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No. 52

BISHOP OSCAR P. FITZGERALD TRANSLATED

Bishop Oscar Penn Fitzgerald, D. D., of the Methodist Episcopal Church, South, died Saturday, August 5, 1911, at Monteagle, Tenn., at the advanced age of nearly eighty-two years. For several years he had been in feeble health, and a few days before his death he was seized with an attack of heart trouble, and the end was not long coming.

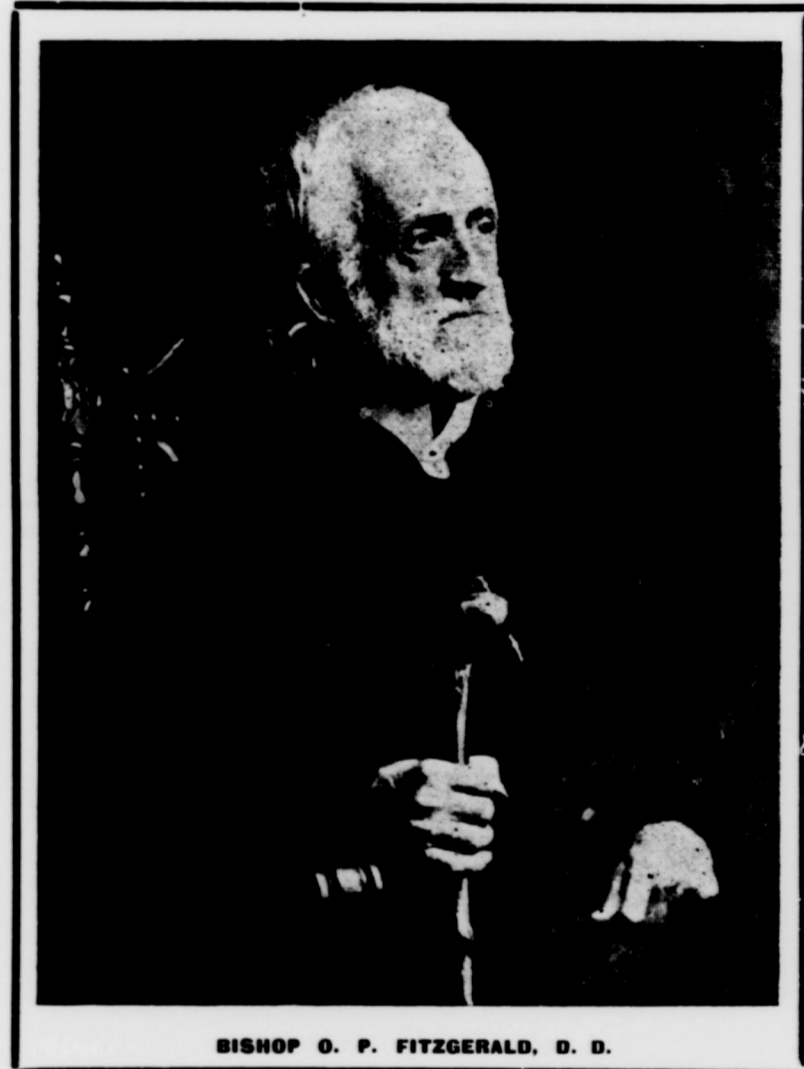
Bishop Fitzgerald was born in Caswell County, N. C., August 24, 1829. His father's name was Richard Fitzgerald and his mother was Mary Fitzgerald. They were substantial people, well thought of in their community, but not people of wealth or special prominence. His second name, Penn, was taken from Rev. Abram Penn, the minister who baptized him in infancy, and at the time of the christening prayed earnestly that the child might grow up to useful manhood and become a preacher of the gospel. As he grew up into boyhood his parents gave to him the benefits of such education as the country at that time afforded. When in his teens he went to Lynchburg, Va., in quest of work upon his own responsibility. He was offered and accepted a position as typesetter in the Lynchburg Republic, a paper of influence. Later he became a clerk in the services of the Lynchburg Post. He thus formed an early liking for newspaper work, and devoted those early years to that pursuit. The love for the newspaper office clung to him to the day of his death.

While in Lynchburg the war between Mexico and the United States was precipitated, and the elder Fitzgerald volunteered as a soldier and followed General Scott into that country. This necessitated the return of young Fitzgerald to his home to look after the family in the absence of his father. He taught school in the neighborhood and thus aided in their support. At the close of the war his father returned, and the young man again went to Virginia, this time to Richmond, and accepted employment in the office of the Richmond Examiner. This was a famous newspaper in that day. The late Senator John W. Daniel was at one time connected with it, and Edgar Allan Poe was elected its literary editor, but died before he reached his post of duty. The Bishop heard Poe deliver a lecture, and the impression of the man and the lecture remained with him during his life. He was about twenty years of age at this time, and removed from Richmond to Georgia. He was happily converted at Macon, Ga., in 1850, under the ministry of the late Dr. James E. Evans, and at once joined the Methodist Episcopal Church, South. He was licensed to preach in September, 1853, under that wonderful man, Rev. Samuel Anthony. He was admitted on trial in the Georgia Conference at Atlanta, in December, 1854, Bishop William Capers presiding; was ordained a deacon at Sacramento, Cal., in April, 1855, by Bishop Andrew, and an elder at San Jose, Cal., by Bishop

Kavanaugh, in September, 1857. He was transferred to the Pacific Conference in 1855, and his name remained on the roll of that body to the day of his death.

While in the pastorate in that conference he served the following charges: San Jose, 1857; San Francis-

co, 1858-62; San Jose, 1863-64; San Francisco, 1865-69; College Agent, 1870-72; Stockton, 1873; Santa Rosa, 1874-75; San Francisco, 1876-77. Most of the time he was in California he was editor and pastor at the same time, doing double duty as pastor and editor on small pay. He edited the Pacific Methodist from 1857 to 1863. He founded and edited the Christian Spectator, which was the organ of the conference for a number of years. He was also Superintendent of Public Instruction in California for four years, and it was under his direction that the public school system was inaugurated. In all these relations he was successful, and was one of the most popular men on the Pacific Coast.



BISHOP O. P. FITZGERALD, D. D.

After a varied life with rich experiences in that wild country beyond the Rockies, making himself familiar with its hardships and excitements, as preacher, editor and public official, he was elected to the General Conference in 1878. There he was elected editor of the Christian Advocate, the official organ of Southern Methodism, succeeding the famous Dr. T. O. Summers in that position. His earlier

list multiplied and its circulation became extensive and far-reaching. As an editor he was gifted with newspaper instinct, and his ability to write and select matter that appealed to the popular mind was wonderful. His taste was exquisite, his style pictorial and versatile, and his prudence and discretion something marvelous. There was nothing dull or prolix in his makeup of the paper. He knew the common heart, and without difficulty reached it with power and efficiency. He was not profound as a writer, but he was brilliant, catchy and entertaining. His subject matter was of the purest character, and his influence as a Church editor was safe, sound and elevating. Even the children were fond of the Advocate in Bishop Fitzgerald's day, and it is no disparagement to his predecessors or successors to say that under his wise management the Advocate reached the golden age in its history. None before him and none who came after him can show such a circulation as the paper attained under Bishop Fitzgerald. He held the position as editor of the Advocate for twelve years, and

in 1890, in the city of St. Louis, Mo., the General Conference elected him one of its Bishops. He remained in this position actively for two quadrenniums and then, on account of feebleness of health, he asked for and was granted a nominal relation. In this relation he continued the rest of his life, a bright, happy old man full of honors and rich in Christian experience. He was never sour or crochety, and he passed to his long-sought home in peace with God and all men.

In person Bishop Fitzgerald was tall and well-proportioned. His carriage was erect and graceful. His complexion was florid, his eyes soft and affable, and he had a head and face of classic mold. His disposition was gentle, his impulse noble and righteous and his character was as transparent as a mountain stream. His love was tender and deep and his humor bright and sparkling. He was gifted in the social circle and possessed of rare charm as a conversationalist. We doubt if he had an enemy upon the face of the earth. Even when he differed from men his magnanimity and charity won the confidence of those whom he opposed. Men loved him even better in their opposition to his judgment.

As a preacher he was not what the world called great. He had but few of the gifts and graces of oratory. He was not profound in his treatment of a text, neither was he a comprehensive interpreter of Scripture. There were rarely ever any outbursts of eloquence in his deliverances. In fact, his sermons never took rank among great sermons, measured either by their thought or by the rules of homiletics. He was not an expositor in the technical sense of that term. He was more hortatory than otherwise. His most dominant trait as a preacher was his devoutness of spirit and the evangelical influence of his thought. He was eminently scriptural in his experience and in his treatment of his themes. He often resorted to illustrations—not the stock sort, but illustrations growing out of his reading, experience and observation. He preached to the hearts of men rather than to their heads, and he stirred their feelings rather than their thoughtful inquiry. He made them want to be better men and women, and, after all, this is successful preaching. Often there was the refreshing play of wholesome humor in his delivery, a humor always refined and exquisite. Take his sermons and add to them his consecrated life and he was a helpful and a useful preacher of the gospel.

As a Bishop he never became distinguished as an interpreter of law, neither did he stand out as a parliamentarian. He was not a master of deliberative bodies. He was not built that way, and his mind did not run in channels of that character. He often found himself ill at ease when difficult law points confronted him, and had it not been for his never-

(Continued on Page 8)

Devotional--Spiritual

THE MISSING BOLT.

It happened on one of those commercial highways that have played their part in the opening of the great Northwest. The terrible catastrophe took place where feats of splendid engineering were in constant evidence. The belts of steel stretched themselves across a fertile valley of unsurpassed beauty. The ascent was made around awful precipices and far up the distant granite hills. Through unapproachable grandeur—high up in the eternal hills—the railway found its course. At a given point one of those royal gorges must be crossed.

For ages, through this terrible rent in the earth, the restless, dashing, turbulent waters had made their way. The bed of the mountain stream had gone down and down until immeasurable depths had been reached. To stand on the overhanging wall and look down into the awful abyss makes one dizzy. To stand at the water's edge for an upward look reveals naught else but the stars in a far-off firmament. Amidst the sublime solitude of these everlasting hills, one waits for Jehovah to break the silence by the whisperings of his voice.

Across this mighty chasm the structure was thrown upon which were laid the threads of steel. It was a piece of wondrous skill. The day of its completion was past. The contractor delivered his work under guarantee that the bridge would sustain any load that might be moved upon it. For years it endured the constant and excessive strain. Total appearances it was able to hold up any weight. But, by constant use and a degree of neglect, an apparently insignificant bolt lost its place in the bridge.

A great load was moved upon it. A quiver, a swaying above those awful depths, a creaking, now a crash, a shriek of unspeakable horror, a pitch toward death, the dying echo far down the canyon, the passing tremor as the earth received the shock upon her bosom, and unbroken silence sets in again. How strong was that bridge? Of what avail was all its apparent strength? How much stronger the structure than at its weakest point? Was not the measure of its strength at its point of weakness?

Ah! may we stand still until we have learned the lesson. Here's a principle that underlies the whole realm of human action. Here's the final definition of character. Here's the last statement of all that describes majestic manhood. Would that we might know the secret—the measure of strength is forever at the point of weakness. In other words, character is no stronger than at its weakest point. We know our strength of character when we discover its weaknesses.

The great Apostle Paul discovered this fundamental principle: "For when I am weak, then am I strong." Not that weakness is strength, but that the very consciousness of its existence enables us to set up a defense at the very point where the entire character is in constant jeopardy. What matters all our apparent greatness? The secret sin—the point of weakness—is the identical measure beyond which no limit of strength ever reaches.

LAND AHEAD!

Do you remember Sylvester Baxter's weird story of "The Haven of Dead Ships?" The inevitable destination of derelict, rudderless ships is the Sargasso Sea—a sea within a sea, formed of gulf-weed, amassed by the force of swirling currents. The gulf stream carries the weed northward; then it sweeps it around in a southerly direction, collecting it in a

great mass at a common center. Naturally, derelicts take the course of the seaweed. To the lost mariner, it is a mocking suggestion of "land ahead!" One might fancy a tropic sun had sucked the Atlantic dry. Now like the rudderless ship, without mast or spar or sail, are many men. The onward sweep of resistless human currents move their burdens toward certain havens. But there are tangential points where the ship may deviate unless the rudder holds her to the current. Without it she turns toward a hapless doom. In their frantic, aimless course the fated seamen sight land which turns out to be only a Sargasso Sea. Toward this sluggish region of blasted hope every man, devoid of ideals, is turned. One may be carried by the current, but to no distant port. They lead to zones where never a friendly sail is sighted.

ONE WHO SINS NO MORE.

Professor Thomas, of the University of Chicago, has had something to say in favor of the free and unchastised impulse to love as of value to race improvement, and has ventured to say a word in defense of the fallen. We have not his courage, and repudiate at once many of his conclusions. Let them go, poor women, but take the case of one of them who has come to a sure harbor, one who sins no more, but who makes a faithful, helpful wife. Does Christian society and the members of Christian Churches do as Christ did? Do they say, "Let him who is without sin among you cast the first stone at her. Neither do I condemn thee—go and sin no more?" They say, "Go"—and that is all. She may be intellectual, attractive and a worthy friend. Hundreds are. When we look upon this great strata of the world's forgiven, but ostracised, sometimes we ask ourselves if our reputed Christian society ever forgives.

A LOST HOPE.

To take hope away from the human heart is to dam up all the streams of its joy. It were a thousand times more humane to commit a murder that would shove the poor spirit out into the great unknown. In the measure that you steal hope away, in that same proportion you kill. The stillness is a sure means of death, but it unerringly buried in the heart it is painless. We have known hasty judgments and hot words to draw far richer blood than ever dripped from an assassin's dagger. And when the God of human destinies sees our hands, he who murders hope shall be worse than he who murders the man. The latter is guilty of bringing on the living death.

THE SAD SURPRISE.

It is suggested that the woman who drops all her lavish love for "her man" with the coming of the first baby, and devotes herself exclusively to her child, leaves her husband where she found him—young, undeveloped, probably poor in wealth and position. If he fails to climb through lack of her health and companionship, she and her whole family will live a life of struggle and poverty. If, on the other hand, he climbs without her, he soon outdistances her in the things of this world. At home she is developing herself on one side only—the side of devotion, self-abnegation and domesticity. At forty or fifty, when the children are gone to homes of their own, and her husband has, at last, won single-handed the object of his ambition, she turns to meet him again. She is surprised to find no trace of the young man she

left in the years that are gone. Having withdrawn her heart, unwittingly, we would be kind enough to say, she turns now to a heart she does not know, and if she would she finds herself incapable of the sweetest joy that might have come to her in the more constant years.

THE REAL THEOLOGY.

The pulpit may tear the air into shreds every Sunday, but at last the great outstanding mass reduces theology to one definite, practical statement. There was a lay missionary in the Five Points district of New York City who died more than a year ago. He lived among the human refuse; he picked up the sot, the dope fiend, the thief and the loafer. He made the wanderer welcome; he gave bread and coffee, a little money, and much helpful humanity. He never upbraided, he never reproached, he ignored every lapse, he was taken advantage of and imposed upon, and he knew it, and it made no difference in his conduct. The worst of them either joined or left. They quit "working" him; they couldn't stand his goodness. He had no doctrine, no creed, no theology to teach. On his death bed he said: "Who will be good to my poor bums?" An open heart like that will win where the cathedral fails because its doors are found closed when the wandering spirit-waif seeks the shelter of its arms.

SHIRKERS.

One declares that it is easy enough to say: "I will rise again. I will get ahead. I will be somebody. I will make use of my talents." The world is crammed full of men who said that. Men who said that very thing, and then never rose, never got ahead, never were anybody, and never got to where they could use even their natural ability. How many do you know who are making miserable failures in life? And the last one of these fellows apologize by saying: "The world is against me." Don't you believe any such stuff. These men are the world's shirkers.

OVERWORK.

It is not overwork—that is, in the aggregate—that kills. It is too much work done in too little time that causes the multiplied breakdowns in these fast days. Work pure and simple, however hard or constant, rarely impairs the health if only the ordinary laws of nature are observed. Mental and bodily toil, when brought within reasonable limits, tend to prolong rather than shorten life. Overwork does far less injury than underwork—that rare and obscure calamity from which nobody is supposed to suffer.

A REAL MESSAGE.

This age calls for the education of the heart as well as the mind. We are beginning to see the need of things purely esthetic as well as intellectual. Teach everything that will tend to prevent cruelty and crime—everything that will tend to stop wars, riots, strikes and conflicts between capital and labor—everything that will make the children of the rich kinder to the poor, and the children of the poor kinder to the rich—everything that will tend to relieve suffering and make this world of ours a happier one for every creature that lives, both human and dumb.

THE LOST NOTE.

Much of what we call genius is but the sudden outburst of a broken heart. The "Miserere" period in Verdi's wonderful "Il Trovatore" is no more than the unloosing of pent-up forces in his soul. Verdi had one friend who remained faithful to him in adversity and prosperity. He was

called to the deathbed of his friend in Milan. While composing his "Il Trovatore," he watched his bosom friend slip away. At that very hour, he was trying to find some note of sadness and pathos to express the grief of the prisoner, Marrico. While watching his friend disappear into the unknown, Verdi felt a pang so intense that he could not even weep. He leaped wildly toward the piano and smote the keys, and Verdi found the note! Ah, it's so true! Life's most triumphant note is born in the regions of despair. The sweetest songbirds sing in the nighttime.

