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EDITORIAL

CHRIST AND THE HEALING ART.

Christ is called the good physician, but he did not practice physic and made no pretension to technical or practical knowledge of the science of medicine. He never studied chemistry and under no circumstances did he ever administer nostrums of any character to men and women. In fact, the science of medicine, as we now have it, was unknown at the time Christ lived in the world. The healing art through the medium of medicines came long after his day.

Christ did not come into the world primarily for the purpose of healing the bodies of men and women. He did heal them incidentally, but the miracle by which the healing was done was performed for the purpose of convincing men and women that he was sent of God, that he could do the things that no other man had ever done. The miracle was the credential of his divine Messiahship.

Yet he was a good physician and wrought many miracles of healing. He always had compassion on the afflictions of people. He healed men and women of various diseases. He merely spoke the word and they were healed. Sometimes he touched them and they were made well. And thus the people were made to wonder and to believe upon him. His knowledge of human ills was supernatural knowledge. This gave him the mastery of the human organism, its delicate nerve structure, the power of the will, the relation of mind to matter. As God he formed the human organism, and as God he knows how to correct its abnormal conditions and to restore it to its normal equipoise. He gave sight to the blind, hearing to the deaf, rebuked raging fevers, quelled the wild spirit of the maniac, made the dumb to talk, and even raised the dead. He did these things, not through the imagination of those thus wrought upon, not by the sleight of hand, nor by the feats of legerdemain, but by the power of God.

He might have perpetuated this divine power of healing the bodies of the afflicted, but that was not his primary mission. He came to seek and to save the lost, to superinduce repentance, and to regenerate the souls of men and women. His was a mission to recreate and reconstruct the soul-life. Necessarily this introduced a system of intelligence and mental development that made certain the amelioration of the bodies of men. Following in the wake of his gospel tuition, the physician came with his knowledge of disease and his consequent power to heal affliction. Also the surgeon with his skill to relieve the abnormal conditions of the organism whether produced by heredity or accident or disease.

Christ is the healer of the soul, and when he healed disease he always said to the restored one: "Go and sin no more." Sin is a disease. The spiritual organism unregen-

erated is abnormal and out of adjustment with the higher laws of being. But the soul and the body are closely related, and Christ is deeply interested in the welfare of both. The pardon of sin and the healing of affliction go hand in hand. The Church and the sanitarium are twin sisters in the kingdom of Christ: and the minister and the physician ought to be twin brothers in the work of restoring men. The two are doing a work in common. The one represents Christ in healing the soul through the gospel, and the other represents him in healing the body through the art of medicine and surgery. Therefore, a well organized Church and a thoroughly equipped hospital ought to stand side by side in every populous community; and the devoted physician and the consecrated minister ought to stand side by side at the altars of these two healing institutions. They are engaged in God's work, and the two combined are doing just what Christ did when in the flesh. The minister and the physician ought to be the best men in the whole community. They ought to be Christ-like in heart and life. Their presence ought always to be a benediction to the struggling soul and the afflicted body of mankind. Happy is the community blessed with the Church, the hospital, the minister and the physician!

IS THE BIBLE A NEGLECTED BOOK?

We copy the following from the State Press department of the Dallas News:

The Bible certainly occupies first place in the literature of the world. It has occupied that station for ages and will occupy it for ages more. Millions of copies of the Scriptures are printed and sold annually, but undoubtedly many millions more are printed and sold than are read. The average man of thirty years is today as ignorant of the Bible as of Shakespeare. This is unfortunate, not only spiritually but educationally unfortunate, yet it is a fact, and a fact that may as well be admitted. Whether the Bible is written in the Great Style or in primer English, the people do not interest themselves in it.

That the News states a great truth when it thus speaks of the literary merit of the Bible none will question. Aside from the moral and religious truths of this great Book, hoary with age and venerable with experience, its literature is of surpassing excellence. No book takes higher rank in the purity of its English, in the lofty tone of its teachings, in the richness of its diction, in the wealth of its imagery and in the naturalness of its figures of speech than the Bible. To familiarize one's self with its letter and its spirit is to become imbued with the finest type of Anglo-Saxon speech and to become enriched with highest ideals of thought and life. Its history is instructive, its dramas full of inspiration, and its poetry is elegant and sublime. Then when you add to it the most important fact that it is an inspired Book, whose authenticity rests upon a sound basis, you have the purest system of morals and the highest form of spiritual religion that the world knows today. Therefore, the News properly places a high estimate upon the sacred Scriptures as works of

consummate literary art. The Bible is the most masterful production of ancient and modern times.

And there is a modicum of truth in what the News says about the Bible as an unread book, and of the man past thirty being as ignorant of it as he is of Shakespeare. There are hundreds of our best informed men in other departments of history, law and literature in general who are ignorant of the Bible. Nevertheless, it is also true that there are more people reading the Bible today than in any other age of the world. The present generation of young people and thousands of Sunday-school teachers are making the Bible a subject of special study. They are not only reading it, but investigating its claims upon human life and conscience. And we have now the best equipped Bible scholars in the history of the world who are giving to the public in the form of books, pamphlets, tracts, lectures and sermons the results of their closest study and their ripest attainments. As a book the Bible is having the fullness of moral, intellectual and spiritual light turned upon it, and it is more largely engaging the thought of the world than ever before. Then, too, the revival of the Laymen's Movement and the great awakening now in progress among religious business men to make a larger application of Bible principles to their secular callings are evidences of the popular growth of the Scriptures in our day and generation.

Therefore, whatever may be said truthfully, too, of the ignorance of the generality of men of the teachings of the Bible, nevertheless it has a larger place in the minds of mankind to-day than at any other period in its history. The fact is, the human mind is just beginning to appreciate the Bible as a factor in human experience and in human character. And we venture the prophecy that the next generation of men will even be far in advance of the present one in their appreciation of and attainments in the literature and teachings of the Scriptures. This great Book is destined to figure largely in the determination of all moral and religious questions, as well as in the solution of all political and international problems as the world moves forward. Such a Book cannot be lost sight of in the progress of the world's great movement. In the meantime let the individual man give some earnest heed to the Book of books in his daily life and practice.

Jesus Christ never had time for idle speech. His words always meant something and when spoken carried weight and influence. His mind and heart were full of great things and these were the burden of his conversation.

The family whose library is scant will furnish children to the world with meager information. The dining table and the book shelves ought to be on a par. That is, both ought to be well filled with substantial food.

Our Letter From Georgia

By Rev. A. J. Booty.

Some weeks ago the Advocate published an article written by me in which I referred to a rumor that Rev. John Adams, of Tyler, made a failure in an effort to preach the conference sermon a year prior to the one preached at Carthage at conference in 1875.

From a source known to be reliable I have since learned that the rumor was not true; that he was sick at the preceding conference, and made no effort to preach. I might have added that I have heard him many times and never knew of his making a failure.

On the Sunday following the great sermon by Brother Adams, which excited the jealousy of the Bishop's little grandson, the Bishop had his inning in a sermon seldom surpassed even by the Bishop himself.

His text was, "Preach the Word," etc. He deprecated the too common practice of dealing lightly with sin in the pulpit. He began each paragraph with the first sentence of his text, "Preach the Word." Far down in his sermon, he said with moving emphasis: "We need from all along the ramparts of our Zion valley after volleys of Sinaiic thunder. Every pulpit should be an unmasked battery, pouring forth shot and shell upon the forces of the enemy till the last sinner hides himself in shame, or capitulates to the Captain of our salvation." The effect of the sermon cannot be described on paper. It was the last time I heard the gifted Georgian.

At Tyler at the conference, in 1858, a scene occurred, which few, who witnessed it, are living. I have been asked as one of that few to write about it. I think best to let it be described by the great Bishop himself.

In a communication copied in "Life and Times of George F. Pierce," he says: "Preaching in Jacksboro (he means Jacksonville) in the morning and at Larissa at night, next day I proceeded to Tyler, the seat of the East Texas Conference. Here my stay was pleasant as kindness could make it. Heaven reward the very agreeable family where I found food and fellowship. The only extra incident of the occasion occurred on the night of the missionary anniversary. The church, though new, is a very inferior building, and generally regarded as unsafe under the pressure of a crowd. On that night it was packed to its capacity. The services had progressed nearly to the point where I was to speak. Occupying a chair in the altar, I had leaned my head on my hand, and was wondering what I should say, when suddenly there was a slight noise—very slight—and then a shuffling of feet and uprising of the whole mass, and the panic flew. Such a stampede you never saw. There was a rush for the doors; windows were smashed; children cried; women fainted; men shouted; sinners leaped; preachers jumped. The panic smote them, like David the Hittites, hip and thigh, head and heart, and out they went, pell-mell and all for nothing. The house is standing yet, I presume; at any rate, it was next day, but the ventilation, as far as windows and sash might hinder, was perfect—hardly a pane was left. One lady played the heroine. Raising a window, she put out her little girl and then stood still holding the sash, and, as the frightened men rushed along, and over each other, on their reaching her post, she would say, 'Pass out, gentlemen, pass out.' Byron, I think, in describing a storm at sea, and the laboring ship, doomed to wreck, when the crisis came, and all hope was lost, says:

"Then shrieked the timid, and stood still the brave."

So it was in the panic and the stampede at Tyler, and a woman was the bravest of the brave. Strenuous effort was made to calm the excited multitude, but all to no effect. Not even the prospect of hearing the gifted son of Lovick Pierce, whose eloquence was a shrine before which multitudes knelt in little less than adoration, could bring to quiet the frenzied mass. The venerable Father Craig went into the pulpit and called the seething crowd to quiet in a prayer seldom equaled, and never surpassed, in fervor of appeal. There was an early dismissal, and, during the night, the frightened multitude ran down to self-possession like a wound-up clock. Next day the gifted Bishop preached a sermon, well said to be one of his best. There was a manifest effort to be perfectly plain, which was successful, till nearly the close, when the long restrained eagle

broke the thong that bound it, and soared starward in a flight of eloquence that stirred and thrilled the vast multitudes as only the tongue of an orator, inspired to holy zeal by that spiritual attitude, so well expressed by the prophetic pen, 'The Spirit of the Lord is upon me,' can do."

I left Texas on July 11; reached Atlanta next day, and am taking, possibly, the last look at the land where I first saw the light. Some one has said: "The best Southern man is a Yankee caught young." I ought, therefore to be a good Texan.

Fifty-eight years ago my father went to Texas, where I have since lived, and where I shall live the little time that remains to me. I was anxious to observe the effect of prohibition. I have been in many towns in Georgia, have talked with many people, and have endeavored to be observant. I have not been an ardent prohibitionist; am an ardent local optionist. The latter has fought its battle and won on every field. I vote always with my crowd, and it is a pro crowd. Does any one say I exercise no judgment of my own? To him I reply, there are those in my crowd in whose judgment I have more confidence than in my own. A long experience as a lawyer, and a dozen years as a Judge of the highest court of original jurisdiction in my State, I have observed that laws not approved by public sentiment in the community where sought to be enforced, are difficult of enforcement in the degree that they are out of harmony with public sentiment. Everything that is useful is difficult. Every step in the march of progress is resolutely resisted. Jesus Christ and John the Baptist were martyrs to that progress which found impetus and momentum in their deaths, a progress that now marks the boundaries of every high civilization on the globe. I am impressed that I came here in a temper of mind to be a fair judge of the effect of prohibition. The anti here is still one, and the pro still a pro; each can find a reason for his position. Is the law violated? I think it is. Is it so far violated as to fail in the accomplishment of its purpose? I think not. Is the community made better by the decrease in the use of intoxicants? I think it is. Is the law in its practical effect a beneficial one? I think it is. In my conversations with opposers of the law, they say that blind tigers are common, that a poorer quality of liquor is sold, that no revenue is yielded, that any one can get liquor who wants it. A resolute anti told me he talked with an ardent pro and that he said to him, "Haven't you got all the prohibition you want?" He said, "Yes." The anti replied, "I have all the liquor I want, so we are both suited."

It is a peculiarity of the human mind to see and hear that for which it looks and listens. It was never expected that those men who drink regularly would not still drink. The war is against the saloon. The saloon has no defenders. All agree that it is an unmixed evil, "evil only and evil continually." Its advocates say it can't be suppressed save by the bringing of evil worse than the saloon. I am impressed that an important item is omitted in all I have heard as to the alleged inefficiency of the law. This is the gambling house. It is a Siamese twin to the saloon. The two are companions and both are germane cousins to the Devil. The gambling house is the child of the saloon, and the child, if possible, is worse than the parent. No one says that in Georgia the saloon is not practically abolished save in Savannah, or like places, which are few. With the extinction of the saloon will come the destruction of the gambling house, and it, in the corrupting of morals, in the promotion of crime, is as the electric current to the car and the telephone and to the fan.

The negro, the poor man, the victim of a ruinous appetite, does not get liquor as he did, but takes to his family bread and meat instead of abuse and cruelty as he formerly did. His mule is not ridden or driven to exhaustion and starvation as formerly. Men better-to-do who do not keep liquor at their homes, but drink to beastliness when tempted by the presence of strong drink, now get over their desire for the stimulant before they can get it. I am more a prohibitionist since my observations in Georgia.

Georgia has always been a good State. The people are not few who have left it, thinking it was a worn-out State and sought fresher lands. I find here that lands, supposed to be

worn out a generation ago, are now producing from fifty to a hundred bushels of corn to the acre and from one to two and a half bales of cotton. The well-to-do farmer here no more omits fertilizers than he omits seed.

I was on a farm in Taylor County the other day from which the owner said he would gather one hundred bushels of corn and two and a half bales of cotton to the acre. I think he will not do it. He will gather a vast crop, however. This man expends ten dollars an acre on his corn

land and twenty dollars on his cotton. This land a few years ago would not grow cotton knee high. Farming lands are high, ranging from twenty-five to one hundred dollars an acre.

Our Texas people need to go to school to the farmers of Georgia.

Before October I hope to be in Texas again. My good wife is a Georgian, too, and is having an enjoyable visit to fatherland. I never knew her till we met in Texas, to which we both moved when children. Cordele, Georgia.

METHODISM IN SAN ANTONIO

By Rev. J. W. Hill.

I spent a little more than two weeks in San Antonio, recently, assisting Rev. Z. V. Liles in a meeting at Prospect Hill Church in that city. Brother Liles was just finishing his new "meeting-house" which, when finished, will be one of the most beautiful and commodious church edifices in the West Texas Conference. It is happily located and has an unlimited opportunity for good. Brother Liles is justly popular with his people; and though that "class" has passed through fire and storm in the recent years, the difficulties and obstructions are now practically all removed, and the outlook is one of the most hopeful possible. The building of that church, considering all the circumstances, marks Brother Liles as a man of rare tact and industry, and assures to him a future of which any man might be proud.

During my sojourn in that city I endeavored to get a bird's-eye view of the situation there as it relates to the work of our Church. Everybody knows who knows anything about it, that from the first public sentiment has been dominated by Roman Catholic influence, and Protestantism—especially evangelical Protestantism—has had to contend strenuously for "the faith once delivered to the saints." Methodism, in particular, has had no "line of least resistance," but has had to fight for its life. If religious thought—or, rather, thought about religion—has ever veered from Roman ideals it has run into rationalism or ritualism—both of which are equally at enmity to the gospel according to Methodism. Added to all this is a spirit of commercialism which exalts the sensuous and furnishes a subtle and unseen opposition to the spread of vital godliness, and taxes to the limit the faith and effort of those who are set for the defense of the truth. Even among those who are supposedly with us are some so influenced by this spirit as to be quite beyond our control. Real estate, mining, live stock interests, to say nothing of the many "get-rich-quick" schemes that are put up to our people, attract their attention and distract their thought from things that pertain to the "more excellent way." But there is always a few who have not bowed the knee to Baal; and to the presence and insistent efforts of those are due the many victories—seen and unseen—that have perched upon the banner of Methodism in the cosmopolitan and historic old city of the Alamo.

And the fruits of these victories are now becoming more and more apparent, and are evident prophecies of still better things to come. Other men have labored in the "day of small things" and the present generation, from the vantage-ground bequeathed by the fathers, are girding themselves for final victory and glorious triumph. Homer S. Thrall, John W. DeVilbiss, Buckner Harris, William Monk, Mordecai Yell and others of like faith and patience, have wrought well in laying the foundations; and now their sons and successors, taking up the weapons of warfare dropped from the wearied and nerveless hands of those battle-scarred veterans, are pressing forward in solid phalanx, "feeling the future in the instant," and while yet on the borders of Moab are rehearsing the songs of triumph that are later on to be sung on the summit of Mount Zion. It makes the heart swell in anticipation of the day when the sword of the Spirit having carved a passage to a throne, we shall crown our blessed Savior the triumphant and unrivaled Sovereign of all the Nations of the earth!

The beginning of these better things is already a-foot in San Antonio. By every token there is a real forward movement in Methodism there. That heroic band of preachers and laymen, led on by the indomitable and far-seeing presiding elder, Dr. S. H. C. Burgin, are projecting great things for God, and expecting great things from him. I was astonished at what had been enterprised and accomplished in the last three years by our people in that city. The whole town has been districted, lots have been secured

and, in many cases, missions enterprised at every strategic point in the city proper and in the outlying suburbs and "additions." They are not waiting for things to turn up, but they are turning things up after a style and in a manner that would have provoked a smile of approbation from the great Apostle to the Gentiles himself. He who established the "far-flung line" of Christian advance, in Asia Minor and in eastern Europe, did not more "scientifically see" the demands and opportunities of the "coming future" than these wise, brave, self-sacrificing standard-bearers in the city of San Antonio! This is high praise, but it is not unmerited, and any one who will take the pains to investigate the situation will be persuaded that it is nothing but the naked truth. The following exhibit will give the reader some idea of our possessions and possibilities there:

First in time of organization and of importance is Travis Park Church. It is the old mother Church, the "down town" Church and the key of Methodism in San Antonio. It is situated at the southwest corner of Travis Park, one of the most beautiful plazas in the city. Just in front of the building is the new million-dollar St. Anthony Hotel, the finest hostelry in the State. Near by are the Gunter, the Menger, the Maverick and several other hotels, to say nothing of boardinghouses and office buildings by the score. The church is right in the center of a moving mass of humanity; and the tourists and other transient people are numerous enough to insure a large congregation most of the year. To say nothing of the 1425 members who live in different parts of the city. Our property there is valued at \$225,000; and it is the opinion of the wisest and most farsighted business men that the day is not distant when its value will be double what it is now. During Dr. Burgin's pastorate there, Harmony Hall, a large three-story brick, adjoining the church, was purchased at a cost of \$50,000—giving us good ventilation on all sides, when the great institutional church contemplated, shall have been erected. The lot now consists of 116x169 feet, and is easily the finest piece of real estate in the city. Dr. V. A. Godbey is the present pastor, and it goes without saying that he is magnifying his office. He is "over-cropped," however, and should have at least two assistants. The down-town pastor is called on to do two or three times as much work on the outside as he performs for his membership proper, and most of this work is pure drudgery and could be done by any consecrated and industrious man. When will our people cease to be "penny-wise and pound-foolish"? If the over-worked city pastor had the proper help his charge could double results. But that is another story.

Laurel Heights Church is young. It started less than two years ago, and even now it is one of the most important charges in the conference. It is located on a beautiful corner lot in the choicest and most select residential portion of the city. It is said that there live within a stone's throw of that church more millionaires than can be found in the vicinity of any other church in Southern Methodism, and some of these belong to our Church—which is the only building of the kind in the community. Judge J. O. Terrell is the leading layman in this congregation, and together with the pastor, Rev. J. D. Young, has taken the lead in the construction of one of the finest church edifices in the State. The lot is 133x135, and the house built on it, when completed will cost \$85,000. It will sustain the same relation to San Antonio Methodism as Grace Church, Dallas, does to our Methodism in that city. Brother Young and his band of determined workers are to be congratulated upon the marvelous success of that enterprise.

The next strongest and most important Church is Prospect Hill, of which mention has already been made. Rev. Z. V. Liles is serving his second year on this charge, and will carry up to the conference one of the best reports of his whole ministry. His member-

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ship is 325, and the value of their Church property is placed at \$25,000. West End Church is served by Rev. T. F. Sessions. This is the "College Church"—it being located near the San Antonio Female College, and the place where the students attend Sunday-school and hear preaching. The regular membership of the Church number two hundred, and the value of the property is placed at \$12,000.

Government Hill Church is located on a large corner lot, near Post Sam Houston; has a membership of 275. It has an elegant house of worship completed less than three years ago, and is valued at \$12,000. Rev. J. H. Groseclose is the present pastor, and has one of the finest opportunities of any pastor in the city, since he is in the closest touch with hundreds and thousands of our soldiers, besides a multitude of people who live in the vicinity of his church. He is said to be a true preacher and is thoroughly consecrated to his work.

South Heights (San Antonio Methodism is "long" on "heights") is located in the southern portion of the city, in the midst of a rapidly growing community, and is served by Rev. C. B. Cross as pastor. It has a membership of 200, and owns property valued at \$6000. Brother Cross is a fine-looking, brotherly man, and it is said that he can preach with anybody. His Church is one of the most promising plants we have in the city.

McKinley Avenue Church was organized less than three years ago, and has a membership of 130. It occupies a temporary building located on a large and beautiful lot, and has property valued at \$5000. Rev. W. A. Youngman is the pastor. I heard nothing but good of him. South Alamo Church was organized three years ago, has 200 members, owns a fine lot with a temporary building valued at \$4000, and has a splendid outlook for better and greater things. Rev. E. E. Swanson is the pastor at present, and is reported to be doing well.

In addition to these organized Churches—all of which are constantly increasing in power and usefulness—the following missions have been entered during the past three years:

Englewood, located in the southeast section of the city, has property valued at \$1500. A good Sunday-school and a flourishing Epworth League have been organized and the organization of a Church in the near future is contemplated.

Alamo Heights (more heights, notice) Chapel is located in a choice residential portion of the city, is a modern bungalow in which are being conducted a Sunday-school and an Epworth League. The property is valued at \$4000. A regular Church is to be organized there soon.

Besides these havings and holdings of our Church in San Antonio, the City Board of Church Extension of that place has secured during the past two years two more magnificent and well-located lots in coming sections of the town on which houses will be erected when the time and occasion demands. I was struck with the evident wisdom and foresight with which these several lots and churches were located. With a single exception, perhaps, every one is in a most desirable place and they are all large and, generally, corner lots and in the center of present and prospective population. I was struck with another thing which no doubt has attracted the notice of the reader, and that is that this forward movement dates from the arrival of Dr. Burgin on the scene. The Doctor will, perhaps, frown when he reads this. But it is a fact, nevertheless. Other workers made it possible, of course, for him to do much that he has done as pastor and presiding elder there, but it is only naked justice to say that his magnificent business ability enabled him to see and take advantage of the psychological moment when the Church in the Alamo City should get an extra move on her. To my mind Dr. B. is a wonderful man. In personal appearance he makes one think of a sleek, smooth, comfortable Chicago banker. Not a "bloated bondholder," but a shrewd, far-seeing "promoter;" and while his preaching and executive ability will compare favorably with the best among us, the strongest impression he makes upon a stranger is that he is strictly business. And the business men of San Antonio so regard him. They have faith in his judgment in this respect; and when, after due trial and strict examination, he launches a church-building scheme or a mission proposition, the leading people are not afraid to follow him. He does not confine himself as presiding elder to the duty of merely looking after "Question 8," but is alive to all questions that concern the welfare of the Church in the bounds of his district. He is constantly on the go. Like Napoleon, he is everywhere apparent-

ly at the same time. He stands by his preachers and helps them in every possible way.

Before closing this sketch I must not fail to mention the San Antonio Female College and the Mission Home and Training School. Both are doing noble work. Drs. Harrison and Curry are too well known to the readers of the Advocate for me to undertake to give them additional publicity. Suffice it to say, that the college starts off this year with the best prospects it has ever had. The Methodism of Texas, without regard to section, has abundant reason to be proud of that school. It does thorough work and its history is without "spot or wrinkle or any such thing."

In conclusion: Last, but by no means least, in speaking of the Methodist people and their institutions in San Antonio, mention must always be made of their general boast—the residence among them of our own Texas Bishop—Bishop Mouzon. For though he belongs—as all our chief pastors do—to the whole Church, and to Texas in particular, the people of San Antonio feel a special interest in him because he has chosen that city for his permanent residence. He was, as everybody knows, for one term pastor of Travis Park Church, and so ably did he fill that place that the entire city, inside of the Church and out of it, came to regard him as one of the strongest characters and greatest preachers in all our Southwest Methodism. He was easily regarded, during his pastorate there, as the leading pulpiteer, regardless of denominational lines. And as that was the last pastorate he served before being elected to the episcopacy, his permanent residence there, when he came to choose a home, was generally regarded as a logical thing. He is building a magnificent home on Laurel

Heights, which when finished and furnished will be one of the most convenient and delightful residences in the city.

And finally: The Bishop came to hear me preach several times, and honored me with an invitation to dine at his home. He is a prince, not only in the pulpit and on the platform, but in "the glass of fashion and the mould of form" as a host and entertainer. And what is here said of Bishop Mouzon may be said of all the preachers there, when one comes to speak of brotherliness and hospitality. I am indebted to all of them for kindness shown me during my stay there. If I had myself been a Bishop I could not have been more courteously and hospitably treated than I was by all the brethren, both lay and clerical. Indeed every one I met showed me nothing but kindness, from the Bishop down to the Mexican man-servant who works for Mr. Sam L. Chalk, my wife's brother, with whom I made headquarters during my stay; and when I came away I brought a brood of pleasant memories which I shall cherish when memories of the past are my chief asset, while I wait in the shades of superannuation, for my sun to go down.

Postscript: I met, during my visit to San Antonio, the very Rev. J. H. Collard—well known throughout all Texas. Some one had started the report that because he owned some mines down in Old Mexico he had "quit preaching." This Brother Collard indignantly resents. He wishes it understood that while he does "dig for hid treasure" in the bowels of the earth he is mainly concerned about the "true riches" in that exhaustless mine where the "lead" never gives out and the stock is always above par. J. H. is a great old boy; and if one supposes he cannot preach, it is some one who knows nothing about him.

