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

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Editorial.

THE ENDOWMENT OF SOUTHWESTERN UNIVERSITY.

BY BISHOP SETH WARD, D. D.

The present movement for the endowment of Southwestern University ought to receive the enthusiastic support of every Methodist in Texas. The importance of Christian education as a factor in the progress of God's Kingdom in the world cannot well be overestimated. But quite apart from any relation that this work sustains to the well-being of the Church, it ought to appeal to the entire citizenship of the State, for our Church schools sustain a relation to our educational system as a whole that is not commonly recognized. Texas has only one institution supported by public funds that offers to its students the regular college course leading to the A. B. degree. That, of course, is the University of Texas. Other State schools of higher grade are professional or technological. The A. and M. College gives the B. S. degree only. Our State Normal schools confer no degrees. There are today not less than one hundred and fifty thousand white young people in Texas of college age—say from seventeen to twenty-one years. Probably two hundred thousand would be nearer the correct number. Of course only a small per cent of these will go to college, but an increasing number each year will seek the benefits of higher education as equipment for the work of life. The utter impossibility of our State institutions doing all the college work needed by this vast army of young Texans is apparent at a glance. Even now more students are receiving college training in the Church schools of Texas than in the institutions of the State. The same thing is true of the country at large. According to the report of the United States Commissioner of Education for 1904 of students classified as "receiving higher instruction" by far the larger number were in private institutions. It is safe to say that a majority of those "private institutions" are schools that are owned and controlled by the various Christian organizations. While it may be true that just at this time the trend is toward State schools, it is also true that the citizens of Texas are largely dependent on colleges established and maintained by the various Churches for the educational opportunities to which our young people are justly entitled. It is a matter of vital concern, therefore, to every citizen that these schools should be properly equipped for their work. On them the State must depend for the training of a very considerable part of her citizens.

I shall not dwell at this time upon the superior advantages afforded by the distinctly Christian college. That aspect of this matter has been forcibly set forth in the columns of the Advocate again and again. That such a school has the opportunity of throwing around its student-body such religious influences, and of giving such emphasis to moral and spiritual culture as is impossible in a State school, will hardly be questioned by

the most ardent advocate of State education. That it is the duty of our Church schools to use these special opportunities to the fullest extent we cannot too strongly or too constantly insist. The following statement of Dr. Nicholas Murray Butler, one of the greatest living educators, is true beyond question: "That knowledge is of most worth which stands in the closest relation to the highest forms of the activity of that spirit which is created in the image of Him who holds nature and man alike in the hollow of His hand." Who can so well impart such knowledge as the Christian man appointed to the specific work giving such instruction to the youth of our land?

But there is another and a stronger reason for the endowment and equipment of Southwestern University. The schools of the Church must educate the ministry of the Church. That is a fact too apparent to need argument for its support. And this brings us to matter of supreme concern to Southern Methodism: Our ministerial supply is inadequate, both in numbers and in efficiency. We need more men and men of better equipment. In this I bring no accusation against the faithful men who serve our Church today. No one appreciates this need more than our preachers themselves. In Texas alone between ninety-five and one hundred pastoral charges were "supplied" at the last session of our conferences, and the same conditions prevail to a large extent throughout the Church at large. We need to pray as never before that the Lord of the harvest would send forth laborers into the whitening fields. But the Church must do her part. We must make adequate provision for the training of the men whom God shall call to this holy work. This we are not doing. In our entire Church we have only one seminary for the training of our ministers in Biblical and theological learning—that at the Vanderbilt University. Of the work done by that institution I need not now speak. Vanderbilt has trained for Southern Methodism numbers of our most devout and useful men. But Vanderbilt enrolled only one hundred and five ministerial students during the last session, the largest number, I believe, in the history of the University. How small is that number in view of the depleted ranks of our itinerancy and the urgent need for men to lead the advance movements of the Kingdom of God! The truth is being forced upon us that it is not possible for one seminary to give all the theological training needed by our large and rapidly increasing membership. The Southern Baptist Church, no larger than ours, has two or three institutions for the training of her preachers; the Southern Presbyterian Church has five; the Protestant Episcopal Church has fifteen; Southern Methodism has one. It is true that Vanderbilt could take more students than she has, but for some reason they are not going to Vanderbilt in sufficient numbers. Other Churches have found that an increased number of theological seminaries has increased the number of students taking such training. Is it not time that we were adopting a similar policy?

If Southern Methodism is to increase her facilities for the training of her ministry, there are some very strong reasons why a part of that work ought to be done in Texas. According to figures compiled and recently published by Dr. J. D. Hammond, our Secretary of Education, there are in twelve colleges belonging to our Church three hundred and forty-four students who are looking to the ministry as a life work. This does not include the number attending the Biblical Department of Vanderbilt University. Of the above number, eighty-two, more than double the number in any other college, were in Southwestern University. There were thirty ministerial students in Polytechnic College, making one hundred and twelve in our two Texas schools, nearly one-third of the number in all the colleges of our Church. This speaks well for the vitality of Methodism in Texas, but it also imposes a special obligation upon us for the training of these men who profess a divine call to the Christian ministry. It is not for me to determine the policies to be pursued by the authorities of Southwestern University. They are wise men and will, no doubt, in due time take such action as may seem to them to be proper. But, for myself, I do not hesitate to say that in my judgment the time has come when our Church must make additional provision for the education of her ministers, and all the indications are that part of the work ought to be done in connection with Southwestern University. Of course such additional work can only be undertaken when additional endowment has been secured. The "Hundred Thousand Club" ought to be finished this year. I dare say it will be. Then steps should be taken to secure at once another hundred thousand dollars for the endowment of a Biblical Department of Southwestern University. It ought to be done and it can be done.

THE EFFICIENCY OF ORGANIZATION.

Nothing can be done with large results without organization. The world has come to recognize this fact. It was by thorough organization that Napoleon brought Europe to his feet. The same spirit is manifest in the organization of capital. The wealth of one man does not amount to much in this big world where we live. But when a dozen men of great wealth put their accumulations and credit together, colossal enterprises take shape. By massing their powers into one great organization and then carefully directing it they manage often to control the industries of the Nation. It is the inordinate organization of wealth that has brought about the hurtful corporations and the hydra-headed trusts that afflict society and enlarge the influence of the few. In fact, it has reached such a state that even the National Government seems almost unable to cope with it. On the other hand, it is the organization of the laboring elements into their great unions that are giving the world of industry such grave troubles at the present time. Owing to their compact organization they are actually putting up a corner on the intelligence of the world.

They have practically shut down every telegraph wire in this country in order to bring the moneyed powers to their terms. We are not arguing the right or the wrong of these organizations, but using them to illustrate a point.