TOILERS.

God bless the girl who works! She is not too proud to earn her own living, nor ashamed to be caught at her daily task. She smiles at you from behind the counter or desk or printer's case. There is a sweet memory of her in everything she touches. She is like the brave mountaineer already far up the precipice—climbing, struggling, rejoicing. The very sight is an inspiration. It is an honor to know this girl and to be worthy of her esteem. Lift your hat to her, young man, as she passes by. She's a queen in the realm of womanhood. She's a princess among the toilers. Her hand may be stained by dishwashing, factory grease or printer's ink, but it is an honest hand. It stays misfortune from the home; it supports an invalid loved one, maybe; it is a moving, potent shield that protects many a family from the poorhouse. All honor to the brave toiler. God bless and protect the girl who works!

A POISONED RACE.

It is said that the modern stage, as has always been true, responds to the public taste. The morality of the stage rises and falls with the ebb and flow of public sentiment. There is much of truth in the assertion—and, if so, there is a still more startling truth. That company is doomed to bankruptcy in a single season if it refuses to make musical extravaganzas, the comedy and the ballet a major part of the performance. We regret the fact, but do not hesitate to say that the nearer the role approaches the sensual and the vulgar the more popular the play. Who denies the assertion? There are many troops that successfully present the great thoughts of some immortal, but they must be supported by skits of clever comedy and the graceful exposure of the pretty chorus girls. Who blames the company? Are they not popular in proportion to the response they make to public taste? We love to endure the fervent fire of passion and we want to laugh. We brim over with excitement when the clown plays his role, but we fall to sleep if some great actor impels our thought to action.

If the modern stage is only the echo of the play-goer, have we therefore become a clownish set? Is life a farce and a comedy? Do we sigh to live for awhile in the region of the passionate, the socially untrue and the false? We had rather peek behind the closely curtained window than to enjoy the luxurious contact of brighter intellects. The world's press found that out, and they give us the story of the harem and the court. Why? Because we want it; that's why. We are in a rage to see Salome in her almost veiled dance for the head of John the Baptist, and we love to hear the pretty chorus gazelle sing, "No Wedding Bells for Me." Are we a people of vitiated taste? Are we an intellectually poisoned race?

Don't stand sponsor for the opinions of others.

Curse them all you will—desire and ambition still make the man.

Dread yourself—that's all the foe you've got.

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FROM DR. H. M. DuBOSE.

I congratulate you and other leaders on the splendid battle which you have waged for prohibition in Texas. At this writing the wires leave us in doubt as to the actual result, but you have won a victory no matter how the count goes. The tide of battle will not be stayed. Before the Panama Canal shall have been fairly opened to commerce every State of the South will be fully under prohibition. Within the next twenty years a Federal statute will be enacted prohibiting the manufacture and sale of alcoholic liquors. The augury is clear.

Prohibition in Georgia, as a whole has been a success. Crime and drunkenness have been greatly lessened, and prosperity has followed in the wake of the law's execution. In some centers, however, the law has been flagrantly violated through the operation of the "near beer" (soft drink) license statute. This is particularly true of certain sections of Eastern Georgia. This pernicious statute—an afterthought of the prohibition lawmakers, or its enemies, it may be—is absurd to the extent of opening a large loop hole for the "blind tiger." A particularly whiskey-soaked city government in Augusta, the proudest and most beautiful city of the State, has colluded with these "tigers" for a thousand dollar license, and the situation has been desperate, but we have fought it to a finish. The Legislature, now in session, will no doubt repeal this obnoxious statute, and we shall then have prohibition right. The legislature is strongly prohibition and our State-wide law will not be moved. It has come to stay. The settling process is on and will be carried to completion.

When you get State-wide prohibition in Texas, beware of the "near beer" fraud. I have seen its workings in Tennessee and Georgia. It is a device of the brewers. Straight prohibition is the only safe principle. It will win. God lives and with him lives the right.

The anti-prohibition committee of Texas has perpetrated a villainous outrage on the ministers of this city. On July 21, the day before the vote on the amendment was taken, this committee caused to be printed in many Texas dailies what purported to be a letter from the Augusta Ministers' Association. This was only a brief excerpt from an official communication made by us to the Georgia Legislature, and so garbled as to make us seem to endorse what we condemn, and condemn that which we had gone out to defend, namely, the State-wide prohibition law of Georgia. But this was not the worst of this outrage. Language was written into the excerpt which we did not use, and sentiments were sought to be expressed in it which were foreign to our views, as one may see by comparing that publication with our entire letter, a copy of which I append to this.

I have written to the chairman of the State anti-prohibition committee at Houston, demanding reparation for this outrageous misrepresentation. I have also asked Col. Thos. H. Ball, of the prohibition committee, my old-time friend and parishioner, to expose libel printing the correspondence in full in the public prints of Texas.

Not only is the whiskey business a damnable crime, but it is supported by arguments grounded in mendacity and fraud. I know this continent from one end to the other, and the whiskey devil is the same everywhere. He is a liar and the father of lies.

H. M. DuBOSE.

To the Georgia Legislature.

Augusta, Ga., July 1, 1911.

Honorable Sirs.—The Protestant Ministers Association of Augusta, comprising practically all the evangelical Churches of the city, together with the Richmond County Law Enforcement Committee, which latter organization originated from the call of more than three thousand voters of the city of Augusta for a law and order movement beg leave to address you on an urgent and important matter.

We agree fully with the sentiment

expressed in Governor Brown's message recently submitted to your honorable body that "law enforcement is the bedrock of civilization." The constituencies which we represent—the best, and, we believe, a majority, of the people in this city and county—are constantly annoyed and outraged and the highest ideals of their civilization are continually imperiled by reason of a most flagrant disregard of the State's law against the sale of intoxicating liquors. And this particular line of lawlessness—for it cannot be otherwise properly characterized—is surely undermining respect for all our laws, especially those meant to prevent extortion, gambling, the social evil and murder. Who cannot see this is either venally or politically blinded.

So nearly absolute is the disregard of the State law against liquor-selling that the power of the local police is no longer invoked against it, and juries have contemptuously refused to return verdicts against offenders where the evidence has been as potent as truth itself. Nor is the local shame and disorder resulting from the unbridled reign of liquor lawlessness in Augusta, and in at least one other important center in Eastern Georgia, the worst of this sad case. The unrestrained distribution of liquor from these centers has flooded the counties of Eastern and South eastern Georgia, so that the situation in many of the small towns is only less deplorable than if they maintained whiskey dives of their own. Travel on many of the railways leading out of these centers has come to be attended by a certain and constant peril on account of the ease and persistency with which drink is distributed to bibulous and drunken visitors.

The invariable excuse given by unfaithful officials, pleaded by interested attorneys, and discussed by at least one of our judges, in banc, is that the so-called near beer license statute, with its ambiguous clauses and its money consideration negatives or else embarrasses the execution of the original clear-cut prohibition law of Georgia. Certain it is to us that this money consideration paid by the near beer vendor to both State and city has been made a covert for lawlessness, and for its part the city government has become an impotent witness of widespread disorder and law infraction, and at the bar of public opinion is convinced of complicity in defying the authority of the State.

And now, again, we beg to express an agreement with the late gubernatorial message in the sentiment that machinery should be devised for the enforcement of whatsoever laws are necessary for the protection of society. That a law prohibiting the manufacture and sale of alcoholic liquors is necessary to the protection of society there can be no longer a doubt in the minds of those who have taken even a partial view of the evil done the morals and health of humanity by drink.

All the standard works on medicine and physiology, all the widely endorsed works on sociology and civic ideals, all the standard cyclopedias, the bulletins of life insurance companies and the official circulars of most of the great railway systems, with one accord decry the drink habit as hurtful and evil, and destructive of life, health and efficiency. It is, therefore, not for a moment to be thought that Georgia will go backward in her legislation on this subject.

Not only the health, the morals and the commercial well-being of our people demand the maintenance and enforcement of all prohibition laws, but the honor of the State demands it.

To recede—to substitute for State-wide prohibition any expedient—would be to surrender the honor and authority of the State to a "sentiment" which is alien to the ideals of a vast majority of our people; a "sentiment" fostered by the whiskey business and by venal influences far beyond the radius of the State. To recede one step from our position of State-wide prohibition would be to invite a return to our old-time troubles with an added horde of evils and disorders.

We, therefore, earnestly pray that our clear-cut prohibition law may be permitted to stand, but we request and demand in the name of that large constituency which we represent the repeal of the so-called near beer statute, the abolition of the locker system and the elimination from the statute book any addenda to the prohibition law which has been found to embarrass in any way its complete execution.

H. M. DuBOSE,
 For the Augusta Ministers' Association.
 H. S. JONES,
 For the Richmond County Law Enforcement Committee.

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 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 women's sufferings. What we women know from experience, we know better than any doctor. I know that my home treatment is safe and sure cure for Leucorrhoea or Whittish discharges, Ulceration, Displacement or Falling of the Womb, Profuse, Scanty or Painful Periods, Uterine or Ovarian Tumors, or Growths; also pains in head, back and bowels, bearing down feelings, nervousness, creeping feeling up the spine, melancholy, desire to cry, hot flashes, weariness, kidney, and bladder troubles where caused by weaknesses peculiar to our sex.

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 are cured, you can decide for yourself. Just send me your name and address, and the free ten day's treatment is yours, also the book. Write to-day, as you may not see this offer again. Address
MRS. M. SUMMERS, Box 167 - South Bend, Ind., U. S. A.

MOTHERHOOD AND THE SUNDAY-SCHOOL.

(A paper read before the Sunday-school at Douglasville, Texas, on Mothers' Day by Mrs. Mary Greene Wilson.)

The word mother is as old as creation, for we are told that Adam called his wife Eve, saying, "she shall be the mother of all living." I am glad of this opportunity of wearing a white flower in memory of my sainted mother and paying this tribute to all mothers.

My mother! She it was who gave me existence, who watched over my baby form, nursing me tenderly and loving me with all the overflowing love of a mother's great heart. She was my first teacher, and time has but deepened those early impressions "as streams their channels deeper wear." My first recollections are of looking into her beautiful blue eyes, and upon her alabaster-like brow crowned with a halo of golden hair, and listening to her sing such sacred songs as "O Happy Day That Fixed My Choice," and "Jesus, Lover of My Soul," and "Children of the Heavenly King." I thank God, mine was a religious mother. She trained me to say my morning and evening prayer while I little knew the need of prayer. She taught me that the best institution on earth is the Church of the living God and my faith grows stronger in this belief as the years go by. Her last going from home was to this Sunday-school and it happened that we sang her favorite song that day, "There's a Beautiful Place Called Heaven." On the following Wednesday she went there. On her monument in the Linden Cemetery is the motto "Her Life Was a Victory."

I would congratulate those who wear red flowers to-day as a token that mother is still with them. And beg you not only to love her but to tell her so now and then by kindly word and deed, for you will never realize how much you love her until she is gone. Then often you will sigh for the "touch of a vanished hand and the sound of a voice that is still." How your hearts will cry out:

Mother, come back from that echoless shore,
 Take me again to your arms as of yore.

But I would not sadden you to-day by presenting the gloomy side of that mystery that we call life. Let us all rejoice together in wearing white flowers for the dead and red flowers for the living, believing that but thinly intervenes the veil between their fair world and ours. As living mothers we should feel highly honored that a special day has been set aside for the highest executive of our State to be observed as Mothers' Day. Let us try to live up to our high privileges. The religious education or politics of a country can not rise higher than its homes, and never has there been a truer saying than that "the hand that rocks the cradle is the hand that rules the world." That feeling that comes to us in the hour of temptation and urges us not to yield I doubt not is the Holy Spirit pleading with us in answer to some mother's prayer in the closet with the door shut. For when mothers pray for their own they do not "say prayers." When God could find no stronger way to illustrate his

love for us he said, "Though a mother forsake her child, yet will I not forsake thee." So we as mothers have a deeper experience than all others of how great is God's love for his own. So let us do our best for God and country by instilling into the minds of our children noble principles by which to live, trusting all to him who knows us even by name. And some sweet day, when our work is done we shall all meet again in the house of many mansions.

Mrs. Williamina P. Fleming, whose recent death is deplored, was a discoverer among the astronomers. Since she discovered Astur in 1887 she has shed luster upon Harvard University by the use of original methods in her nightly patrol of the skies. During twenty years of service she made more discoveries in the sky than all other astronomers have made during two hundred years. She was an expert in finding new fifth-type stars.

The work of uncovering the wreck of the Maine continues to progress favorably. Enough of the sunk vessel is now visible to see that the greatest amount of damage was done by the explosion of the ship's own magazines. This does not mean, however, that the Maine was blown up by the carelessness of the Americans, as an outside explosion would very likely cause also an explosion within, where much ammunition is carried by war vessels. A board of naval experts is now being selected at Washington to inspect the wreck and submit an official report concerning it.

STRONGER THAN MEAT.

A Judge's Opinion of Grape-Nuts.

A gentleman who has acquired a judicial turn of mind from experience on the bench out in the Sunflower State writes a carefully considered opinion as to the value of Grape-Nut as food. He says:

"For the past 5 years Grape-Nut has been a prominent feature in our bill of fare.

"The crisp food with the delicious, nutty flavour has become an indispensable necessity in my family's everyday life.

"It has proved to be most healthful and beneficial, and has enabled us to practically abolish pastry and pies from our table, for the children prefer Grape-Nuts and do not crave rich and unwholesome food.

"Grape-Nuts keeps us all in perfect physical condition—as a preventive of disease it is beyond value. I have been particularly impressed by the beneficial effects of Grape-Nuts when used by ladies who are troubled with face blemishes, skin eruptions, etc. It clears up the complexion wonderfully.

"As to its nutritive qualities, my experience is that one small dish of Grape-Nuts is superior to a pound of meat for breakfast, which is an important consideration for anyone. It satisfies the appetite and strengthens the power of resisting fatigue, while its use involves none of the disagreeable consequences that sometimes follow a meat breakfast." 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.

Notes From the Field

Georgetown.

Campaign over and all quiet along the border. The fact that we came out about even in Williamson shows a fine advance for the pros over the last county election. "The Georgetown Sun" did us good service during the campaign. The editor, Mr. Roche, not only refused to publish the "rot" which the anti campaigners offered him money to carry, but his paper spoke out boldly in defense of our cause. He himself made a strong speech for prohibition on Friday night before election day in our rally which received much applause. Some of our citizens of foreign birth in the country are much exercised. One was heard to remark, "If the State goes dry Saturday then mine place is for sale Sunday." Another said, "If the State goes dry then I move back to Sherman where I can get mine beer." The latter is known to come home drunk frequently and beat his wife unmercifully. There will be no weeping and wailing among the good people when he takes his departure. Meeting began July 23 at Willis Creek, with fine prospects.—C. G. Shutt, July 24.

Clairemont.

On July 9 we began our protracted meeting at Clairemont, the county seat of our county. We were very ably assisted by Rev. C. W. Young, of McCauley. Brother Young is a power in a revival, and speaks in no uncertain terms. Clairemont is the worst place of its size I ever saw for "beer drinking;" you would almost think you were in Germany, and especially so just previous to the election. So you can somewhat appreciate the difficulties in the way of our meeting. Brother Young "skinned them" and "salted their hides." The visible results were: Many were converted, the Church strengthened and a majority for the amendment in Clairemont. We will begin a meeting at Gilpin Sunday; will have no help there. Pray for us.—C. E. Jameson, P. C., July 28.

Duffau.

The Duffau meeting closed this morning at the creek where we baptized three persons. Rev. W. T. Standford, our local preacher, preached the first sermon on Saturday at 11 o'clock. Rev. M. K. Little preached the next four sermons, which had much to do with the results of the meeting. I did the preaching then the next three sermons. Then I was called to Meridian, Texas, to attend the deathbed of my mother, who passed to her reward the 19th of July, at 5 o'clock a. m. She has gone on to be with God. Rev. E. M. Wisdom, of Iredell, Texas, did the preaching until Friday night, when I returned. I then worked hard until the close, July 27. As to results eternally alone can tell. Some old troubles were settled; nineteen professions; thirteen to date to join the Church. We began our meeting at Chairette, July 28, 1911.—Henry Francis, P. C.

West.

On Friday evening, the 21st, without the knowledge or consent of the pastor, men, women, boys, girls and children stormed the parsonage and pounded it. These tokens suggest the care, love and interest our people have for us, and they are appreciated all the more on that account. While feeling unworthy, we are challenged to a larger service in the future. May God minister in spiritual things to each donor; may he bless each one who thought so much of us as to give to this pleasant evening their tribute or their presence. After a social hour, a song and prayer, the surprise party, so greatly enjoyed by the pastor and family, came to a close. We had a good meeting with twelve conversions at Brooken. We begin at Elm Mott next Sunday. We are praying for a large harvest.—H. B. Henry, P. C., July 29.

DeLeon.