The Revival Season and How I Spent It

I have a desire to relate some of my experiences with the brethren this summer, but am more or less inclined not to do so because of a fear that what I shall say will not be of general interest, and because of my seeming inability to keep in the background all reference to self.

I am not at all pleased with the caption of these notes for that very reason. I would not be understood as being "overly" modest, as I do not feel that the facts will justify any special claim on my part to that most desirable grace, but I would be understood as one who longs to cultivate more and more.

It was a great pleasure to be with Rev. W. F. Bryan in his meeting at Sulphur Springs from May 14 to 25.

Bryan and I grew up together on old Farmers Branch, twelve miles north of Dallas. We enjoyed all those never-to-be-forgotten pleasures of happy boyhood days. We were converted in the same meeting at old Webb's Chapel in the summer of 1884 under the ministry of Rev. T. J. Milam, now of the Texas Conference. We both attended old Southwestern University at Georgetown, and we are now making some kind of a record in the North Texas Conference.

Bryan is, and has always been, a great fellow. He is well-equipped, as free from guile as a Nathanael, as modest and lovable as a St. John, and as faithful and true as a St. Paul. He has had four great years at Sulphur Springs, and the Church has prospered. His people will give him up with regret this year. He is one of our best pastors, and no doubt would make a most excellent presiding elder. While I am not on the Nominating Committee, I feel safe in saying that if such a thing should happen, that Bryan would worthily fill the office.

E. C. Huckabee's singing in this meeting was of the best and highest order. I am a debtor to him and shall be as long as I live. His songs were a genuine inspiration.

On my return home we entered at once into the Price-Huston two weeks' meeting at Wolfe City.

From June 22 to July 1 we held an old-fashioned "bush arbor" meeting in Black Cut Thicket, some home mission territory six miles south of Wolfe City. The meeting was a success.

On July 6 I went to Lane to be with Rev. F. A. Crutchfield, of the Celeste and Lane charge. I was with him until July 16.

Crutchfield has just graduated at Southwestern University. He is filling the year begun so well by Rev. R. B. Moreland transferred to the Bridgeport station.

I also assisted Brother Crutchfield at Celeste from August 13 to 24. I found him to be in fine favor with the people of that charge. No better man could have been found to follow R. B. Moreland. He is well qualified

by nature and by training for the work of a Methodist preacher. He will give to the Church great and efficient service. He is one of the most lovable preachers I have ever known. He is thoroughly consecrated and deeply spiritual. The Church will hear from Finis Crutchfield some day. There is just one thing that can be charged against him (and he is doing all he can to clear himself of that reproach), he is not married. He is hopeful, I think. His case is not as serious as one, Chas. L. Bounds, of our district. (Of course, we don't ever expect Brother Bounds to ever hear of this.)

From July 17 to 27 we were with Rev. R. L. Ely at White Rock. Brother Ely is true blue. He never does anything by halves. Especially is this true as regards to bringing up the finances of the Church. He always takes the collections and what is still better he gets them. Brother Ely does his work so honestly and so well that he will always be promoted when he moves. This is his second year at Petty and White Rock, and his third charge. He served his two former charges four years each. Brother Ely is a good fellow every way, and his wife and children make the parsonage a very attractive place.

July 31 to Aug. 9 found me in a battle at Fairlie with Rev. J. W. Slagle. This was my third time in the last three years to be with Bro. Slagle on that charge. I have never yet found a man in better favor with his folks than Slagle. He is now closing his fourth year on this his first charge. While there I saw something that to me was in the nature of a record-breaker. A pounding from Wesley Chapel in mid-summer to a four-year man. How is that, brethren? (Presiding elders ought to take notice.)

Brother Slagle has done a great work on that charge. He is a good preacher, a fine pastor, and an untiring and capable worker.

My part in all these meetings was to preach one hundred and seven times, and help in every other way I could. Every one of the meetings were good, and God honored our ministry in giving us a goodly number of conversions in every meeting.

My association with these brethren and their people was all any preacher could desire.

This has been one of the happiest summers of my life. The heat was very intense, but God gave us strength, and I came out of the campaign in the best of health, and my folks all say that I am looking fine. So I am sure no vacation is to be mine this year. My own testimony clearly demonstrates that I do not need one. To me this has been a delightful work, and I praise God that he has given me strength to do it. I have always desired to be of service, and I trust that my effort in these meetings will bear fruit in the years to come. C. W. DENNIS.



Prof. Anderson's Supper

The Bedtime Meal In Countless Homes Tonight

When Prof. Anderson invented Puffed Wheat and Puffed Rice, he gave you for one thing, the best foods ever served in milk.

You serve them at breakfast with sugar and cream. Or you mix them with fruit. At dinner the puffed grains are crisps for the soup. Or a nut-like garnish when you serve ice cream.

But the favorite way with children is to serve like crackers in a bowl of milk.

Done By Furnace Heat

These are whole-grain foods—not merely the flour. That adds a great deal to their food value.

In bronze-steel guns they are revolved for an hour in a heat of 550 degrees. Think of that. Boiling heat is 212 degrees.

It is that fierce heat which gives to these grains their enticing nut-like taste. It crisps them through and through. And it makes them twice as digestible as cereals baked or boiled.

The moisture in the grain turns to superheated steam. When the guns are unsealed each grain explodes. The millions of food granules are blasted to pieces.

The grains are puffed to eight times normal size—made four times as porous as bread. Each grain is made up of countless toast-walled cells. Imagine how those crisp, porous, nut-like grains taste when served in milk.

Puffed Wheat, 10c
Puffed Rice, 15c

Except in Extreme West

Prof. Anderson's object was to make whole grains twice as digestible as ever before. As a result of this heroic process, puffed grains yield every whit of their food value. These are scientific foods.

But, with the first taste, that fact is forgotten. People eat these foods because they delight in them.

Five Meals Daily

Dr. Woods Hutchinson says that children should be given five meals every day. Food alone makes them grow.

For the extra meals give them something digestible, of maximum food value and surpassingly good. Give them whole grains of wheat or rice, made nut-like in a furnace heat, blasted to porous crispness. And serve them in milk.

During hot weather people have eaten a hundred million dishes of Puffed Wheat and Puffed Rice.

The Quaker Oats Company

Sole Makers—Chicago

(1911)

Notes From the Field

SOME WEEKS AGO I offered a prize of a nice volume for the one who would say the most things in fewest words in reporting a revival meeting. None have gone higher than 96 to date. No one is counted a competitor who uses more than 175 words in reporting a meeting. No one is a competitor who does not state at least five items about the meeting. No one is a competitor who does not give number of conversions and additions.

Georgetown, Texas. C. G. SHUTT.

Crowell.

We closed our meeting at Crowell last night with fifteen accessions to the Church and a large number of conversions. Our pastor, G. J. Irvin, was assisted by Rev. S. C. Dunn, of Miles, Texas. We had a sure enough old-time Holy Ghost revival, for which we thank God. In many respects we have had the best meeting in the history of Crowell. The Church has been greatly revived, and hearts have been stirred as never before. We gave Brother Dunn a free-will offering of \$155.—J. L. Rucker, Sept. 11.

Sumner.

We are through with our revivals. I was assisted in two meetings by Rev. Reese Barnes, of Olan. He is a very earnest and consecrated young man, and will make a useful and successful evangelist, I hope. Was assisted in one meeting by Brother T. J. Beckham. He is the best help and the best preacher of all. I don't think I ever heard such preaching as he did for me in my meeting. Rev. E. S. Hussey held one meeting on my work, or rather, he held two. He is an able and successful preacher. I held one by myself. We have not had any great meetings this year, but peace and harmony prevail, as far as I know. May the blessing of the good Lord rest on the brethren who helped me.—J. W. Beckham.

Avery.

Our summer campaign of revivals has ended, but we do not mean by this that we do not expect any more conversions before conference. The Lord has been gracious toward us. We have heard the shouts of some thirty new-born souls thus far on our own charge and on those in which we have assisted. We have had seventy-seven conversions and eighty-six accessions to the Church on our own charge. We were assisted in our meetings by Brother W. C. Howell, of Blossom; Brother E. F. Brown, of Ansonia; Brother T. D. McCary, of Dalby Springs; Brother J. T. Tisdale, our local preacher; Brother J. L. Mason, of Clarksville, and Brother T. L. Bridges, of Wichita Falls, all of whom constitute one of the most efficient, consecrated, forceful, successful corps of preachers with whom I have had the pleasure of associating. Brethren, they know how to fight sin. I gladly and heartily recommend them to any preacher needing help.—Clinton L. Bowen, Sept. 12.

Glen Cove Circuit.

Our protracted meetings are over, but we are still having conversions. Our first meeting began at Truett July 8. Brother J. C. Watkins assisted me at Truett, Novice and Midway. We had great meetings, many conversions, and the Church was wonderfully revived. Brother Watkins is a deep preacher, and did a fine work. The people of Midway said the revival was the best they had had in years. Brother J. F. Luker assisted me at Crews and Glen Cove. Brother Luker is at home in a revival, and he is a power. Also, Brother Korzev was with us three days at Crews, and did some fine work. The power of God was demonstrated in the hearts and lives of men. The old-time conviction, the old-time repentance, the old-time conversions were there. Men who had lived in sin for years were saved, and to-day they are praying in public and holding family prayer. Thank God for the old-time religion. We have had seventy-eight conversions thus far, and many family altars created.—I. D. Smoot.

Tolbert.

Our meeting at Tolbert, which was held August 17-27, resulted in about twenty-five conversions and fifteen accessions to the Church and the renewal of all the Christian people who attended. The pastor began the meeting, and on Saturday, the 19th, Rev. J. W. Mayne, of Stratford, came to do the preaching. He is not only a splendid man to associate with in a revival, but he is a preacher of more than ordinary ability. His sermons were full of earnestness, and made a lasting impression upon all who heard. Mrs. Mayne accompanied him, and is a worthy helper to this good pastor. Brother Mayne had to leave Saturday, the 26th, and our beloved presiding elder came to our rescue and preached three wonderful sermons which will bear fruit. Brother Miller also held our fourth Quarterly Conference, and presided to the delight of all. He can fill any gap and preach sermons for all occasions. We are rounding out the work in good shape for conference, which is not far away. Our Church at Tolbert was struck by lightning last week, and a slight damage was done. The meeting at Fargo was the best ever, a notice of which appears elsewhere.—W. Y. Switzer, Sept. 13.

A Great Revival at Fargo.

At Fargo, on the Tolbert and Fargo charge, on last Sunday night we closed one of the greatest revivals ever held in this section. Fargo is a country Church situated ten miles north of Vernon, in a fertile section of country and with as fine a class of citizens as ever graced a community. The meeting was begun by the pastor, and on Saturday, September 2, Rev. E. N. Parrish came to our help as the leader of the meeting. From the very first it was manifest that the Spirit was present in great power, and all through the meeting there was power, without ceasing, demonstrated. Not a single service passed without conversions, and when the meeting came to a close it was estimated that more than a hundred were brought into the kingdom. On last Sunday we received into the Methodist Church eighty-one persons, nearly all of whom were received on profession of faith. It was an impressive sight when old and young lined up at the altar to receive the vows of the Church. The house was too small to allow the handshaking

with the new members, so they were lined up on the prairie with the moon to light them, and with songs on the air the vast company bade them Goodspeed. About twenty will probably unite with the Baptist and other Churches. The last service of the meeting was a consecration service, at which time four choice young men of the community declared their surrender to the call of God to preach the gospel. Whole families were brought into the Church, and many family altars were created. Brother Parrish is a great preacher, and withal a most wonderful soul-winner. His sermons are earnest, thoughtful and appealing, and many said they were the best they had ever heard. He is a never-tiring worker, and best of all, is in direct touch with Christ. No pastor will make a mistake to get Parrish to hold a meeting, for I believe that he has no superior in the State. Praise God from whom all blessings flow.—W. Y. Switzer.

Quail.

Our fourth Quarterly Conference passed in the history yesterday. Brother J. W. Storey, our presiding elder, was with us and preached one of the best sermons, I think, I ever heard. And I think it was as good a Quarterly Conference as I ever saw, except the financial part. Also Brother Smallwood, of Wellington Circuit, preached us a fine sermon. We have had fifty additions during the quarter and about seventy-five conversions and reclamations. We closed our last meeting last night. For two years in succession I have held my meetings and doing my own preaching, but this year I have had valuable help from one of my local preachers and exhorters, Brother Aarons. I am glad that we had the pleasure of recommending Brother J. S. Aaron for license to preach. This makes three local preachers to come out of our two years' work, and eighty-seven additions. We have this year added improvements to the parsonage to the amount of \$135, and have raised a debt off of one of our churches to the amount of \$380. But, with all this, we are \$250 behind in the preacher's salary. Just a little more than half our lot, but we hope to get some more before conference.—W. J. Land, Sept. 13.

Royse City.

We are near the close of our third year as pastor of Royse City. These have been to us pleasant years in most things. The people have been uniformly considerate of our comfort and welfare. They have supplied the parsonage with many things needed. They have replenished our larder with the best things to eat and again, they understand the art of pounding so perfectly that the pounder can only sweetly smile and whisper: "Pound on, ye lovely pounders." In its grade there is not a better or more desirable charge in the North Texas Conference than this. They have superb church property, without any indebtedness; a magnificent church edifice worth \$10,000; a splendid parsonage worth \$1200 and an entire block of nearly two acres, conveniently located. Our people are Methodists and loyal to the Church. They are intelligent, social and kind. They are financially able to meet every obligation placed upon them by the authorities of the Church, and when they know their duty will strive to meet it. The pastor who may serve this charge the coming year may count himself highly honored. We regret that we have not been able to do for this people what we hoped to do, and what is needed to be done. We have all the organizations required, and they are all prosperous. Our special protracted meeting began July 26 and closed August 13. Had a successful meeting. Thirty-three conversions and forty-two accessions to the Church. Rev. I. R. Atchley came to us on Monday, the last day of July, and did all the preaching until he left. He is a strong, forceful preacher. Doctrinally clear, earnest, fearless and spiritual. I know no man in the evangelistic field calculated to do more solid and abiding work for God and his Church. May his life be reserved long. Royse has formed the habit of paying in full on everything, and will not break the record this year.—J. F. Alkerson, Sept. 13.

Duffau Circuit.

We closed our last meeting for this season September 3, 1911, at Plainview Schoolhouse. We have had a good year of it up to date. Our first meeting was at Salem. There we had a good meeting. Rev. A. M. Jay, the Methodist Protestant pastor, rendered some fine help in this meeting. Five professions and two to join the Church. Our next meeting was at Skipper Chapel. There Rev. W. T. Stanford, my local preacher, and Rev. R. M. Croft, a minister in the Nazarene Church, did part of the preaching. This meeting resulted in ten professions and six accessions to the Church. I then went to Harbin and helped Brother Hudsons from Monday until Sunday night. Here we had, as Brothers Hudsons has already reported, forty-three professions and about twenty accessions to the Church. Then, on Monday morning I came home to Duffau and found Brother Little, our beloved, in charge of a good meeting. Brother Little left the meeting with me. On Wednesday I was called to Meridian, Texas, to the death-bed of my dear mother, Rev. Wisdom, of Irell, did some very fine preaching for me while I was gone. I came back on Friday and did the preaching until the close, on Wednesday night. Nineteen professions and thirteen to join the Church were the results of this meeting. Our next meeting was at Clairette, Texas. There we had a good meeting, with two professions and one to join the Church. We were next in a meeting with Rev. Stanford and Croft at Britton Chapel. Here we had a good meeting, with five professions and eleven accessions to the Church. Then we began at Pleasant Hill, where we had a real good meeting, with twenty-two professions and eleven to join the Church. Then I was with Brothers Stanford, Croft and Coker, a U. S. A. Presbyterian, at Oden Chapel. There were

four or five professions and two or three to join the Church. Then our last meeting at Plainview Schoolhouse, where we had seven professions and seven to join the Church. In all of the above meetings there was much to hinder, such as picnics and reunions. No doubt, at one time they were all o. k., but I believe that they now knock more religion out of folks than can be preached into them in a week. I believe that the wicked one gets more out of them than there is good. I hope the day will soon come when they will be no more. Our meetings have been good in other ways besides the ones mentioned above. Many old troubles were smoothed over. Charley W. Bell surrendered himself to the will of God, and he is now at Meridian, Texas, preparing to preach God's Word. He is a fine young man; led the music for me in four of my meetings. In all, up to date on the Duffau Circuit, we have had about seventy-five professions and one hundred and two to join the Church, with more to follow. To God be all the glory.—Henry Francis, Sept. 9.

Clarksville Mission.

Our protracted meetings are all closed. We have had sixty-seven conversions and forty-six additions to the Church. We have had a very successful summer's work. Brother Clint Bowen assisted at Brewster, and he did some faithful work. Rev. Bowen assisted a part of the time at Union, and while there he preached some old-fashioned Methodist sermons, full of fire and of the gospel. Rev. J. H. Bridges was with us through our round of revival work and we commend him to anyone desiring the services of a good singer. We have a new League, a prayer-meeting and a Sunday-school as results of the summer's work. Our church at McCoy will be dedicated at the fourth Quarterly Conference. We had hoped to build two new churches this summer—one at Whitman and the other at Union—but circumstances prevented. Our young people, as a rule, are excellent Church workers, and they may be found in the Sunday-schools and Leagues. The prayer-meetings are being very well attended, and every branch of Church interest is being looked after and worked with all the power that could be expected. We have placed thirty-nine disciplines and nine Advocates in the homes this quarter. We want our people to be intelligent Methodists. We are pushing our work here with all our power, and we are coming up with a full report.—Jesse Mason.

Groom.

Notwithstanding I have had to undergo treatment, caused from my hurt last May, I have almost doubled my membership on the Groom charge. I have had about seventy conversions and reclamations. I have done all the preaching in my meetings except in my meeting at Groom, where I was assisted by my brother, of the North Texas Conference, Prof. L. M. Heizer, of Clarkton, led the singing for us in two of our meetings, and he is one of the best leaders and the finest selector of songs for revival services I have ever known. His beautiful solos were the very best. I was ably assisted by Brother Arthur Schagins, of Clarkton, who did a great deal of personal work in two of my meetings and preached twice to the delight of all who heard him. Notwithstanding the difficulties that have been in the way, we have had a good year, and we expect to go to conference with a full report and greet the brethren with a smile. If any want my appointment they must go to the presiding elder with their troubles. We are working and praying for the salvation of many others before conference. Pray for us that we may be able to lead many to Christ.—G. H. Bryant, Sept. 12.

Dripping Springs.

At the last session of the West Texas Conference we were sent to the Dripping Springs Circuit. Upon our arrival here we were met at the parsonage by a crowd of the good women of the Church and given a cordial reception. Many good things to eat had been prepared for us to the parsonage, and were very appreciated by the pastor and family. We entered at once upon our labors, and were soon grappling with the many problems a pastor has to solve. Taken as a whole, the year has been very pleasant, though we have had quite a good deal of sickness in our family, which has been a drawback to me somewhat in my work. While we were sick the people were very kind and attentive to us, and could not have been better to us if we had been their own brothers, and we shall always remember them with kindness, and pray God's richest blessings upon them all. Friday night before the second Sunday in July we began our series of revival meetings, and closed our fifth and last one on September 10. Though we did not have a great number of conversions, the Church has been greatly revived at all the different appointments. I will mention our meeting at Dripping Springs in particular, which began August 30 and closed September 10, for there was such a great need of a revival here. Rev. M. E. Allen, our missionary evangelist, came September 2 and remained to the close, and did very efficient and acceptable service. I cannot speak in too high terms of Brother Allen's work. He grasps the situation at once, and knows right where the pastor needs the most help and proceeds to direct his forces to that end; and right well does he succeed. And he does not fail to speak out in no uncertain sound against sin in all its phases, in and out of the Church. As a result, the Church is greatly revived and built up, and people are living upon a higher plane of Christian life. We have received twenty into the Church during the year. During the meeting at Dripping Springs we were pounded in the good old-fashioned way, which was the second time this year; and wherever our lot may be cast we will hold a tender place in our hearts for the good people of Dripping Springs Circuit, and pray that God will bless them most graciously. September 9 and 10 was the occasion of our fourth Quarterly Conference. Our beloved presiding elder, Brother Biggs, was on hand and preached two very edifying and spiritual sermons to the delight of all. Everyone who knows Brother Biggs knows that it is a great treat to hear him preach. The finances were somewhat behind, but we hope to make a good report at conference.—J. I. Kelley, Sept. 15.

Cuero.

Cuero Methodist continues to move forward. During the year we have held one meeting. Rev. J. H. Groseclose, of San Antonio, did the preaching. Prof. G. P. Bledsoe was choir leader, and Miss Rose Brack filled a very large place as soloist. We could not have gotten a better trio than these three for evangelistic work. Groseclose gave eminent satisfaction in the pulpit, and easily

Glasses Absolutely Free

Now look here all you weak-eyed, spectacle-wearing readers of this paper, you've just got to quit wearing your dim, scratchy, headache-producing, sight-destroying spectacles at once. I am going to send you a brand new pair of my wonderful "Perfect Vision" glasses absolutely free of charge.

—These "Perfect Vision" glasses will enable you to read the very finest print in your bible even by the dim firelight—

—These "Perfect Vision" glasses will enable you to thread the smallest-eyed needle you can lay your hands on—

—These "Perfect Vision" glasses will enable you to shoot the smallest bird off the tallest tree top on the cloudiest days—

—These "Perfect Vision" glasses will enable you to distinguish a horse from a cow at the greatest distance and as far as your eye can reach—

Now please remember these wonderful "Perfect Vision" glasses are free—absolutely free to every reader of this paper—not a cent need you pay for them now and never.

I therefore insist that you sit down right now—this very minute—and write me your name and address at once and I will immediately mail you my Perfect Home Eye Tester and a four-dollar cash certificate entitling you to a brand new pair of my wonderful "Perfect Vision" glasses absolutely free of charge—just as cheerfully as I have sent them to nearly all the other spectacle-wearers in your county. Address—

DR. HAUX—The Spectacle Man—ST. LOUIS, MO.



NOTE.—The above house is perfectly reliable.

held the large audiences from first to last. The town came nearer being awakened, and there was more general interest manifested than for many years. One outsider said: "The Methodists are the folks who know how to hold a revival meeting." This was evidenced by the fact that the town was stirred, and the people of all creeds and beliefs attended the services. There were about thirty conversions and reclamations and twenty additions as the result of the two weeks' services. Prior to our meeting our church building was thoroughly overhauled, remodeled, papered, painted, carpeted and repaired, at a cost of about \$1500. It is now a thing of beauty, and I trust it will be a joy forever. We have a faithful band here who love our Church. These faithful few measure up to a high degree in their financial support of the Church and its institutions. We have one man who, I am inclined to believe, pays more, according to his ability—and, by the way, that is considerable—than any other man in Texas, at least, as far as my knowledge extends. I hear my presiding elder say the same thing. During this conference year one of our best members died. We never had a better friend and a more loyal supporter than this good sister, Mrs. Ruth Smith. She desired that the Church here should continue to hold its place in the future, and provided accordingly in her will, leaving \$2000 as an endowment fund for salaries of preacher in charge and presiding elder, and \$500 on conference assessments, the rest of which is to be used from year to year, to serve as an expression of her faith through coming time. If our be-hearted Christian men and women here and there and yonder would go and do likewise, our Church would be sustained in many hard fields and the gospel would be given to the poor, and the foreign problem would be easier solved, and that, too, without the pinched appropriation of the Missionary Board. This elderly lady also gave her beautiful home, which is located opposite the church, and is one of the most valuable properties in town. Methodism, as the result of her benevolence, will be put forward many years, and will occupy a position of great advantage which she could not otherwise have done without these bequests. We hope to report everything paid in full at conference.—A. B. Davidson, Sept. 14.

Rule.

We closed a great meeting at Rule last Tuesday night. Rev. C. S. Cameron, of Roby, did the preaching. He is a good preacher and a good revivalist. He dwells much on the experimental side of religion, and I think the results will abide. There were about twenty-five conversions and nineteen accessions to the Church. I think there will be others to join. We received some substantial material, but the greatest good was in the Church. Every member who attended was helped. I never saw a Church work better. Rule Methodism is on higher ground than it has ever been. In spite of drought and short crops, we hope to make a good financial report at conference.—C. D. West, Sept. 15.

Taft Circuit.

At the last session of the West Texas Conference I was assigned to the Taft Circuit. There were only two Church organizations on the circuit at the time of my appointment, but soon after taking charge of the circuit two other classes were organized—one at Portland and one at Taft. The churches, being located on and near the big Taft Ranch, have a scattering population from which to draw a membership; nevertheless, during the year fifty-three were taken into the Church, twelve of them being on profession of faith. One boy was converted whose father would not allow him to join any Church. We had hoped to erect a church building at Portland, but found it an impossibility to do so this year. This is the only disappointing feature of my work this year. I believe that a church can be built there next year. The people of Taft Circuit are an appreciative and considerate people. I decided during the summer to return to school to finish my education. When I made known my intentions and asked the privilege of leaving the work before conference

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they granted it without a complaint. Representatives of each Church on the circuit, at the fourth Quarterly Conference, spoke kindly words of appreciation of my work during the year, which will always be an inspiration to me in my future labors. Their appreciation was also expressed in a substantial way. The pastor's salary was \$100 overpaid, and he was released from pastoral duties six weeks before conference. The presiding elder's salary was also overpaid. The conference collections were overpaid about fifteen per cent, and in addition to this \$43 was raised for the relief of the Chinese famine sufferers. The pastor is now a student in the Coronal Institute.—E. A. Hunter, P. C., Sept. 18.

Dunn Circuit.

The five revival meetings for this charge resulted in forty-three accessions. In two of these meetings the pastor did all the preaching. In the others Brothers W. E. Lyon, J. W. Hunt and Simeon Shaw did most of it, and did it superbly. We are now endeavoring to round out the year creditably along every line. A good per cent of our people are really devoted to the Church, and will make sacrifices in its behalf. The annual round-ups are testing times for preachers and people, indicating what manner of folks we be. They also furnish occasions for the development of various traits of character. May God help us all to do our duty and to have so much of the spirit of real service as to account it a joyous privilege to share the toils incident to an aggressive type of Christianity.—J. W. Armstrong, Sept. 15.

Roscoe.