The Church needs organization in its denominational work. It ought to be able to throw its strength to the help of the weakest enterprise in the connection in order to put it upon foot and give to it a successful career. By this means we could put our educational institutions above want and make them engines of power to further our purposes in bringing culture to the minds of our young people. Yes, we could wield the resources of the whole Church in placing our missionary enterprises far to the forefront. As it is we do our work in a segregated manner. We are not able to concentrate; and this is why we languish often. And not only this: there ought to be a spirit of interdenominational organization, so that when we have a great moral reform movement on foot we could be able to throw our united strength to its support. What is it we could not do in Texas to-day were there a bond of organization among our various denominations at a time when we face an issue like the whisky interests? They are a unit. Whenever you strike one beer joint in Texas you strike every brewery in and out of the State, and they are quick to come to its relief. When you deal one whisky saloon a blow you arouse every saloon and every wholesale liquor interest in Texas. They are organized in the State and in the Nation. And we are glad to add that with the coming of the Anti-Saloon League into Texas, we have the basis upon which to unite every foe to the liquor traffic in our commonwealth. In this respect the light is dawning upon us. We are beginning to see eye to eye; and our forces are merging, gradually, into one compact army with a solid front, upon this common enemy to God and home and native land. Into this the hosts of every Church, the workers outside of the Church and those of all parties and of no parties, can concentrate their energies and resources to overthrow the liquor business in Texas. Things are tending this way and the daylight is breaking. Soon the sun will rise and this great host will be seen bearing down upon a common enemy. God hasten the full-orbed day. Organize! Organize!

A clean heart and a right spirit are essential to a clear experience and a pure life. A heart that makes large pretensions and a spirit that is captious and censorious, do not quadruple. A right spirit is not guilty of biting speech and a spiteful temper; and a clean heart is not the habitation of that sort of spirit.

Christ loved little children because they are innocent and trusting. There is nothing malicious in the little child; neither is there anything skeptical. The child is guileless and sincere. For that reason he wants us to come back into our child mind and heart when we approach him. Perfect faith grows out of this sort of spirit.

Devotional—Spiritual

THE HONEY OF GOD'S WORD.

REV. THEODORE L. CUYLER, D. D.

A singular incident in the old Hebrew history illustrates the sweetness and light that flow from God's blessed Word. Jonathan was leading the army of Israel in pursuit of the Philistines. When the troops reached a forest where the bees had laid up their abundant stores, several honeycombs were lying upon the earth. Jonathan put forth the rod in his hand and dipped it in a honeycomb, and put it into his mouth, "and his eyes were enlightened." Refreshment came to his hungry frame and enlightenment to his eyes, which were dim with faintness and fatigue.

What a beautiful parable this incident furnishes to set forth one of the manifold blessings of God's Word! In the superbly sublime Nineteenth Psalm David pronounces that word to be sweeter than honey and the drippings of the honeycomb. In the same passage he declares that "it is pure, enlightening the eyes." Again the Psalmist says: "The entrance of thy word giveth light." It is not the careless reading or the listless hearing of the book, but its entrance into the soul, which produces this inward illumination. There is a sadly increasing ignorance of the Scriptures; when read publicly in the sanctuary thousands give but little heed. They do not take the vitalizing, heaven-sent truth into their souls as Jonathan took the honey into his system.

But when the Word is partaken of hungrily, and the Holy Spirit accompanies it, there is a revelation made to the heart like that which the poor blind boy had after the operation of a skillful oculist. His mother led him out of doors, and, taking off the bandages, gave him his first view of sunshine and sky and flowers. "Oh, mother!" he exclaimed, "why did you never tell me it was so beautiful?" The tears started as she replied, "I tried to tell you, dear, but you could not understand me." So the spiritual eyesight must be opened in order that the spiritual beauty and wisdom and glory of the Divine Word may be discovered. Many a poor sinner has never found out what a glorious gospel our gospel is, until he has swallowed the honey for himself.

The growing Christian never outgrows his Bible; in that exhaustless jewel mine every stroke of the mattock reveals new nuggets of gold and fresh diamonds.

Even as a mental discipline there is no book like God's Book. Nothing else so sinews up the intellect, so clarifies the perception, so enlarges the view, purifies the taste, so quickens the imagination, strengthens the understanding, and educates the whole man. The humblest day laborer who saturates his mind with this celestial schoolbook becomes a superior man to his comrades—not merely a purer man, but a clearer-headed man. It was the feeding on this honey dropping from heaven which gave to the Puritans their wonderful sagacity as well as their unconquerable loyalty to the right. Simply as an educator the Scriptures ought to be read in every schoolhouse, and there ought to be a chair of Bible instruction in every college. As the honey strewed the forest for Jonathan and his soldiers to feed upon, so the loving Lord has sent down his Word for all hungering humanity, high or low. As the sunlight was made for all eyes, so this book was made for all hearts.

It was more than light, for it is an enlightener. Not only does it reveal the grandest, the sublimest, and most practical truths, but it improves and enlarges the vision. It makes the blind to see and the strong sight all the stronger. Who of us that have been sorely perplexed about questions of right and

wrong, and puzzled as to our duty, have not caught new views and true views as soon as we dipped our rod into this honeycomb? Poor Cowper, harassed and tormented, found in the twenty-fifth verse of the third chapter of Roman the honey which brought light to his overclouded soul. John Wesley made the most signal discovery of his life when he thrust his rod into this verse: "The law of the spirit of life in Christ Jesus hath made me free from the law of sin and death." Even Paul had not learned his own sinfulness until "the commandment came" and he opened his eyes.

Ah! there is many a one among my readers who can testify how the precious honey from heaven brought light and joy to his eyes when dimmed with sorrow. The exceeding rich and infallible promises were not only sweet, they were illuminating. They lighted up the valley of the shadow of death; they showed how crosses can be turned into crowns, and how losses can brighten into glorious gains. In a sick-room I almost always dip my rod into the honeycomb of the fourteenth chapter of John. It brings the Master there with his words of infinite comfort. One of my noblest Sunday-school teachers so fed on this divine honey that on her dying bed she said: "My path through the valley is long, but 'tis bright all the way."

Nothing opens the sinner's eyes to see himself and to see the Savior of sinners like the simple Word. The Bible is a book to reveal iniquity in the secret parts. If a young man will dip his rod into this warning, "Look not upon the wine when it is red," he may discover that there is a nest of adders in the glass. If the skeptic and the scoffer can be induced to taste some of that honey which Christ gave to Nicodemus, he may find hell a tremendous reality to be shunned, and heaven a glorious reality to be gained.

The honey from heaven lies abundant on the ground. May God help us to show it to the hungry, the needy and the perishing!

THE CURSE OF THE SHIRK.

Many persons plume themselves on their negative goodness. They boast that they are not drunkards, nor thieves, nor gamblers, nor liars, nor bad people. But all the negative virtues in the list cannot make one particle of positive righteousness. Our great leader requires something more of us than mere offensiveness. Positive and active obedience is indispensable. One who stands still in his tracks while the battle is raging is a shirk, because he comes not up to the help of the Lord against the mighty.

We have seen the indifferent shirk. He may feel some interest in his own freedom and the happiness of his neighbors, but his interest is not sufficiently intense to move him to do anything. The forces arrayed against the pure and good are mighty. The enemies of the Sabbath are mighty. The support of the saloon is mighty. The elements which combine to ruin the young are mighty. The enemies of our souls are mighty. The Lord has lifted up a standard against them and called on us all to follow him. If anyone is not enough interested in this campaign to put on the armor of God and battle for the right, the curse will fall on his head, because he came not up to the help of the Lord against the mighty.

