO EXIST.

Wesley College, located at Terrell, has formally gone out of existence, and the trustees will close out its affairs as early as possible. It did very good work for a few years, but its scope of patronage was not sufficient to make it a success. So after a manifold effort it will drop back as a private local institution, to which it is alone adapted. Brothers Morgan and Black did excellent work in trying to place it upon a firm footing as a Church institution, but all connected with it now are convinced that no such an institution can be made of it. We are sure, however, that the North Texas Conference has learned a needed lesson in the experiment. Henceforth we will let our educational assessments go to such schools as are upon a firm foundation and where the

appropriation will conserve a good and permanent purpose, instead of fritting away any part of our funds on doubtful experiments. But we commend most heartily the spirit which prompted a number of the brethren in their effort to establish this school at Terrell. While they attempted the impossible, yet they had behind them a good motive and before them a good object. But it takes more than a good motive and a good object to found a Church institution.

ONE WHO KNOWS SPEAKS OUT.

From the Midland (Tenn.) Methodist we clip the following:

It appears that the liquor interest of Texas has had a detective in Chattanooga, Tenn., in the hope of digging up, from the files of the Chattanooga Times, some bit of unsavory history against Dr. G. C. Rankin. But the detective found nothing but a good deal of ridicule for his trouble. We do not know the man who came on this mission, but we are pretty well acquainted with the liquor power who sent him; and we just want to say that the character of Dr. Rankin back in these parts is unimpeached and unimpeachable. But the liquor power back here, as it is in Texas and everywhere else, can not stand a daylight investigation. Moreover, any man who will come to Tennessee to hunt up something against Dr. Rankin is playing the fool on a big scale. Because the Doctor is clean and strong is why the whiskey people dread him so much.

TRANSFER OF REV. F. P. CULVER, D. D.

Dr. F. P. Culver, recently elected President of Polytechnic College, is now located on Polytechnic Heights and his work in connection with the college is already begun. The Alabama Advocate in speaking recently of the transfer of Dr. Culver to Texas has this to say of him:

When several days ago the local papers announced that Rev. F. P. Culver had been transferred to Texas and appointed to the presidency of the Polytechnic College at Fort Worth, many and genuine were the expressions of surprise and regret heard on all sides.

Occupying one of the most important positions in the North Alabama Conference, one of its foremost preachers and leaders, and prominent in so many enterprises in both Church and State, many, very many of the brethren have felt that Alabama could ill afford to surrender him to the great and growing West. But such men are needed in Texas as well as Alabama, and when the brethren better understood the greatness of the opportunity and obligation of the educational work to which Brother Culver had been called they could not but acquiesce.

If any one had previously doubted the large and strong hold that Brother Culver has upon his brethren and the Church, attendance upon the Birmingham preachers' meeting last Monday would have removed the last vestige of that doubt. The spontaneous outbursts of feeling and the touching and tender tributes of confidence and appreciation there expressed for him were almost overwhelming.

He transfers to Texas with the record of a great and useful ministry behind, and with him go the love, esteem and confidence of his brethren, who pray that God may use him even more largely, and bless his ministry even more abundantly there than here in Alabama.

THE VIRGINIA JOHNSON HOME.

This is the name of the new home now being built in Dallas, Texas, for the unfortunate girls of our land.

On Friday, June 17, 1911, the cornerstone of this building was laid in the presence of about two hundred people. It was the unanimous voice of those present that the name should be changed from Mission Home and Training School to The Virginia Johnson Home. This was done in honor of its promoter, Mrs. W. H. Johnson, that great-souled woman, who has labored so earnestly and faithfully for many years in this neglected but much needed work.

All honor to Mother Johnson! Truly "she hath done what she could." In our thoughts her name is ever associated with Abou Ben Ahdem's, while in our lives the Master has been nearer because she has dwelt among us.

The Virginia Johnson Home! Shall we give our mite to help furnish this home now while this white-haired woman is spared to us.

We quote from the Dallas News the following account of this laudable cause:

"Friday, June 16, at 5 p. m., in Oak Cliff, the cornerstone was laid for the new building of the Mission Home and

Training School of the Southern Methodist Episcopal Church. There were about 200 in attendance, among them being Miss Belle Bennett, of Richmond, Ky., President of the Woman's Missionary Council, and Miss Mabel Howell, teacher of sociology in the Scarritt Bible Training School.

"The object of the school is to provide a home and place of instruction for fallen and friendless girls. They are taken in charge and given instruction intended to redeem them to a life of usefulness, being taught the Bible and such subjects as domestic science, sewing and the useful arts. The institution has saved in all over 1350 girls and 600 babies.

"The school was suggested by Mrs. W. H. Johnson in response to an appeal from a friendless girl and was instituted by the King's Daughters in 1893. Two years later the Methodist Church took charge of the work and in 1897 erected a home on Carroll Avenue. The new building results from the growth of the school and the extension of the work of the Church.

"The building is between Madison and Bishop Avenues, south of Oak Cliff, and has grounds of eighteen acres extent. It is an impressive structure of red pressed brick, two stories and a basement, and cost \$75,000. There are dining rooms, a library, parlors, hospital, nursery and ninety bedrooms, making it possible to care for over a hundred girls. The old home has had from forty to sixty inmates, usually. Its usefulness is thus more than doubled.

"The exercises were conducted by Mrs. L. P. Smith. The program was as follows: Processional, 'Lead On, O King Eternal,' prayer by Rev. George C. Rankin; Scripture, Rev. G. M. Gibson; hymn, 'All Hail the Power of Jesus' Name,' address by Mrs. W. H. Johnson; depositing of articles, with responses; laying of cornerstone; addresses by Miss Bennett and Mrs. L. P. Smith; solo, 'The Ninety and Nine,' by Miss Helen Cason; benediction.

"Mrs. W. H. Johnson, the founder of the home, spoke briefly of her gratitude for the opportunity of having a part in the work. Miss Bennet said that it is the expression of the spirit of love and charity that is the greatest thing in a work of this kind, and it has the backing of all the women of the Methodist Church. 'It is our duty,' she said, 'to give these unfortunate girls something of the benefits which we have enjoyed and which they have been deprived of largely, perhaps forever.' Mrs. L. B. Smith traced the history of the home and stated that it is now coming only into the beginning of its greater usefulness. From three rooms it had grown into the institution of to-day.