Ten days' meeting, with Rev. F. L. Hutchinson doing the preaching, has just closed. It was in many ways a great meeting. Brother Hutchinson is a consecrated, earnest man. His faith is strong in God, and he is a fine preacher. No man could have a better helper in his meetings than his splendid wife and little daughter. There were fifty-four conversions and reclamations. We received twenty-nine into the Methodist Church Sunday morning and night. I baptized twenty-one of them. In ten minutes we raised \$244 for Brother Hutchinson. God never gave a preacher a better people than the Roscoe and Lorraine charge. We are going to have a great crop in this country this year, and there is room yet for several Methodists. To God be the praise and glory for any success in this field, either spiritually or temporally.—J. W. Smith, Sept. 18.

Beattie.

As the meeting at this place has gone into history, will give a brief account of the results, which were encouraging. Services began on Saturday, August 5, and continued until Tuesday, August 15. Closed with a gracious outpouring of the Holy Spirit. There were six sinners gloriously saved and seven additions to the Church. The whole Church was greatly revived. But I am glad to say everybody seemed to be moved on higher ground. The Lord put it in their hearts to start up prayer-meeting again. Our meeting was held by the pastor, Rev. J. J. Rape, who is a true man of God, a faithful pastor and a strong preacher of the unvarnished truth of the Word of God. We all appreciate the Advocate and its excellent editor.—Clarice Clark, Sept. 16.

First Church, Temple.

We are closing our third year in this pastorate, and expect to make a good landing. Our congregations have grown from the beginning until now the officials of the Church have decided to build a greater church home. About \$18,000 will be spent within the next twelve months in making our building a modern, spacious and working plant. The Sunday-school has long ago outgrown the building, and spreads itself into the parsonage and elsewhere. In the enlarging of the church, first emphasis will be given to the needs of the Sunday-school. Thus far in the year we have received 162 members. We will hold a revival during the last two weeks before conference. The pastor will do the preaching, and Ed Huckabee, than whom there is no better, will lead the singing. He will have with him his newly-found "widow," who is a Yankee from Boston, and who, they say, beats him singing, which is "going some."—R. P. Shuler.

Aberdeen.

We preached for our pastor on August 2; had three conversions at that service. At request of old home people at Oak Branch, Maypearl charge, our pastor, Brother J. W. Lane, let us go. So we were on hand on August 4 and started the annual camp-meeting for Brother Winn. He came to our relief after seven sermons, and Rev. C. V. Oswalt also came and did some fine preaching. P. F. Bearden, local preacher, did warm preaching. Sinners saved and fifty-odd reclamations, and the Church revived. It was like old times to me. We had twenty-five professions on the second Saturday and Saturday night. Most everyone blew his father's horn, for people came back a mile to see about so much shouting. Sixteen joined. We went to Clyde, in Callahan County, and helped Rev. Stewart a few days. Rev. R. J. Tooley came and hit sin and anti-Church people hard licks. We left in the heat of the meeting; had twenty-five professions when I left for home. I got home and the next day I got my leg broken. God bless your readers.—C. B. Ingram.

Murchison.

This is my second year at Murchison. The spiritual state of the Church is much better than it was last year at this time. We have just closed our eighth protracted meeting, which began at New Hope on the third Sunday in July. Rev. M. F. Wells did the preaching, and he did it well. We had a good revival; sixteen conversions, nine additions, eight family altars erected and a collection of \$10.75. We went from here to Pine Hill. Here I did my own preaching. Had a good revival; three conversions, three additions and six family altars. Then, at Shady Grove, I did my own preaching; twelve conversions, eleven additions, two altars; collection of \$5. Then to Red Hill. This was the occasion of our Quarterly Conference for the third quarter. We had a good live conference. The stewards reported \$95.40. Brother C. B. Garrett, our beloved presiding elder, stayed with us three days and did some of his best preaching. We closed out Friday night with three conversions, four additions and five altars. Then to Wonda. Rev. W. A. Belcher, of Big Sandy, came to us Monday and did the preaching to the close; ten conversions, ten additions and a collection of \$8. Then to Phillips Chapel. Here Dr. Ridley, of Athens, did most of the preaching; sixteen conversions, four additions and ten altars. Then to Brownsboro. Brother Garrett helped us here.

We had no Church organization at this place, but had a very good revival; four conversions, organized a Church with fourteen members, secured a church lot and appointed a Building Committee. The presiding elder stated that there had not been a Methodist Church there in six thousand years, and we hoped there would not be any objections to its organization. The collection was \$10, and two family altars were erected. Then we came to Murchison. Brother Saxon was to have helped us here, but he did not come. We preached here one week, then phoned for Rev. J. L. Ross, of Whitehouse. He came Monday and stayed with us until Friday night. Brother Ross did fine preaching; three conversions, three additions, one altar, and a collection of \$19.55. We have one more meeting we are to hold later on at Ash. We have had, in all, to date, sixty-eight conversions and fifty-eight additions to the Church; 479 members in the charge. The people say they want the preacher back another year. We are doing our best to bring a full report to conference this fall, and hope to succeed.—G. M. Fletcher, Sept. 16.

Mount Sylvan.

Our meetings are now over. We had our third Quarterly Conference at Red Springs on Saturday before the fifth Sunday in July. Brother Garrett, our presiding elder, stayed and preached for us until Sunday night, and Brother K. L. Russell, of Tyler, came on Monday and stayed with us until Friday night, when we closed the meeting, with twenty-five conversions and ten additions to the Church. And others followed on and came in later. Brother Russell is a bright young preacher, and will make his mark. Brother H. B. Dey helped us in five of our meetings, and the Lord blessed us with a great harvest. At Mount Sylvan there were twenty-nine conversions and twelve added to the Church. At Saline there were fifty-five conversions and forty-four added to the Church, and at Harris Chapel, seventy-one conversions and thirty-four added to the Church; Union Point, thirty-eight conversions and eight added to the Church. When we reached Silver Lake we found that some other parties had been holding meetings there, and had the people the worst torn up I have ever seen. We stayed with them until Thursday night and closed the meeting with six conversions. Brother Garrett and Brother Fincher held a few days' meeting at Village Creek, where there were ten conversions and six added to the Church, making, in all, 234 conversions and 114 additions to the Church. We had in most of our meetings some personal workers, to-wit: J. L. W. Keel and his band and others, who did a great deal of good. We earnestly thank all parties concerned for their help, and praise God for his wonderful power. Our people are getting ready to build churches at Red Springs, Silver Lake and Union Point. They say: If we can get help from the Church Extension Board we will make it all right. But we have been paying on the assessment for years, and have never been able to get a cent of it back. I tell them that it is the intention of the board to help those who need it the most, and we are sure to get help. We still have hope of getting a parsonage ready by Annual Conference, and to bring up a full report.—J. W. Cummings, Sept. 15.

BISHOPS HOSS AND MOUZON.

Bishop Hoss was with us at Greenville Sunday and Bishop Mouzon at Commerce. As the result of Bishop Hoss' visit a layman of our little city has agreed to give \$300 a year for the next three years as a special for missions, and at Commerce Bishop Mouzon raised something over \$3000; more than enough to cover the indebtedness on our church there, and formally dedicated the church.

It was a great day at both places and we are all happy over the results. R. G. MOOD.

THE CISCO DISTRICT—ON TRIAL.

At the last session of the Central Texas Conference, the Cisco District was created with fifteen charges. Some of them very weak, none of them strong. Rev. J. Sam Barcus was put on the district and immediately organized it into a regular working body.

The district was a surprise to many, but our people have "lined up" and harmonized until now they are really proud of their new district. People do not always see the need of these things, but owing to the division of the conference and the growth of the Church, this new district seems a necessity to me.

Brother Barcus did seven months' good work on the district, and was elected to Seth Ward College, and I was appointed to succeed him here. He was exceedingly kind to me, remaining to assist me in the District Conference which had not been held. Our District Conference was a most delightful one. Eastland opened its heart and homes to us. Brother Shearer is a prince at entertaining, and he had splendid laymen to assist. We licensed two men to preach and recommended two for admission into the traveling connection.

Delegates elected to Annual Conference:

- JNO. H. GARNER.
O. A. MORTON, I. P.
JAMES IRBY.
T. L. OVERBY.
Alternates:
J. P. Payte.
J. W. Tunned.

The preachers of the district have wrought well. Of course, we have had drouth—who has not? But our reports will be greatly beyond what we thought they could possibly be thirty days ago.

I believe every charge in the district

will have a net gain in membership. Some of our people have had three years' drouth and yet stand for an advance move in the Church.

Brother J. H. Garner, who is both a business man and a churchman and who knows the people here, says: "The Church will not suffer more than other business interests." But we will tide the Church through the stringent times, and then all move on together.

If the Cisco District is on trial, it has "made good," and with another year's trial will be ready to be received "into full connection." Of course I am proud of "my job"—never had one since Bishop Fitzgerald sent me to Bryson Mission, twenty years ago, that I was not proud of. This is just a big circuit and I am literally riding it from one end to the other. C. E. LINDSEY.

BISHOP FITZGERALD MEMORIAL LOAN FUND.

By W. F. McMurray, Cor. Sec.

Rev. R. P. Howell, pastor Trinity Methodist Episcopal Church, South, Los Angeles, Cal., has sent a subscription of \$25 to the Board of Church Extension to start a Memorial Loan Fund to the late Bishop O. P. Fitzgerald, and suggests through the Pacific Methodist, of San Francisco, Cal., that our people generally be given an opportunity to contribute to this fund. This suggestion of Brother Howell's is most opportune. Church extension has had no better friend than Bishop Fitzgerald.

In the winter of 1908, writing to the Corresponding Secretary from Seabreeze, Fla., he said, "Church Extension stands for all that the Church stands for: Grace on earth, and glory beyond."

The following was received not long since in his own well-known hand:

"First of all, the Board of Church Extension is a reminder that Jesus Christ tasted death for every man, and that his gospel is for all the world. Second, it means that the Church has the promise of the presence, the love, the power and the guidance of the Lord Jesus Christ, who is the Head of the Church. Third, it means that all that we do for the work of Church Extension—every prayer that we offer, every song that we sing, every dollar that we give, every sermon that we preach—is remembered and rewarded. The personal reward for every helper of Church Extension is assured. Church Extension means all this: Guidance, help, victory and the everlasting joys that await that family of God in the everlasting kingdom of the ever-blessed Head of the Church."

In response to a personal note which accompanies the usual formal notice of the annual meeting of the board he wrote as follows:

"Beloved Brother Secretary McMurray—Your kind letter found me in a receptive mood. My heart and head gave a hearty, cordial response to your special invitation to attend the forthcoming meeting of the Board of

Church Extension. I hope so to do: if the Lord will, I will. But, as you may know, I am uncertain as to bodily condition, and have had to practice the patience that I have tried to preach to others. If I find that I cannot be there, my regret will be greater than the loss to the cause we love. In sacred bonds, O. P. FITZGERALD.

He was present at the meeting of the board, and a few days after returning to his home in Nashville he wrote as follows:

"Beloved Secretary McMurray—I came away with increased interest in our Church Extension work and with enlarged hopes as to its possibilities. From time to time I hope to be able to lift an ounce. To you and all in the office I send good wishes. Yours in sacred bonds, O. P. FITZGERALD."

Sometime ago I suggested to him that a service greatly needed by the board was the re-writing, in some particulars, and the bringing down to date of a little volume issued by the late Dr. David Morton, entitled "Living Monuments," a booklet that has accomplished no little in establishing named and memorial loan funds. He expressed the fear that he did not have the physical strength to do the work. A few days later the following was received:

"My Beloved Secretary—The service you asked me to render seems very desirable, if done just right. Those 'Living Monuments' touch the right chords. The principle appealed to is sacred, the method is skillful and devout at the same time. If I could do what you ask as it ought to be done it would be a labor of love. I am disposed to try. You will furnish me with information, if you continue in your present frame of mind with regard thereto. To lift an ounce of this burden ought to give joy to any of us. Yours in sacred bonds, O. P. FITZGERALD."

Our files are full of like expressions of his interest in the work of the Board of Church Extension, and Brother Howell's suggestion that we build in his memory a great Loan Fund which will continue to do the work he so faithfully performed while editor of the Nashville Advocate and Bishop of the Church should be undertaken with enthusiasm. There are doubtless hundreds and even thousands who will find it a joy to make contributions large and small to the "Bishop Fitzgerald Memorial Loan Fund."

Subscriptions and contributions will be gladly received and acknowledged. Address the Board of Church Extension, 1025 Brook St., Louisville, Ky.

Bonham District—Fourth Round.

- Galena Miss., at Hall, Sept. 23, 24.
Ladonia Sta., Sept. 24, 25.
Dodd and Windom, at Flag, Sept. 25, Oct. 1.
Randolph Ch., at Edhabe, Oct. 1, 2.
Trenton Ch., at T., Oct. 7, 8.
Ector Ch., at E., Oct. 8, 9.
Brookston Ch., at B., Oct. 14, 15.
Petty and White Rock, P., Oct. 15, 16.
Honey Grove Ch., Rock Point, Oct. 21, 22.
Honey Grove Sta., Oct. 22, 23.
Telephone Miss., at T., Oct. 28, 29.
Ravenna Miss., at R., Nov. 1, 2.
Bonham Sta., Nov. 5, 6.
Direct, at Maxey, Nov. 11, 12.
J. B. GOBER, P. C.

ALL THE WAY

To St. Louis we operate all steel dining cars (Fred Harvey Service) on two daily trains. Just think what an advantage this is! Your own meal hours. Then, too, we have electric-lighted sleepers and observation cars, and the schedules so convenient.
Leave Ft. Worth 7:30 a.m. and 7:10 p.m.
Leave Dallas... 9:05 a.m. and 8:40 p.m.
Arrive St. Louis. 7:55 a.m. and 7:45 p.m.
Arrive Chicago. 5:01 p.m. and 6:58 a.m.



For information, write C. W. STRAIN, G. P. A., Fort Worth.

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

Free... take... read... can... these... very... and... sit... and... me... cash... and... fully... in... an... MO... to last... and... manifest... "The... how to... violence... and... attended... city... con... tribu... serv... th... build... m... ed... at... a thing... for... who... love... insure... support... of... have... ve... says... by... the... y... know... elder... inference... d... W... re... lost... c... h... here... the... fill... leav... sal... g... elder... the... in... m... year... ner... faith... hearted... are... and... Church... ds... and... not... and... direct... en... or... is... elect... which... is... one... of... Meth... ice... will... occupy... re... could... use... be... ng... paid... n... Sept... the last... ron... of... a... good... dwells... religion... There... id... time... d... there... d... some... d... good... who... at... Church... higher... spite... of... make... a... —C. D... Texas... alt... Cir... g... n... a... my... ap... ar... ge... of... rg... n... ized... t... The... big... p... lation... ever... the... taken... ting... on... convert... to... join... church... impos... sible... only... is... year... it... there... rut... are... pie... I... made... a... privi... lence

Some Modern Educational Tendencies

I have just read with much pleasure the bulletin of the Board of Education of the Methodist Episcopal Church, South, for the month of August. It contains a characteristic address by Bishop Candler, delivered before the Educational Conference, Montgomery, Ala., April 8, 1911, on the Denominational College and the Christian Ministry, and a very timely paper on the Relation of the Church College to the Secondary School, read before the same body by Joseph Stewart, A. M., Professor of Secondary Education, University of Georgia. It seems to me that the Bishop is at his best in this address, and every one who is interested in the very important question of ministerial education ought to read it. It is instructive and refreshing.

In discussing the public high school, and especially the rural high school, Prof. Stewart touches a live question and one that is at present agitating the minds of a great many Texans. He traces briefly the history of our educational system, how at one time the Church assumed entire control over education and the school became a church school, how beginning with Martin Luther it gradually gained the support and control of the State, and the growth of the public school idea in this country and in the world. He points out that the Church colleges, though not governmental, are public in that they are chartered by the State and are granted equal privileges. He says: "They have done and will continue to do great work in aiding the State to educate the youth. The growth of one college helps every other that deserves the name. In the democracy of learning selfishness is treason and meanness defeats itself."

But Prof. Stewart believes that the Church should leave the field of secondary education to the State and he presents some arguments if not entirely convincing are very worthy of serious consideration. He says: "Since the patrons of Church colleges are also taxpayers and assist in the maintenance of public high schools, the Church college should be closely articulated with these schools. We believe, therefore, that it is a waste of money and effort for the Church colleges to attempt to maintain a system of denominational secondary schools." To those who have watched the struggles of some of our secondary, or unclassified, Church schools and the sacrifices made by many of our people in supporting them while they paid taxes to support the State schools, this argument makes a very strong appeal. But it does not set the question, for the same argument seems to hold against the Church college and the Church university.

Prof. Stewart makes a very strong appeal to the Church college: "We therefore ask all Church colleges and the great Churches affiliated with them to co-operate with the State in extending the public high school so that they will be in reach of all the people, both urban and rural. We need their help in preaching to the people the duty of taxing themselves freely for the education of the children. If all the pastors would lay this matter of public tax for education on the consciences and intelligence of their flock, it would not be five years before a high school would be established in every county and rural center of the South and the colleges would not accommodate the students. Let the Church college lead its constituency away from antiquated ideas regarding public education, put a stop to open and secret opposition and rally all the Church to a realization of its duty as a Christian institution to the young and to the State. The Church college, therefore, can render invaluable service to secondary education:

1. By holding up ideals of honesty with respect to standards of admission to college and to the execution of these standards.

2. By refusing to trespass on the ground of a secondary by maintaining preparatory departments paralleling the work of the public high school or even lower.

All of this sounds well, and there is much truth in it, but I am persuaded that the last word will not be spoken for many years to come. Certainly the Churches are interested in taxation for public education and they would like to see a public high school in every county and in every rural center, but when they are asked to abandon the whole field of secondary education to the State the question is dif-

ferent and calls for time and more thoughtful consideration. But the oft-repeated suggestion that the Church needs to be led away from antiquated ideas is not edifying, to say the least of it, and it has not yet been determined for certain that the Church colleges have more power to lead than the great Churches behind them have to direct. It would really be interesting to know where some of our educational leaders are getting their superior wisdom, anyway.

But we may fully agree with Prof. Stewart that while "the faculties are with rare exceptions members of the local Churches, sing in the choirs, teach in the Sunday-school and lead in the young people's societies," and that "the Church may rightly insist that only teachers of high moral character be employed and that these shall respect the religious beliefs of the pupils and use the child's religion in character-building," the Church has little to fear.

It is this condition that the Church and the ministry have been active in bringing about and are very determined to maintain, but there are very many contrary influences that the Church has been forced to combat.

A year or so ago when the Teachers' National Educational Association met in Denver, Colo., I read a letter written by one of the teachers to her old Methodist grandfather. Among other things described was a reception given to the teachers. It was in reality a ball pulled off in the Jewish temple. Of course the association may not have been responsible and the teachers may not have danced. But the other day I met a bright young teacher who had just returned from the summer school of Chicago University. Because I have been interested in some of the doings of that institution I asked her several questions. She had meant to attend a summer school somewhere. She had noticed that school boards gave preference to those who had attended Chicago University. She was delighted with the climate of Chicago, the architectural beauty of the university buildings, and the artistic beauty of the grounds. There were three hundred teachers present from Texas. No, the course of instruction was not better than that of the Texas normals. O yes, they had a reception and it was a great affair. It consisted of a grand parade, followed by a dance and the faculty was in the receiving line. This is the kind of respect that Chicago University has for the religious convictions of the religious parents and pupils of our Texas schools. It would say to the Churches of Texas, through these three hundred teachers: Your religious notions are false and antiquated. The enlightenment of this great institution stands for the dance as a proper and moral recreation. We defy the teaching of the great Protestant denominations of America on this subject.

Last year at a health resort I was talking to a drummer whose business for many years had given him a broad field for observation. Our attention was called to a pavilion where the merry-makers "tripped the light fantastic toe." "Do you know," he said, "that is just as bad as our old fathers and mothers used to think it was?" I replied that I had always so considered it. "Yes," he said, "it afforded an opportunity for the commencement of improper intimacies that too often result later in gross immorality."

A year or two ago one of our preachers in Oklahoma, for good and sufficient reasons, opposed the appointment of a certain professor to the University of that State. Dr. Pritchett, of the Carnegie Foundation, in his annual lecture to the educational institutions of this country, proceeded to criticize the Methodist Church for appointing to a school town a man so narrow and out-of-date as to oppose a competent teacher simply because he danced. But the brethren up there gave it out that gross immorality was really the trouble and that if any one was interested to know more about it the friends of the aforesaid preacher were ready with the evidence. And too often this is the real trouble with the dancing professor and the rest of the dancing fraternity as well.

Be it said to the credit of the young lady teacher above referred to that she did not dance and it is to be hoped that none of the other Texans did, but it is no credit to the university. Some one asked her the question, "Why are there so many Texans here? are there no schools in Texas?" There are several reasons why so many of our Southern youths are turning to Chicago University. In the first place it is doubtless in some respects a great institution, and then

Stomach Blood and Liver Troubles

Much sickness starts with weak stomach, and consequent poor, impoverished blood. Nervous and pale-people lack good, rich, red blood. Their stomachs need invigorating for, after all, a man can be no stronger than his stomach. A remedy that makes the stomach strong and the liver active, makes rich red blood and overcomes and drives out disease-producing bacteria and cures a whole multitude of diseases.

Get rid of your Stomach Weakness and Liver Laziness by taking a course of Dr. Pierce's Golden Medical Discovery—the great Stomach Restorative, Liver Invigorator and Blood Cleanser.

You can't afford to accept any medicine of unknown composition as a substitute for "Golden Medical Discovery," which is a medicine of known composition, having a complete list of ingredients in plain English on its bottle-wrapper, same being attested as correct under oath.

Dr. Pierce's Pleasant Pellets regulate and invigorate Stomach, Liver and Bowels.



it is doing a lot of systematic advertising in the South. It has become, it seems, almost impossible to have anything up in the neighborhood of Nashville without Dr. Wellett or some of his co-workers on the program. We have Dr. Shaller Matthews come down and talk to us about the Social Message of Jesus, and Dr. Burton to explain to us the philosophy of the Atonement, and Dr. Butler to tell us how he dotes on Georgetown, Baylor and the rest. Then our young preachers and teachers go up to Chicago, and Chicago University shows them how to dance!

When they come home we put them in the best schools and into the best pulpits, and Chicago University gets another boost.

Some time ago I listened to a very fine address. It was great from every standpoint. In the course of his remarks the preacher took occasion to mention the fact that he had been to Chicago University. A little later one of our consecrated young preachers remarked to me that if his health and finances would permit he, too, would go to Chicago to find out, also, what it is all about. He saw the living demonstration of what Chicago University could do for a man.

But Chicago University is not the only great institution that is lending its influence to the dance evil. If rumors are true, poor Vanderbilt and some of our State institutions are trying to ape her, and they might if they had enough of Rockefeller's money. Tell it not in Gath, mention it not in Askelon. JOHN D. MAJOR.

A CLEARING HOUSE FOR THE M. E. CHURCH, SOUTH.

I want a clearing house. I don't know what that means, but I have an idea, and I want one. We have so many boards, and so much other machinery that things need to be quadrated. I don't know what that means, but I am like the Hardshell Baptist preacher by his text, I know it is in the dictionary for I saw it this morning. And it is what I want with a clearing house.

Almost every mail brings me a type written, earnest appeal to make a specialty of something or other of which the writer is a representative. Last March I was urged to press the claims of four different causes at each charge in the Hillsboro District during the month of April. Wasn't that an April shower for you? And all of them were meritorious. And me on a new district, without a house to my back. The worst of it was, that if I didn't do it every think was going to the bow-ows. But I didn't do it, because I was a metaphysical, psychological, mathematical and physical impossibility. Things didn't go to the bow-ows. Now, I want a clearing house to hold these dogs of war in leash, and turn them loose on us severally and singly and at appropriate times.

Then I want it for other reasons I want to clear the decks of a whole lot of two-by-four assessments which amount to nothing but distraction of thought and effort from the legitimate work of the Church. We have fallen into a pernicious habit of granting requests to assess ourselves small amounts for any old thing that a true and tried brother deems necessary. Our assessments are so numerous that our preachers are compelled to lump them. It is not fair for secondary things to claim pro rata.

I capitolly doubt whether we have the right as Annual Conferences to vote assessments on ourselves for such things, when we know we have to lump them with missionary, educational, benevolent and connectional collections which must be provided for. They are sine qua non. I don't know what that means, but they are that. It shall be a very urgent claim

outside of these four that I will support by assessment hereafter. Of course, it is well understood that Church extension is an essential feature of the missionary cause. Now I want a clearing house to see to it that no sideshow shares with these main interests of the Church, and that where the lumping process is employed that they get nothing until all the great movements of the Church receive their portions in full.

Lastly, I want a clearing house to be composed, or rather constituted, of field hands who shall be intelligible after they have served until they forget the diversified demands upon a circuit preacher. I want the smartest man in the Church for the president or chairman, and I want my friend, J. W. Hill (nee Gulliver), for secretary, because he has wisdom, wit and will. Pardon the alliterations, please.

Now, if you don't do something like this, I give you fair warning. I am going to quit reading those voluminous documents you send me and turn the whole torrential tide into the waste basket like nearly all the other preachers are doing. I also respectfully inform all parties interested that you are spending thousands of dollars annually on literature and postage that fall of their object. Get a clearing house and come at us one at a time. You bewilder us. You obfuscate us. You daze me. I know that every crow thinks its own is the blackest. That is why I want a chance to do justice to all of you. Lastly, I want all the candidates for General Conference to write to me and say how they will vote on the clearing house proposition. I mean all the men who are candidates. The women will vote right of course, as they will be new in the business. HORACE BISHOP.

A HIT

What She Gained by Trying Again.

A failure at first makes us esteem final success.

A family in Minnesota that now enjoys Postum would never have known how good it is if the mother had been discouraged by the failure of her first attempt to prepare it. Her son tells the story:

"We had never used Postum till last spring when father brought home a package one evening just to try it. We had heard from our neighbors, and in fact every one who used it, how well they liked it.

"Well, the next morning Mother brewed it about five minutes, just as she had been in the habit of doing with coffee without paying special attention to the directions printed on the package. It looked weak and didn't have a very promising color, but nevertheless father raised his cup with an air of expectancy. It certainly did give him a great surprise, but I'm afraid it wasn't a very pleasant one, for he put down his cup with a look of disgust.