The cowardly shirk is among us. He is afraid. Cowardice is a contemptible infirmity. It is more common than most of us think. We do not mean physical cowardice. That is not very common. In every great fire or flood or shipwreck or battle, there are many surprising displays of physical courage. There are

always men ready to risk their lives for others whom they have never met before. But moral courage is another thing. The courage to stand up for the right at all costs is all too rare. Where are the men who are willing to lose money or lose their situation rather than flinch when moral issues are at stake? There are such men, but they are not so numerous as we wish they were. The man who hears the trumpet calling all who will to enlist under the banner of the Lord, and holds back for fear of some loss or ridicule or scorn, is a coward, and will share the curse of those who come not up to the help of the Lord against the mighty.

There are selfish shirks. They are so much occupied with their own private affairs that they have no time nor heart to fight the battle of the Lord. We know not what the occupation of the inhabitants of Meroz was. We do not even know where the city was located. No doubt the people were busy when the trumpet of Deborah sounded the call to the battle for freedom. Perhaps they were keeping sheep, or catching fish, or buying and selling oxen, or plowing fields, or planting vineyards, or gathering grapes, and they thought they could not leave their business to go out and fight against the oppressor. Is this the way patriotic people act? Did the farmers and mechanics and merchants and lawyers of America say they had so much to do that they could not go out and fight for the flag when the Union was threatened? Had they said so the Union would have been destroyed. The flag meant more than any man's private business. But the banner of the cross means more than the flag of the Union. It represents all the highest interests of all men to the end of the world. The call to uphold and defend it and bear it onward means more than the call to any private interest. Let none halt or shirk or shrink back.

Perhaps the inhabitants of Meroz were not in any immediate danger, and they considered the fight altogether in the interest of the rest of Israel, and said to themselves, "Am I my brother's keeper?" This is often the plea of the shirk. Many are content to let the battle roll on so long as it does not roll by their own door. They are willing for the fire to burn as long as it does not kindle in their own dwelling. But this is a narrow and selfish feeling. Each one is his brother's keeper. Whatever touches the worst man in the city touches me. Whatever threatens the lowest family in the land is a menace to my family. The selfish shirk is the man who fails to appreciate the need of others.

There is a jealous shirk. One can hear the inhabitants of Meroz saying: "We have not been consulted about this campaign. None of our men have been appointed to lead. Who is Deborah, and what has she done to challenge our loyalty? We have no confidence in such unusual leadership." Who has not seen the man who will not march at all if he is not at the head of the procession, or the woman who will not work if she is not chairman of the committee, or the general who will not fight if he is not commander of the army? Army officers have defeated their own side by shirking because of jealousy. It is a mean, contemptible, wicked sin.

Homer understood the shirk, and gave him a large place in the Iliad. Achilles was the chief of the Greek warriors, the terror of the Trojans, and the pride of the Greek army. He was no coward, but he was a shirk. Because of a feud between him and Agamemnon, Achilles skulked in his tent, and refused to fight. Many efforts were made to induce him to be reconciled to his commander and join the forces before the walls of Troy, but without avail. Seven hard battles were fought, the Greeks were pushed

back to the water's edge, and the Trojans came near setting their ships on fire, and still Achilles held back. Not until Patroclus was slain did Achilles buckle on his armor. When he made bare his arm the Trojans were driven back with great slaughter, and the mighty Priam fell at the hand of Achilles before the gate of the city.

Many a man who might have been the pride of the Church and the terror of evildoers has refused to put on the armor of God because he did not like the minister or leader. If there is any jealousy in our hearts, the sooner we get rid of it the better. If any feud keep us from doing our whole duty, we should make an end of it now, lest the curse of the shirk fall on us because we came not up to the help of the Lord. —New York Advocate.

"I WILL NEVER LEAVE YOU."

There is only one who can say this. Every human tie is liable to be severed, nor can we assure ourselves of the permanence of any earthly friendship. Those nearest and dearest to us may turn to be our bitterest foes; and those whose friendship remains unbroken may yet be swept away from our presence and fellowship, and leave us desolate and alone. But he hath said: "I will never leave you nor forsake you." The seal of truth is upon the covenant which he hath made with us. Long as his blood avails; long as his grace abides; long as his mercy endures; long as his omnipotence rules and his omniscience discerns; long as creation is subject to its Maker's sway; long as the stormy wind fulfills his word; long as the thunderbolts sleep within his hand; long as the angels wait to do his will, hearkening to the voice of his command; so long we need not fear; so long we shall not be abandoned, for he hath said: "I will never leave you nor forsake you."

The sun may grow dim in the heavens; the stars may burn out in the distant skies; heaven and earth may pass away; the sea may vanish from our view; men may fall from their steadfastness, and angels may fail to keep their high estate; but the Lord's promise will not fail; he abides with us, and he will fulfill all his word. With this assurance we may bid adieu to anxiety and fear for the future, and heed the Word, which says: "Let your conversation be without covetousness, and be content with such things as you have, for he hath said, I will never leave you nor forsake you. So that we may boldly say, the Lord is my helper, I will not fear what man shall do unto me."—The Safeguard.

CHRISTIAN HOMES THE HOPE OF THE WORLD.

Everything that is good in the Church or in society is first planted, shielded, nurtured in good homes. A thoroughly Christian home implies a great deal. The spirit of Christianity aims at the totality of our being, mind and heart, as well as conscience. There are many sides to our nature, and all need to be duly cultivated. The science of life is the greatest of the sciences. The art of life is the chief of all the arts. And it would be nonsense to suppose that all this could come about by any sort of blind and idle chance. A home that is really good, that is radically and thoroughly Christian, is a center of eager, incessant, manifold activities. It is full of animation. It is alive to itself and keenly sensitive to its surroundings. Everything that is human is of interest to it. Each true Christian home seems to itself to be the very center of the world, from which its lines of intelligent sympathy reach out everywhere. The home—no more than the individual—does not exist for itself. It tries to, it will miserably fail. Every good family is conscious of being part

The Cause of Many Sudden Deaths.

There is a disease prevailing in this country most dangerous because so deceptive. Many sudden deaths are caused by it—heart disease, pneumonia, heart failure or apoplexy are often the result of kidney disease. If kidney trouble is allowed to advance the kidney-poisoned blood will attack the vital organs, causing catarrh of the bladder, or the kidneys themselves break down and waste away cell by cell.

Bladder troubles almost always result from a derangement of the kidneys and a cure is obtained quickest by a proper treatment of the kidneys. If you are feeling badly you can make no mistake by taking Dr. Kilmer's **Swamp-Root**, the great kidney, liver and bladder remedy.

It corrects inability to hold urine and scalding pain in passing it, and overcomes that unpleasant necessity of being compelled to go often through the day, and to get up many times during the night. The mild and the extraordinary effect of Swamp-Root is soon realized. It stands the highest for its wonderful cures of the most distressing cases.