"The rooms of the building are partly furnished by the societies and individuals of the Dallas Churches. It is proposed to ask the auxiliary societies over the State to each furnish a room, and that the others be furnished as memorials by individuals. It costs about \$50 for each bedroom, and more, of course, for the others.

"It is worthy of note that this was the first home of the kind to be established by any Church and is at present the largest in the South. Mrs. M. L. Abbot is the Principal of the school."

THE REAPPEARANCE OF THE RAM'S HORN.

For years the Ram's Horn was one of the popular weeklies, but for some cause or other it ceased its publications, and we have missed it ever since. But it has again appeared, not as a weekly, but as a monthly of thirty-two pages. Formerly it was issued from Chicago, but now it comes from Indianapolis, Ind. Who its editors were before we do not recall. The fact is we were always so interested in its contents that we never stopped to think or to inquire who edited it. But now Elijah P. Brown and Thomas Nelson are its editors. We have the June number before us, and it has all of its old-time pith and point. It is brimful of terse thought, incisive epigram, telling short homilies, home-thrust editorials and fine stories. We welcome its return, and we suspect that our pages will often be enriched with its sayings and suggestions.

The Virginian learns with pleasure that Bishop Collins Denny, now of Nashville, Tenn., has decided to make his home in Richmond. We are quite sure that our people of all denominations will be glad to welcome this distinguished Methodist to Virginia and to Richmond. Upon careful reflection we feel safe in saying that the Bishop couldn't have made a wiser selection. We know he couldn't find better neighbors anywhere or people who will be more happy to work with him in every worthy cause. Richmond has needed a real live Methodist Bishop for a long time. We know our having one will make Norfolk and Petersburg green with envy, but we will be generous. We will lend him to them on occasion, provided they will heed the example and follow the advice he may give them. Welcome to Bishop Denny!—Norfolk Virginian.

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PERSONALS

All Texas will regret to learn of the death of Prof. Martin Amos, teacher of German in Southwestern University. He died in Palestine on the 20th inst.

Bishop E. D. Mouzon, on the 22d inst., will lay the cornerstone of the Laurel Heights Church, San Antonio. In arrangement and beauty it is said to be the best in the city.

Rev. C. L. Browning, late of Polytechnic College, has been appointed by Bishop Atkins to fill out the unexpired term of Rev. C. E. Lindsey on the Red Oak charge, the latter having been appointed to the Cisco District.

Rev. and Mrs. Samuel Lynch Ball have announced the marriage of their daughter, Miss Fannie May, to Mr. Lewis James Reynolds, which event took place in Sherman, June 14. The happy young couple will reside in Sherman.

Rev. and Mrs. Davidson V. York, of Eldorado, Okla., have issued invitations to the marriage of their daughter, Miss Lucy Mae, to Rev. Charles A. Long, the event to be consummated on the evening of the 8th of July, and the happy young people will sail soon after to Rio Janeiro, Brazil, to the field assigned to Brother Long by the Church.

Rev. W. H. Nelson, President of Chappell Hill Female College, Chappell Hill, Texas, passed through the city recently on his way to the University of Chicago to take an advanced course in theology and pedagogy. Mr. Nelson was born and reared in New Orleans, and his many friends are justly proud of the record made in the Texas Conference of the M. E. Church, South.—New Orleans Picayune.

At the recent commencement exercises at Southwestern University the faculty and the board conferred the degree of Doctor of Laws on Bishop Mouzon and the degree of Doctor of Divinity on Rev. J. E. Harrison, of San Antonio Female College, and Rev. E. W. Solomon, of Huntsville. These degrees are worthily given, and they will be worn with dignity by those receiving them and with credit to the institution conferring them. Bishop Mouzon was also elected Dean of the Theological Department of the University.

ADDRESSES WANTED.

The postoffice addresses of Mrs. Elmon, C. P. Ross and J. L. Bierschwale are wanted by us. Will each of these parties please write again and give us postoffice address. TEXAS CHRISTIAN ADVOCATE, Dallas, Texas.

TO TEXAS PROHIBITIONISTS.

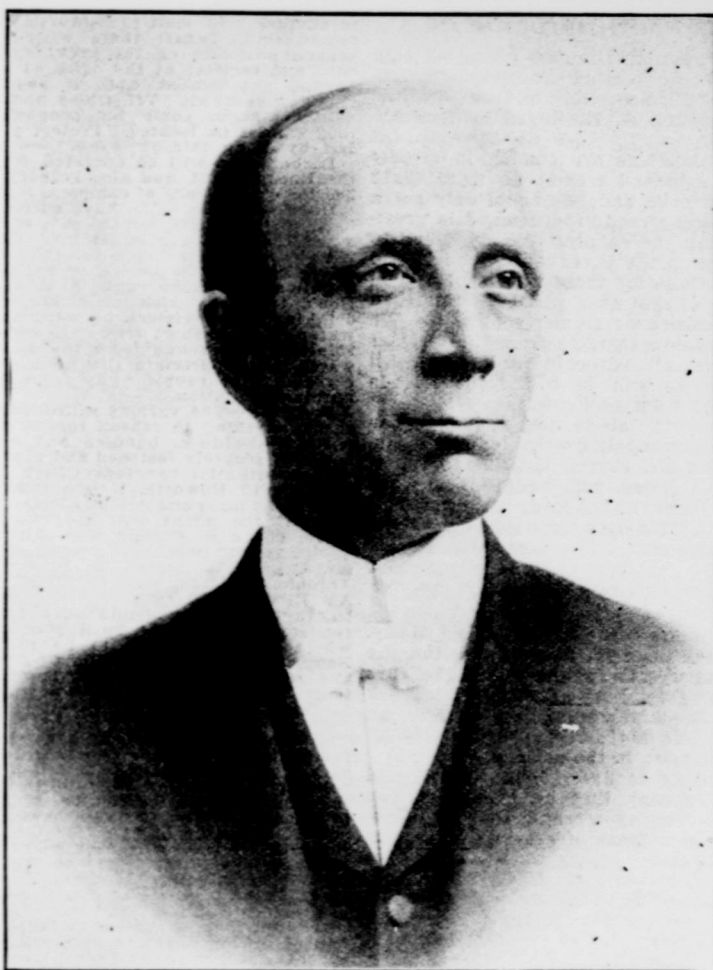
We are just one month removed from the day which is to decide whether the saloon shall continue to run Texas and its politics or whether the liquor traffic shall be forever banished from the confines of our State.