"Mother wasn't discouraged though, and next morning gave it another trial, letting it stand on the stove till boiling began and then letting it boil for fifteen or twenty minutes, and this time we were all so pleased with it that we have used it ever since.

"Father was a confirmed dyspeptic and a cup of coffee was to him like poison. So he never drinks it any more, but drinks Postum regularly. He isn't troubled with dyspepsia now and is actually growing fat, and I'm sure Postum is the cause of it. All the children are allowed to drink it and they are perfect pictures of health." 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.

DROPSY Treated. Quick relief. Removes swelling and short breath in a few days, usually gives entire relief in 10 to 15 days and effects cure in 30 to 60 days. Write for trial treatment free. W. W. CHESTER, 100 N. 7th St., St. Paul, Minn.

Boys' and Girls' Self-Culture Club

Conducted by M. L. PINER, Denison, Texas

INCREASED HUMAN LONGEVITY.

It is nothing short of marvelous that the medical profession and cognate sciences have prolonged the average human life by fully 25 per cent and over. The average life is now fourteen years longer than it was fifty years ago, and more than twenty years longer than it was a hundred years ago.

Some years ago there was a great hue and cry against the practice of vivisection. It is remarkable that in countries where no such sentiment prevailed the average of human life has been increased by twenty-five years. This is clearly the case in Prussia, and that, too, against great odds from other influences.

Vaccination seems to have been the first great influence in extending longevity. There may be just grounds, however, to oppose this practice, as very frequently the most disastrous results have followed. But the greatest good to the greatest number seems to have come from it.

In 1665 the bubonic plague destroyed nearly 75,000 people in London. The rat has been tried and convicted as the germ-carrier of this disease, and steps have been taken to eradicate him or to prevent contagion from him. The mosquito was proven to be the offender in yellow fever, and it is now claimed positively that there need never be another epidemic of this trouble.

Even consumption has been partially conquered. It is at least under arrest, and it is not at all improbable that within the next decade a remedy will be discovered for it. Fully 25,000 lives were saved in the United States last year through treatment and precautionary measures concerning consumption.

In diphtheria and meningitis the anti-toxins and serums employed have been very effective. In all the necessary experiments made to discover means of curing many diseases the lower animals were used as hosts of infection. But in yellow fever the lower animals did not respond to infection, and it became necessary for heroic souls to offer themselves as probable martyrs for experiments. In this way the mosquito was proven to be the cause.

At the present time the medical and scientific world is making the most thorough investigations and careful experiments to still further perfect partially approved methods, and to discover others for diseases yet beyond the reach of known medicines, toxins or serums. Among the diseases now claiming expert attention is cancer, and enough has already been accomplished to assure the world that in the near future we may confidently expect a cure. This disease has already been cured in lower animals without the knife.

Whatever may be the justness of the claims of the Humane Society to protest against vivisection, it is certain that by far the most important discoveries in medicine and other curative agencies have been made directly through this means. The guinea pig has been the means of saving hundreds of thousands of lives in the last few years. Of course dogs, mice, rats, pigeons, horses and other animals come in for their share, but without these sacrifices on the lower plane the science of relieving human suffering and saving human life would be a thousand years behind where it now is, and millions would die annually that are now saved.

THE LURE OF THE CITY.

In all ages of the world there has been a tendency to congest the population of countries into their cities. Many causes have conspired to this end. Man is a social being, and the loneliness of the rural districts breeds a desire for more intimate association.

The enthusiasm of numbers and the mass spirit have been influences in this same direction. The modern tendency to commercialize the whole

A WOMAN'S APPEAL

To all knowing sufferers of Rheumatism, whether muscular or of the joints, sciatica, lumbago, backache, pains in the kidneys or neuralgia pains, to write to her for a home treatment, which has repeatedly cured all of these tortures. She feels it her duty to send it to all sufferers FREE. You cure yourself at home as thousands will testify—no change of climate being necessary. This simple discovery banishes uric acid from the blood, loosens the stiffened joints, purifies the blood and brightens the eyes, giving elasticity and tone to the whole system. If the above interests you, for proof address Mrs. M. Summers, Box 187, South Bend, Ind.

of life has been a strong lure to the city. Perhaps the imagined ease of city life has duped many into urban fever. Probably the chances to make money, or the fancied benefits of markets and larger opportunities, have added their share of the lure.

Doubtless the desire to dress more extravagantly belongs in the category of attractions to the city. In the same list belong the better educational advantages offered in the city. Not least among the influences is the vanity of modern society. Whatever may be the cause, the constant drift toward the city is not a good omen. Not that cities are necessarily any worse than country districts, but that they do offer more pitfalls, more temptations to evil, more chances to get the wicked intents of the many into the individual experience of every one.

It may be safely said as an axiom that cities are centers of sin, the country is the moral ballast of the world. Great things have been done for humanity by the cities, but there are other considerations in favor of the country that outweigh all else. The country is always the more healthful place. It offers fewer decoys into sin. Its atmosphere is purer, material and moral. Its social life has not one hundredth part of the vices of the city group. It does not have the nerve-snapping strenuousness of the city. It tends to calmness of nerves, good digestion, sound sleep and independence of character.

The soil is the natural bank of the globe. Its deposits always pay the toiler. There may be hard times and discouraging conditions, but if the country boy supposes there are none of these in the city he has reckoned in ignorance of the facts. The great mass of poverty of the whole world is in the cities. The great stream of crime of the world flows from the cities. The great mis-shaping influences upon human character may be found in those densely crowded municipalities where wealth and want jostle together every day. Beside, the world's problem of food supply does not depend upon the crowded city, but upon the well-tilled farms. The world has progressed without the great majority of industries found in cities. It has never existed for any length of time without the fruits of agriculture and allied industries.

FROM A SUPERANNUATED PREACHER.

The prolonged drouth has put me far behind financially. I have given a deed of trust on our humble home in Gail for about \$1000 to be lifted first of November. Failing to get a loan from a loan company in time to relieve me, I make this request: If any of my friends will grant me a small loan, say \$10, \$25 or any amount you wish, I will send you my note drawing ten per cent interest, and will arrange to pay you in twelve months.

Hoping in this way to save our home, I am yours truly,
Gail, Texas. H. C. JOLLY

PRECIOUS REFLECTIONS.

When I look upon a fair, tender, innocent, smiling babe asleep upon bed, I feel that in some measure I see Jesus of Bethlehem! Innocent, unassuming, passive, tender-hearted!

As I look into the resigned, sober, fair, loving and lovable face of a beautiful maiden who has wooed and won her lover, somehow I am made to think of the Holy Spirit!

When I see a hoary-headed, sunny-faced, sober but happy and cheerful old grandfather, I am made to feel that somehow I see God the Father in a measure!

An orphan child upon the streets of New York had gone for days without shelter and food, and cold weather was on. The poor little fellow walked about in his loneliness and desolation, and shivering and sad-hearted he cried in a low, pitiful moan, as if he were praying for the angels to come and take him to heaven. One sunny morning, a beautiful and happy young woman with a tender heart came across this little boy, and she touched his little forehead and caused him to look up into her face. She said: "Darling little one, are you homeless? And don't you have any mamma, either?" The little fellow cried in reply, saying nothing. The kind young woman took him up in her pitying arms, and carried him to her home nearby, and fed him, and put a nice suit of clean, sweet-scented clothing upon him, and kissing him, said: "You shall live with us, now, darling!" The little fellow's face beamed up, all hope

EDUCATIONAL

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SOUTHWESTERN UNIVERSITY

GEORGETOWN, TEXAS

The Thirty-Ninth Session Opens Sept. 19, 1911.

The Courses of Instruction at Southwestern University have been broadened by the addition of an added department. The faculty has been strengthened and enlarged by the addition of two men. Its high standards of the past will not only be maintained but extended. The Church definitely commends its work and its future is assured.

The large number of applications has made it necessary to provide additional accommodations for women students.

By moving a portion of the Music Department from the Ladies' Annex to a large and convenient building, recently secured, several excellent rooms, under the immediate care of Dr. Bishop, have been opened for women students.

Write at once for one of these choice rooms for your daughter, if you wish her to have the very best instruction in Literary Branches or in the Fine Arts, as well as protection, oversight and comforts.

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OUR CONFERENCES

- San Antonio, Bishop Atkins, Tucuman, N. M. Oct. 11
West Texas, Bishop Atkins, San Marcos, Oct. 18
Northwest Texas, Bishop Atkins, Plainview, Nov. 1
German Mission, Bishop Mouzon, Nov. 2
Central Texas, Bishop Atkins, Polytchnic, Nov. 5
Fort Worth, Bishop Atkins, Nov. 8
North Texas, Bishop Mouzon, Gainesville, Nov. 15
Texas, Bishop Mouzon, Martin, Nov. 22

The mid-year meeting of the Bishops will take place in Dallas October 29, 1911.

JOINT BOARD OF PUBLICATION.

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

BROTHER THOMPSON TRANSFERRED.

Bishop Mouzon has transferred me to the Louisiana Conference and stationed me at Donaldsonville, and I go to my new field next Monday. I have given all my active life to the work in Texas and it is like leaving home to leave her. If God will help me I hope to do the best work of my life yet, and I shall do my best in the State to which I go. May God bless dear old Texas and every preacher in it. I love them all. C. M. THOMPSON.

We regret to give Brother Thompson up. He has done fine work in Texas; but we commend him most highly to the Louisiana brethren. They will find him worthy of their confidence and well qualified for good work. EDITOR ADVOCATE.

The following resolution was adopted by the Educational Commission:

"Whereas, The Texas Christian Advocate has generously opened its pages to give the greatest possible publicity to the interest of the Southern Methodist University;

Whereas, This great publicity has been of immense value to the University; therefore, be it

Resolved, That we, the Educational Commissioners of the M. E. Church, South, for Texas, do hereby express our sincere appreciation of this courtesy and substantial aid. H. A. BOAZ, HORACE BISHOP.

The Advocate appreciates the above kindly expression, and we publish it as a matter of courtesy to the Board. It is not often that we are thus remembered by those we serve. But it is a fact that whatever we do for the Church and all her educational institutions is done cheerfully in the line of duty. We stand pledged to do our utmost for all our institutions, and if we fail in any particular it is not our fault. May the great Head of the Church bless the Southern Methodist University and along with it all our schools. We are deeply interested in the success of every one of them.

BISHOP E. E. HOSS IN DALLAS.

Bishop Hoss spent a part of last Monday in the city meeting old friends and otherwise making himself agreeable. He made the Advocate a most brotherly visit, and he remarked, "I spent yesterday in Greenville, and preached two of the most stupid sermons that I have preached in some time." That was his statement, but we have occasion to know that he really preached two fine sermons. A "stupid sermon" from Bishop Hoss is far in advance of the best sermon that the most of us could preach under favorable circumstances. He is looking remarkably well and his spirit is jovial and pleasant. He went to Oklahoma that night, and will soon be in the midst of his fall conferences. While here he met one or two of the Oklahoma brethren in consultation about their educational situation up there.

We were delighted to see the Bishop again in Dallas. He went out to see the University grounds, and expressed himself in amazement at their beauty and at the prospect for this institution. He thinks that Texas has the opportunity of a generation and if properly utilized will put us far in advance of the present in our school work.

BISHOP MOUZON AND THE PRESIDING ELDERS.

Bishop Mouzon, who is to hold the North Texas Conference this fall, spent last Monday in this city, and according to his invitation, the presiding elders of the conference met with him. They were all here, but their proceedings were executive and nothing was given out for publication. We presume that he and they reviewed the work of the year, counseled as to plans now in operation for bringing up full reports at the conference and looked over the men and the charges. The Bishop expressed himself as well pleased with the results of the conference with these officials, and he and they are better prepared for the work when the conference convenes. Bishop Mouzon is making a fine impression upon the Church and the brethren.

BISHOP MOUZON MAKES AN ANNOUNCEMENT.

Bishop Mouzon for sometime has had under preparation a volume of sermons of the late Bishop Seth Ward. His work on the volume is about complete and the result is in the hands of the press people at Nashville.

In a letter to us concerning it, he says: "The Nashville House promises my book, 'Conquering Forces of the Kingdom,' a volume of sermons by Bishop Ward, by the first of November. The book is dedicated to the young preachers of the M. E. Church, South, whom he loved and whom I love; and is printed with the hope of inspiring them to loftier things."

This will be good news to every Methodist in Texas, whether preacher or layman, because Bishop Ward was one whom we all loved and appreciated. Bishop Mouzon has rendered the whole Church a service in this matter, and we shall look for a copy of the book with high anticipation.

THE MEETING OF THE PRESIDING ELDERS.

According to appointment the presiding elders of the five Annual Conferences met last week in Waco. Quite a large number of them were present, and the gathering was presided over by Rev. W. B. Andrews, of the Waco District.

It was a meeting for general discussion, with no special plan before it and with no definite object in view. No such meeting had ever met before, and they thought that matters of common interest to the five conferences could be subserved by a general council.

They took up Sunday-school work in a broad sort of way and discussed

it in all its aspects, and agreed upon a plan for pushing in a connectional way this great branch of the work.

They made a specialty of the Home Mission work of the State, particularly as this department is bearing, at this time, upon how to reach and help our brethren in their labors among our foreign population. Rev. A. J. Weeks was present and represented this feature of the enterprise, and they came to an understanding as to the best method of developing this line of work. The education work of Texas Methodism was also considered.

Interesting and well-prepared papers were read on these various subjects and general discussion followed. The meeting was harmonious and its fellowship was fine. Sentiment in favor of such annual gatherings in the future was created, and the next one will meet in Dallas. It so happens that no Bishop was able to be present and the meeting was composed of presiding elders and some visitors. All in all it was a profitable gathering.

PROMINENT VISITORS.

Last Monday was a big day and gave impetus to the University movement. President Hyer and Bishop Reedy had as guests Bishops Hoss and Mouzon, Dr. A. F. Goddard, President of our School at Muskogee, Oklahoma, and the official architect, Chas. Hodgdon, of Shepley, Rutan and Coolidge, of Boston and Chicago.

All these prominent visitors were intensely enthusiastic over the prospects of a great university plant.

At night a large delegation of citizens met in the Chamber of Commerce and arranged for a Southern Methodist University Day at the State Fair. It was set for October 27. Let every Methodist in Texas arrange his visit for that day.

NAVARRO COUNTY REMAINS DRY.

The local option election brought on last Saturday by the anti to capture Navarro County was a Waterloo to them. They expected to win and their hopes were high. They put up a strong fight and spent money freely. Navarro is a large county and it only came into the dry column some years ago by a narrow margin. So the anti wanted to follow up the State election by regaining this large county. It would show that the prohibition movement was on the down-grade. But when Saturday night revealed the returns they found to their mortification that the county had gone dry by more than 500 majority. It knocked the breath out of them, and they will be slow in tackling any other dry county.

DEATH OF REV. HENRY DICEMAN.

It is with pain that we record the death of Rev. Henry Diceman, a most useful local preacher, living seven miles on the Garland road, in Dallas County. He was at one time a traveling preacher in the Wesleyan Church in Canada, but located and came to Texas. For a great many years he has lived in our midst, a devoted member of our Church and a local preacher of irreproachable character and a most efficient life. He was punctual in all his duties and faithful to every trust. He died in peace and has gone to his sure reward. He leaves a number of children and a host of friends to mourn his departure, but his going was one of peace and joy to himself.

SOUTHWESTERN UNIVERSITY OPENING.

Southwestern University open today, but we go to press too early to get the result in this issue. But from what Dr. C. M. Bishop, Regent, says in another column concerning Southwestern, we infer that a great opening is expected. Long before this, all the accommodations in the Annex and Mood Hall have been engaged, and by this time Georgetown is doubtless crowded to its capacity to care for the attendance. Good work has been done dur-

ing the vacation and the results are visible. Dr. Bishop is a happy selection to succeed the popular and scholarly Dr. Hyer. He is thoroughly trained, has great pulpit ability, is popular on the platform and is in sympathy with the hopes and ambitions of young life. We are sure that Southwestern will continue its career of success and usefulness under his guidance.

ALEXANDER INSTITUTE OPENS.

Alexander Institute, at Jacksonville, is now into its fall term with every prospect for a great year. Rev. Jno. Barcus, D. D., the President, made a fine canvass during the summer and was aided by a body of fine workers. They visited many sections of the conference and presented the claims of the institution. As a result, they have had one of the best openings in the history of the school. This is gratifying and it speaks much for the future of the institution under its new management. Now let the conference rally to their school, give to it their patronage and their financial support and there is no reason why the Alexander Institute should not become one of the leading conference schools in Texas. It has a good faculty, a fine set of buildings, a splendid location and it is worthy of large success.

THE PROHIBITIONISTS MEET IN DALLAS.

Last Saturday the State Committee of the prohibitionists met in Dallas to make their final report on the investigation of frauds in the recent election by the Legislature. Along with the committee prohibitionists were invited to meet, and about four hundred of them were on hand. They held their meeting in the lecture room of the First Methodist Church, the place where the mass meeting met in January, 1908, launched the State-wide movement.

The newspapers of the State made a great ado about the meeting prior to its coming together and stated that it was a political gathering pure and simple and that it would fix a slate for State offices. But the anti papers were badly off their base. It was not a political meeting. It was a meeting of earnest men to consider what was best under the circumstances. It was harmonious throughout. There was not an element of discord. Every action taken was without a dissenting voice. And all shades of opinion were present in the meeting. But the interest of prohibition was uppermost in every mind and speech.

The committee made their report, given below; it was adopted; Col. Ball and his co-workers were thanked for their successful conduct of the campaign; and the committee was dissolved. No arrangement was made for a future meeting, and no "slate" was presented.

All this must have been a great disappointment to the anti. They expected mistakes and explosions; but no such expectations were realized. It is understood, however, that in the campaign for Governor, Lieutenant-Governor and the Legislature next year there will be agreement. If more than one man announces himself for any of the above places, steps will be taken to relieve the situation and have but one candidate. The folly of last year will not be committed. But the people representing our cause will be consulted and their voice will be heeded.

Before we can make much headway in our further prohibition fight, changes must take place in the State administration, and this is duly appreciated by our leaders. We are of one mind and candidates had just as well make up their minds to be thinned down to one in a hill. Men are only a means to an end. We are not concerned about giving honors or compliments to anyone or all of those who have figured so finely in our contest. We are after results. It is the cause

of prohibition we are after now. We care nothing about politics except where prohibition is involved. But we here submit the report of the State-wide committee that our people may see what is being done for our cause. It speaks for itself:

To the Chairman of the Executive Committee of the State-wide Prohibition Amendment Association:

Your subcommittee appointed at Austin to receive and consider reports upon fraud and irregularities affecting the prohibition amendment election of July 22 last, have had before them reports from various sections of the State, examined witnesses at the Austin meeting and invited and received additional reports as follows:

1. After consideration of all reports and evidence before us, we are of the opinion that in the actual conduct of the election there were numerous irregularities that might result in the throwing out of some boxes, and it is also true that in many sections of the State returns of elections were unreasonably delayed, and that in nearly every instance where such delays occurred the prohibitionists were without representation, and we cannot therefore say that the returns in that respect were free from suspicion; but, on the whole, the irregularities in the actual holding of the election may have been such as are incident to almost all elections.

We therefore conclude that no contest of the election could reasonably be considered upon actual fraud committed in holding the election and making returns thereof.

2. There was abundant evidence before your subcommittee to support the charge that the liquor interests had entered into a conspiracy at the inception of the prohibition amendment election to procure the payment of poll taxes to be voted in their interests. They accomplished that purpose through the easy avenue afforded by the present law, which permits deputies in cities and towns to go out and solicit the payment of poll taxes; and many of these deputies were paid by the liquor interests—a number of whom were negroes and quite a number saloon-keepers—and by the further use of the custom which has not heretofore been largely abused, to allow citizens at a distance from the county seat to pay their poll taxes through agents and power of attorney (both of which means were largely used, and thereby many thousands of men provided with poll taxes who would not otherwise have qualified to vote) and the negro vote, the Mexican vote and the vagrant vote in the cities were thereby increased far beyond normal in an election year.

3. The law in many instances was violated thereby in letter, and to an alarming extent in spirit, and we believe we are in the bounds of conservatism in saying that as a result of the activities of the liquor interests in this respect they secured no less than 25,000 votes in the July election.

4. To enter upon a contest, however, would necessarily involve, first, proof of the illegal payment of such poll taxes; second, that the holders thereof voted against the amendment. Besides, an illegal ballot could be made apparently legal simply by the voter who voted upon a poll tax illegally paid and the party illegally paying same testifying that it was paid for with the voter's money, which both would doubtless readily and willfully testify to in order to escape the punishment for such cases made and provided. In fact, under the Constitution they would have the right to refuse to testify, upon the ground that their evidence might incriminate them.

We merely cite these facts as proof of the difficulties in the way of a contest on account of the illegal payment of poll taxes, and we are of the opinion that to enter upon a contest with reasonable hopes of success, which would necessarily involve the right of the opposition to bring in every voting box (more than 6000 in number) would require a sum of money of certainly not less than \$100,000, and probably a great deal more; and in the absence of the ability to give reasonable assurance of the success of such a contest, and in view of the long delay necessarily incident thereto, and the more than probable carrying of such a contest to the Supreme Court of the United States, we feel the cost and uncertainties thereof would make a contest unwise and ill-advised, and impose a burden upon the prohibitionists of Texas that we could not reasonably request them to assume.

Therefore, as the best and most practical solution of the question, we recommend the re-submission by the Thirty-Third Legislature of the constitutional amendment recently voted upon.

5. After the meeting at Austin and the report there by your subcommittee, in which a legislative investigation was recommended, an investigation by the Legislature of the State of Texas was entered upon for the purpose of ascertaining abuses in connection with said election requiring legislative action in the matter of amending our election laws, to prevent a recurrence thereof in any future election of any character.

As a result of the appointment of the Senate and House investigating committees, we feel that our recommendation was amply warranted by the developments before said committees, and that the valuable evidence secured in the short length of time, together with the facts suppressed by witnesses upon the stand who knew and those who evaded process, as to the vast sums collected and disbursed for account of the liquor interest, for whom collected and expended, will prove of great value in securing needed amendments of our election laws, and we cordially endorse the efficient and effective discharge of their duties in connection with such investigations.

6. We are confident, as a result thereof, amendments to our election laws will be passed:

- (a) Limiting the amount of campaign funds which may be expended for or against any candidate or measure; limiting the amount which may be contributed to such fund by any person to a reasonable maximum, and providing for full publicity of all campaign contributions, both before and after elections. Also prohibiting the use of campaign funds contributed by persons who do not reside within the boundaries of this State; requiring that all paid speakers and workers shall disclose in such a manner as to give full publicity to by whom they are paid, and the amount of their compensation. We unqualifiedly oppose the policy of paying persons for their services in making public speeches. As the law now stands any election in this State can be effectively debauched by the use of large sums of money without subjecting the contributors or disbursers thereof to prosecution and thus the mere power of money becomes a controlling factor in any election—a condition intolerable in a free government, and wholly at variance with the Constitution.

which provides that the ballot shall be pure; and while, as the law now stands, large interests whose business may be affected by the result of an election may under the guise of employing speakers and workers, effectively secure a sufficient number of votes to change the result of an election, and, while their action would not be a violation of the law, yet the effect and result of such conduct would be as fatal to a free and pure ballot as though the voter had been bought outright in the open market.

(b) Abolishing field deputies, agents and powers of attorney to procure poll tax receipts, and requiring voters who are physically able to do so to pay for their own poll taxes directly to the officer authorized by law to issue same.

(c) Providing some means of identification of the voter who actually pays for his poll tax.

(d) Requiring the illiterate voter to vote viva voce before all the judges and supervisors of the election, his ballot to be thereupon marked accordingly by one of the judges in view of each of the judges and each of the supervisors.

(e) Providing for having lists of poll tax payers accessible to the public not less than thirty days before any election, and that proper authorities can be made and steps taken to purge poll tax rolls from illegal voters.

(f) Providing that a voter who qualifies upon naturalization papers or declaration of citizenship shall not be permitted to vote, unless he shall have filed a copy thereof with the Tax Collector not less than thirty days before the election.

(g) Requiring exemption certificates for men over age in all voting precincts as a prerequisite to voting, but making an exemption certificate once issued, good for such voter as long as the holder thereof is otherwise qualified to vote.

With such laws in force in the July election last, State-wide prohibition would have been carried and your committee would not have been created.

7. The charge heretofore made that the Mexican vote was in most localities practically sold against the amendment, and the negro vote almost wholly against it, has been confirmed by other and additional reports, and we assert that it is fair to say eighty-five per cent of the negro vote was cast against State-wide prohibition, and certainly it is conservative to say that not less than eighty per cent of the vote was so cast.

In making this statement we do not desire to do injustice to that race. Many of the most representative negroes—preachers, educators and leaders thereof—in the face of the prejudices of the more ignorant of their own color and without fee or hope of reward, except the uplift of their own people, did splendid service for the prohibition cause. Their vote was solidified, however, against the amendment by appeals to the prejudices of the ignorant, threats of re-enslavement and disfranchisement and false statements as to the intentions and attitude of the prohibitionists toward them; and we lay the onus of the use of methods which were in vogue during the reconstruction upon unscrupulous white men who accomplished their purposes deserving of the severest condemnation.

8. In concluding this report, we again state, as we did in the preliminary report heretofore made, that it was not then, is not now, our purpose to charge upon the great body of our prohibitionists of Texas who differ with us as to the wisdom of State-wide prohibition and voted their convictions, the responsibility for the acts and methods of which we complain; and we declare the efforts made by designing or uninformed individuals and papers to charge the prohibitionists of Texas with classing anti-prohibitionists as a whole as being in sympathy with the manner in which the fate of anti-prohibition election was determined, are unjustifiable and reprehensible, and we earnestly invite all good citizens, whether for or against State-wide prohibition, to join hands with us in an effort to secure an election law which will carry out the letter and spirit of that provision of our State Constitution, which provides that the Legislature shall pass such laws as may be necessary to detect and punish fraud and preserve the purity of the ballot box.