Swamp-Root is pleasant to take and is sold by all druggists in fifty-cent and one-dollar size bottles. You may have a sample bottle of this wonderful new discovery and a book that tells all about it, both sent free by mail. Address, Dr. Kilmer & Co., Binghamton, N. Y. When writing mention reading this generous offer in this paper. Don't make any mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.

of the whole family of which God is the Father, and its members are eager to keep in communication with the deepest longings, the worthiest actions, the noblest thoughts, the finest utterances, of others everywhere, past and present, and so of striking into the swim and mid-current of all the best and mightiest life of the world. If Christian missions have any meaning, it is in the creation and multiplication of good homes. Good homes are the hope of the world. —Advance.

The face is the mirror of the thoughts, the beliefs, the passions, the emotions. Certainly the man of books will, after years of study, wear the student's thoughtful expression; the pastor of the flock will finally show the ministerial air; the soldier the martial bearing; the servant subservience; and the beggar mock humility. —Van Dyke's Studies in Pictures (Scribner's).

The Story of a Medicine.

Its name—"Golden Medical Discovery" was suggested by one of its most important and valuable ingredients—Golden Seal root.

Nearly forty years ago, Dr. Pierce discovered that he could, by the use of pure, triple-refined glycerine, aided by a certain degree of constantly maintained heat and with the aid of apparatus and appliances designed for that purpose, extract from our most valuable native medicinal roots their curative properties much better than by the use of alcohol, so generally employed. So the now world-famed "Golden Medical Discovery," for the cure of weak stomach, indigestion, or dyspepsia, torpid liver, or biliousness and kindred derangements was first made, as it ever since has been, without a particle of alcohol in its make-up.

A glance at the full list of its ingredients, printed on every bottle-wrapper, will show that it is made from the most valuable medicinal roots found growing in our American forests. All these ingredients have received the strongest endorsement from the leading medical experts, teachers and writers on *Hygiene, Medicine* who recommend them as the very best remedies for the diseases for which "Golden Medical Discovery" is advised.

A little book of these endorsements has been compiled by Dr. R. V. Pierce, of Buffalo, N. Y., and will be mailed free to any one asking same by postal card, or letter addressed to the Doctor as above. From these endorsements, copied from standard medical books of all the different schools of practice, it will be found that the ingredients composing the "Golden Medical Discovery" are advised not only for the cure of the above mentioned diseases, but also for the cure of all catarrhal, bronchial and throat affections, accompanied with catarrhal discharges, hoarseness, sore throat, lingering, or hang-on-coughs, and all those wasting affections which, if not promptly and properly treated are liable to terminate in consumption. Take Dr. Pierce's Discovery in time and persevere in its use until you give it a fair trial and it is not likely to disappoint. Too much must not be expected of it. It will not perform miracles. It will not cure consumption in its advanced stages. No medicine will. It will cure the affections that lead up to consumption, if taken in time.

Forward Movement in Behalf of Southwestern University

Conducted by REV. W. D. BRADFIELD.

A FRIENDLY WORD TO THOSE JUST ENTERING COLLEGE.

Many of our young readers will have taken leave of home for college before another issue of the Advocate.

Course of Study.

The sole undergraduate college degree a generation or two ago was the degree of Bachelor of Arts. The course of study leading to this degree, according to Professor West, of Princeton, consisted "of the classical and modern languages, mathematics and science, with historical, political and philosophical studies added."

Harvard still retains the Bachelor of Arts as her uniform undergraduate college degree, but, as Prof. West pointed out, has given it a multifarious meaning. That is to say, the student may elect the studies he will pursue subject only "to such limitations as the elementary to advanced courses in any subject."

Our Southern colleges are more conservative, but even these have changed the old historic degree. It is true that courses of study leading to the degree of Bachelor of Arts will be found in all the catalogues of our Southern colleges, but upon examination it will be found that Greek is not required for the degree.

The wisdom of some of these changes may be doubted. The introduction of professional studies in the fourth year of the college course I consider a grave mistake, and already there is reaction against it. The dropping of Greek as a requirement for the Bachelor's degree I think is a most serious mistake. I make a distinct plea for the old classical degree. The best educated men of the country are the products of colleges maintaining the old historic degree.

If the young man is to follow the professions, literature, or journalism, or law, or medicine, or theology, by all means, he should study both Latin and Greek. Otherwise he must take the best of the most wonderful literature of the ages have ever seen. The wealth of literature found among the Greeks will never be found among another people.

The Student and His Companions.

No influence is more vital in shaping our lives than that of our companions. Euripides was right: "Every man is like the company he is wont to keep."

The college man is at the period of life most favorable to the forming of friendships. He is openhearted and unsuspecting. He is impressible. Fast friends now are, as a rule, lifelong friends. Therefore, of all men, the college man needs to be reminded that the proper basis of friendship is community in noble things.

The students' companions, in view of the considerations above given, should be not by chance, but by choice. When John Wesley left Charter House school he confessed that he did not have a religious friend among his companions. He resolved upon going to Oxford that his friends henceforth should be by choice and not by chance.

The student's play has become a very serious problem. No topic, I imagine, is oftener before the meetings of the modern college faculty. How the student shall use his hours outside of the class-room is almost as great a problem in the average college of to-day as how he shall use those spent in the classroom.

It is well to remember at the outset that there is philosophy in play. "Play," to use the language of another, "is not simply an innocent thing; it is a divinely-ordained thing; work never employs all our faculties; while it spurs some, it ties up others, and the natural desire to play is simply the impulse to let them loose. Play affords a change of activities, it permits the faculties or muscles which have been at work to rest; and calls into activity others which have been idle."

There are certain great fundamental principles to be observed in the choice of one's play. (a) Choose those amusements which amuse. "Rational amusement," Dr. Josiah Strong once said, "should afford enjoyment as well as recreation, and the more enjoyment the better, provided it does not violate the law of service."

These principles call loudly for the gymnasium. The gymnasium is to the college sports what the Bachelor's degree is to the college course. Gratefully I recall every hour spent in the gymnasium. Not one less would I spend there if I had my college career to go over again. I should supplement the gymnasium with some light field sports. I would eschew intercollegiate athletics. In the gymnasium and on the home field I would again religiously seek those amusements which amuse, those diversions which divert, and those recreations which re-create.

SOUTHWESTERN'S NEW ROLL OF HONOR TO SEPT. 1.

Agreement.