It is with the people whether we shall win or whether we shall lose. We have a natural majority, but we must get the vote out in order to win. The supporters of the saloon in ninety-nine cases out of one hundred have some selfish interest at stake, and they will vote to a man. Our people, having only an unselfish interest, may allow something to interfere with the exercise of their franchise on July 22. To prevent this we must cover the State with speakers and reach the voter with literature. To do this costs money. We haven't the money, but our people have it in their pockets. Since the campaign opened we have received less than \$7000, and, including money advanced by our State chairman, our books show receipts of not to exceed \$10,000.

Not a single county has come up with its full per capita assessment. Some have done well; some have done something, but most of the counties have done nothing, or practically nothing. Think of a paltry \$10,000 as compared with the multiplied hundreds of thousands being used by the whiskey crowd, and then, prohibitionists of Texas, blush with shame for the little that you have done toward helping to win your fight.

Do not lay this paper down, but take it with you and draw a check or secure a postoffice or express money order and send it to headquarters at once for every cent you feel you can possibly afford. Do not delay at all, but let this money come forward. We must have it in order to get speakers out, and if there was ever a time when you wanted to do something in this cause, do it now!

TOM C. SWOPE,
State Secretary.
Houston, Texas, June 17, 1911.



DR. C. M. BISHOP, PRESIDENT OF SOUTHWESTERN UNIVERSITY.

Charles McTyeire Bishop was born in Virginia. He is the son of Rev. B. W. S. Bishop, of the Holston Conference, and grandson of Rev. William P. Bishop, who came with his family to Texas in 1860 to assume the presidency of a college for girls at Palestine, Texas.

He graduated from Emory and Henry College, receiving the A. B. degree in 1884 and the A. M. degree in 1886. He taught a few years in this institution. Central College, Missouri, conferred the D. D. on him in 1899.

He joined the Holston Conference in 1887. Transferred to the Southwest Missouri Conference in 1889; to the Missouri Conference in 1901, and to the North Texas Conference in the fall of 1910. He has been stationed at Kansas City, St. Joseph and other prominent places.

He was a member of the Inter-Church Conference in New York in 1905, which originated the Federal Council of Protestant Churches of the United States. He was a member, for four years, of the General Board of Missions of the Church and of the commission which formulated the plan of union of the various missionary organizations of the Church, the plan now in operation. He was a member of the General Conferences of 1906 and of 1910. He is now a member of the Federal Council of the Methodist Episcopal and the Methodist Episcopal, South, Churches, and of the Commissions on Church Union of the Methodist Episcopal, Methodist Episcopal

Around the World Again With Dr. Palmore

By James W. Lee, D. D.

(The publishers of the Texas Christian Advocate have arranged with Dr. W. B. Palmore to furnish this paper with the series of articles on his "globe-trotting" tour. Our readers will enjoy a rare treat in these papers.)

Every one, who has traveled, knows the value of an experienced, wide-awake guide. I went to Palestine in 1894. When we arrived at Joppa, the last of April, we were met by a guide we had engaged from Thomas Cook & Son, by the name of Abraham Lyons, the best guide in the Holy Land. He was a Hungarian by birth and spoke seven languages. He had been conducting parties through Palestine for many years. He had thoroughly acquainted himself with all Bible references to the Holy Land and was a walking encyclopedia, with Murray, Badeker, and the Bible, so well known that their contents were familiarized with his ordinary moods of thought. So by his aid we were not only able to see Palestine through our own eyes, but to see the country through the combined insight of the great eyes, who had looked upon the land, from those of Joshua to those of Chinese Gordon. His services were costly, but no better investment could possibly have been made than to secure his knowledge in seeing the country of God's chosen people. No one is able to see anything in a large way, except by the aid of knowledge he brings to see it with.

Dr. Palmore is now proposing to serve as guide to, perhaps, the largest

pal, South, and the Methodist Protestant Churches.

Dr. Bishop is well known throughout the Church and received votes for Bishop at the last two General Conferences. He is not altogether a stranger at Georgetown as he delivered a series of lectures before the Summer School of Theology of Southwestern University three years ago. In 1909 he gave the Cole lectures for Vanderbilt University, the only Cole lecturer from the Methodist Church who was not a Bishop. These lectures received the highest praise.

He was married to Miss Phoebe Eleanor Jones, of Asheville, N. C., in 1889, Dr. G. C. Rankin, of the Texas Advocate, performing the ceremony. He has five living children, four daughters and one son. Mrs. Bishop was for two or three years a student in Asheville College for Women, of which Bishop Atkins was then President. She has been a most useful helper in all lines of Church work in the various charges served by her scholarly husband, and she is always very popular and influential among the ladies and young people of the Church. Her chief gifts are those of mother and home-maker, where she can not be excelled.

Dr. Bishop, in addition to his duties as President of Southwestern University, will have charge of the Ladies' Annex. Texas Methodism is to be congratulated upon securing the services of a man so well qualified to direct the interests of her great institution. Its future is safe in his hands.

party of Church people ever conducted around the world. Tourists who accompany him are made up of choice people from seventeen States, and their great advantage lies not merely in having one of the best guides in America to explain foreign scenery to them, but in the fact that the guide is to do all the traveling as far as the actual practical labor invested in going about is concerned, while they are to have the great pleasure of staying at home and having the guide explain to them what he sees with the least necessary exertion on their part.

People have been victimized with the illusion that in order to see a thing it were necessary for them to travel to the presence of the object. This is a great mistake. The best way to see a thing is to stay at home and let some experienced traveler visit the object and explain it to them. In this way they escape the burden and worry and care, and attention to railway and steamboat schedules, tickets and baggage, and have the rare advantage of beholding the scenery of foreign countries interpreted by a master displayed before their minds in the quiet of their reading room and libraries.

Dr. Palmore, for a year, is to become a living cinematograph, and instead of turning in his pictures on his audiences through a five-cent show, proposes to have connections with the individual residences of millions of people and throw out his marvelous views before the minds of the individuals in the depths of their rooms. He

will make a display of his explorations for a half hour or more each week.