- B. F. LOONEY, Chairman; THOMAS H. BALL, WILLIAM E. HAWKINS, W. T. BARTHOLOMEW, CULLEN F. THOMAS, R. HARPER KIRBY, JACK DIES, W. I. McDONALD, THOMAS B. LOVE, T. G. HARRIS, BEN H. POWELL, L. S. CRIMPTON, RICHARD MAYES, D. E. GARRETT, Subcommittee.

The report of the subcommittee was adopted by the Executive Committee and signed by the entire membership of that committee.

PERSONALS

Brother E. H. Pritchett, one of the leading members of our Church at Beaham, was in Dallas and was a pleasant caller at the Advocate office.

Brother J. W. Campbell, of Cooke County, was to see us the other day. He is one of the Advocate's best friends and a strong Church worker.

Rev. T. C. Sharp, of Centerville, was in North Texas last week, and we enjoyed a pleasant call from him. He reports his work in good condition.

Rev. W. H. Edwards, of the Wills Point Circuit, was to see us recently. This is his first year in Texas. He speaks very encouragingly of his charge.

Rev. F. M. Neal, of Claude, is pushing his work, and it is prospering. They have had good seasons in that section, and the hopes of the people run high. The pastor and the membership are harmonious, and the work is progressing.

Dr. W. D. Bradford, of Austin, spent a couple of days in the city last week, supplying himself with some new books at the Publishing House and visiting friends. We had the pleasure of his presence in this office. He is flourishing at Tenth Street.

Rev. Robert Wier has been transferred by Bishop Mouzon from the Louisiana Conference to the Texas Conference and stationed at Conroe. He has reached his charge,

and has been well received. His work moves off finely. He takes the place of Rev. C. D. Montgomery, whom Bishop Hendrix has transferred back to Mexico City. Brother Montgomery's address is now Mexico City, 3rd Roma-41-L.

Rev. S. L. Crowson, of Forest Avenue Church, Dallas, has been quite sick for eight or ten days. The last report from him indicates some improvement in his condition. We trust that he will soon be at his post again. He is a very servicable preacher and worker.

Rev. W. A. Stueck, of Denton Station, visited Dallas this week and called at the Advocate office. He has this year made rapid strides in his charge. He has had 137 additions to his Church to date, and confidently expects to increase the number to 175 before conference convenes.

Rev. and Mrs. S. T. Francis, of Anna, have again been visited by affliction. Some time back they lost their little child by death, and last week their only remaining one was taken. We commend them to God and the Word of his grace in this severe affliction. With them it is sorrow, but with the two children it is safety from harm.

We spent Sunday with Rev. G. M. Gibson and his good people. Sunday morning the service was helpful and spiritual. At the conclusion we presented the work the Advocate, and with that occasion and at the evening service thirty subscribers were secured. Dr. Gibson is deservedly popular with his people, and he is doing a fine work.

HON. JAKE WOLTERS A CANDIDATE FOR THE SENATE

In the Dallas News of September 18 there appeared an interview by the Hon. Quintus U. Watson, in which he gives out the following information: "Mr. Wolters is seriously considering becoming a candidate for the Senate. His mind is not positively made up yet. I don't know just when it will be. You see, it depends on several things." "What, for instance?" he was asked. "Well, now, I'll tell you. Mr. Wolters doesn't want to be a candidate on any 'isms,' and that kind of thing. If he is a candidate it will be purely and simply as a Democrat, and nothing else." "In other words, he doesn't want to be a candidate as an anti-prohibitionist, but as a Democrat?" "That is the idea exactly."

Well, now, is it not just a little amusing that the Hon. Senator Watson thought it necessary to give the public that very important piece of information? Why, who ever dreamed that the Hon. Jake Wolters would think of becoming a candidate for the Senate as an anti-prohibitionist? His record as an anti-prohibitionist as a leader of the anti forces of this State for the last four years, as well as in the late campaign, is a part of the record of the Hon. Jake Wolters that he wants to sleep in the grave of silence. Yea, the Hon. Jake is so anxious for it to thus sleep that his attorney told the Senate investigating committee that he would rot in a dungeon before he would tell it to them. Death, even death, is to the Hon. Jake Wolters more preferable than the revelation of his anti-prohibition record.

Surely, therefore, no one was ever silly enough to have ever thought that the Hon. Jake would have any desire to become a candidate for the Senate as an anti-prohibitionist. No doubt, however, if he should become a candidate, he would confidently expect the anti-prohibition vote. Neither is anyone surprised that the Hon. Mr. Watson does not want him to become a candidate on any such issue.

But did not the Hon. Jake Wolters make his anti-prohibition record as a Democrat? Did he not fight submission in the primary election and the Legislature as a Democrat? We thought so. Hence, his anti-prohibition record is a part of his Democratic record, and it is such an one that he would rot before he would, under oath, reveal it to the people of Texas. Some of us are just a little afraid, and we think our fears well founded, that as a United States Senator he might make another record that he would not be willing for the people of Texas to see.

Look at the difference. If the Hon. T. H. Ball should become a candidate for the Senate, it will not be on any 'isms,' but purely and simply as a Democrat. But Mr. Ball recognized the fact that as a leader in a great movement in Texas, a movement of far-reaching importance to this State, political and moral, he made a record, and that the people had a right to see that record, and so he opened to them the books. Are any so blind that they cannot see the difference between a man who is not ashamed of his record and is more anxious for it to be known, and one who would prefer to rot than reveal his?

But let Mr. Wolters come on and enter the race simply and purely as a Democrat, and we, simply and purely as Democrats, will bury him in the same grave that silently holds his anti-prohibition record.

He may be sure that when he asks us to support him simply and purely as a Democrat some of us, as such Democrats, will ask him some questions, and we hope it will not be embarrassing to him or his friends to answer the same fully and freely. On with the battle for a pure ballot and a clean State Government!

DROWNING OF BROTHER McCORMICK

Rev. C. C. McCormick, our pastor at Vera, Knox County, was drowned on Friday afternoon, September 15, 1911. It seems that he went with his wife and three small children to a tank for the purpose of locating a suitable place to immerse some candidates for baptism. After selecting the place, he swam across the tank, rested for about three minutes and started back, when, near the middle of the tank, he was seized with cramps and sank. Help was secured and his body rescued in about thirty minutes, but too late; life was extinct. Brother McCormick was one of the truest and most conscientious men I ever knew. He was greatly beloved by his people. He would have been admitted into full connection in the Northwest Texas Conference this fall. He was not eligible to membership in the Brotherhood, and was dependent absolutely upon his salary to support his family. I believe that every member of the Brotherhood who can do so will esteem it a privilege to send the amount of the mortuary fee to Rev. C. B. Meadow, Treasurer, Haskell, Texas, for the benefit of Sister McCormick and the three little boys. Brethren, don't overlook this matter. No more worthy case could have our consideration.

G. S. HARDY.

LETTER FROM REGENT C. M. BISHOP, D. D.

On the eve of our opening I write to say that the prospects for Southwestern University for the next year seem to those acquainted with the situation to be the best we have ever had. Already the young men and women are gathering in preparation for the work of the year. The Ladies' Annex, enlarged in capacity by the removal of the piano department to the newly purchased Snyder building, will be absolutely full, according to present registration, and arrangements are in progress for the accommodation of some students in the homes of professors living near the University.

The faculty are all on the ground, except Prof. Eddy, the newly appointed professor of German, who will reach Georgetown in time for the opening. They are all very enthusiastic, and seem to believe that the era of its greatest work is just opening before the school in which for nearly forty years Texas Methodism has done a noble work for higher education under Christian auspices. Prof. R. J. Eddy, formerly of Beloit College, Wisconsin, is to be Acting Professor of German for this year. He is an A. B. and A. M. graduate of Beloit, sometimes called the Yale of the West; did graduate work in the University of Wisconsin, and has had a residence of fifteen months at leading European universities. The president of a leading Northern university telegraphed me in response to my inquiry: "R. J. Eddy is eminently qualified in every way to head the department of German in Southwestern University. He is a fine scholar and a Christian gentleman of the highest character." We expect him to be able to carry forward with great success the work of the brilliant and lamented Prof. Amos, Assistant Professor Lehmer, who has been with the school for several years, and other instructors, will together make this one of the best manned German departments in the entire South.

I thought, Mr. Editor, that I knew how to work before, but I have been busy to the last limit of endurance this summer trying to justify the trust of the Board of Trustees who placed this important responsibility upon me in this most important epoch in the history of Texas Methodism. I have found a very loyal body of alumni, and the friends of the institution, outside of the circle of former students, are to be numbered by thousands. Here and there are a few who have a sort of vague notion that Southwestern has been moved or abandoned, and who do not seem to know that no official action, by the Church as such, has ever been taken which even hinted at such a course. But for the most part it is perfectly clear to all our friends that it is an essential part of the plans which are now engaging the Methodism of the State to maintain this historic institution in the place which it has won for itself during years of heroic work in the very highest rank among Southern Methodist Colleges, with increased facilities and enlarged capacity. The fact that there are still gathering here the largest number of students of college grade which attends any institution in the Church is proof of the confidence of our people as well as evidence of the necessity both for Church and State of the maintenance of the institution. The splendid Library and Administration building, which we are planning and in which many of our friends and former students are expressing a lively interest, will only serve to equip us for the immediate needs of the University with its present patronage. It is our hope to add others of a group of buildings until the physical equipment will enable us to realize the dream in our minds of being for the Southwest what Amherst or Dartmouth has been to New England and the East.

Our formal opening, following two days given to registration, will be held on Thursday, the 21st, when Dr. W. D. Bradford, of Austin, will deliver an address before the faculty and students on "Some Student Problems." I will probably write you later concerning the exercises of that occasion, so that our friends among the thousands of your readers may have a bulletin of our progress. Very sincerely, C. M. BISHOP.

The passing of years is like the coming of dawn—slow, silent, inevitable. The most eager cannot hasten the quiet, irresistible movement, and the most reluctant cannot forbid. Some gifts the years bring which we would fain decline—age, sorrow, disappointment. Some treasures they take which we would keep forever—youth, beauty, innocence. But there are more precious treasures which time cannot supply—Friendship, Virtue, Patience, Faith and Love.—Herbert L. Willett.

Epworth League Department

GUS W. THOMASSON - - - Editor
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Dallas, Texas.

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

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DEVOTIONAL TOPICS.

Topic for the Quarter: The High Levels of Life.
October. Thought for the Month: Firm Foundations.
1. (Christian Stewardship.) A Well-rounded Life. 2 Cor. viii. 7; Luke xi. 42.
8. The Christian's Emancipation. Rom. viii. 1-16; vi. 6, 22.
15. Some Things We May Know. 1 John i. 1-5; Acts iv. 18-20; Rom. viii. 16; 2 Tim. i. 12.
22. (Mission Study Rally Day). In telligent Warfare. Prov. xxiv. 5, 6; Prov. iii. 13-23.
29. (Temperance.) Abstinence and Prosperity. Jer. xxxv. 1-11.

A DALLAS LEAGUER HONORED.

We note in the election of State officers at the League Encampment this year the selection of Miss Evelyn Wynn of Dallas as Fourth Vice-President. This honor most worthily bestowed. Miss Evelyn possesses unusual talent for just this class of work, and has for a long while been very active in her own League at Grace Church in the development of the missionary to Mexico, and has a peculiar insight into the needs and accomplishments of the mission field. Under her wise guidance the League may expect a wonderful advancement in missionary activity in Texas this year. All Dallas is proud of the honor that has been bestowed upon this particular member of its League circle and will lend her every assistance possible in the furtherance of her plans.

IS THE EPWORTH LEAGUE TO HAVE AN AGE LIMIT?

There seems to be considerable discussion going the rounds just now as to the age limit which should be placed upon the leaders in Epworth League work. The Leaguers of Arkansas in Annual Conference at Crossett recently discussed the matter, and editorial comment by League Editor Waring Sherwood followed in the Western Methodist soon thereafter in these words, viz:

Brother Sherwood's Editorial.

"How, then, are we to keep our League young? Not by any harsh methods, to be sure. One good way to solve this seems would be to pass a by-law to the effect that no member would be allowed to take an active part in the League work after they had passed a certain age. This ought to be fixed at about thirty years. Some think it would be best to make it twenty-five, but we do not think so, for a person at the age of twenty-five is not too old to be called a young person, and their training and experience in League work will be of much benefit to the younger ones. But the one from twenty-five to thirty should, profiting from the experience, see the importance of placing young members to the front, allowing them to fill the offices and forcing the work of the chapter upon them.

"We think that the above suggestions, brought out at the Crossett conference, are worthy of earnest consideration, and that it would be of

profit to any League to apply them practically."

At the encampment held at Epworth-by-the-Sea in August the same question came before the Epworth League Institute and Assistant Secretary J. Marvin Culbreth, who came down from Nashville to direct this phase of the work, is reported by the Corpus Christi Caller as having delivered himself, touching the age limit after this fashion, viz:

Brother Culbreth's Suggestion.

"He stated that the meaning of Epworth League was to reach and help the young people. He also stated that he thought that the old people ought to step down from office and form a class meeting and leave the League for the young people for whom it was intended.

"He stated that the meaning of tend to show that having the elderly people in office hurts the League instead of helping. He suggested that an age limit be placed at forty years and no person over that age be allowed to rule, and that it be made as it was intended, a strictly young people's meeting and put the young men in responsible places and they will become members."

We can remember, some years ago, when the League was first being organized of hearing the objection made to it then that the young people would run away with it and the Church would be harmed instead of benefited. Now the idea seems to have developed that the elderly people are about to run away with the League to the detriment of the young people. We questioned the soundness of the first objection and we likewise question the cause for alarm in the last one. Why an age limit? Is a Christian ever too young for active Church duties? Is he ever too old? When the time shall come when one is too old to be a Christian, then we frankly admit that he is too old for the Epworth League, but not before. We do not wish to be understood as advocating the usurpation by the elder persons of the offices and responsibilities belonging to the younger ones. Far from it. The League is, as its name rightly implies, a young people's organization. That is to say it is for young people and helps to keep people young. We would like to cite some of our good friends who are in so much alarm over this age limit question to the example of our own League at Trinity Church, Dallas. It has a membership running all the way from ten years to sixty-five. Moreover, there is a place for every member and every member is actively at work. The trouble in League work, and the chief cause why so many chapters do fail, is not the age limit, but the failure of those in charge, be they young or old, to provide something for the membership to do. We are writing from observation, based on many years of actual experience.

Where there has been well-formed plans and intelligent direction with a place for everyone in his place uniformly there has been a successful League. The age of the person or persons in charge had nothing whatever to do with it. On the other hand, where there has been a lack of planning and proper distribution of duties, there have been a corresponding lack of activities and complete failure. To sum up the situation as we see it the League which has a head wise and resourceful enough to devise ways and means for the employment of the energies of its membership will always be a successful chapter. The one that lacks this wise direction will be a failure. Brethren, you have made too much of a bugaboo of the age question. You have overlooked the one essential to success, Work.

THE TRINITY LEAGUE, DALLAS, STARTS ANOTHER CONTEST.

A unique contest began in Trinity League, Dallas, on September 17, known popularly as a Membership Campaign, but being in effect a general forward movement. The rules adopted for the contest anticipate activities along the lines of membership, attendance, finance and literature and in proportion as results are achieved will the points be counted for the contestants. The contest is to run until the middle of December and culminate in a big banquet at one of the downtown hotels. The present membership roll is being divided into two main divisions, one to be known as the Capitalists and to be under the generalship of Mr. A. M. Eastland and the other as the Industrialists and to be under the generalship of Mrs. Graham

F. Webb. Each general will appoint a corps of assistants. The name chosen for the contending forces are indicative of the purpose of the contest, namely, progress and development. The first letters of each title "C" and "I" are to form the basis for a novel button badge, a large letter C being made to encircle the picture of a human eye and the design printed in two colors, one for each division. Rules and regulations governing the contest have been adopted as follows, viz:

Rule 1—The basis for scoring shall be as follows, viz:

Departments.	Points
Membership, each new member to count	100
Per. one year's subscription to count	25
Finance, each \$1 dues to count ..	10
Attendance, each person present to count	1

Rule 2—New members will be required to take the League pledge, either by signing card or verbal vow. If by card to be present when names are announced to be counted in score.

Rule 3—New members not secured through the influence of one division or the other will be credited in equal number to both divisions.

Rule 4—In order to avoid confusion and facilitate counting, all members of the same family will be assigned to the same division, exchanges being made where necessary to do this.

Rule 5—Children under ten (10) years of age will not be counted.

Rule 6—The Membership Committee will be responsible for the accurate keeping of the score.

Rule 7—The Membership Committee will be final authority in all matters pertaining to the contest, a majority vote determining at all times.

Rule 8—Mr. Towne Young as chairman and Messrs. J. O. Smith and E. B. Doggett are designated as the Membership Committee.

Rule 9—The contest will close Sunday night, December 10, 1911.

HOW MANY CAN YOU GUESS?

Which is the largest room in the world? Room for improvement.

Why are the laws like the ocean? Most trouble is caused by the breakers.

When is it easy to read in the woods? When Dame Autumn turns the leaves.

Why are the Western prairies flat? Because the sun sets on them every evening.

THE TEXAS TRACT SOCIETY.

The Texas Tract Society is indispensable to the work of our Methodism in this State. It is deserving of a liberal patronage by our preachers and laymen. If all of our pastors would make a wise distribution of these tracts among the members of their respective charges, and keep it up each year, the time would come when you could scarcely find a member who did not know the doctrines of our Church and the scriptural grounds for the same. I make bold to say that we are far from that ideal today. An intelligent understanding of the doctrines of our Church gives rigidity and solidarity to one's convictions. I love the Methodist Church and her doctrines. And I believe that Jesus Christ can best interpret himself to lost men through Christianity according to Methodism. To be sure, we are known the world over as being an evangelistic Church. But while we have been giving our attention to saving the lost, some of our sister denominations have been harping on "water salvation" and immersion as the "only mode" of baptism. As a consequence, many of our converts have gone into their folds whereas they would have come into our Church had we been faithful to preach our doctrines and disseminate literature of that character among them. Our doctrines will not suffer in comparison with those of any other Church when scripturally presented. In Christendom to-day they take first place. When our doctrines are kept prominently before the masses, nearly all of the converts in our Methodist revivals will come into the Church that gave them spiritual birth. There is many a man fighting the Christian warfare to-day in some other Church who could render much more deadly execution to the enemy, if he had on a Methodist armor.

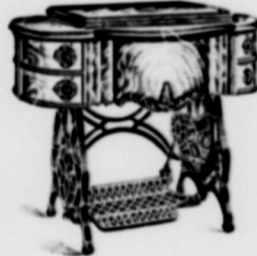
The Texas Tract Society is prepared to meet the demands of the hour. Let every Methodist pastor in Texas, who has not already done so, send at once for some of these tracts. They do not cost much. And he can use his own method for raising the money to pay for them.

CHAS. P. MARTIN.

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

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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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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.

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SUNDAY SCHOOL ITEMS

REV. E. HIGHTOWER, Editor, Waco, Texas. REV. A. E. RECTOR, Ass't Editor, Galveston, Texas.

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

HOW DID SHE KNOW?

The other day we read of a teacher of a class of twelve-year-old boys who refused to have anything to do with Decision Day because she contended that her class of boys had always been in the kingdom of God, were born there, and did not need conversion. How did she know what they needed? No matter what their condition by birth nor what their training and conduct had been, Jesus demands that all his followers confess him before men, and one design of Decision Day is that Christian children may be led to publicly avow their faith in Christ. The aforesaid teacher may have been well versed in "the new psychology" but she did not understand the viewpoint of the Methodist Church, which to our thinking is the viewpoint of Scripture. How could it hurt a twelve-year-old boy who is trying to live a Christian life to publicly confess his faith in Christ?

AN APPEAL TO OUR PRESIDING ELDERS.

Dear Brethren—I am sure you realize quite as fully as I do the importance of our Sunday-school work and that it is your purpose to do everything you can to aid in extending and upbuilding it. It may be possible, however, that you do not altogether realize how necessary it is that both the Conference Sunday-school Boards and the General Board be furnished with the names and addresses of all our superintendents. If our own literature is to be put into our schools, if they are to be furnished with leaflets suggesting improvements in organization and methods and if they are to be brought into co-operation in carrying out such plans for development and extension as may from time to time be set on foot, then we must be able to reach them through their superintendents, and the only way to secure lists of our superintendents is through the presiding elders.

Because I know something about the heavy burdens our presiding elders are compelled to carry, I regret the necessity for calling upon them for this extra service. But because in this instance I am absolutely dependent upon you and because the matter is of such great importance to our Church, I am sure you will agree that my insistence is justified. Will you please, therefore, try to find time to fill out and return at once to the Chairman of your Conference Sunday-school Board the blank directory that has been or will be furnished you.

Many of our presiding elders who have been rendering this service promptly and faithfully may wonder why this appeal is necessary. The explanation is simple. Out of our forty home conferences there are fourteen from which we have received no report at all this year. Some of these have sent in no reports for several years. Then there is one conference with six districts which has sent in a report from one out of the six, and still another which has failed to report for three districts out of nine. In quite a number of cases reports have come in so late as to be practically useless. It is easy to see that so long as this state of things is allowed to continue we shall find it exceedingly difficult to carry out successfully any large plans for the development of our Sunday-school work. Fraternally, E. B. CHAPPELL.

MEETING OF THE STATE EXECUTIVE COMMITTEE OF SUNDAY-SCHOOLS.

The State Methodist Sunday-school Executive Committee met in Waco September 12. A more detailed report will be furnished later by the Secretary. But there was one movement which was of such moment to our Sunday-school work that we give place to it here. The Presiding Elders' Conference being in session at the same time and place, the Sunday-school Committee requested that a committee consisting of one presiding elder for each Annual Conference be appointed to confer with them on the interests of the Sunday-school work, and the request was instantly granted. After full and frank discussion on both sides the committee of presiding elders presented the following report to the Presiding Elders' Conference and that body considered it at some length and finally adopted it by a large majority: To the Conference of Presiding Elders of the M. E. Church, South, in Texas:

Dear Brethren—Your committee, appointed to confer with the Executive

Committee of the Texas Methodist State Sunday-school Conference, ask leave to submit the following preambles and resolutions with the recommendation that they be adopted:

Whereas, For the last seven years there has existed an organization known as the Texas Methodist State Sunday-school Conference, which has been operated under the approval of all the Texas conferences and is now conducted by a State Executive Committee composed of one representative elected by each Annual Conference, together with the officers elected by the State Sunday-school Conference and the manager of the branch house at Dallas; and,

Whereas, The scope of the work of this Executive Committee has been so extended as to include an annual encampment at Epworth-by-the-Sea and various Annual Conference and district meetings; and,

Whereas, The volume of the work has become so large as to require and justify the employment of a competent person to give all his time to the interests of our Sunday-schools in Texas, and it is the expressed policy of the aforesaid State Executive Committee to ask for the appointment of such an officer by one of the presiding Bishops, with the consent of the other, provided the various Annual Conference Sunday-school Boards concur in this plan, and to ask also that the various Conference Boards make such appropriations as shall guarantee the salary of the aforesaid State officers and the other necessary expenses of the State Executive Committee, and that the various conferences assume a small assessment for Sunday-school extension to enable their boards to maintain this and other necessary work; and,

Whereas, We believe that such a movement will do much to promote the unity and solidarity of Texas Methodism and is the most effective method of advancing the interests of

our Sunday-school; therefore, be it Resolved, That we, the Presiding Elders' Conference of Texas Methodism, most heartily approve the plan of the Executive Committee of the Texas Methodist State Sunday-school Conference, looking to the appointment of an officer who shall give his undivided attention to the interests of our Sunday-school work in Texas.

Resolved, second, That we recommend to our Conference Sunday-school Boards that they so shape or modify their policies as to co-operate with this plan of the State Executive Committee, and that an assessment equal to not less than 2 cents per member of the Church be requested by each Sunday-school Board and granted by the Annual Conferences, which shall take the same course as the other assessments against the conferences and shall be added to the Children's Day offering and other funds of the Conference Boards, to enable them to meet the expenses of the State Executive Committee and the prosecution of their other work as prescribed in our Discipline.

JEROME DUNCAN, A. A. WAGNON, J. G. MILLER, J. M. PETERSON, N. B. READ.

SUNDAY-SCHOOL WORKERS, ATTENTION!

I desire to call the attention of all Sunday-school workers of the Central Texas Conference to the work of the Sunday-school Board. It is just two months until our conference will be in session. Eighty-five per cent of our converts and 95 per cent of our preachers come from the Sunday-school. Hence the responsibility of the Sunday-school corresponds with the results of the same in the world's salvation. Therefore if our board is to meet the responsibility placed upon us we must have the faithful co-operation and suggestions of those who are pushing this great work for our beloved Zion. Brethren, listen: Your Sunday-school Board does not claim to know all there is to know about the needs and conditions of our conference. "In the multitude of counselors there is safety." Please speak out,

brethren. Tell us about your Sunday-school difficulties and especially your successes. Tell us of any plan that impresses you as being of special value to our Church. Do you think we need one or more well qualified field workers appointed at our ensuing Annual Conference? Or would it be wise to appoint a Sunday-school evangelist for one or two districts to hold revivals and Sunday-school rallies? I simply raise these questions to call you out. I am not committed to any certain plan. But at any rate let us have your suggestions for our good, for we are a representative Church and your Sunday school Board cannot represent you unless we know what the Church desires and needs. Fraternally yours, J. F. TYSON.

Hamilton, Texas, Sept. 4.

BURKBURNETT SUNDAY-SCHOOL RALLY.

Yesterday was a red-letter day with the Burkburnett Sunday-school. Bro. Hawkins, our North Texas Conference Field Secretary, came to us on Saturday the ninth and conducted a rally covering Saturday night and all day Sunday. The address to parents Sunday morning on "Child Life" was exceptionally fine. We had a large crowd, but oh how I wish every parent in Texas could have heard Brother Hawkins as he told why so many boys and girls go wrong. The whole rally was helpful and inspiring. I feel our school will take on new life. We have averaged through the summer an attendance of about one hundred, but we think there will be an attendance of one hundred and fifty for the fall months. We certainly do appreciate Brother Hawkins' visit, for he brought encouragement, enthusiasm and help for our work. May God bless Brother Hawkins in his great work.