I will be one of a hundred to give each one thousand dollars to the endowment of Southwestern, payment to be made in five annual instalments of \$200 each, the first to be due when the full amount has been secured:

- Rev. J. E. Harrison, San Antonio; Rev. C. M. Harless, Georgetown; Mr. R. M. Kelly, Longview; Mr. T. S. Garrison, Timpson; Rev. Sam R. Hay, St. Louis; Rev. J. T. Smith, Cameron; Dr. Jno. M. Moore, Nashville; Mr. E. G. Gillett, Cuero; Mr. C. W. Simpson, Colorado; Mrs. M. F. Barcus, Lorena; Rev. J. Sam Barcus, Georgetown; Dr. Jno. R. Allen, Georgetown; Rev. W. H. Vaughan, Waco; Mr. A. F. Bentley, Temple; Mr. F. F. Downs, Temple; Mr. P. L. Downs, Temple; Mr. C. M. Campbell, Temple; Rev. O. S. Thomas, Terrell; Mr. E. G. Knight, Dallas; Mr. R. S. Munger, Birmingham; Mr. S. W. Scott, Haskell; Mrs. W. D. Haynie, Rice; Rev. J. Kilgore, Palestine; Dr. A. L. Andrews, Dallas; Mr. G. W. Barcus, Waco; Mr. W. G. Swenson, Abilene; Mr. Ab Holt, Abilene; Dr. Jno. M. Barcus, Georgetown; Rev. B. K. Bolton, Georgetown; Rev. W. J. Johnson, San Marcos; Prof. H. C. Pritchett, Huntsville; Judge M. M. Brooks, Dallas; Capt. B. D. Orgain, Bastrop; Mr. W. N. Hagy, San Antonio; Mr. William Weiss, Beaumont; Mrs. William Weiss, Beaumont; Mr. H. S. Wilson, Cleburne; Rev. R. G. Mood, Georgetown; Rev. W. F. Bryan, Whitewright; Rev. A. J. Weeks, San Antonio; Rev. T. S. Barcus, Monterey; Rev. D. J. Aston, Commerce; Layman not desiring name given; Mr. Cone Johnson, Tyler; Mr. C. H. Beaver, Pearsall; Mr. J. W. Thompson, Laredo; Rev. J. T. Griswold, Colorado; Mr. H. H. Simmons, Hillsboro; Rev. S. B. Beall, Corpus Christi; Mr. Nat G. Rollins, Aspermont; Mrs. E. W. Sims and family, Waxahachie; Rev. W. A. Sampey, Ennis; Mr. W. C. Streety, DeLeon; Mr. J. L. Holbert, Corsicana; Messrs. T. S. and E. B. Bullock, Lorena; Rev. E. R. Barcus, Terrell; Rev. W. D. Bradford, Dallas; Mr. H. H. Halsell, Decatur; Mr. C. T. Rucker, Humbert; Mr. B. D. Wright, San Antonio; Mrs. M. A. Galbreath, Devine; Mr. Ed. McCulloch, Waco.

Still the List Grows.

Our last week's mail brought more cheering news concerning our endowment fund. The following is from the most tireless field worker we have:

I send you the name of Rev. C. W. Dennis, A. M., alumnus of Southwestern University, as a member of the \$100,000 Club. He is Educational Secretary of the Greenville District. He has raised over \$1,000 with many promises besides, and a few other places to visit. He has been doing fine work and the pastors speak most favorably of his pleas for Christian education and for Southwestern University. Dennis is one of our best and most efficient young men—faithful, loyal, capable. It would be hard to say too much for him. I have secured several smaller subscriptions since I saw you, besides Dennis. Most sincerely your friend and brother,

C. M. HARLESS.

Equally gratifying is the following note from our other semi-ubiquitous Commissioner, Rev. R. Gibbs Mood: Rev. S. M. Black, pastor of Montague Circuit, comes into the Thousand Dollar Club. Black is an A. B. of the class of 1905. He is a fine fellow; married Miss Alma Greene, whose father is a substantial layman of Mineral Wells.

SOUTHWESTERN OUR CENTRAL INSTITUTION.

A current phrase used in speaking of Southwestern University is "Our central institution." That it should be this was the intention of the heroic band of early Methodists who planned it and began to build. It is gratifying to know that more and more it is getting to be this, not only in name, but also in fact. The danger with institutions of learning is that as other schools multiply they will tend to become local. The statement is truthfully made of many universities that they draw their patronage largely from the territory contiguous to the point at which they are located. It is manifest that a central institution for Texas Methodism must not draw its patronage from within a radius of one hundred miles. That the Southwestern is Statewide in its support and influence will appear when a few facts are stated.

Take its relation to other schools in the State. A few years since the major part of her college students were trained in her own fitting school; now the majority come from other schools. In the last three years the ratio of increase of college students in Southwestern who came from our other Church schools has increased four hundred per cent. The number of such schools sending students has grown from seven to eleven. A similar, if not equal, growth is seen in the number of high schools and private schools that now enter students in Southwestern. In the last three years

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It's fine care that makes fine hair! Use Ayer's Hair Vigor, new improved formula, systematically, conscientiously, and you will get results. We know it stops falling hair, cures dandruff, and is a most elegant dressing. An entirely new preparation. New bottle. New contents.

Methodists Munitions, or Tracts for the Times.

CONSISTS OF EIGHT BOOKS, TO-WIT:

- 1. Methodist Dynamic, or Immersion Exploded. 3. Twelve Reasons Why I Am Not a Campbellite. 5. The Campbellite Defeated, or God's Altar Established. 6. The Campbellite Defeated, or God's Altar Established. 7. Heaven's Dynamics, or the Baptism of the Holy Ghost. 8. Wrecked by the Way, or Apostasy Proven. 9. These guns are doing their work, and judging by the hearty endorsement of the undersigned they are doing it well. 10. Our Faults Vindicated, or Why I Am a Methodist. 11. These guns are doing their work, and judging by the hearty endorsement of the undersigned they are doing it well.

Address, F.E.V. C. L. BALLARD, 1015 E. Cherry St., Sherman, Texas.

The number of such schools has grown from about fifty to one hundred. Thus everything points to a widening rather than a contracting patronizing territory. Look again at the various points at which those who are now rallying to the endowment of Southwestern live, and some idea of the hold the institution has on the State at large can be had. The three largest cities in Texas—San Antonio, Dallas, Houston—have members of the Thousand Dollar Club. Members of this club can also be found hundreds of miles in various directions from the seat of the University—from Laredo, the gate to Mexico, and Corpus Christi, washed by the waves of the restless sea, to the cities of the far western tideless sea of the plains, the subscriptions are coming. Men from the oil and lumber regions of the East, from the rich farming sections of Central Texas and from newer farms and ranches of the West are being enlisted.

If the far-reaching influence of the students who have gone out from the University is considered, its widespread influence is most clearly recognized. This point often spoken of and recently considered in the Advocate need not now be dwelt upon. Suffice it to say that the first Methodist preacher one would likely meet after landing on our shore at Galveston would be one of Southwestern's graduates. If then, after traveling about a thousand miles across the State a stop-over should be made at Dalhart, the last station before reaching New Mexico, a Southwestern boy would be found occupying the pulpit. These, and other reasons that could be given, show that Southwestern University is in fact, as well as name, our central institution and will never have its patronage or influence confined to a radius of a few miles.

From this conclusion two corollaries are deduced. First, every youth of our great Texas Methodism should, if possible, have the privilege of taking his degree from Southwestern. Second, every Methodist who can should respond to the call for money for equipment and endowment of our central school.

J. SAM BARCUS.

OUR NEW YORK LETTER.