As a palpitating cinematograph, he will be able to show the people the most marvelous pictures they have yet seen, because he has already packed away in his mind layers of the world, with its vast continents and cities, three or four deep. He has seen more of the face of the planet, prior to this last trip he is to make, than, perhaps, any other living American traveler. So his new representations will be deepened and heightened in color and interest by views of the same scenery he has witnessed before.

His pictures, therefore, will be composite. When he shows us Venice, it will be not an obvious, primal view of that city, but will be one in which the first astonishment of the Venician vision has subsided, and such a view, because of having been witnessed many times before, has become harmonized through familiarity with his habitual mood of mind. He can show us that center of art and wonder with its sunsets emblazoned in gold and crimson upon cloud and water; of violet domes and bell-towers etched against the orange of a Western sky; of moonlight silvering breeze-rippled breadths of liquid blue; of distant islands shimmering in sunlit haze; of music and black gliding boats; of labyrinthine darkness made for mysteries of love and crime; of statue-fretted palace fronts; of brazen clangour and a moving crowd; of pictures by earth's proudest painters, encased in gold on walls of council chambers where Venice sat enthroned a queen, and where nobles swept the floors with robes of Tyrian brocades. One single visit to Venice could not possibly have given the opportunity for one to throw out the paths of that marvelous city, crumbling to its grave in mud and sea.

This is but an illustration of what Dr. Palmore will be able to do for those who get ready to see his pictures of every city and country he visits. He will be able to show the Taj Mahal, seen upon this visit, deepened and modified by Taj Mahals witnessed on other visits. He will be able to show us Petra, which he can now visit almost in a Pullman palace car, colored by the memories of the same city he has already described for us, witnessed in perils of robbers and in danger of death. He will go around the world with a trail of the same world in his thought, seeing the world at the present time through the same world he has been in former times, and thus making the whole view far more interesting, beautiful and pathetic. All the knowledge he has gained at home and abroad he will take with him to concentrate upon every particular view he beholds to magnify and render it more significant. He will not only see the cities and continents through his own experience, but he will be able to look at them through all the knowledge he has gained by reading and research from the earliest dawn of history down to the present time.

The thought that he is looking at things for millions of eyes at home will quicken his imagination and stir his soul so that we will get the best view of the scenes multiplied by the quickened intellectual force of Dr. Palmore. A great audience provokes from a man of depth of nature the best that is in him, and the thought of being able to reach millions of auditors, week by week, will transfigure the man and lift him to a level of feeling and to a breadth of vision he has never known before.

It's a rare opportunity that we stay-at-homes will enjoy in being able to secure the services of such an explorer for the price of not a cent a week to each of us. He takes all the risks of railway collisions, steamboat explosions, perils of land and sea, furnishes all the entertainment, while we have nothing to do but to sit quietly in our homes and see what the irrepressible wanderer has to furnish us.

But it's a great mistake to suppose that the millions, who stay at home and witness, in the quiet solitude of their firesides, what Dr. Palmore views out in the great wide world, do not travel, too. Our bodies may remain stationary, but in our minds and imaginations we will go everywhere he goes. We will be able to plunge in the midst of African jungles with him; we will be able to ride on camels through the desert with him; we will be able to stand before kings with him; we will be able to see beautiful caparisoned elephants in India with him; we will be able to climb the Pyramids and stand in the midst of the forty centuries Napoleon told his soldiers were looking down upon them, with him.

The normal method of travel, really, judging from the way Providence is shaping things up, is the stay-at-home method. It seems that provisions have already been made for one to go everywhere and see everything from his own office or fireside at home. By means of wireless telegraph we are soon to be in communication with all parts of the world from any particular domestic center; and by means of the telephone we can talk with everybody without leaving our desk; so, by

Dear, Old Tennessee!

An invitation is extended to every Tennessean living in Texas to become a member of a Tennessee fraternal society. You should keep in touch with your old home people. For particulars address 208 FIRST NATIONAL BANK BUILDING, Nashville, Tenn.

and by, it seems that about the only way the rank and file of the people will travel at all is through the mind and imagination. They are devising methods by which we can see the face of the person we talk with by means of the telephone at any distance, so I guess, after awhile, by some other device, we can stand at the wireless exchange, and not only get news from a city, but look down its streets at the same time we are hearing from them.

For all that Dr. Palmore is to do for us in risking his life to see the world the third or fourth time, of course, we will not only follow him with our deepest interest on account of what he is to tell us and show us, but we will also, day by day, remember him at a throne of grace that the Father of us all may protect him from danger by sea and land.

It will quicken his thought to know that we are on the lookout for the marvelous pictures he will roll before our minds, but it will strengthen his heart and cheer his spirit to know that millions of prayers are going up to heaven for him from as many earnest souls every day.

Let all of us do what we can to get as many people as possible to enjoy the pleasure we expect to derive from Dr. Palmore's travels, by securing from them subscriptions for the St. Louis Christian Advocate, or for the other Advocates in other States, which are to publish his letters. His own paper should at once be quadrupled in readers. This long journey will cost him thousands of dollars, besides the labor involved in preparing his account of it. For \$2 we can get the whole trip without having to leave home. When we think of the railway lines that were necessary to make such a journey possible, of the vast floating palaces it were necessary to equip to make his voyage over the seas possible, we can see that billions of dollars must needs have been expended before ever he could have traveled from St. Louis eastward and back to St. Louis westward, as he expects to do.

The truth is, therefore, we can get for two hundred cents (just a little more than one-half a cent a day) an outlook on all the earth, involving the outlay of billions and billions of dollars. The progress of civilization for all past years lies beneath this last tour of the world upon which Dr. Palmore starts on the greatest ship ever built, the 28th of June, 1911.

St. Louis, Mo.

STATE-WIDE PROHIBITION HANDBOOK.

This is a convenient booklet with a hundred and fifty pages covering every phase of the liquor question. It is compiled and gotten out by Judge D. E. Simmons, of Houston, under the direction and approval of the State Executive Committee of the State-wide Campaign Committee. It is the completest thing of the kind yet issued, and it ought to be in the hands of all our workers especially. Write to prohibition headquarters, Houston, for information concerning it.