LEONARD REA.

IF THE BABY IS CUTTING TEETH.

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

A debt of obligation nearly always goes to protest.

ASSURE YOURSELF A HOME

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

A HOME or business property in within easy reach of every man and woman in the United States under the plan in use by this Company. We will lend you from \$1000 to \$5000 at 5% simple annual interest to purchase or improve a home or business property or pay off any indebtedness on same in any place in the United States that you may select. Monthly payments per \$1000 at \$7.50, plus interest.

OUR INSURANCE FEATURE

Should the owner of our contract die while the contract is unforfeited, we will pay to his or her legal representative the amount of installments paid into the Company, with interest at 6% per annum for the average time it has been in force. Or we will make a loan to said legal representative on good real estate security upon the same terms recited in the contract.

The Standard Real Estate Loan Company

INCORPORATED 1901

Of Dallas, Texas, Assets June 30, 1911, \$443,581.96,

Has made more than \$1,071,000.00 in loans to its Contract Holders to purchase Homes and Business Property.

Do not fail to write us for full line of literature or call on our representative in your city for full information. A postal card addressed to my office will bring you information that is sure to interest you.

First-class men and women solicitors who can furnish good references and get good results are wanted.

MAIN OFFICE:

604-609 Scollard Building.

DALLAS, TEXAS.



DISTRICT AGENT:

REV. S. P. BROWN,

308 Moore Building,

FORT WORTH, TEXAS.

THE WOMAN'S DEPARTMENT

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

A Brevard Quarterly has come to this office. This is a small sheet issued by the Adelpian and Lanier Literary Societies of Brevard Institute, at Brevard, N. C. We learn this from its catalogue: "This school is the outgrowth of the Brevard Epworth School, started in 1895 by Rev. Fitch Taylor, and aided by the League and Sunday-schools of the Western North Carolina Conference of the M. E. Church, South." After discouraging efforts to make it succeed the Board of Trustees finished and furnished the school building and turned it over to the Woman's Home Mission Society in June, 1903. It is now in fine condition and affording an opportunity to many worthy girls of obtaining training in industrial as well as literary work that could not meet the high expenses at other places.

Three of the Missionary Jubilees are to be held in Texas:

- At Houston.....No. 16 and 17
- San Antonio.....Nov. 20 and 21
- Dallas.....Nov. 23 and 24

Miss Florence Miller, one of the speakers in the first series of Jubilees, is expected to be of the Jubilee party.

The district meeting of Home and Foreign Mission Department of Fort Worth District will be held at Grapevine October 4 and 5.

Elect your delegates early and send some one who can stay for both days. An interesting program has been prepared. MRS. T. B. FREEMAN, District Secretary Home Department. MRS. C. R. PORTER, District Secretary Foreign Department.

ATTENTION, JACKSONVILLE DISTRICT HOME MISSION SOCIETY.

Our District Conference will be held at Rusk, October 17 and 18. Send names of delegates and visitors to Mrs. J. F. Verbillon, Rusk, Texas. All ministers and their wives are invited to attend.

An excellent program is being prepared. We will have with us Miss Trawick, deaconess of Houston. MRS. MARK TERRELL, District Secretary. Bullard, Texas, Sept. 18.

COCHRAN'S CHAPEL W. H. M. SOCIETY.

The Woman's Home Missionary Society of Cochran's Chapel has been quite busy the past summer months doing various charitable deeds.

We donated \$5 to the Scarritt Bible and Training School for library purposes, and have purchased medicine for the needy sick and floral offerings for departed friends and members. At a recent mite box opening \$3.74 was collected. Four new names have been added to the Junior Brigade list. Two Saturday meetings have been held, one in June at which we realized \$14.55, and one in September—\$15 being the amount raised at that time.

At our last meeting Miss Frances Cox was elected delegate to the convention to be held October 7-11 at Wichita Falls, and Mrs. Amanda Cochran, our President, alternate. MRS. JOSEPH JAMES COX, Press Reporter.

WACO DISTRICT MEETING.

The Woman's Home and Foreign Mission Societies of Waco District will hold their district meeting at Mart October 3 and 4. All auxiliaries are requested to send the names of delegates to Mrs. J. E. Cook, of Mart, at once. A good program has been prepared and we are expecting a great meeting. MRS. R. L. ABBOTT, MRS. D. HOLVEY, Waco District Secretaries.

NOTICE, WEATHERFORD DISTRICT.

The Home and Foreign Missionary Societies of Weatherford District will hold a joint meeting at Aledo September 26 and 27. We urge each auxiliary to send a good representation. The union of our societies, and other changes in our work, make this a very important meeting. A full and interesting program is arranged. Mrs. Barnum, a member of the Council, and several of our conference officers, will be present, and we are expecting a great meeting.

All pastors and their wives in the district are earnestly requested to attend. MISS EMMA BULER, Dist. Sec. Foreign Department. MRS. LOLA M. ODEN, Dist. Sec. Home Department.

delays and smoke. The system of two-story electric street cars is almost perfect. From the top of these cars is about the quickest, most economical and satisfactory way of a bird's-eye view of the whole city.

"The Royal Mile"

is the street descending from the Edinburgh Castle, four hundred feet above the sea, the highest point in the city, to Holy Rood Palace, in the valley. The only manifest signs or expressions of poverty to-day in the city are along this "Royal Mile," or street which the power and wealth of Scotland was once concentrated. From the Castle down to the house of John Knox it is called High Street. From this old home of Knox, which is now a secondhand bookstore and a sort of museum of antiquities, or curiosity shop, it is called Cannongate Street. It has two names, but it is only one straight street a mile long, descending rapidly from Castle to Palace. It was in the Castle that Mary, Queen of Scots, gave birth to King James, the Sixth, and First, and in the Palace that she witnessed the tragedy of the murder of Rizzio.

One of the finest regiments in the British Army is generally quartered in the Castle. One of the highest and most unique places on this Castle Acropolis, is a cemetery for the pet dogs of the regiments which have occupied the Castle during the centuries. The Royal Scots, one of the oldest and most famous regiments of the British Army, or of the world, now occupies the Castle. About half way between the Castle and the home of John Knox is the old Saint Giles Cathedral, an immense building in which John Knox preached. Here we witnessed a very unique and thrilling ceremony. In this old church are kept the old battle-scarred flags, or colors, which the famous regiment has carried so heroically on the battlefields of the world.

King George the Fifth

presented the Royal Scots with a splendid new flag and the ceremony we witnessed was the restoring or depositing of the old colors in the historic church or cathedral. Before 9 o'clock on Sunday morning a multitude of people were lined up in the street in order to secure a seat at the earliest opening of the doors. The Royal Scots in brilliant uniforms marched from the Castle to the music of a military band, as fine as our Marine Band at Washington, which played the preludes and accompaniments to the hymns. Occupying the center of the cathedral this regiment made a brilliant and beautiful picture. The multitude which crowded the vast building was from various parts of the British Isles and Colonies; many from America.

Doctor Wallace Williamson, the pastor, preached an eloquent sermon, giving a brief history of the brave regiment and the battlefields on which it has fought. After the sermon, the bearers of the old colors marched in to the music of a band of bagpipes, playing the "Last Rose of Summer." When we looked upon these old colors, and thought of the many battlefields like Waterloo, Lucknow, the Crimea, Pekin and South Africa, where this regiment turned the tide of battle, we could scarcely restrain our Anglo-American enthusiasm.

In the rear of Knox's old church is now a street, over what was once a cemetery. Under the pavement of the street lies the body or dust of this heroic reformer and brave preacher. We were very much surprised to find that his grave is marked by nothing but (J. K., 1572) on a smooth stone in the pavement. How this could be possible is difficult to explain. His great monument is Scotland Free! There may come a time when not one stone upon another may be left in Edinburgh, but so long as a love of liberty throbs in the hearts of freemen, so long will the name of

John Knox

arch the ages! Queen Mary's apartments in Holy Rood Palace are unchanged, except that the private stairway is now closed, up which Darnley led the assassins. Back of her audience room was the Queen's bed room. At the rear corners of her bed room were two small rooms, one of which she used for a private dining room. It was in this she was dining with Rizzio when the assassins rushed from their concealment in the other small room and stabbed him to death with their daggers! They then dragged him through the bed chamber into the audience room, on the floor of which he breathed his last. On our first visit in the long-ago the dim blood stains were still pointed out on the floor. Moses put on a veil to prevent the discovery that the light supernal had departed from his face. The custodians of the palace have placed a brass tab-

HOW ONE WOMAN WON

Her Health and Strength Back Again by The Use of Cardui.

Tampa, Fla.—In a letter from this city, Mrs. E. C. Corum writes: "I was all weakened and worn out with womanly troubles. My husband brought me some Cardui as a tonic, and, from the first day, it seemed to help.

I had almost lost my reason, but, thanks to Cardui, I did not. Soon, I felt and looked like a new woman. I think the remedy is wonderful. I recommend it to my friends, for I have received great benefit from it."

Cardui acts specifically on the weakened womanly organs, strengthening the muscles and nerves, and building them up to health.

It helps to refresh the worn-out nervous system and relieves the effects of overwork, both mental and physical.

Fifty years' successful use fully prove the merit of this purely vegetable, tonic remedy for women.

In every community, there live some who have been benefited by Cardui.

The beneficial effects of this time tested woman's remedy, soon show themselves in many different ways.

Try it.

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.

let on the floor where Rizzio died, to veil the fact that his blood stains have forever faded.

It was a great shock in this the finest and most enlightened city in all the British Isles, to see a woman so maudlin drunk that she could not walk! We are glad to see, however, evidences of a great change of sentiment for the better. One of the handsomest new white marble monuments on Princess Street is to a pioneer Temperance Reformer. This change of sentiment is also indicated in the large increase of

Temperance Hotels

in various parts of the city. We stopped at the Cockburn, one of the best and largest, and it was packed. The proprietor was out of the city, and his room was the only vacant one in the house, which we were permitted to occupy. The sober, most patriotic and philanthropic element of Christian people here are combining to incorporate such temperance hotels, and are getting good dividends on their investment. Why can't we do likewise in America?

This will be good work for the Gideons, New Century Knights, Temperance Ladies and Home Missionary Workers. Make the shares in such incorporated companies only ten dollars, so that the poor people can also take a part. We will agree to take one share each of the first hundred hotels of the kind started in Missouri!

The war on now for the conquest of our commonwealth, our Republic and the world from the brewers, distillers, saloonkeepers and remorseless politicians is a much greater one than many sentimental people think. We must not only be making constant advances and conquests, but we must fortify as we go. And there is no more judicious way of fortifying conquered territory than erecting therein such Temperance Hotels, where real patriots can meet, confer, plan and push their campaigns.

Abbotsford, Scotland.

Colorado District—Fourth Round.

- Camp Springs, Hobbs, Sept. 18.
- Herrleigh, at H., Sept. 20.
- Blackwell, at B., Sept. 25.
- Hilton, at S. C., Sept. 28.
- Dunn, at Dunn, Oct. 3.
- Westbrook, at Cutbert, Oct. 7.
- Colorado Miss., at C., Oct. 10.
- Colorado Sta., Q. C., Oct. 11.
- Roby, at Longwater, Oct. 14.
- Sweetwater Sta., Oct. 16.
- Sweetwater Miss., at Ada, Oct. 18.
- License Committee, Oct. 19.
- Lorraine Miss., at L., Oct. 21.
- Roscoe and L., at R., Oct. 22.
- Snyder Sta., Oct. 25.
- Berhoff Miss., at Crowder, Oct. 27.
- Fluvanna, at F., Oct. 28.

All above dates are for Quarterly Conference sessions. Preaching dates by mail. All applicants for License to Preach must be at Colorado October 19, 9 a. m., for examination. SIMMONS SHAW, P. E.

To love one who deserves your love, and then possess your treasure, is worth all the suffering possible to the human heart.

There may be a deal of satisfaction in getting even with a fellow, but had you never noticed—satisfaction, that's all.

EASTWARD Around the World

THE FINEST CITY IN THE WORLD

By DR. W. B. PALMORE—Article Nine

After seeing about all of the world we have been asked as to what parts of the world are most attractive? So far as nature's gifts—picturesque scenery, varied and genial climatic altitudes, fauna and flora are concerned, the Island of Ceylon is the most attractive country we have ever seen. So far as human attainments, the combined results of patriotism, courage, intelligence, industry, faith and philanthropy are concerned, Edinburgh, Scotland, is the finest and most attractive city in all the world.

In the latter part of a night we arose, proceeded to the suburbs of the city and climbed to "King Arthur's Seat," a lofty mountain peak, from which we saw the day dawn and the sun rise on one of the finest pictures of Christian civilization on the globe. A man may see all the world, but much of the mediocre will be forgotten or seldom, if ever, recalled to memory, but this was one of the scenes we can never forget. Another was from the Pence Monument on the crest of the Andes, between Chili and the Argentine Republic. A third was from the top of the old Galata Tower, in Constantinople, when we saw the setting sun shining through a veil of red and gilded clouds on the Golden Horn, the Bosphorus, the Black Sea and the Sea of Marmora, as well as on many of the ancient and modern cities and towns of Asia and Europe. A fourth was on the summit of Mount Nebo, from which Moses took a lingering, comprehensive view of Palestine and Arabia Petrea, and then went home to his God. The fifth and greatest of all, was from a lofty peak, covered deep in snow, in the Himalayan

Mountains, when we saw the rays of the rising sun gilding

Mount Everest.

the highest mountain in the world.

Some of our cities in America boast of brownstone fronts, while Edinburgh is all brownstone, fronts, sides and rear! Some streets in Paris may display more of the meretricious glitter, but Princess Street in Edinburgh can show more intelligence, grace, taste, tone and dignity than any street in the Old World. Its architecture is not so jagged, irregular and lacking in harmony and uniformity as in some of our American cities, while the beauty and grace of its flower gardens, parks and monuments are unsurpassed. From one side of this street the finest specimens of cosmopolitan humanity of the present generation smile upon you, which will warm your heart to gratitude, while from the other side of the street such men as Livingstone, the hero of Africa; Doctor Simpson, the discoverer of chloroform; Doctor Guthrie, the philanthropist; Allan Ramsay, the poet; Walter Scott, the novelist, and many military heroes of Scotland, in white marble and bronze, look earnestly upon you, which will stir your brain to thought.

The deep, precipitous valley running through the very heart and center of the city, once thought to be such a misfortune, now turns out to be a great blessing. This now is largely concealed by immense viaducts, over which electric cars, automobiles, taxicabs, cycles and motorcycles are whizzing every minute, without realizing the great chasm beneath. While this deep precipitous valley serves as a level passway for the trunk line railroads to pass through the very heart of the city, without endangering or disturbing anybody with their noise,

Let Southern Methodist University Have the Right of Way Everywhere

By Bishop E. D. Mouzon

By authority of the several Annual Conferences of Texas Methodism, Southern Methodist University has been established in the city of Dallas; and now becomes the Central University of the Southwest and the head of our educational system in Texas. As such it has right of way everywhere; and our one supreme educational duty is to meet the great liberality of the city of Dallas with a response worthy of Texas Methodism and of the great enterprise which has been begun under such auspicious circumstances.

That every Methodist, and the friends of education who are not Methodists, may know with what great unanimity the establishment of this University has been undertaken I will print here the resolutions adopted by the Annual Conferences last fall. The following series of resolutions was adopted by the West Texas, the North Texas, the Central Texas, the Northwest Texas and the Texas Annual Conferences:

"Whereas, The development of the State of Texas and the progress of the Methodist Episcopal Church, South, and the educational sentiment in Texas are such that the demands for education cannot be met by existing institutions with their present facilities, and inasmuch as the enlargement of our plans is imperative, rendering a readjustment of our educational policies desirable, and,

"Whereas, The city of Dallas has submitted for consideration of the several Annual Conferences a proposition offering land and money for the establishment of a University in Dallas to be owned and controlled by the several Annual Conferences participating in its establishment, and,

"Whereas, The proposition is of such far-reaching importance as to demand the most careful and painstaking consideration, and,

"Whereas, We believe the present demand and the future growth of the Methodism of Texas and the Southwest will justify the establishment of a complete University by the Methodists of this region; therefore be it resolved:

"1. That this conference ask the presiding Bishop and the presiding elders to nominate for election by this conference two laymen and two preachers who, in conjunction with similar commissioners from such other Annual Conferences as may see fit to cooperate in the movement, shall duly consider this question and take such action as they may deem wise.

"2. That said commission when so elected shall at the call of the Bishops in charge of the Texas Conferences meet and organize, and shall have full power to consider and determine the question of the establishment of a University as above described, and to proceed to establish the same as soon as they deem wise.

"3. This commission shall have the power to consider and determine the location of said University, to accept or reject the proposition submitted by the city of Dallas or such as may be submitted by any other city of Texas.

"4. That if this commission shall find that an establishment of such a new institution is impracticable it is empowered and directed to take such steps for the enlargement of some existing institution or institutions as will meet the pressing and growing demands of our times.

"5. The commission shall have power to determine the relation of existing institutions to the proposed University, and the establishment of other institutions of learning and their relation to the same; provided, its action shall be in harmony with the provisions of the General Board of Education of our Church touching the classification of schools.

"In any event the commission shall have power to determine the relation of existing institutions and such as shall hereafter be established to each other in our educational system.

"6. This commission shall exist for four years, and all vacancies occurring during the interim of the conference session shall be filled by the Board of Education of the Annual Conference by which the member was elected. Said newly elected member shall hold office until the session of the Annual Conference at which time the vacancy shall be filled by the process prescribed in its creation.

"7. This commission is hereby empowered to act as a board of trust to the proposed University in harmony with the laws of the Church and the State of Texas, until the participating Annual Conferences shall make provision of a Board of Trustees to further carry out their will."

Let it be carefully observed that all

of these articles were adopted by each of the above-named conferences.

It will be seen that large powers were given to the commission constituted by the above resolutions. Two things I call special attention to: (1) They were given "full power to consider and determine the question of the establishment of a University as above-described, and to proceed to establish the same as soon as they deem wise." (2) They were given "power to determine the relation of existing institutions to the proposed University;" and also "power to determine the relation of existing institutions, and such as shall be hereafter established, to each other in our educational system."

Acting under the authority given by the above-named Annual Conferences, the Commission has done two things: (1) It has established Southern Methodist University as the one university for Texas Methodism; and (2) it has made it the head and center of what is to be a great educational system.

In addition to the resolutions printed above, some of the conferences, in order to define their position more carefully, adopted other resolutions. The West Texas and the Texas Conferences adopted the following:

"8. It is hereby expressly stated that we endorse the work which is being done in the Southwestern University at Georgetown and instruct said Commissioners to make provision for its continuance with the present equipment and as far as practicable provide for the enlargement of the same in the future."

It will be understood that by our General Board of Education, Southwestern University, at Georgetown, is classified as an "A" college, along with such institutions as Randolph-Macon College, Virginia; Trinity College, North Carolina; and Wofford College, South Carolina—the very best colleges of our Church. The resolution, adopted by the two conferences above-named simply means that our school at Georgetown is not to be made anything less than a first-class college. It must be understood by all our people that our General Board of Education, in its official classification, recognizes only one institution owned by our Church as a University, namely Vanderbilt University, at Nashville, Tenn. It is the purpose of the Methodists of Texas to establish at Dallas an institution equal in buildings and equipment and faculty to Vanderbilt University. In the Methodist Episcopal Church, South, no institution is a university unless (for one thing) it has at least \$1,000,000 in endowment.

At the Central and the Northwest Texas Conferences a resolution was adopted as follows:

"8. This Commission is hereby instructed to use every care that all property hereafter deeded to our Church for school purposes within the State of Texas shall be so deeded, and the institution or institutions established thereon so chartered, that no contention can arise against the ownership and control of the same by the Methodist Episcopal Church, South, as represented by the participating Annual Conferences."

This is a most important and significant resolution. In certain localities some have sought to establish the right of ownership or control over educational institutions, because of local gifts made to such institutions. No such claim can ever be made in connection with Southern Methodist University. Besides, the unfortunate controversy over Vanderbilt University (the raising of the question as to whether the Church owns Vanderbilt and has a right to control it) has led the founders of Southern Methodist University to guard well this point. Southern Methodist University is the property of the Methodist Episcopal Church, South, and neither the city of Dallas nor the trustees of the University can ever set up any claim to own or to control. Let it be understood that the University now being established in Dallas is our own Southern Methodist University.

And now I wish to say several additional things of great importance:

1. Let Southern Methodist University have the right of way.

Other schools must do their work, and will do their work. But our one great work, our one supreme educational duty, is the carrying forward of the great enterprise begun at Dallas. Let nothing get in the way! Let everything clear the track! Southern Methodist University has the right of way!

2. No educational institution ever had so great an opportunity.

The generous liberality of the city of Dallas has called forth the admiration and commendation of all who

In this department may be advertised anything you want to buy, sell or exchange
 The rate is TWO CENTS A WORD. No advertisement is taken for less than 50 cents. Cash must accompany all orders.
 In figuring cost of advertisement each initial, sign or number is counted as one word.
 We cannot have answers addressed to us, so your address must appear with the advertisement.
 All advertisements in this department will be set uniformly. No display or 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 these columns, but it is intended that nothing of a questionable nature shall appear. You must make your own trades.

EVANGELIST.
 If anyone wants me to help in meetings, please address me at 807 Roberts Ave., Beaumont, Texas. W. H. LONG.

HELP WANTED.
 FREE ILLUSTRATED BOOK tells about over 360,000 protected positions in U. S. service. More than 40,000 vacancies every year. There is a big chance here for you; sure and generous pay, lifetime employment. Easy to get. Just ask for booklet A-22. No obligation. EARL HOPKINS, Washington, D. C.

LOCAL REPRESENTATIVE WANTED.—Splendid income assured right man to act as our representative after learning our business thoroughly by mail. Further 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. MARDEN, Pres. The National Co-operative Real Estate Company, 1-551 Marden Building, Washington, D. C.

have heard of it. Such liberality merits and shall receive a like generous response from the Methodists of the Southwest and from others interested in Christian education.

The city of Dallas is the center of a great population. There is no educational institution of commanding importance in all that part of the State. And all roads run to Dallas. Students from Louisiana and Oklahoma and New Mexico and Arkansas—all will find Dallas easy of access. Dallas is the center of the Great Southwest.

3. The time is opportune.

Up to the founding of Southern Methodist University we had no effective system in Texas. Schools and colleges have sprung into being without authority from any central commission and having no connection with any central institution. Until the creation of our Educational Commission by the conferences last fall, there was no body of men with authority to determine the relation of existing institutions to a central University, or to determine the relation of existing institutions to one another in our educational system. I call special attention to the fact that the Annual Conferences gave this power to the Educational Commission appointed last fall. Henceforth there is in Texas a body which has a right to decide such matters; and henceforth we shall work no longer at cross purposes, but with one mind and one heart in our one great educational system.

4. "Attempt great things for God; expect great things from God."

Texas is a big State. Methodism is strong everywhere in Texas. God has wonderfully blessed our people. In spite of the boll weevil and drouth our people continue to prosper. God claims that which is his own. The silver is his and the gold also. The cattle upon our hills and prairies all belong to God. Our people have reached the point where they are spending money on the luxuries of life. The money is in our hands. We are God's trustees. God will call us to account for the way in which we use that which is his own. No little thing is worthy of God's cause. The Methodists of Texas are called upon to do no little thing. The cause of education is no little cause. Our children and our children's children deserve and demand the best we have.

5. The eyes of the whole Methodist Church are upon us here in Texas.

Everywhere that I have gone throughout the bounds of our Methodism, preachers and educators and business men have expressed their high approval of our forward movement. The Church is looking to Texas to do a great thing. The Church has been disappointed elsewhere. At this present moment there are those who claim that there is not one university which is the property of our Southern Methodist Church. Nobody will, because nobody can, ever doubt that the University we are now building belongs to, and is controlled by, the Methodist Episcopal Church, South. Texas Methodists will not disappoint the whole Methodist Church.

Let Southern Methodist University have the right of way everywhere—in all our pulpits and at all the approaching Annual Conferences.

CHAPPELL HILL FEMALE COLLEGE.

Our school opened with almost double the attendance it had for the opening last year. The faculty and pupils are well pleased and so are all the patrons who have visited us this year. MRS. R. K. FEJDER, President.

HONEY.
 HONEY—Absolutely pure extracted honey. Highest quality, two 50-pound cans at 4 cents, delivered your station free per pound. Small sample mailed free. Order now. W. H. LAWS, Rosville, Texas.

METHODIST ORPHANAGE.
 The Board of Directors will meet in annual session at the Orphanage, Waco, Texas, Tuesday, October 19, 1911, at 10 a. m.

MISCELLANEOUS.
 FOR SALE—A full set of the New International Encyclopedia, half Russia binding, absolutely new and in perfect condition; a rack to hold it, a Year Book for 1908, and also a Hand Book to go with it. I can save you some money on this Encyclopedia. Write me at Boerne, Texas. B. A. MYERS.

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. Tell how \$1,000 can grow to \$22,000. How to judge different classes of investments—the real power of your money. This magazine six months free if you write today. H. L. BARBER, Publisher, R-435, 28 W. Jackson Boulevard, Chicago, Ill.

PREACHERS WANTED.
 I will be pleased to correspond with some preachers who would like to come to the West Oklahoma Conference. M. WEAVER, P. O. Clinton, Okla.

MARRIED.

Haag-Oliver.—At the home of the bride's parents, Mr. and Mrs. N. Oliver, at Wesley Chapel, September 14, 1911, at 5 a. m., Mr. Richard L. Haag and Miss Laura Oliver, Rev. J. D. Thomas officiating.

Henderson-Sanders.—At Wesley Chapel, September 14, 1911, at 7 p. m., Mr. J. E. Henderson and Miss Jimmie Sanders, Rev. J. D. Thomas officiating.

Groves-Vann.—At the Methodist parsonage in Byers, Texas, August 27, 1911, Mr. George Groves and Miss Gussie Vann, Rev. Chas. P. Martin officiating.

Budlow-Sanders.—At the home of the bride's father, Mr. T. J. Estes, near Byers, Texas, September 7, 1911, Mr. Joe Budlow and Mrs. Ora Sanders, Rev. Charles P. Martin officiating.