Our revival meeting closed Sunday night, July 23. In several respects it was one of the greatest meetings DeLeon ever had. Our pastor, Rev. C. A. Bickley did the preaching and did it well. The Methodists of DeLeon don't want any better preacher or pastor than Bro. Bickley. If you have better ones keep them, for we are satisfied. He is a consecrated man and a great preacher. Yes, he is. As he always does, Satan did fight us hard, and several sinful, back-slidden Church members stood mightily in the way and many of the unsaved in DeLeon are still lost, but the meeting was a great victory. Satan

was fought into the background and some forty were converted and reclaimed. All of these except two were grown people. Nearly all of the children in this town are Christians as we have some most excellent Sunday-schools. So much for our great Sunday-school work. There were fifteen who joined the Church and more to follow. Many family altars were erected. One special feature of the meeting was an "all night" prayer-meeting. Seventeen took part in that night of prayer. The only unsaved person present was saved. God was with us and filled the house and our hearts with his holy presence and power. Some said it was the happiest night of their lives. Oh, it was good to be there! That seventeen were made anew and are now living upon a higher plane. There was a work and an influence started in that night of earnest prayer, if followed up, will bring many men and women into the fold of Christ before the year shall close. God be praised for victory.—B. L. Nance.

Lohn Circuit.

Our meeting began at Melvin the second of July. Bro. M. J. Allen came to us in great power and we had a meeting of lasting good. Twenty-one conversions and nine additions to our Church. Baptized four infants, and the entire Church was lifted on higher ground. Brother Allen is indeed a great revivalist and God is with him. Our entire charge is rapidly advancing. This country has been blessed with fine rains which were much needed. We are praying for and expecting this to be a great revival season with us. Bro. T. N. Lowery will come to us at this place on August 29, and our prayer is to win this country for Christ.—J. P. Watson, P. C., July 24.

Eldorado.

Last Sunday night, July 23, closed the greatest revival Eldorado ever had in all its history. Seven years ago, when our town was in its infancy, Rev. A. P. Lowery and wife, of Fort Worth, Texas, held a two weeks' meeting here, which was a great meeting. Many of the old citizens remembered their good work and asked me to have them return. I did so, and great is the work done. Our town, like many new towns of the West, has had its factions almost from its organization. Much of this faction spirit has been removed, as a result of this meeting. Brother has been reconciled with brother, citizen with citizen, and a general good feeling prevails, as it always does where pure and undefiled religion prevails. There were more than an hundred conversions and reclamations. Forty joined the Methodist Church, and quite a number go to the Baptist and the Presbyterian Churches. These Churches co-operated most heartily in the work. Do you ask how this great work was accomplished? First, I will say, Brother Lowery did the planest, straightest preaching our people ever heard, from start to finish. Sin, especially in the Church, was exposed and condemned without reserve or evasion. The Church got on its face before God, and results followed, as is always the case. One young man, H. M. McGlathling, surrendered himself to the call of the ministry, and is making preparations to enter San Angelo Junior College in September. Most of our people are more fully consecrated to God and his service than ever before. To God be all the praise.—H. J. Holland, P. C.

Toibert Circuit.

Sunday, July 29, was a great day at Fargo Church on the Toibert Circuit. We had the pleasure of having with us the inimitable W. E. Hawkins and his splendid son, W. E., Jr., who took charge of the services of the day. While this was somewhat out of the beat of the elder W. E., he being on a visit to his sister in that community, it by no means kept him from being used. He conducted the Sunday-school giving us some splendid suggestions of the up-to-date methods in that department. At eleven o'clock he gave us a lay sermon on the importance of child-training which was a gem of spiritual thought. At the Epworth League a Bible reading on the plan of salvation was given by Brother Hawkins which resulted in one of the most helpful and powerful services we have attended. One splendid young man gave his heart to God and united with the Church as a result of this service. At the evening hour W. E., Jr. preached an edifying sermon. There are few better

country Churches in the State than the Fargo Church, with a splendid building, elegantly furnished, and best of all with a consecrated and earnest membership. Toibert Circuit will bring up a full report at the ap-proaching conference as she always does. Our revivals begin shortly and a great season of refreshing is prayed for and expected.—W. Y. Switzer.

Ingram.

We have just closed a meeting at Ingram, Texas. We had a good meeting, notwithstanding we were much hindered by the measles and other things. Brother J. S. Burns, of New Mexico, did most of the preaching. His preaching was of the genuine type—"in demonstration of the Spirit and power." Brother Burns is a safe man and a good singer. Results of the meeting: One conversion, several reclamations and the Church greatly revived. Six accessions to the Church by letter.—T. J. Thomason.

Chillicothe Mission.

At present we are in the midst of a great meeting in Big Valley. Our tent is filled every night so that great numbers are on the outside. There were about fifteen strong young men and women converted last night. God is wonderfully blessing us. Brother Oakes has preached with power. Our presiding elder, Brother Miller, was with us during two services. From now till conference, we shall be in the fight. Brethren, pray for us.—W. P. Davis.

Emory.

We are moving on nicely with our work. Have already held three of our meetings, beginning at Emory on the second Sunday in July. We had a good revival. Fifteen conversions and seven accessions to the Church, and the Church greatly revived. Rev. J. L. Ross, of Whitehouse, did most of the preaching. Brother Ross had formerly served the good people of Emory, and had won their love and confidence. All were ready to receive him with open arms. There were not as many visible results in our meeting as desired, though the Church was greatly revived and we closed out with great interest. We were next at Dunbar, where we held a glorious revival with four accessions to the Church. Rev. Allen Belcher, of Big Sandy, reached us on Monday and did the rest of the preaching. We still have two meetings to hold, and are praying for great revivals at those places. We expect to wind up with a prosperous year on Emory Circuit.—J. S. Hendrick, P. C., August 5.

Cherokee.

We closed a most gracious and successful meeting here last night, after running eleven days. Brother C. C. Bell, of Thoraton, Texas, assisted in the meeting, and his services were a great delight and satisfaction to the people of our Church, here in Cherokee. Unusual attendance, attention and good order emphasized the appreciation of all the people of Brother Bell's preaching, which was far above the ordinary. His earnestness, his love for souls, his genial, social qualities and his masterly and convincing preaching make him a power as a leader of the hosts of Israel. My people fell greatly in love with him, and gladly welcome him any time again.

in their midst to hold a meeting. There were thirty or forty conversions and twenty-one gave their names during the meeting to unite with our Church and a number expressed themselves as going to join other Churches. I would like to say to the brethren of this, or any other conference, that I have known Chas. C. Bell for twenty-five years, and I can gladly and truthfully say he is a man of unusual qualifications as a preacher, and any people will be blessed who have him in a meeting. Any preacher may regard himself as fortunate who secures Brother Bell to help him in a revival. I wish, also, to say that Rev. J. S. Bowles, of San Saba Station, helped me in my meeting at Salem. His labors were highly appreciated, and my people, and all who heard him, were carried away by his spirit and preaching. Rev. J. D. Scott, presiding elder of Llano District, was with us, and preached two of the strongest and most spiritual sermons I have ever heard. There were a number of conversions and accessions to the Church as a result of the meeting. In both of these meetings great good was done. The Churches were strengthened and built up spiritually, and in many ways Methodism was benefited. In the meeting in Cherokee, Rev. C. A. Lehmberg, B. S., was with us several days and rendered personal service which was much appreciated.—H. Bascom Owens, P. C., August 3.

Traylor Chapel.

On July 23 we closed a good meeting at the above named place on the Port Lavaca charge. The meeting continued but a week and resulted in a number of professions and six candidates for membership. The last day we had dinner and supper on the ground and spent the entire day at the church, having Sunday-school and three sermons. Sunday night we had a regular pentecostal meeting. The preaching was done by my son, Rev. R. E. Holloway, who has been a professor in Scarritt-Morrisville College, Missouri.—R. A. Holloway, P. C.

Caldwell Mission.

Everything is moving onward and upward in our charge. Have held two revival meetings. First, at Lone Oak. God blessed us and gave us a fine meeting. Nine accessions to our Church. Sunday night, July 29, we closed a glorious revival at Porter's Chapel. Fourteen united with our Church. We are now engaged in a meeting at Christman; the outlook is very favorable for a good meeting. Brother T. J. Milam, of Somerville, is assisting us here. We ask our friends and all others to pray for us.—G. C. Cravy.

Gorman.

This point is not often heard from, but it is still on the map. It is not the largest town in Texas, but it "is builded as a city that is compact together." The membership of our Church is small, but loyal and true. The voters of our town are not a host but they are prohibitionists. On July 22 a procession of 125 women and children marched through the streets, singing the songs of the "Cold Water Army." Ten years ago, or there about, there were three saloons here. The place "dried up" shortly after that, and the dryness has increased ever since. And our recent vote was 282 for prohibition and 42 against.

LECTURE FOR SALE

An experienced platform speaker has prepared for his own use a strong and popular style of lecture which he cannot use because of other recently developed business matters. He desires to turn this lecture over to some man or woman who may have sufficient talent to present the lecture acceptably and who will agree to engage in platform work for a number of years with the exclusive right on this lecture. No special previous platform experience will be absolutely necessary. Any man or woman of matured character and fair intelligence can make it go successfully. The lecture will constitute abundant capital for one's life work, and would easily keep the lecturer going and earning a competency for many years, besides accomplishing great good. The lecture has been prepared with an especial view of presentation only before refined Christian audiences. It may be given in churches as well as opera houses, public halls and other platform settings. The entire plan of the lecture, together with unique methods of booking and delivering will be furnished. The terms will be so easy as to solve themselves as the business goes along. No great investment of any sort will be necessary. Gift-edge references as to responsibility of the author in every way will be given, and the same will be required of any applicant, and the right is reserved to reject all applications just as the right is granted to de-line on part of applicants. This lecture offers a splendid chance for any intelligent man or woman who wishes to do good and make money at the same time. Absolute confidence required and given. Address

LECTURER, Care Advocate, Dallas, Texas.

Our county, ment a majority vote of the van, and received a unit of its work. "Con Compliments Children of this scribe: the people would rather handwork of eousness, ble the children have earned hotel, by we. We hope th wear this hoton.

McLean.

We closed this charge began at July 5 our conferer us ten days, sions and a Shuffler is dned revival July 16, und nacle, and r with us here Quannah and Dalhart. Tl spect, was seen. Resu reclamations Methodist C Presbyterian Baptists. At son is simpl and a leade has no supe preacher. A ing my Chur cation on fu will offersn cash.—J. P.

Chillicothe 1

We have j meetings ev country. O sions. Las Church we sons at one The meetin took such a ple were bi quite a num that everytl ed for the of Tennessee ing, while the singing doing a gre Texas. Du tor in a few for Brother of the past ceived a po is this for : into anothe seems. Th have had Brother Oa Henderson, stop, boys.

Dowell, Rot

Dowell is places in Ft the Method membership Then the r miles. Ro away a lot moved to a west, and I But the pa with a fe been worki for a revi Adams plat one from : securing ou Rev. C. W great many It seemed on every h have begur was rained so stormy, I keep the bl on Saturda Brother Ad day Brothe his own wo ed two hel night, espe home, was Monday, Ju on from Cl gan in ear ground wat but Charley eth not to ties the off pier than w ners were tar and the hardest sin solved to Church wa

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.

THE EDITOR ILL.

The brevity of this department this week is due to an acute attack of rheumatism which has confined the editor to his bed for nearly two weeks. He is now taking the mineral baths at Hubbard City and hopes to be himself again in a few days.

HOW TO HAVE A HOME DEPARTMENT IN SUNDAY-SCHOOL.

The first requisite is to want a Home Department. Yes, really want it. Don't be like the grasshopper jumping from place to place and changed by every wind that blows. Call a meeting of the officers and teachers of the Sunday-school, elect a good consecrated woman to be superintendent of the Home Department—one who will put her very soul into it. Almost every thing depends upon the right choice of a superintendent. She in turn must select her own secretary. In making out her reports the secretary keeps the standing of every member of the Home Department. To make these reports use the "Star International Records for the Home Department." Divide the territory into districts and for each district appoint a visitor—one who has faith in God and faith in the Home Department. Get your pastor to preach a sermon on the need and importance of regular study of the Bible in the home and have him announce the day the visitors will start out. Then you will have it started. It will not commit suicide, but it must have attention for neglect will surely kill it.

The Home Department of the Wesley Sunday-school, of Greenville, was organized four years ago. At the end of the first quarter the department numbered forty-one and five had studied every lesson. Nineteen had studied part of the lessons and seventeen had missed every lesson. Today we have an enrollment of two hundred and thirty, and for the quarter that closed March 31, 1911 there were a hundred and twenty-six who had studied every lesson, forty-four who had studied only part of the lessons and only fourteen who had not studied at all. In the four years nearly one hundred have come from this department into the main Sunday-school who likely would not have joined at all but for this department.

Who need the Home Department Quarterly? The old and the indifferent mothers who have a home full of children and the poor who feel that they cannot go to Church. Oh, how hungry they are for the Word of God with its precious promises.

Some say they have no time to study the Sunday-school lesson. God watches over them three hundred and thirty-six half hours in a week. One half is all that is required for this study. Surely everyone could give that much time to God's word.

Now, who is it who gets a blessing from all this? First, the superintendent, then the visitors who distribute the quarterlies, next the homes that are visited, then the main school. For indeed a good, strong Home Department is a pillar of strength to the whole Church.

MRS. C. A. LANGFORD,

Superintendent

MRS. R. M. DELANEY,

Secretary

Greenville, Texas.

AMARILLO DISTRICT, NORTHWEST TEXAS CONFERENCE.

The Aramillo District of the Northwest Texas Conference will hold a District Sunday-school Institute in Canyon City August 22, 23 and 24. On the program we observe such names as Superintendent R. B. Cousins and Prof. B. A. Stafford, of the State Normal, located at Canyon City. This leads us to remark that such talent should be levied upon wherever it is available. Persons who have made the work of teaching a life study are certainly in position to tell the average Sunday-school worker some things that he needs to know. And a large majority of our secular school teachers are devout men and women, who respond gladly whenever called upon to help in Sunday-school work or any other good cause. We see also on the aforesaid program the names of such live wires as R. B. Bonner, J. M. Sherman, L. A. Webb, E. E. Robin-

son, C. C. Chenoweth and E. B. Black, not to mention "Father Kiker," the well-beloved presiding elder. Those Panhandle Methodists do not do things by halves. At their Sunday-school Institute they will have a large attendance and an enthusiastic and profitable occasion. And Sunday-school workers will think nothing of going a hundred or two miles to be present. What a large Panhandle-district can do the compact districts of the State could do if they would try. This cap is for whomsoever it fits.

A MIGHTY POOR SHOWING.

That is what the Central Texas Conference has made so far as to Children's Day. Following is a statement furnished to the editor July 25, showing reports by districts. Presiding elders are requested to ponder well and then have a word with pastors and superintendents.

The names of districts and number of schools reporting are as follows:

Brownwood	29
Cisco	7
Cleburne	12
Corsicana	7
Dublin	27
Fort Worth	4
Gatesville	7
Georgetown	7
Hillsboro	8
Waco	8
Waxahachie	9
Weatherford	14

The total number of schools that have reported is 139, or about one-fourth of all the schools in the conference. The total amount of money reported to date is \$666.18. In the strongest district in the conference only four schools have reported. Here is food for reflection.

We shall be glad to publish similar reports from the other conferences, if the Treasurers of the Sunday-school Boards will furnish us the necessary facts and figures.

THE SUNDAY-SCHOOL AND FINANCES.

On our table is a request duly made by our General Sunday-school Board that the Rally Day collection be devoted to the model Sunday-school building which is to be erected at the Southern Assembly at Waynesville, N. C., and that the third Sunday in October be observed as Rally Day. We publish their action in this issue. While it does not carry with it the force of law, the enterprise is certainly a worthy one, and we commend it to the favorable consideration of Texas Methodism.