PROHIBITION ISSUE.

Your special issue of the Advocate is simply great. I never saw more truth couched into one issue of a paper in all my life. If the prohibitionists will put this issue of the Advocate in book form and put two hundred thousand copies in the homes of the Texans we will carry this State against the liquorites. I am proud of the Texas Advocate and its editor. Thank God for such papers and such men. "On with the battle." J. W. FORT, Abilene, Texas.

The last issue of the Advocate as a campaign prohibition document can't be excelled. J. W. COKER, Childress, Texas.

The Bible Mode of Baptism Settled at Last

Long debated subject now made clear by facts adduced from the Original Authority under which John first baptized, proving that sprinkling was the mode. Just from the press. Sample copy to any address for 16 cents, postpaid.

MAHAFFEY PUB. CO. - 921, CLINTON, S. C.

Good Openings

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

Boys' and Girls' Self-Culture Club

Conducted by H. L. PINER, Denison, Texas

THE SPIRIT OF JULY FOURTH.

The Fourth of July ought to be a day of genuine patriotic celebration. It has degenerated into a time of fireworks, sport, drinking, and other practices that are totally incongruous with the occasion.

What significance a debauch could have as applied to our memory of the Declaration of Independence it is impossible to say, if we are to look with reason for an appropriate relationship. It is equally difficult to show any rational connection between patriotic commemoration of that immortal document and the sound of fire crackers, torpedoes and other explosives.

The history of these celebrations shows that every year it has been made the occasion for killing and maiming scores and even hundreds of people, children and matured persons as well. Even in our own State there have been many accidents of more or less serious import on July Fourth, and there are in the State at this time scores of individuals with maimed bodies and homes with empty chairs to witness the folly of an unwise method of expressing our love of country.

This anniversary ought to have several prominent suggestions, and these suggestions all lead us away from the customary fashion of celebrating. It is well known that the Fourth of July records every year a large quota of fights, brawls, shooting-scrapes and homicides, as well as accidents. What these things could have to do with patriotism has never been shown, except to disturb the general peace and desecrate the holy sentiment of love for one's country.

In recent years the torn fingers and amputated hands and extracted eyeballs of children, the drunken and disgraceful orgies indulged in the name of patriotism, and the fatalities, accidents and purposed, all over the land, have compelled thinking people to demand a revolution in our methods for this memorable anniversary. Some states and some cities have taken the matter up by law, and every where there is a righteous crusade against the established custom of beer and bombs. The sentiment in behalf of a dignified and worthy method of commemorating the birth of our National freedom should commend itself to every boy and girl in the land.

LAZINESS IN THE PHILIPPINES.

Laziness has been the epithet of tropical countries. The Filipino will not work if his bananas support life. The question of educating this accretion to work is a great problem.

He can never make a desirable citizen if his energies cannot be awakened into activity, and he studiously avoids everything looking toward labor. For ages he has lived in a country where wealth of soil and climate promise great internal wealth and commercial prosperity. They could have been as great a people by land or sea as the Japs.

But the problem looks stolid and hard at present. The Chinese, always inclined to industry, have become more so under English influence, and among the Malay States the Chinaman has been imported and used as an example of thrift and economy, though it may be said his whole character could not safely be copied.

The Filipinos are not an intellectual people. Lazy nations have never accomplished much in the world's upward march. The Chinese have been forbidden to compete in labor or to become living examples of industry and thrift as object lessons to the obtuse, indolent Filipino. If they ever take rank as a people and if they ever make good under the suzerainty of the U. S., they will have to come to that great law of compensation, that in the sweat of the face shall they eat bread.

(26) THEODORE ROOSEVELT.

Born N. Y., Oct. 27, 1858. Still living. McKinley having been shot by an assassin and having died Sept. 14, 1901, six months and fifteen days after his re-election, Roosevelt, Vice-President, became president by law. Contemporary Eng. Ruler, Edward VII. 1901. Poet laureate Alfred Austin. Second Pan-American Congress in City of Mexico, 1902. Plans for adjusting international difficulties were recommended, and an inter-continental railway down "the back-bone of the two continents, and better commercial facilities, and a Pan-American bank and numerous other propositions, twenty in all, were discussed and reported favorably, though not officially adopted. May 20, 1902. Cuba became an independent republic with

President Palma at the helm. Then a reciprocity treaty was made with Cuba, mutual commercial concessions being made. The Louisiana Purchase Exposition in St. Louis eclipsed all former expositions in magnificence and grandeur and in general good to the U. S. The great oil excitement in the Beaumont country in Texas, oil actually spouting from the earth in artesian fashion. Great coal strike 1902. Gold found in Alaska creates universal excitement and causes an exodus to that country from all over the world. This discovery also raised a dispute as to boundaries between England and the U. S. The World's Peace Conference, called by Czar Nicholas II, of Russia, at The Hague, in Holland. Representatives from many nations were present, but no great number of details were settled upon. Partially, at least, however, The Hague International Arbitration Tribunal was created, by which the disputes between nations are to be adjusted by arbitration. The first case to come before this tribunal was a claim of the Catholic Church against Mexico. Mexico seized funds belonging to this Church while California was a part of Mexico, but agreed to pay 6 per cent. on the amount seized in annual interest "forever." Nearly forty years had passed since the agreement had been respected. The U. S. took a hand in the adjustment and won the case for the Church. The Isthmian Canal, probably the biggest engineering feat ever undertaken, is the projection of a canal from ocean to ocean across the Isthmus of Panama. A more minute description of this project will be given elsewhere. Two routes were discussed, the Nicaragua and the Panama, the latter being adopted 1902. It embraces a strip of land six miles wide across the Isthmus belonging to the government of Columbia. The President was authorized to buy this strip and to purchase from France all right and title and work on a canal undertaken but abandoned by that government. The total estimated cost was then \$184,000,000.

THE HISTORY OF SOME WORDS.
Calisthenics was coined from two Greek words for a specific purpose. Kalos means beauty or beautiful, and sthenos means strength. The word was created to apply to a new system of physical exercises supposed to develop the body into beauty and symmetry.
Avalanche is from the Latin. "Ad," meaning "to," and "val," a valley. This word comes to us through the French avaler, meaning to descend. But the prime meaning was to descend into the valley, and the application

was to a mass of snow or ice crashing down into the valley.
Canter usually means a loose, swinging, desultory motion in travel. It is just an abbreviation of the word Canterbury, a city of England. The word means an easy gallop such as pilgrims gaited their horses to in their journeys to Canterbury.

