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

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

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The Campaign Is Nearing Its Close

The campaign for State-wide prohibition is approaching its close. In the beginning, some two months ago, the antis seemed to have the advantage in their organization and in their ability to mobilize their forces and to set up claims of success. They boasted of their certain success by a large majority. They had been looking for the fight for two years, and they were ready for it just as soon as the Legislature submitted the question to a vote of the people. Hence, they had no trouble to collect a great throng at their State meeting in Fort Worth and to sound their note of coming victory.

On the other hand, the prohibitionists were slow to start and slower to organize. They feared a long-drawn-out campaign, knowing that it would require superhuman effort to sustain interest throughout three or four months. Not until the antis made their big demonstration at Fort Worth did our people buckle on the harness and get down to business. From that event they got busy and began to get their forces in line. Each county began to organize, and our splendid chairman, Col. Thos. H. Ball, at once took steps to get his hand thoroughly on the situation. The organization soon began to take on shape, and the workers volunteered for service. They did not have to be conscripted, neither did they need the encouragement of remuneration. From motives of pure patriotism and humanity they flung themselves upon the altar from one end of Texas to the other.

The effort of the antis was to shift the issue of the battle from the saloon to local self-government; and they relied on their ability with this siren song to lull the prohibitionists in the local option counties into sleep; and at the same time they began to put forth every effort to arouse their own support in the dry and the wet territory of the State. They hired their workers and put them in the field for so much coin. The pro forces at once attacked the position of the antis and swung the issue back to the saloon and pointed out the fact that the fight was against this evil institution licensed by the State. There they concentrated their forces and

leveled their guns. And right at that point they have been hammering the antis without mercy, and they have exposed the hollow pretension of the enemy touching their plea for local self-government. Every dry county was invaded and our pro sentiment stirred until we have now gotten our people aroused and in full swing. We have one hundred and sixty-six of these dry counties and fifty-eight of the remaining counties dry except in one or two places. The great bulk of the population of Texas is in these dry and partially dry counties. In these we have done our most systematic work, and we will get the full strength of our sentiment. But we have not neglected the south and southwest portions of the State. We have gone into the stronghold of the enemy and opened a hot campaign, and our friends down that way say they will surprise the antis with their dry votes.

Therefore, our side of the campaign is most encouraging. We make no claims, but the indications point to victory. If we take care of our interests at the polls we will win. The antis are making no great boasts now. They are frightened. The clouds are hanging ominously above them, and they are alarmed. They have lowered their figures in their columns, and they are sounding notes of distress. Their speakers are not drawing crowds, and their literature is falling on waste places in our dry sections.

Therefore, let every worker on our side redouble his energy and put forth all reserved strength in the wind up of the campaign. We have not an hour, neither a vote to lose. Let every energy be taxed and let all resources be brought into play. Let every man who can touch his neighbor get out into the field and do his best. See to it that at each voting box we have two pro supervisors and a clerk to stay constantly within the voting booth and watch the vote and the count. The law gives us this right, and let us avail ourselves of it. Fraud must be estopped and a pure ballot must be the order of the day. Bring every indifferent pro vote to the polls. Let no one escape. Buckle on the armor afresh and send the cry all down the line: On with the battle!

Governor Colquitt And The Methodist Church

During the campaign in the primaries a year ago thousands of people opposed the nomination of Hon. O. B. Colquitt for Governor, and they had good grounds for their opposition. However, owing to a foolish and reckless division among the bulk of the moral element of the State, he received the plurality nomination, though he lacked 65,000 votes of receiving a majority of the number cast. Under the election laws of the State, this gave him the nomination, and the nomination was equivalent to election.

After he was inaugurated Governor of

Texas the most of those who had opposed him suspended their opposition and accepted him as their Governor and they expressed the desire that he would drop his factional leadership and become Governor of all the people. The Advocate came out in an editorial and expressed this desire, and also pledged itself to co-operate with him in any and all the good work he might do to this end. We, furthermore, spoke of his membership in the Methodist Church and intimated that it would be most gratifying to the ministry and the membership of the Church if it should so

turn out that Governor Colquitt would disappoint all the fears entertained concerning his course as Governor.

A trifle over six months of his administration has passed, and what is the result? Why, the Governor instead of disappointing our fears, has more than confirmed them all. In some of his official acts he has outraged the moral sentiment of the State, and now to cap the climax he has practically abandoned his office at Austin and gone out on the stump in open and bold advocacy of the saloons as licensed institutions in Texas. He has done this, not as an individual, but as Governor of Texas. He has actually put himself into the leadership of the saloon interests and is throwing back of them the full power and force of his official administration.

He is doing even more. Not satisfied with his public advocacy of the licensed saloons, and with his leadership of the saloon forces of the State, as their avowed champion and defender, he is denouncing his pastor at Austin, hurling thunderbolts at the ministers as "political preachers," and at the Church as the breeding ground of strife and discord instead of the place of worship. He goes so far as to call some of the ministers by name and to stigmatize them with his vituperation and slander. He has put himself in the attitude of a common scold, a blatant ranter and an accuser of those who oppose his course. He has, in fact, ceased to be the Governor of all Texas, and become the booster of the liquor traffic and the friend and associate of the liquor environments. He stands for all that associates itself with the licensed saloon business and does it openly, boldly and with no sense of shame.

Texas has never faced such a humiliating spectacle before, and has never had such cause for humbling its head under the blushes of shame and mortification. Why has he adopted this course? For only four years ago he expressed himself in favor of State-wide prohibition, but denounced local option. Why this change? It can only be accounted for on the ground of low politics. He feels that he has alienated the masses of the better element in Texas, and in order to hold his high position he is forced to look to the crowd that centers its influence and power around the liquor business and its predatory combination; and for this reason he is going his full length to lead the saloons out of the jaws of defeat. He feels that the success of the saloons will mean his political success, and he has identified his political fortunes with those of the licensed liquor traffic. He has not hesitated to throw the moral consideration of the question overboard, reverse his position on the question of prohibition and trample the claims of his Church under his feet. We are sorry for him, for the State over which he temporarily presides and the thousands of Methodists whom he misrepresents and humiliates by his indefensible conduct.

Were he not a member of the Methodist Church the Advocate would not take the trouble to call attention to his moral der-

elictions, but he is a part of our common religious household, and hence the mortification and pain his course is producing. We are grieved that the Church is held responsible for his moral and religious attitude and that it seems to be utterly helpless to rid itself of such a responsibility. But we assume to say that in no single particular does Gov. Colquitt represent the Methodist Church in his relation to the saloon question. The Church has nothing in common with him on that subject. His name is merely on the Church roll, but his life, his conduct and his habits are no part of the Church life of Texas. The Methodist Church and the saloons have nothing of kindred interest, and Gov. Colquitt instead of representing his Church stands side by side with the men who are devoting their energy, their talent and their time to the promotion of the liquor interests. And the fact that he brazenly boasts of his membership in the Church and often declares that he is preaching a better gospel than its "political ministers," and has more religion than the most of them, even dragging the name of his pastor into his political harangues, only adds to the mortification of his Church. O the times! O the customs!

Are you walking in an ever-diverging path? Why not go back to the very spot where the paths took separate courses and are still ever leading to zones farther and farther away. And it may be, to begin again would bring a depth of sweetness hitherto unknown. After all, our joys are in proportion to our sorrows. The darker the night the more we love the day. Once to taste the bitter is to reach for all the fullness of the sweet. Start over again—there's more honor than disgrace in it.

Do you know that while the sculptor is chiseling into stone the image that is in his mind he at the same time transforms the stone into the vision that burns in his brain? How true it is! Our destiny, like the unhewn granite, is to be fashioned according to the thought and passions that impress us. We are going to turn out the beautiful dream in stone, or we shall produce a work hideous and unshapely. Which shall it be—for you're the sculptor?

Brotherhood has two supreme manifestations: first, the power to be silent as death when the repetition of a scandal is damaging; and, second, the power to play the role of an oyster when the repetition of a truth does not help a man. Whenever "the truth hurts" you slander a man—that is, the effect is the same. The only difference between drinking carbonic acid and blowing your brains out is that the former is a bit slower in its results. If a man's dead, he's dead, ain't he? If a man is hurt either by slander or truth, he's hurt, ain't he? What's the difference, we'd just like to know. The most of us need to learn the very rare art of keeping our mouths shut.

THE CHURCH AND THE SALOON

(A sermon preached by BISHOP E. D. MOUZON, D. D., in Travis Park M. E. Church, South, San Antonio, Texas, June 25, 1911.)

Text: I John 3:8: "For this purpose was the Son of God manifested, that he might destroy the works of the devil."

The work of the Church is twofold: The salvation of the individual and the salvation of society. By the salvation of the individual, we mean more than the salvation of individual men and women from eternal punishment. In the language of the New Testament the words "soul" and "life" are one and the same. The "soul" is the "life." By the salvation of the soul we mean the salvation of a man's whole life. To save a man is to make him clean in his morals, energetic and enterprising in his business, faithful in his domestic relations and a good citizen of the State in which he lives. A good citizen is one who loves his country and will sacrifice himself, if need be, for the welfare of his fellow-man.

But to-day it is my purpose to put emphasis upon the other phase of this subject, namely, the salvation of society at large.

This world is God's world. God made it, and Christ has redeemed it. "God so loved the world that he gave his only begotten Son." "God was in Christ reconciling the world unto himself." Not individuals alone, but the world as a whole, is the subject of redemption. Christ shall "reign until he has put all his enemies under his feet."

Christ came into the world to found a kingdom, the kingdom of God among men. This kingdom of God is not something that is distant and aloft in the clouds, but something that is here and now upon this earth. The kingdom of God which Christ came to found is that new order of society in which God is known and loved as Father, and man is recognized and served as brother. Upon our lips Christ has put this daily prayer: "Thy kingdom come; thy will be done on earth as it is in heaven;" and he has laid upon us this command: "Seek ye first the kingdom of God and his righteousness." The program of Christianity is that the new order of men shall make a new order of society. Saved men shall make a saved world. The heaven of Christianity shall ultimately leaven the whole lump.

If the city of San Antonio were to be visited by a scourge of typhoid fever our physicians would do one thing—they would endeavor to save the lives of as many sick people as possible. But they would not stop there. They would immediately begin to inquire: What is the cause of this sickness? Whence comes this typhoid fever? And they would seek, above all, to cure the disease by eradicating the cause. It is just this attitude that the Church of to-day takes toward the evils of society. The Church seeks continually to save the individual sinner, to hold out the offer and the hope of salvation to every lost man; but the Church goes farther than that. The Church inquires: What is the cause of all this poverty, of all this ignorance, of all this sin? Why is sin so prevalent? Why is crime so common? Why is it so easy for our young men and our young women to go astray? And when the Church receives an answer to these questions, then it becomes the duty of the Church to put forth every energy to eradicate the cause of these evils. And whenever there is an evil in the world, it is the business of the Church to fight it, and to fight it even to the death.

The saloon is an evil; it is an aggregation of evils; it is the monster evil of the age. There is no virtue that it will not prostitute. There is no law that it will not break. There is no authority that it will not defy. There is but one argument for the saloon, and it is a specious argument, namely: There is money in it. There is but one argument against the saloon, and it is an unanswerable argument, namely: It is wrong. Socially, economically, morally, the saloon is wrong. It is a source of social decay and economic waste and moral corruption. There is not one word that can be said in favor of the saloon. There is but one thing to do with it: Destroy it.

Here is the indictment which I bring against the saloon:

First. It is not only a non-producer, it is a producer of every kind of evil. A cotton factory is a producer. A shoe factory is a producer; the raw material is brought to it and is turned out more valuable than before. A sugar mill is a producer; the cane is brought to it and is turned into refined sugar. The farmer is a producer, and so is the merchant. The physician, the lawyer, the teacher, make their contribution to the welfare of society. All these and many others contribute to the intellectual or moral or material welfare of the State. But

the saloon makes no contribution. The saloon is an unmitigated curse. Like the blighting east wind, like the simoon of the desert, like a hot breath out of hell, it blights and blasts everything that it touches.

Secondly. The saloon is the workingman's greatest enemy. The Church of Jesus Christ, whenever it understands itself, whenever it has rightly interpreted its divinely appointed mission, is the workingman's best friend. Its great founder, Jesus Christ, was a carpenter. Its greatest missionary, Paul the apostle, was a tent-maker. From the beginning until now it has refused to publish glad tidings to the poor. Because the Church is the workingman's friend, the Church rises up to fight the workingman's enemies. And the workingman knows that the saloon is his worst foe. At the annual convention of the American Federation of Labor, held in 1909, in Toronto, Canada, Mr. Samuel Gompers, the Federation's President, said: "The time has come when the saloon and the labor movement must be divorced." Mr. Mitchell, a leader idolized by the unions, said: "Poverty has driven many a strong man to drink, and drink has driven many a strong man to poverty. I am not at all impressed with the argument that if you close down the liquor traffic you bring about a calamity. Rather the contrary. There is a readjustment of society. Nothing has done more to bring misery upon innocent women and children than the money spent in drink. No man has a right to spend a cent upon himself until he has first provided for his family. The average workingman does not yet earn enough to give his family all the comforts they deserve. He has no money to spend on drink without robbing his family. I believe that as the labor movement grows, so will the temperance movement grow."

Mr. Lennon, discussing the effect of the liquor traffic on the standard of living, declared that "to the trade unionists there is no redeeming feature in the saloon." He said: "The liquor traffic tends to decrease wages; never to increase them. The use of alcohol makes workmen less skillful and drives men to lower scales of employment and reward. Every cent spent in the liquor business is wasted, bringing no social benefit or moral uplift." Said President Lewis: "If you want to know where the miners stand upon the temperance question, I'll tell you. In our constitution we have a clause which forbids any member to sell intoxicants, even at a picnic. That's what we think of the liquor traffic. The Christian Churches are established for the purpose of replacing paganism with Christianity. The trades union movement is organized to educate the people, to drive out ignorance and elevate the toilers of our land. Because the liquor traffic tends to enslave the people, to make them satisfied with improper conditions and keep them ignorant, the leaders of the trades union movement are called on to fight the saloon."

Thirdly. The saloon is the cause of high taxation. It is the stock argument of the saloon to call attention to the revenue which it turns into the State, and then frighten the ignorant by telling them that all this would be lost if the saloon would be put out of business. Suppose, for the sake of argument, that taxation should be increased by destroying the saloon. Then I would ask you: Which is more precious, manhood or money; woman's virtue or money; children's happiness or money; the welfare of home and State, or money? The Chinese are just now teaching Christian America a lesson. As everyone knows, the curse of China is opium. The Empire derives a vast income from the opium trade. But the Chinese Government has awakened to the evils of the opium habit, and has decreed that the opium business shall be destroyed. Opium pipes are being gathered together and burned in heaps. The drug is being destroyed, and the very planting of the poppy has been outlawed. That will cause the Chinese Government the loss of multibillion millions, but the Nation must be saved.

It is altogether a mistake, however, to suppose that the destruction of the saloon will increase taxation. It will lower it. For, consider: With the saloons closed, we should not need our present police force. Why is it that in every time of crisis the saloons are ordered closed? Why is it that on July 22, for that one day, at least every saloon in Texas will be closed? Because everybody knows that the saloon is the center of lawlessness. Close the saloons of Texas and at once you reduce the police force; for the most of them we would have no further use. And, again, everybody knows that our poorhouses and our jails are filled by the saloons. But possibly everybody does not know that a large per cent

of all the insane patients in our asylums have been put there directly or indirectly by the saloon. Dr. T. E. Daniel, editor of "The Texas Medical Journal," investigating this matter from a purely scientific standpoint, has gotten together some startling statistics. Superintendent B. M. Worsham wrote to him that "it is the consensus of opinion that at least twenty per cent of all insanity is due to alcohol."

Prof. T. D. Crothers, professor of nervous diseases in the University of New York, wrote as follows: "In one of the New York asylums the superintendent found seventy per cent of the inmates who had either drunk spirits to excess, or were the children of excessive drinkers. There is going to be a great awakening," he says, "in this direction. The whole alcoholic question is rapidly being settled from a commercial and scientific point of view. The saloon must be driven out, and there is no theory about this, or speculation."

The investigation which Dr. Daniel has made shows conclusively that at the very least twenty-five per cent of all cases of insanity are due, directly or indirectly, to the use of alcohol. Now, when we consider that it costs the State of Texas far more to run the asylums for the insane in Texas than the State receives from the liquor business, we can at once understand how the saloon is the cause of high taxation.

In the fourth place: The saloon is the cause of corrupt politics. I do not argue that point. I simply state what every man knows. Some months since I was riding in a Pullman between Dallas and San Antonio. A fine-looking gentleman, suspecting that I was a minister of the gospel, stepped over to my section and began a conversation with me. Said he: "My mother is an Irish woman and my father a German. My father and mother drink their beer every day, and they are good Christian people. My father had family prayer in his home every day. How is it, then, that you speak as you do against the saloon business?" I made this reply: "I raise no question as to the goodness of your father and mother. I do not doubt that they are all that you say they are; but, sir, the saloon is the cause of corrupt politics. In Dallas, in Fort Worth, in Houston, in Galveston, in San Antonio—in all our cities, the saloon is the corrupter of our politics. The organized liquor power, with its millions, is the greatest enemy of the liberties of American citizens that has arisen in the entire history of our country." The gentleman referred to made no reply. He made none because he himself knew the truth of the statement I had made.

What, then, shall we do with the saloon? That the saloon is an evil all men will admit. But how shall we deal with this gigantic evil?

There are some who say: We will regulate the saloon. This goes on the supposition that there is some good in the saloon; that it is possible to eliminate the evil and leave a good thing that would benefit a city like a grocery store or meat market. But there is absolutely nothing good in it. You can't regulate lying. You can't regulate stealing. You can't regulate wife-beating. Neither can you regulate the saloon. And, as a matter of fact, whenever misguided philanthropists have attempted to regulate it, they have killed it. Bishop Potter was a good man. He meant well, but he made a laughing-stock of himself. And most of all, the saloon men laughed at him. There is no such thing as a "decent saloon." Whenever you put those two words, "decent" and "saloon," down side by side, the adjective always eats up the noun. Whenever it becomes decent it is no longer a saloon. What shall we do with the saloon?

Everybody who is not a State-wide prohibitionist is now a local optionist. The men who were once most bitter in their opposition to local option are now the very men who from morning till night are making speeches in favor of local option. Well, we have gained something. We have been driving our enemies before us. They are now making their last stand, and we will drive them from that. But by what principle do they restrict local option to the county? Some counties are five times as large as others and a hundred times more populous. By what principle do they make it appear that county-wide prohibition is a good thing, but that State-wide prohibition is not? When they have yielded the principle of local option they have yielded the principle of State-wide prohibition, for if it is lawful and right to make the county the unit, it is also lawful and right to make the whole State the unit.

It is believed by many of our wisest statesmen and practically all our ministers of the gospel that the one way to deal with the saloon is to outlaw the liquor business in the entire State.

There are many who do not thus believe. To them I would now speak: I would ask: Have you anything bet-

ter than State-wide prohibition to propose? Confessedly, you have nothing. High license has always been a failure; regulation has always failed to regulate, and "local option yields the principle. And you will pardon me if I suggest that you consider the company you are keeping. If you are now think og voting against State-wide prohibition on July 22, I would suggest to you that it does seem somewhat significant that there are no little children on your side. There are no saintly mothers on your side; only here and there is there a lonely and unhappy preacher. Every law-breaker, every thief, every gambler, every outcast from society, will vote against prohibition on July 22. I would respectfully suggest that there is a reason for this. I am not impugning your motives. I am not raising any question as to the integrity of your character. I am not intimating that you are not a Christian, a gentleman and a patriot. But I am calling attention to the fact that you have somehow gotten into very bad company.

Now, in my own mind I have weighed the arguments against State-wide prohibition as a lover of my fellowman and as a lover of my country. They do not commend themselves to my judgment.

First. It is said that prohibition does not prohibit; that prohibition laws cannot be enforced. Who is it says this? The saloon-keeper, the brewer, the wholesale liquor dealer. Who is it that violates prohibition laws? The saloon-keeper, the brewer, the wholesale liquor dealer. This is unblushing effrontery. This is, in effect, to say: "We defy any laws that you may enact. We will break all laws that you can make. We have broken the law in Maine and in Kansas and in Alabama, and we put you on notice that we will break the law in Texas, also." Surely, liberty and self-government are dead when we let the lawless and the law-defying element in society tell us what laws they will keep and what laws they will break. We understand perfectly well that prohibition laws are difficult to enforce. We expect no aid from the brewer and the liquor dealer. We ask none. But from an enlightened public sentiment, from the consciences of free American citizens, we expect and shall receive all the aid that we need.

But I might go on to inquire: If prohibition does not prohibit, why is the saloon so furious in its opposition to prohibition? But prohibition does prohibit. In Maine and in Kansas, and in our Southern States, prohibition has been bringing about a new order of things.

Secondly. It is objected that prohibition is "sumptuary legislation." Now, I am quite sure that most of those who use that word do not know what it means. A sumptuary law is a law made to restrain excess in apparel or food or any luxury. State-wide prohibition does not say to an individual: "You shall not drink." It does say to the saloon-keeper: "You shall not sell." And that is a distinction with a difference. Let me remind you that under the police power of the State any Legislature may regulate any business affecting public health or public morals, may mitigate its evils, or suppress it entirely. This principle, which is universally recognized in America, has its roots far back in the common law of England. I will cite you here the opinion of Mr. Justice Field: "By the general consensus of opinion of every civilized and Christian community, there are few sources of crime and misery to society equal to the dram-shop, where intoxicating liquors, in small quantities, to be drunk at the time, are sold indiscriminately to all parties applying. It is a question of public expediency and public morality, and not of Federal law. The police power of the State is fully competent to regulate the business, to mitigate its evils, or to suppress it entirely. There is no inherent right in

a citizen to sell intoxicating liquors by retail. It is not a privilege of a citizen of a State, or a citizen of the United States." (Cristensen vs. Chief of Police, Sup. Ct. Rep.)

Thirdly. It is objected, again, that you cannot make people good by law. Who said you could not make people good by law? Whenever I hear a man make that remark I know that he is either the enemy of public righteousness, or stands in fear of some entrenched iniquity, or is using language without stopping to consider its real meaning. What is law for? It is surely not for the purpose of making people bad. It is certainly not for the purpose of putting people in jail, or sending them to the penitentiary, or hanging them on the gallows. The law exists primarily for one thing—to protect good people by restraining bad people. Incidentally, the law is educative, also. The one thing to do with the saloon business is to outlaw that business. Put it under the ban of the law as polygamy and gambling are now under the ban of the law, and then our children will know at once how to classify the saloon business, and we will protect the innocent by restraining the wicked. But if, when our friends say "You can't make people good by law," they mean: "You can't make the saloon good by law, I admit what they say. No law ever has made, or ever will make, the saloon good."

Again, it is said, and possibly you hear no objection urged more frequently: "Prohibition interferes with personal liberty." But what is liberty? By liberty, do you mean freedom to do as one pleases? The only liberty recognized under law is the right to do as one ought. I fear that by liberty you mean the freedom of "the beast that takes his license in the field of time, unfettered by the sense of crime, to whom a conscience never wakes." Your rights end where my wrongs begin. What you call liberty is more properly lawlessness, or, to use another word, anarchy.

And permit me to show you how inconsistent you are, to hold the mirror up before you so that you may see yourselves as others see you. You say that you are in favor of local option, but not of State-wide prohibition. You are in favor of local option? Very well, let us see what becomes of your arguments. Prohibition interferes with personal liberty, you say. Well, if prohibition interferes with personal liberty, does not local option do that very same thing? You argue that prohibition is sumptuary legislation. If State-wide prohibition is sumptuary legislation, is not local option that very same thing? The fact is, when you announce yourself as being in favor of local option you have cut the very ground from underneath your feet. Your favorite arguments you can never use again.

Evil dies slowly, but it dies. Reforms never move forward in straight lines, but they move surely forward. God does not reckon years as we reckon them; with him one day is as a thousand years, and a thousand years as one day. God is a God of patience, and patience always has its reward. The kingdom of heaven is not yet fully come—but it is coming. When will the saloon go? I do not know. But that it will go, I do know. If not to-day, then certainly tomorrow; for the right is sure to win. The stars in their courses fight on this side. The prayers of little children are on this side. The tears of women are on this side. The common sense of humanity is on this side. The conscience of Christendom is on this side. "For this purpose was the Son of God manifested, that he might destroy the works of the devil." Sentence has already been pronounced against the liquor business. The saloon is doomed.

"I will not cease from mental fight,

Nor shall my sword sleep in my hand.

Till we have built Jerusalem
In this our fair and pleasant land."

Gov. Colquitt's Former Attitude

By Rev. J. M. Petersen.

I have known Governor Colquitt for about twenty-five years. I came to know him personally as editor of a State-wide prohibition paper, the Terrell Star, in 1887. We considered him and his paper as among the strongest, if not the strongest factors in securing the large vote for State-wide prohibition in Kaufman County in that election. Mr. Colquitt at that time, however, was opposed to local option, or county prohibition, and so far as I know never changed his position upon that question until 1906 when he made his first race for Governor. In 1901 he fought local option in Kaufman, his home county, and contended that it was not right for the dry precincts in that county to vote prohibition on Terrell and other wet towns in the county that were opposed to prohibi-

tion. He contended then that the only solution of the saloon problem was a State-wide prohibition law and that we could not enforce the prohibition law in Terrell as long as we had saloons in Dallas. He said to this writer before he announced for Governor the first time that he was going to make the race and he hoped Dr. Rankin would not oppose him because of his position on the prohibition question. Dr. Rankin, as he said, being against State-wide prohibition and in favor of local option, and he favoring State-wide prohibition, but against local option, which, as he said, had always been his position. Of course, Dr. Rankin did not oppose State-wide prohibition, but only opposed bringing on an election for same at that time. By what process of reasoning, or under what influence, Mr. Colquitt has come to think so highly of local option, which was adopted in

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E. D. MOUZON, D. D., President

his county in spite of his opposition, and now so vehemently condemns State-wide prohibition, I do not know.

While I regret to see the Governor on the stump in the interest of the legalized saloon in Texas, I recognize his personal right to do so. He did not cease to be a citizen when he became Governor, as I did not cease to be a citizen when I became a minister of the gospel. We each have our place and obligations as representatives of men, he as Governor of all the people, and I as a minister of the gospel. But it is his personal right to oppose the amendment, and it is my right to favor it; and to give expressions to our opinion. It is his privilege, if he desires to do so, to express his opinion of the homes of the city of Austin by saying: "If we close up the saloons here, you will open up a miniature barroom in every good home in Austin." And it is my right, as a citizen, to tell him I do not believe it, and that I think his statement a little less than a gross insult to the 909 good women of Austin, who petitioned their Governor not to lead his influence to the saloons of Texas. It is his privilege, if he so desires, to drag the homes of the sister State, Oklahoma, into this discussion and tell us that "no sooner than you enter a hospitable home there than you are invited to have a drink, and instead of a man serving you, the good, sweet housewife mixes the toddy and puts mint in it," but it is my privilege to tell him that I do not believe one word of that. However, I am not so certain that I ought to say that, for I do not know what kind of homes he has visited in Oklahoma, and perhaps, after all, Mr. Colquitt is telling us what, according to his estimation, constitutes a hospitable home, so that the people of Texas may know how to treat him when he enters their homes, if they wish to impress him with their hospitality. We will let it go at that.

I am not surprised when Mr. Wolters tells us that if the amendment is adopted the law will not be enforced. We all know for whom he speaks. We know, furthermore, that he has no authority to enforce the law if he had any inclination to do so. But when the Governor of Texas gives countenance to such a lawless spirit by giving his influence for the continuation of the whiskey traffic in Texas, the only institution which puts the sovereign State on notice that they will not obey the law, and by telling us that if we vote the saloon out we will set up miniature bars in most of the good homes, it is time for the law-abiding citizens of Texas to "sit up and take notice." No other corporation ever dared to so insult the State. The railroad corporations fought us in the Legislature and in the courts, but they never told us that they would not obey the law. The Waters-Pierce Oil Company fought us to the highest courts in the land, but when Texas told them to get out they picked up their belongings and left. So with the great life insurance companies. But what about the whiskey traffic? They tell us they do not want us to put this amendment into our Constitution, but if we dare to do so over their protest they simply will not obey the law; and yet our Governor goes on the stump in the interest of this traffic and has not yet rebuked that spirit of threatened lawlessness.