New York is to be invaded by the "Holy Jumpers." The sect is known as the "Pentecostal Union." It holds articles of incorporation under the Colorado State Laws and has thousands of members out West. To live by faith and preach against the evils of the day is its mission, the leaders claim. The leader is a man named Bridwell and he pours forth utterances on this order: "The cities of the East are cursed with fallen Churches, and hireling pastors. 'The ministers have truckled to those who pay them their salaries, until they no longer have a shred of spiritual independence. If they preach the truth they lose their positions.' 'We have no salaries, God provides for our wants. We will preach in New York against the shortcomings and sins of the day and will dance undoubtedly; while the dancing is not exactly a part of our ritual it attracts people to hear what we have to say.' Shades of Paul, Luther, Wesley, Whitefield, Moody, 'Jumping' to draw people from the way of the world. These apparently zealous folks imagine they are going to regenerate Broadway. They have decided to hold their meetings in the heart of the 'Tenderloin' section and hundreds of thousands of passer will halt, listen, pass on, as they usually do; some there will be who will accept the new form and join the 'Holy Jumpers,' just as there were in the days of Dowle. For folks New Yorkers should be given the palm. Here, no matter how ridiculous, the heterogeneous population always furnishes some food for any freaky movements. The 'Jumpers' will preach, dance and sing right in the heart of the

city. The invading zealots are to number sixty male and female. Between their "Jumping" which includes every manner of step from the derelict's whirl to the sailor's hornpipe, they will warn New Yorkers of destruction that is bound to come in the shape of a pillar of fire. They will endeavor to interest the people of the city and if successful will establish here, as in Denver, their parent city, a missionary (?) school. They will rely on their jumping and dancing, the men in bloomers and the women in blue flannel skirts, to gain the town's notice. At any stage of the "Holy Jumpers" meetings, the inspiration to dance is likely to seize the members. With a shout of joy one begins, others follow. Perhaps the first "moved" begins by waltzing alone around the ring. Another joins him; they grasp shoulders and the waltz livens into a movement like a very rapid two-step. Then they stop, face each other, and whirl like dervishes, ending their performance by jumping high in the air and sometimes half turning, before reaching the ground. Excited by the dance, singing and shouts, others join. The women skip about like school girls, seize and drag one another into the circle. By and by the whole assemblage is whirling and jumping and shouting, but the women never dance with the men. The whole performance is intended to typify the religious rites of the ancients. And still it is claimed we are a civilized nation!

Dowle's invasion was a signal failure; it remains to be seen how the "Jumpers" will succeed.

H. W. FINDLAYSON.

No. 450 Broadway.

WHAT SHALL I DO?

I would have you invoke God often through the day, asking Him to kindle a love for your vocation within you, and saying with St. Paul, "Lord, what wouldst Thou have me to do? Wouldst Thou have me serve Thee in the lowest ministries of Thy house? too happy if I may but serve Thee anyhow." And when any special thing is repugnant to you, ask, "Wouldst Thou have me do it? Then, unworthy though I be, I will do it gladly."—St. Francis de Sales.

FEET OUT

She Had Curious Habits.

When a person has to keep the feet out from under cover during the coldest nights in winter because of the heat and prickly sensation, it is time that coffee, which causes the trouble, be left off.

There is no end to the nervous conditions that coffee will produce. It shows in one way in one person and in another way in another. In this case the lady lived in S. Dak. Sue says:

"I have had to lie awake half the night with my feet and limbs out of the bed on the coldest nights, and felt afraid to sleep for fear of catching cold. I had been troubled for years with twitching and jerking of the lower limbs, and for most of the time I have been unable to go to church or to lectures because of that awful feeling that I must keep on the move.

"When it was brought to my attention that coffee caused so many nervous diseases, I concluded to drop coffee and take Postum Food Coffee to see if my trouble was caused by coffee drinking.

"I only drank one cup of coffee for breakfast but that was enough to do the business for me. When I quit it my troubles disappeared in an almost miraculous way. Now I have no more of the jerking and twitching and can sleep with any amount of bedding over me and sleep all night, in sound, peaceful rest.

"Postum Food Coffee is absolutely worth its weight in gold to me." "There's a Reason." Read the little health classic, "The Road to Wellville," in pkgs.

Epworth League Department

GUS W. THOMASSON, EDITOR
Van Alstyne, Texas.

All communications intended for publication in this department and all papers with articles to be commented upon should be addressed to the League Editor.

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BACK FROM MEXICO.
The League Editor takes pleasure in reporting himself back from Mexico. We never made a more delightful trip in our life, and it was the verdict of the party that the occasion was one continued round of pleasant experiences. We went to the City of Mexico and from there made several short side trips, including such points of interest as Tecuba, Cuernavaca, Guadalupe, etc. We had our kodak along and made frequent use of it, securing in all about 100 views. It is our purpose to use some of these views as illustrations in our forthcoming write-up of the trip, and this write-up will appear as soon as the Encampment matter now on hand has been published. We are under obligation to Bro. Frank L. McNeny, State Secretary, for taking care of the department during our absence from the State, and if he ever gets married we promise him a double column notice, well displayed, "free gratis, without charge."

THE CLOSING DAYS OF THE ENCAMPMENT.

At first we were disposed to feel disappointed at the showing made in the attendance during the closing days of the Encampment. A yellow fever scare was hatched up by some one and the report reached camp about the middle of the week. From that time until the close every train carried away visitors and campers, despite the repeated assurance of those in charge and in position to know the true situation that there existed not one single reason for alarm. Not only did those on the grounds leave summarily, but people all over the State who had planned to take advantage of the week-end excursion rates were frightened into staying at home. We are told that one large party came as close as Beeville and turned back. We hope that the informant at Beeville was not a Methodist, for our opinion of him is not a good one. The attendance, for these reasons, was reduced rather than increased, but there were several thousand present on the last day and the interest was not in the least diminished. The meeting culminated Sunday night in one of the greatest inspirational services we have ever attended, and we have yet to hear of any one who ever witnessed just such another occasion. This closing period was set apart as the occasion for a farewell service to Misses Ruby Kendrick and Mae Dye, the young Texans who are to go as missionaries to the foreign fields in a short time. The meeting was in charge of two Texas missionaries, Rev. Frank S. Onderdonk and Miss Norwood Wynne, who have been some years in Mexico, and assisting them was Miss Rebecca Tehara, the Mexican teacher brought along by Miss Wynne to attend the Encampment. Talks were made by Brother Onderdonk, Miss Wynne, Miss Tehara, Miss Dye and Miss Kendrick. Then came a solo by the choir director, Bro. W. J. Ramsay, entitled "The World Is Dying for a Little Bit of Love." We never heard a solo rendered with such tremendous effect. Brother Ramsay was at his best, and there was scarcely a dry eye in the vast audience when he had finished. The talks before had softened the hearts of all and the climax came in this song. At its close an appeal was made for volunteers to the Master's service, and one by one they came until seventeen young men and young women stood in line, half of whom offered themselves for the foreign fields and the others for home work. Among this number was Miss Norwood Wynne's sister, and the scene which followed their greeting was deeply touching. Three from the Dallas Leagues alone volunteered, among them Miss Clara Harris, who has been a familiar figure in the League conferences for many years. We knew personally nearly every one of the seven-

teen and we are prepared to say that never a finer set of young Christians ever offered themselves in this State for special work. If the Texas League had no other record than this, the labor of all these years would be fully compensated for.