Cooper-Blandenship.—At the Methodist parsonage in Byers, Texas, September 19, 1911, Mr. Alvin Cooper and Miss Vesta Blandenship, Rev. Charles P. Martin officiating.

ANNUAL CONFERENCE NOTICES.

Notice to Brethren of the Northwest Texas Conference:

By resolution of the Board of Church Extension, brethren are requested to have their applications to said board in the hands of the President at least a month before conference for examination. Then, if corrections are needed, there will be time to make them. J. H. CHAMBLISS, President. Albany, Texas.

IMPORTANT NOTICE.

The Board of Managers of the Texas Tract Society will meet in their regular annual meeting at the Methodist Publishing House in Dallas, Texas, at 10 a. m., Tuesday, October 3, 1911. It is very important that there be a full meeting of the board. Let the members arrange to come. CHAS. A. SPRAGINS, President.

THE CASE OF J. B. WOODS.

J. B. Woods, who was suspended from the ministry some weeks ago by the verdict of an investigating committee appointed by the undersigned, has been tried by a committee of thirteen elders appointed by Bishop Mouzon and expelled from the ministry and membership of our Church.

H. T. CUNNINGHAM, Presiding Elder Marshall District, Texas Conference.

A GREAT AWAKENING.

The Church at work, many being converted, people joining the Church in a great revival that is sweeping this section of Howard, Van Buren County, Ark. Bible reading, revival, family altars erected, Epworth League organized and a new Church (Methodist) will be built as the result.

IRVIN B. MANLY, 720 Pine Street, Texarkana, Texas.

RESOLUTIONS OF RESPECT.

Whereas, God has seen fit to call our beloved sister, Mrs. Loekey Schruppshear, to her reward; be it

Resolved, That the Woman's Home Mission Society of Pleasant Hill Church, Earth County, extend to her family our sympathy, for we, too, feel a loss in the death of our dear Treasurer.

2. That in her death our society and Church have lost a faithful member, who was ever ready to serve her Master.

3. That while we shall miss her, we bow in submission to him who said: "Your life work is ended; come up higher."

4. That a copy of these resolutions be sent to the Texas Christian Advocate, a copy to the family, and a copy entered in our Treasurer's book.

MRS. ED. FLEMING, MRS. TOM STAMFORD, MISS HANNAH OGAN, Committee.

CHURCH DEDICATIONS.

Dr. G. C. Rankin will dedicate the Mount Tabor Church, on the Emberson charge, on the 8th of October, which is the second Sunday. That will also be the time of our fourth Quarterly Conference. All former pastors and presiding elders are cordially invited to be with us on that occasion. J. W. BECKHAM.

All former pastors and friends are requested to be present at the dedication of the McCoy Church, Clarksville Mission, on the fourth Sunday in October. The dedication sermon will be preached by Rev. J. M. Swencion, JESSE MASON, P. O.

THE BOOKS OF THE NEW TESTAMENT.

Matthew and Mark and Luke and John Are books for all to feed upon. Acts of the Apostles too are good, And furnish us with best of food. Then Romans and Corinthians too, In which we have best of menu; Galatians Ephesians Philippians, next With best of dainties for a text. Colossians, Thessalonians two, In turn to all friendships renew. Two Timothy, Titus, Philemon, Give best of food to feed upon. Then to complete his fourteen books, Paul gives to Hebrews tender looks. A Jew himself he'd have Jews tender. On foods that Jews and Gentiles need. Then James, also of Jewish race, To all the twelve tribes sends embrace; And bids them all in goods works share; For widows and for orphans care; For that's religion undefiled, Pure and holy, unbeguiled. And now come Peter, one and two, With thoughts quite hard right to construe. And Peter much hard to define. But both do give much food for thought. Paul says some things hard to divine. When under proper regime brought. Then comes John, one, two and three, All full of love, as full can be. Next Jude, with mercy, love and peace. Gives but few words and then doth cease. Last Revelation brings the close Of gospel truth to friends and foes. But useth thoughts hard to define, And symbols which but few divine; Yet still there's of plain speech, for sooth, Enough to guide us into truth.

W. J. WILSON.

THE WHITE SLAVE TRADE.

Ten years ago when the white slave trade was mentioned the people looked incredulous. To-day there are still "Doubting Thomases," but as the people are becoming informed they are beginning to realize the awfulness and extent of the operations of this mighty syndicate. It is of such great strength and proportions that its power is felt in municipal, State and National governments.

It is a generally known fact that the traffic in pure, innocent girls is backed and promoted by untold wealth. Many mayors, aldermen, senators, congressmen and senators own buildings which are rented for immoral purposes. They are thus made party to the crime, morally, if not legally.

There are 50,000 unsuspecting girls between twelve and twenty-two years of age, who are trapped and sold in the United States each year. Texas contributes and consumes her pro rata share.

There is scarcely a county in our great State that has not had at least a dozen cases. Our last Legislature passed a law making white slave dealing a penal offense and attached the death penalty. There are only four States in the South that have passed laws against the white slave trade—Maryland, Mississippi, Oklahoma and Texas.

You may ask the question, "What else do you want, since Texas has made the traffic a felony?"

We want, first, to inform the people and encourage sentiment against this business. Second, after this sentiment has crystallized we intend to abolish the brothel. The law against the traffic cannot be enforced generally so long as the people are ignorant of the operations of the business. After they gain this knowledge, I believe they will demand that our Legislature pass a bill putting the brothel out of business.

Hon. D. F. Sutherland, of Winnsboro, Texas, and myself are in this fight to stay until Texas is free.

There is not a home in Texas that is safe so long as there is a brothel within our borders.

We are making laws regulating this dragon, but why not destroy the old dragon and save innocent lives and court expenses?

The Advocate made a gallant fight against the saloon traffic, and still says, "On with the battle!" Will it aid us in this fight?

The Methodist ministry of Texas acted nobly in warring against King

Gin, and are still willing to co-operate in any effort to destroy the liquor curse. Will they co-operate with us? Help us to save the boys and girls.

The brothel and the saloon have been called, truly, "the Siamese Twins of Hell."

After the brothel is abolished we must have industrial homes over the State to care for these, our unfortunate sisters. We cannot turn them out upon a cold and heartless world.

In the United States 400,000 girls are living this life of slavery. Over 50,000 are annually consigned to unknown graves in the potter's field, and 50,000 more are dragged down to take their places. Nearly 5000 are destroyed each month, 170 every day. A young life blasted every eight minutes in this land of Churches. Suppose she were your sister or daughter.

One boy is ruined every two minutes. Suppose he were your son.

I am making dates for Mr. Sutherland and myself to lecture over the State and trust we will have the unbounded sympathy and earnest co-operation of every Methodist pastor. Pastor, if you are interested, write to me and give free expression to your opinions.

Every nation upon earth, save Turkey, has passed laws against the white slave trade.

Parents and pastors must lay aside false modesty and meet present conditions with all their souls. To be forewarned is to be forearmed, therefore, we insist that mothers and their daughters come out and hear these lectures.

This is not a new thing. It is chronicled in the histories of Babylon, Nineveh, Egypt and Rome. The dishonoring of girlhood was a part of the temple service of Babylon, as it is to-day in many temples of India.

Emperor Theodosius II, who died in A. D. 450, laid heavy penalties on traffickers in women. Justinian, who came to the throne in A. D. 527, punished procurers by death.

The rise of chivalry increased the safety of good women, and promoted morality among men.

A lady in trouble usually found her knight with his sword. I appeal to Texas chivalry, to-day, to join our social purity knighthood, and let us rescue our little sisters, who are the victims of ruffianism.

Twelve years ago I heard Mrs. Carleton Edholm, of Oakland, California, speak two and a half hours on this subject. It is not a pleasure to me to approach this awful subject, except in that I realize I am performing a duty. My natural modesty rebels against it, but it must be done.

We will abolish the brothel because it must be done.

A personal liberty which is limited only by the equal liberty of others is the cornerstone of community life.

Some say society is too immoral for us to bring about this reform. We will scourge and purge it.

Some say society is asleep. We will awaken it.

The Star of Bethlehem pointed to the place where the Redeemer lay. Let our Lone Star be a beacon that shall lead the human mind from error and free our State from the thralldom of lust. Is this the land of the free and the home of the brave? We shall see. J. H. MARABLE.

Mabank, Texas.

BISHOP TIGERT MEMORIAL LOAN FUND.

The Board of Church Extension, of the Illinois Conference, under the leadership of Mr. W. L. Demaree, President, at the session of the conference held in Worden, Illinois, August 31, by unanimous vote established the "Tigert Memorial Loan Fund." An appropriation was made out of the Conference Board funds to this end, and a sufficient amount subscribed at Church Extension Anniversary on Friday night, after an address the corresponding secretary of the General Board, to make the total \$1000.

The only conference held by the late Bishop Jno J. Tigert was the Illinois, held in the Worden church in the fall of 1906. The brethren of the board and the conference thought it appropriate for them to honor his memory in this way.

Contributions to this fund from the friends of the Bishop in other sections of the Church will be gladly received, and should be sent to W. F. McMurray, 1295 Brook Street, Louisville, Kentucky.

A man is none the less a thief just because he knows his yard-stick is just a bit short.

A diamond-glitter is incomparable to the flash of the human eye

Hair Help Ayer's Hair Vigor has no effect whatever upon the color of the hair. It cannot possibly change the color in any way. But it promptly stops falling hair, and greatly promotes growth. Ask your doctor first. J. C. Ayer Co., Lowell, Mass.

OBITUARIES

The space allowed obituaries is twenty to twenty-five lines, or about 170 or 180 words. The privilege is reserved of condensing all obituary notices. Parties desiring such notices to appear in full as written should remit money to cover excess of space, to-wit: At the rate of One Cent Per Word. Money should accompany all orders.

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

Poetry Can In No Case Be Inserted.

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

TURNER.—Thurman B. Turner, eldest son of Mr. and Mrs. Henry Turner, was born in Shelby County, Texas, July 26, 1892; died August 19, 1911; was converted and joined the M. E. Church, South, at the age of twelve years. Thurman was a noble boy, just developing into manhood, with bright prospects for becoming useful in the Church and in the community in which he lived. And, while he was so suddenly and ruthlessly stricken down by death, yet we thank God for his life among us, and pray God's blessing upon the father, mother, brother and sister, that they may be faithful and meet dear Thurman in the sweet by and by.

M. A. POUNDS.

WELLS.—Mary Virginia Wells (nee Blann) was born March 2, 1860, and died September 6, 1911. While but a mere child she was converted and joined the Church. Her Christian life was characterized by many unpretentious acts of genuine service. Faithful and true to her family, to her neighbors and to her God, she could not but die triumphantly. About one year ago her life was despaired of, and it was the writer's pleasure to be with her at that time. She was calm and resigned. God did not call her at that time, but waited until the date named. She was at the home of her daughter, Mrs. Elison, who lives at Mount Vernon, when the summons came. The remains were brought to her home, Church, Forest Academy, where many loving friends viewed her lifeless form and laid it to rest. Weep not for the ripened sheaf that has been garnered, but rather let us emulate her example, live for God and the right, and thus obtain the crown.

W. L. TITTLE.

HEATH.—Starr Elbert Heath, son of J. T. and Myra Heath, was born July 23, 1878, in Fippah County, Miss. While a small boy his parents moved to Box Elder, Red River county, Texas, where he was reared. After undergoing many difficulties, he received a college education, and taught school for several years in the best schools of the county. He was married to Miss Virgie B. Sammons May 29, 1904, and to them were born two girls, Irene and May. Brother Heath was a loyal Methodist. Those who knew him loved him dearly. On the 17th of August, 1911, he left this world for the eternal home above. Earth is poorer, but heaven is richer. He was ready to go, to submit to God's will, but said to his dear wife: "I would like to live to do more good and provide for you and our dear babies." He is survived by his devoted wife and two little girls, Irene and May, and a host of friends who assembled at the church at Box Elder, where he was laid to rest. A loving husband and father and Christian gentleman has gone. His pastor, CLINTON L. BOWEN.

RENEFEE.—Jennie Renefee was born at Plum Point, Tenn., February 3, 1894, and died at Goliad, Texas, August 24, 1911. She had been in failing health for several years. Thursday morning, August 24, shortly after the hour of midnight, the patient young sufferer entered into that sleep whose awakening shall be from all the pains and infirmities of earth. She was a kind and lovable child, and many had come to know and appreciate the worth of this sweet young life. Several years ago she was converted and received into the Methodist Church. She was a faithful Christian girl. She loved to read her Bible, and found pleasure in the Sunday-school and other services of the Church. An appropriate and touching service was held in the home Thursday afternoon, and the body was laid to rest in Glendale Cemetery. Home has been made sad, and the hearts of loved ones bowed down with grief because of her going away. Many friends join in extending to the bereaved family sincerest sympathy in their great sorrow, and pray that he who knows our every grief may obediently comfort.

J. W. BLACK.

McDAVID.—Miss Bessie Marie McDavid was born March 28, 1890, and found a watery grave while boating on the lake in Oak Lawn Park, Dallas, Texas, August 5, 1911. That tragedy is still fresh in the minds of all who knew the two young people whose lives had such a tragic ending on that fateful day. Miss Bessie professed faith in Christ at the age of fourteen and united with the Methodist Church at Lancaster, the Church of her father and mother. The gift which she laid upon the altar in the hour of her conversion remained there until she came to the end of the journey. She was a beautiful young woman, unusually accomplished, and her gifts, which were rare, were all at the service of her Master. If there was sickness in the homes of her community, she was there, a ministering angel unto the suffering. She went about doing good, and her love for her Savior found its expression in deeds of loving service for others. She was never happier than when she was contributing to the happiness of others. She invested her talents with absolute selflessness, and there are many who can testify that their lives have been enriched because they lived in her love and comradeship. In the beautiful cemetery at Lancaster she tenderly laid her away. There she is sleeping for awhile. She will be abundantly satisfied when she awakens, for she will awaken in the likeness of One whose service was her constant joy. Her pastor, T. G. PETERSON.

CORGEY.—William T. Corgey, son of Mr. and Mrs. W. J. Corgey, departed this life August 17, 1911. Another precious life is gone out, and oh, how he will be missed by all. But it is sweet to know that if we will only live right we shall meet him in a land where there is no more parting and no more good-byes. What a comfort it is to know that he was such a sweet Christian; he lived such a beautiful life, always at his place in Sunday-school and preaching. It was hard to give him up. But God doeth all things for the best. May the memory of his beautiful life be an inspiration to his father, mother and brothers. Weep not, dear ones, for Will is not dead, but sleepeth. He did not fear death; he was prepared to go, and quietly and peacefully he passed away to his Heavenly Father. Father, mother and brothers, follow in his footsteps and you shall be led through the pearly gates into the everlasting city. A friend, ZADIE.

Magnolia, Texas.

BURGESS.—Luther Mae, infant daughter of Luther and Essie Burgess, born July 12, 1910, died September 4, 1911. Her father passed over the river of death only about sixteen months ago. She leaves a little brother and sister, mother, grandparents, uncles, aunts, other relatives and a host of friends to mourn their loss. While her stay on earth was short, it was long enough to win the hearts of all who knew her. Though she is gone, we know where to find her, for Jesus said: "Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God." So we weep not as those who have no hope, for there is a ray of light that gleams through the shadow as we think of the reunion in the sweet by and by. To the bereaved ones we offer tenderest sympathy, and pray that Jesus, who alone is able, may fill the vacant place.

ONE WHO LOVED HER

Gilliland, Texas.

LAFFERTY.—John Annis Lafferty, son of J. B. and Sallie Lafferty, was born in Carrollton, Ark., September 11, 1838; moved to Parker County, Texas, in 1858, when that country was infested with the Indians. When the call came to defend his home and country he volunteered, enlisting in the Second Texas Cavalry, with Colonel Sam Houston in command. He was in the battle of Galveston, and was twice wounded in the battle of Lipadole, La. While at home recovering from these wounds he was converted and joined the M. E. Church, South. He was married to Miss Mary H. Lipsey October 22, 1865, in Wise County, Texas. Later he went to New Mexico, from which place he went to be with God, April 26, 1911. His life was an expression of God's forgiving love, and those who came in touch with him were made to feel that he had been with Christ. He was ordained deacon in the M. E. Church, South, and was ever active in the work of the Church on the frontier. He leaves an aged wife and five children, four having preceded him to the better world. His body is resting on his own place in the snow-capped mountains of New Mexico. Funeral services were conducted by J. E. Bandy, a volunteer in the army of General Sam Houston and a member of the Christian Church. Only his son and daughter were with him when he died. We mourn not as those who have no hope. May the children strive to meet where death is unknown. His daughter, MRS. J. A. STEGALL.

Panhandle, Texas.

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McGAUGHY.—Little Cecil L. McGaughey, infant son of Brother C. L. and Sister Emma McGaughey, was born November 27, 1908; died June 24, 1911. He was very much loved in the home and community. His parents mourn not as those who have no hope, for they have faith in God, and believe he will supply their every need. So they only said good-bye for awhile, knowing that through God's grace they can go to him where there will be no more parting. **A. C. LACKEY.**
 Oglesby, Texas.

PRICE.—Little Samuel Theodore Price, aged two years, four months and one day, son of Eugene H. and Lillie K. Price, died at 8 a. m., September 5, 1911. Just as the sun was setting, we laid him to rest in the garden of his home, the home of his parents and brothers and sisters, eleven miles north-east of Knowles, N. M. Little Daniel, or, as he was called, "Robert," was a lovable as well as a lovely child; kind, gentle and unusually bright; loved not only by those in his home, but by many friends and neighbors. He is gone; his place in the home is vacant. But he is not gone forever. Little Robert's home was a Christian home, where God is honored. He was daily taught to love and honor God. We do not know why he was taken, but God always does the right thing. Let us trust him.
GEORGE E. KILLGOUR.
 Knowles, N. M.

FURGERSON.—Mrs. C. Furgerson died at her home, nine miles east of Palestine, Anderson County, Texas, February 2, 1911. Her maiden name was Killian, and she was born in Nacogdoches County, Texas, February 13, 1850. She was married to J. J. Furgerson in 1869, with whom she lived until his death, in 1898. She was the mother of ten children, all of whom are still living. She was converted and joined the Methodist Church at Huddleston's Chapel, now on the Elkhart Circuit, in 1866. She was a faithful Christian and lived a useful life, and when death came she expressed herself as being ready and willing to go. Besides her ten children, she is survived by two brothers and two sisters and many relatives and friends, who hope to meet her in heaven.
J. W. JOHNSON.
 Alto, Texas.

MANNING.—Died, in Fort Worth, Texas, August 8, 1911, Mrs. Clara Manning, widow of Dr. W. W. Manning, formerly of Homer, Angelina County, Texas, later of Lufkin, of the same county. He was a pioneer citizen of that county, a practicing physician for years, also a merchant and druggist. He died January 21, 1897, at Lufkin. Mrs. Manning was the daughter of Judge A. J. Fowler and Martha Glenn, his wife. She was born November 1, 1841, near Paris, Lamar County, Texas, while her father was a member of the old Congress of the Republic of Texas, representing Lamar County. She was educated and grew to womanhood in Palestine, Texas. She was married to Dr. Manning on December 19, 1871. To them were born four children—W. W. Manning, Jr., now of Fort Worth; Clara, Mrs. W. T. Pittman, also of Fort Worth; Fowler Clarence, of New York City; and Joseph Clarence, of Springfield, Ohio. While in full possession of all her faculties, a fine mind, a healthy body, a tragic accident took her away from her loved ones, leaving them grief-stricken, indeed. While crossing a street she was struck by a passing automobile and so badly injured she lingered only a few hours. She is survived by all of her children and three grandchildren, also by two brothers—Nat and Littleton Fowler, of Lindale, Smith County, Texas—and by one sister, Mrs. J. J. Arthur, Austin, Texas. Her other sister, Mrs. H. C. Warren, of Lufkin, had preceded her to the better land only a few weeks. Mrs. Manning was a member of the Methodist Church for many years. She was a superior woman, beloved by her friends and neighbors. May she know a Christian's reward, and enter into the joys of her Lord.
SISTER.

GOODE.—Mary George Goode, the oldest child of Hubbard and Elizabeth Bates, was born in Barren County, Ky., October 22, 1838. She came with her parents to Nacogdoches County, Texas, in 1852, where they remained one year, then moved to the eastern part of Denton County, Texas, where she was married to J. H. Goode on September 9, 1856. After her marriage she and her husband lived in Collin County for twenty-four years, near where the town of Fresco now stands. In 1880 she moved with her family to Denton County. She was the mother of twelve children, four of whom died in infancy. She was converted at Walnut Grove, in Collin County, on July 5, 1854, under the ministry of her uncle, Rev. William E. Bates, and united with the M. E. Church, South, of which she remained a faithful and devout member until the day of her death. She loved her family with a tender devotion, and her Lord's cause was always dear to her heart. No one of whom I have known was more devoted to their Church than she. She believed that Methodism was the most scriptural doctrine extant. She embraced the doctrine of perfect love, and sought to live so as to please her Lord. She was a woman who always attended divine service when it was possible. If she could not attend her own Church she would go elsewhere. It was always her pleasure to entertain to the best of her ability the weary itinerant preacher. She sweetly passed to her reward on September 7, 1911, in Denton, Texas, surrounded by six of her children. Two of her daughters were absent—one in Roswell, N. M., and one in College Hill, Ky. She left her aged husband and eight children very lonely, but we know where to find her. We laid her precious body to rest in Denton, Texas, to wait the resurrection of the just. We are so lonely without mother, but we shall meet some sweet day. Good-bye, mother, but not forever. Her son,
H. H. GOODE.

ASKEW.—Miss Gracie Askew, seventeen-year-old daughter of Mr. and Mrs. John W. Askew, died in Carrizo Springs, Texas, August 17, 1911. Miss Gracie was a sweet Christian girl, devoted to her parents and loved ones. In early childhood she joined the Methodist Church and remained a faithful and worthy member. Though sickly and weak in body, she was in attendance at Church and taught the infant class in the Sunday-school on the first morning before she died on Thursday. For one so kind and loving, whose life promised to be so useful to the world, and to whom life promised so much, to be thus suddenly called away, was a shock to all and a bereavement that saddened every heart. But we bow in humble submission to the will of the Divine Father. "The Lord gave and the Lord take away; blessed be the name of the Lord." The grace of our Lord Jesus Christ be with her dear loved ones to the end that they may be a united family around the throne of God. Her pastor,
L. C. LILLY.

SCHIRMISHER.—Mrs. Lockett J. Schrimsher, wife of Tom J. Schrimsher, was born in Madison County, Ala., February 16, 1871, and departed this life at her home near Seidon, Texas, August 8, 1911. She was united in marriage to Mr. Tom J. Schrimsher January 16, 1890. To this union ten children were born, two of whom had preceded her to the world beyond. She leaves her husband, with the eight boys and girls, to follow on. May God grant that the husband and father shall give her and his precious children the same Christian training the mother and wife gave them. Mrs. Schrimsher joined the Methodist Episcopal Church, South, at the age of fourteen years at Beech Grove, Madison County, Ala., and remained a consistent member to the hour of her death. The Pleasant Hill class will miss her very much, as she was willing to do her part. She was a W. H. M. woman. It was the good fortune of the writer to be her pastor, and I was made to feel welcome in her home. May the Lord bless the bereaved ones. Her pastor,
HENRY FRANCIS.

COLLARD.—Mrs. Margaret Collard (nee Miss Margaret Cochran) passed away at her home in Willis, Texas, September 6, 1911, aged seventy-six years, ten months and five days. Reared in a Christian home, she grew into a beautiful womanhood at Gold Springs, Texas, where it was my privilege to unite her in marriage to Jonathan S. Collard, of Willis, Texas, in February, 1862. This union was blessed with three children, one dying in infancy. In the home into which she came as a bride were four motherless children, and entering into the heart and life of her husband she became, indeed, a mother to these children. She early united with the Methodist Church, and her loyalty and devotion to her Master's work was very marked. Her home was the home of every Methodist preacher who came that way. A month before her death all the children gathered at the old home in Willis in a happy reunion. Her children rise up and call her blessed, and it can be truthfully said of her that "she hath done what she could." Her life shed a sweet fragrance, not only in her own home, but throughout the town in which she lived. The words of the Psalmist might well apply to Sister Collard: "I have been young, and now an old, yet have not seen the righteous forsaken nor his seed begging bread." Four step-children—Dr. F. C. Collard, Wheelock, Texas; Mrs. F. C. Johnson and Mrs. Mattie Robinson, of Houston, and Mrs. Josie Framp-ton, of Willis—and two children—Dr. John Collard, of Red Lake, Minn., and Mrs. Georgia Tomlinson, of Willis—survive her.
C. H. BROOKS.

THOMAS.—William Andrew Thomas was born in the State of Illinois October 18, 1866, and died in Allen, Texas, August 30, 1911. When but a boy his parents moved to Fayetteville, Ark., where he grew to manhood. March 18, 1888, he was married to Miss Julia Harris, of Fayetteville, who, with their only son, William Orion, survives him. In early manhood he professed religion and with his wife joined the M. E. Church, South, and ever afterward lived a most consistent Christian life. It was the pleasure of the writer to be with him frequently during the last few months of his life, and his conversation was chaste and ever exhibited a high regard for righteousness and purity of life. He loved his home, his Church and his God. For several years he had been a sufferer of kidney trouble, and often spoke of the seriousness of his condition, and expressed that composite and submission that belong to a child of God. Brother Thomas was a good man, and we know where to find him. We pray heaven's richest blessings upon the widow, the son and his only brother, Walter Thomas, of Allen. His body was interred in the old home cemetery at Elkins, Ark., funeral services being conducted by his former pastor, M. N. Waldrop, the Old Fellows and Woodmen of the World, of which orders he was an honored member. His pastor,
A. P. HIGHTOWER.