Many of the antis tell us that it is not saloons or no saloons we are to vote on, but that the question is whether we will retain our local option system or adopt State-wide prohibition. Well, suppose that is the issue, what institutions in Texas will be affected by the result? Answer, only the saloons: If the amendment carries the legalized saloon must go. If the amendment is defeated the legalized saloon will remain. Therefore a vote for the amendment is a vote against the saloon, and a vote against the amendment is a vote for the saloon. It seems that anyone could see that. Another says, I am not in favor of the saloons and I am not voting for them, but the State, county and city need the revenue which they give, and I am going to vote against the amendment. My friend, that does not change the question upon which you cast your vote, but only gives a reason for casting it as you do; that is, you vote to continue the saloon and all of its evils for the money we get out of it. Another says, I am not voting for or against the saloon, but I believe in local self-government, and the amend-

The Old Oaken Bucket

Solo and Quartet.

By Rev. E. M. Sweet, Jr.

How dear to my heart are my hopes for this Nation,
When Wisdom hath taught us the worth of God's law.
The orchard, the meadow, on every plantation
Shall ring with a joy that the world never saw.
When man, with the wit that belongs to a monkey,
Quits bathing his soul in the water of hell,
But, using the horse sense displayed by his donkey,
He honors the bucket that hangs in the well,—
The old oaken bucket,
The iron-bound bucket,
The moss-covered bucket,
That hangs in the well.

If beer and red liquor were worth half they cost us,
The Lord would downpour them in torrents like rain,
Nor would three half-billions of dollars be lost us
Each year, leaving poverty, sorrow and pain;
But I read that the rock, when Moses' rod struck it,
(As Moses himself in the Bible doth tell),
Gave forth the same liquid we find in the bucket,
The moss-covered bucket that hangs in the well,—
The old oaken bucket,
The iron-bound bucket,
The moss-covered bucket,
That hangs in the well.

Thus Jehovah is wiser than any big brewer,
(Including Anheuser-Busch, Pabst, Lemp and Schlitz);
He nowhere commands us—I'm sure—so you are—
To guzzle down stuff that will make us have fits.
Then alas! for the bucket that goes 'round the corner
Where white-aproned bipeds damnation do sell,
Returning half-filled with red liquid disonor
Unworthy the bucket that stays at the well,—
The old oaken bucket,
The iron-bound bucket,
The moss-covered bucket,
That stays at the well.

O youth of America, Wisdom hath spoken!
Just follow the lead of her clear-sounding voice!
By you if this honor-and-wealth's law be broken,
Twere like shame and ruin were yours from mere choice.
But the ripe fruit of fortune is yours; if you'd pluck it,
If grim-visaged foes in your pathway you'd fell,
Then master the traits of the old oaken bucket,
The iron-bound bucket, and stay by the well,—
The old oaken bucket,
The iron-bound bucket,
The moss-covered bucket,
That stays at the well.

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ment violates that principle. But you are voting for local self-government for what? Simply the saloon and nothing else. There is nothing else involved in this local self-government vote. Why should we give the saloon the benefit of local self-government and not the gambler? Are we ready to sacrifice the sovereignty of the State on the altar of a local self-governed saloon? Not yet, I think.

Another says, I am not in favor of prohibition, but I am in favor of strict regulation. But who would you have do this regulation? Surely you would not let us prohibitionists prescribe the regulating measures. We know you will not do that because we have tried you. Who was it that introduced the Willacy bill and wanted to destroy the best local option laws of any State in the Union? It was not a prohibitionist. They tell us we have the best local option laws in the United States, but we have them in spite of the whiskey corporations in Texas. They have fought high license, they have fought the daylight bill; yea, they have fought every regulation measure just as they are now fighting State-wide prohibition. The same parties always lead the fight. They favor regulation, provided they can do the regulating. Their attitude is, you have forced us to give you local option with such regulations as you have, and now we beg of you not to take the whole State from us. They seem to say, but we know the voice and understand the speech: We have moved out of 167 counties and out of the larger portion of many more and turned them over to you prohibitionists, and we think you ought to be satisfied with what we have let you take from us without driving us out of the entire State. True, we have given you much worry in getting out injunctions, in getting up elections trying to get back into the counties out of which we have been driven, and by sending whiskey to bootleggers in dry territory, but you prohibitionists ought to be good and forget the past and let us keep what little territory we have in Texas and give us legislative peace and let the poor saloon have a little rest. We will answer you July 22.

"You cannot make a man good by law." Certainly not, but we can let men know by law what they can and cannot do as citizens of this State. The Apostle Paul says that he learned some things by law that he had not hitherto known, and ever after that he was a different and better man. So the whiskey traffic can learn some things in Texas by law, and when we get through teaching them the majesty of the laws of Texas they will do

better, whether we succeed in making them good or not.

"The Bible is against prohibition and encourages wine drinking." Now, I do not think according to their own contentions that they ought to have brought the Bible into this discussion. This is a political question, they tell us, and the Bible is a book on religion, and religion and politics do not mix, they say. Then, if they get the Bible into this discussion, they open the way for the preachers to enter into it, for certainly they can discuss any question in their pulpits or out of them upon which the Bible is authority; but I am glad they are quoting the Bible, for it shows they believe the old book is authority on this question. So let us have more discussions from the Bible giving other views, and don't let any one be surprised because they are trying to make the Bible coincide with their views on the whiskey question. The devil quoted it more than 2000 years ago in his controversy with Jesus Christ, and he did not misconstrue it any worse than the antis are to-day.

Conclusion: I know the saloon cannot be run without somebody's boy patronizing it and being ruined by it. Therefore, until I have a boy to give it I will not vote to continue it. My anti friends say the saloon is an evil and that evil flows from the whiskey traffic. I do not want any partnership with the evil. Therefore I will not vote to continue it.

Dallas, Texas.

THE BIBLE AND PROHIBITION.

That it should occur to any man who claims to be conversant with the teachings of the Bible to seek directly or remotely to bolster the whiskey traffic by an appeal to this high and final authority is, to say the least of it, surprisingly strange. Recently an article appeared in the Record under the above caption in which the writer boldly asserted that "the Bible does not favor prohibition. At the anti-prohibition rally in this city a man was found, assuming the livery of heaven, who presumed to invoke the blessings of God upon the efforts of the clan whose ultimate end is to safeguard the saloon which, themselves being the judges, is a great evil. More recently a series of questions and answers, in tract form, have been sent out by Mr. Wolters & Co. to the people of Texas in which they claim the Bible does not favor prohibition. Assuming this to be true, then it inevitably follows that it is either silent upon the question, or else it favors the anti-prohibition contention. The latter position is assumed by these people and

they strive to prove that the Bible is on their side, and yet, strange to say, they tell us this is a political question and the minister of the gospel violates the sanctity of his calling by a discussion of the question, except he be a renegade who prays at their convocations and visits the bar at his leisure. The saloon is an admitted evil which the Bible cannot and does not tolerate. It is committed to no form of evil, but by positive declaration, necessary implication and inference it proscribes all grades and forms of vice. We all know that our contention is over an amendment to the State Constitution which provides for the elimination of the manufacture for sale and the sale of intoxicating liquors. In its final analysis it means the prohibition of the saloons or their perpetuation. Any attempt to array the Bible against the contention of the prohibitionists is an attempt to make the Bible support the saloon. To do this is to make it encourage evil. Such a contention is not only a reflection upon God but an impeachment of his holiness.

Question 129 of the series of questions propounded by Mr. Wolters & Co. reads as follows:

"Does the Bible contain any doctrine favoring State-wide prohibition?" The answer, in part, is as follows: "It does not, nor can any of the passages of the Old Testament or New be construed into such meaning." Before calling attention to the word wine occurring in the Bible I invite attention to the sixteenth question propounded in the series referred to above. In this they undertake to define "sumptuary legislation." In the definition given this language is to be found: "Under this head comes various freak prohibition laws attempting regulation of various kinds that have always proved a failure. * * *

All of the prohibitions, together with the proposed State-wide prohibition in this State, come under the head of sumptuary legislation." When these people penned this paragraph they forgot that they had chosen for their slogan in this contest "Local Option and Regulation," and being off their guard they express their real animus in the statement that the "various freak prohibition laws are sumptuary and 'have always proved a failure.'" There you are! With one breath, to catch suckers, they speak of our efficient local option laws and their devotion to regulation; with the next they say the "various freak prohibition laws" are sumptuary and "have always proved a failure." Truly the legs of the lame are not equal!

But they tell us that "the Bible does not favor State-wide prohibition. I affirm it does. That the ethics found in the Bible and the principles, moral and civic, contained in the prohibition of the manufacture and sale of intoxicants are identical. Divine ethics extend beyond our contention and propose to protect the individual against himself. Prohibitionists do not propose to dictate to any man what he shall eat, wear or drink, but they do propose to protect society against the saloon, which is the breeder of vipers, the excretion of the earth, the spoiler of virtue, the intruder into the sacred precincts of the home, the disrupter of communities, the instigator of murder, the enemy of God, the foe of man, the heir of hell! Against this centrifugal cesspool disseminating its virus of death, like the upas rendering the moral, domestic and civic atmosphere deleterious to all good, we have massed our batteries. Whenever personal rights come in contact with the interest of society they cease at once. This principle underlies all governments, ecclesiastic and civic. Turn to Chitty's Blackstone, Vol. I, p. 89, where you find this principle fully expressed: "Let a man, therefore, be ever so abandoned in his principles, or vicious in his practice, provided he keeps his wickedness to himself, and does not offend against the rules of public decency, he is out of the reach of human laws. But if he makes his vices public, though they be such as to some seem principally to effect himself (as drunkenness, or the like), they then become, by the bad example they set, pernicious effects to society; and, therefore, it is then the business of human laws to correct them." Now turn to Ex. 21:29 and read: "But if the ox were wont to push with his horn in time past, and it hath been testified to his owner, and he hath not kept him in but that he hath killed a man or a woman: the ox shall be stoned, and the owner put to death." Once more: "When thou buildest a new house, then thou shalt make a battlement for the roof, that thou bring not blood upon thine house, if any man fall from thence." Deut. 22:8. The principle of government stated by Blackstone is identical with the principle stated in the Bible. No man in the exercise of his personal rights can legally infringe upon the rights of society. The courts of the land, from the Magistrate's Court to the Supreme Court, have universally

Poor, Foolish Woman!



Think of her attempting to make ice cream in the old disappointing way!

JELL-O ICE CREAM Powder

she can make the most delicious ice cream in ten minutes, freezing and all, at a cost of about one cent a dish—and never goes near the stove. Your grocer will tell you all about it, or you can get a book from the Genesee Pure Food Co., Le Roy, N.Y., if you will write them. Grocers sell Jell-O Ice Cream Powder, 10 cents a package.

sustained this principle of law, and yet the antis at this late hour dare talk about the saloon having a divine and civic right to exist. Our jurisprudence is derived from the moral and civic ethics of the Bible. The Bible is emphatically a prohibition book from beginning to end. The proscriptive laws of the Bible protect society against every form of public vice, hence it becomes the imperative duty not only of the legislative and judicial departments of our Commonwealth to protect society from vice, but the individual duty of every citizen, and this he can do at the ballot box. But they tell us that the Bible encourages and justifies the moderate use of wine, therefore it encourages the manufacture and sale of alcoholic liquors. Such a contention is the very culmination of contumacy. I make bold to affirm that the Bible nowhere encourages the use of intoxicants.

The word wine as it occurs in the Bible is not a specific but a generic term. If we contend, as some have done, that it is a specific word and always means fermented grape juice, which contains a per cent of alcohol, then we array the Bible against the Bible, for there are passages that encourage the use of wine and those that condemn it. I submit the following proposition, and challenge any man to controvert it: The word wine is generic, and in those passages where its use is encouraged, sweet or unfermented wine is implied, and in those passages where the use of wine is condemned fermented wine is referred to. No man with self respect will stand up and defend the saloon—they dodge the issue—and yet the anti-pros try to implicate to make our Lord a party to this nefarious business.

R. C. ARMSTRONG,
Fort Worth, Texas.

A strong man never ignores a weak one. That is the very highest evidence of strength.

WRONG SORT

Perhaps Plain Old Meat, Potatoes and Bread May Be Against You for a Time.

A change to the right kind of food can lift one from a sick bed. A lady in Welden, Ill., says:

"Last spring I became bed-fast with severe stomach trouble accompanied by sick headache. I got worse and worse until I became so low I could scarcely retain any food at all, although I tried about every kind.

"I had become completely discouraged, and given up all hope and thought I was doomed to starve to death, until one day my husband, trying to find something I could retain, brought home some Grape-Nuts.

"To my surprise the food agreed with me, digested perfectly and without distress. I began to gain strength at once. My flesh (which had been flabby) grew firmer, my health improved in every way and every day, and in a very few weeks I gained 25 pounds in weight.

"I liked Grape-Nuts so well that for four months I ate no other food, and always felt as well satisfied after eating as if I had sat down to a fine banquet.

"I had no return of the miserable sick stomach nor of the headaches, that I used to have when I ate other food. I am now a well woman, doing all my own work again, and feel that life is worth living.

"Grape-Nuts food has been a God-send to my family; it surely saved my life; and my two little boys have thriven on it wonderfully." Name given by Postum Co., Battle Creek, Mich.

Read the little book, "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.

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

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E. H. GARDNER
President

Notes From the Field

Crockett.

Crockett Church has enjoyed rapid and continuous growth and development for the last four or five years. When Bishop Morrison sent Rev. J. W. Downs here in December, 1906, it was a red letter day for Crockett Methodism. The Church here has always been substantial and numbered among its members some of the best citizens of East Texas. But its development has been more rapid and sure the last few years than ever before. It made a long step forward in 1907 during the pastorate of Bro. Downs. Then came Bro. Broyles, and during his pastorate of two years there was continual growth along all lines. We have made progress during the last eighteen months. In 1906 the Church paid its pastor \$1000. This year it pays a salary of \$1800. There has been a like increase along all other lines. In addition to our regular assessment for missions we propose this year to help support a number of Churches in the rural sections of Houston County. Our Sunday-school has this year broken all records of attendance. The official board has just decided to make an addition to the church, having especially in view additional facilities for the Sunday-school in the way of primary department, literary, lecture and classrooms. This will add 200 to the seating capacity of the main auditorium and enable us to accommodate 250 more in the Sunday-school. Work will be begun during the summer or early fall. The last Sunday in April Rev. J. W. Burgin and L. J. Anderson came to us for a ten days' revival. We had a great meeting. I have never seen a more successful pastor-evangelist than Bro. Burgin. His preaching was strong, pointed and convincing. Being a pastor himself he not only knows how to get men converted, but leaves the Church stronger and more loyal and unified. We had 100 conversions and reclamations. Seventy-seven united with our Church. Bro. Anderson is a fine singer and his happy, sunshiny disposition won the hearts of all Crockett is the best town in East Texas and Methodism is the biggest thing in Crockett.—Geo. W. Davis, June 23.

Blanket.

We have just closed a great revival at this place. We have had the assistance of Evangelist D. L. Coale. Brother Coale was in poor health, but he did a great work for our town. There were about fifty conversions, nineteen additions to the Church, with more to follow. But this is not the chief greatness of our revival. Four of our most talented young men obeyed the call of the Master, and will prepare themselves for the ministry. Three of our most consecrated young women gave themselves to God for service in the mission fields. Blanket Church has been honored in a peculiar way. Already there are five itinerant preachers doing great things for the cause of Christianity, who were sent out from her threshold. It will take eternity to tell the good to follow the visit of Evangelist Coale to our town. His sermon Sunday afternoon on "Why I am a Methodist" was the most convincing of any to which we have ever listened. Blanket Church is only in her infancy. With her loyal membership we hope great things in the future.—Josephus Lee, P. C., July 4.

Woodbine.

Our third Quarterly Conference is a thing of the past. It embraced the 1st and 2nd of July. Bro. Casey came to us and preached two great sermons to the satisfaction of all who heard him. My first protracted meeting for the Woodbine Circuit was on hand at Friendship. We had a great meeting; the power of the Spirit was with us from the start to finish. Bro. H. C. Hand was with me all the way and did some good preaching. Bro. Hand is one of our noble local preachers and is fine in a revival. We had 29 conversions and reclamations. Bro. Barcus, of Denton Street, Gainesville, came out on Saturday and preached us a good sermon. We go to Spring Grove next, with Bro. Hand with us.—J. K. McMillan, July 5.

Smithfield.

Our meeting at this place began the 16th of June, and continued with increasing interest for ten days. Early in the year our pastor, Brother C. F. Bell, made arrangements with Rev. E. N. Parrish to conduct the meeting. A large tent was secured, good lights put up, and everything was in readiness before the opening service. From the beginning of the meeting God was very good to us, and a great spiritual awakening followed. Only one service was needed to convince us that Brother Parrish is one of the strongest evangelists in the field, and comes more nearly reaching the hearts of his

hearers than anyone I have ever listened to. All classes of people and people of all denominations came to hear, and went away to praise. Every sermon was of convincing power, and it would hardly be possible for a thinking man or woman not to be moved by them to a higher and nobler life. There were not less than twenty-five conversions, among whom were several strong men and women who responded to the ever new and beautiful appeal of the Christian life, and whose lives will henceforth be a power for good in our community. There were eighteen additions to our Church, which together with other members received by the pastor, has very perceptibly strengthened the Church at this place. Brother Parrish made a strong appeal to the Christians to renew or establish family prayer and there were many who signified their intention to do so. Bro. Bell throughout the services did much effective personal work and conducted a most inspiring song service. From this place Bro. Parrish went to Sanger to begin a meeting, but his influence lingers here, and like that of every pure and noble life which touches ours, will ever continue to be a blessing.—Lizzie Gillis, July 5.

Harbin and Green's Creek.

The first Sunday of July was indeed a profitable day to us at Green's Creek, a place noted for its high standard of citizenship, Christian homes and loyal servants of God. That consecrated and useful layman, Bro. Nance, of DeLeon, was with us. His resourceful mind, full of Sunday-school knowledge and plans and his heart full of the Spirit of the Lord. He held three services, morning, afternoon and night, each full of interest, inspiration and edification. After evening address, on the "Adult Class," three of our classes perfected organization and others will organize in the future. Bro. Nance is a benediction to any Sunday-school and Church with which he comes in contact.—E. F. Hudgins, P. C.

Hempstead.

Perhaps a few lines from this part of the moral vineyard will be of interest to the readers of our dear old Advocate. Our third Quarterly Conference was held here last week with the popular presiding elder in the chair, presiding with his usual dignity. He gave us two splendid sermons which were enjoyed by our people. We are moving along very nicely with our work, and making preparation for our protracted meeting which will embrace the first two Sabbaths in August with Brother Dean White, of Navasota to do the preaching for us. We ask all Christians of Texas to pray for us, that we may have a glorious revival of "pure and undefiled religion" here. Our assessments for the benevolent claims are \$211.00, and we have already paid and sent to the treasurer \$230.00 in cash, and have more subscribed with more to follow. Now a word about Hempstead in a general way. A great many people have read about this town and formed very erroneous conclusions about the place. We have some of the finest people here that I have ever served in my thirty-seven years' ministry. When we took the religious census last February, we found that the town would show up far better than most people thought it would, as the following facts will attest. Here are the statistics as near as we could get them: Methodists and adherents, white and colored, about 250, Baptists and adherents 160, Episcopalians, about 100, Presbyterians 50, Lutherans 35, Catholics 30, Jews 35. So it will be seen that Hempstead makes a better showing religiously than many people at a distance would imagine. The town is gradually improving all the time and business is fine. They are right now in the midst of the watermelon shipping season and already several hundred carloads of melons have been shipped out of here. The melons are the finest in Texas, and it is estimated that there will be at least 1200 or 1500 carloads shipped from this county, and will bring about \$,000,000. This is a good place for prayer-seekers to come and the country around here is very fine for stock and agricultural purposes. I will close by saying that last night I married my tenth couple for this year, and more may be expected soon.—W. W. Horner, July 7.

Chillicothe Station.

The little city of Chillicothe is rejoicing on the account of a most gracious revival of old-time religion in our midst. Rev. R. A. Oakes and his singer, Bro. Cunningham, of Pleasant Hill, Tenn., came to us in the power of the Highest and for thirteen days and nights we stormed the citadel of sin, and we are happy now because

the unfailing Lord has given us the victory. These good people co-operated in the meeting regardless of denominations, and, as is always the case, God honored their efforts. There were something like fifty conversions and they were, with only two or three exceptions, converted down on their knees in the altar. I suppose that there never was a town that needed a great meeting more than Chillicothe, and the good that has been accomplished here will never be known in this world. The bringing of estranged brethren together, the cementing of the ties that bind us together in the Lord, the broadening of our views and the federating of the different Churches are some of the many things that has happened. We received thirty-six into the Methodist Church with more to follow. Some did not join because of the rains that interfered with the last services, but they will join soon. The crowds come and they continue to come, and, best of all, they are convicted and converted. Hundreds of people in this town have heard the shouting and praising God by his people in the good, old-fashioned way, and they are all the better for it.—A. W. Waddill, Pastor, July 10.

Fort Gibson, Okla.

Our parsonage at Fort Gibson was burned to the ground on the morning of July 4. All of the contents, including the pastor's library, were destroyed. This is the second parsonage at this place destroyed by fire in less than two years. Plans are on foot to rebuild at once. Have just closed a splendid revival, conducted by Evangelists McIntosh and Phillips.—W. O. Frazier, P. C., July 5.

Corn Hill.

We are in a good meeting at Corn Hill. About fifty conversions and reclamations to date. Eighteen received into the Church yesterday. Rev. J. E. Matlock did the preaching first week and George Ryan led the singing, both of which did very efficient work.—C. G. Shutt, July 10.

Denton.

We closed the greatest revival in Denton the first Sunday in this month that has been here for years. Rev. Charles E. Brown and Rev. A. C. Fisher and wife were with us two weeks. They are a mighty force. I never had better. Brother Brown is a preacher of unusual ability. He preaches the old-time gospel, in the old-time way, and uses the old-time methods. People convicted of sin, bowed at the altar with broken hearts, and arose redeemed and rejoicing in a conscious salvation. Bro. Fisher stands in the first rank as a singer, and is a fine worker in the congregation. Sister Fisher has no superior as a pianist in this country, and is an indispensable complement to the team. The meeting resulted in about seventy-five conversions and reclamations and fifty-three additions to the Church, making in all to date, 123. Our Church is in splendid condition. All departments of the Church are well organized and doing fine work. The ladies have spent about \$200 improving and furnishing the parsonage, and we have in good subscriptions \$1000 to repair and seat the church, and hope to supplement the amount soon to do the work. We take courage and press on.—W. A. Stuckey.

Douglass.

Our second meeting at Douglass commenced on Saturday night before the first Sunday in July. Ran seven days. Our beloved presiding elder, Rev. J. T. Smith, came to us Monday night and preached two soul-stirring sermons and tried to preach Tuesday night, but the good God came down on us like he did on Pentecost sinners. Convicted mourners converted would get up off their knees and go to work to bring their loved ones to Christ. Brother Smith could not get to preach, but after the good people had shouted and prayed, and a good number had been saved Brother Smith called mourners and they came like the jailor and were saved from their sins. Fifteen saved that night. The rest of the preaching was done by your old standby. Visible results: Forty conversions; twenty united with our Church; some will join the Baptist, and others. The Church all afire for God and Son and for his cause the best working Church I ever saw. Little angel-looking girls would lead prayer-meetings. Some of the brethren say that it was the best meeting that they have had at Douglass in a long time. Brethren, help us give the good Lord the praise. We closed our Saturday night with a grand prohibition rally commencing at 6 o'clock. The young men and ladies had gotten up the very best program, and it was well rendered, which captured the large congregation, and turned the services over to this old standby, and, sealed with the Word of God, what the young people had said in their program. My text: Isa. 5:14, then 28:7, then 56:10-12; Heb. 2:15; Psa. 20:1 and 23, 20-32; first drunk, Gen. 9:25, and second drunk, Lot, Hos. 4:11; Dan. 5:23. The good Lord was

with us in the power of the Holy Ghost. At the close I made a proposition to all that would vote for, work for and pray for State-wide prohibition to come and give me their hand, and, my, my, how they came. Nearly every one in the house came. Amen! —D. F. Pulley, July 7.

Como.

We have had a revival in the true sense of the term. The writer preached twice on Sunday. Rev. D. A. Williams twice on Monday, after which Rev. C. C. Young, of Jacksboro, took the preaching in hand. Rev. Young is a pastmaster as a leader and preacher in a revival meeting. It is my candid opinion that he can not be excelled by any man I have ever heard, whether he be pastor or evangelist. He is thoroughly familiar with the best methods and is completely in sympathy with pastor and people. He ties them together. We are on the high tide. One hundred conversions, forty-seven additions to the Methodist Church, some to join later. Be it known further, that these results were not brought about by "clap-trap, hold-up-your-finger methods." Genuine sorrow for sin and sincere self-surrender were emphasized. To say that we were delighted to have this former schoolmate and friend with us, is but to speak mildly. To say that we rejoiced together at the manifest presence and power of God's Spirit, is but to attempt to express the inexpressible. We thank God and press forward.—W. L. Tittle.

Sacul.

Our first meeting on the Sacul charge commenced third Sunday in June and ran ten days, with Bro. S. N. Allen preaching twice a day, from Monday night until Saturday night, 11 o'clock, and many know his preaching was up to high-water mark. Brother Sam captured the people the first round. Bro. Perkins, a Free Methodist, was with us a part of the time. Our beloved presiding elder, Bro. J. T. Smith, came down and preached two splendid sermons. Brother Bagley, a Baptist preacher, did great work in prayer and song. In fact, we all put on our working clothes and went to work. Visible results: Fifteen conversions; six united with the Baptist; three with the Free M. E. Church; three with our Church; baptized two children; the Church wonderfully lifted up by the power of the Holy Ghost. Some of the old brethren say that it was the best meeting that they ever had here. To God, the Father, Son and Holy Ghost belong all the praise. Amen! —D. F. Pulley.

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J. E. INGRAM, Secretary, Brownwood, Texas.

LAYMEN'S DAY AT LAKE SHORE ASSEMBLY.

The last day encampment, Monday, July 31, will be one that no layman can afford to miss. We have arranged a program that laymen should travel far to hear, see and enjoy. Our last General Conference wisely recognized the Laymen's Missionary Movement in our Church as one of the greatest working powers in it and gave it a place in our great Church work.

Bishop Hoss will inspire us in this great work on this date. Other speakers of wide experience and of platform reputation, will speak concerning this forward movement which has already advanced the missionary spirit of the Church ten fold. Come on laymen and let us make it the greatest day of the entire session. G. W. BACKUS.

THE LAKE SHORE ASSEMBLY.

Sunday-school Topics That Will Be Discussed.

Two weeks from this date the Lake Shore Assembly meets, July 24-30. Are you going to attend? The program Committee have been untiring in their efforts to prepare a feast for all who will be on hand. It is a splendid opportunity for a week's outing, rest and recreation. But beyond this, the young people of the North and Northwest Texas Conferences will have the rare opportunity of hearing some of the most eminent men of our country. They do not often have the privilege of hearing, within the space of one week, such men as Bishop Hoss, Bishop Atkins, Capt. R. P. Hobson, Prof. B. F. Cope, Dr. S. A. Steele, Dr. Jno. A. Rice, Rev. J. W. Hill and others. Our Leaguers will want to hear Dr. Steele, who was the first editor of our Epworth Era, and who has always shown special interest in our young people. Our Sunday-school folks will want to hear Bishop Atkins who was for many years editor of our Sunday-school Literature. All the above mentioned speakers will discuss live, up-to-date topics in a most practical and helpful way.

That part of the program pertaining to the Sunday-school interest has been put into the hands of Mr. W. E. Hawkins, Sunday-school Field Secretary of the North Texas Conference, and the writer.

The time set apart for this work will be used in bringing before the assembly, in the most practical way, such live topics as:

- (1) Modern Sunday-school Plans.
(2) The Organized Adult Bible Class Movement.
(3) The Cradle Roll Work.
(4) The Primary Department.
(5) The Home Department, and other vital subjects as time may permit.