But this request leads us to say that our whole system of Sunday-school finances ought to be revised. In many Churches the finances of the Sunday-school receive no consideration whatever from the official board except when there is a deficit somewhere that the Sunday-school is called upon to wipe out. Even in our Publishing House the profits on the Sunday-school literature are used, not to reduce the cost of the literature, but to compensate for losses in other directions. We do not criticize this policy, for every great business institution needs one department that can be safely relied upon as a source of profit, and that our House relies on the Sunday-school as proof positive of the strength and stability of the Sunday-school movement. Not only does the Sunday-school maintain our Publishing House, but it furnishes more recruits to the Church than all other agencies together. It is to the Church all that the public school is to the State, and much more. Now, when a community or a State pursues a niggardly policy toward its public schools, it is taken as a sign of ignorance and narrowness of view. The State that invests money in the education of the rising generation is building for itself defenses stronger than bulwarks and battleships of hardest steel. Realizing this, our own State is sparing no expense to add to the efficiency of our public school system. And every good citizen pays his school tax cheerfully. But, unlike our public schools, our Sunday-schools are expected to take care of themselves and help support every other institution of the Church and contribute to every new enterprise that is inaugurated. And it is as helpful to

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a Sunday-school in the South as it is to give potato giving day. made upon school school. But at the local Church and the Church. equate provis Sunday-school school in T. equipped for in the school with scholars are school with school does round and n of papers. among well folks that workers. E should have the right kind find plenty keep one pe presiding e Church. B employe boards have a worker m lic collection most needy munities ca compensations tions to offer. 1. As to Let the Officers ascertain at ference year Sunday-school it be raised a special off or, where a l and assessm ship, let t be made a let the Tre Stewards p like he pay Church. T take its col let them be tors' salary stances may is working a will make t gral part o and give t something n tion to this service. 2. Let e make an as bership fo placing it o other asses large enough available m Then let a not because is fit for no is the best a give himsel day-school conference. Field Secre of five cent in the Chur as that of t ary when o

CHILDREN

It was m first Sunday man Circuit, enjoy the Cl the Sunday Brother Ben of the schoo people and strong evid faithfulness, and each o scarcely kn thoroughly I did that or ories of by- feel like a ritte, the pu hand. He t sionary asse in fact, all t cult are pat ion and co they are pa bears testin fective work This comm orable histoi tained the ing at whic most famou preached to Dr. John A sainted Dr. the most di of able men Smith," one loved men it used to min of W. W. Y to his rew honesty and duty marked God. Here

a Sunday-school scholar to give to the Southern Assembly and missions as it is for a day school pupil to give potatoes to the poor on Thanksgiving day. Let frequent demands be made upon the generosity of Sunday-school scholars. It will do them good. But at the same time let both the local Church, the Annual Conference and the Church as a whole make adequate provision for the support of the Sunday-school. There is scarcely a school in Texas that is half as well equipped for work as the public school in the same community. Many scholars are actually going to Sunday-school without literature because the school does not buy enough to go round and make up the inevitable loss of papers. It goes without saying among well-informed Sunday-school folks that we need additional field workers. Each Annual Conference should have a Field Secretary. And the right kind of man or woman could find plenty of Sunday-school work to keep one person busy in almost every presiding elder's district in our Church. But such workers are not employed because Sunday-school boards have not the funds. And where a worker must be supported by public collections he is not invited to the most needy fields, because weak communities cannot afford the necessary compensation. We have two suggestions to offer:

1. As to the local Sunday-school. Let the Official Board of each Church ascertain at the beginning of the conference year what is needed for the Sunday-school during the year, and let it be raised by the Church, either as a special offering by the congregation, or, where a budget is made for the year and assessed against the membership, let the Sunday-school support be made a part of the budget, and let the Treasurer of the Board of Stewards pay the Sunday-school bills like he pays other expenses of the Church. Then let the Sunday-school take its collections as at present, and let them be devoted to missions, pastors' salary or specials, as circumstances may suggest. This plan, which is working admirably in some churches, will make the Sunday-school an integral part of the Church machinery and give the Quarterly Conference something more than a nominal relation to this most important arm of our service.

2. Let each Annual Conference make an assessment against its membership for Sunday-school extension, placing it on the same basis with the other assessments, and making it large enough to guarantee to the best available man an adequate support. Then let a Secretary be appointed, not because he wants the place, or is fit for nothing else, but because he is the best available man, and let him give himself unreservedly to the Sunday-schools of his conference. Any conference in Texas can support a Field Secretary with an assessment of five cents per member, and no office in the Church is so profitable to it as that of Sunday-school Field Secretary when occupied by the right man.

CHILDREN'S DAY AT COVE SPRINGS.

It was my pleasure to spend the first Sunday in July on the Mt. Selman Circuit, at Cove Springs, and to enjoy the Children's Day exercises of the Sunday-school at that place. Brother Ben Butler is superintendent of the school and the way the young people and children rally to him is strong evidence of his efficiency and faithfulness. The program was good and each one did his part well. I scarcely know when I have more thoroughly enjoyed an occasion than I did that one. It brought back memories of by-gone days and made me feel like a boy again. Brother Perrette, the pastor, has things well in hand. He told me that all his missionary assessments had been paid—in fact, all the claims against the circuit are paid except those for education and conference claimants, and they are paid in part. This certainly bears testimony to some earnest, effective work.

This community has a long and honorable history. Here was long maintained the Cove Springs camp-meeting at which some of East Texas' most famous and useful ministers preached to eager throngs of people. Dr. John Adams, of Tyler, and the sainted Dr. R. S. Finley are perhaps the most distinguished of that group of able men. Here too "Uncle Caleb Smith," one of the wisest, best loved men in this section of our State, used to minister. This was the home of W. W. McAnnally, recently called to his reward, a man whose rugged honesty and unswerving devotion to duty marked him as one of the sons of God. Here still lives his brother,

Marsh McAnnally, one of Cherokee's most useful citizens and one of the Methodist Church's most faithful laymen.

The old Church and board-covered arbor have been sold and the community has purchased lots on one of the public highways, leading out of Jacksonville, where they expect soon to erect a new commodious church and a schoolhouse large enough to meet the needs of this happy, prosperous people.

I made the best prohibition speech I could at 2 o'clock p. m.—a plea for the boys of Texas as against the saloon. I trust some good was done, though I felt like I was wasting energy and breath; for amid a people of such open, smiling faces, clear eyes and erect, manly bearing, how could the saloon be supposed to have a friend? FRANCIS A. DOWNS, Jacksonville, Texas.

BLANKET-WINCHELL SUNDAY-SCHOOL PICNIC.

A long to be remembered social and religious occasion was enjoyed by the Methodists of Blanket and Winchell when on the fourteenth of June, about a hundred and fifteen people took the 4:25 train at Blanket for Winchell, and about twenty more joined them at Brownwood, including even the presiding elder of the Brownwood District and his wife and children. Brother Whitehurst said he was an invited guest, free of cost, as he had invitations from both the Blanket and Winchell people, and he ate like it was free. Judging by the way he ate, he has good teeth, a roomy stomach and fine digestive organs, like most hard-working men. Well, Brother Whitehurst is actually a splendid all-round man, free from egotism, "chummy," lively and withal very religious.

The Methodists of Winchell had agreed to entertain the crowd and the Baptists wanted to take part too, which they did. But owing to a case pending in court at Brownwood, lots of Winchell people were absent and there were only a few in attendance. But these did their part well. At the Winchell station we all repaired to the church where Brother Roy Langston, the pastor, delivered a little speech of welcome about as long as your finger. Then the presiding elder made a response about the same length. The two detained the people about five minutes. That is one indication of a good speaker, knowing when to quit.

It would have made you laugh all over to see those elegant, pretty, well dressed town ladies riding two miles in an old fashion country wagon float without even a spring seat, sitting down flat in the wagon bed, or on the side of the bed, and some standing up, over the roughest, rockiest roads on the Colorado river. It was enough to make an owl laugh. Some of the ladies think it may take until the next picnic to get over it. That dinner was simply immense. It did not look like dry times, and if what the people ate did not hurt them, they can eat all they want next time. This is especially true of the preachers—Josephus Lee, Roy Langston, J. A. Whitehurst and the writer. Each was accompanied by his better half, who enjoyed the feast also. The threat of rain frightened us all back to our car early in the afternoon where we enjoyed ourselves as best we could until 10 p. m. when we started for Blanket with tired feet and sleepy eyes, arriving at Blanket after midnight. The Winchell people gave us their best entertainment, but it was mostly a picnic of Blanket and Brownwood Methodists. It was good to be there, and we trust much good will result from it. Brother Lee was to preach his good sermon on Infant Baptism, but owing to the absence of so many people and the threat of rain he and Brother Whitehurst decided to postpone that feature of the occasion. W. R. CROCKETT, L. D.

Because Queen Mary of England objects to the hobble skirt or the harem skirt, she has been portrayed as a prude, a snob and a killjoy. Those who know her say she has simply set her face against the gambling and liquor-drinking social set and will encourage all rational enjoyment. She is described as the perfect type of English domesticity, "awfully good to girls," interested in all forms of industrial development associated with women, domestic economy and charity, deeply impressed with Lloyd-George's bill to relieve the unemployed. Such a woman will win a place in the hearts of her people and can feel proud of the sneers of the fast set.

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Our Conferences

New Mexico, Bishop Atkins, Tucuman, N. M. Oct. 11
West Texas, Bishop Atkins, San Marcos..... Oct. 18
Northwest Texas, Bishop Atkins, Plover..... Nov. 1
German Mission, Bishop Mouzon..... Nov. 2
Central Texas, Bishop Atkins, Polytechnic, Fort Worth..... Nov. 8
North Texas, Bishop Mouzon, Gainesville..... Nov. 15
Texas, Bishop Mouzon, Marlin..... Nov. 22

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

The Wesleyan Christian Advocate said in its last issue:

The First Methodist Church, Dallas, Texas, Dr. John A. Rice, pastor, after carefully considering the matter has decided to raise this year \$5000 for missions.

All of which is true except Fort Worth should be substituted for Dallas, as Dr. John A. Rice is pastor of First Church in the former city.

Religious bodies, according to the Wesleyan Christian Advocate, with statistics given by the last United States official report, give the following figures antecedent the Methodist and Baptist Churches in America:

Members of all Methodist bodies, 5,749,838; members of all Baptist bodies, 5,662,234; more Methodists than Baptists, 87,604.

Having furnished these figures, the Wesleyan adds:

From the above official statistics it will be noticed that the Baptist Church does not numerically rank first in total number of members or in total number of white members.

BISHOP OSCAR P. FITZGERALD TRANSLATED.

(Continued from Page 1)

falling humor he would have frequently found himself really embarrassed in such emergencies. But his heart was so true, his motive so correct, that what he lacked in his technical knowledge of law and deliberative usages was often more than supplemented by his ready wit, his keen humor and his intimate acquaintance with human nature.

As an editor and an author he was most at home. His pen was that of a ready writer. His editorials were pictorial classics. His "California Sketches" will never lose their interest, and his "Class Meeting" and his "Christian Growth" and his "Glimpses of Truth" are genuine contributions to the devotional literature of Methodism.

But the life-work of Bishop Fitzgerald is done. His long and noble career on earth has come to a glorious close.

A DISTRESSING TRAGEDY.

One of the most distressing tragedies in the history of this city occurred at the Oak Lawn lake last Saturday night. A company of young people, mostly of the Grace Church, went out for an evening of harmless pleasure.

They pushed out from the shore, and then, it is said, the two undertook to exchange seats and the young lady fell overboard. In the twinkling of an eye the young man plunged into the water to save his companion.

Mr. Stokey was the son of Rev. and Mrs. D. G. Stokey, and he was twenty-five years of age. His father is an honored local preacher. Young Stokey was one of the most exemplary young men in the whole community.

Miss McDavid was equally as prominent in her circles at Lancaster. She, too, was a devout member of our Church, beautiful in person, rich in character, and pre-eminently endowed in mind and heart.

good Father above comfort them and sustain them. He knows what is best, and he is too wise to permit a mistake in his dealings with his children and too good to permit untoward visitations to press them beyond the gift of his grace to aid them.

DEATH OF BISHOP MALLALIEU.

Bishop Willard Francis Mallalieu, D. D., of the Methodist Episcopal Church, died last week at the advanced age of eighty-odd years. He was born in Sutton, Massachusetts, December 11, 1828.

A WOUNDED FOWL FLUTTERS.

From time to time the Austin Statesman has been saying ugly things about prohibition and prohibition leaders.

However, the other day the Statesman editor lifted his bristles, exposed his teeth and made a dash at ex-Governor Campbell, and that official in a meeting in Austin read what the Statesman said about him and then said something that to the uninitiated was enigmatical.

The delectable Houston Post says that the editor of this paper cannot tell the truth, and that he is advising a boycott of the Post. As to the first statement, it contains only the opinion of the Post, and the editor of this paper is absolutely indifferent toward said opinion.

Governor Colquitt volunteered to write a letter of criticism and advice to Col. Thomas H. Ball, telling him in effect that if Ball would turn over all evidences of fraud concerning the

late electio he would se were prose evidence ju Ball promp that it had hibitionists help in sucl ernor erect a very off which he a sion, of hov ture, tryin Then Col. the force of remember i

The anti fighting fr frauds with do not want the pros ar vice-like gri cutting the distressing the courts t they oppose election cam courts to li want the Leg tating in o tion laws ne tis would ra to have the posed to the they will de it. But the Austin.

THE EDITOR

We have use of the r We reprodu with the bo cere appreci very rare th this way, at its publicati We have dor of righteous mains to us strength, wil crated to the letter below:

Old Fa Complimen children of G. C. Rankin for your eff done in the been waged i est enemies our beloved Church of tl the heroic win in expi fraudulent m enemies in ous and jus

P. S.—We H. Ball and sta

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Brother W. ville, was a office recentl Advocate and

Rev. G. M. operation and al for severa and able to g covery is on more days, a self again.

We saw mi ran, Rev. J. assembly at there through a service of looking well, dence of stan responsibility

Rev. C. A. of the new c Church, is b cess. He has ly two hundre new church the organizat Dr. Harless h

late election to him, the Governor, he would see to it that all such frauds were prosecuted in the courts, if the evidence justified such a course. Col. Ball promptly informed the Governor that it had not occurred to the prohibitionists to seek the Governor's help in such a matter. Then the Governor erected his bristles and wrote a very offensive letter in reply, in which he accused Col. Ball of "evasion, of hovering around the Legislature, trying to bulldoze that body." Then Col. Ball indited a rejoinder, the force of which the Governor will remember for several days.

The ants in the Legislature are fighting investigation of election frauds with might and main. They do not want the light turned on, but the pros are holding them to it in a vice-like grip, and the grindstone is cutting the noses of the ants in a distressing manner. Now they want the courts to do the investigating, but they opposed this a week before the election came off. The pros want the courts to investigate also, but they want the Legislature to do some investigating in order to see where the election laws need strengthening. The ants would rather see their graves than to have their recent inside doings exposed to the people of the State. And they will do their utmost to prevent it. But the pros are in the saddle at Austin.

THE EDITOR AND ADVOCATE FORGOTTEN.

We have received and made good use of the matter referred to below. We reproduce the letter that came with the box, and express our sincere appreciation of the same. It is very rare that we are remembered in this way, and its very rarity makes its publication the more necessary. We have done our best for the cause of righteousness and whatever remains to us in the way of years and strength, will continue to be consecrated to the same end. But read the letter below:

Old Fashion Pound Cake.

Compliments of the ladies and children of Queen City, Texas, to Dr. G. C. Rankin and the Advocate force, for your efficient and faithful work done in the great battle which has been waged against one of the greatest enemies to our sons, daughters, our beloved Lone Star State and the Church of the living God. Also for the heroic work that you are now doing in exposing the corrupt and fraudulent methods employed by our enemies in trying to prevent righteous and just government.

T. B. VINSON,
For Above-named Parties.

P. S.—We are also sending to T. H. Hall and force and to J. H. Gambrell and staff two each like these.

T. B. V.

PERSONALS

Brother W. T. Childress, of Batesville, was a pleasant visitor at this office recently. He is a friend to the Advocate and reads it with pleasure.

Rev. G. M. Gibson, after his severe operation and detention at the hospital for several days, is now up again and able to go out. His complete recovery is only a question of a few more days, and then he will be himself again.

We saw much of that devoted veteran, Rev. J. H. McLean, D. D., at the assembly at Wichita Lake. He was there through it all, and did not miss a service of any kind. Dr. McLean is looking well, and gives every evidence of standing up under his heavy responsibility without flagging.

Rev. C. A. Long, who has charge of the new congregation started recently in connection with Grace Church, is having encouraging success. He has a congregation of nearly two hundred and he is pushing the new church enterprise. He thinks the organization has a bright future. Dr. Harless has had something more

than four hundred accessions to his membership since conference, including the new members who have entered into the work of Brother Long. This is a magnificent showing.

Rev. New Harris, of Trinity Church, is off for a few weeks of needed rest. He has led a strenuous life in his pastorate doing the visiting, as well as raising the remnant of the debt on the church property. No man has been more active and has larger results to show for his service.

Rev. G. F. Winfield and Rev. H. L. Munger have been aiding in a co-operative revival service in Gatesville. The services give promise of a successful meeting. Brother Winfield began the services with three or four sermons and then Brother Munger followed and at this writing is doing most of the preaching.

Rev. George W. Owens has not fully recovered his strength yet, and he is staying about his home resting and trying to recuperate. He is not suffering a great deal, but his vitality does not return rapidly. He is biding his time patiently and his faith and hope inspire him. His thousands of friends are deeply interested in him and they send him many expressions

of remembrance. May the good Lord deal gently and kindly with his servant.

Evangelist W. H. Crum, who has been strenuously engaged in revival work all the year, is now leading a great campaign at Leona, Texas. The meeting has been in progress one week and so far there have been about sixty professions of faith. The whole community is interested and large crowds are in attendance upon all the services.

Rev. J. T. Griswold, principal of the Stamford Collegiate Institute, spent several days at the Lake Wichita Assembly, and rendered valuable service. Notwithstanding the fact that his school has been in the drouth district for a couple of years, yet he has brought it through in good shape and his prospect for next term is most flattering.

Miss Georgia Nash, the consecrated daughter of Rev. and Mrs. A. R. Nash, has accepted a position as teacher in Palmore College, Chihuahua, Mexico. The term will open August 1, and she will be on hand to enter upon her duties. The official board of our Kaufman Church has given to Brother Nash a vacation for August. His work is most excellent condition.

EASTWARD Around the World

THE WORLD'S GREATEST METROPOLIS

By DR. W. B. PALMORE—Article Three

We sighted the shores of the old world on the Fourth of July, an ideal day, which was celebrated on board our great ship by the people of many Nations. On the same day we dropped anchor in the bay of Plymouth, England, and also in the bay of Cherbourg, France, reminding us of the Plymouth fathers, and of General Lafayette's help in making the Fourth of July possible. As the Olympic, the latest and largest ship of all history, dropped its anchor in the historic Plymouth harbor, we could but contrast it with the Mayflower and other frail vessels in which our forefathers launched out on such a tempestuous sea of dangers, daring and destiny. From the largest ship in the world we enter the largest city, with its seven and a quarter millions of people, which would make ten cities as large as Saint Louis, and equal the population of a large number of our Western States.