A number of great sermons were preached. Really every sermon that deserved to be called a sermon was great. There were one or two disappointments, but they seemed inconsequential as compared with the whole. Dr. G. W. Truett, of Dallas, who came to us from the Baptist Church, delivered two especially strong sermons. His first sermon, on "Personal Consecration," had a magical effect on the vast congregation who heard it. He dwelt much on power, and said "the humblest man among us will have the power if we



THE NEW HOTEL AT EPWORTH-BY-THE-SEA.
Owned and controlled by the Texas Epworth Leagues.
The building faces the Bay, is 200 feet long with 446 feet of porch. It has sixty-six outside bed-rooms, three linen-rooms, two lavatories, dining-room (40x52 feet) seating one hundred and fifty people; kitchen 20x40 feet with pantries and cold storage room.

are willing to pay the price for it." The price, as he estimated it, consists in "putting God's call as the first thing in our lives." He evinced much faith in the final outcome of the efforts of the Christians to evangelize the world, saying, among other things, "I have not a doubt but the cross will win the world. I have no faith in the idea that the devil will get it." In recounting some of his experiences, Dr. Truett mentioned the great work being done by the Rev. Lee Pierce, who went some years ago from Texas as a missionary to China. This man lived in the town where we resided at the time, and he was well known to us. He was present at the farewell service held for him in his Church, and this was the first account we had had of his work since the day of his departure. Dr. Truett won his way to the hearts of the Leaguers and no one was heard with more satisfaction than he.

Dr. French, of Atlanta, was another speaker who was heard with much interest. His most effective discourse was on "Equipment for Christian Service." He said that service had been dignified since the night that Jesus washed the feet of the disciples, and he observed that the greatest man is he who serves most. "But," said he, "mere work is not enough. Service should be specific and direct. Equipment is needed." The equipment which he specified was: 1. Knowledge; 2. Methods; 3. Books. Under the last head he gave first place, of course, to the Bible. To acquire this equipment he emphasized three words—study, prepare, persevere.

Dr. S. H. Werlein, of Tenth Street Church, Austin, was listed last year for an address on the "Ideal Leaguer." Illness at the time prevented his attendance, but he was on hand this year and was given right-of-way on the evening of August 9. He delivered the address prepared for last year, and a splendid one it was. Dr. Werlein is a very convincing speaker, has an easy command of himself and entertains as well as instructs his hearers. Ordinarily "ideal" subjects are to be shunned for practical results, but not so in this instance. Dr. Werlein addressed himself to three characteristics as constituting the chief equipment of the ideal Leaguer. These were faith, philanthropy and intellectuality. Here are some of his sayings: "It is not that the day of miracles has passed, but the day of faith." "There is no triumph, no joy to the Christian without faith." "The ideal Leaguer is possessed with a faith that does not tremble at difficulties." "It was faith that made Young J. Allen, David Livingstone and others of their kind." Under the second head he said: "Philanthropy is love for man—love that moves out for the betterment of the world, for the upbuilding of the human race." Then, as to the last, he said: "One is not only to have faith, but he must have a reason for it." The culture for which the ideal Leaguer stands is a

taste for literature." One of his greatest sayings, in our judgment, was this: "America is great not because of her population, but because of her people, notwithstanding their tendency to be money makers. Devote themselves to science and literature and, above all, to the religion of Jesus Christ."

Rev. H. D. Knickerbocker occupied the pulpit at 11 o'clock on Sunday, August 11. He filled a place on last year's program as a substitute, delivering one of the most inspirational sermons of the occasion. This fact drew him a large audience this year. His text was Rom. 14:7, "For none of us liveth to himself and no man dieth to himself." He emphasized the responsibility of living, and delivered on this occasion, as before, a great sermon. He particularly condemned the card table, theater going and other diversions of like kind. He cited the lesson of Paul and applied it to young Christians and Epworth Leaguers. He would not eat meat and offend his brother. He closed with pathetic il-

changes in the League Editors of our conference organs this summer, and we present herewith the list as corrected to date. If there are any errors in names or addresses we shall be glad to have advice of same:

- Epworth Era—Rev. H. M. DuBose, D. D., Nashville, Tenn.
- Epworth Herald—Rev. Stephen J. Herben, D. D., Chicago, Ill.
- Central Methodist Advocate—Rev. Wm. H. Pritchett, Beechmont, Ky.
- Pacific Methodist Advocate—Horace N. Caldwell, Lakeport, Cal.
- New Orleans Christian Advocate—Rev. H. Whitehead, New Orleans, La.
- Alabama Christian Advocate—Rev. W. G. Henry, Pratt City, Ala.
- Southern Christian Advocate—Miss Mabel Montgomery, Marion, S. C.
- St. Louis Christian Advocate—Miss Katherine E. Nave, Marshall, Mo.
- Florida Christian Advocate—Rev. J. Finley Patterson, Jasper, Fla.
- Raleigh Christian Advocate—Rev. E. McWhorter, Maxton, N. C.
- Western Christian Advocate—Rev. T. Lee Rippey, Ada, I. T.
- Texas Christian Advocate—Gus W. Thomasson, Van Alstyne, Texas.

NOTES.

Miss Daisie Williams retires from the League Editorship of the St. Louis Christian Advocate after a very successful period of service. We have been reading her page for several years and have often remarked upon its excellence. We will miss her work.

Miss Katherine Nave, who succeeds to the League Editorship of the St. Louis Christian Advocate, starts off well. She has this to say regarding the work: "The editress enters upon her new duties with a feeling of unworthiness for even a small place in the work of God's kingdom. Epworth Leaguers, pray that the Spirit of God may take each word that appears upon this page and use it in some way for the advancement of his cause." We welcome her among the craft and gladly place her name on our exchange list.

A meager report comes to us through the New Orleans Christian Advocate regarding the Seashore Assembly recently held. No estimate is given of the attendance, but the lecture and class work is favorably spoken of. Miss Mabel Head was present and conducted, as with us, a class in mission study. Rev. J. E. Wray, of the Louisiana Conference, and Bro. J. E. McCollock, of Nashville, are mentioned as prominent personages present and participating. From personal conversation with Dr. Parker at Epworth we know that he was at the Seashore Assembly, but mention is not made of his work in the report referred to. It is likely other prominent workers were present whose names are not mentioned.

Miss Mabel Montgomery, the League Editor of the Southern Christian Advocate, is still urging the South Carolina Leaguers to establish an assembly. She clinches her argument with this observation: "It is not an uncertain experiment, having been most successfully carried out elsewhere—in Leaguedom, notably the Texas and Biloxi, Miss., gatherings."