The Sunday-school interest is demanding live, up-to-date efficient workers.

Don't fail to come, you can't afford to miss it. Bring your pencil and tablet—Take notes of all that is said and done—carry them home with you—study them—select such thoughts and suggestions therefrom as you can put into practice in your school. We will expect you to be present, July 24. Your Fellow Worker, ROBT. B. BONNER, Field Secty., Northwest Texas Con. Stamford, Texas, July 10.

N. B.—Brother Pastor and Brother Superintendent, have you had your organized adult classes to register yet? If not, won't you please do so at once? Texas has nearly one-third of all the organized classes in our Church. If all who have organized but have not registered, will register at once, we will be able to report at Lake Shore Assembly, that Texas has one-third. Send name of class, teacher, president, etc., to Dr. Chas. D. Bulla, 810 Broadway, Nashville, Tenn., with 25 cents and he will send you a beautiful certificate. This will line you up with the adult movement of our own Church and also with the International Sunday-school Movement. R. B. B.

MARRIAGES.

Little-Frost.—On June 26, 1911, Rev. Chas. Little and Miss Jennie Frost, Rev. M. K. Little officiating.

Searcy-Oneal.—At the residence of Dr. Gregory, Fort Worth, Texas, June 18, 1911, Mr. J. M. Searcy and Miss Pinkey Oneal, Rev. C. A. Evans officiating.

Unger-Lambert.—At the Riverside parsonage, Fort Worth, Texas, July 4, 1911, Mr. Charlie Unger and Miss Edith Lambert, Rev. C. A. Evans officiating.

Cole-Webb.—At the residence of Rev. S. H. Allison, Port Arthur, Texas, Mr. Z. T. Cole and Miss Eliza Webb, Rev. S. H. Allison officiating.

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BUFORD O. BROWN, Fort Worth, Texas.

SUNDAY SCHOOL ITEMS

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

EDITORIAL NOTES.

We print this week an account of the Sunday-school and Epworth League Conference of the Cleburne District. It is worthy of note that a hundred and forty-one delegates were in attendance. And that is not unusual where E. A. Smith is presiding elder. He always has large Sunday-school and League Conferences. And although he has done a good deal of presiding eldering we have yet to hear it intimated that he is rusting out in the work. What one presiding elder does, others might do.

We do not know what all the Women's Missionary Society intends to do at Epworth, but we know that Mrs. Mary L. Hargrove, wife of our lamented Bishop, is to be there during the entire encampment, and give a Bible study every day. To those who have heard Sister Hargrove, this fact will be a strong inducement to go to Epworth. During Sunday-school week you can hear Dr. Chappell, Dr. Hamill, Mrs. Mamill, Dr. Bulla, Dr. Rawlings, Dr. Bishop, Dr. Culver, Brother Gray, Mrs. Hargrove, and no telling how many more of our expert Sunday-school and missionary leaders. What an intellectual and spiritual feast that will be. Go to Epworth.

CLEBURNE DISTRICT SUNDAY-SCHOOL AND EPWORTH LEAGUE CONFERENCE.

The Cleburne District Sunday-school and Epworth League Conference met at Grandview, June 27th at 8:30 p. m., with Presiding Elder E. A. Smith in the chair. Rev. S. A. Ashburn preached the opening sermon, his subject being "The Aim of Teaching the Salvation of Souls." The second day's session was begun with a sunrise prayer-meeting, led by J. W. Hawkins. Quite a number both of delegates and home-folks attended

SUMMER SCHOOL OF THEOLOGY.

Southwestern University, Georgetown, Texas, June 12, 1911.

The Summer School of Theology for this year has come and passed into history, and this scribe has been officially appointed to give to the Church through the medium of the Texas Christian Advocate a sketch of its work. You will miss the facile pen of the former scribe, Rev. J. W. Hill, whose talent for story-telling has been utilized for this purpose for some years past.

The Summer School of Theology has become an established and a factor worth while in our Texas Methodist economy. The session recently closed furnished further evidence of the wisdom of those who brought this institution into being. The last was the first session this writer has had the privilege of attending and he feels that it is putting the matter soberly when he declares that he was "delighted" with all that came under his observation. Apart from the special work of the classes, there was that indefinable something which imparts value through the association of man with man. This is a marvellously educative force in itself. The semi-hermit life of the busy pastor needs just such association to give inspiration and keep it out of the ruts. I dare say that no live man will attend these gatherings without experiencing a degree of revision of at least some of the chapters in his thinking. Then, again, the wide-awake man will find a man, perhaps several of them, and such discoveries always add to the treasures of life. There were a number of the brethren in attendance who to me counted nothing more than the general estimate which comes with seeing their names in connection with conference appointments who are now veritable men and brethren, and have become living stones in the structure of this earthly temple. It is a great experience for the heart to pass over from the name to the man. There is much in the Summer School aside from the class work and the special public lectures. As an instructor I received great benefit in that I was called upon to more carefully objectify my studies, but the chief benefit I experienced was the associations I found. Men that I felt were my brethren in a more or less conventional sense have become my brethren in that intenser



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the field of literature so graphically that we are confused when we try to reckon the individual "objectifications" as when we try to count the stars. And yet how real the soul of literature becomes as we follow him as he fairly luxuriates in its aesthetics, its imagery, its realism, its ethics, its gnosis, its "sublimizations."

Dr. Edward Alsworth Ross of the University of Wisconsin, closed this part of the work in a masterful discussion of the general subject, "The Contemporary Social Drift in America." One of the highest compliments I heard of these lectures was the statement by a prominent man, "I love a sane man." Dr. Ross dealt with a subject that lays heavy strain upon the sanity of the thinker. More than one bright mind has failed to sustain balance when dealing with the complex and most acute subjects he discussed. This speaker has the fortunate faculty of impressing his hearers that he is familiar with the ground over which he leads you, and that he is a safe guide. He does not assume the attitude of a dogmatist and demand acceptance of his views, but rather he takes one into his laboratory and lets him see for himself. How refreshing to listen to a man who relies upon facts and arguments based upon facts, and does not start out with a predetermined dogma and seek to prop it with any sort and all sorts of arguments and other things parading in the garb of arguments. A brother remarked to me that Dr. Ross told some things that he (the brother) did not know before. I have thought this statement over and have come to the conclusion that notwithstanding I have given more or less attention to social questions, even studying them after some sort for more than twenty-five years, Dr. Ross told comparatively few things that I did know before. This speaker made no attempt at fine rhetoric, but in language chaste and vigorous he translated his thoughts to us. Bishop Keener used to urge the young preachers to study to be eloquent, but he was careful to state that eloquence consisted in thought, not words. Dr. Ross seems to have caught this idea, or to instinctively follow it. No man in the work of the Summer School made a more profound impression. I wish every man in the land, yes, and every woman, could hear him. Dr. Ross is really pioneering the field of sociology from a new viewpoint. Gen. Stonewall Jackson is said to have stated that Gen. Lee was the only man he would follow blindfolded. Dr. Ross does not ask this kind of following. He asks you to follow him with both eyes open and brain alert. His last lecture, "Rampant Commercialism," is a study that we could wish every man and woman of brains could ponder. It will be a great pity if the Doctor does not publish these lectures. All his lectures, like the books he has published, are full of facts and rich in thought, but this last lecture comes with an appeal to better manhood that cannot fail of accomplishing large good if given to the public.

But this story is growing beyond the limits of your space and I must bring it to a close, but suffer just a few words more.

The Summer School of Theology is now an integral part of our Church work in Texas. The attendance has gradually grown from year to year; but this year there was a slight falling off as compared with last year. I do not attempt to account for this fact (there are several possible reasons for it), but I wish to enter a plea for a larger support of the work and a fuller utilization of it by our young preachers. There is one argument made for the utilization of this institution by the young preachers which does not specially appeal to me (though it is all right), viz.: The argument that it gets the work of the undergraduate behind him. I would rather use the argument that it gets the work of the undergraduate into him. And, more, it gives the undergraduate and the postgraduate new impulse and broadens the concept of life. We preachers are exposed to a most insidious temptation as we go about our work, making our sermons, following our inclinations in the matter of our studies, with no immediate objective apart from gathering sticks enough to kindle the fire for next Sunday. We need to come into contact with men who will tell us "some things we do not know." We need the inspiration that comes from touching elbows with men who are seeking like ends with ourselves but who have gotten other angles of vision than these we have. And last, but not least, spiritual life thrives when growing thick in the row. Unlike what we call natural law, the spiritual law works best when the subjects of it are brought in close contact. The man who can spend ten days in this Summer School and not go home spiritually nourished and enlarged needs to open up the irrigation

valves and soften the crust that has formed. Attending the Summer School helps you and helps your people.

W. E. BOGGS.

SHAW REPLIES.

In the Advocate of June 29 you print an article from Rev. Jno. L. Williams, criticising a communication by me to the Houston Post of June 5.

In the article criticised I had some reflections as to the effect of preachers in partisan politics. I held also that the strictly political issue of chattel slavery caused a division of the Methodist Church, North and South.

Mr. Williams' points, epitomized, are:

1. Shaw proceeds to show how the ministers of the gospel in all the Churches should keep quiet and not dabble in politics.

2. Shaw displays a wonderful amount of ignorance of Methodist history in saying that politics was the issue in the peaceable separation in 1844.

3. The issue in 1844 was strictly ecclesiastical and constitutional, while to-day we are confronted with a great moral issue: Shall the rum traffic continue its rule or ruin? Shall Texas be redeemed or shall Texas be damned?

4. The question in 1844 involved the moral character of Bishop J. O. Andrews. The Northern delegates held that Bishops are the creatures of the General Conference.

Comments.

Mr. Williams' first point is inaccurate. It is not only the right, but the duty of all men, to have decided political convictions and to act and vote accordingly. While I think it is far beneath his calling, no one can deny that a preacher has the right—as a citizen, not as a preacher—to go upon the political rostrum. I assert, however, that from the standpoint of neither wisdom, justice, statesmanship, morality or religion should Churches go into politics. This last proposition is so self-evident, according to tenets of political economy and lessons of history, that it does not need argument.

For illustration I submit an analogous case: It is the duty of every Mason, Odd Fellow, Elk Pythian, preacher, etc. to have decided political convictions, and it is the right of each to limit his action in a campaign by his own desires and judgment. But, no man has the moral right to go into politics as a Mason, Odd Fellow, Elk, Pythian or preacher, thereby dragging lodge or Church into partisan discussion and conflict, to say nothing of the injury to the cause of religion and fraternity.

Masons, Odd Fellows, Elks, Pythians meet in their halls during a political campaign. There may be as many divisions as there are issues. While not at labor, discussion may run high, and good nature, fun and jollity be played to the limit.

The gavel sounds.

Now suppose in either of these orders the presiding officers should interpolate into the proceedings a strong plea for his political ideas, and that his example be followed by his subordinates to chaplain, each with different views; and suppose the chaplain would come in with a prayer; ask God to help his crowd and damn the rest? What would the unofficial brotherhood do—try them as violating an obligation, or treat them as uproariously humorous?

Why should it be different in Churches? Let every Church member who is also a member of a fraternal order answer.

It does not seem to me that other points in Mr. Williams' criticisms need extended answer. Every posted man and woman in the United States knows that slavery caused the division of the Methodist Church—whatever technical construction may be placed upon a statement of the issue. And as to the "moral" side of prohibition! Certainly chattel slavery was nearer a moral issue than chattel liquor. That's what the Northern Methodists held in their demand for prohibition—of slavery. The Southern Church held (in this case anti), and correctly held, that slavery was a civic question, to be settled by the State. What moral question was up as to Bishop Andrew except that by marriage he had become a slave owner?

True the factions agreed upon separation. But it was not so peaceable as Mr. Williams seems to think. The Northern prohibs not only wanted the Southern anti to lose their "niggers" but all their Church property, and it required a law suit for the Southern branch to get its rights.

Another indication that the separation was not entirely peaceable, is that they are still separated. Whether the war is not over with them, or whether the good sense of the Southerners understands the cold comfort extended minorities, I do not pretend to say. I rather think the latter proposition applies.

I see small if any distinction in the issues of slavery and prohibition as

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to morality. The Northern brethren asked, then, "Shall slavery be prohibited or the country be damned?" Mr. Williams, and other Texas brethren, ask now: "Shall liquor be prohibited or Texas be damned?" My point is that damnation is not in either, with fanaticism ruled out, but each a strictly political question, neither embodying any more moral issue than the tariff, State sovereignty, et id.

I am against State-wide prohibition because I do not believe it a wise principle of government.

Mr. Williams is for State-wide prohibition because he does believe it a wise principle of government.

Why not the people line upon the issue and vote on it without getting mad about it? Keep it out of the Church and the Church out of politics to the hurt and hindrance of God's work.

As for myself, I have far more interest in the successful work of the Churches, and the consistent, never-ceasing, self-sacrificing, work of all men called of God to preach his gospel, than I have in any political question. And it seems to me this ought to be the sentiment of all thinking and patriotic men, however faithful or recreant to religious duties.

W. A. SHAW.

ABOUT THE BIBLE.

Since the publication of the King James Bible only two versions have been made. The "Revised Version" of the New Testament was published in 1881, and the complete Bible in 1885. The American Standard Revised Version of the whole Bible was issued in 1901.

The first book printed from movable metal types was the Latin Bible in the year 1455.

The King James or Authorized Version of the Bible was first printed in 1611 by Robert Barker.

The Cambridge University Press—the earliest of existing presses to produce a Bible—issued the King James or Authorized Version first in 1629.

The first Bible printed in this country was in the Indian language in 1663 by John Eliot.

The first English Bible was printed in this country in 1782.

The first Bible printed in New York City was in 1792. George Washington owned a copy.

The first Pocket Reference Bible was printed by Bagster in 1812.

The first Bible in flexible binding was bound by Bagster in 1816.

The first Bible printed on India paper was published by Bagster in 1828.

In 1865 Bagster bound the first Bible with "yapp" or divinity circuit edges.

In 1909 was first devised the Patent Tubular "Open-Flat" Flexible Binding. This marks the highest point attained in Bible binding.—Christian Intelligencer.

The eternal "kicker" is the man that any community can well afford to do without.

It is important to think right, more important to feel right, still more important to do right, but to be right is most important of all.—Lyman Abbott, D.D.

The attempt to serve God without love is like rowing against the tide. Love makes duty sweet. The angels are swift-winged in God's service because they love him. Love is never weary.—Watson.

He lives long that lives well, and time misspent is not lived, but lost. Besides, God is better than his promises if he takes from him a long lease and gives him a freehold of a better value.—Fuller.

Devotional--Spiritual

UNFAIR INTERPRETATIONS.

Our view-point sometimes gets distorted. Things are not always what they seem. Wesley, as good a man as he, once characterized Toplady as "the old fox tarred and feathered." The heat and contention of that polemical age warned Wesley's appreciation of the author that wrote "Rock of Ages." Have you heard the story of a traveler in North Carolina who once saw an old colored man sitting in a chair in his garden hoeing? The traveler laughed. He thought it was a case of monumental laziness. But he happened to look back as he laughed, and he saw a pair of crutches lying on the ground by the old man's chair. At once what had made him seem ridiculous before made him seem heroic now. In judging men look sharply for their crutches.

RESISTING TEMPTATION.

A classical illustration of the two ways of resisting temptation is found among the beautiful myths that cloud the dawn of Grecian history. In the wanderings of Ulysses after the taking of Troy, the wind drove his ship near to the island of the sirens, somewhere near the west coast of Italy. These enchantresses were fabled to have the power of charming by their songs any one who heard them, so that he died in an ecstasy of delight. When the ship of Ulysses approached these deadly charmers, sitting on the lovely beach endeavoring to lure him and his crew to destruction, he filled the ears of his companions with wax, and with a rope tied himself to the mast until he was so far off that he could no longer hear their song. By this painful process they escaped. But when the Argonauts, in pursuit of the golden fleece, passed by the sirens singing with entrancing sweetness, Jason, instead of binding himself to the mast and stuffing the ears of his men with wax, commanded Orpheus, who was on board the ship, to strike his lyre. His song so surpassed in sweetness that of the charmers that their music seemed harsh discord. The sirens, seeing them sail by unmoved, threw themselves into the sea and were metamorphosed into rocks. They had been conquered by their own weapons. Melody had surpassed melody. Here is set forth the secret of the Christian's triumph. Joy must conquer joy.

THE UNSPEAKABLE HARMONY.

We get painfully tired of this insatiable appetite for modern fiction. Most of the late novelists feed the commercial spirit of the age at the absolute expense of the intellectual. These times are producing no peer of the old "standards." No Thackerays, no Coopers, no Dickenses, no Irvings, no Lyttons, no Scotts, no Eliots, no Ruskins, have been born lately. Back to these is the crying need. What a sweet expression that was of Hawthorne's: "The Christian faith is a grand cathedral with dimly lighted windows. Standing without, one sees no glory, nor can ever imagine any possible. Standing within, every ray of light reveals a harmony of unspeakable splendor."

A BRUISED REED.

A woman who was for years a resident of Palestine, in speaking of the shepherds of that country, told of the pipes upon which they played—a simple instrument fashioned from a reed. In the carrying or using of these they are easily bruised, so that their music is marred. "May there not be a reference to these pipes where we are told that Christ will not break the bruised reed?" she asked. "The shep-

herd could so easily throw aside that which had been crushed and supply himself with another—the reeds are many and common—but if he has grown attached to his little instrument he may put in a new piece, restore the tone, and keep his old companion still." The thought, at least, is beautiful and true. There are so many hearts bruised by sorrow, by sin, by unbelief, until all the music grows mute, and the notes of praise they raised in earlier years die into silence. But the Master is pitiful and patient. Not far all the music of angelic choirs will he cast away one of these bruised reeds as worthless, but with infinite tenderness he heals and restores, until the melody of love and thanksgiving arises once more.

THE NEW AFFECTION.

The chief power of temptation lies in our own hearts, in our appetency for sinful delights. The extinction of that appetite breaks the power of every solicitation to moral evil. But since we are created with the desire for happiness imbedded in our very natures, the downward gravitation of our souls toward sinful pleasures can be overcome only by bringing heaven so near by faith as to cause a superior upward gravitation, by what Dr. Chalmers vigorously styles "the explosive power of a new affection."

THE EMPTY VISION.

You are happy now—but somewhere the storm-clouds are heavy. Spirits sigh in languid sadness for the dawning light. Hearts are listening to the sighings of a fretted sea whose moanings will not hush. Some poor heart veils its eye against a vision caught on the verge of despair. Some despondent soul watches the approaching cloud that is going to shut out the stars. Somebody is crying over their loved and lost. And some, with eyes all filled with tears, are gazing into space waiting for a familiar form that vanished in the years that are gone. Somewhere and somehow, out yonder in life's pilgrimage, you, too, will weep solitary and alone. The nights will be starless and the valleys dark and deep.

STRANGE, SWEET PEACE.

It is said that the center of every funnel shaped cyclone is in a state of perfect rest. However, that may be, we know of a strange peace that comes to the heart even though it may be tossed like the angry waves of the wide, wide sea. To explain—we cannot; we simply know. Away off toward the Sierras to-night there is a little woman whose pen is often stirred by the muses. The sweeter melodies are always born of a broken heart. The wild, lavish dream of girlhood days was snuffed out by the faithlessness of one she loved. Yet, in the unspeakable hush that followed in the wake of the storm her soul has come to perfect rest. On the depths of her blue eyes there is dawning a brighter day. Beneath the darkest bitterness of life, beneath the deeper waves in sorrow's sea, her sighing spirit is coming to perfect peace. She will find a surcease within the very heart of struggle and of strife. So has it always been!

NEITHER DO I CONDEMN THEE.

We live in Christendom—that is, Christian church spires pierce the air everywhere. Society is Christian. Does that society say: "Neither do we condemn thee, go and sin no more?" If not, why not? Or, was Christ a visionary? These are questions far more important than the doctrines over which we debate. Does this society visit those in prison and say to the convict: "You are my unfortunate brother?" No, society says, You are forever a marked man—irretrievably damned, and you might as well take your place with the outcasts at once. Society takes the purloiner of a coat, or of forty dollars, and makes a hardened criminal of him.

Society sweats suspects in the jails and puts them through the third degree. This society regards the underworld not as the product of its injustices, but as a monster to be throttled. We do not suggest an emotional charity, nor a coddling of the weak and vicious. Our only suggestion is an exercise of the calm pity of Christ—that which he showed the leper, the thief, the prostitute and the publican. He exercised no full-fledged dogs of law. Christ's philosophy of logical restraint was a matter of live reason, exhortation and sympathy. If Christ's way, why not the way of Christian society? But oftentimes Churches are the homes of high priests who would reform by law's sheer force. Such can not be tempered with mercy.

THE FINAL TEST.

Success declares him to be a pretty poor sort of man who loses courage and fears to face the world just because he made a mistake or a slip somewhere, because his business has failed, because his property has been swept away by some general disaster, or because of other trouble impossible for him to avert. This is the test of your manhood; how much is there left in you when everything outside is lost? If you lie down, throw up your hands, and acknowledge yourself worsted, there is not much in you. But if, with heart undaunted and face turned forward, you refuse to give up or lose faith in yourself, if you scorn to beat a retreat, you will show that the man left in you is bigger than your loss, greater than your cross, and larger than any defeat.

A UNIQUE PHRASEOLOGY.

A correspondent of the New York Observer, writing at length of "Bishop Vincent's Quadrennium" in Europe, and his immediate return to this country, says: "Thousands in Europe lament the return which thousands in America welcome, for the Bishop is one of the few of whom it can be said truly, 'He loves his family as if he had no family, he loves his friends as if he had no family, and he loves his work as if he had neither family nor friends.'" Read that over again! In the last analysis, it is a clear statement of all that the law of consecration means. It is a comprehensive statement of the law of duty, and that duty considered in the light of all its possible bearings.

BEWARE OF BOOKS!

Of course, not all. We mean that vast stream pouring from the modern press. Authors, in this age, suddenly blaze like comets and then pass out of view. The going is as sudden as the coming. They eclipse each other. This is an era of commercialism on the one hand, and of distorted moral vision on the other. If an author can sweep that chord, he is the lion of the literary world. The Philadelphia Methodist sounds the warnings. May our young friends hear it!

"Some of the most subtle and insinuating suggestions are made under the guise of sober truth, and pass current as bearing the sterling mint mark of heaven. Sensuousness and sensuality mar pages of brilliant thought and intense, almost uncontrollable, imagination. They poison the very fountains of thought and feeling, and beget evils of every kind and character. We will not put a tag upon them. Their name is legion, and their deeds are damning. Of making of books there is no end. They pour from the press like grist from a mill hopper. Some are not worth the paper they are printed upon, and yet bear high-sounding names. They are eulogized by those who pander to a low taste and care little for the result of their folly, and some with the basest motives criticize seemingly with a purpose to condemn, yet whet the appetite of scandal mongers and thoughtless readers for unclean literature. If this were all, we might let them enjoy the detestable feast; but they taint every mind they touch, and by their witchery win thousands

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of victims who never knew of the vileness that is portrayed in such form as to seduce them from the paths of virtuous life."

TYLER DISTRICT CONFERENCE.

The Tyler District Conference is now history. It met in Alba on June 27, and the attendance was good. Harmony and brotherly love prevailed throughout its sessions. Bro. C. B. Garrett was in the chair and in his quiet brotherly way presided to the satisfaction of all. He has a firm hold upon the situation and every phase of the work is receiving his careful attention. The preaching, which was done by the writer, R. G. Mood, N. F. Davis, N. F. Andrews and J. C. Stewart, was well received and we trust will do good in the days to come. The people of Alba came out to hear us, and in that way got something in return for the hospitable way in which they entertained the conference, and I am sure no District Conference ever had better treatment.

The reports indicated progress on the district, and especially was this true of the Sunday-school interest. We had had an increase of six schools, with an increase of over nine hundred members. The prohibition question is a live issue, and from reports this district is going to give a good majority for State-wide on July 22.

The following were licensed to preach: W. L. Russell, Frank A. Nickens and W. N. Tillison. W. L. Russell and J. Marvin Fuller were recommended to the Annual Conference for admission on trial.

The following were elected delegates to the Annual Conference:

- A. J. McMAHON.
- B. C. MOORE.
- W. A. RITCHIE.
- W. H. KING.

The most prominent visitors were R. G. Mood in the interest of Southwestern University, F. A. Downs in the interest of the A. C. L. and A. J. Weeks, Field Secretary for Home Missions in Texas and New Mexico. They all made fine speeches in the interest of the causes represented. All in all it was a fine District Conference, and may its like return again.

B. C. ANDERSON, Sec.

BONHAM DISTRICT CONFERENCE.

The twenty-fifth annual meeting of the Bonham District Conference met with First Church, Bonham, Texas, June 28-July 2. About 75 per cent of the lay delegates were present. All the pastors were in attendance except Brother Ayer, who was detained at home on account of sickness.

Rev. J. B. Gober, P. E., presided over the sessions of the conference. He has a firm hold upon the hearts of both pastors and laity, and the conference was pleasant, business-like and spiritual.

Rev. W. T. Whitesides and his good people of Bonham gave us the right of way while in the city and we were delighted with our visit among them. Brother Whitesides is a good pastor and preacher, and Bonham Methodism is loyal to every good cause.

Several of our "connectional" brethren were present, including among them Rev. A. J. Weeks, Dr. Rankin, Rev. R. G. Mood and E. B. Thompson. We enjoyed their fellowship and profited by their council.

Brother H. M. Pirtle was licensed to preach and Revs. W. C. Tichnor and T. D. Wilson were recommended for admission.

The usual round of resolutions were adopted, including a very strong one on prohibition. Our people are alive on this subject and this will probably be the banner prohibition district in the State.

Delegates to the Annual Conference were elected:

- ED. D. STEGER.
- F. M. GIBSON.
- J. W. HOUSTON.
- J. W. WALKER.

Bonham District has some good towns, fine farming land, a strong Methodist constituency and a live, working force of preachers and laymen.

We believe in State-wide prohibition, the old-time revivals and "everything in full" at conference.

WALTER DOUGLASS, Sec.

THY RESTING PLACE.

Oh, Soul, where is thy resting place? In heaven, saved by grace. By One who's gone to prepare a place Where some sweet day we'll meet Him face to face.

There with loved ones we'll live forever. We'll be reunited, no more to sever. With such love as we have never Dreamed of in this world of sorrow

Days to us will be as years; No more sorrows, no more tears; Love that casteth out all fears Lives forever and all things bears

Then to the Father and the Son And Holy Spirit, three in one, We'll sing that song as never was sung Of Calvary and thy will be done.

—C. F. Wright.

Gainesville, Texas.

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BLAYLOCK PUB. CO., Dallas, Texas.

The Fort Worth Record is serving the breweries finely. Nearly every issue is expressive of its interest in them. But then is it not a fact that big old brewer holds a block of stock in the Record? Will the Record deny it? Hence the Record is not an anti simply for its health. It has a good reason for standing by the anti side in this campaign. See the point?

In the sight of God it is just as honorable to go behind the bar and sell liquor as to go much a drink as to go to the polls and vote to authorize your neighbor to do it. He cannot sell it after July 22 unless you vote to give him the right to do it, and in that event you will become a party to all the ignorance, vice, immorality and crime produced by the saloon. Your responsibility is great, and be careful how you discharge it. Your vote involves a great moral and religious question.

In Indiana the anti had the Legislature to repeal the local option law, and thereby struck down local self-government. In Ohio they tried to do the same thing, but failed by a small majority. But in Texas they are weeping like babes lost in the woods over the fact that the prohibitionists are about to undo our "splendid local option system." Such stupendous hypocrisy would be hard to locate on

any other question. These anti hate local option just like they hate State-wide prohibition—in the absence of a State campaign.

The Houston Post is constantly accusing the pros of "intolerance and personal abuse." Yet the Post's editorials are surcharged with the worst intolerance and abuse known to our day. It constantly attacks every preacher who advocates prohibition, and sneers at the women and children who sing songs at the polls. The Post is a great "moral reform" sheet! But push it to one side of the road and look down the highway a short distance, and you see the brewers and barkeepers clapping their hands and shouting, "Hurrah for the Daily Post! It is our organ!"