LARGEST READING ROOM.

The largest reading room in the world is in the public library of the city of New York. The room is 295 feet long and 77 feet wide. It is equipped with long tables having incline surfaces sloping to each side from a central line, so that readers face one another. Hundreds of persons may read at the same time without the slightest disturbance.

The building itself is one of the most imposing structures in all the world. It is the largest library building in the world. It is also the most costly in the world. It has shelf-space for three and a half millions of books. There are three hundred and fifty thousand square feet of flooring. This is more floor space than is in the Congressional Library in Washington.

The land on which the building stands is valued at twenty millions of dollars, and the building itself, fully completed, will cost twelve millions. There are actually ninety miles of shelf-room. In the construction of the building over three hundred thousand tons of Vermont white marble were used. It is practically fireproof.

EXPENSE OF CROWNING KING EDWARD.

It has always cost England enormously to crown her kings. By this is meant the mere ceremony of crowning. It is always a great state occasion, and of course it should be so.

The channels through which the great expenditure goes are numerous. Every department of the government is provided liberally with money for keeping its own dignity up to the level of the general magnificence. Westminster Abbey, where the coronation always takes place, is to be fitted up in the most splendid fashion, and every feature of the occasion will cost in proportion to the idea of making the event among the grandest in the history of England.

For the coronation ceremonies of Queen Victoria in 1838 the British Parliament voted the sum of one million dollars. Usually there is a most elaborate banquet in Westminster Hall after the coronation, but there was no banquet following the crowning of Victoria. The banquet could not cost less than a hundred thousand, and might easily cost treble that sum. The banquet custom was abandoned in 1838 on the suggestion of Lord Melbourne who offered as his reason for the abandonment, not that it would take so much of the people's tax money, as that it might weary the Queen.

When Victoria was crowned, the following appropriations were allowed,

and these do not take more than a comparatively small sum when considered with the whole cost: Lord Chamberlain, \$70,000; \$49,000 to the Master of the Horse for carriages; \$15,000 to the Mistress of Robes; \$25,000 to the Master of the Mint for striking thousands of gold and silver medals to commemorate the occasion; \$151,000 to the Commissioners of Woods and Forests for providing stands and fitting up the Abbey.

It cost specifically \$1,191,000 to put a crown on the head of George IV. More than \$250,000 of this was expended in decorating and otherwise fitting up Westminster Abbey for the one day's use. At this coronation \$41,000 was paid for snuff-boxes to be distributed among representatives of foreign powers present on the occasion.

In 1902 the crowning of King Edward cost a little less than that of Victoria. A large sum is always required to entertain foreign nobles, monarchs, ambassadors and other distinguished invited guests. It is expected that the cost of the crowning of King George V will reach fully a million dollars.

SYNOPSIS OF MADERO'S LIFE.

Succinctly stated, the life of Francisco I. Madero, the man who drove Porfirio Diaz from the presidential chair of Mexico and thence from the country as a refugee, is as follows:

Born in Coahuila, October 18, 1873, of very wealthy parents who designed that he should not be aided by their money, but should make his own fortune, a design kept by them and fulfilled by him, he becoming very wealthy. Always nervous, warlike, combative, revolutionary, very impulsive and hot-headed. At Jesuit College in Saltillo became intensely religious and determined to be a priest. Very fickle and unstable, abandoned idea of priesthood, attended St. Mary's School at Emmetsburg, Md., learned but little, stayed one year. Determined to become a farmer. Went to department of agriculture at University of California; stayed one year; returned home; became manager of father's plantation in Southern Coahuila. He and his father's family went to Europe 1889, Madero spending much time in Paris, and absorbing French life till he is thoroughly "Frenchy" in his manner.

Six years in Europe, chiefly in France, gave him a democratic education, and created the spirit of philanthropy out of which came his recent career in the overthrow of Diaz. His religious training gave him a seriousness of temper in considering all human events. He believed Mexico was under the thumb of Diaz and that Diaz was a public enemy so long as he remained president of the Republic. He is a strong, nervous writer, perhaps of the inflammatory style. He was interested in the establishment of two papers at Torreon and at San Pedro. He wrote much for the press. He wrote a book in 1898, called The Presidential Succession. It was bitter against the Diaz monopoly of the pres-



idential chair. This book brought him into much condemnation. In 1909 he organized in Mexico City, a central anti-re-election club which became the nucleus of the coming revolution. Ambition for political honors may have actuated him greatly. In 1909 he was a candidate for presidency against Diaz, and was, of course, defeated. From this time the fires of revolution burned with increasing fervency. The election occurred in June, 1910, and in October an outbreak was to occur among the insurgents against the established order. But the plot was discovered and he was jailed, then escaped to San Antonio, Texas, then boldly started in anew with only 200 men at Guadalupe, near El Paso, and from this beginning grew to success.

Madero is a vegetarian, eating absolutely no meat, nor does he use tobacco or intoxicants. He is a strict teetotaler. He is a spiritualist in theory, though he does not parade this belief. He does not believe that he is assisted by any spirit. He is called a dreamer. So was Columbus, and Galileo, and Watts, and Edison. He has made good his undertaking, whether it be best for his people or not. What is your prophecy as to the final influence or consequence of this revolution upon the Mexican government and its people?

IF THE BABY IS CUTTING TEETH.

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

Then we should have a very different class of people in the penitentiaries, and not the least numerous among them would be the women who make a religion of sneaking up on the blind male side of a good man, without a thought of the consequences. —Corra Harris, in "A Circuit Rider's Wife."

Don't fawn; that's despicable.

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

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INCORPORATED 1901

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



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J. B. Richards, of Amarillo, Texas \$2,000 Contract Holder, using the Company's contracts to get ahead in the world.

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OBITUARIES

The space allowed obituaries is twenty to twenty-five lines, or about 170 or 180 words. The privilege is reserved of condensing all obituary notices...

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.