The more we see and know of the place, the more wonderfully interesting it grows. On Sunday morning we heard Dinsdale T. Young in the Mecca of Methodism—Wesley's old Church at City Roads. In that through the Wesleyan Clans from nearly all the parallels of the colonies of the British Empire were represented. Across the aisle from us were three devout and intelligent hearers from Sierra Leone in Africa, as black as ebony. Then we were greeted by a white merchant and his niece from Durban in South Africa. Then came friends from Australia, New Zealand, and many from the various States of the great Republic of North America. It was something like our World's Fair in Saint Louis, where we met so many friends from so many parts of the world. In the afternoon we walked out into

Hyde Park

where tens of thousands of people, in great groups, extending over hundreds of acres, were listening to some of the wisest and wildest discussions of many varieties of subjects. It is the most untrammelled arena in the civilized world where people are permitted to speak on almost any subject as long as their lungs and the patience of the people will endure. The green sod on which the multitude move or stand is noiseless, and one voice can be heard by a great many. While it enables cranks, whose name is legion, to sow many tares, it also enables many good and faithful workers to scatter many good seed beyond the range of the regular pulpit and Church services.

Since we first knew London the introduction of electricity, both under and above ground, has very much changed the movements of the people. The many thousands of two-story horse-busses, used to move in two opposite streams along the streets with the steady regularity of two marching armies. Then climb to a seat by an old driver on the front end of a bus and start his tongue to going. It was like turning through the paces of Charles Dickens, Dr. Johnson, or the records of ancient history.

It is all changed now. When we first arrived at night, the flying hither and thither of the many thousands of motorcycles, motorbuses and taxicabs, like shuttles of fire, suggested the confusion of the falling stars that the negroes of the South used to tell us of in our childhood.

Horace Greeley

used to say that it required more brains to keep out of the way of omnibuses on Broadway, in New York, than it did to be a justice of the peace in the West! Much more alertness is now required on the streets of London. The police, however, are so much more sober and alert in London and law is so much more universally and carefully regarded and honored in London that accidents are very rare, and very few are ever killed. The face of a London policeman does not appear as if he had ever seen the inside of a saloon. Back of the London policeman's star is the star of the British Empire. And back of this star of Empire is the Star of Bethlehem.

The Bank of England holds the surplus deposits of many of the Governments of the old world. The Royal Exchange, of which the Jewish Rothschilds are the head, holds the destiny of war and peace of Nations in hand, as it advances or withholds loans. On the keystone of the arch of the front facade of this potential institution are these words: "The earth is the Lord's and the fulness thereof." England believes in God, his Day, his Book, and in his Son, and is in many ways advancing, but still has some queer anachronisms and moral obliquities. Heathen China is getting rid of her opium curse faster than England is getting rid of her curse of alcoholic beverages.

A British colonel in the days of the Botany Bay convicts at Sydney, Australia, seized the reins of Government, deposed the Governor-General and sent him back to England. He also seized all intoxicating liquors put his own enormous prices on them, and detailed the convict women to sell the same. This made Botany Bay for a long time a synonym of lawless men, gin and shame, as the originator of the base and beastly.

Barmaid.

Australia and New Zealand have become so much ashamed of such reminders of the barbaric days of the long ago, that they are rapidly getting rid of their unfortunate and iniquitous barmaids. England, the mother country, however, has not yet sufficiently aroused from her drunken dream to shake off such a nightmare of lechery, liquor and lust! On the Holy Sabbath day, within a stone's throw of the front door of Westminster Abbey, and across a narrow street from the great Central Wesley Hall with the air still aflame and redolent with the coronation decorations we saw through wide-open doors, barmaids dealing out fiery liquors to scores of men and women who seemed to be burning up alive!

A bright woman standing in a wag

on, was addressing a great multitude of very intelligent ladies and gentlemen in Hyde Park. A gentleman in the audience asked: "What is the sentiment or position of you suffragette leaders on the question of barmaids?" We were very much surprised to hear the speaker answer: "We do not endorse or approve of women serving as barmaids, but we had rather see her acting as barmaid than to see her on the streets out of employment." A girl or woman on the streets of London without money or employment, is certainly to be pitied, but she is in a more favorable position to negotiate or barter away her virtue when she is dealing or serving to men that which not only steals away their brains and sears their consciences, but fires their hearts with lust. As barmaid she not only ruins herself, but she prepares men to ruin other girls and wreck the hearts and homes of mothers, fathers, boys and girls by the wholesale!

The first time we were ever in London we had an ideal and idyllic day at Hampton Court Palace, up the Thames, with a sparkling company of American ladies, chaperoned by a brilliant Roman Catholic lady who taught half a century in the public schools of St. Louis. Now, after thirty-one years we spend a similar day at the same place, with a similar company of Scotch friends who have lived some years both in the United States and Australia. Then we stood on the Thames embankment amid tens of thousands of people and heard the

Earl of Shaftsbury.

introduce John Wannamaker, who raised the last three hundred pounds sterling due on the Robert Raikes monument, in a very few minutes. We had the honor of having paid the last pound, or five dollars, on this monument, until 100 boys and girls in Jefferson City, Missouri, came forward with five cents each and robbed us of the honor. Now we stroll along the same gardens in the evening gloaming, visiting Lobbie Burns and Bobbie Raikes in bronze, as we muse on the mutations of time. The grand old Earl has long since gone to his crown of great reward, one of the best loved men that ever honored and helped humanity. He now stands a majestic presence in marble just inside the front entrance to Westminster Abbey.

Then we met Phillips Brooks and heard him preach in Westminster Abbey, his famous sermon: "The Spirit of Man is the Candle of the Lord." Brooks, Dean, Stanley, Cannon Farrar, Charles Spurgeon, Joseph Parker and Newman Hall, all of whom we admired so much have all passed away. And the writer feels something like one who "treads alone some banquet hall deserted." On our present visit to "Bunhill Fields," where John Bunyan, DeFoe, Doctor Watts and Susanna Wesley sleep, among the thousands of heroic saints of the long ago, we mark the increase of the multitudes from many lands, visiting the last resting place on earth. We never could understand the indifference of Christian people to the sepulchres of their buried loved ones. The empty sepulchre by the green mound outside the Damascus gate sheds a halo of glory over the graves of all Christians. The distance between that empty sepulchre and a vacant lot by a mother's grave in Saline County, Missouri, is spanned by a radiant rainbow of hope. The further we go along the highway of life, the more glorious seems the resurrection of our Lord Jesus Christ.

Cardiff, Wales.

Following a conference between Chancellor J. H. Kirkland, of Vanderbilt, and President Brown Ayers, of the University of Tennessee, it was announced in Nashville on July 12 that the Medical Department of the University of Nashville and Tennessee would be discontinued and the faculty combined with Vanderbilt. The consolidation will hereafter be known as a department of Vanderbilt University.

Parties coming from Sand Beach on Bayou Pierre, about six miles from Shreveport, La., state that there are about 100 negroes engaged in fishing for pearls in that stream and that the catches are large. Some of the pearls which have been found in the mussel shells are reported to have brought the finder as much as \$190 from the speculators, who come here to buy them. It is stated that some of the negroes are making as high as \$30 a day, and that it is almost impossible to get hands to work, for they are all at the bayou fishing for the gems.

Deep in your heart the one you despise is greater than yourself.

Epworth League Department

GUS W. THOMASSON - - - Editor
5115 Victor Street, Munger Place,
Dallas, Texas.

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

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TOPICS FOR AUGUST.

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

EPWORTH NOTES, AUGUST 1.

Early this morning, under the direction of President Ragsdale, a gang of men commenced to unload the first car of cots and tents, which arrived yesterday afternoon over the S. A. & A. P.

Other squads of Mexicans, assisted by cottagers, are hard at work flooring and putting up the tents.

Painters and carpenters are busy putting the buildings in shape for the encampment.

This morning the supply depot opened with a full stock of canned goods, camp stoves, cooking utensils and other "first aids to campers." The butcher shop will open Thursday, and the postoffice to-morrow.

By Thursday night the ground will be in condition to accommodate the thousands of expected visitors.

Mr. E. P. Shannon is here completing arrangements for the "Epworth Daily," the first issue of which will appear Friday morning.

A census of the grounds shows almost one hundred in cottages, and others expected hourly.

Last Friday, July 28, over two hundred-odd trout were caught by Epworth fishers.

Sunday afternoon a service was held in the auditorium which was attended by some eighty-five persons. Rev. V. G. Thomas, of Corpus Christi, preached a helpful and much enjoyed sermon from Hebrews 3:1, as a text

EPWORTH NOTES, AUGUST 2.

The grounds are in fine condition. The grass has grown more closely, keeping down the sand, and the sand-burrs are almost all gone. Almost two hundred tents are up and the demand far exceeds the supply.

All the concessions are open, and everything tending to the comfort of visitors is ready.

Over one hundred have come in on the two trains to-day and one more train is still to arrive.

Dr. J. E. Harrison, President of the Board of Trustees, and family are on the grounds.

Rev. J. M. Culbreth, Assistant Secretary of Epworth Leagues, came in this morning and predicts a great encampment.

Under the direction of Mrs. J. H. Bowman, the auditorium was cleaned and decorated this morning.

Many people are moving from cottages and rooms in the Inn to tents, making way for those who engaged these rooms months ago.

To-night's train will bring in many campers. It will also carry Rev. Claud Smith, a missionary to Brazil, and his bride, formerly Miss Mae Dye, known to all Leaguers and Mrs. N. L. Hargrove, who will teach the Bible class.

The many friends of Captain Davis will be glad to learn that he is on

the grounds and ready to help, as he always has done.

The S. A. & A. P. office opened to-day, and the genial General Freight Agent, Turner, is here to take charge of the baggage end of the transportation.

Brother S. B. Beall arrived at 3:00 p. m. and by 3:01 p. m. was hard at work in the office.

NORTH TEXAS CONFERENCE EPWORTH LEAGUE.

Paper No. 3.

Saturday.

The day was started by the sunrise prayer-meeting led by Rev. C. L. Bowen, of Avery. At 8:30 devotional service was led by Miss Mary Ferguson, of McKinney, and Dr. G. B. Winton, of Nashville, led in prayer. After a song the Social and Literary Department was taken in charge by our Third Vice-President, Miss Mary K. Brown, of Dallas. Miss Brown read a splendid paper giving some good pointers to those that are not doing much in this work; saying: "The greatest demand to-day for the young people is good atmosphere and social amusement." Miss Hettie Wood told us of what she had done with the Literary Department of her League; that they had organized into classes taking up the Bible and making systematic study of it, outlining each book. One girl of her class has read the Bible seven times through; and six out of the twelve in the class can name all of the books. Next was round-table led by Miss Ruby Clark, of Dallas; several interesting and enthusiastic talks were heard from the Leaguers. Mr. A. S. Mathis, of Dallas, talked to us on "What the Leaguers Should Read," which was instructive and helpful. Miss Sadie Plateau, of Dallas, favored us with a solo. After a recess of fifteen minutes, Bishop Joseph S. Key, preached on "Secret Prayer," and after the sermon we all had a general hand-shaking, then dismissed for lunch.

Following a song, "Jesus, Savior Pilot Me," and prayer, led by H. F. Edson, of Fort Worth, the Social and Literary Department was continued. The first number being, "What a girl in her own home may do for the girl away from home," Miss Ruth Hardin, of Denison read an excellent paper on this subject and emphasized the great temptation of the girl away—without a friend.

Missionary program for Juniors opened with a song by nine children between the ages of six and twelve, "Jesus Wants Us for a Sunbeam." Mrs. Mercer discussed briefly "Importance of Teaching Missions to Children," then an open discussion followed on "Missions, How give? When Give?" Mr. F. M. Kahler favored us with a solo, "Help Somebody To-day." This department adjourned and the Missionary Department, Senior, was taken up and we were especially honored with the presence of Miss Estelle Haskin, of Nashville. Miss Haskin addressed the conference on Missions and dealt with the subject in all its phases; telling of the wonderful power of God and what we could do if we would surrender all to him and do his bidding; closing, she said, "May God bless you and make you realize that we are all called to missions." On account of absence of Mrs. H. A. Hudspeth, our Fourth Vice-President, Mrs. S. D. Thruston, of Dallas, presided, giving full report of the work. Mr. Campbell, of Terrell, told how the Wesley College Mission Study Class is conducted. Mrs. Thruston being a member of Trinity Chapter, Dallas, told how they conducted their class and how \$1000 was raised for the Ruby Kendrick Memorial Fund. Reports on how classes were conducted were heard from others.

Mr. H. F. Edson, of Fort Worth, made a fine talk on "The Man of the Hour," in which he said: "The man of the hour is the man that thinks not only of the immediate community in which he lives, but of those further away and for the salvation of souls about him." "He must be a world-man, and think of God as the great Father." "Other sheep I have, which are not of this fold: them also I must bring."

There are three great laws in the mission field, viz: "Law of prayer, law of sacrifice, and law of reaping." Mr. Thurman Stewart, of Sherman, then talked on "Epworth League and

CORPUS CHRISTI

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

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

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Missions," touching League relation to missions. Dr. G. B. Winton gave a report that the Epworth League is going to support the field of Cuba, and that the Leagues are getting ready to take off hands of the Board of Missions a great deal. At this time the President called for reports from the committees, viz: Finance, Memoirs, Extension of the Work, Epworth-by-the-Sea and Credentials, which were read and adopted. The meeting then adjourned until the evening hour.

Saturday Evening.

- Song—"Every Day, Every Hour."
- Song—"Close to Thee."
- Prayer—Gus W. Thomasson.
- Quartet—Misses Jones, of Gainesville.

Report of the Nomination Committee, O. L. Hamilton, Chairman, was read and the following officers were elected. A. B. Hardin, President; Ed. S. Brown, First Vice-President; Ralph DeShong, Second Vice-President; Miss Mary K. Brown, Third Vice-President; Miss Villa Curtis, Fourth Vice-President; Miss Mary Ferguson, Chairman Ruby Kendrick Memorial Mission Fund Committee and Layton W. Bailey, Secretary-Treasurer. An invitation for the next conference meeting in 1912 was extended by Terrell and Lewisville. Mr. Casey representing Terrell and Mr. Hamilton, Lewisville. After a little enthusiasm the vote was unanimous for Terrell. After a solo by Miss Plateau, Dr. G. B. Winton preached, and the meeting dismissed.

Sunday.

In the morning all delegates and visitors attended one of the very best Sunday-school in North Texas Conference. Following the Sunday-school Rev. E. W. Alderson preached the annual sermon. Dr. Alderson, is well thought of by every one in the conference and his sermon was instructive and helpful. In the afternoon beginning promptly at 3:30 the fourth annual missionary rally was held of which our most efficient chairman, Miss Mary Hay Ferguson, of McKinney, was in charge. The program started by singing two good songs: "Onward, Christian Soldiers" and "Joy to the World." Rev. J. L. Morris, pastor of the Church, led in prayer; then the Shepherd Psalm was repeated in concert. A solo, "God is Wisdom, God is Love," was ably handled by Master Arthur Field Heard, of McKinney. Miss

Ferguson then read her report which was the best year's work ever done in this department. Exact copy of this report will appear in the Era soon. Miss Floy Holley told of achievements in the Sherman District. Some one from Decatur District reported that they are supporting a missionary in Cuba, \$600 a year. Trinity League at Dallas being the only League that has ever undertaken the support of a missionary in the foreign field from this conference was called upon to tell how they raised \$1000 for a special missionary to Korea; Mrs. Thruston, of Dallas, talked to us on this and spoke of the remarks Miss Ruby Kendrick made upon her deathbed: "I think it a rebuke to the Texas Leaguers that they have not undertaken this work before," and a most interesting talk on why we should give our lives to that field. Mr. A. B. Hardin read a letter from our Conference Missionary, Mr. C. T. Collyer, which told of his work in Korea. Miss Ruth Fitch read a beautiful original poem in memory of Miss Ruby Kendrick. Rev. W. E. Thomas, of McKinney, gave an impersonation of a Korean in costume, which was highly instructive, giving an inspiring address on "A Plea for Korea." He told of some remarkable incidences of the willingness of the Koreans to accept the Word of God. Brother Thomas started for the mission field a few years ago and had to return on account of his health. A very touching scene at this time when some volunteer talks were heard from several intimate friends of Miss Ruby Kendrick, telling how her life had inspired them. Some one said that 67 had volunteered for service in the foreign field since the death of Miss Kendrick. Mr. C. L. Bowen, of Avery, said that he was never interested in the League work until he heard of Miss Ruby, then he immediately became interested. God is looking for some one on which he can place his power to do his work." Bro. J. L. Morris, of Sherman, then made a few remarks, stating that Miss Ruby came in his heart very vitally, causing one very dear to him to give her life to the mission field, who has now gone home to her heavenly Father. Of all the program this Sunday afternoon meeting was the best had at conference. Gus W. Thomasson took up the annual collection, securing subscriptions over \$2000 for the coming year's work in Korea. Rev. J. L. Pierce, of

Vacation Days



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WRITE FOR BOOKLET.