The anti persist in saying that the prohibition question is a political issue, pure and simple, and that the preachers who take part in it are "political preachers," and that their effort in this direction is greatly injuring the cause of religion. Yet a Catholic priest headed the procession that marched up Main Street at the Fort Worth pow-wow, a so-called preacher went through the mockery of opening their rally with prayer, and a broken-down preacher made the closing speech at the coliseum! Were these gentlemen dabbling in politics to the hurt of religion? Oh, no; they are patriots and religion is just exuding from the pores of their bodies. On with the battle!

In 1887 the anti said, "If you adopt this amendment you will destroy business and grass will grow in our streets. You will ruin the Democratic party, for whiskey is just as essential to the Democratic party as water is to the Baptist Church." But in this campaign you hear nothing of these charges. Their cry now is, "If you adopt the amendment you will destroy local option and put in its place the blind-tiger and the boot-legger." Verily, these anti know how to change. They can adapt themselves to any emergency. Yet if this State should vote down the amendment on July 22, it will not be six months until the anti will bring on a local option election in every dry county in the State. Mark the prediction! But then they will hardly carry the State and this fact may defeat the prediction.

The anti are shedding tears over the efforts of the pros in this campaign to tear down and destroy our "wholesome local option laws which we have been thirty-six years building up;" yet in every local option contest during these thirty-six years this same crowd told us from the stump

that "local option is wrong in theory and vicious in practice, a fraud and a failure, the breeding ground for hypocrisy and perjury, and the soil out of which the blind tiger and the boot-legger grow!" And when we whipped them at the polls and secured local option in 166 counties despite their opposition, they invariably went into the courts, clear up to United States Supreme Court, in their effort to get those tribunals to strike down and destroy local self-government! And their plea was that it was contrary to the Constitutions of the State and the National Governments. Oh, consistency thou art a jewel!

A SUNDAY IN ENNIS.

Last Sunday I spent in Ennis. Rev. W. W. Moss is the popular pastor. This is his first year, but he has thoroughly entrenched himself in the good will of his own people as well as in the good will of the town generally. He is living in a good two-story parsonage, and he has a strong membership back of him. His church structure is ample and in good repair. Some of the leading people of the town are members of it. The congregation is a large and an influential one. Sunday morning we had it full of people, and the service was profitable, and I trust good to use of edifying. I met many old friends and readers of the Advocate. They gave to me a cordial welcome. I was delightfully entertained at the good home of Captain and Mrs. H. T. Moore. They are among the staunch Methodists of the town and they dispense large hospitality. It is one of my homes under their roof, and it is always a great pleasure to abide with them. At night we had a great union outdoor mass meeting in the interest of State-wide prohibition. All the Churches joined in it, and the vacant block near the postoffice is lighted and seated and every Sunday night they hold a prohibition meeting. It was packed last Sunday night and buggies and autos and surreys lined all sides of the streets. For an hour and a half I spoke to them and the attention was unbroken from start to finish. It was a very responsive crowd and the interest was great. Ennis is thoroughly alive and the people will do their duty on the 22d of this month. G. C. R.

AT DUNCANVILLE.

Duncanville is a good town on the Santa Fe, twelve miles from Dallas. We have a good Church membership and a good structure there, and Rev. O. C. Moreland has that point in his Cedar Hill charge. He is one of our most active pastors and progressive preachers. All the community of

Duncanville had a great picnic occasion last Saturday, and, in company with Brother B. M. Burgher, we drove out there Saturday morning in his splendid automobile. The rain of the early morning had made the road muddy the better part of the way, and we had some hard pulling, but got there in ample time. The picnic was in a beautiful grove near the town, and the people were there from the entire surrounding country. They had all manner and varieties of good things to eat, and everybody was amply served. Then we had the crowd to assemble and I spoke to them for more than an hour on State-wide prohibition. It was a successful meeting, though the wind was a trifle contrary. It was a prohibition gathering. They have only about a dozen anti at the box. The pros are overwhelmingly in the majority, and they will roll up a good vote for the amendment. G. C. R.

A WORD TO THE GOOD WOMEN.

The women cannot vote, but they can exercise tremendous influence over those who can and do vote. Particularly is this true in prohibition elections. Therefore, let them organize themselves and the children and march out on the streets as close to the polling boxes as the law permits, sing their songs, and, if practicable, serve lunches on the day of the election. Not many men with hearts in them will look into the faces of these good women and children and read their inscriptions upon their banners and then go to the polls and vote for the saloon. In this way the women can influence thousands of votes on the 22d day of this month. You have no time to lose to get ready for your part of the program and make haste to do it and be ready for the fray. The anti leaders dread the good women and the children on election day, and do not want them to appear on the scene. But this is your duty and privilege, and go ahead and use your utmost endeavor to produce results when the voting time comes.

THE OAK LAWN CHURCH ENTERPRISE.

The Oak Lawn congregation have finally inaugurated their church enterprise, and they are excavating for the foundation. It is to cost when finished \$50,000, and it will be complete in every particular. The plan is an elaborate one, modern and commodious. It will occupy the old site which is one of the most conspicuous locations in that part of the city. It is the only church building in Oak Lawn, though that is rapidly becoming one of our most populous sections of the city. Rev. D. K. Porter

and his people have the situation well in hand and when this enterprise is completed Methodism in that part of the city will have the ground pre-empted.

AN INTERESTING DAY FOR THE PAY ROLL GANG.

On Saturday afternoon is a great day for the gang on the pay roll of the Anti Committee. It makes no difference where they are in the State they flock to headquarters in Dallas and Houston to draw their stipends. It is funny and interesting to stand in the lobby of the Oriental Hotel about three o'clock Saturday afternoon and watch them flock to the elevator and make their way to certain rooms where the moguls flourish, and they stick in their expense bills and demands for salary due, and they go down happy and smiling! Many of them do not earn their salt, but they get their money all the same. This is the way the anti campaign is being run!

AN EVENING AT FARMERS BRANCH.

This is a prosperous town in Dallas County, located on the Denton branch of the Katy. Last Thursday night in the automobile of Epps G. Knight, we ran out there for a prohibition meeting. It was held in the Methodist Church, which, by the way, is a most attractive frame building and neatly finished and furnished. It is a credit to the community and the people take great pride in it. Rev. M. C. Dobbs is the popular pastor, and he was on hand and in charge of the services. A large congregation was present and I spoke to them out of my heart, and they listened approvingly. The interest was marked and that precinct will do its duty. In 1887 it was strongly anti, but sentiment has changed since then. We have a good Church membership there, and among them are people of prominence and influence. It was pleasant to meet many of them and shake their hands. The Advocate has the right of way out there. Rev. S. E. Pritchett, former pastor, was also present and took part in the service. G. C. R.

AT TURNERSVILLE AND CLIFTON.

On the Fourth of July I went to Turnersville, a country village in Coryell County, twenty miles from Clifton. From the latter place I was driven to the former in an automobile and found a great crowd of people attending the Woodmen's picnic. There must have been more than one thousand. In the afternoon I was introduced and spoke on State-wide

Clarence Ousley Takes to the Tall Timber Under Fire of Bro. Duncan

In a recent anti-prohibition editorial in the Fort Worth Record Mr. Ousley, its editor, said, among other things, that there were Methodist ministers in Texas who had expressed to him privately their sympathy with his anti-prohibition views and spoken to him in endorsement of his position on the saloon question, but that he could not mention their names lest it would subject them to the ostracism of the Church and their brother ministers. Rev. Jerome Duncan at once dropped him a note challenging his statement and demanding the names of such professed preachers. The note was published along with other communications, but Mr. Ousley spoke never a word in reply to it.

Brother Duncan, however, was not to be brushed aside in that way. So he indited another communication to the Record demanding the names of such ministers, or a retraction of the slander upon the Methodist ministry. This brought Mr. Ousley to his senses, and he published the whole of Brother Duncan's second communication on the editorial page, and followed it up with a lengthy editorial, promising

in the opening paragraph that he would answer him frankly; but at its close said that he could not be induced under any circumstances to publish the names of the Methodist ministers who had confidentially expressed their approval of his editorial position on the saloon question. And his reason was that ministers like Mr. Duncan and the editor of the Advocate would make life unendurable to them, and that he could not cause them such relentless persecution.

Ordinarily, we always accept the personal word of Mr. Ousley, for while we differ from him radically on many questions, and often regret his course as a brilliant newspaper writer, nevertheless this is one of the few times, if not the only one, when we have to draw the line. He has simply slipped a cog and stated something for which he cannot or will not furnish the proof. All the circumstances point to the probability that he opened his mouth and spoke unadvisedly about "some of the Methodist ministers," and rather than expose the absurdity of his

position and its utter lack of foundation in fact and truth, he plays the devilish and tries to escape from his predicament under the plea of protecting said preachers from relentless persecution! Pshaw! The real fact is, Mr. Ousley, you have been caught in a close place and you have simply told a fib! You have the names of no such Methodist preachers under your private seal. They have told you nothing of the sort. If they have, you ought to think more of your character for truth and veracity than you do for taking care of the feelings of said preachers. If you have such names, and they are real Methodist preachers, they would rather you would disclose them than to see you put in such a ridiculous and compromising position. But the very suggestion would be laughable were it not serious. The idea of Methodist preachers making Mr. Ousley their Father Confessor, and the idea of Mr. Ousley becoming priest to them under the circumstances, and refusing to divulge their names because of the confidential and sacred relation thus established is

enough to tax the risibles even of a man without one particle of humor in his composition! What has Mr. Ousley ever done for Methodist preachers since he became editor of the Record that would draw them to him in such relationship? What is he doing now to inspire them with such confidential attitude? He is doing his utmost, and has been doing it the past two years, to perpetuate the liquor traffic in Texas, and to make his paper the organ of that class of business right here in the dry desert of prohibition, and where is the Methodist preacher who endorses his work in this matter? Many of them, like this writer, may like him and feel kindly toward him personally; but we want to resent the statement that any of them endorse his position on the saloon question. He can only disabuse the public mind and save himself from a very unenviable predicament by recording in his editorial page the names of such preachers. That alone will convince the Church that he has not unwittingly told a small-sized whack! Come across, Brother Ousley, or stay in the tall timber!

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To the Ministers of the Gospel:

The election which will determine whether or not Texas shall go out of the saloon business will be held on July 22nd. No greater boon could come to our people than its adoption, and no greater service can be performed by Christian ministers than continuous work until the polls close for its success. I hope that every minister will spend the remaining days of the campaign actively working and speaking for prohibition in his own county, talking the cause to the people wherever two or three can be gathered together.

THOMAS H. BALL,
Chairman State-wide Prohibition Executive Committee.

prohibition. The people listened attentively and with great interest. They were also responsive.

Turnersville is a place of three hundred people. They have three commodious church buildings and a splendid school building. They have three or four stores, a bank, a gin and other improvements, and it is a place of good business and much thrift. A splendid people live there. They are moral and religious, and their hospitality abounds. Rev. W. L. Hightower is the pastor. He is a young man serving his first charge, but he is doing it well. He stands high in the esteem of the people, and his work is showing fine results. He has a future. After speaking, Brother Holder took me in his car on a dead run of twenty miles back to Clifton to catch the five o'clock train back home, but just as we got in sight of the station the train pulled out and left me. So I had to spend the night. The brethren there laid violent hands upon me and wanted a speech that night. I could not resist, and they soon noised it around and at 8:30 p. m. a congregation filled the Baptist Church where there was already a meeting in progress, and we had a fine prohibition service.

Rev. C. C. Hightower is the pastor. And he has his hand on the situation. The membership has more than doubled since he began there two years ago, and the Sunday-school has enlarged its numbers. He is a strong preacher and an attentive pastor. Both these boys are sons of Rev. Isaac Hightower, and they are chips off the old block. Clifton is one of the best towns on the Santa Fe road—clean, progressive and up-to-date. We have a good Church there, and it is flourishing.

G. C. R.

THE SAN ANTONIO SITUATION.

The San Antonio Express and Sheriff Tobin are on their ear because of exposures we have made of the rottenness of San Antonio's moral condition, and they are regaling themselves with "denunciations" of what we have published. Well, it makes no difference what they say, the condition down there is just as we have indicated, except since we made the exposure the Sheriff has gotten a little high-life on himself and a few of the gambling resorts are closed, so we learn. But whoever heard of a San Antonio saloon or gambling den paying any special attention to law except when Governor Campbell sent a few Rangers down there during his term of office? But Governor Campbell went out last January and then saloon men were heard to say, "We are all right now, for we have a white man for Governor," and since then they have had things their own way, the Express and the pious Sheriff to the contrary notwithstanding. Any city that will produce the infamous "Blue Book," such as San Antonio li- quor dealers have done, and hand it out to "visitors and strangers who frequent the city for a good time," need not tell the public through its daily paper and its Sheriff that the city is "moral and upright in its local government." The people throughout the State who know anything about San Antonio know better. Under the present city administration, the low

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places, including the saloons, run wide open to those who want to find them, and the rest of the State ought to rise up on the 22nd of this month and smite the San Antonio saloons to their death!

BISHOP MOUZON'S APPEAL.

You can doubtless call to mind at once some Church which called upon our Board of Church Extension at its recent meeting in Richmond, and which was disappointed in not receiving the help needed. If you had been present at the meeting of the Board you would have felt more deeply than ever the importance and necessity of full, and, if possible, overflowing collections for the cause of Church Extension. Here is a cause which appeals at once to our people, since they can see the need before their very eyes.

Nearly all of my experience in the ministry has been in the pastorate, and no one knows better than I how busy a pastor is and how many are the interests which demand his time. I would not put upon you any additional burden; but I would exhort you to lay on the consciences of your people the imperative necessity of doing more for the cause of Church Extension. EDWIN D. MOUZON.
San Antonio, Texas.

REV. H. M. PIRTLE LICENSED.

The Bonham District Conference licensed Rev. H. M. Pirtle to preach. All who know him and know the circumstances of his afflictions will be pleased to learn that his health is perfectly restored.

When the announcement was made that a vote to license was unanimous he arose and made a three-minute speech, which moved the conference to tears.

He is as familiar with the doctrines of Methodism as the average American is with the English alphabet and could almost reproduce the authorized Bible from memory.

If any of the brethren need the services of Brother Pirtle at any time before the meeting of the Annual Conference, write him at Trenton, Texas. You will find him sweet tempered, devotional and full of Methodist and Biblical information.

J. B. GOBER, P. E.

WALTER DOUGLASS, Sec. of District Conference.

VANDERBILT UNIVERSITY AND DANCING.

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

My good friend, Brother G. S. Wyatt, whom I find neighbor to me in the columns of the Texas Christian Advocate of June 29, will allow me, I hope, to throw a little light into the gloom which seems to trouble him. A German was not an official part of the recent Vanderbilt commencement, the one given was not at the university and was not announced by the officials of the university. The document which seems to have occasioned all the stir was a handbill issued by the students of the senior class to interest their fellow students and keep them at Nashville during the commencement period. Usually all but the seniors go home before the commencement proper begins. The statement made in this bill that the arrangements were in the hands of a joint committee of faculty, alumni and students was copied from a loose "write-up" in one of the daily papers here, and was not warranted by the facts. I was president of the alumni. We had no such committee. I should have had to appoint it had there been one, and I never so much as heard of the document in question till I saw one. Later I learned that the seniors had consulted the Secretary of the Alumni Association in regard to the baseball game that was to be one of their "attractions." The faculty, it appears, had no further intervention in the matter than to notify the students what nights were free.

This handbill of the students, a cheap affair covered with advertisements, by which the expense of issuing it was met, was used first as a program of the entertainment given by the Dramatic Club. It also emphasized the ball game and the dance, and incidentally mentioned the fact that the University would have some public exercises also. The university

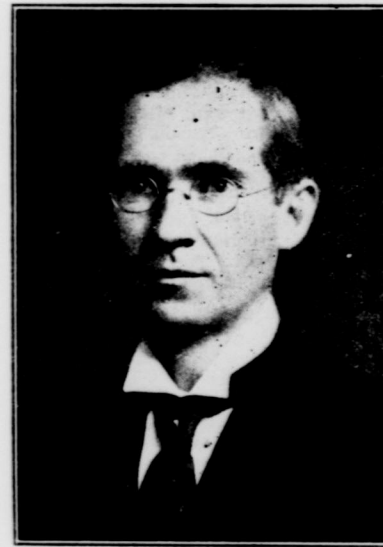
itself this year issued no programs (except of Commencement Day) and no formal invitations. The death of our lamented dean, Dr. F. W. Moore, interfered with the carrying out of this and other numerous details which he was in the habit of supervising.

No dancing has ever been allowed at the University. The number of dances to be given in fraternity houses outside the campus even is subject to regulation. That the students should give and attend such entertainments down town is nothing new. They have always done so. Neither the faculty nor the Board of Trust even when all the Bishops were members of it—has thought wise to try to prevent this.

Nashville, July 4, 1911.

ANOTHER GREAT VICTORY.

By act of her Legislature during its recent session, Tennessee was added to the rapidly increasing list of States which prohibit the manufacture and sale of alcoholic beverages within their borders. The conflict culminating in this signal victory has been a long one. Every inch of the ground has been stoutly contested by the whiskey interest and its allies. But



BISHOP J. C. MCCOY,
President General Epworth League Board, who has called a meeting of all members of Conference Epworth League Boards in Texas, to meet at Epworth during 1911 Encampment.

the temperance forces have advanced step by step, always managing to hold the ground already gained while they gathered strength for a fresh onset. Legislation enacted two years ago resulted in the banishment of the saloon from all territory of the State except that which is comprised within the limits of three large cities and one small town. Then came another season of agitation and education, followed by another drawn battle, with the result indicated above. All honor to the earnest, noble men through whose efforts this result was achieved! Many of them are laymen; but the preachers of the State also did a vast deal in bringing it about. The pastors of our own Church have for years stood almost to a man for State-wide prohibition. Abused, vilified, threatened, they have steadfastly refused to hold their peace or to make any compromise with the forces of evil. Fortunately they have had an able and fearless leader in the person of Bishop Hoss, who has labored constantly and faithfully to forward the great movement. The high esteem in which he is held by the forces of reform is shown by the fact that he was chosen by them to make the closing speech before the Senate Committee to which the prohibition bill was referred after its presentation in that body.

But great as are the victories that have been won in Tennessee and other Southern States, we may as well understand that the end is not yet. Vast financial interests are involved in the rum traffic, and those who are in control of these interests are not going to surrender so long as there is a ray of hope. They will try in every possible way to cast discredit upon prohibition legislation. In some cases they will have ready allies in those whose business it is to see that this legislation is enforced. It will take a long time to complete the revolution that is now going on. The friends of temperance will need to be vigilant and active. They should see to it that their influence counts for so much in civic and political life that no man will dare to offer himself for any public office who does not stand squarely and unequivocally for law and order. They should demand with an insistence which can not long be ignored that our National Legislature give to those States which have decreed that the rum traffic shall be banished from their borders protection against the infamous jug trade. And all the while they should carry on a persistent and systematic campaign of education. The final victory

is to be brought about largely by the training of the young. Doubtless much of the present sentiment against the traffic in alcohol is due to the temperance teaching in the Sunday-schools during the last twenty-five years. We should see to it that this teaching is made even more thorough and effective in the future than it has been in the past; and that our boys and girls are acquainted with the facts as to the awful havoc of the rum traffic on the one hand, and the achievements of the temperance forces on the other. Meanwhile, let us pray that God may so fill us with love and wisdom that we may be enabled to carry on this great work in such a way that we shall ultimately win to our cause and our Christ even those whose bad business we are seeking to overthrow.

E. B. CHAPPELL.

PERSONALS

We had a pleasant visit from Brother W. H. Thompson, of Egan, the other day.

We had a pleasant visit from Dr. Horace Bishop, of the Hillsboro District, this week. He says the prohibition question is warm down in his section.

Dr. E. W. Alderson, of Denison, delivered a great prohibition speech in Oak Cliff last Sunday night. A crowd of 2000 listened to his deliverance which was logical and eloquent, as is his usual way.

Rev. J. E. Roach, of the Bowie District, is closing out his quadrennium on that charge, and he has had a successful term of service. He has seen twenty-six new church houses built, also a number of parsonages, and things generally go forward.

Rev. J. M. Alexander, of the Cuero District, has had good success thus far. His health is good, and, as is usual, he is investing his head and heart in his work. He is one of our most persistent and systematic workers.

Captain Epps G. Knight, of this city, is doing wonderful service for prohibition in Dallas County. He knows nearly every man in the county, and he is universally popular. He is giving his whole time to the work, and he thinks the prospects bright.

Mrs. Robert U. Porter, of Georgetown, has issued invitations to the marriage of her daughter, Miss Ida Mae, to Professor John H. Reedy, of the Southwestern University faculty. The happy event will take place July 19, 1911.

The South Ervay people have released Rev. J. T. McClure from all pastoral duties until after the prohibition election, and from now on he will devote his entire time to the prohibition campaign. He will speak mostly over in East Texas where he is well known and has great influence. Good for the South Ervay people!

Dalham County voted on local option last Saturday and the pros won by a satisfactory majority. Bishop Lynch sent Father Murphy out of the prohibition campaign back to his parish in Dalhart, and he turned in and did splendid service in carrying his county into the dry column. Good for Dalham County!

Allen Ragsdale, who has charge of Epworth-by-the-Sea, was to see us recently and he reports everything lovely down that way. All arrangements are necessary to have one of the greatest entertainments in the history of the movement. Good accommodations are provided and a great attendance is expected.

There was rejoicing in the Advocate office when we learned that Rev. W. B. McKeown, now at Pampa, was again in the pastorate. We were glad that he was able to resume his loved employ. In addition, always an active worker for the Advocate he has begun to sow down his charge with his Church paper, sending eleven subscribers with his first order. He has our thanks.

We learn from a recent visitor to St. Paul's Church, Houston, that the pastor, Rev. S. R. Hay, has made wonderful progress in his charge thus far this year. He has had 210 accessions, a majority on profession of faith. The conference assessments, \$2000, have been subscribed with a surplus of \$1000. A plan has been inaugurated which provides for the unpaid balance due on the church building debt. The Sunday-school has gone beyond the 500 mark in attendance. The current expenses are being promptly met. The pastor and people are happy, con-

tented and pleased each with the other. That is a fine report, but it is just such a one as we always expect from Sam Hay.

Rev. J. L. Hendry, our faithful China missionary, has been in this country for some months recuperating. He will return to his field the last of the summer. At present he is visiting in Georgia. It was his desire to visit a number of the congregations and preachers in Texas, but his physician thought it best for him to be quiet and rest. We have no better man than Brother Hendry.

Our good friend, Lee Roundtree, of the Georgetown Commercial, is ominously silent these days on the question of State-wide prohibition; yet he has heretofore been an avowed prohibitionist. What is the matter with him? Is there anything afloat that is in the least degree embarrassing to him on this question? Is there, eh? Will he speak out and tell us? Will he, eh?

On the eighth of this month Alphonso Steele, aged 94, died at the home of his grandson, Alva Steele, of Kosse, Texas. He was a survivor of the famous battle of San Jacinto, in which Sam Houston wrested Texas from the thralldom of Mexico. There is now but one sole survivor of that great and historic struggle—W. P. Zuber, of Austin. In honor of the bravery of Alphonso Steele the flag was at half-mast on the capitol at Austin.

Rev. O. F. Sensabaugh, presiding elder of the Oklahoma District, has been elected Chancellor of the Epworth University of that city. We understand that the Methodist Episcopal Church people have surrendered all their interest in the institution and that our Church has fallen heir to it. All Texans know Brother Sensabaugh and his ability to handle a given situation, and we are sure he will take care of our interests in the school.

MALLARD-GARDNER WEDDING.

On Wednesday evening, July 5, in the M. E. Church, South, at Granger, Texas, Miss Elizabeth Gardner, the accomplished daughter of the pastor, Rev. N. E. Gardner, was married to Prof. Thos. P. Mallard, Superintendent of the High School of that place. The church was beautifully decorated for the occasion. The wedding march was played by a pianist and violinist of the very best talent. The bride was escorted to the altar by her father where the Rev. J. Hardin Mallard, pastor of the Presbyterian Church, of Mineral Wells, and a brother to the groom, united them in marriage. The wedding song was sung by Mr. Lauris Mallard.

The popularity of the contracting parties was evinced by the number of handsome presents given them, and by the many cordial congratulations received. Much interest was shown in the event. A number of guests from out of the city were present, and quite a large audience attended. This is probably the prettiest and unique wedding ever witnessed in Granger.

THE LAKE SHORE ASSEMBLY.

It has been my privilege to visit the Lake Wichita and inspect the grounds where the Lake Shore Assembly will be held. More strongly than ever am I convinced of the wisdom of the committee in selecting this place. The equipment in way of buildings, drives, walks, conveniences of divers kind, as well as the beautiful lake for the boating and fishing can but make strong appeal to the man hunting for the best. Before I came here I was a bit amused at the announcement made by Brother Barton to bring light wraps. After an evening's experience out there I am persuaded he knew well what he was writing. Of the program I will not speak. You have read it. And the crowds are coming. Mr. M. L. Leifer, the local manager, is receiving requests for reservations all the time now. Come to see us at Lake Wichita, July 24.

OSCAR T. COOPER.

Wichita Falls, Texas, July 12.

BIG BOW'S APPEAL.

A number of your readers responded to Big Bow's appeal for help in building the Indian Church near Carnegie, Okla. Each contributor was received personally, but I want them to know that their offerings did not fail. The new chapel is completed, painted and paid for, and as soon as we can procure seats will be ready for dedication. Who will help us to get the pews? Are there not others in Texas who will aid? Drouth? Yes, we have it here the worst kind. But surely there are enough friends to the cause of our "home heathen" to lend a hand in aiding us to get those seats. Do not delay. Our Quarterly Conference is to be at the new chapel August 4 and 5, and we want to dedicate then. Lend a hand! Help just a little! and do it now! Address

B. F. GASSAWAY.

Anadarko, Okla.

Epworth League Department

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

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

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COMING LEAGUE MEETINGS.

- (Send dates for publication to the League Editor.)
- Lake Shore Assembly, Wichita Falls, July 24-31.
- Texas State Encampment, Epworth-by-the-Sea, August 4-11.
- State Sunday-school Institute, Epworth-by-the-Sea, August 12-19.

Music at Epworth-by-the-Sea.

Listen! Laymen and Sunday-school people: We are planning to make the music this year the best in the history of our Encampment, and with the hearty co-operation of all the singers in attendance we can make this true. Mr. R. E. Huston, whose picture was recently published, is to lead. I do not feel that he needs any recommendation, as he has led the music for a number of revivals over this State and for years in other States. I am sure I voice the wish of Mr. Huston when I ask all good soloists to bring their sacred music with them, as he will not and does not do all the singing himself. Now come with the expectation of filling up that choir stand. Let's have 75 or 150 voices.

HENRY BOWMAN,

Chairman Music Committee, Plano, Texas.

DEPARTMENT OF JUNIOR LEAGUE WORK.

The following outline has been arranged for the Department of Junior League work at Epworth-by-the-Sea Aug. 4-11. We trust that all Junior Superintendents are planning to attend the Encampment. We believe we have a plan of work this year that will prove of interest and profit to those who will attend and that out of their observation and study they may return to their homes better equipped for the social calling in which they are engaged. The Junior work is the most important. The larger League and the Church itself rests with the children who will be grown to-morrow. Come, Junior Superintendents, and profit by what is in store for you at Epworth this year.

Junior League Daily Schedule.

- Miss Annie Sells, State Junior Supt.
- Music—Miss Mary Traylor, organist; Miss Elisabeth Ridley, violinist; Master Kenneth Ford, cornetist.
- 9 a. m.—Bible study.
- 9:30 a. m.—Study class in Missions.
- 10:30 a. m.—Junior Institute, conducted by Miss Emma A. Robinson, of Chicago.
- 3 p. m. (each day)—A happy social hour for the children.
- Sunday, 3 p. m.—A great Mission Rally.

JUNIOR LEAGUE PAVILION.

We have for our use the large pavilion just north of the hotel. This will give ample room for all the Junior League services. Miss Robinson will bring to us a large exhibit of Junior League work. Blackboards will be provided and all the conveniences necessary to make this the very best and most attractive session we have ever had. This will be an opportunity the Junior League Superintendents of Texas cannot afford to miss. Junior workers will find here instruction with improved methods. If they will come they can see and know how to meet and overcome all difficulties. Pastors should come and take special interest in this most important work.