MAGEE.—At 10:15 p. m., April 21, 1911, the sweet spirit of Mrs. Martha M. Magee was called to the home of the soul...

HILL.—The subject of this sketch, Mrs. Virginia J. Hill, was born in Tennessee May 19, 1831; married to Rev. W. B. Hill, of the Tennessee Conference...

WOODS.—Mrs. Mary E. Woods, the beloved wife of John Woods, of this city, was born in Illinois March 8, 1845. She moved with her mother to Round Top, Fayette County, Texas, in 1847...

BLUNT.—Mrs. Lydia Blunt, wife of G. M. Blunt, was born February 5, 1858, in Hunt County, Texas; joined the Methodist Episcopal Church South, at seven years of age...

WALKER.—Drury Carlton Walker was born in Grandview, Texas, September 27, 1893. He began life with the priceless heritage of Christian parentage. His father and mother were not only members of the Church, but regular attendants at all its services...

HAMNER.—Nancy Adaline Hamner (nee Willingham) was born August 12, 1832, in Tuscaloosa County, Ala. In her seventeenth year she was married to Mr. H. W. J. Hamner...

BLUNT.—Mrs. Lydia Blunt, wife of G. M. Blunt, was born February 5, 1858, in Hunt County, Texas; joined the Methodist Episcopal Church South, at seven years of age...

COOPER.—William J. Cooper, son of J. H. and S. C. Cooper, was born in Lewis County, Tenn., June 29, 1871; died May 27, 1911, at his home at Fisher, Texas...

EVANS.—Mrs. Mariah C. Evans (nee Swink) was born in Salisburg County, N. C., in February, 1822. At the age of fourteen years she moved to Middle Tennessee, coming to East Texas in 1847, and moved to Johnson County in 1863...

HUMPHREY.—It was with the deepest regret that we, the members of the Woman's Home Mission Society of Barton's Chapel, learned of the death of our sister, Mrs. Anna Humphrey, who departed this life May 27, 1911. She had been a member of our society since its organization...

MARY POTTS, MINNIE GREEN, MRS. J. R. WILLIAMS, Committee.

EVANS.—Mrs. Mariah C. Evans (nee Swink) was born in Salisburg County, N. C., in February, 1822. At the age of fourteen years she moved to Middle Tennessee, coming to East Texas in 1847, and moved to Johnson County in 1863...

PERSONAL LIBERTY.

I well remember my first introduction to the doctrine and practice of personal liberty as illustrated by the liquor gang. It was in Nashville, Tennessee, back in the eighties, when they were struggling to adopt a Constitutional Amendment...

What is personal liberty? The liquor crowd have the same idea that one of their leaders had during the "Whiskey Rebellion," known otherwise in history as Shay's rebellion.

Montesquieu is perhaps the profoundest writer on government and law. Says he, "In governments, that is in societies directed by laws, liberty can only consist in the power of doing what we ought to will, and not being constrained to do what we ought not to will."

Cicero never wrote with the prohibition question in mind. When Montesquieu was writing his monumental works, this question of the prohibition of the liquor traffic was unknown.

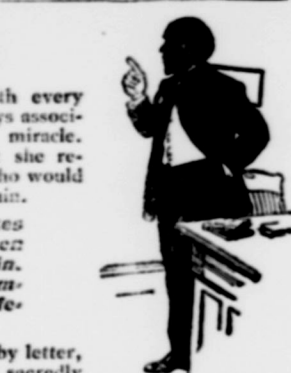
When You Think

Of the pain which many women experience with every month it makes the gentleness and kindness always associated with womanhood seem to be almost a miracle.

Dr. Pierce's Favorite Prescription makes weak women strong and sick women well, and gives them freedom from pain. It establishes regularity, subdues inflammation, heals ulceration and cures female weakness.

Sick women are invited to consult Dr. Pierce by letter, free. All correspondence strictly private and sacredly confidential.

If you want a book that tells all about woman's diseases, and how to cure them at home, send 21 one-cent stamps to Dr. Pierce to pay cost of mailing only.



ANENT THE PRODIGAL SON

THE PRODIGAL AND HIS BROTHER AGAIN.

I was not going in for a controversy the above subject, but merely asked Brother Hughes to answer a few questions which seemed to my simple mind to be standing in the way of his interpretation of the parable.

Had he confined his article to the answer of those questions, without himself turning questioner, I should have weighed his argument as well as I might, accepted or rejected his interpretation as the case seemed to demand, and remained silent.

Brother Hughes says: "The greatest franchise heaven has conferred on man is the privilege of every one to think and act for himself." True; and we might truthfully add that one, at least, of the great virtues that go to make up Christian character is patience and toleration toward the one who insists on using the aforesaid privilege to the extent of disagreeing with us.

I wish to say that in my former article I was in error in regard to one point, namely, that Brother Hughes' explanation of the parable was original with himself, or, at least, that he had been the first to present the new interpretation.

Bro. H. pounds a says that answer t He says served th at any ti command "Son, th that I ha 1. "An 2. "Do dorse the 3. "Tell agent in t this can t the unfa 4. "If t the unfa tically and elder son

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If you suffer from bleeding, itching, blind or protruding Piles, send me your address, and I will tell you how to cure yourself at home by the new absorption treatment and will also send some of this home treatment free for trial, with references from your own locality if requested.

grounds that, as he says in the wind-up, the pamphlet was written for theologians, and I am not a theologian.

Bro. Hughes was certainly not thinking deeply when he undertook to disprove my interpretation of the parable. He says: "I cannot believe this statement of the personnel of Christ's congregation on this occasion points to Jesus or Gentiles as such. For there were no Gentiles present, for the Jews, and especially Pharisees and scribes, never worshiped in the same congregation."

Again, Brother Hughes says: "But Brother Puckett 'lugs' in the servant who killed the fatted calf and asks, 'If at the time of man's creation Adam and angels were the only moral agents, who were the servants?' Nay, brother, I emphatically deny the charge. They were already there and rendered no inconspicuous part in the performance. The term 'lugged' is an ill-chosen word and does not apply to this case.

Now, le it will b comes fr other con while one be true: words are tply. Fi father's w agreed on son of a

were only God and the unfallen angels before Adam's arrival. Now if these angels were all servants and obeyed the Father's command, how could it be that one of them was not a servant and, as it seems, would not even yield to his Father's entreaty?