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

Commerce, sermon, afternoon exhortation and hardly that crowd volunteered seemed as if ward while er, everyone consecration Master's salute was the most by the Ne worth Lea

NOTE FR

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My father old-time M from Kentu County in about 1853. gan coming newspapers in those d made clad cheer it bro week, I wa but I remen ings in thos then the eid when the C Gillespie wa became so he raised a army as Co Texas infan July 1864 h with the Fe

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So, as the time h s evil there through whic religious pre Christian AG mighty influ gious ethics, of our great of the liquor.

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Commerce, preached the consecration sermon, after which Rev. Geo. S. Sexton exhorted. Every one in the congregation was filled with the Spirit and hardly a dry eye was to be seen in that crowded house. Five young ladies volunteered for special work, then it seemed as though every one came forward while Brother Morris led in prayer, everyone pledged a more thorough consecration for efficient work in the Master's cause. Then the Chautauqua salute was given thus closing one of the most successful meetings ever held by the North Texas Conference Epworth League.

LAYTON W. BAILEY,
Secretary-Treasurer.

NOTE FROM BROTHER TREADWELL.

As one of your long-time readers I have learned, many years ago, to anticipate your weekly visits with pleasure, and would fain address you as an old and valued friend.

My father and mother were staunch old-time Methodists, who removed from Kentucky and settled in Rusk County in 1850, and as I remember, about 1853 or 1854 the Advocate began coming into our home and as newspapers were one of the luxuries in those days, all the family were made glad by the news and good cheer it brought to our home once a week. I was in my early teens then, but I remember much of the happenings in those days. J. E. Carnes was then the editor for several years; but when the Civil War came on C. C. Gillespie was the editor. In 1862 he became so fired with patriotism that he raised a regiment and entered the army as Colonel of the Twenty-fifth Texas infantry, and he lost a son in July 1864 in a little brush we had with the Federals.

The Advocate was a quarto sheet when father first subscribed for it, but later, perhaps, just previous to the war it came out in its present form, though the paper was quite inferior to that now used and there was a larger department for general news than now. While in my old home I appreciated the Advocate, and when my own home was established, more than forty years ago, I had it come into mine, and with but little intermission it has been coming all these years.

During this long term of years the Advocate had many brilliant men at its editorial head, Heidt, Briggs, Pierce and Campbell all are men who left their influence for good in service to the Church through its faithful organ; but I believe the Church as a whole will yield the palm to the present editor as most able or at least the peer of any who have been on the Advocate staff, being equal to every emergency that may arise so far as stern Christian integrity goes in the make-up of a well-rounded manhood.

The stand and energy and influence for good he put into the late campaign for civic morals and righteousness may never be known, but should be appreciated as the noblest sacrifice one could make for his Church and his State. The Church at large will, no doubt, love him for the enemies he has made. It is a matter of surprise that anyone of even ordinary morals should be in favor of the open saloon, without including the Christian voter, and leaves one in doubt as to their sincerity as a Christian.

As a man who has lived far beyond his seventieth year and from experience and observations there is no greater foe to Church and State than intoxicating liquors and when they are distributed through the open saloon it has an accelerated force for evil far beyond what may be improved on. It seems that there ought to be one or both the following mottoes over each door of these institutions: "A drunk factory," or "We have for sale here material for producing alcoholism solely for our profit," as that is the real cause and the ultimate result of the business.

So, as the evil business is here for the time being and like all other evil there is no better medium through which to defeat it than the religious press we bid the Texas Christian Advocate Godspeed in its mighty influence, not only for religious ethics, but for the redemption of our great State from the dominion of the liquor and saloon elements.

There is no greater medium by which evil of any kind may be met and eradicated than that of the religious journals, aside from the gospel, and it is probable the press may have a more extended influence, directly, for correcting public sentiment along these lines than any other. But, after all, it is a correct publicly educated sentiment needed to bring about moral reforms of any kind and it is a mat-

ter for much regret that there is not a great daily paper in the State with which to fight the battles in favor of prohibition. Will there not be one in the near future? We trust there will. Meantime let the religious press and all others on the moral side of all these questions of such deep concern to the people, as a social body, make no uncertain sound, but contend for the right against the might, and more surely should this be the shibboleth of all who are fighting under the blood-stained banner of the Crucified One. These are strenuous times and they call for vigilant watchmen on the walls of Zion, and none should shirk or be fearful-hearted, but let all come up to the help of the Lord against the mighty. If it must be, a public sentiment should be created such as will put a ban of disgrace upon the whole liquor business and no man of respectability will engage in it. To this end let us be true to the cause. G. A. TREADWELL, Corsicana, Texas.

DEPRAVITY.

Like the question of elect infants among the Calvinists, of late the question of depravity is claiming some attention among the Methodists. Just like sound timbers are needed for the building of a railroad bridge even so, sound doctrine is absolutely needed for the permanent success of the Church.

Connectional Methodism has succeeded in the past, by leaps and bounds, and the matter is easily explained.

This is the tale to be told: A young brother, a member of the class of the first year, has just returned from Georgetown full equipped for promotion when we meet at Gainesville.

Q. "Was anything said as to total depravity being total nonsense?"

A. "They don't believe in depravity at all."

Possibly he did not understand the board. Yet, with him the tune is pitched and the music of his whole life will be made on this doubtful key. To all opposers he will doubtless say, "Georgetown is all o. k., and so am I." Of course the scholars have found out many things that were not known fifty years ago. Yet they have not found out that the fundamental doctrines of the Church are either false or foolish.

We all agree that children are born in the kingdom, yet they have a sinful, depraved nature and must be saved through Christ or not at all.

"Some deny total depravity, but with respect to the holy nature of law he is totally depraved," Marvin's God, and the divine spirituality of the Sermons, page 107.

Bishop Wilson says Genesis 6:5 means what it says, and says what it means, and I believe it.

W. W. GRAHAM.

THAT "COMMENCEMENT GERMAN" A FINAL WORD.

By Dr. G. B. Winton.

Whatever may have been the impression received by Dr. Ivey, the students' dance was not an "official" part of the commencement of Vanderbilt University. In order to be official it would have had to be placed on the program by action of the faculty or of the Board of Trust. This was not done. Not even the Alumni Association had anything to do with it. This year differed from previous years only in that the students were a little more energetic in announcing their "attractions." The faculty may have been censurable in allowing this activity—at least for not supervising more carefully the manner of it. But that is certainly as far as censure should go. Neither the faculty nor the board altered in one tittle this year the attitude always hitherto observed to the dance given by the students. They took no action on it in any way. None of them, so far as I can learn, attended it. The widespread condemnation of the University resulting from the editorial in the Christian Advocate is not, therefore, justified, and I am within my rights in protesting (as an alumnus and trustee of the University, not as one of the secretaries of the Board of Missions) against this injustice.

I must again express my surprise that Dr. Ivey should take so seriously the students' handbill—for handbill it is, pure and simple. Half of its space (not covered with advertising) is taken up with the Dramatic Club's entertainment—the cast of characters, the plot of the play, the musical program, etc.—and half of the rest with announcements of a baseball game, a german, etc. leaving but a quarter of the whole for the University's exercises during the entire commencement. That this was the docu-

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ment which the editor of the Christian Advocate had before him is evident from the fact that the editorial makes repeated verbatim quotations from it, speaks of it as a "notice," etc, and makes no reference to any other document or publication. Three minutes use of the telephone at his elbow would have sufficed to secure for Dr. Ivey a clear account of the paper before him, even if he did not make out the character from the document itself. It would seem stranger still if no doubt occurred to his mind as to the attitude of the authorities of a great Christian school in a matter of this kind. He says, however, that this notice came to him "in the University envelope, bearing the imprint of the University official seal." Surely he does not mean us to take him seriously. What the envelope had on it was not "the imprint of the University official seal," which is used to validate diplomas, certificates, deeds, bond sales and the like. It was merely a head of Commodore Vanderbilt printed from a copper plate on a cheap envelope, used for advertising purposes only. Anybody can get hold of such an envelope, and they are freely used by students and others. The return envelope of the Alumni Association simply meant that the seniors were using some old stock envelopes of the association, in to which its return addressed envelopes had been inserted.

The other two documents which Dr. Ivey mentions prove nothing. One was the customary expensive senior class invitation, gotten out by the members of that class and paid for by them and their parents. I have not seen one, but understand it mentions the german. The University had nothing to do with it. I repeat: the University this year issued neither invitation nor program except the printed program of commencement day, with the lists of graduates, medalists, honor students, etc.

As for the Quarterly, the mere calling a thing "official" by that paper does not make it official, if it is not official. The article in which the phrase occurs was written by a senior of last year, and reflects the point of view of the students, who, of course think and speak of their affairs as if of more importance even than the University's.

Neither the editor of the Quarterly nor the chancellor knew that the phrase was there till their attention

was drawn to it by this controversy. Perhaps they should have been more careful, but they are busy men. The students were purposely given a free hand because their zeal for the University was manifest. But in any case the Quarterly could not have served as authority for Dr. Ivey's charge, as he seems to leave the readers of this Advocate to infer, since this number of it did not appear until several days after the editorial in question had been printed.

HIS GREAT TREASURE.

"O father! A certain shepherd boy was keeping his sheep in a flowery meadow and because his heart was happy he sang so loudly that the surrounding hills echoed back his song. One morning the king, who was out hunting, spoke to him and said:

"Why are you so happy, my boy?"

"Why should I not be happy?" answered the boy. "Our king is not richer than I."

"Indeed!" said the king. "Pray tell me of your great possessions."

The shepherd boy answered: "The sun in the bright blue sky shines as brightly upon me as upon the king. The flowers upon the mountain and the grass in the valley grow and bloom to gladden my sight as well as him. I would not take a hundred thousand for my hands; my eyes are of more value than all the precious stones in the world. I have food and clothing, too. Am I not, therefore, as rich as the king?"

"You are right," said the king with a smile; "but your greatest treasure is your contented heart. Keep it so and you will always be happy."—Exchange.

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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 Hagstale, care Texas Christian Advocate, Dallas, Texas.

JOINT MEETING IN LANCASTER.

The district secretary of the Foreign Missionary Society, Mrs. F. B. Rudolph, and the district secretary of the Home Mission Society will hold a joint meeting at Lancaster sometime this month, date to be announced later.

A fine program is being prepared and we hope to make this the very best district meeting we have had for a long time. Let each auxiliary select her very best women as delegates. The meeting will last two days. You will hear further from us on the subject through the Advocate, and through personal letters.

MRS. PAUL JONES,
District Secretary Home Mission.

CLARKSVILLE MISSIONARY SOCIETY.

For several years we have had a Woman's Foreign Missionary Society here, and for about eight years a Home Mission Society, separate of course, but after the union of the boards and the council meeting, we began to discuss union in earnest. We thought, perhaps, there would be objection to a union, but after sincere prayer and a little talking over the proposed plans we had a joint meeting recently, at which there were about twenty of both societies present. There was a little discussion of the question in which no single word of opposition was spoken; then the question was put before the ladies and they unanimously voted to unite.

An opportunity was given for new members to be added to the roll of each department, and each received a number of new members.

Everyone seemed rejoiced that the auxiliaries had at last become one.

At the meeting Mrs. Washington, who has been treasurer for sixteen years, gave a little of the experience the society had when it was first organized here.

They had so few members and no one took any interest, but they just held on—were not "weary in well-doing"—until now we have twenty-eight members, and are a source of help and inspiration to the whole Church. Some of the Home Department could remember such a time in our experience also, a time when it seemed useless to hold on longer for no one seemed to take any interest, and it seemed that we must give up, but some seemed not to know how to turn loose, so we just kept the auxiliary alive until the "tide turned" and now we have forty members and new additions nearly each time we meet.

The Press Reporter has attended only one meeting since the union. It was held in the church parlors, and there were more than thirty ladies present.

We are expecting great things to attend the union of our forces and hope all the auxiliaries in, not only the North Texas Conference but in all Southern Methodism, will be joined together soon.

MRS. J. N. BLAND,
Press Reporter.
Clarksville, Texas.

DUTIES OF THIRD VICE-PRESIDENT.

(This paper was read by Mrs. W. J. Hearon, of Moody, Texas, at the Gatesville District meeting of the Woman's Missionary Society and it was the request of that body that it be published in the Advocate.)
Lady Chairman and Ladies:

I have been assigned the duty of discussing, briefly, "The Duties of the Third Vice-President, and How to Interest the Women in the Mission Study."

According to our by-laws, the third vice-president shall promote Christian stewardship and mission study. You see at once it is an office of agitation, education and development and that the office has a vital relation to all the work of the society.

We have no larger question than this, "How can we develop in our women a due sense of their stewardship in the kingdom of God?" Our work as a society, and as a factor in the promotion of the great ends of the Church will be a failure unless our women are willing to recognize their stewardship.

Few only of men and women have, as yet, heard the call of personal responsibility. Christian men and women alike have too long looked upon

the demands of the kingdom of God as a kind of charity to which they might dole out a little pittance in an irregular, illiberal and an unloving way.

Though much has been said about our women and their loyalty, how few, indeed, have felt their individual and personal responsibility to God for what they have in time, talent and money. Do we women recognize as truly as we should that we are ourselves, and all that we have belong to God. That if we spend all our time, talent and money on ourselves and families, we are just selfish and we are also robbing God of that which belongs to him and robbing ourselves of the joy and privilege of service to God.

And to meet the requirements of our stewardship, we must not go at it in a spasmodic and haphazard way, but in an intelligent, liberal and systematic way. Therefore, there will be need of study and consecration.

And our women, as mothers, are the first teachers of the children who are to be the men and women of the future Church. And if we are to have men and women who shall awake to a full sense of their obligation and possibility in the kingdom of God, our women are first to be reached. And it is the duty of the Third Vice-President to undertake to awaken the women to a sense of their proper stewardship that they may practice proportionate and systematic giving, and become teachers of this holy duty in their own homes.

Refuse to be daunted by the difficulties; listen not to the objectors; let there be no yielding, the sluggish objects to the dawn. It will require work, but it is work after all that wins, and it will bring the joy of success.

It is, therefore, very important for you to elect to this office a wide-awake woman who thoroughly realizes the great responsibility of Christian stewardship. It is utterly impossible for a woman to promote the recognition of Christian stewardship in an auxiliary, if she does not herself set an example of a full recognition of Christian stewardship—all her work will be for naught, unless this is illustrated in her own life.

One of the best ways to call our women to the right exercise and appreciation of their stewardship is through the mission study. It will be impossible for our women to be brought in touch with our mission fields, their needs and opportunities and the devoted and heroic workers, without stirring the loving hearts of our women and calling them to willing service.

And how to interest the women in the mission study? This is not an altogether easy question to answer, as perhaps, no rule could be found of universal application, and it is a question that each third vice-president must, in a large measure, answer for themselves. Much depends upon the leader herself, her devotion and tact.

We freely admit there is difficulty in enlisting all the women. We are sure that there will be in every society some women who will be easy to enlist and will aid. But it ought to be the purpose to enlist all. To be sure this is a strenuous time, a day of clubs, and there are social and family demands, and there is also mental slothfulness on the part of a good many women, but we are sure that if the third vice-president has a large view of the value of this work, and is an enthusiastic student of missions herself, she can inspire interest in others in the study.

I will, therefore, suggest some things that I have found to be helpful:

First of all, be an enthusiastic student of missions yourself. Buy the books in the course read them closely, make a study of them and how to get others to read them.

Talk about the books whenever you can, note some telling incident, mark some striking thought and thus tactfully call attention to the beauties and values of the books. See each woman personally about the mission study try to impress upon them how much more the work of the society would mean to them if they really knew more concerning the work.

I think a regular fixed time for meeting is very important, and it is also important that each woman be notified either by phone or postal of each meeting. But you say, that will take time; indeed it does, the

King's business requires time, as well as haste.

I think also it is best to have the meeting in the different homes of the women instead of in the church, and it has been my experience that the women are always willing to open their homes to the meeting. A social half hour after the meeting is rather enjoyed by all, and does its part in contributing to the interest of the meeting.

Try to get each woman to buy the books for her own. There is, as a rule, very few women in any society who are not able to purchase the books. If there should be any who cannot, or will not, buy the books, I think it would be money well invested in the society to purchase a few books and pay for them out of the treasury of the society, and loan them to the women. There are some societies who always keep a few books on hand for the purpose of loaning them to those women whom they are trying to interest in the cause of missions.

It is well to have a definite lesson assigned beforehand, and the leader should be very familiar with it herself, giving it careful study, and getting all the outside help she can—much depends as to interest here.

Assign each woman something to do, and give timid ones some little part in looking up a point or something that will get them interested without bringing them into too much prominence, but will gradually help to overcome their timidity.

Some little short sketch of some missionary character or an historical sketch will give interest to the study, but long and tedious statistics should be avoided. The meetings should not be too long or tedious, but should be bright and full of interest from beginning to end.

Have patience and enthusiasm, knowing that you are doing a most important work, laying foundations for larger things. To know the history of missions is to become interested, to see the open door and to hear the call to service.

Those who have been willing to enter into the study of missions have always found it attractive. Here we will find inspiration to heroic service—here we will see the greatest triumphs of faith to quicken our own faith; here we will find a vision of God and his purpose; here we will hear stories of heroes to tell our children and to inspire them to lives of heroic service.

Shall we not say, now, that this

WHAT SAVED HER LIFE

Mrs. Martin Tells About a Painful Experience that Might Have Ended Seriously.

Rivesville, W. Va.—Mrs. Dora Martin, in a letter from Rivesville, writes: "For three years, I suffered with womanly troubles, and had pains in my back and side. I was nervous and could not sleep at night.