MISS EMMA A. ROBINSON.

Her work will be in the form of lectures, splendidly planned, with every phase of Junior work well ex-

plained and demonstrated. Miss Robinson is a Sunday-school teacher from early youth, a public school teacher, a graduate of Chicago Training School and of the Garrett Biblical Institute, an instructor in the Chicago Primary Sunday-school Teachers' Union. A writer and lecturer on juvenile work, she has come to her present position with superb qualifications. Few workers have made understudy of these all-important topics. She has had this work at previous Institutes, and a host of Junior workers have proven the helpfulness of training by bringing their Junior Chapters to new and exuberant life. The following lectures will be given by Miss Robinson, viz.:

- Lecture One—The course of study, plan, purpose, etc.
- Lecture Two—Spiritual work, Bible-study and spiritual needs of the child.
- Lecture Three—Aim to enable the intermediate boys and girls to see their own possibilities to the call of service.
- Lecture Four—Purpose and aim to lead every member of the Junior League to definite decision for Christ and membership in the Church.
- Lecture Five—The Junior League a training department.

The Mission Study Classes.

The Mission Study Classes will be taught by competent teachers. We will use the splendid course given by Miss Mabel Head—"America's Best Songs" for primaries, "The Finding Out Club" for Junior and "How the Gospel came to the Oregon Country" for Intermediate.

Music.

We will stress the devotional hour and music if there are any of our boys and girls who will bring their violins, cornets or other musical instruments. Send me your names and let us put you on the list of helpers. The Children's Department in the "New Revival Praises" and the Hymnal will be used.

Bible Study.

The Bible study each morning will be conducted by Miss Robinson.

Social Hour.

The social hour proved a splendid feature last year, and we will be better prepared to make it much better this session. This hour can be made of great profit to the Superintendents as well as pleasure to the children.

Missionary Rally.

Last, but not least, will come our great Missionary Rally for the children on Sunday afternoon. We hope to secure Miss May Dye for this service.

MISS ANNIE SELLS, State Junior Superintendent, Orange, Texas.

ABOUT EPWORTH.

Applications for rooms and tents are coming in as never before; old-timers coming back and delegations from towns never before represented are coming for "the best locations possible." Brother Scarborough and I spent several days at Epworth last week getting things in shape. Three carpenters are at work on tent frames and some much needed improvements in other buildings. A painter is also at work touching up the old work and painting the new. Brother Bowman will have his cottage painted and possibly others. At the smallest possible outlay we hope to show progress in the development of the whole grounds. The Inn is filling up rapidly with a number of splendid people and they are delighted with the place and especially the fare. The impression seems to have gotten out that all rooms have been reserved for Encampment. We still have a number not reserved, but from inquiry these will soon be filled. Send in your applications at once and we will give you the best we have. Please remit me in advance \$1 per day for the time you expect to stay. Period begins afternoon of August 3rd, not before this on both rooms and tents. We cannot arrange any earlier. It takes a lot of work and planning to ship in tents, get them up, numbered and books arranged for prompt assignment, and if you come in two or three days early we will be compelled to ask you to stop in the city until the bell rings and we announce "ready." Rooms have a double bed with two pillows, two chairs, dressers, bowl and pitcher, sloop jar, electric light. No linen; bring towels sheets, etc., and care for your own room. We rent rooms like we do tents and three can very easily occupy one room by renting a cot for extra person.

We have arranged our tents in much better shape than ever before and you will find them about as good as a room in the Inn. Some like them

better—more quiet and more private. The street car line is now in operation and is a great convenience. Owing to the delay in operation of the car and the small demand for them we decided not to put up tents in advance of encampment. Could not afford to risk a loss on them.

Mr. Farrell is lining up to operate a first-class delicatessen, similar to that at Coronado Beach, a place where you can get cooked foods at low cost and live really cheaper than do cooking at your tent. If we co-operate with him and patronize the place sufficiently he will enable us to live better, keep the camp cleaner and save our good women a lot of hot work in camp cooking and dishwashing. It would certainly be a great vacation outing if we could attend the services, go fishing, rest and sleep and go to meals like we did at home when mother did all the work. Several parties of young ladies have written about cottages. Fifteen in one party from Dallas and a dozen from Georgetown. By getting two to four tents in a group, bringing a wagon sheet for an awning between the tents, it is much cooler and better than a cottage. This is a camp, not a city, so let's prepare to camp.

The program is ready and will be a splendid one. Our experience has demonstrated what is best. Let every charge in Texas have a delegation or a representative at Epworth. We promise you the time will be well spent and that you will be delighted with your stay. If you miss Epworth 1911 you have missed the best. Dates evening of August 3rd to morning of August 21st. Moonlight nights, fine beach, good food and pleasant association of a congenial, splendid body of people.

For information or reservations, write
A. K. RAGSDALE,
San Antonio.

EPWORTH NOTES.

Write Mr. Geo. F. Lupton, T. P. A., or A. K. Ragsdale, T. P. A., of the "Sap," San Antonio, for some "Put Me Off at Epworth" tags for your baggage. This aids in prompt delivery when you arrive. This, of course, if you come via the "S. A. P." (You can take "sap" trains for Epworth from Waco, San Antonio or Houston. A sleeper from each point every night.)

Don't wait till you get there to make reservations. We try to get plenty of tents, but it is much better to write in advance. State names of your party, how many cots you want and how long you expect to stay.

Brother Stichtower has arranged a splendid Sunday-school program for several weeks. All the Nashville leaders in Sunday-school work will be there and every Superintendent and teacher should plan to attend. Camping together for ten days is worth a dozen two-day conventions.

North Texas has planned a special train from Dallas and Fort Worth, leaving on August 2nd. Write A. B. Hardin, Denison, or Rev. J. J. Morgan, Dallas, for information. It will pay you to join them.

Railroad Rates—One and one-third fare to Corpus, good ninety days, on sale every day; one fare plus \$1 on sale August 2, 3 and 11, good until August 22nd for return. See now if your agent has his advice to sell. Week-end excursions on Saturday to stay until Monday night.

Brother pastor, can't you come down for a few days with a few of your new converts or leading young people? Your work will be much easier when you return.

All aboard for Epworth!

A. K. R.

PROGRAM FOR LAKE SHORE ASSEMBLY.

The following is the program for the Lake Shore Assembly, Time: July 24 to 31. Special rates on all railroads. Write to Mr. M. L. Leffer, Wichita Falls, for any information concerning the Encampment.

Monday, July 24—Night.
8:30 Southwestern University Quartette.

Tuesday, July 25—Morning.
7:00 Assembly devotions, Rev. C. N. N. Ferguson.
Study period for woman's missionary work. Textbook, "The Light of the Nations," conducted by Mrs. W. F. Bachman.

9:30 Studies in modern Sunday-school methods, conducted by W. F. Hawkins and R. B. Bonner.
Bible study hour. Subject: "The Chronicle of Balaam—Its Lesson," Rev. James W. Hill.
10:30 Address: "The Need for Religious Leaders," by Rev. Henry F. Cope, D. D., Ph. D., General Secretary of the Religious Education Association of America.

Night.
8:30 Address: "Why I as a Scientist,

Believe in God," R. S. Hyer, LL. D., President of the Southern Methodist University.

Wednesday, July 26—Morning.

- 7:00 Assembly devotions, Rev. S. E. Wasson.
- 9:00 Study period for woman's missionary work.
- Study in modern Sunday-school methods conducted by W. E. Hawkins and R. B. Bonner.
- Bible study hour. Subject: "Paul, a Missionary of All the World," Rev. James W. Hill.
- 10:30 Address: "The Efficient Layman," Dr. Henry F. Cope.

Afternoon.

3:30 Lecture: "Fools and Other Funny Folks," Rev. H. A. Boaz, D. D.

Night.

8:30 Rev. Frank P. Culver, D. D., President Polytechnic College.

Thursday, July 27—Morning.

- 7:00 Assembly devotions.
- 9:30 Study period for woman's missionary work.
- Study in modern Sunday-school methods, conducted by W. E. Hawkins and R. B. Bonner.
- Bible study hour. Subject: "How Shall I Read the Old Testament?" by Rev. John A. Rice, D. D., LL. D.
- 10:30 Address: "The Sunday-school Teacher as an Educator," Dr. Henry F. Cope.

Afternoon.

3:30 Address by Rev. George C. Rankin, D. D.

Night.

8:30 Address by Senator Horace W. Vaughan.

Friday, July 28—Wichita Falls Day—Morning.

- 7:00 Assembly devotions, Rev. J. T. Griswold.
- 9:00 Studies in efficient Epworth League methods, conducted by Rev. J. Marvin Culbreth, of Nashville, Tenn.
- Study period in woman's missionary work.
- Bible study hour. Subject: "Job, the Tragic Ideal," Rev. John A. Rice, D. D.
- 10:30 Address by Bishop James Atkins.

Afternoon.

3:30 Address by Bishop Joseph S. Key.

Night.

8:30 Address: "Home Life in Dixie Before the War," Rev. S. A. Steel, D. D.

Saturday, July 29—Morning.

- 7:00 Assembly devotions, Rev. A. M. Martin.
- 9:00 Study period in woman's missionary work.
- Studies in efficient Epworth League methods, conducted by Rev. J. Marvin Culbreth.
- Bible study hour. Subject: "Jonah; Self Expression and Salvation," Rev. John A. Rice, D. D.
- 10:30 Address: "An Adequate Education Policy for Texas Methodism," by Bishop James Atkins, D. D.

Afternoon.

3:00 Recreation.

4:00 Intercollegiate track meet.

Night.

8:30 Address: "Christian Dawn in the Pagan East," Bishop E. E. Hoss, D. D.

Sunday, July 30—Morning.

- 7:00 Assembly devotion, Rev. F. E. Robinson, D. D.
- 9:30 Address: "The Organized Class," Rev. C. D. Bulla, D. D., Superintendent of the Wesley Adult Class movement.
- 11:00 Sermon: "What Think Ye of Christ," Bishop E. E. Hoss, D. D.

Afternoon.

3:30 Assembly love-feast, conducted by Rev. J. G. Putman.

Night.

8:30 Sermon by Rev. S. A. Steel, D. D.

Monday, July 31—Morning.

- 7:00 Assembly devotion, Rev. J. M. Sweeton.
- 9:00 Study period for woman's missionary work.
- Efficient methods in Epworth League work, J. Marvin Culbreth.
- Pastor's council, conducted by Rev. O. P. Kiker.
- Laymen's council, conducted by G. W. Backus.
- 11:00 Address: "The Genius of Methodism," Bishop E. E. Hoss, D. D.
- 3:30 Address: "Pioneers of Methodism," Rev. S. A. Steel, D. D.

The Southwestern University Quartette will be present and render superb music through the eight days of the Assembly.

SECOND VICE-PRESIDENTS, ATTENTION!

I am glad that my first message to you through the columns of the Advocate is in reference to the great fight against the saloon in Texas.

Do you realize what a great opportunity that you as Second Vice-Presidents have in aiding in this great battle?

The first thing that I would suggest that you do, if you have not already done it, is to write Mr. Swope, at Houston, your county chairman or myself for the literature that is being published by the prohibition committee of this State. As soon as this is received, get up an interesting program for one of your weekly devotional meetings.

Get enough of the literature, which comes in tract form, to give out to interested Leaguers for distribution in homes.

Impress upon your Leaguers the fact that we naturally have a majority of about 50,000 votes for State-wide, but that that majority will never do us one bit of good if the votes are not cast. Don't you let a pro of your acquaintance let July 22 slip by without casting his vote in favor of State-wide prohibition. Leaguers, wake up to the fact that we have to agitate this thing from morning till night to accomplish our purpose. Throw more light on the subject—our side can stand it, the other cannot. Another thing, don't you allow yourself to get afraid of any of the little old ho-air arguments that they are putting up about prohibition not prohibiting, etc. There is not a one of their arguments that cannot be dealt a death blow with the honest truth put in the right place. Work, Leaguers, work! And then work some more, and by the help of every one of us, and above all the Higher One we will vote old Texas dry on July 22.

RALPH DeSHONG,
Second V. P. N. Tex. Conf.
Paris, Texas.

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

There are souls in the world who have the gift of finding joy everywhere, and leaving it behind them when they go. Their influence is an inevitable gladdening of the heart. They give light without meaning to shine. Their bright hearts have a great work to do for God.—F. W. Faber.

Nearly 2000 Feet



PERHAPS it doesn't strike you that on our line to St. Louis, in the Ozarks, we reach this elevation. At Rogers, Winslow and other points, the elevation assures pleasant days and cool nights. Not far on our double daily trains. Good accommodations can be had at reasonable prices. Write for booklet.

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



IMPORTANT ELECTION NOTICE.

To County Chairmen and Officials, State-wide and Anti-State-wide Amendment Associations:

As chairmen of our respective organizations, to avoid confusion and aid in securing lawful rights and legal conduct of the election on July 22, 1911, when the prohibition amendment to the Constitution will be voted upon, we submit the following statement:

1. Equal representation for pros and antis may be had in officers of July election.

Under the act passed by the Thirty-third Legislature, the prohibitionists and anti-prohibitionists of Texas, through their organizations, have the right to nominate and have appointed one judge, one clerk and one supervisor for each voting box of the county for their respective sides. To secure this representation steps should be taken at the very earliest date without waiting for the last day upon which such representation can be secured.

2. How such representation may be had.

The county chairmen of either the pro or anti organizations, or, if the county chairman fails to act, three members of the county executive committee of either organization may, not less than five days before the election on July 22, exclusive of the day upon which application is made and the day of the election, nominate in writing and present to the County Judge the names of one judge, one clerk and one supervisor respectively for any one or more of the voting boxes in the county, and the County Judge is required to appoint the parties nominated to act in such capacities at the respective voting precincts and boxes for which they are selected.

3. Such officers additional to officers appointed by the Commissioners' Court.

Such judges, clerks and supervisors mentioned in Section 2, are in addition to the election officers appointed by the Commissioners' Court provided for the general election laws and receive the same compensation. Said judges and clerks shall assist in holding and conducting such election and in receiving and counting the votes, and the supervisors also shall have the right to watch the conduct of the election, including the counting of the votes, locking and sealing the ballot-boxes, their custody and safe return.

4. Regular officers cannot serve unless specially appointed.

The July election is a special election, and the election officers appointed at the February term of the Commissioners' Court cannot serve unless specially appointed for this particular election. Unless additional representation is demanded by pros or antis, the Commissioners' Court must appoint by order duly entered only two judges and two clerks, who are qualified voters and have paid their poll taxes, to hold the election in each voting box, regardless of the number of qualified voters in such boxes. While the regular judges and clerks appointed at the February term cannot serve by virtue of such appointment, any of said judges or clerks are eligible for appointment in this special election, if otherwise qualified.

5. When appointed and how notified. The law does not provide when they shall be appointed nor how said election officers shall be notified, but the Commissioners' Court may appoint them at such time as they see proper, giving ample time in which to have the parties appointed served with notice of their appointment, such notice to be in the manner provided for appointment of election officers for general elections.

6. Representation secured where Commissioners' Court have not acted. Where the Commissioners' Courts have not specially appointed officers of the election upon the constitutional amendment, we advise application at the very earliest date to the County Judge in each county to appoint one judge, one clerk and one supervisor for the pros, and one judge, one clerk and one supervisor for the antis so that the County Judges may appoint them, and that they may also be appointed by the Commissioners' Court, and in this way the expense of some judges and clerks may be saved if desired.

7. Where Commissioners' Courts have acted.

Where the Commissioners' Courts have specially appointed officers of the election, application should be made as mentioned in paragraph two to the County Judge in each county to appoint one judge, one clerk and one supervisor for the pros, and one judge, one clerk and one supervisor for the antis so that the County Judges may appoint them in addition to officers appointed by the Commissioners' Court, unless the pros and antis have already agreed upon judges, clerks and supervisors.

8. When appointees of County Judge

may serve as regular election officers. Where the nominees of the pros or antis are appointed by the County Judge, they may be appointed by the Commissioners' Court as a whole, and thus serve as the only election officers provided that not less than two judges, two clerks and two supervisors are appointed by both the County Judge and the Commissioners' Court for each voting box. In large boxes the full number of judges and clerks should be appointed, that is two judges and two clerks which the law requires, and two judges, two clerks and two supervisors which the law permits.

9. Either side may demand representation regardless of the other. Should either the prohibition or anti-prohibition organization fail or refuse to nominate officers of election to the County Judge, either organization may, nevertheless, apply for and have appointed a judge, a clerk and a supervisor for any one, more or all of the voting boxes in the county.

10. The Commissioners' Court may appoint agreed officers.

Where pros and antis have agreed on two judges and two clerks to hold the election in any voting box in a county, they may be appointed by the Commissioners' Court and no others need be appointed, but additional officers, if agreed upon, must be nominated in writing to the County Judge and appointed by him.

We hope to get out a joint statement of our understanding of the law especially applying to elections on the constitutional amendment and the general election laws applicable thereto for the information of our respective organizations and the officers of elections. Weekly papers please copy.

THOS. H. BALL, Chairman Prohibition Amendment Association.

J. F. WOLTERS, Chairman Anti-Prohibition Amendment Association.

A DISAPPOINTED ANTI.

Prohibition Prohibits in Matagorda County.

Special to the Houston Post, June 26, 1911.

To All Whom It May Concern:

This will correct a gross and malicious misrepresentation concerning the conditions that exist under prohibition in Bay City, the county site of Matagorda County. We have had county prohibition for six years. Bay City once had nine saloons and about 2000 population. We have had prohibition six years and have about 4000 population. We have a clean society, a high moral standard and as honorable set of business men as can be found. The last year of saloon liquor our State and county tax rate was 97c per \$100. In 1910 our State and county tax rate was 68c per \$100—a difference of 29c per \$100 in favor of prohibition. This, too, in the face of the fact that during the six years of pro-

hibition rule we have levied and paid a \$20,000 city improvement bond, a \$20,000 road and bridge bond and an \$11,000 ice and light plant bond—a grand total of \$51,000 in bonds, and a reduction of 29c per \$100 in the tax rate. So much by way of introduction.

The Misrepresentation.

There is an anti from this county who is so anxious to defeat the prospect July that he is busying himself in other counties, telling the people that Bay City, in prohibition Matagorda County, is a wide open town. As he expressed it: "A big poker game with plenty of drinks on the side—just wide open." He makes these slanderous remarks everywhere he goes. (Surely the State-wide saloon committee has not hired him and sent him out!) He uses this method to defeat the right and in an endeavor to defend the saloon. He will not tell this at home, for he knows that even the antis down here will not believe him. He will not tell it even in adjoining counties, because Matagorda County's reputation and the reputation of her towns have gone forth and our neighbor counties regard us as a high-toned, law-abiding citizenship. So our anti neighbor goes further away from home—goes among strangers, where they know him not, and makes the "wide open" statement that Bay City is a "wide open" town. This done to defend the saloons of Texas! He does this, not because it is truth, but because he thinks the people who know him will think it is truth.

The Disappointment.

He went to Cameron, Milam County, and got in with a few of his liquor and gambling chums and made the above misrepresentation to them, and one of them, who loves the "game and the battle," thought sure this Bay City anti was telling the truth, and took him seriously. He had heard antis say this same thing about Kansas, Oklahoma, Maine, Tennessee, et al, and he really believed that they were telling the truth about the effect of prohibition. So he took our Bay City anti seriously and came, at once, to Bay City to "get into the game" in "wide open" Bay City! He arrived here Monday, June 19, and staid until Saturday, June 24. On taking the Santa Fe train for "wet Cameron" he remarked that his anti friend had lied to him! He said also: "I have been here a week and I haven't had a drop!" This experience of one week thoroughly convinces a boozier that prohibition prohibits in Bay City and in Matagorda County, as to that. Boozie fighters and gamblers don't thrive in prohibition counties and towns and States. If you are a prospective homeseeker, don't be afraid of Matagorda County, nor any town in it, especially Bay City. Our lands are fertile and our society is clean and atmosphere morally is of high-grade. Our people are prohibitionists and are Christian people and are Church-goers. No saloons, no wide open town

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



on the booze and gambling business. Let another anti be duped into the idea that Bay City is "wide open" and let him come and see! Yours for State-wide prohibition, A. A. KIDD, Bay City, Texas.

SALOON MEN'S PRICE OF "PEACE" AND "REST."

A song of "peace" and "rest" and joy the siren sings; all women know, and wise men, too, this song means death to all who heed its call.

A prayer for "peace" and "rest" and slumber sound the skulking burglar breathes; the mother's wakeful ear detects the midnight prowler's stealthy tread and saves her children and her home.

The hireling demagogue is chanting loud the traitor's lullaby of "peace political" and "legislative rest;" all wise and patriotic people know the price of liberty to be eternal vigilance.

The bloated brewer hopes to buy with boodle and with beer the freedom won on San Jacinto's battlefield; descendants of the men who died at Alamo and Goliad refuse to price their heritage in terms of liquor or of gold.

The man bedecked in apron white asserts his right to earn his wage by dealing death across the bar to youth and manhood in their prime; good men and true refuse with scorn to pay in boys and men a tribute to this piracy of hell.

The paid attorneys of the liquor trust would dictate terms of "peace" and "rest" conditioned on defeat of prohibition's cause; the loyal citizens of Texas want no "peace" that's not in harmony with righteousness, no "rest" that jeopardizes rights of life and liberty and happiness.

'Tis not a dream, 'tis not a hope, that prompts this hell-born offer from the hireling agents of the trusts; 'tis but a trick, a subterfuge, invented to mislead, delude, deceive; the authors of this vile proposal know quite well the men whose hearts are in the prohibition cause will make no terms but "victory or death." The cry of "peace" and "rest," to be secured by cowardly surrender to this demon proffered terms, insults our manhood and our womanhood.

The struggle may be long, it may be short; but sure it is the end will never be "till victory" comes for righteousness and death to all saloons.

If those who long for "peace" and "rest" in Texas politics would find a base on which to build a hope that will not fail, that ground they'll find alone in Texas freed from licensed liquor traffic's curse, and now's their

opportunity to join the hosts of honest men and women true who vote and work and pray for home and school and Church, and never compromise with men who barter justice, truth, or right, or men and boys for rum or gold. T. G. HARRIS, San Marcos, Texas.

LITERATURE FOR THE HOME.

If you want a clean, reliable, family paper in your home, it ought not to be hard to decide between the great dailies of Texas just at this time. I have always had a daily paper in my home ever since I have been able to pay for one. I am anxious to keep up with the affairs of the day and the longer I read my paper the more anxious I am to have the latest news, but I never could be un-mindful of the kind of literature that came into my home, whether books or papers. Oh, how stealthily a bad book or paper can color the character of a boy or girl.

I know about how a man is going to vote on the liquor question if I see the kind of paper he continues to take from the office or buys at the news-stand.

I have lived at Fort Worth for about eight years and up till the last two years. Of course I had to have a home paper and to keep up with the affairs of my own community and I took a Fort Worth daily. It was bright and newsy and occasionally a splendid editorial on a moral question, but it grew worse and worse and smelt more and more of the whiskey business and got to be so corrupt that I felt that I could not afford to let such a paper come into my home for my wife and girls to read.

About fourteen months ago I subscribed for the Dallas Daily News—a newsy, impartial, clean family paper and one that I am not ashamed to be caught reading. I tell you, my friends, you may call it boycotting or what not, it is time for Christian men and women to quit patronizing such papers as do everything possible to further the saloon interest and everything else that is vile and breaks down the home.

If you take the Christian Advocate and the Dallas Daily News, you have a library in your home that will keep you posted as to the workings of both Church and State.

C. S. McCARVER, Pecos, Texas.

Amidst all this slush about discoveries in Arctic zones, don't forget that the greatest discoverer is the man who discovers himself.

ASSURE YOURSELF A HOME

or Business Property if You Live,— Your Family One in Case You Die

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

The Standard Real Estate Loan Co.

INCORPORATED 1901

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

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

Do not fail to write us for full line of literature or call on our representative in your city for full information. A postal card addressed to my office will bring you information that is sure to interest you. First class men and women solicitors who can furnish good references and get good results wanted.

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

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



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

Our Contract will make your children independent in a few years time and will pay them from 100% to 300% on their small savings made each month. 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.



Marie Ashby—7 Years of Age

Has matured one Contract and sold same for a premium of \$150, plus return of the deposit. The \$402 went for exempting from the tax.



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

To Young Men and Young Ladies working on a salary—Get ahead in the world in a short time and make yourself independent. Our contract will do for you what it has done for hundreds of others. You should by all means investigate this proposition.



Mrs. Mildred Reidsma, Amarillo, Texas

THE WOMAN'S DEPARTMENT

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

On a sight-seeing trip, traveling most of the time, I could but note the universal happiness and contentment of those with whom we came in contact. Men with wives and little children so helpful and thoughtful, women patient and children having a good time. One man was so jolly and pleasant I wanted to tell him how much his joyous laugh added to the enjoyment of those around. In studying the conditions of the country and being awfully impressed by the long lists of divorce suits, we are prone to think the world is going to the bad. But there are many of us "holding on yet" and getting all the happiness out of this world we can.

The millionaires of New York build their homes on Fifth Avenue in a way that does not appeal to many of us who want spacious grounds, but just in front is the famous Central Park opened to the public with the magnificent library on one side and the museum on the other—for the people and they were making good use of them. A playground for boys under 16, was filled and they were having a good time. An appreciative audience was listening to a good band, and all through the park every seat was filled.

The truth was impressed upon me, how much we owe to those less fortunate. In our Home Mission work our missionaries and deaconesses find so much sorrow and ignorance. Not sin so much as they have never "had a chance."

Shall we, whose souls are lighted
With wisdom from on high,
Shall we to men benighted,
The lamp of life deny?

Many, very many, are the settlement homes established among the unfortunate to help them to a better life and a better understanding of their proper relations to each other. Ignorance, bad housing and intemperance are the prime causes of the degradation we find in certain parts of our cities. Our own Church has sent into these places some of the most consecrated Christian young ladies to be found anywhere and they are doing a work that eternity alone will reveal.

Every woman who has anything to be thankful for, should try to help some one else to be thankful. A few women have some needy persons they assist but the best way is to unite with a band of women and with a united effort meet the conditions and remedy the evils that are met. One soldier alone may kill a few of the enemy, but it is the solid phalanx of the united army that gains the victory. As Christians, we should unite to help the unfortunate that the light of joy and happiness should beam in their faces.

EDITOR W. D.

Ladies of the Woman's Home Mission Society of the Northwest Texas Conference.

To come before you in any capacity is at any time a pleasant privilege. To come before you as lawmakers, my lawmakers, as your President, with a message to my Congress, produces thrills the like of which are unknown to mortal minds. The whole line of United States Presidents, from Washington to Taft, not to forget Roosevelt, have never been initiated.

I shall not bring you a message from St. Louis, where our council has so recently been at work. Your Secretary can do that so much better. I bring you a message from the throbbing heart of our common womanhood—that's where I live. I know who you are and how you feel.

Already loaded with burdens unknown to our sisters in the East, you bear back weariness and pain, and ever stand ready to do a little more, reach a little further, rise a little. Were you less busy with real things here?

I love the women of Northwest Texas. Were you less busy with real things I should not make the recommendations that I have brought. You would not have time or thought for them.

As you know, ladies, our recent General Conference took action in regard to our woman's work that liberated to us 5 per cent of our dues. We start in this year out of debt and with something like \$800 to our credit. From all over the country, especially the small societies, comes the cry for information. Come over and help us they say. We are no longer content to be a Woman's Home Mission Society in name only; we want to be a part of the entire body. Tell us how. What we need, ladies, is a Conference organizer, ready to respond to every call for help and to go into unoccupied territory and organize.

Until you can give us this, we, your committee, ask first, that you grant

your District Secretary larger latitude, allow them more expense money, and insist that a united effort be made to organize at least one auxiliary in every pastoral charge in the Northwest Texas Conference. We can if we try.

We further recommend, that you use a part of this money to endow a permanent deaconess scholarship in Searritt Bible and Training School.

Only a little investigation will prove to you the wonderful work being done by our deaconesses and the need of more deaconesses.