Once more Bro. Hughes says that "I want to know if Christ could not have supposed a man perfectly obedient unto the law without impairing the force of the great fact which it was intended to teach."

Bro. Hughes in his conclusion propounds a few questions himself and says that if I, or any one else, will answer them that he will be content.

- 1. "Are these words true or false?"
2. "Does not the Father fully indorse the son's statement?"
3. "Tell us, if you can, of any moral agent in the universe of God of whom this can be truthfully said except of the unfallen angels."

Now, let us see. As to question one, it will be necessary to ask, What words? We see that one statement comes from an angry son while the other comes from a loving father;

fictitious, as most people believe, the father's words could have been as true as if he, the son, had been an unfallen angel; for he had not gone away, and he not only had his portion, but was heir to the estate.

To Bro. Hughes' second question, "Do not the Father's words fully indorse the son's statement?" we would unhesitatingly answer, no.

With regard to question three we might say that under the strict family government of the Jew it is not at all improbable that the elder son might have not transgressed his father's commandments.

THE PARABLE OF THE PRODIGAL SON.

Having read the last article on the above subject, written by Brother Hughes, I wish to appear in the Advocate and endorse what he has written. I do not expect everybody to be of the same mind, so I have studied this one subject from the very earliest recollections of the parable.

A parable is an allegory written in the style of history, and is confined to occurrences that may have taken place. We might take up the definition of parable, and this would be but little help; but take the parable as it is and compare it with history, Bible or anything else you wish, and can you show where such type as the eldest son never broke a commandment?

Now, my dear reader, look at verse 12: what does this suggest to you? "And the younger of them said to his father," Candid reader, does not this suggest to you that this younger son went without his father's consent?

this his going without his father's consent, and also entreating his father that, as he was going, to give him his part. "Not many days." Exact time cannot be had, but it expresses a sudden departure. Not many days, or at once.

And now, my brother, you who are bent on another way, can you not accept this? It is as plain as any part in the Bible. Look at the excuses he made.

The elder son, on returning from the field, heard music and dancing, and, having found out what it was for, he was angry. And we next take in notice the conversation of the father and the son.

Wishing to have an answer to the questions from Brother Hughes which will satisfy me if they are properly answered, and hoping that I may hear from some one, as I want to know all I can about this, as I have studied and read much on this subject, I ask these questions and will wait to hear from some one on same:

- 1. Of what two families are the two sons representatives?
2. Where in history do we find a race or races (nations or anything else you might want to call them) that will coincide with and tally out from start to finish, of the two sons?
3. Does not the family of heaven and the elder son tally out, and the offspring of Adam, or Adam, tally out exactly with the younger son?

FRANK L. JEWELL.
Asbland, Okla.

THE PARABLE OF THE PRODIGAL SON.

After reading Brother Hughes' ultimatum on this parable I have been studying it at intervals riding along on my cultivator plowing cotton and corn.

I think that Jesus teaches in this parable, and, at least, in one other parable, the possibility of living a Christian from infancy.

when he arrives at the age of accountability, makes the good choice. Then it can be truthfully said of him that he was never at any time a transgressor.

In the parable of the laborers in the vineyard, some worked all day, some began at the third hour, some at the sixth and some at the eleventh hour.

Samuel began to prophesy when a child. He was never at any time a transgressor of God's commands.

Josiah began to do that which was right in the sight of the Lord at eight years of age, when he was made king. And, no doubt, some all along down the ages have put in a full day's work for God.

Some of our best men of to-day do not remember the time when they did not love the Lord. Having the world, the flesh and the devil to withstand, they have not reached perfection, yet so long as they are striving to overcome all evil surely God does not count them transgressors.

It is absurd to call the elder brother an unfallen angel, when Christ says he was a brother to the prodigal; angels and men are not brothers.

He made the environments of man altogether different from that of angels. We never read of angels being tempted of the devil.

The elder brother's anger shows a human weakness. Who ever heard of an angel being angry at the return of a sinner? On the contrary, Jesus said: "The angels in heaven rejoice over one sinner that repents."

The father said, in reply to the elder brother's anger: "Thou art ever with me, and, therefore, have free access to all the joys of salvation. Thou canst feast thy soul at thy pleasure. I have suffered no anxiety about thee. But thy brother who was lost is found, who was dead is alive. It is but fitting that we make merry over his return."

There is never the demonstration of joy made over the person who has never gone off into sin that is made over the return of the great sinner. It is only human that the one should be nettled at the seeming impartiality shown the other.

Mart, Texas. R. E. MARTIN.

THE PARABLE OF THE PRODIGAL SON.

Our Lord's use of parables, as I see it, is to bring to his hearers a clear conception of the gospel. So in all of these illustrations the Savior uses something of nature or of the customs of the country. In this parable he uses a custom that all were familiar with, and they could grasp his meaning when he said: "A man had two sons, and the younger son wanted his part of the wealth," etc.

When a son in those days did such a thing, it was a custom to declare that son dead by a ceremony just as if he were really dead; and all the neighbors and friends were aware of this fact that this son was dead to the father, and in order to get back he must have the approval of the father.

tions that surround him, he is awakened, and he begins to think about how he has wasted his living, and his mind goes back to father and home, and all the blessings that are there. And then he thinks of his condition at home, knowing the custom of his people brings the awful thought of his being reckoned as dead, and if he should go back it would do him no good.

The older son does not feel the loss of the younger son as the father does, so when he comes back in such a condition he does not like it—neither did the laborers like it when the good man of the vineyard paid those that worked one hour the same as he did those that had worked all day.

J. L. GRIFFITH.

LITTLE BY LITTLE.

Little by little the time goes by—
Short if you sing through it, long if you sigh;
Little by little—an hour, a day,
Gone with the years that have vanished away;

Little by little the skies grow clear;
Little by little the sun comes near;
Little by little the days smile out
Gladder and brighter on pain and doubt;

Little by little the world grows strong,
Fighting the battle of Right and Wrong;
Little by little the Wrong gives way,
Little by little the Right has sway;

Little by little the good in men
Plossoms to beauty for human ken;
Little by little the angels see
Prophecies better of good to be;

As long as human hearts are intertwined, that long will destinies be interlinked.

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