The doctor could not help me. He said I would have to be operated on before I could get better. I thought I would try using Cardui.

Now, I am entirely well. I am sure Cardui saved my life. I will never be without Cardui in my home. I recommend it to my friends."

For fifty years, Cardui has been relieving pain and distress caused by womanly trouble. It will surely help you. It goes to the spot—reaches the trouble—relieves the symptoms, and drives away the cause.

If you suffer from any symptoms of womanly trouble, take Cardui. Your druggist sells and recommends it. Get a bottle from him today.

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

study is our need. We need intellectual stimulation and if we are not careful we will let the surface demands of life, the reading of light magazines and newspapers create in us mental slothfulness and decay, and find ourselves trying to pump up interest and enthusiasm out of an empty well.

Again, I know nothing that will stop the tide of selfishness and love of display, and a life of frivolity into which so many of our American women are drifting, as to find their place as stewards in God's kingdom, and awaken them to a sense of what they owe to God. There is more joy and satisfaction to be found for the real woman in laying aside, as God has prospered her, for the service of God, than there is in wearing the costliest hat that ever adorned a but-

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Unless backed up by honor and integrity is of little value as an asset. It is worth no more than the protection afforded by an insurance company that has gone defunct. The guarantee behind the

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is that of the factory—a good one—but is additionally backed by ourselves. Such guarantee makes your purchase safe. The Advocate Machine is not antique in design or faulty in construction. It is built on honor upon plans of today. It is the drop head style, with automatic lift—the style so popular with the ladies because when not otherwise in use it can be used as a table. The Advocate Machine has

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That goes with the highest price machine and is shipped to any address in Texas direct from the factory. That's the reason we can sell a \$75 machine for less than one-third that price. It's a fact though, and should you order one, your doubt, if any would be removed; but your wonder how we can do it will grow apace with the satisfaction you derive from using it.

If you have no machine order it. If you have a machine not so good as ours, get rid of it and order the Advocate Machine.

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terfly of fast spending of foolish and sometimes a And we busy mother called away take a breath faces of her while out of little world, of a mighty and its sorri We are s the burdens cares of her rest and go home refuge of life, to h attractive husband who fort to provk to be a bett and to brin higher and I I am sure class, with i tures affords Christian we any club or give. Let me in e women, not t work it repr difference, fo is a magazin ammunition a the work don insure perm work.

LETTER FR

It has been wrote anything vocate. But fifth aniversa troublesome t tremely feel ed through which almost try to writ friends and b getting along. Well, as U mon said, "I a strugglin Georgia, at a Hol Springs County, about 1855, I made the city of Je the place wha struction, I wing under a e ful, that I wa of God and tinnually han that a real fa of a false ed when we hear ehood of God man, that God sinner and pe edness is sc preached very what it used l love the sinn be angry with obalized by the to punish him that believeth lasting life; not the Son, sl wrath of God. I want to s conversion, an shed a penit God's love in heard some p had no sym mouners—as be as much in as with wet of It is faith in vation.

"When my I What a joy What a hea I was not c sense that a e ally understood and went at time, when I tell about how and were ma would be dan preach, I feara tion in me to office and work studied the cas did not comm to the people. I send, and wh tsalah said, "H live coal had made him war the love of Go in his heart an bid him not, w seen a vision o called of God, just to save h to be doing so great while. I that preaching loved employ. version they n

terfly of fashion and selfishness, or the spending of money in idleness and foolish and hurtful pleasures, and sometimes sinful indulgences.

And we are sure that even the busy mother needs sometimes to be called away from the first duties and take a breath of air, and look into the faces of her sisters and be lifted a while out of the narrow circle of her little world, and feel the heart-throbs of a mighty world, its works, its joys and its sorrows.

We are sure if we get away from the burdens and sometimes the petty cares of home duties, we will find rest and go back to the duties of the home refreshed, with larger visions of life, to become a better and more attractive helpmeet to that noble husband who is making a manful effort to provide for the household, and to be a better guide to our children and to bring them inspiration for higher and better things.

I am sure that the mission study class, with its incidental social features affords a better outlook for the Christian woman and mother than any club or social set this world can give.

Let me in conclusion urge you, dear women, not to take this office and the work it represents as a matter of indifference, for indeed this department is a magazine where we will get our ammunition and source of supply and the work done in this department will insure permanence in our woman's work.

LETTER FROM BROTHER MOSS.

It has been a long time since I wrote anything for the dear old Advocate. But as this is the seventy-fifth anniversary of my birth into this troublesome world, although I am extremely feeble, having recently passed through an ordeal of sickness which almost ended my life, I will try to write just a little to let my friends and brethren know how I am getting along.

Well, as Uncle Billy, in his pet sermon said, "I am still a wrastlin' and a strugglin' on." Away back in old Georgia, at a camp-meeting held on Holspring camp-ground, in Franklin County, about the middle of August, 1855, I made a start, like Bunyan, for the city of Jerusalem; for I saw that the place where I was doomed to destruction. I went to that camp-meeting under a conviction, deep and painful, that I was a sinner in the sight of God and that his wrath was continually hanging over my head. Was that a real fact, or was it the result of a false education? In these days, when we hear so much about the fatherhood of God and the brotherhood of man, that God can be angry with the sinner and punish him for his wickedness is scarcely believed and is preached very little compared with what it used to be—as if God cannot love the sinner and at the same time be angry with him for his sins, and obliged by the holiness of his nature to punish him if he repent not.

"I want to say one thing about my conversion, and that is, that I never shed a penitential tear till I saw God's love in Christ Jesus. I have heard some preachers say that they had no sympathy with dry-eyed mourners—as though one could not be as much in earnest with dry eyes as with wet ones. Tears don't count. It is faith in Christ that brings salvation.

"When my heart it believed, What a joy I received, What a heaven in Jesus' name."

I was not called to preach, in the sense that a call to preach is generally understood. I wanted to preach and went at it straightway. For a time, when I heard some preachers tell about how they resisted the call and were made to feel that they would be damned if they did not preach, I feared that it was presumption in me to take upon myself the office and work of the ministry—till I studied the case of Isaiah. The Lord did not command to go and preach to the people. He said, "Whom shall I send, and who will go for us?" And Isaiah said, "Here am I; send me." A live coal had touched his lips; that made him want to go. If one has the love of God and the love of souls in his heart and wants to preach, forbid him not, whether or not he has seen a vision or heard a voice. He is called of God. But if he is preaching just to save his own soul he is apt to be doing something else before a great while. I can say of a truth that preaching the gospel was my loved employ. Soon after my conversion they made me class leader

and next exhorter. Like Jerry Larkum, I could not distinguish between exhorting and preaching. So I chose a text and preached many things in my exhortation.

In 1856 I was admitted on trial as a traveling preacher in the old Georgia Conference, preaching four years in Georgia, nine in Louisiana, three in East Texas, fourteen in North Texas and fifteen in Northwest Texas—making forty-five years. The Lord only knows the labor and suffering, the joy and sorrow of those years. I have many times gone through the valley of the shadow; but in my deepest sorrow, he has been nearest. In 1902 I was granted a superannuated relation. Since then I have preached but little for lack of strength; and, judging from present indications, my work is gone as a preacher. It remains for me to suffer awhile in flesh, but

"T'is his gude word of promise, that some gladsome day the King, To his ain royal palace his banished hame will bring."

Jesus Christ is the same yesterday, to-day and forever!

"While here, alas! I know but half His love, But half discern Him, and but half adore; But when I meet Him in the courts above, I hope to love Him better, praise Him more, And sing and tell amid the choir divine How fully I am His and He is mine."

W. H. MOSS.

DR. J. C. C. NEWTON.

For three years prior to my transfer to Texas my Church at Huntsville, Alabama, had been supporting Dr. J. C. C. Newton and wife in their work in Kwanso Gakin, Kobe, Japan.

Dr. Newton has legs in this country for more than a year on a furlough in order to recuperate and have some medical attention for Mrs. Newton. They have regained their health and strength, and a few days ago I received the enclosed personal word from him which will no doubt be of interest to many friends of his great work in our theological work in Japan.

"Atlanta, Ga., July 24, 1911. Dear Brother Wasson: 'To-morrow, Tuesday, my wife and I start back to Japan, leaving from our daughter's home in Atlanta, and expecting to arrive in Kobe, August 27. 'In returning for another term of seven or eight years in Japan, we pray for our friends and kindred grace and peace from our Lord, and abounding success in all our good works; and we beg you to remember us over there. 'It may be we shall be spared to see your face again in this life. If not, it will be well with us in the end and forever. Cordially yours, 'J. C. C. NEWTON.'

Dr. Newton as Dean of the Theological Seminary in Kobe for several years, has done Christianity an incalculable service. That post is the strategic one in all the East. No purer soul with higher ideals and simpler faith ever bore the standard of Christ in the name of the M. E. Church, South, on any foreign field. Another has been recently elected to the deanship of the Seminary, for Dr. Newton's age and health would not permit him longer to endure the strain.

Surely the home Church will pray every day for God's blessings on this grand old patriarch of the Church and his faithful wife, and the work they have in hand and on their hearts. Respectfully, S. E. WASSON. Clarendon, Texas.

SOME STATISTICS.

Rev. D. F. Fuller, who is our pastor at Lone Oak, Texas, early in this year summarized the statistics of the North Texas Conference and published them in his Church Bulletin. They are as follows: The North Texas Conference has 228 itinerant and 160 local preachers. Total 388. Members, 58,714; a grand total of 59,102 ministers and members. There are 435 Sunday-schools with a total enrollment of 48,567. There are 447 church edifices, valued at \$1,417,469. Add to this amount the parsonage property and we have \$1,726,710. When the school and other property is added to the above the sum is nearly two million dollars. The amount contributed for missions, home and foreign, \$22,889,617 for Orphanage and conference chairmans, \$11,418,860 for American Bible Society, \$13,49,941.

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

EVANGELIST.

As one of my dates has been canceled for this month, I will gladly assist any pastor in a meeting beginning the third Sunday in this month. Those wishing my help will please write me at Joshua, Texas. E. N. PARRISH.

FOR SALE.

FOR SALE—Two sections school land in Sherman County, Texas. \$8.00 per acre; one-third cash, balance on time. Ideal stock farm. Fine investment. J. T. BOWELL, Dumas, Texas.

GOSPEL SINGER, ETC.

Gospel singer, teacher and composer. I have a few open dates for September and October. Any one wanting a singer or teacher, please write me. G. A. CHILTON, Garland, Texas.

church extension, \$5899.64; education, \$838.81; for ministerial support, \$172,057.48. The total raised for all purposes during the year 1910 was \$517,411.95, which is between eight and nine dollars per member. At first glance the Methodist may say, "Well done." But when we remember the 11,133 additions to the Church during this period, may we not look for larger things this year? Besides, our constituency, perhaps, paid twice that much for tobacco, fully as much for cold drinks and jewelry and chewing gum. This half million is in the bank which will not fail and where interest is assured. Let us invest in the Master's cause.

LIST OF PREACHERS IN LONE OAK FOR FORTY-TWO YEARS.

- 1869-70, J. C. Randle; 1871, E. T. Bates; 1872, Dr. James Wilson; 1873, D. F. Fuller; 1874-77, J. F. Sherwood; 1878, F. Walker; 1879-80, S. J. Hawkins; 1881-83, S. W. Jones and W. T. Ayers; 1884, W. R. Davis; 1885-86, J. T. Bludworth; 1887, L. F. Palmer; 1888-89, W. A. Coppedge; 1890-91, J. N. Hunter; 1892, W. D. Wheeler; 1893, A. C. Benson; 1894, E. M. Murrell; 1895-97, L. S. Smith; 1898, John H. White; 1898-99, R. H. Fields; 1900-05, W. T. Morrow; 1906-07, W. J. Holder; 1908, C. T. Talley; 1909, W. T. Harris; 1909-10, W. B. Byars; 1911, D. F. Fuller.

Of the above twenty-six pastors, sixteen are now alive; nine have joined the "hosts no man can number;" ten are in active service at present.—Rev. D. F. Fuller in Methodist Bulletin.

MEDITATION.

By Rev. W. W. Adams.

I am very lonely to-day. Life to me has assumed a very different aspect. In the mist of years there have been many changes in life's uneven way. I have observed life from various viewpoints, but I am now undergoing an experience—a period in life—that is altogether new and strange to me. It brings to my mind and heart the realities of broken family relations. My sweet, patient, loving little Mary has influenced the powers of my mind until all the faculties of my father-heart turn to ward her, making world less pleasurable because of her absence, and heaven more inviting because of her living presence there. The affections of my heart have been divided and I am, more than ever, living in two worlds. Not that I love those left with me the less, but I love God and heaven the more. I live in one world burdened with grief and anguish of heart, with no earthly star of hope arising to dispel the darkness and brush away the pain and tears. That is the realm of human love and affection. I also live in another world. I live in a realm of living faith and immortal hope, which to me becomes a radiant star, lighted with divine love shining into my heart, thus insuring a full assurance that in the "revelation of Jesus Christ" I shall see my sweet little Mary face to face. This is the realm of divine life and spiritual devotion.

An unmasked rogue is infinitely less dangerous than a masked gentleman.

The wisest man is to be measured by the very things he does not say.

An inanimate love attracts no one; it repels, and always will.

An active man will build success on a foundation of failure.

HELP WANTED.

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

LOCAL REPRESENTATIVE WANTED: Splendid income assured right man to act as our representative after learning our business thoroughly by mail. Former experience unnecessary. All we require is honesty, ability, ambition and willingness to learn a lucrative business. No soliciting or traveling. This is an exceptional opportunity for a man in your section to get into a big paying business without capital and become independent for life. Write at once for full particulars. Address E. R. MARLEN, Pres., The National Co-operative Real Estate Company, 1-53 Marlen Building, Washington, D. C.

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

MISCELLANEOUS.

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

FREE—"Investing for Profit" Magazine. Send me your name and I will mail you this magazine absolutely free. Before you invest a dollar anywhere, get this magazine. It is worth \$10 a copy to any man who intends to invest \$5 or more per month. This how \$1,000 can grow to \$22,000. How to judge different classes of investments; the real power of your money. This magazine is yours free if you write today. H. L. BARBER, Publisher, R-435, 28 W. Jackson Boulevard, Chicago, Ill.

REAL ESTATE.

Barren in home at Stamford, near college. New nine-room house, well-improved premises, large concrete. No trade. Write M. Pidan (owner), Stamford, Texas.

Stamford District—Fourth Round.

- Throckmorton, 8 p. m., Sept. 8; Lone Star, Sept. 9, 10; Weimer, Sept. 16, 17; Monday, Sept. 17, 18; Seymour, 8 p. m., Sept. 22; Spring Creek, Sept. 23, 24; Albany, 8 p. m., Sept. 27; Bonarton, Sept. 30, Oct. 1; Gorse, Oct. 1, 2; Haskell Miss., Oct. 7, 8; Haskell, 8 a. m., Oct. 8, 9; Texado, Oct. 14, 15; Stamford, St. John's, 8 p. m., Oct. 18; Ward Memorial and Leaders, 11 a. m., Oct. 21; Avoca, 8 p. m., Oct. 21.

Ablene District—Fourth Round.

- St. Paul, Aug. 27; First Church, Aug. 27; Lawn, at Oplin, Sept. 2, 3; Ovado, at Ovado, Sept. 3, 4; Cross Plains, at Atwell, Sept. 9, 10; Putnam, at Putnam, Sept. 19, 21; Baird, 8:30 p. m., Sept. 22; Hawley, at N. H., Sept. 23, 24; Tenth St., Sept. 24, 25; Sulzentr, at Bethel, Sept. 30, Oct. 1; Anson, Oct. 1, 2; Eye, at Smith, Oct. 7, 8; Merkel, Oct. 8, 9; Trent, at Union Ridge, 11 a. m., Oct. 9; Denton, at Denton, Oct. 14, 15; Clyde, at Clyde, Oct. 15, 16; Caps, at Caps, Oct. 21, 22.

Georgetown District—Fourth Round.

- Hutto Cir., at Hutto, Aug. 26, 27; Taylor Sta., at Taylor, Aug. 27, 28; Coen Hill and Weir, at Berry Creek, Sept. 2, 3; Georgetown Sta., at G., Sept. 3, 4; Troy Cir., at Bottoms, Sept. 9, 10; Temple Sta., at Temple, Sept. 12, 17; Belton Sta., at Belton, Sept. 16, 17; Temple, Seventh St., T., Sept. 17, 18; Rogers Miss., at Ghorietta, Sept. 23, 24; Rogers Sta., at Rogers, Sept. 24, 25; Florence and Mt. Horeb, F., Sept. 30, 31; Belton Cir., at Cedar Creek, Oct. 7, 8; Salado Cir., at Salado, Oct. 14, 15; Holland Cir., at Holland, Oct. 21, 22; Granger and Jonah, at G., Oct. 23, 29; Bartlett Sta., at Bartlett, Oct. 29, 30; W. H. VAUGHAN, P. E.

Cisco District—Fourth Round.