Again, we recommend, that city mission work be undertaken in at least four of our leading towns. This is such womanly work, and in keeping with the work of our fourth Vice-President of our social service. So many have asked me, what is the work of the fourth Vice-President; what is the social service?

When I learned that a fourth Vice-President had been created, I went to the council determined to learn everything possible about this new department. I accepted everything free on the subject, and bought everything for sale, so anxious was I to post myself.

I soon learned that so far as being new in the Methodist Church, the department of social service was the oldest department. As old as Jno. Wesley himself. For Jno. Wesley founded a Church for the purpose of spreading scriptural holiness over the land, and John Wesley's idea of scriptural holiness was to visit the fatherless and widows in their affliction, as well as to keep himself unspotted from the world. Every effort that is now being made for civic reform or social improvement, was enterprised by Joan Wesley in his early work in London and Oxford.

So we find it is no new thing among us, but by elevating our social service work to a department, and giving it a vice-president, we are emphasizing it and giving it a new impetus. Already we have dotted our Southland with philanthropic institutions, and now we are planning to go forward with leaps and bounds in our campaign for the betterment of humanity.

I rejoice in the work of the Mission Home at Dallas, and later I have a recommendation to make to you in its behalf. I am proud of our co-operative home in Waco, where girls forced to go away from home to find employment, may still have the protection of a Christian home—the mother-heart of the Church following them. I am grateful for our Dormitory at Denton—the same protective hand of love. Time falls me to mention our Vashti Home, our Wesley Houses our institutional Churches, our work in the prevention of child labor, and our orphan homes. But let me pause awhile over our Kingdom House in St. Louis, Day Nursery-Kindergarten—sewing school—Domestic Science Kitchen.

But what are we doing in the Northwest Texas Conference? You say we have no such conditions here. Have you looked around you? All the juvenile criminals are not in cities. A few days ago I was talking to the sheriff of our county, and he spoke of five little boys under twelve years old, who had to report every morning to headquarters. Then I thought what a field for the big-brother movement. Ladies, study that movement and cooperate with them in saving our boys. The same sheriff went on to speak of the folly of allowing children to grow up on the streets. I fully agreed with him but said further, Mr. Sheriff, our streets ought to be clean enough for our children to play in. We have been a civilized nation too long to harbor vices dangerous to our children. Ladies, it is our duty, as social service workers, to get in touch with our officers and our city councils and insist upon a pure environment for our boys. Again, child labor is not confined to the cotton mills. Only recently my husband was standing in the lobby of the Metropole Hotel in Waco. A little boy of about six years, with a bundle of papers under his arm, slipped in out of the rain. A rough man who seemed to have authority over him cursed him and forced him out again into the cold.

All the tempted girls are not subjects for either the Vashti or the Dallas Homes. These may need us more than any other. Their case is at least more delicate. Everybody is lonesome. What is social service? It is organized love. There is enough love palpating in the human heart, if organized and properly directed to save the whole world. And that is the office of sociology, to organize and scientifically and systematically direct this universal love. That's why I am so interested in the work of the fourth Vice-President.

I always loved the old quotation: "The hand that rocks the cradle, is

the hand that rules the world," and early in my married life I asked the Heavenly Father for six boys to work for him and only through them did I care to work. When my first born only lingered a few moments and took flight, I asked my Heavenly Father why? Two other children came to our home and stayed, and then a beautiful little boy waited with us a month and left us. Again, I asked my Heavenly Father why? A third drew a few breaths in this world, long enough to arouse a mother's fond hopes, and then went away. Why, O why, was my ever recurring question? When so many women drew back from motherhood, why was I so robbed? Two more precious children were left in our home, and when the Heavenly Father claimed the fourth, I did not ask him why? I knew, I had found the Father, Philip said, "Show us the father and it sufficeth us." Philip was right, it sufficeth.

When I found the Father—neglected childhood found a mother. I wish I might stop here and leave this impression with you, but social service has its martial side. Service means war. I should be untrue to you and to myself, did I fail to direct your minds to the great battle awaiting us in July, and to remind you that John Wesley was also the first prohibition preacher that the world ever knew. Some one says: "She is going into politics."

When will our people learn their relation of Home and State?

That the only excuse for the existence of State is to protect the home. When that is understood we will hear no more silly rubbish about not wanting our ministers and women to soil themselves with politics.

Ladies, as mothers, we have a right, not only to demand that the streets of our towns and cities be kept clean enough for our children to play in, (for if they are not fit for our boys, they are not fit for our husbands), but we have the right to demand that our politics be kept clean enough for our ministers and women. Clean streets mean clean boys, clean boys mean clean men, clean men mean clean politics. Yes, I am going into politics.

Let me tell you a story—Sir William Wallace—early settler.

Now I am going to tell you another story, a story of a woman. I should love to talk to you about such lovely characters as Florence Nightingale and Frances Willard. But they do not fit my picture, they were never mothers. I am going to tell you a story, I have heard about Carrie Nation. Now let the cold chills run down your back at the mention of her name—blush at the thought of her many unwomanly acts. I am not here to defend them. But did you ever see a woman with her firstborn son in her arms? Watch her look into his eyes, and see there possibilities bounded only by the presidential chair. Watch her guide his tottering first steps, bare with many exactions of his boyhood and then begin to lean on him proudly, call him son. Did you ever read Mr. Lewis' poem, "There is a boy about the house?"

They tell me Carrie Nation had this boy about the house—and that he had reached the son stage, and that she came home one time and found—what did she find? That he had been slain by the United States soldiers? No, for then she might have mourned him as dead and have kept fresh flowers on his grave. Did she find him slain by savages? No, then she could have called officers and avenged his death. What did she find? A reeling, muttering, blithering idiot. What was the hand that robbed her of the son on whose manly strength she had begun to rely and to whom she looked for protection in her old age? The licensed saloon. You have granted to Sir William Wallace the right to raise an insurrection in defence of his home—you have granted the Americans the right to drive back the red men in defence of his. You go further; you grant to the wild beast of the forest the right to fight for her young. Is the young bear dearer to his mother than a son to his mother?

Yet men of America, you deny to us the privilege of the ballot box and refuse to protect us from its evils by voting in our behalf.

No wonder poor Carrie Nation, driven to such extremity, took the law in her own hands and went out to avenge her despoilers. No, Carrie Nation, we can not follow you in all things, but your cause is just. All honor to you for with your hatchet you have forever cut away the idea that it is necessary for us as mothers to stand by and see our children slaughtered.

King Alcohol knows that from now on motherhood is to be reckoned with. But you tell us that American women no longer love our homes, and Mr. Roosevelt throws at our feet the charge of race suicide, that worst form of cowardice, and cites us to the higher patriotism of Japanese women. Let me tell you another story—a Japanese Nursery story—happy Japan who can gather her little ones about her and inspire them to delight for such a Government. What advantage have the Japanese over us as mothers? Let me tell you another story. In the city of Washington, with the seal of the United States upon his head brox and the stars and stripes above his head, sits enthroned a monster with ten million heads, who could not live a day without the continual sacrifice of American boys and girls. If he could be kept in Washington and his victims had to be carried there to be sacrificed, it would not be so bad. But secure in his position he darts his greedy head in all directions at the same time, and rob with equal relish the homes of the poor, and the homes of the rich; the home of the base and the home of the good. In our distress and dismay, we have at different times and at different places hedged ourselves about with little fences we called local option, and enjoyed a little respite. But the horrid monster regards not our fences. He leaps them in various guises, and when we try to resist him he snaps his forked tongue in our faces and points to the seal of the United States upon his brow.

Womanhood draws back cowed and discouraged. Expectant motherhood groans in spirit and shrinks in dread from the open mouth of the monster standing ready to devour her offspring. No wonder the old Liberty Bell has long ceased to ring, since her children are no longer free.

Sometimes we put her on an open car and garland her with flowers, haul her about the country, clap our hands and shout like paid mourners at a mock funeral. We make all the noise; the old bell makes none. Silent she stands with her great heart-side burst wide open—fit emblem of her Nation's shame. But in the midst of the gloom motherhood catches a gleam of hope. Let us, they say, go to our United States Senator, tell him of our oppression, and he will hurl the monster from our shores, for our flag has never suffered defeat. We go, we kneel, we pray, we bet—does the lord of our land spend sleepless nights and days of fasting devising means to deliver us? No! with a voice of thunder he bids us depart. Go home, he says, you are losing time, my pet is getting hungry. Go home and raise more boys to feed my pet. Shall we do it? The balance of power is with us. Shall we still continue to raise sons to fatten the glutted beast that never says enough—the licensed saloon? Shall we? Ah, Uncle Sam, it would serve you right. If we said to you, look to your negroes, your Italians, your Orientals, for your future statesmen; they love your pet, the saloon. The daughters of Martha Washington refuse you sons. But far be it from me to lead you in a fight like this. I would rather point you to these noble daughters of Georgia, who when defeated in the first great fight against the saloon and weary they were returning home, were reviled by their victors who said: "What are you going to do now?" They answered: "We are going home to raise another generation who will put you out of business." And they did.

This is a noble ambition for the future, but what are we to do now? Our fate hangs in the balance the 22 of July. The vilest negro that walks the streets and is a menace to the safety of even our baby girls, that negro, if he can find a saloon man to pay his poll tax, can vote down the will of the woman with the centuries of culture and refinement in their veins and with the ability to be the mother of Washington. What a travesty! But what are we to do? Nothing; our arms are too short, we stand helpless. Men of the Southland, what has your womanhood always done in time of trouble? She has appealed to you and Southern chivalry has never failed. She appeals to you now for Nation-wide prohibition.

Men of Texas, your womanhood appeals to you to lead this fight against their bitterest foe; vote for the amendment July 22—in defense of womanhood and home. Men of Childrens, your womanhood appeals to you to be the tenth legion of this army and never stop short of a Nation-wide victory.

Then the sides of the old Liberty Bell will clap together with a joyful peal and the eagle will grasp the stars and stripes in her talons and soaring heavenward will scream, "Freedom from the curse of Rum."

MRS. J. T. GRISWOLD,
President Northwest Texas Conference, W. H. M. S.

To the Press Reporters of Northwest Texas Conference:

Again for the ensuing year, I shall strive to serve you in the capacity of Press Superintendent. Recognizing the many opportunities for service and the advancement of the Master's Cause, this office presents, I shall in future as in the past

put my whole soul, mind, and heart in the work and strive to give you a better press superintendent this year than last, letting these two thoughts dominate my every effort: First, am I rendering to the Lord, through this opportunity the very best service of which I am capable? Second, am I proving true to the trust committed to my keeping by the women of the Northwest Texas Conference?

Friends, whatever success may attain, depends largely on the help and co-operation I receive from the individual reporters; so let's be prompt with reports, sure to send clippings and write a letter once in awhile keeping us posted on the general conditions of your auxiliary. Press reporters, to us is given a great and grand opportunity; neglect it not.

To-day our Lone Star State faces the greatest crisis in her history, today a darker conflict rages than when she fought for freedom from political oppression, and will we, as a Missionary Society, sit idly by and see the red flag of vice and intemperance wave over our broad sunny Southland, or will we lend our aid and influence to unfurl the stainless banner of purity and love throughout the length and breadth of this grand old State? Let's be awake, alive to our duties and responsibilities. Our society places in your hand the golden key that unlocks the royal store-room of wisdom and power.

I need your help, your sympathy, your prayers and in return stand ever ready to help you in any way, at any time you may need my assistance.

To those who have responded so promptly during the past year, I thank you for your hearty co-operation and ask you to join me again in greater efforts for the advancement of this cause in our Conference.

To those with whom I have not been in touch, I plead earnestly for your help, only in unity is there strength and to-day our Conference is as a "field white unto the harvest," offering such glorious possibilities and opportunities to those who love the service of the Master.

May your every effort be abundantly blessed this year.

MRS. LEE PERMINTER,
Press Supt. N. W. Texas Con.,
Big Spring, Texas.

TEXAS TRACT SOCIETY.

Let us call attention to the fact that now is the time for our preachers to circulate Tracts. The protracted meeting gives an opportune time for the pastor to see a great many of his people and a little attention to this important matter without interference with other duties will accomplish much good.

Let our preachers take notice that all pledges taken at District Institutes and District Conferences are now due and most of them considerably past due. We are very much in need of these amounts, and we hope that all parties concerned will at once forward us postoffice orders or Dallas exchange for these pledges. Tracts are subject to order and we hope to hear from many in the next few days.

TEXAS TRACT SOCIETY.

Any man is a public curse who is a greater consumer than producer.

Don't quit the field when slander is rife. In the final shift you'll be the victor.

SAID SHE WOULD FAINT

Mrs. Della Long Unable to Stand on Her Feet More Than a Few Minutes at a Time.

Pendergrass, Ga.—Mrs. Della Long, of this place, in a recent letter, says: "For five or six years, I suffered agonies with womanly troubles.

Often, I couldn't sit up more than a few minutes at a time, and if I stood on my feet long, I would faint.

I took Cardui, and it helped me immediately. Now, I can do my work all the time, and don't suffer like I did."

Take Cardui when you feel ill in any way—weak, tired, miserable, or under the weather. Cardui is a strength-building tonic medicine for women.

It has been found to relieve pain and distress caused by womanly troubles, and is an excellent medicine to have on hand at all times.

Cardui acts on the womanly constitution, building up womanly strength, toning up the nerves, and regulating the womanly organs.

Its half century of success is due to merit. It has done good to thousands. Will you try it? It may be just what you need. Ask your druggist about Cardui. He will recommend it.

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

put my whole soul, mind, and heart in the work and strive to give you a better press superintendent this year than last, letting these two thoughts dominate my every effort: First, am I rendering to the Lord, through this opportunity the very best service of which I am capable? Second, am I proving true to the trust committed to my keeping by the women of the Northwest Texas Conference?

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Southern Methodist University

The One Million Dollar Endowment Campaign is Now On.

Edited by REV. N. A. SOAZ, D. D.

The officers of Southern Methodist University are now well settled in their quarters in the Methodist Publishing House in Dallas. President Hyer, Vice-President Soaz, and Bursar Reedy are all busy in the interest of the great institution that is now attracting so much attention in educational circles. The layout of the campus is now in the office, and we will be glad to have any of our visiting friends call at the office on the fourth floor of the Publishing House to inspect the plans. Mr. Reedy has already tabulated the subscriptions given by the citizens of Dallas, and the work of collection is being prosecuted in a most vigorous style. The people of Dallas are responding readily, and the money is being put in the bank here in readiness for the building that we hope to begin in the near future.

A contract has already been let for an 8-inch artesian well, which will supply about 290,000 gallons per day. This will be sufficient water for a town of four or five thousand people. We are expecting this many people to be located around the university within two years after the door of the institution opens for students. Highland Park addition is now laid off to within three blocks of the university campus. These three intervening blocks, we are told will likely be put on the market next spring. If this be the case, the streets will be graded and the town largely built up to the southern extremity of the university campus. This will make the university site and the adjoining land very valuable indeed.

Arrangements are now being made to construct a spur from the railroad directly to the sites of the several new buildings that are to be first erected. The building of this spur directly from the railroad will enable us to make an immense saving in the contracts for the several buildings of the university. We are hoping to get a railroad station at the junction of the H. & T. C. and the M., K. & T. roads, which is only about one thousand feet from the southeast corner of the university campus. Students living on either of these roads could then buy their tickets directly to the university.

Dr. Hyer is now in the city of Chicago, where he has been for several days in consultation with the architects. When he returns we hope to have a perspective view of the administration building and two dormitories, one for young men and the other for young women. We hope to publish in the Advocate in the near future a plan of the grounds as laid out by the architect, and a little later give a picture of some of the buildings to be first constructed. It is now being proposed by some that the administration building should cost at least \$300,000, and that all the money pledged by the city of Dallas should be put into that building. If it should be decided to do this, the Dallas building would then be the crowning glory of the entire group of buildings. In this building would be the offices for the administrative work, the great auditorium to be used as the chapel, and many classrooms to be used by the professors and students.

Encouraging letters are coming into the office every day. The preachers and laymen of Texas Methodism are enthusiastic on the educational situation. Wherever we go, the people express themselves as profoundly interested in the affairs of the new university. We have already won the confidence of the far-seeing business men. They frankly state that this is the greatest opportunity ever before our Church, and assure us of their hearty co-operation and support.

In a short time we expect to have a symposium in the Texas Advocate which will give brief statements from leading Methodists throughout the State concerning the outlook and the opportunity. Any man with a valuable suggestion concerning the educational situation is invited to write out his suggestion and send it to the editor of these columns. If it has merit, it will find a place in the Advocate. Otherwise, it might find it way to the wastebasket.

Words of Approval.

The following are a few of the unsolicited words of approval that have been written into the office within the last few days:

"I am in hearty sympathy with the

movement to establish a great university at Dallas, and shall always stand ready to do anything in my power to make it a success. I feel that the institution is in safe hands.

"The whole question concerning the move was carried in perfect harmony with my judgment. I am in hearty sympathy with the plan."

"I am with you with all my heart to build up the greatest university in the South, at Dallas. I hope to have a home near the campus for old age, some of these days."

"It strikes me that the consummation of your present plans will be the fulfillment of a long felt need in Texas Methodism. If you can make a real university and keep it religious and under the control of our Church, I think it will easily have the largest patronage of any institution in the South."

"That was a fine letter you sent out. Its spirit should kindle interest everywhere it goes. The enterprise is commendable, and should receive the hearty support of all our people."

"We wish you all possible success, and are in harmony with the enterprise."

"My people are well acquainted with the gigantic enterprise at Dallas, and I am sure they will render helpful service in the course of time."

An Appreciation of Dr. F. P. Culver

In private correspondence received from W. F. Melton, of Emory College, Oxford, Georgia, is a letter in which these words occur:

"For the sake of the Polytechnic, and Texas Methodism, I am glad you have secured the services of Dr. Frank P. Culver; but it was a bad day for Alabama Methodism when this strong man turned his face toward the West.

"I have known Dr. Culver intimately since we were boys. We were college mates; later he was my pastor and a patron of my school; his children and mine are friends; he and his son, my older son and I are members of the same fraternity. I do not at all hesitate to say you have secured about the biggest man, unbiassed, East of the Mississippi. The thing is, how did you do it? I think, however, I am able to answer my own question: Polytechnic bids fair to be the biggest thing of its kind in our Church. Is that it?" Of course, I think Prof. Melton has the proper conception of the future of the school over which Dr. Culver now presides.

Meridian College News.

Our President, Rev. G. F. Winfield, has been so constantly employed with the details of another year's work for our school that he has not had time to make any report of its affairs. However, we have been doing things over this way and matters are now shaping up for a most prosperous year for our school.

A most excellent faculty of fourteen teachers has been selected and we shall offer the Freshman year of college work this next session. Our ideal is that of a Junior College doing two years of college work. Rev. J. O. Leath who has been selected as principal is a first-honor graduate of the State Normal College at Denton, and also a first-honor graduate of our Southwestern University with the Master's degree. He is in every respect a college man and we feel very proud of his selection for this responsible position.

The future of Meridian College, at least so far as territorial backing is concerned, is growing brighter and larger every day. We have been given permission by the presiding elders of the Waco and Cleburne Districts to canvass their fields for students. Within the next few days we shall take advantage of this opportunity.

A recent banquet, given in the college building by the President and his wife, there were seated about 100 men of Meridian, and when the matter of a new dormitory for girls was sprung by the President, the opinion was expressed by all that we should and would have it. Plans are being formulated as rapidly as possible to that end.

NEAL W. TURNER.

CO-OPERATIVE HOME FOR GIRLS, Southwestern University

The Co-operative Home for Girls in connection with Southwestern University will be open again in September. A larger house has been secured, and there will be good accommodations in the way of baths, sewerage, etc. This home has been in existence for three years, opening the first year with eight, the second with eighteen, the third with twenty-six.

By means of the co-operative plan, a girl may do a little housework each day and reduce expense of board to about half. The home is managed by Miss Mary H. Howren of the faculty of the University.

TO THE GOOD PEOPLE OF TEXAS:

The public schools of Texas belong to the people by whom they are established and supported. The people are at all times entitled to full information as to the management of their schools. This is true of state institutions as well as local schools.

Some of you doubtless know that I was removed from the principalship of the Southwest Texas State Normal School by the State Board that came into power last January. You probably know, too, that I repeatedly requested the President of the Board, Governor Colquitt, to tell the people of Texas why I was removed; and you know that he has never complied with this request.

I regard it as my duty now to state briefly the facts in connection with the case, thus:

1. The Board is composed of the Governor, the Secretary of State, and the Controller.
2. Governor Colquitt and Secretary of State McDonald are anti-prohibitionists, while Controller Lane is a prohibitionist.
3. Colquitt and McDonald voted for my removal, and Lane voted against it.
4. I am, and have been for years, a state-wide prohibitionist.
5. Lane demanded that a thorough investigation should precede a vote on the question of my removal. Colquitt and McDonald refused to investigate, Colquitt simply remarking that I was "obnoxious" to him.

I think the reasoning man can see the logical relations that these five facts bear to each other. I am willing for such people to draw their own conclusions.

It seems fair and just, in this connection, to keep in mind, however, these other facts:

1. Lane holds that the prohibition question is primarily a moral issue and only incidentally involved in politics.
2. Colquitt and McDonald say the prohibition question is a purely political issue and not a moral issue.
3. Lane holds that the schools of Texas are educational, not political institutions, and should be kept out of politics.
4. Colquitt and McDonald believe school positions are political spoils that belong to the victors.

Number 4 is listed as a fact, because it follows as unavoidable deduction from their action in this particular case, and is in harmony with Colquitt's action in regard to regents of the State University, and his official acts in connection with other State schools.

To those who have not closely watched these occurrences, it may not be improper to point out these three additional facts:

1. By removing me, Colquitt could punish me for my "obnoxious" work for the cause of prohibition.
2. My removal would open the way for him to appoint a less "obnoxious" prohibitionist, State Superintendent Bralley, to this place.
3. This in turn would enable him to appoint an anti-prohibitionist to the office of State Superintendent of Public Instruction and thus place the State Department of Education in the hands of a man in sympathy with him on the liquor question.

By refusing to accept the principalship of the Norman School, Bralley defeated Colquitt's plans in a measure, but the three facts as just stated stand.

It is only necessary, I think, to state the facts. The people of Texas are not fools. They can deduce conclusions when facts are furnished. Hence, I am not trying to do the thinking for these people. I think it fair, however, to myself and to one class of anti-prohibitionists to make a few additional statements. Anti-prohibitionists should be separated into these two classes: First, those who oppose prohibition from principle; second, those who oppose prohibition from political and pecuniary considerations. I can, and do, respect those of the first-class, however much I think their principle is wrong. They do not, and could not, endorse the present Governor's policy in regard to our State schools. As a matter of fact, well known to all who have tried to inform themselves, the present Governor was not, and could not have been, the first choice of this named class of anti-prohibitionists. With all other issues eliminated, Davidson would have been their logical preference. But the other class of anti-prohibitionists would not accept Davidson. Thus, the anti-prohibitionist who have regard for conscience and principle were forced to accept the man chosen by the other crowd or to invite defeat by division in their ranks. And thus it happened that the successful candidate was first chosen and championed by the saloon element of the State. Owing his nomination to these people, he obeys their

Classified Advertisements

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

EPWORTH LEAGUES.

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

GOSPEL SINGER WANTED.

I would like to have some good singers who can not only sing the gospel, but lead souls to Christ, to help me in two or three meetings, beginning about August 1. Any one who can come and trust the Lord, we will do all we can in the way of remuneration. Address: M. E. McKINNEY, Colbert, Okla.

HELP WANTED.

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

LOCAL REPRESENTATIVE WANTED - Splendid income assured right man to act as our representative after learning our business thoroughly by mail. Former experience unnecessary. All we require is honesty, ability, ambition and willingness to learn a lucrative business. No soliciting or traveling. This is an exceptional opportunity to a man in your section to get into a big paying business without capital and become independent in life. Write at once for full particulars. Address: E. R. Marden, Pres. The National Co-operative Real Estate Company, 1351 Marden Building, Washington, D. C.

every beck and call. What else could he do? Other classes of citizens never would have made him, and never will make him, governor. His only hope of political life is in the hands of these people whose greed for gold and rum dominates their lives. The lesson to the honest, patriotic people of Texas, is that the only way to save our Government and our schools from ruin at the hands of these spoilsmen is to destroy the institution that sustains them, the open saloon, the central agency and vital organ of the licensed liquor traffic.

T. G. HARRIS.
San Marcos, Texas.

REV. E. S. HURSEY, PARIS DISTRICT MISSIONARY EVANGELIST.

We closed our meeting at Oklahoma school house on Friday night, July 9. It lasted thirteen days. It was a great meeting all the way through. We had sixty conversions and reclamations; fifty joined the new Church we organized. We baptized twenty-nine; received forty-three by vows into the Church. When these young people were converted they would pray in public and stand up for Christ. When we went there there was only one man who would pray in public. When we left there were forty or more who stood up saying, "I will do anything for God." We started a young men's prayer-meeting; a number of family altars were established. We also got eight subscriptions for the Advocate; arranged for an organ for the new church, to be put in this week. These are fine people; they were liberal and appreciative of the work done. On the same night we closed the tent was taken down and next day transferred to L. McKelvin school house. We are at work there now.

SAN ANTONIO METHODISM.

Dr. Godbey, at Travis Park, has a keen appreciation of the responsibilities resting upon him as pastor of the downtown Church. He is in labors abundant, and has his hand on all the reform movements of the city. As President of the City Pastors' Union he is making his influence felt. He knows how to be brotherly to the man in the smaller Church—a rare virtue.

Young is building one of the great churches of Methodism on Laurel Heights. It will be one of the most imposing buildings in the State and will soon be one of the wealthy congregations of the entire country. What Church on record ever paid its pastor \$2000 the first year of its existence? This one did.

Sessions—the old reliable—is doing splendid work. Every interest of the Church is carefully looked after, and he sent the large student body, which is under his pastoral oversight, to their homes with larger visions of life's duties and privileges. You can always depend on him.

Liles is as happy as a boy on the 4th of July as he sees that splendid new church near completion. No man in Methodism has had a more difficult 6-11 than Liles. He has succeeded where success seemed impossible. He will open his church on the 16th with a sermon by Dr. McMurry.

Groseclose, at Government Hill, is doing well. That thriving young congregation has doubled during his pastorate and is sure to be one of the strong Churches of the city ere long.

Swanson, at Alamo, has paid his debt and built fine sidewalks around

MISCELLANEOUS.

FREE "Investing for Profit" Magazine. Send me your name and I will mail you this magazine absolutely free. Before you invest a dollar anywhere, get this magazine. It is worth \$10 a copy to you now. Who invests \$1,000 in 30 days has two months' talk how \$1,000 can grow to \$22,000. How to invest in 30 days. How to invest in 30 days. The real power of your money. This magazine is monthly. For it you can today. H. L. BARBER, Publisher, R. 435, P. O. Jackson Boulevard, Chicago, Ill.

REAL ESTATE BARGAINS.

In Gaines County, Good land, low water, fine climate, no subjects and no taxes. For information write to THE SEMINOLE LAND AND ABSTRACT CO., Seminole, Gaines County, Texas.

SINGER.

I have just returned from San Antonio, Texas, where I was pastor of the American congregation. I have arrangements for a special meeting for all of July and part of August. I have had a considerable amount of success in this line, and I believe in the results. Will furnish references if desired. If you are in the neighborhood, write to R. N. HICKABLE, Brown, Texas.

the property there. He is a clear thinker, a forceful preacher and withal a fine young man.

Cross, at South Heights, is counted a "big preacher," and from all the evidence is guilty as charged. He has put new life into that congregation, and will bring up a splendid report for his year's work.

Youngman is a gentleman of the best type, a fine preacher and a sympathetic pastor. His congregation, McKinley Avenue, is in fine spiritual condition, and is doing well along all lines under his leadership.

Burgin, the presiding elder, is a "power behind the throne." He never sleeps, always alert, always busy. He has not only looked after every charge in the city and put his hand to the wheel and helped them, but he has spent days in the outlying territory and given the very best of his energy to build up the waste places. His reports will show wonderful development in the district this year under the greatest possible disadvantage.