HUBBARD.—Mrs. Nannie J. Hubbard, daughter of Rev. W. D. and Eliza A. Vinson, was born in Giles County, Tenn., December 6, 1849; removed with her parents to Tishomingo County, Miss., in January, 1856; was converted and joined the Methodist Church before she was ten years old. On October 1, 1865, she was married to Rev. Z. T. Hubbard, who afterward went to the Baptist Church, and due to environment, she some-time later joined that Church with him. She was broad-minded and carried her religion with her. She was ever ready to serve her Lord in any capacity and to help those about her to a better life. Through her consecration she grew in grace, and, like her incarnate Lord, in favor with God and man, becoming a polished shaft and strong pillar in the Church. From Alabama to Texas, in meetings with her husband, her influence was felt for good. She was modest in her deportment, but fervent in her devotion. Since 1882, with her family, she had lived in Hill County, Texas, and the last eleven years in Hillsboro. She was a faithful wife, a loving mother and the friend of all. Two weeks before her death, when leaving her to go to my own sick wife, on bending over her to place my last kiss on her cheek, discovering my suppressed emotion, she calmly replied: "Let me be brave, dear brother. We are entering into full view of the open gates of the holy city." As the light began to dawn on the morning of August 26, 1911, the message came, and she was conducted home, leaving behind her husband, a son, W. V. Hubbard; two daughters, Mrs. Mary Harvey and Mrs. Minnie Dunlap; and three sisters, Mrs. Lucy Barton, Mrs. Mary Lovelless and Mrs. Ida Sadler; and two brothers, Rev. T. B. Vinson, of the Texas Conference, and the writer, of the North Texas Conference. Sweet wife, mother and sister, we all miss you; but we fully expect to meet you in glory everlasting. Her brother,
J. E. VINSON.

The Grocer's Answer

"No, Madam, we don't sell soda crackers by the pound any more. "No matter what precautions are taken, bulk soda crackers absorb dust and moisture. In a few days the crackers become musty and soggy, and taste like most anything except a good cracker. "If you want a light, dainty soda cracker—a cracker that tastes as if it just came from the oven, then take home a box of Uneeda Biscuit. "These soda crackers are crisp and full flavored throughout. "When you get them home, open the package and you'll see how fresh, firm and flaky the moisture-proof package keeps them."

5¢

In the moisture-proof package

NATIONAL BISCUIT COMPANY

Never sold in bulk

STORIE.—Fannie Storie (nee Oharts) has answered the call to "come home," and left us weeping and waiting for our day when we shall join her. She was born February 22, 1858, in Union County, Ill.; came to Texas in 1876 and settled in Grayson County, Texas; married J. M. Storie on December 4, 1878, at Sherman, Texas; then moved to Groveland, Jack County, Texas, where, at home, she departed this life August 4, 1911. She was a lively, sweet-spirited woman, who said: "All is well with me." That dread disease, cancer, was the cause of her death. During her sickness she said: "Life is sweet here, but I hope that it will be sweeter in the sweet by and by." It was my lot to talk with her of the life beyond and the glories awaiting us, when she would say: "I love the Lord because he first loved me." She has gone, but is not forgotten. Her husband and two daughters and son are left here to mourn for her, while she has gone to join her daughter in heaven. O Lord, bless the family that they may meet her over yonder.
L. D. SHAWVER.

NUCKOLS.—The Camp Springs community was thrown into a gloom of sadness as the news spread of the tragic death of John Nuckols. No young man ever made a greater impression for good in this community than did this exemplary young man. He was born February 26, 1891; was converted two years ago at Oak Branch, in Ellis County. He came to this place last fall. He immediately identified himself with the Sunday-school and other religious work. He was always ready to bear testimony to his faith in Christ. He was riding quietly along the road. The horse was young and not quite bridle-wise. Attempting to turn him in another direction he loosened his neck and fell, giving the young man such a stroke on the hard ground as to cause concussion of the brain, from which he died fifteen hours later. He never regained consciousness. The verdict of the entire community was that John Chapman Nuckols was a true Christian. Perhaps a larger concourse of people never attended a funeral at Camp Spring, which marks the high esteem in which he was held, and that or less than a year's acquaintance. His death occurred August 14, 1911, and he was buried the following day in the Camp Spring Cemetery, Scurry County, Texas.
W. E. CAPERTON.

BAYLESS.—Mrs. Martha Jane Bayless (nee Franklin) was born in McMinn County, Tenn., December 5, 1827. Her long life of unselfish labor ceased May 23, 1911. She found Jesus when she was thirteen years old, and lived happily with him for seventy years. In 1845 she was married to John P. Bayless. Eleven children blessed their union, three of whom, with their father, have already gone home. Sister Bayless and two of her children came to Texas in the fall of 1892 and settled in Tarrant County, near old Emom (now Everman). From this community, where they had made many friends, grandma went home after much patient suffering with a cancer. She loved the Methodist Church, in which she had lived and labored for three-score-years-and-ten. Even after the old body was almost worn out she often wished that she might attend one more service here. But the Father has given her a place with the redeemed around his eternal throne. There it is the privilege of each of the children and her many friends to meet her some day and sing with her again. "Amazing grace, how sweet the sound." Let us all be there.
JOHN W. HAWKINS, Pastor.

MANN.—Benjamin L. Mann, son of Geo. W. and Mrs. M. E. Mann, was born in Wise County, Texas, January 11, 1885; died August 25, 1911, at Boonville, Wise County, Texas. He professed faith in Christ in 1906 and joined the Baptist Church at Balsora, and remained a member of the same Church to the day of his death. He was married to Miss Mammie Riddle on November 12, 1905. To this union were born two children. The wife and children passed on before the husband and father, so we trust they are an unbroken family in heaven. Brother Mann was always an obedient child. He was one who honored his parents. He was a loving and kind husband, was loyal to his Church and State. We hope that his example in this life may prove a blessing to all who knew him. Written by his friend,
P. W. BYRD.

MEDFORD.—The sweet little spirit of James Rankin Medford, youngest child of B. W. and B. M. Medford, returned to God who gave it on June 3, 1911, at 5 p. m. He was two years, two months and two days old. Little Rankin suffered severely but patiently for eleven days with measles and malarial fever. His suffering was so intense it reached our great and loving Father, who called him out of pain. No more do we hear the pattering of little feet nor feel the touch of little hands; the low, sweet voice is stilled, and the soft, dark eyes gladden us no more. Baby is gone, and our home is impossibly sad and lonely. The sweet influence he wielded during his short life will ever linger in our home and abide with us as a benediction. Life is less pleasurable because of his absence, but heaven is richer and sweeter because of his living presence there.
HIS MAMMA.

GENTRY.—Willie Gentry was born October 22, 1907, and died March 30, 1911, being three years, five months and eight days old. She was one of a pair of twins that were almost alike in physical appearance. She was gentle and loving in disposition, and dearly loved by parents, brothers, sisters and a large number of friends. Her death was doubly sad. It was not known until near death that she was so ill, and it was so hard to give her up, so unexpected. It was so sad that she must leave her life-companion to go on life's way alone. She is missed so much, but leaves a precious memory to soothe the pain of sorrow. How comforting the thought, "of such is the kingdom of heaven." We can but humbly say, "Thy will be done."
J. N. VINCENT.

Tutt's Pills

After eating, persons of a bilious habit will derive great benefit by taking one of these pills. If you have been **DRINKING TOO MUCH,** they will promptly relieve the nausea, **SICK HEADACHE** and nervousness which follows, restore the appetite and remove gloomy feelings. Elegantly sugar coated. **Take No Substitute.**

"The Men and Religion Forward Movement"

By REV. R. B. GUILD, Executive Secretary.

WHAT IS IT?

On May 18, 1910, a small group representing various religious organizations of Christian men met in a hotel in New York City. A common interest brought them together. In August another group spent two days in a hotel at Niagara. In October 262 picked men representing seventy-two cities and thirty-three States and Provinces of North America were together for two days at Buffalo. The interest was still the same, but more intense. How can more men be brought into the Church, and how can those who are in the Church be aroused to such activity that we shall have a mighty crusade that will result in making this a better world?

Since that series of meetings the eyes and ears of the people of the United States and Canada have been greeted with increased frequency with the phrase, "The Men and Religion Forward Movement." Now from every side there comes with steadily increasing urgency the demand, "What is this Movement?" It is a simple recognition of the fact that conditions that maintain to-day must not be tolerated. It is a part of the general interest manifested in all social and political circles. It sees the evil and is disturbed by it; it sees the remedy, and is aroused to action. The true dynamic for social and political improvement is the spiritual force, active or latent, in every man; that force which prompts and can help every man to make the most of himself. This movement deals primarily with this force. Therefore, in a single sentence, we can say that this is an effort to so relate every man to the life of Jesus Christ that, so far as he is concerned, a better condition already exists, and so far as he touches others he will help them in the upward trend. It does not deal in beautiful generalities, but is most specific in saying that complete manhood will be the result of a man's accepting all that Christ offers him, and of his giving all that he has to others. Impression and expression are the two key-words.

The uniqueness of this movement is not in this emphasis. The fundamental features of it are as old as the Christian religion. "Thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself." All that goes into the construction of an airplane is as old as the hills. Only the combination is new, but it is the combination that makes it go. So that which is unique in this movement is the combination or combinations, for there are two. The first is of forces, the second is of message.

We have had a great deal of discussion about Church union. Here we have some of the results of that discussion. Moved as by one spirit the brotherhoods of nine denominations and three great inter-Church organizations, the International Sunday-school Association, the Gideons and the International Committee of Young Men's Christian Associations join hands and hearts in an effort to hasten the realization of the kingdom of God on earth.

This unity of action at once caught the popular interest, yet to those who are in the work it seems perfectly natural. Without discussion of creed, ritual or polity, they plunged into the common task. The message is to the whole man. The five great themes, boys' work, Bible study, evangelism, social service, missions, look to the working out of the general ideal of religious impression and religious expression to the last detail.

To understand this movement which is so evidently gaining in momentum both in cities and in rural districts, we must first know some of the purposes that are in the minds and hearts of those who brought it to the present stage.

THE MOVEMENT.

Several facts should be taken into consideration: The first is that while the Church is being severely criticised, here is a movement correlating the masculine forces of the continent centering in a committee known as "The Committee of Ninety-seven," composed of representative men from all parts of the United States and Canada, and from all communions. This committee has accepted the responsibilities of a campaign which will reveal more fully than ever the real power of this great institution. Surely this is a declaration of faith that must encourage all who love the Church. It is a splendid evidence of vital strength.

These men believe that for Christian efforts to bear permanent fruit they must be related to a tree that abides. Much good is done by momentary workers, but it is like a guerrilla warfare. The real victory must be won and followed constructively by organized forces. Hence the ringing resolution at the Buffalo conference: "We emphasize our belief in the Church of Jesus Christ as the one instrumentality appointed by him for the salvation of the world." As the State exists for the people—not vice versa—the welfare of the people is bound up in the welfare of the State. So the Church exists for the people, and its permanency is a means, not an end, to its future blessing. For this reason the brotherhoods and the inter-Church organizations combine, that what is gained for this generation may abide for the next through the true Church.

Another fact connected with the purpose of this movement is the recognition of the individual and of the co-operative work of each Church. In its own fold and field there are certain responsibilities that rest upon each Church, such as the maintaining of worship, of Christian education, of persistent evangelism. Alas, this has too often been the only work attempted. There have been those who, instead of saying with Wesley, "The world is my parish," have said, "My parish is the world." No person can live unto himself and develop to full manhood. It is in his social relation that full individuality is realized. So the Church of to-day must come to its full power by a life of real fellowship.

How many, many pastors have known of existing wrongs, but felt it was useless to assail them alone, and could not gain the real co-operation of other Churches? In every city success can come in performing certain tasks only by united effort. This movement aims to awaken a spirit of earnestness by which each Church shall do its best in its own and in the common task.

Another fact that is having great influence is the insistence that the term, "Christian work," means much more than some have been accustomed to think. If men are to be won and held they must see that there are many things for them to do which are worth while for their own true selves and for others. It is a noble purpose, this of hallowing every act which helps one nearer to God or makes the way surer for another, whether it is kneeling in prayer with face turned up to the Father, or whether it is compelling the owners of buildings to tear away walls that God's own day-

light may penetrate the disease-infected tenement.

Let the humblest act in the service of others inspire the laborer, and let it bring a glory into his life of which he was unconscious because he did not know he was in the companionship of Him who "went about doing good." This purpose alone is enough to justify this movement.

Another outstanding purpose is that of conserving the results of the large appropriations in the budget is for the committee that is carefully investigating methods of every character of religious work for and by men and boys. Pastors and other leaders all over the continent are co-operating with this committee in the preparation of a book which, during the campaign, will be placed in the hands of every interested worker. Inasmuch as many pastors and Churches have had marked success in planning and carrying out work locally, we can readily see the value of acquainting others with these facts by putting them into permanent form. On Conservation Sunday, April 28, 1912, each Church thus supplied with information will be asked to prepare for a five years' campaign.

THE PLAN.

What of the plans by which these purposes are to be realized? Organization seems to be necessary in this day, yet scientific efficiency demands that it be limited to what is necessary. In thinking along this line the leaders determined that no new thing shall be created if what is needed already exists. For this reason the "Committee of Ninety-seven" is only a central committee—not a new body to be maintained. It hopes only to give power to the machinery already in place, and thus the brotherhoods in the various communions and the three inter-Church societies constitute the permanent framework of the plan. Their representatives form the committee. The men thus chosen have evidenced a keen sense of responsibility. At their first meeting in Chicago sixty-two of their number were present, coming from the Atlantic to the Pacific, and from Canada to the Southernmost States. At that first meeting these men gave a third of the \$125,000 needed for the budget—another evidence of their interest and confidence.

This committee believes that the participating organizations ought, so far as possible, to make this work their work. As a result, the International Sunday School Association will set apart three of its ablest men at its own expense for the campaign, from September, 1911, to May, 1912. Each brotherhood is arranging to make the same contribution of its Secretaries. The co-operating missionary organizations, namely, the Laymen's Missionary Movement, the Missionary Education Movement, the Home Missions Council of all Home Boards and the Home Base Committee of the Conference of Foreign Missions Societies each furnishes one man to look after the missionary campaign, this being supplemented by speakers from the individual societies. The International Committee of the Young Men's Christian Association has from the beginning contributed the services of the Campaign Leader and Promotion Secretary, and as the campaign advances will give more. This is a wonderful proof of the co-operation that exists, of the economic basis of the plan.

The Committee of Ninety-seven urges that this policy of creating no new organization be followed in each city or community. If it is deemed necessary to improve social conditions, seek to do it through such organization as has been formed for such a purpose, and in co-operation with those who are familiar with the task, unless organization and workers present an utterly helpless situation. If they cannot be electrified, electrocute them and go on. No new machinery, but greater power for what is.

The next item in the plan is the campaign. How shall the message of this movement be given? About ninety cities have for one reason or another been chosen for convention cities. These will be visited during the year by teams of experts in Bible study, boys' work, evangelism, social service and missions. These men, contributed by participating bodies or employed by the Continental Committee, have been chosen from different parts of the English-speaking world because of their ability in one particular line of work. These men will remain in a city for a week, conducting conferences on the various phases of religious work. The days will be given to conferences, the evenings to platform meetings for men, treating in this way the same subjects. In large cities there will be meetings each evening, a different subject being presented at each meeting.

Each city thus visited agrees to give special emphasis to masculine Christianity for the year. During this time the Eight-Day Conference and Campaign will be conducted. Each city thus visited agrees to do for the surrounding country what the Committee of Ninety-seven seeks to do for the continent. The latter work is already showing results that prove the wisdom of the plan.

The most important feature in this movement is this whole year's work, for which each local committee is responsible. It is a fundamental principle that if a town is to be evangelized, if its social conditions are to be changed, the work must be done by those who are interested—the resident. The help from without cannot furnish much more than information and inspiration. Hence the eight-day conference and campaign at some time during the year. The latter will inevitably fail of full success without the former.

Besides this campaign, the Committee of Ninety-seven is calling to its support all agencies by which the minds of men may be reached. Realizing how many leading magazines have been working for the improvement of social, industrial, political and religious conditions, it was natural to turn to them for co-operation. It has been a source of inspiration to those bearing the burden of this undertaking to see how these molders of public opinion have promised their assistance. In the latter part of September, 1911, many of these periodicals and magazines, secular and religious, will contain articles and editorials germane to this movement. This has all been done, not because the editors wished to help any particular group of workers, but because they wish to see things done, and believe that the greatest good can come through a social program supported by those who are possessed of a deep religious fervor. It is hoped that this co-operation by the press may reach down to the last publication that is at all concerned for the manhood of North America.

One more great fact in this plan is that it depends in a large measure upon every man who catches a vision becoming a part of the movement and a promoter of it. Only a limited amount of work can be done directly under the hand of the Continental Com-

mittee. Already many large cities which cannot be included in the list of convention cities have obtained the literature and are forming their own committees. This can be done by the smallest community or by the cross-roads Church. Every earnest minister and layman can work more effectively during the coming year because of the knowledge that the movement is general. It was for this reason that the press was enlisted, as thus the idea and the ideal may be imparted to the last man.

THE MESSAGE.

We cannot go further into this plan, which is wrought out in detail in the "Program of Work." We must speak now of the message. At the outset we can say that it is comprehensive as the purpose and the plan. Boys' work, Bible study, evangelism, social service and missions.

BOYS' WORK.

We begin with the boy. The best way to win a man is to catch him when he is a boy. As seventy per cent of the boys in their teens are lost to the Sunday-school, it is evident that we have not gotten hold of the man at the right time. If we solve the boy problem of to-day we solve the man problem of to-morrow. So we begin with a program of Christian education, that is as broad as his nature and need. We must deal with him as a boy, not as an infant or a full-grown man. The most successful men in North America are helping to frame that message, and to make plain the best methods. That message must in each case be adapted to the boy, so that in a way this will be a campaign by itself. Perhaps it would be better to class the boy as an objective rather than as a subject matter.

BIBLE STUDY.

The boy and the man to be won to the best life must hear a voice that has greater power than the voice of any man—the voice of God. There is no way in which men have heard that voice so understandingly as through the Bible. This campaign must be a mighty effort to persuade men to study that Book. There is no question about its being the best seller of to-day, and so is in the hands of the greatest number of people. Adult Bible Classes have been a great success. This movement wishes to aid this, and still more to develop the individual and family interest. The greatest loss to the religious life to-day is the neglect of the family altar. The rush and confusion of the day have crowded out the few minutes when the father, as the high priest, joined with his family in a brief consideration of the truths which have given to us the great men we have had. The morning paper and the factory whistle have taken the place.

The constant seeing and hearing of the best passages of the Bible leave a wealth of truth in the mind that later is as a bulwark in temptation, discouragement or sorrow, and a mighty weapon in every conflict of right with wrong. Not so much a knowledge of the Bible is desired as that this knowledge be turned into action and so become a real force in life. We may not be able to agree upon the traditions and theories that gather about the Book, but we can all read in hearty unison its great messages from a loving Father to his needy children. The aim of the movement is that every man shall so again the gospel story that he can work out for himself the program of Jesus Christ.

EVANGELISM.

The Bible is the message of God to man. Linked with this message must be the work of evangelism. As by inducing men to study the Bible we cause them to hear the voice of God, by evangelism we persuade them to heed that voice. Evangelism must pervade every department of the movement. It must be the very life of it. It is the keystone to the arch. The good news of a Redeemer and of a redeemable world gives the passion for social work, boys' work, Bible study and missions. The moment we shun this word and what it stands for we lose the one factor by which we may succeed. This movement puts the first responsibility for evangelism on each Church.

The approach that has sometimes been connected with this word has been due in part to evangelistic meetings in which individuals and Churches have eagerly adopted a plan by which it seemed possible for them to fold their hands and enjoy great revival meetings while strangers to the community tried to do their work. A reaction is inevitable when the human instrument that has been used of God to awaken men has been withdrawn before these new-born men have become strong enough spiritually.

The real work that makes for permanency must in the great majority of cases be done by the pastors and members of the local Churches. This first emphasis is placed here, and calls for an all-the-year effort to persuade men to accept the good news that God wants men to live with him in fellowship with Jesus Christ.

On the other hand, there is a large and definite place for the union evangelistic effort. Success of the highest character can be obtained in great mass meetings when they are sustained by the supported work of individuals and our Churches. Then a true messenger of God from without may prove a great blessing to any community. This movement contemplates just such campaigns seeking to mass the companies into battalions for great assaults upon the indifferent and vicious, who apparently are not reached in other ways. By this two-fold plan, why should not thousands—yes, hundreds of thousands—respond to that "Spirit which beareth witness with our spirit that we are the heirs of God, joint heirs with Christ Jesus," if so to be we suffer with him that we may also be exalted with him?

SOCIAL SERVICE.

When there is a reaction after a successful evangelistic campaign, we may be sure it has been due, in part, to the fact that the Spirit-filled man has not been directed to the performance of some appropriate task. The average Church has an officer for every available post, who, as a rule, does not care to be disturbed whether he toils or slumbers at that post. "What shall the new convert do?" asks the earnest pastor. He does not know the Bible well enough to teach in the Sunday-school, where there is great need of teachers. "The Spirit is given to profit withal," and if work is not done the fire dies down, for work is the fuel to the spiritual fire. This movement, as has already been intimated, looks upon all phases of social work which make for a better society, as Christian work. Earnest men and women have gone forth to work outside the Church because as they saw the world's need, as they heard the command, "Love thy neighbor as thyself," they had to do something. The result is that to-day we speak of "The Church and Social Work" as though things apart. Yet more than ninety per cent of social workers received their inspiration from the Church and are members of it. Future workers must come from there, say the social leaders. In

reality, the true Church of Jesus Christ and true social service are inseparably yoked together in the great commandment given by our Master.

At the Conference on Charities and Correction, held in Boston, June, 1911, the Church had a prominent place on the program for the first time. At the first general session of the Church and Social Work Section in Tremont Temple, over two thousand were present and manifested the most intense interest in the discussion of the place of the Church in society. Old attendants said it was the high-water mark of all conferences.

The full social program will not be carried out save as it is pervaded by the purest religious passion. Hence at the meeting of the Religious Education Association held in Providence, that dean of social workers, Miss Jane Addams, declared that legislation and publicity will not suffice; that the day is past in England and America when there was the demand for absolute separation from religion because it seemed to lack reality. She closed that address with a stirring appeal to the Church to enter into a real co-operation.

Surely here is a task that will attract the strong, red-blooded, Spirit-touched man and make him feel it is worth while to be a Christian. In fact, this is the only hope of society. Every community, from the city, crowded with its millions, to the scattered farming districts, has its social, political and industrial evils, which are patent to all and which challenge the Church. The leading social experts of North America are in this movement, have sent a ringing message to the men of North America, and have prepared for the "Program of Work" a chapter full of definite suggestions as to what to do and how to do it.

One has said he approved this movement because it put the man who stands for individual salvation and the man who stands for social salvation on the same platform. Let us do better than that: Let us have every man a well-balanced combination of the two. It may be that we can begin with only a sympathetic relation, but let us not rest until the most extreme evangelistic workers and the most extreme social workers see the need of each other. Thus the Church will fulfill its mission of individual and social salvation.

MISSIONS.

Missions is the next theme in this message. It is inseparable from the preceding, for it is impossible to draw a definite line between missionary and social work. The most successful social settlements in the world are the foreign mission stations, which antedate all the well-known social settlements of North America. Their success is due to the union social work and evangelism. First in the plan is the hospital, the charity work, the school and the workshop. First in the purpose is that men shall know the love of God revealed in Jesus Christ made plain to non-Christian people by the humblest service that can be rendered, with an explanation of the why.

It is a most natural thing to have listed in the missionary survey that is being made the question as to how many are working in social settlements. This is nothing new. It goes back to the day when One stood up and read his commission to his neighbors in Nazareth. "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind; to set at liberty them that are bruised, to preach the acceptable year of the Lord."

This One, at the close of his earthly career, both before his crucifixion and after his resurrection, commissioned us in the significant words, "As the Father hath sent me, even so send I you also into the world." The missionary and the social workers alike find their authority for their work in these words. The culmination of the Men and Religion Forward Movement must be the working out of this social and missionary program.

Home and foreign missions to-day are as inseparable as the preceding themes of the message. With the millions of non-Christian people under the flags of the English-speaking races, with devotees of every phase of religious faith in the confines of our continent, with whole armies of men and hosts of religious faith, this task challenges the imagination, the courage, the confidence of every man who believes at all in the reality of the kingdom of God on earth.

The message to the Missionary Committee from the Co-operating Committee sets forth the relative importance of this part of the movement.

"Only a movement which incorporates in its central purpose the world mission of Christianity, its mission to all the life of each land and to all the lives of every land, can have access to the sources of adequate power. The work that is to be done can be done only by men with whom and in whom Christ works in the fullness of the strength which God communicates to men through him. And we believe that such working on his part is promised and possible on one condition, namely, that men will undertake with him a world-task and conceive the work of the Christian Church as a work for all the need of the world at home and abroad. We cannot hope to do our work in the life of a single man or boy in America except by the power of a gospel which demands our application of it to every human need and un-Christian condition in the United States, and our offer of it to the whole non-Christian world."

Bowie District—Fourth Round.

Barburnett, Sept. 16, 17.
Nocona Cir., at Morris Cr., Sept. 23, 24.
Nocona Sta., Sept. 24, 25.
Bonita Cir., at Liberty, Sept. 25, 26.
Sunset Cir., at Sunset, Sept. 27, 28.
Post Oak Cir., George, Sept. 29, Oct. 1.
Bellevue Sta., Oct. 1, 2.
Montague Miss., at Montague, Oct. 3.
Montague Sta., Oct. 4.
W. H. M. Conference at Wichita Falls, Oct. 5-9.
Blue Grove Cir., Friendship, Oct. 7, 8.
Crafton Cir., at Crafton, Oct. 14, 15.
Newport Mis., at Rocky, Oct. 15, 16.
Archer Miss., at Bella, Oct. 21, 22.
Archer Sta., Oct. 22, 23.
Bowie Miss., Rock Hill, Oct. 24, 25.
Bowie Sta., Oct. 25.
Byers, Oct. 25, 26.
Henrietta Miss., Willow, Oct. 29, 30.
Henrietta Sta., Oct. 30, 31.
Iowa Park, Nov. 4, 5.
Electra Miss., Enterprise, Nov. 5, 6.
Holiday, Nov. 7.
Wichita Falls, Nov. 8.
Dundee Miss., Megargel, Nov. 9.
JNO. E. ROACH, P. E.

Some poor people have nothing but money. That's the reason why they can never break into some circles. There are some things money cannot buy—brains and characters, for instance!