- Desdemona, at D., Sept. 2, 3; Breckenridge, at B., Sept. 9, 10; Woodson, at W., Sept. 12; Ranger, at Pleasant Grove, Sept. 16, 17; Wayland, at W., Sept. 23, 24; Eastland, Sept. 24, 25; Sipe Springs, at S., Sept. 30, Oct. 1; Pioneer, at P., Oct. 7, 8; Rising Star, Oct. 8, 9; Scranton, at S., Oct. 14, 15; Caddo, Oct. 18; Kokomo, Oct. 21, 22; Carbon, Oct. 28, 29; Cisco Mis., at E. Cisco, Nov. 4, 5; Cisco, First Church, Nov. 5, 6; C. E. LINDSEY, P. E.

Hillsboro District—Fourth Round.

- Coolidge Station, Aug. 26, 27; Brandon Circuit, at Mertens, Sept. 2, 3; Penelope Circuit, Penelope, Sept. 9, 10; Munger Circuit, at Delta, Sept. 16, 17; Hubbard, 7:30 p. m., Sept. 16, 17; Irene Circuit, at Malone, Sept. 23, 24; Woodbury Circuit, at Huron, Sept. 29; Peoria Circuit, Peoria, Sept. 30, Oct. 1; Lovelace Circuit, at Lovelace, Oct. 7, 8; Covington Circuit, at Osceola, 11 a. m., Oct. 14, 15; Itasca Station, 7:30 p. m., Oct. 14, 15; Abbott Circuit, at Willow, Oct. 21, 22; Kirk Circuit, at Kirk, Oct. 28, 29; Hillsboro Station, First Ch., Nov. 4, 5; Hillsboro Sta., Line St., 7:30 p. m., Nov. 4, 5; HORACE BISHOP, P. E.

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. Particulars desired such notices to appear in full as written should remit money to cover extra 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.

ELLIS.—Martha Susan Ellis, wife of Rev. R. A. Ellis, and daughter of Rev. J. E. and Mrs. Jane Hudgins, was born January 10, 1844, and left us for the good world on the morning of July 12, 1911, at 7:30 o'clock. She professed religion and joined the Church at the age of nine. Nearly thirty-eight years ago she married Rev. R. A. Ellis, and in North Mississippi and North Texas she lived and practiced self-denial as a loyal, faithful Methodist preacher's wife. Before the days of her great physical affliction she was a successful Sunday-school teacher and a faithful member of the Woman's Missionary Societies. No itinerant preacher ever had a more sincere or loyal helpmate than she. No hardship ever extracted a complaint from her lips, and no dark days ever cast their shadow over her spirit to thrust her down or fill her soul with gloom. She was an altruist of a pronounced type, a self-forgetting mother who gave her time to the God-given task of training her children in the place where she lived was home to her husband, her children and her friends. Always bright and cheery, always ready to say a kind word of everybody. She never cherished ill-will or pride or selfishness. She was my neighbor twenty years ago and I shall never forget her. For several years she was a constant sufferer, but no complaint or murmur of resentment passed her lips. Twenty years ago her only daughter passed "to the other side," and when she drew near the end she was asked if she felt that she would soon be with Alice. She replied, "Yes, yes, and it will be a happy, happy meeting." She knew she was going, and she has gone home to live with God. To her husband and loving sons, who now live in Yazoo City, Miss., I offer my deepest sympathies.

T. W. LEWIS, Memphis, Tenn.

MAIZE.—Mrs. Henrietta Christine Maize, daughter of Mr. and Mrs. H. C. Brandt, was born at Chappell Hill, Washington County, Texas, October 4, 1877. She died February 7, 1911, at Hansford, Hansford County, Texas. She is first to be called up to the glory-world of a large family of fourteen children—eight sisters and six brothers. One brother and one sister were with her during her last affliction. Mrs. Fred Brandt and Sister H. P. Dalley. She was married to Bro. P. M. Maize December 28, 1904, at her father's home at Chappell Hill and moved to Hansford with her husband. God called her home. God has blessed their union with a sweet, little innocent girl who is now four years old. Little Lucile will know her mamma only as her angel mother. Sister Maize's life was a season of sunshine. She was a true, sweet-spirited Christian, and that from a child. She was raised in the Church, a fair sample of what parents may do. She lived and died in the Methodist Episcopal Church, South. She loved her Church, was true to her demands and faithful to her pastor. She was a dutiful child, an affectionate sister, a devoted wife and a loving, tender mother. Dear, broken-hearted ones, I shall not ask you not to weep, that would be but empty words, but you do not have to weep as those who have no hope. You know where to find her. Say as David did, "I shall go to her, but she cannot return to me."

B. J. OSBORN.

HARVY.—The subject of this sketch, Mrs. L. A. Harvey, was born May 19, 1821, in South Carolina, but in early life moved to Mississippi. She was converted in early life and joined the Methodist Episcopal Church, South. She was married to L. A. Harvey, March 15, 1849. Three children were born to them. Having lost her husband during the Civil War, she, with her children, moved to Texas in 1887. She lived here awhile in Rockwall County, but at the time of her death, lived at Lawson in Dallas County. Grandma Harvey was one of the finest characters I ever knew. She loved everybody and everybody was her friend. She was an angel of mercy to the suffering. In her last illness she suffered intensely, but not a murmur. She was ready when the end came. She is in glory. We'll see her again. This writer spoke to her before the end came and her face brightened as she answered, "Not a cloud in sight." Grandma has gone but we know where to find her. Look up, bereaved ones, and may the Lord help you to so live that you may meet her in that land where there will be no more good-byes.

T. M. KIRK.

DUMBLAP.—Lonie Dumbap, baby of Mr. and Mrs. Ben H. Dumbap, was born August 5, 1909, and died January 22, 1910, being six months and eighteen days old. He was quick to learn, loved by all and his family was very much attached to him. He had been in the home just long enough to entwine his little life around all hearts. Everything was done for him that could be done to save his life, but all in vain. It is hard to understand these things. All things work together for good to them that love the Lord. Father, mother and brother, your loss is his gain; you cannot bring him back but you can go to him. God gave him to you for a purpose. That purpose has been accomplished. He is not dead, but liveth. May his few short days spent with you make you all better and tie you on to heaven. You loved him, but God loved him better. He is waiting in heaven for you. He was laid to rest in Annis Chapel Cemetery to await the resurrection morn. May God bless them to meet him there. HIS AUNT, Paradise, Texas.

YEARGAN.—Mrs. Victoria A. Yeargan (nee Blakely) was born in Chambers County, Ala., March 4, 1859; married to J. T. Yeargan November 28, 1872; converted early in life and united with the M. E. Church, South; departed this life from the home of her daughter, Mrs. Hall, at Corn Hill, Texas, July 26, 1911. A true and devoted Christian and possessed of those traits which make up a noble character; a kind and loving wife and mother. She is gone, but loved ones know where to find her. She leaves a husband and six children. C. G. SHUTT.

ECKOLS.—T. J. Eckols was born 1841 and departed this life July 10, 1911. Bro. Eckols was near 70 years old and I knew him first in 1880. He was a Christian then and since then I have been intimately acquainted with him, having lived neighbor to him for years. He was a member of the M. E. Church, South, which I first knew him and he lived and died a member of the same. He filled the office of trustee for 20 years or more and acted as superintendent for several years. He was a good neighbor, a devoted husband and an obliging father. His wife preceded him several years. He leaves an aged mother, about 90 years old, two sons and two daughters to mourn their loss. He said he was ready to go and left us in great peace. His children, don't grieve for him, but get ready to meet him in the glory world. J. A. GARRISON.

SAMPLE.—Mrs. Alice Sample, wife of E. A. Sample, died near Iola, Grimes County, at her old home, Monday night, July 24, 1911. She was nearly 30 years old, a daughter of Rev. Jeff Darby. She leaves a husband and four children, one a little boy only one week old, and three little girls, an aged father, four sisters and three brothers and a host of friends. She was a member of the Methodist Church and gave evidence of a true Christian. She told her devoted husband before she became unconscious that she was not afraid to die, but hated to leave her little children. I knew her to be a devoted wife and mother. She was kind and made friends everywhere. It was hard to see her taken from those little children. The future looks so dark for the husband. But the Lord knows best and will be with those that trust him and do his will. May the Lord bless and comfort the bereaved. J. L. SAMPLE.

HOWELL.—Isaac Edward Howell, Sr., was born March 29, 1832, in Brandon, Rankin County, Miss.; died at the home of his son Isaac E. Howell, Jr., in Forney, Texas, July 31, 1911. As will be noted he died in his 79th year, leaving to mourn his death the consolation of his life and four married sons, twenty-one grandchildren and three great-grandchildren. He professed religion and joined the Methodist Church more than twenty years ago and has been a faithful and loyal member of the same. As a Confederate soldier he saw four years of cruel hardships, and was in many of the important battles. Barely escaped capture at Fort Donelson; was captured at Port Hudson, but paroled. During the last sixteen months of the war he followed the indomitable Gen. Forrest amid the smoke and fire of battle. Passing his allotted time of three-score years and ten but yesterday, as it were, he fell down at the gates of evening with his arms full of sheaves. May the God of Peace and Comfort abide upon the bereaved family in our prayer. LAWRENCE L. COHEN, Pastor.

CHRISTIAN.—Miss Annie Christian, daughter of Prof. C. B. Christian and wife, of Naples, Texas, was born June 30, 1895, joined the Methodist Church when about twelve years of age, and died June 22, 1911, at the home of her parents in Naples, lacking but a few days of being sixteen years old. She was exceptionally bright, embodying all the traits which go to adorn a young Christian's life. Her death was peculiarly sad. While attending a home-talent play and feeling unusually well and cheerful, she was seized with a violent pain in the head, lost consciousness in a few minutes and died in about two hours. The father and mother are greatly bereaved, Annie being their only child except a married daughter in another State. But their grief is mitigated by the thought that she was ready to go. Her devotion to the Church and Sunday-school was beautiful, and her life was a power for good among her associates. We miss her so much, but we know where to find her. Earth has less attraction and heaven much more to the fond parents now. A few fleeting years at most, and they will join the heavenly concourse with her. R. C. HICKS, Pastor, Naples, Texas.

PARKER.—Brother T. P. Parker was born in Lawrence County, Ala., March 22, 1863; joined the Methodist Church at the age of thirteen; was married to Miss Fannie Phillips, February 22, 1882, and died July 9, 1911, at his home in Omaha, Texas. He was the son of Rev. T. B. Parker, of the North Alabama Conference. His wife and five children survive him, and are sorely bereaved indeed. Typhoid fever was the cause of his death. Brother Parker had been steward and Sunday-school Superintendent almost continuously for more than twenty-five years. His piety was of the old-time sort which found outward expression in the family altar and an irreproachable walk. No better man lived than he. By a sad coincidence there were two other funerals being held at the same time as his, yet the large Methodist Church in Omaha was taxed to its utmost capacity, as

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a token of the esteem in which he was held by his neighbors, both saint and sinner. The grief-stricken family know where to find him, and will meet him in the sweet bye-and-bye. R. C. HICKS, Pastor.

IF THE BABY IS CUTTING TEETH.

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

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FORT WORTH, TEXAS.

METHODISM AND THE MOUNTAINS OF NEW MEXICO.

The following letter explains itself. Lower Pecos, N. M., June 22, 1911. Dr. W. F. McMurry, Louisville, Ky. Dear Brother,—I am in the Sacramento mountains of New Mexico. My work is a mission and was established at our last Annual Conference. My eastern appointment is seventy-five miles from Artesia, New Mexico, and the most western appointment is one hundred and fifty miles north of Sierra Blanca, Texas. The fact is, we are in the heart of the mountains, the elevation running from 6000 to 8000 feet above sea level. This section is, and always will be a stock country, being the best perhaps in New Mexico. This fact gives us a permanent and substantial citizenship.

There are fourteen or fifteen school-houses in the bounds of my work. Some of them have more than one teacher, so you see we have a considerable scholastic population.

There is no other denomination working in this field at present, but among the people we find almost every sect represented. Now, if Methodism is to succeed in these mountains she must have at least four houses of worship. To erect these we will need help from the Board of Church Extension. If I go to a man, not a Methodist, and say, "How much will you give to build a Methodist church in your neighborhood?" he may give a little, but not much. A majority will say, "I am not a Methodist, I cannot help you." But, if I go to a man and say, "Methodism will give \$200 for a church in your community, how much will you give?" he sees that the Church has an interest in him and does his best in helping us.

Now we need \$200 each for four churches. I do not know just what the buildings will cost. We are near the mills where lumber is cheap and instead of letting the contract out, we will use donated work, under the direction of competent men. The chapels will be as good if not better than the \$2500 churches in the Pecos Valley. With \$200 from the board I can build as good a church as the Loving, New Mexico; the Sierra Blanca, Texas or the Van Horn, Texas, church. Without help I can do very little.

These chapels will enable us in a short time to have a membership of Texas or the Van Horn, Texas, church, enrollment of from 400 to 500.

With \$500 from the board I can put property on the charge that would be worth \$10,000 anywhere in the Pecos Valley. Is it worth while? Will you help us, or must we forsake the field, leave these people to perish without a knowledge of God?

Let me hear from you at the earliest date. Fraternally, R. H. LEWELLING, P. C.

On the same date Brother Lewelling wrote to Mrs. R. W. McDonald, of the Women's Home Mission Society, as follows:

"We are laboring under difficulties that need to be overcome. We have no parsonages and have been camping without furniture in a rented house this year in order to serve this people. We want to build a parsonage, and to do so, we need \$200 from your board. With this amount we will be able to build a comfortable house, as the mills are near by and labor is not expensive. Without this we cannot accomplish the end. A good warm house, not a showy one, is necessary, owing to the altitude, which makes the winters long and severe.

"No other denomination is at work in this section. We find adherents to almost all the Churches here, but if we show an interest in them, and propose to help them, they will commendably to our aid. If we get the help we need from the boards we will in a short time, have a membership of from 200 to 500, and a Sunday-school enrollment of from 100 to 600.

"If you can give me \$200 for a parsonage here in the mountains, I can build a house that would be worth from \$1000 to \$1200 in the Pecos Valley.

"Shall the preacher make all the sacrifice, or shall we withdraw from the field and leave the six hundred and more bright boys and girls to come to maturity, old age and death without God and the Church?"

"Write me what you can do at the earliest date, for winter comes early and we need to be at work."

Before submitting this appeal to the Church at large, I sent the letter first quoted to Rev. J. B. Cochran, El Paso, Texas, presiding elder of the district, including the section referred to. He writes as follows:

El Paso, Tex., July 13, 1911. Rev. W. F. McMurry, Louisville, Ky. My Dear Dr. McMurry,—I am just

in from a thirty days' trip, and part of the time was spent in the mountains with Brothey Lewelling. Your letter makes me feel good all the way down and out to the end of my toes. His letter seems to cover the ground, but it is modest. His work is a romance. I sent him and his good wife in that field without a church or an organization of any kind. He has gained the confidence of the people, for he lives with them. They have been imposed on by so many tramp preachers that it takes time to gain confidence. They have a little mountain shack, without furniture, which they call home, where they spend the rest days. Then they roll up their bed and start out again.

These people came out here in an early day, when the mountain country offered the only good reason for everything. They are a fine people and their schools are a credit. They will be fine Christian people. Lewelling is the man who built the churches at Sierra Blanca, Van Horn and Loving; is a good carpenter; knows how to work men; will build a sensible house and he has the right locations to start our work. You can trust him out of sight. Their hardships this year which will never be known even in our own conference, for they never speak of it, is blessed of the Lord. I have shed tears over it this year, but believe the good Lord wants us to save these people. I could send a preacher to Dixie, if I thought the Church needed him, but to send a good, sweet woman to travel that rough mountain country, with little

comfort, to sing, pray and love those people to the Lord, is another proposition.

Give them all the help you can. I never dreamed he would be able to open up the work this year.

There is nothing to be added to the above letters. They speak for themselves. The next thing in order is for some individual, Church, Epworth League or Sunday-school to send me \$200 to build one of these churches or this parsonage; or, if this is impossible, to send at least some part of this amount. I hope to receive, within the next thirty days, sufficient money to build these four churches and the parsonage—a total of \$1000.

The King's business requires haste. That noble preacher and his devoted wife must have a roof over them before the snow flies. This appeal would not be made if the board were in position to grant the necessary help; but its entire resources for one year were anticipated by the annual meeting last spring.

Make your checks payable to the Board of Church Extension and send them to W. F. McMurry, Corresponding Secretary, 1925 Brook Street, Louisville, Kentucky.

MARRIED.

Roberts-Hay.—On the afternoon of July 19, 1911, at the residence of the bride's parents, Mr. C. H. Roberts and Miss Minnie Lou Hay, all of McLennan County, Texas, Rev. J. M. McArthur, officiating.

Stunbeck-Murphy.—On the evening

Advertisement for Barnee & Co. Jewelry and Watchmaking. Includes text: 'ESTABLISHED 1858', 'OLDEST MAIL ORDER HOUSE IN THE SOUTH', 'Barnee & Co.', 'Box 20, Louisville, Ky.' and illustrations of jewelry.

of July 22, 1911, at the Methodist parsonage in Bosqueville, Texas, Mr. John H. Stunbeck and Mrs. Laura Murphy, all of McLennan County Texas, Rev. J. M. McCarter officiating. Gilbreath-Wellborn.—At the residence of the bride's parents, Rev. and Mrs. R. W. Wellborn, Novice, Texas, July 2, 1911, Mr. O. S. Gilbreath and Miss Stella Wellborn, Rev. J. D. Smoot officiating.

A great purpose makes a great life.

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