Time would fail me to speak of Harrison, Curry, Weeks, Collard, Hunter, McKinnon, Glass, Smith, Carter, Manning, Soto, Tomey, "Beacon" West and the other members of our pastors' meeting. No pastor ever had more unstinted support from their brethren than these pastors have had from the brethren just named.

SIMPLE SIMON.

WACO METHODISM.

McCain lead in prayer. The Association moved to meet in the study of Fifth Street Church. Carried. McCain and Creed have just closed a very successful meeting out three miles in the country. Creed took the members in his Church at East Waco. McCain received four members and had very fine services. McCain is a hustler. He is doing things. Hightower had a very good day. Dr. Boggs was in the city and preached for Hightower. Hightower is rounding out his fourth year in fine shape. Munger had a Sunday-school picnic this week. The "Church-in-a-day" moves on. Munger already has one of the liveliest Churches in the city. Fifth Street had one of its greatest days. The laymen had charge in the morning. It was truly a great service. There was a large crowded house at night, and a fine service.

Elder Andrews spent Saturday and Sunday at Mt. Calm. Had fine services. Our elder will report the best district in the conference this fall.

Knickerbocker has gone to Glen Rose to hold a meeting. There were good services.

Bro. Isbell, of Hillsboro, was present. He has just assisted in a very successful meeting at Munger. He reports his Church at Hillsboro in fine condition. Munger assisted him in a great meeting there.

ASHLEY CHAPPELL.

ADDRESS WANTED.

The postoffice address of Mrs. Elmon C. P. Ross is wanted by us. Will this party please write again and give us her postoffice address.

TEXAS CHRISTIAN ADVOCATE,
Dallas, Texas.

The "fast life" always kills.

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

WHY ADOPT THE AMENDMENT?

By Rev. S. E. Wasson, Clarendon, Texas.

Good and true men may honestly differ on so grave and comprehensive a question as the proposed amendment to the Constitution of the State of Texas. It involves much, and its meaning and effect is worth the patient and honest study of every patriotic citizen. This is not a time to call one another names and indulge in bitter crimination and recrimination. The fundamental law of the State is vital to all future progress and achievement. Hasty and ill-vised changes are not desirable, neither is it commendable to blindly oppose wise and expedient remedial alterations when reason and judgment approve them. I am not personally acquainted with any of the leading editors and orators now seeking to defeat the proposed prohibition amendment to the Texas Constitution, but I have been amazed at the weakness of the defense they make for their stand. I ask for space to present a few observations which appear to me to be more plausible and weightier reasons to justify a man in voting for the amendment than all the arguments that are offered in support of the opposition. To my mind, law, government, history, science, literature and religion unite in favor of the absolute abolition of the American saloon. I present a few facts:

1. Aristotle long ago observed that "a State truly deserving the name must be governed by such laws as place a happy and virtuous life within the reach of all its citizens."
The liking for the liquor is not explanation of many a worthless citizen blasted by drink. Thousands of husbands are untrue to their bridal oath and deserters of their own offspring, and sometimes murderers of wife or child, under the delirium of drink, not primarily because they love their drink, but more emphatically because of the seductive influence of the institution known as the saloon. The institution is a worse enemy to happiness and virtue than the war sold there. Aristotle's State could not license such an institution.

2. Blackstone, the immortal pathfinder of the legal fraternity, says: "Law is a rule of conduct prescribed by the supreme power in the State commanding what is right and prohibiting what is wrong." The organic or fundamental law of the State, that which is set forth in its Constitution, is presumed to put an adequate stop upon confessed and positive evils. The nature of all law is mandatory. It is essentially "prohibitive," and for the expressly declared purpose of "prohibiting what is wrong." Thus the Prime Minister of all legal authority sets down the first intent of the law to be the support of the morals of the public. It is the intention of the law-making body to guarantee a status of public morality. No man who knows the nature and conduct of the saloon can honestly defend its integrity, or seek to clothe it with commendable morality. It is wrong in its character, its effects, its plans, its methods and its results. Surely it ought to be prohibited by fundamental and final denial of legal status.

3. Webster defines politics to be "the science of government, the preservation of its safety, peace and prosperity, the protection of its citizens in their rights, with the preservation and improvement of their morals."
I have been surprised that the distinguished Governor of the State of Texas continues to insist that the pending question is a political and not a moral question. As a political question it is inevitably identified with the private and public morals of Texas' citizenship. Taking the simple definition of Webster, politics is not far removed from morality. And besides there is no text on political economy, that I have seen, that does not emphasize the moral quality of all public and political questions. This is even so of the tariff, or interstate regulations. The saloon violates the rights of the defenseless and helpless. The women and children are its victims. The innocent are its prey. The saloon prostitutes the holy element of comradeship and seduces men, and robs the State of a good citizen, industry of a skilled artisan and a home of a sober husband and kind and

provident father. The saloon is a harpy's nest, in which foul and criminal broods of evil are hatched. Even politics as a science of government is under duty to destroy it.

4. Strange things have happened in the progress of the years. In the early years of the fight for local option against the licensed system, the anti-prohibitionist orators eloquently informed us, "This is a moral question, not a political one."

And to-day our gallant Governor and his cohort of anti friends are spell binding over the State saying, "This is a political question." We wonder what has reversed the nature of the principle? The prohibitionists are responsible for the present local option laws and conditions. In seeking their adoption they argued that it would lead ultimately to State-wide prohibition. Friends of the saloon then opposed local option because it was a moral question, this saloon question. They did not then confess it to be the basic principle of democracy. This is a newborn idea in their brain. Then license and police control was as sacred and inviolable a political dogma to them as is this slogan of local self-government now. This whining cry of "a political question, not a moral one," is the trick of cunning and dodgery. These men are opposed to prohibition in any form—whether it comes by local option or constitutional prohibition. Few of them have ever sincerely advocated prohibition even under local option. With them the morality of yesterday is the politics of to-day. But the saloon is the same and doing the same business and producing the same diabolical results. These advocates of moderation and regulation have been duped by the siren song of the brewers and distillers, the wholesalers and saloonists, and while these mighty plunderers of the State's wealth and morals are filling their pockets out of the vices and miseries of Texas' citizens and fattening off their ruin, the anti orators are chanting a chorus which misuses politics for morality. True, prohibition is a political question, always was, always will be, but it can never be divorced from public morality, not even by the high priest of stand-patism in the Governor's chair, or the brilliant editor of the Daily Record.

5. I believe whiskey is an evil. I believe beer is an evil. As beverages they have already invoked the curse of scientific opinion. They are not a necessity. The use of liquors, wines and beers, all of which contain alcohol, has from the beginning on the margin of history tended to the hurt of mankind. Like the trail of a serpent the slimy and revolting effects are traced down the path of history. The monuments of the Egyptians repeat in both hieratics and hieroglyphics the evils of its use. The most ancient Chinese manuscripts are soiled with the records of its shame. The Vedas of the hoary Hindoo religion execrate its debauching work. The Old Testament warns against its seduction. The New Testament, the first hand-book of modern civilization, announces a creed of mutual and fraternal protection and community interest clearly incompatible with the traffic in drinks.

Modern physiologists, medical experts, scientists, pronounce inexorable infamy upon the custom and practice of licensing one member of the State to mix potions of alcoholic intoxicants and sell them for a price to innocent, ignorant or diseased members of society for the inevitable result, the destruction of the nobler sensibilities and the arousing of the baser passions and elements of the purchaser. The retail traffic of liquors contravenes the voice and warning of the scientific men of to-day. Man's cerebro-spinal system, cardio-vascular system, digestive system, urinary system, muscular system, his respiration and his temperature all suffer from the evil of the drink habit. The saloon exists to cultivate the habit, and ultimately to ruin the mechanism called man.

If any cynical or suspicious, defender of the saloon and its wares wish to know my authority for this statement, let him go to the library, or to some distinguished authority on the subject and inquire concerning the effects of ethyl alcohol on the human system.

Binns, Schmeideberg, Bunge, Kraepelin and Smith, than whom the science of medicine never had superiors, will certify my statement. They show that the apparent stimulation of alcohol is a deception, in reality a paralysis of the higher functions. They show also that alcohol decidedly lowers the acuteness of the senses, causes the loss of judgment and the power of self-control. Further, it shows that as a result of the continued action of it the victim loses permanently his men-

tal functions and becomes an irresponsible animal. The saloon as an institution, more than the taste for alcohol, is responsible for the continued and excessive use of intoxicants. In justice to the living and already victimized, and also in justice to the unborn, it ought to be abolished and made fundamentally a legal impossibility in Texas.

It is declared by no less than the same authorities that the ultimate effect of alcohol on the human heart is evil and not good.

It is said first to "weaken the auricular and then the ventricular systole, causing a gradual diminution of the output of blood, to paralyze both the vessels and the heart muscles." It thus tampers with the very engine of physical life and seriously impairs its faithful performance of its duties. The saloon thrives in proportion as it can entice men by arts and wiles to disregard moderation and indulge in bestial drunks. The institution is the enemy of sobriety and breeds social and mutual debauchery. It profits by the volume of its trade. Excessive use means excessive sales, and business prosperity in the saloon comes from the hilarious indulgence of its patrons. The life of the citizen is the cost of license to the State. That which must destroy the functions of man's physical organs in order to swell the balance from the till ought to be prohibited by the fundamental law. The saloon must go.

Furthermore, it is shown by these scientific authorities that the train of evils created by the saloon business does not end with the generation now revelling in the maudlin duns of licensed inebriation. The saloon entails its curses on the unborn. The children of its victims are cursed with physical infirmities and vicious tendencies; second generation, drunkenness, maniacal attacks, general paralysis; third generation, hypochondriacal tendencies, melancholia, suicidal and homicidal tendencies; fourth generation, undeveloped intelligence, mental obtuseness, sterility and extinction. The saloon fosters, feeds and encourages the drink habit and is the prolific source of these horrible heirlooms of an unfortunate and helpless offspring who have had no voice in their own birth. Such a birthright is made possible under any system of "moderation and regulation." Thus they become the legal wards of the State. If there must be such among the sons of men, I say let them not be born of legitimate wedlock between the State and the saloon, but rather let them be the illegitimate bastards of lawlessness, the open threat of the campaign orator who says, "The law will not be enforced."

4. The anti editor says: "The legalized and regulated sale does less damage than the illegal sale under prohibition." Can this be true? If it is, then drunkenness and crime would be greater where prohibition exists than in license localities. Police records in prohibition places do not sustain the implication when compared with places where license now exists. The uniform experience in the cities where prohibition has been tried proves that less drunkenness exists and fewer crimes are committed than before. And this, too, in the face of the fact that in some cases no effort has been made to enforce the law. Maine, Kansas, Georgia, Tennessee, Alabama and Oklahoma have reduced their criminal record under prohibition. The police dockets in any city one may choose will prove the reverse of what the editor asserts. I speak myself from personal experience and observation in Georgia, Alabama, Tennessee and Oklahoma. The damage it creates consists of the trouble it causes, the drunks it makes and the lives it takes. There has not been a single instance shown where the number of public drunks has increased under prohibition. It re-ains yet for some man to discover one community where murder has become more frequent under prohibition. And there is always this distinction: Where the saloon is licensed and a murder is committed, or even one man is made drunk, the State is sponsor for the institution that sold him the drunk. That is an intolerable shame! Prosecute, penalize and ostracize the victim of the institution, but let it be remembered that the State is richer in her treasury for the license fee paid for his seduction. But if perchance the same man finds some perfidious and professed outlaw plying the trade of a vender of contraband goods, and, in the alley, or in the cellar, or out of an unpretentious oil can, he buys his drunk, and as a result commits his crime, the State is in no sense particeps criminis. Certainly

A Clean Man

Outside cleanliness is less than half the battle. A man may scrub himself a dozen times a day, and still be unclean. Good health means cleanliness not only outside, but inside. It means a clean stomach, clean bowels, clean blood, a clean liver, and new, clean, healthy tissues. The man who is clean in this way will look it and act it. He will work with energy and think clean, clear, healthy thoughts.

He will never be troubled with liver, lung, stomach or blood disorders. Dyspepsia and indigestion originate in unclean stomachs. Blood diseases are found where there is unclean blood. Consumption and bronchitis mean unclean lungs.

Dr. Pierce's Golden Medical Discovery

prevents these diseases. It makes a man's insides clean and healthy. It cleans the digestive organs, makes pure, clean blood, and clean, healthy flesh.

It restores tone to the nervous system, and cures nervous exhaustion and prostration. It contains no alcohol or habit-forming drugs. Constipation is the most unclean uncleanliness. Dr. Pierce's Pleasant Pellets cure it. They never gripe. Easy to take as candy.



in one instance the licensed saloon, of which the great Mr. Justice Field said, "There are few sources of crime and misery to society equal to the dramshop," is indissolubly linked with the State in its business. In the case of the "blind tiger," it is an outlaw, an alien and enemy. If my friend is going to give a man liquor to make him drunk, I do not feel that I am as guilty if he give it to him without my knowledge and consent as I would be if I consented to him doing that thing.

Another thing just here. If the prohibition status produced as much damage as the license regime, it would therefore sell as much liquor. The evil is supposed to be in ratio to the liquor consumed. Now, if as much liquor would be sold in prohibition territory as in the license territory, why is it that the brewer, distiller, wholesaler and retailer are all spending so much money fighting the extension of prohibition territory? If they sell as much of the liquors and sell them without license, they have a larger return for the money invested. Does anybody attribute to them a purely patriotic purpose in clamoring for a license law? Is it, forsooth, that they may have the delicate and generous privilege of paying into the public treasury a fee just as a donation to the public expense?

Every right-minded man knows that the reason the dealers fight prohibition is that they do not want their product to remain unsold. They wish to extend the territory where they may sell. They are in the business for the money. The money is made on the sale. Prohibition restrains the volume of the business. In other words, prohibition prohibits.

5. One hears now and then of "the natural rights of the liquor traffic." This will do for the unsophisticated. Even a layman busy at the plow, or absorbed in the marts of trade, might be deceived by this perfumed breath of the demagogue orator. But no informed editor, or competent attorney, should essay to come forth with such vulnerable armor on. The liquor traffic, or the vender of liquors, has no natural rights. Long years ago the United States Supreme Court pronounced the funeral oration of that exploded myth. If men who pose as leaders will be fair and pronounce only the actual legal status the case of the saloon is lost. Here is what the United States Supreme Court has said: "There is no inherent right to sell liquor." (U. S. Rep. 137, page 86.) That effectually ends the pretentious claim to natural rights under the law. Other instances might be cited, but this is sufficient.

6. Again one hears that "prohibition is an infringement of personal liberty." Now, it may be that the average man, untutored in law and habituated to get legal advice from his attorney, himself following the peaceful path of industry and domestic felicity, might be pardoned for resenting anything that really infringed upon "personal liberty." But editors and orators, seeking to mould public opinion by summoning every fact, and only the facts, of political privilege and personal right, to arouse sentiment and produce action are culpable when they mislead the populace.

Prohibition, either by constitutional amendment or local option, is not "an infringement of personal liberty." The courts have with uniformity denied this specious and deceptive plea of the saloon and its friends. Here is what the Court has said: "The State may prohibit entirely the sale of intoxicating liquor without violating any inalienable or other right of the individual, and without impinging upon any rule against class or unequal legislation." (So. Rep. 28, page 793.)

7. One other observation: The anti are loudly decrying prohibition as the enemy of local self-government. Have they forgotten that in former days when local option fights have come on they declared that this was a matter

for State-wide action? The prohibitionists replied then that they were going on to State-wide results. Local option, which was so un-democratic then to the saloon element and their friends because it meant the departure of the saloon, has now become their dearest boon, for it means this time the extension of the saloon regime. Local option a few years ago meant the protection of our homes from the blighting curse of the saloon. Local option now means the continuation of plague spots in the midst of our people. We pass a State-wide law against murder, theft, incendiarism, embezzlement and perjury. But we must have local option against the saloon evil that is admittedly doing more every year to ruin the State than all these evils combined. Criminal and penal statutes are general. And they are so because the evil is general in its possible presence and certain effects. A general statute forbids the sale of spoiled meats. The same reasons for local option, under the guise of local self-government, in the sale of impure and poison foods, might be urged, as is done in the case of the liquor traffic.

The truth is the evil of the liquor business is not local. You cannot confine it to one county. It ramifies the entire State. The trouble is State-wide. Our malady is not local, it is organic. The treatment must be, not local applications, but a functional and organic one. Gangrene yields only to immediate surgery. Prohibition hinders no fundamental right of civil government except the licensed liquor traffic. Self-government remains undisturbed. "Your covenant with hell shall not stand."

RESOLUTIONS.

Following resolutions were adopted by the third Quarterly Conference, Pleasant Mound Circuit, Terrell District, North Texas Conference:

Whereas, There is an amendment pending to the Constitution of the State of Texas to prohibit the manufacture and sale of alcohol and all other intoxicating liquor except for medicinal, scientific and sacramental purposes, and

Whereas, There is in the Bible plenty of authority for a minister of the gospel to work for civic and moral righteousness in State or Nation, and

Whereas, Dr. George C. Rankin and other ministers of the gospel are waging a strong fight for the adoption of this amendment, be it

Resolved, That we, the members of this Quarterly Conference, speaking for ourselves and the Churches we represent, indorse the course of Dr. Rankin, his associates and the Texas Christian Advocate and pledge them our hearty support and agree to work for the adoption of the amendment and expect on July 22, 1911, to vote as we pray. Be it

Resolved, That we deplore and are made sorrowful to think that intelligent men will for a moment hesitate to vote against the saloon.

REV. G. W. WHISLER,
REV. E. B. JACKSON,
J. A. WHITE,
July 1, 1911. Committee.

A woman's tongue is sometimes long enough to cut her throat.

Advice to the Aged.
Age brings infirmities, such as sluggish bowels, weak kidneys and bladder and TORPID LIVER.

Tutt's Pills
have a specific effect on these organs, stimulating the bowels, causing them to perform their natural functions as in youth and IMPARTING VIGOR to the kidneys, bladder and LIVER. They are adapted to old and young.

Let Us Pay You FOR YOUR SERVICES

We want bright, energetic Methodist men or women to represent us in offering to Christian people only a resolution that will appeal to them; has been endorsed by lawyers, business men, pastors and others of the highest standing, both financially and religiously. Would like one, at least, in every town and city of Texas, Arkansas and Oklahoma. It will pay well and be pleasant work. Preachers, school teachers able to devote time to this work will be well repaid monthly. For full information write to WAYTE, P. O. Box 410, Dallas, Texas. Mention this ad.

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OBITUARIES

The space allowed obituaries is twenty to twenty-five lines, or about 175 or 180 words. The privilege is reserved of condensing all obituary notices. Parties desiring such notices to appear in full as written should remit money to cover excess of space, to-wit: At the rate of One Cent Per Word. Money should accompany all orders.

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

Poetry Can in No Case Be Inserted.

Extra copies of paper containing obituaries can be procured if ordered when manuscript is sent. Price five cents per copy.

BEVERLY.—"Part of the host have crossed the flood, and part are crossing now." On the morning of April 29, 1911, Sister Isabel Beverly took her departure. Through life's duties and trials, she entered upon the joys and rest promised to the faithful. Hers was a long life of useful service. Of her it can be truthfully said: She fought a good fight, finished her course and kept the faith. Sister Beverly was the last of the twelve charter members of the Plano Methodist Church to leave us. This Church was organized in her father's house, four miles from Plano, Texas, in 1838. She was born in Missouri on January 5, 1832, and came with her parents, Brother and Sister Joseph Russell, in 1855, to Plano, Texas. She was the wife of Rev. John Beverly, deceased, who for a number of years was a member of the North Texas Annual Conference. She was the mother of eleven children, seven of whom now survive; her, and were present at her bedside, save one, a daughter, residing at Paducah, Ky. She had thirty-one grandchildren and eight great grandchildren. She had been for about sixty-eight years a true, faithful and loyal Methodist. She loved her Church, and ever rejoiced in her prosperity. Her home was the resting place for many faithful ministers of God. Her doors were thrown open in a manner that betokened a whole-souled welcome. The writer, who had known her from young manhood, conducted the funeral service, assisted by Rev. W. H. Hughes, who had known her also for sixty years. A large congregation was present to pay the last tribute of respect to their beloved friend and neighbor. In her death the Church and community become poorer, yet heaven seems nearer and dearer because she is there. Her children watched her faithfully and did everything that loving hands could do to make her comfortable and to prolong her days upon the earth, but having "served her generation by the will of God," God took her to be with Him. Knowing where to find her, her friends and relatives will again rejoice in her memory. We tender to the bereaved children, relatives and friends our deepest sympathy, and will pray that the loving Heavenly Father who so graciously led our sister and friend through seventy-nine years of toil, sunshine and shadow, will direct you safely and surely "to the house not made with hands." There you will find her waiting and watching. C. B. FLADGER.

SCRIMSHIRE.—Mrs. Martha Lemen-der Scrimshire (nee Brown) was born in North Alabama on March 5, 1847, moved with her mother's family to Tennessee after the Civil War. After a stay of a few years in that State she came to Texas in 1881, moved to Hunt County, Texas, on December 21, 1888, where she was married to Brother H. D. Scrimshire, and for twenty-five years she was a true and devoted wife. She was, indeed, a loving and tender mother to her husband's motherless children. By her pious life and godly tuition she was able to lead them, in early life, to Christ and to membership in the Church. One, Rev. J. H. Scrimshire, who served the call to preach the gospel and is now a member of the North Texas Conference, doing good and efficient work on the Fate Circuit. Sister Scrimshire was converted and joined the Church in early life. Hers was a modest and unobtrusive life. When death came it did not surprise her, she passed into the "rest that remaineth for the children of God." We buried her beneath the grand old oaks in the Mount Carmel Cemetery at Wolfe City. Peaceful be her sleep until the resurrection trumpet call shall awaken her. We shall meet her again. J. F. ALDERSON, Pastor, Royse City, Texas.

SCOTT.—James Caskie Scott, son of C. F. and Levenia Scott, was born May 27, 1836, and died in Franco, Texas, June 5, 1911. Jim, as he was commonly known, was a dutiful son, with a bright mind and deeply religious. He was converted and joined the Methodist Church, South, about three years ago, and for this period he was loyal to Christ, true to his Church and faithful to every trust reposed in him. He was always in his place in Sunday-school, and never found without a good lesson. He was perfectly resigned to the will of him who doeth all things well. His expressions of the future life to his mother and others will abide with them as long as they live in the world. The writer was with him several times during his illness and never witnessed a more triumphant death. It is a great comfort to his father, mother, brothers and sisters to be able to remember how bravely he met death. Jim was the first member of the family to die, and the first to enter heavily to die, and the first to enter heavily to die, and the first to enter heavily to die. Yes, he has gone on before, and it now devolves upon each loved one left behind to see to it that his or her faith is constantly in him who said: "Lo, I am with you always, even unto the end of the world." L. H. MCGEE, Franklin, Texas.

CLACK.—Dixie Lee, infant daughter of F. F. and Berje Clack, was born November 28, 1910, and died June 26, 1911. While her stay on earth was short, it was long enough to win the hearts of mamma and papa. Though she is gone, we know where to find her, for Jesus said: "Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God." So we weep not as those who have no hope, for there is a ray of light that glimmers through the shadow as we think of the reunion in the sweet by and by. To the bereaved ones we offer tenderest sympathy, and pray that Jesus, who alone is able, may fill the vacant place. F. T. JOHNSON, P. C.

JORDAN.—Archer John Jordan, son of Sam and Lilly Jordan, was born July 29, 1892, and died May 13, 1911, at his father's home, near Rockwall, Texas. He was baptized in infancy by Rev. I. A. Thomas. His parents were old-time Methodist folks who believe in that Scripture that says: "Train up a child in the way he should go, and when he is old he will not depart from it." They also believed that the best way to begin this training was to dedicate him to God by baptism while he was pure and innocent. His after life was verified by the Scripture. He was converted and joined the Methodist Church when ten years old and lived an honorable member of the Church through the rest of his short life. He was just reaching manhood, had a well-trained mind and a strong character. Seemingly, he had a bright future before him, but he was not permitted to work out the plans that he had laid. God does not measure the success of a life by the number of years lived, but by the way the opportunities are used which are given during that life, be it long or short. Archer had a rich Christian experience. Just a few days before he died he called his mother and her bedside and calling the names of several of his friends, he told her to tell them that in heaven there was a bright mansion prepared for each one of them, and there was one for him, and that he would be ready to meet them there. With such an experience as that death is robbed of its sting and the grave of its victory. Yes, Archer is gone, but we know where to find him. He stands ready to welcome his friends and loved ones to the eternal city of God. J. H. SCRIMSHIRE, P. C.

LAMPKIN.—C. A. Lampkin was the son of W. H. and S. M. Lampkin. He was born in Jackson County, Ga., August 4, 1819, the eldest son in a family of eight children. Brother Lampkin was married to Elizabeth L. Bromley at Jonesboro, Texas, 1855, to which union six children were born, all living at Fort Worth, Texas. He came to Brownwood, Texas, in 1891, engaging in business until 1908, when he moved to Fort Worth. He died May 10, 1911, in Gainesville, Ga., where he had gone to visit his aged mother. He is survived by his wife, six children, his aged mother, three sisters and two brothers, who mourn their loss. Brother Lampkin was converted at the age of fifteen years and joined the Methodist Episcopal Church, South, in which he lived till he was called above. The virtue of his noble life was known best to those who were most closely associated with him. He made no loud profession of his religious experience, and his religious character consisted more in what he really was than what he professed to be. He was a liberal supporter of the Methodist Episcopal Church and was true to his God. He expressed his willingness to go, and requested his interment to be at Gainesville, Ga., by the side of his father. The writer knew him for fifteen years. To know him was to love him. Mother, wife, children, brothers and sisters, mourn not as those who have no hope. Look upward, press onward and live so as to meet again, an unbroken family, around the celestial throne of God. M. W. MCGAUGH, L. D.

JONES.—Mrs. Jessie Jones (nee Busby) was born in Ephur County, Texas, April 12, 1838; was converted and joined the Methodist Church in 1891; was married to Mr. Claude Jones November 13, 1910, and departed this life February 19, 1911, at her home near Fairlie, Texas. Miss Jones was one of the purest and most beautiful characters I have ever known. Being raised by consecrated parents and blessed with all the influences of a Christian home, she entered immediately following her conversion into the service of her Lord. She served faithfully in every place to which her church called her. She was my organist and teacher of the Junior girls in our Sunday-school for more than two years, and I have found no more faithful and cheerful worker than she. She loved her pastors, and her services were volunteered and offered freely wherever she might be used to assist them. We all miss her in the Church and in the Sunday-school and more especially in the home; but some sweet day, with her, we shall be gathered in our Father's house to live with him forever. J. W. SINGLE.

WINGROVE.—Mrs. Clara E. Wingrove passed to the better world on Friday afternoon at 4 o'clock, June 23, 1911. She was born in the State of West Virginia fifty-five years ago and resided there till the death of her husband, three years ago, when she moved to this State to live with relatives. Professing religion and joining the Church when a very young girl, she lived to adorn the gospel of her Lord, and when she fell on sleep it was with the reposeful trust of a life full of holiest virtues and strong in the graces of a rare and beautiful character. Sister Wingrove was the sister of Rev. A. W. Hall, pastor of the Methodist Church in Sweetwater, and of Professor E. M. Hall, formerly of the State Normal College, at whose home she died, and of Brother George Hall, now living in New Mexico. All of these noble men know the grace that sustained her in life and death, and that will lead them to her when this pilgrimage of years is over. ROBERT E. GOODRICH, Stamford, Texas.

SON.—Charlie Thomas Son was born September 26, 1867, in Washington County, Ark., and died June 19, 1911, at Brownwood, Texas. He left an aged mother, a wife and two children and three brothers and three sisters. A little more than three years ago his father, to whom he was deeply devoted, died after a painful and lingering illness, which he bore with such heroic fortitude that the Lord led to repentance and faith in Christ and to surrender his life to his service. Charlie's devotion to his father and mother greatly endeared him to all who knew him, and was a fine index to his splendid moral character and fine manly spirit. He was a son of Methodism, his father and mother being life-long Methodists, and in the absence of his pastor his funeral service was conducted by the writer. The large number of friends who attended his funeral bespoke the high esteem in which he was held. He died in peace, and left for children the heritage of a good name, and his loved ones and friends the blessed assurance that all is well with him. C. R. WRIGHT.

WILLIAMS.—Mrs. Adeline Williams (nee Linkinboger) was born in Pincas, Tex., on January 23, 1851. When a young girl she was converted and joined the Methodist Episcopal Church, South. In the year 1851 she moved to Texas with her parents and settled at Waco, which was at that time a small village. She, with the rest of the family, united with the first Methodist society organized in that city, and was prominently connected with the early history of Methodism in Texas. In 1852 she was married to Elias R. Williams. This happy couple lived together in peace until February 27, 1881, when Brother Williams was called to his reward. To this union there were six children, two of whom survive—Mr. R. A. Williams and Mrs. Frances Matlock. In 1879 Sister Williams moved with her husband to a farm ten miles north of Waco, where she lived until the Lord whom she served so long called her home in heaven June 9, 1911. Her body was laid to rest in the White Rock Cemetery on June 10, 1911, by her presiding elder and pastor. In her death the Church has lost a loyal member. She was true to the Church and was liberal in its support; was a great friend of our Southern Christian University, and was always ready to contribute to the cause of Christian education. The community has lost a true friend and neighbor; the family has lost an affectionate mother. It is true, we are grieved to give her up, but we submit her noble submission to the will of our Heavenly Father, who doeth all things well, and strive to meet our sainted mother and friend in that land where parting will never come. F. P. HUNTSICKER, P. C.

THOMPSON.—Homer L. Thompson was born in Macon County, Ala., January 17, 1875, and died in Fort Worth, Texas, June 25, 1911. His remains were shipped to Corsicana, the funeral service was conducted in the Eleventh Avenue Methodist Church and his body was laid to rest in the Eleventh Avenue Cemetery. His family moved to Texas and located in the Pleasant Grove neighborhood, near Corsicana, in 1878. He leaves a mother and two sisters, with other relatives and many friends, to mourn for him. He joined the Church as a young child, but at an early age went astray for some years. In April, 1902, he reunited with the Eleventh Avenue Methodist Episcopal Church, South, in Corsicana. He was very active in its work. He was a steward, Secretary of the Church Conference and of the League of St. Wards, and the Sunday-school, Fourth vice-president of the League, a member of the Woman's Home Mission Society and Lay Leader when he died. He was present at all the services of the Church and contributed to all its enterprises. There was no member better beloved in the Eleventh Avenue congregation than he was Homer Thompson. He was quiet and unassuming, methodical and punctual, faithful and pious. We will miss him in our work, we will cherish him in memory, we will cite him as an example and an inspiration for others, and we expect to meet him "where the wicked cease from troubling and the weary are at rest." His pastor, J. P. PATTERSON.

WILSON.—Mrs. N. A. A. Wilson was born August 2, 1856, in Grant County, Ark., and died at Salado, Texas, May 25, 1911. She leaves a husband and seven children—Charlotte, Willie, Mary, an, Mary Viola, Beulah Lee, Eloise and Robert—and many other relatives and friends to mourn her departure. She was converted at ten years of age and joined the Methodist Church, of which she was a faithful and loyal member until her death. She was married to Mr. B. F. Wilson on February 7, 1881, Rev. J. D. Crockett officiating. She told a friend, only a few days before her death, that she was ready to go, if it was the Lord's will, but she wanted to live to raise her children, and she was happy when she entered her last hours. Her last words were: "Don't cry, honey," spoken to the baby boy, Robert. It was my privilege to be Sister Wilson's pastor last year, and to be often in her home. It was an old-fashioned Methodist home, always open to the pastor and abundant in hospitality to all who entered its doors. She was one of the truest, most loyal and consecrated Christians I have ever known, never being absent from Church when health permitted. She had an unbounded sympathy for the sick and suffering, and her whole life was full of kindness and love to all about her. Her life was one continuous sacrifice of labor and love for her family, the Church and her neighbors, and was a great blessing to the community in which she lived. Her name and boundless good work will abide as a precious memory and example to her children and loved ones, and I pray that each of them may follow her example and meet her in heaven. Her former pastor, JOHN G. POLLARD, Temple, Texas.

FARRIS.—"Aunt Julia" Farris, as she was familiarly called by all who knew her, went home to heaven on May 23, 1911. The decedent was eighty-four years old at the time of her death. Born in Virginia, her parents moved to Tennessee, where she grew to womanhood and married Joe Farris, who died in 1867, eight children having been born to them, five of whom still survive. She came to Texas in 1874, settling in Fayette County. She became practically blind the last few years of her life. She bore affliction with fortitude and patience. She was a member of the Methodist Church for fifty-four years and a devout Christian, and her faith in God was not measured by creeds and formulas, but it was a full recognition of the brotherhood of the human race. With her religion was no Sunday affair to be worn on occasions, but entered into and became part of her daily life, and was exemplified in her many acts of kindness to all around her. The memory of this grand woman will live on and on, and to her children we extend our sympathy in their sad bereavement. A. W. REEVES.

HOLLAND.—Sister Sallie Holland (nee Kendrick) was born in Newton County, Miss., May 15, 1859; died at her home near Denton, Callahan County, Texas, May 29, 1911. Sister Holland was converted in her youth and joined the Methodist Episcopal Church, South, in which Church she lived a faithful member until God took her to the better world. She was married to Brother L. B. Holland April 17, 1881. To them were born seven children, five of whom

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

I want to send you a complete ten day's treatment entirely free to prove to you that you can cure yourself at home, easily, quickly and surely. Remember, that it will cost you nothing to give the treatment a complete trial, and if you wish to continue, it will cost you only about 12 cents a week or less than two cents a day. I will not interfere with your work or occupation. Just send me your name and address, tell me how you suffer if you wish, and I will send you the treatment for your case, entirely free in plain wrapper, by return mail. I will also send you free of cost, my book—"WOMAN'S OWN MEDICAL ADVISER" with explanatory illustrations showing why women suffer, and how they can easily cure themselves at home. Every woman should have it, and learn to think for herself. Thousands of women have cured themselves with my home remedy. It cures all old or young. To Mothers of Daughters, I will explain a simple home treatment which speedily and effectually cures Let corrhoea, Green Sickness and Painful or Irregular Menstruation in young Ladies, Plumpness and health always results from its use. Wherever you live, I can refer you to ladies of your own locality who know and will gladly tell any sufferer that this Home Treatment really cures all women's diseases, and makes women well, strong, plumper and robust. Just send me your address, and the free ten day's treatment is yours, also the book. Write to-day, as you may not see this offer again. Address MRS. M. SUMMERS, Box 187 - South Bend, Ind., U. S. A.

McNEILL.—Dr. C. D. McNeill was born in Griffin, Ga., May 2, 1848. He was the youngest son of General Mallory McNeill, of the Irish Army, and his mother, a daughter of a large number of relatives and friends. We then went with her to the city of the dead, where we put her away to rest until that bright morning when God shall come for his own. Sister Holland suffered long and intensely. But her sufferings are over, her sorrow ended and she is resting in the home of infinite love. Then sorrow not, loved ones. If you are faithful you will meet mother in that beautiful land not far away—home. Her pastor, C. E. LYNN.

HORNE.—Claude G. Horne was one of McLennan County's best citizens, having lived from infancy in her borders. He was an affectionate husband and devoted father. When but a youth he was soundly converted, I believe, under the ministry of Rev. J. H. Gollard, and joined the Methodist Church, in which he lived a consecrated life, which ended triumphantly at his home on March 26 of this year. On his deathbed he talked of his approaching end with sublime confidence and beautiful composure. Only a month before his death he had been selected by his own Church at Spring Valley as Lay Leader for the current year. He was only a little past thirty-seven years of age, and until a few days before his demise, was hale and strong. Having a large family of young children, it seemed that his continuing presence in the flesh was imperative, but a good and wise Father has ordered otherwise. Perhaps no man was ever more dearly loved in life nor more sincerely mourned in death. May the good Lord minister special grace to the stricken wife and children. His pastor, M. A. TURNER.

STEELE.—Mrs. Sallie Hackett Steele, wife of Seth R. Steele, was born near Mooreville, in Falls County, Texas, January 23, 1881. In her girlhood she was converted and united with the Methodist Church at Mooreville, and continued an earnest Christian until the day of her death. On December 27, 1906, she was married to Seth R. Steele at the home of her girlhood. To this union were given two attractive children—a son and daughter—who, with the bereaved husband and father, survive. In the spring of 1910, while Brother Steele was engaged in Y. M. C. A. work in Savannah, Ga., the doctors discovered that his wife was in the grip of tuberculosis. The devoted husband at once hastened west with her, first to San Angelo, then to Phoenix, then to Denver; but all that medical skill and loving care could do proved unavailing, and a few weeks ago the patient sufferer came back to the home of her girlhood to die. With a faith that triumphed over death, she bravely fell on sleep on July 3, 1911, and the day following we laid her to rest in the quiet cemetery at Chilton. Her life was beautiful and her death a victory. E. HIGHTOWER.

RIDDLE.—Joseph Crawford Riddle was born in Alabama October 24, 1855. He moved with his parents to Pilot Point, Texas, after he was a grown young man. He was married to Miss Rosa Wilson December 23, 1885. He lived in Denton County the remainder of his life, and died at Krum, Texas, May 21, 1911, leaving three brothers and his wife to mourn their loss. The funeral service was held from the Methodist Church at Krum by his pastor, and the remains were borne to the beautiful cemetery at Pilot Point, where the Woodmen laid him by the side of his father and mother. Two of the brothers were present when he died, and attended the funeral—Will Riddle, of Denton, and S. C. Riddle, pastor of our Church at Whitewright. Brother Riddle was converted and joined the Methodist Church in early manhood. He lived in the same unit God took him home. When asked by his preacher-brother about the future, he said: "I settled that thirty years ago. He was willing and not afraid to die, and asked his loved ones to meet him in heaven. In his last hours he spoke of hearing sweet strains of music, and on Saturday night, May 20, in conversation with his wife, he quoted John 14:2: "In my father's house are many mansions," and said, "I am going to mine," and then shouted until he was almost exhausted. The high esteem in which Brother and Sister Riddle were held by the people of Krum was demonstrated by the gathering for the funeral at so early an hour, and by the number that followed his remains to Pilot Point. To the bereaved brothers and companion you said, "Good-bye," but it was not forever, if you are God's children to the end. R. E. PORTER, Pastor.

McNEILL.—Dr. C. D. McNeill was born in Griffin, Ga., May 2, 1848. He was the youngest son of General Mallory McNeill, of the Irish Army, and his mother, a daughter of a large number of relatives and friends. We then went with her to the city of the dead, where we put her away to rest until that bright morning when God shall come for his own. Sister Holland suffered long and intensely. But her sufferings are over, her sorrow ended and she is resting in the home of infinite love. Then sorrow not, loved ones. If you are faithful you will meet mother in that beautiful land not far away—home. Her pastor, C. E. LYNN.

SUNSHINE AT LAST. In 1880 Charles Burdette was a registry clerk in the postoffice at Peoria, Ill. A number of registered letters containing \$3500 disappeared. Although no charge was made against him, he was discharged from the service. "Before God I swear that I am innocent," he told Postmaster General D. W. Magee. "I believe you," the General answered, "but I am unable to overrule the decision from Washington." Following his discharge Burdette went to Brown University and, after graduating there, took a divinity course at Newton Academy. Later he became a missionary and labored in the far East for twenty years. All this time he knew that he rested under a cloud of suspicion. His one prayer was that his name would be cleared before his death. When an old and battered mail bag was taken from the San Francisco postoffice for repairs a few weeks ago, the envelope containing the \$3500 that disappeared so strangely from Peoria was found in the heavy leather lining. The mystery was explained, and he is vindicated. His prayer was answered. It is not always so. Innocent persons, unjustly charged with sin, vice, or crime, have died without vindication and the wretches who malign'd them have on their deathbeds confessed their villainy. It would seem to be the most terrible test of faith in divine providence to the persons who undergo such living torture, knowing that they are innocent. Nevertheless it is their trial, and if they hold fast their faith they will have a place among those who come up "through great tribulation."—Exchange.

BELLS. BLYMYER CHURCH BELLS. Write to Cincinnati Bell Foundry Co., Cincinnati, O. MENEELY & CO. WATERLIET, N.Y. The Old Reliable Monopoly Foundry, Established 180 years ago. CHURCH, CHIME, SCHOOL BELLS.

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JUDGE M. M. BROOKS COMES OUT STRONGLY FOR PROHIBITION.

Having received letters and telephone communications from various parts of the State to make speeches for the amendment, which I find utterly impossible to comply with for reasons that are too numerous to mention, permit me, through your paper, to state my views on the present prohibition amendment. I wish to say that the amendment proposed contemplates the substitution of the following for Article XVI, Section 29, of the present Constitution:

"Sec. 29. The manufacture for purposes of sale, barter or exchange, and the sale, barter and exchange of intoxicating liquors on and after the second Tuesday in January, A. D. 1912, is hereby prohibited within this State, except for medicinal, scientific and sacramental purposes. The Legislature of the State of Texas shall, at noon on the second Tuesday in January, A. D. 1912, by authority of this section, meet in session in the city of Austin and pass efficient laws to enforce this section; but nothing in this section shall prevent any session of the Legislature from passing any law to enforce the same, and all laws in force when this amendment is adopted providing remedies, penalties or forfeitures in relation to the manufacture, sale or transportation of intoxicating liquors shall remain in full force and effect until modified or repealed."

A casual reading of the above amendment shows, conclusively that no law now upon the statute books will be in any sense interfered with in the adoption of the proposed amendment, but as the amendment states itself, all of said laws will remain in full force and effect until modified or repealed by a subsequent Legislature. In other words, the local option laws will remain as they now are, and all the saloon licenses and bonds will remain as they are now until the Legislature, acting under the present amendment, passes other and different laws for the enforcement of this article. Furthermore, the Legislature will not be authorized to inhibit the sale of whiskey, but only to pass laws in conformity with the amendment, as for medicinal, scientific and sacramental purposes, which is practically the same as the local option law. In other words, when we adopt the amendment we will have local option all over Texas instead of counties where they have adopted it by a local vote. So it follows that any insistence or statements made to the effect that the present local option laws will be repealed by the adoption of the amendment is false, and absolutely so in the face of the amendment itself. This proposition is so plain a legal proposition that I have been astonished that any man calling himself a lawyer would controvert it.

The Supreme Courts of all the States, including the Supreme Court of the United States, have held that any State has the legal, moral and constitutional right to destroy the whiskey traffic, or establish any kind of regulation thereof that the State sees fit to adopt. The Governor of this State declaring to the contrary notwithstanding. The Governor applauded the Legislature for failing to submit the prohibition amendment two years ago. He also stated in his campaign last summer that the people had no right to place in their platform a demand for the submission of the prohibition amendment, but after it dawned on him and the whiskey interest that two-thirds of the Legislature were instructed to vote for submission then he acquiesced, if he did not agree and consent, to putting himself on a platform in favor of submission.

It is a well-known fact by the people of this State that the whiskey interest supported him for Governor, both in 1906 and in the last campaign; and I think it is a burning shame and an outrage upon the Democracy of Texas that the whiskey interest can dominate the office of Governor. As Governor he vetoed the daylight bill on the ground that it was unconstitutional. I had the honor and distinction of being associated with some great and illustrious lawyers for eleven years while on the bench of this State. I watched them grow gray in years; watched old Father Time put his footprints in their cheeks, and furrow their brows and bend their shoulders while en-

gaged in patriotic efforts to expound upon me until the last campaign for the State Constitution, but now we are confronted with the fact of having a Governor who has grown curiously corpulent from a knowledge of the Constitution without either study or reflection. The merest Tyro in law knows that when the State grants to a saloon man the privilege of running a saloon, by paying a certain license and giving a certain bond, that the State has the moral and constitutional right to attach to said privilege any kind or character of condition that the State sees fit to attach. The State has the right to say that he shall sell only on Monday, or on Saturday, in daytime or night time—this right is exercised through the Legislative representatives of the people, and limited in their extent of power by the Constitution only. Many conditions are already attached to the sale of whiskey in the shape of bonds, and the penal statutes covering its sale. Whenever the State grants a franchise or license or permit to an individual or set of individuals, which privilege, franchise or license is not granted to every other citizen of the State, the State can attach to said privilege, franchise or license any character or species of limitation that it sees fit. If a man had a right to sell whiskey, which all know that he has not, then the State would have no power to attach to said right any species of limitation; but having no right to sell whiskey, when the State gives the saloon man the license, either before or after giving it, it has the right by a law, such as the daylight bill contemplated and which the Governor vetoed, to attach to said privilege or license any kind of limitation.

As stated above, the State has the right to provide that the saloon man should not sell except at night time, or as contemplated by the daylight bill and vetoed by the Governor, should not sell except at nighttime, time, and should not contribute to political campaigns while holding said license.

We have in Texas the most horrible condition along this line. Having about 1,000 saloons from whom a monthly assessment of about \$5 per capita on each saloon is being made for campaign purposes, so I am reliably informed. This makes in the neighborhood of \$20,000 per month piled up each month by the whiskey interest, which collection has continued for a series of months, if not for years, for the purpose of perpetuating the whiskey traffic in Texas. This money could not be legitimately used for any political purpose, and its filthy continued use can but serve one end, and that is to debauch the franchise of the people of this State, and fix it so that no man can aspire to any office in the gift of the people of the State or county who is not bending his neck to the infamous beast of the whiskey interest. The whiskey interest stands as a solid menace to law and order, and every election that is ordered they come up as a solid phalanx to vote for that man whose character, life and service is best calculated to promote their selfish interest, although the election or office to which he aspires may have nothing directly to do with the whiskey interest. In the city of Dallas they will vote against any reputable citizen, although an anti, if there is a man running for the office who is more in sympathy with the whiskey interest than he is. The people of Texas have heretofore adopted the local option law in most of the counties of Texas; they have run all the saloons and its industry out of their counties into the congested centers like Fort Worth and Dallas. The moral minority of these respective cities are left thereby to endure the depredations of this class; the helpless prey of the domination of the saloon interest. Carrying out my figures, the minority has not enough sticks to kill the snakes in Dallas and Fort Worth; they cry aloud to the moral senses and patriotism of this great State to come to our rescue and kill the snakes—the saloon and its representatives who are in the majority in these congested territories. Having run the saloons from their counties to the congested centers, and being fortunate enough to get rid of them by a majority vote, it is certainly nothing but right and common justice that the counties surrounding these larger cities should now assist these larger cities to drive the sale out of the State. Living as I do in Dallas, having had the confidence and esteem of the people of Texas for years, I implore and beseech every patriotic heart to assist with their ballots these people of Texas from the further encroachment of the saloon and the injection of its filthy moneys into the moral and political welfare of the people of Texas.

In 1906, when I made the race for Governor, I thought that the whiskey interest of Texas was simply an integral portion of the commercial life of this State. Like any other business, such as the wholesale grocers, drygoods, druggists and the various other enterprises. It did not dawn

upon me until the last campaign for Governor that the whiskey interest had ceased to be an integral portion of the commercial life of our State, or that it had become the political dictator of every office of the State, but such is the fact, and for that reason alone I intend to vote for the constitutional amendment. Furthermore, I had thought that it was better to have a saloon reasonably well regulated than a dozen blind tigers, on the theory that the blind tigers would cause more immorality than the saloon. I was mistaken in this. I would rather have twenty blind tigers than one well regulated saloon. The blind tiger has neither habitation nor home, but little money and less personal or political power or influence. The saloon has large means and can organize, and is organizing, to use this means to debauch the public servants of this State.

In the city of Dallas alone we have 218 saloons that are licensed by the State, and yet Col. P. B. Hunt, internal revenue officer, informs me that there are 350 revenue licenses for the city of Dallas now in effect, showing 132 blind tigers already running in open violation of the laws of Texas here in the city. This is an example of how anxious the anti are to enforce the local option law, and how alert they are in assisting in enforcing it. The liquor dealers of this city sell to the bootlegger and blind tiger the whiskey with which to operate. The whiskey interest of the city knows perfectly well where each and every blind tiger is located—the whiskey interest could, within twenty-four hours, furnish the Grand Jury of the city evidence with which to convict every man in the city and county running a blind tiger. Has anyone heard of an incident wherein the whiskey interest, or any of its allies, has ever offered any assistance toward enforcing any law relative to the regulation or inhibition of such unlawful sales? This is a question for the anti over Texas to answer. My experience on the bench and at the bar for thirty years has taught me that fully 75 per cent of the homicides in this State grow directly or indirectly out of the retail sale of whiskey; and the cost of each trial in a murder case is largely in excess of the money derived by the State for any saloon. In fact, I have known many murder cases to cost the State ten times as much as is derived by the State from a saloon through its license.

I am furthermore tired of the hypocritical cant of the anti-prohibition followers, when they say that they favor local option laws, when they know that they hate it as much as they hate the State-wide prohibition amendment. The whiskey interest of this State has done all possible to prevent the adoption of local option in every precinct and county in Texas; they are doing all they can now to render ineffective the enforcement of the local option law in every county and precinct in Texas. Yet, they had the brazen effrontery in their Fort Worth meeting to place in their platform utterances, praises and eulogies of the moral and beneficent effect of local option laws. In that connection I find a peculiar thing in the Fort Worth platform of the anti-prohibitionists. It is Art. 6 of said platform, and reads as follows:

"Art. 6. We declare that no governmental question has ever been settled right when complicated by religious sentiment, arousing the emotional passions of those to whose judgment its solution was addressed. Every question of public policy involves moral phases; but because moral issues are involved it does not follow that religion is either an essential or a proper element in its consideration. What phase presents the correct code of morality depends entirely upon the conditions that surround the subject matter. What may be the best for the moral welfare of the people of one community may be the worst for the people of another community. The proper domain for the determination of questions affecting the spiritual welfare of mankind is within the Church, and the proper sphere of the solution of temporal affairs is outside the Church."

Neither your space nor my time would permit an elaboration upon this infamous statement; infamous in each and every line thereof. Suffice it to say, however, that it is certainly unique to say "what may be best for the moral welfare of one community may be the worst for the people of another community." I had thought we had in this country one code of morals which applies in each and every precinct of Texas, and in the world, but the anti at Fort Worth discovered that the moral welfare of the people of one county required a different method of promotion of moral welfare to that of another county. I am sure that every patriotic heart in Texas shudders at the infamous suggestion that "no governmental question has ever been settled right when complicated by religious sentiment, arousing the emotional passions of those to whose judgment its solution was addressed." The whole pur-

port of this argument carries with it the filthy and unwarranted suggestion that men, in the exercise of their own judgment relative to the affairs of their own government, must leave conscience and all thought of God behind, since each of these would solely interfere with the proper solution of the political question. I protest against such outrageous assertions as those contained in the section quoted from the platform adopted by the anti at Fort Worth. Respectfully, yours, M. M. BROOKS.

TO THE PROHIBITIONISTS OF NORTH TEXAS.

The prohibitionists of South Texas are making a hard fight to win in the coming election, and several of the very wet counties will come nearer going dry than ever before. In these counties public sentiment will be strong enough to enforce the law if we carry the State. But while we are doing our best down here, we often hear the question asked, "Will the pros of North Texas be interested enough to come out and vote, or will they be satisfied with having local option in their own territory and stay from the poles on the 22nd?"

Now, we hope you will not forget us on election day, but remember that we are doing our best under difficulties such as you have never had to contend with, and we need your help to rid us of the curse of rum. This is one time you can help us, and you will not have such another opportunity soon. If you will come as near polling the full strength of the pro vote in that section of the State as we will in this, we are quite sure to win. You need not fear but that the law will be enforced after it is carried. So we beg you to come to the help of your brethren in need, and let us banish the liquor devil from our fair State. JNO. W. GOODWIN.

OPEN LETTER TO HON. T. N. JONES.

Austin, Texas, July 10, 1911.
 Hon. T. N. Jones, Tyler, Texas:

Dear Sir—My attention has been called to a statement in an article by you which was published in the daily press recently. The part of the item referred to stated that the Chief Clerk of the General Land Office was Secretary of the Fort Worth Anti-Submission Headquarters at Dallas in 1908. Owing to the connection in which you made this statement, it seems your purpose was to make prohibitionists believe the management of the General Land Office is under the influence of the liquor traffic. Your statement was the first information that I had that my Chief Clerk, Mr. J. H. Walker, ever had any connection with the anti-submission campaign. When I appointed him he was employed by Prof. R. B. Cousins in the State Educational Department. But I did know he had theretofore been associated in a business way with the nominal manager of the North Texas Anti-Submission Committee. However, had I known he had been intimately associated with that organization it would have made no difference with me in tendering him the position, because I wanted for my Chief Clerk the one I thought best fitted for the position regardless of his views on the prohibition question. Having known this man for ten years, and having been intimately associated

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with him when he served in this office four years as Spanish translator; a term as Chief Clerk of the Controller's Department under the lamented R. M. Love; a term as Assistant Financial Agent of the Penitentiary under the honored Governor Lanham, and again having served as Legal Examiner of this department under my predecessor, Hon. John J. Terrell (every one of whom were prohibitionists). I knew his preeminent fitness for the position and therefore tendered to him the place without his asking for it and without any other person whomsoever asking it for him. I have his permission to say that there was at Dallas an association of North Texas business men, such as you mention, and that his name was used as Secretary, but that the association did not carry its activities beyond the submission in the primary election of 1908 so far as he knows. I further have his permission to say he has always voted for local prohibition. As for myself I am a prohibitionist from the home to the world, and hope the prohibition amendment will be adopted by a large majority.
 Yours very truly,
 J. T. ROEBSON,
 Commissioner General Land Office.

POSTOFFICE ADDRESS.

Please say to the readers of the Advocate that my address will be Jacksonville, Texas, for the present. My health has failed me and I am here trying to rest. R. B. YOUNG.

NOTICE!

The next session of the Tyler District Conference goes to Big Sandy, Hawkins, Texas.
 B. C. ANDREWS.

NOTICE.

I have made my arrangements to do evangelistic work. The Lord has given me success in revivals. I am not choice of fields of labor. Want to go where I can do the most good, whether in city, town or country, where the people want a revival. If you want my services, write me at once. My address is Stephenville, Texas. Yours for the coming of the Kingdom. A. D. LIVINGSTON, Stephenville, Texas.

Reduced Prices on Refrigerators

We still have a large assortment of Gibson Refrigerators, which have set a record in the Refrigerator business, although it was our first season. This is mainly attributable to the superior workmanship. Our prices may not be as low as some other makes, but we maintain that the Gibsons the cheapest boxes to buy and have gained a reputation on merit. Note the following reductions offered in all sizes and linings:

The Gibson Arcadia Refrigerator—	The Gibson Opalite Refrigerators—
\$22.50 value, Porcelain lined... \$18.50	\$27.50 oak cabinet, hand-polished... \$22.50
\$26.50 value, Porcelain lined... \$21.75	\$32.50 oak cabinet, hand-polished... \$27.50
\$27.50 value, Porcelain lined... \$22.75	\$38.50 oak cabinet, hand-polished... \$33.50
\$18.50 Gibson Cambria Steel Galvanized Refrigerators reduced to... \$14.75	\$40.93 oak cabinet, hand-polished... \$34.50
\$8.00 Galvanized Steel Ice Chests... \$6.50	\$17.50 Gibson Cambria Galvanized Steel Refrigerators reduced to... \$13.75
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SHIRT BOXES, ROCKERS AND SWINGS

All offered at reduced prices this week.	\$1.25 Weathered Oak Swing, 4-foot... \$1.75
\$2.25 Shirt Boxes reduced to... \$1.85	\$7.25 Fumed Oak Swing, 5-foot... \$5.75
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\$7.99 Shirt Boxes with tray for... \$5.95	\$9.75 Weather Oak Swing, with cushion, 6-foot, reduced to only... \$7.75
\$8.50 Shirt Boxes with tray for... \$7.25	\$21.00 Reed Swing, 6-foot 6-inch... \$16.75
\$3.75 Reed Rockers, special at... \$3.35	\$9.75 Weathered Oak Swing, foot 6-inch, now reduced to only... \$22.75
\$3.25 Reed Rockers, special at... \$2.85	
\$2.95 Reed Rockers (two patterns to select from), special at... \$2.45	

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