Rev. E. McWhorter, of Maxton, N. C., is, according to a recently published report of the North Carolina Conference Cabinet, to take charge of the League department of the Raleigh Christian Advocate, which post was made vacant by the death of Rev. H. B. Anderson. Brother McWhorter does not seem to have charge at this writing, but the Leaguers are urged to report to him at once, and from this we take it that he is to do so. Of course, we are glad to have Bro. McWhorter within the charmed circle, and if he will only run his name and postoffice address at the head of his department, so we may know how to reach him occasionally, we shall vote to receive him into full fellowship. By the way, we wish some of the other members of the craft would add their postoffice addresses. They don't know how many souvenir post cards they missed while we were jaunting through Mexico recently.

There are fifty-six chapters of the Epworth League in the South Carolina Conference, numbering 1951 members.

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We hear of a new League paper, "The Epworth Exponent," a chapter paper published by the Wagner Place League at St. Louis.

Bro. C. A. Shock, President of the Travis Street Epworth League at Sherman, dropped in to see us recently. He reports the work rather quiet at his place just now, but indicates that there is to be renewed activity soon.

State Superintendent, Mrs. W. F. Robertson, in sending in her statistical report of Junior League work for the year, makes this very pertinent observation, and we hope it will come under the notice of every League worker in Texas, viz.: "I'd like some people to see just what they have failed to do. And how I wish I could get it into the brain of every one of our District Presidents that the greatest thing he could do for the cause would be to appoint a live, interested superintendent to look after the Junior work in his district."

Dr. Ed F. Cook, who helped out so materially in the work at the recent Encampment, gives us this information.

Continued on Page 10.

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Main Building, Austin. Medical Department, \$150. Co-Educational. Tuition Free. Annual Expenses \$180 and Upwards. Session opens Wednesday, September 24th, 1907. College of Arts Courses leading to the Degrees of Bachelor and Master. Department of Education: Professional courses for teachers leading to elementary, advanced and permanent certificates. Engineering Department: Degree courses in civil, electrical and mining engineering. Law Department: Three-year course, leading to Degree of Bachelor of Laws, with State License. Summer School: Regular University and Normal courses, seven weeks. Session 1908 begins June 13. For catalogue, Address
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REV. STERLING FISHER, President.

their aged relative, and then proceed against the estate. Mrs. Eddy is a remarkable woman, and whatever else may be said of her theory of religion, she is neither crazy nor mentally infirm. She knows exactly what she is doing and her mind is vigorous and in good working order.

The Houston Chronicle, which is not a prohibition paper, often gives to the saloon people some wholesome advice. Recently it had an editorial under the head, "What Will the Harvest Be?" The Georgetown Commercial reproduced it last week and made some sensible comments for the benefit of the Williamson County antis. But the saloon business is without brains or common decency. It is blind to everything except the money involved in the business. But read what the Chronicle says on the subject:

If the liquor dealers had not treated with contempt the action of the people in local option counties there would have been no such sentiment existing as there now is, certainly none so intense.

They certainly do not want a State prohibition election, the Chronicle does not want it; the thoughtful, conservative people do not want it, but unless they change their ways liquor dealers and beer makers are going to bring it about, and if it comes, what will the harvest be? The answer is that for those responsible for it, it will be annihilation, a defeat from which there will be no resurrection.

We copy the following quotation from a recent book, "Pushing to the Front, or Success Under Difficulties," by Dr. O. S. Marden, Editor of Success Magazine:

When petitioned to license the opium traffic, the pagan Emperor of China said: "Nothing will induce me to derive a revenue from the vice and misery of my people." But Christian England has been only too glad to derive an immense income from this very traffic, and Christian America still obtains large sums from the sale of license to dealers in alcoholic drinks. No wonder the State, which should be a father instead of a murderer, nourished a degraded race of men, bereft of the old fashioned virtues of pity, and benevolence, and generosity, who, whenever there is a glitter of gold, claw one another to obtain the vulgar metal.

The New Orleans Advocate, whose editor has a very clear and matter-of-fact brain, has this to say of the liquor business in the South:

The doom of the liquor traffic in the South is in sight. The hand-writing is on the wall. It is seen and recognized in high places. The efforts being made to put the traffickers on good behavior with a view to postponing, or to put off the evil day entirely, is now too late. The edict has gone forth in Georgia. Liquor is sold legally only in four towns in Tennessee. Kentucky is falling into line. Mississippi is getting ready for prohibition, and the next legislature (January 1908) will doubtless pass the law. Fully three-fourths of Texas and Arkansas are dry under local option law. In every other State the sentiment against the saloon is making headway. The following paragraph from the Daily Picayune is as significant as anything we have seen lately in a leading daily paper. It is an acknowledgment of facts we hardly hoped to see. Let us be glad. The Picayune says: "It is commonly said that prohibition does not prohibit, but the fact is that 'blind tigers' are but a poor substitute for the saloons that should and would have been regulated by wise and reasonable laws if those who control the business had been sane

and reasonable enough to accept the situation that was afforded to them. They defied authority and they will finally have to submit to its most stringent decrees." We thank God and take courage.

The Cumberland Presbyterian has this to say of Collier's Weekly, the paper now busy in its effort to meddle with the affairs of other people, on the pretext it has reformed and wants to destroy all other journals to which it takes exception:

Collier's Weekly is shocked and amazed because religious weeklies advertise Grape-Nuts, yet, in the very issue in which it expresses horror, the immaculate Collier's has a quarter-page advertisement of cigarettes! The public generally is coming to lose confidence not only in the sincerity, but in the good sense of this journal, which, very appropriately, is decorated chiefly in yellow on the front and back pages of this inconsistent issue.

FROM OUR FIELD EDITOR.

After a big camp-meeting at old Bethel Camp-ground, near Woodville, Miss., we are resting at the home of Mrs. Green's kin, in Norwood, La. My wife's kin are mighty fine folk.

The camp-meeting was declared by all to be a splendid success. There were seventy-five or eighty conversions and reclamations. At times the large altar place would be crowded with sincere seekers after God. The old-time power was manifest. Many were saved, and Christians were greatly strengthened. This is the fourth time I have assisted at this historic ground. The last meeting was, by far, the best. I dare say this is the most beautiful camp-ground in the South. The large tabernacle is built in a natural amphitheater, with the ground like a raised floor. This is brilliantly lighted with acetylene gas through beautiful chandeliers. The lovely grove of massive shade trees and the thick carpet of green grass can't be described. There are on the grounds a hotel and many boxed houses, called "tents." Several springs of good water are near by. This beautiful place was filled with as clever a set of people as could be found. Much might be said of the Board of Directors, of which Mr. Howard McGehee, Bishop Galloway's son-in-law, is a member. This board put me in charge of the meeting. They treated me royally. The people, generally, were kind and appreciative. The social feature of the meeting was pleasant and profitable. Association with these good people would do anyone good. Several years ago, at this same ground, I stamped my foot on the platform and cried out: "You people of Mississippi—the home of Jefferson Davis—I believe you'll stand by a good cause, and if need be, die for the right. Come, pledge yourself for service and let's go in for signal victory." Nearly everybody in the congregation came. Afterwards an old soldier came to me and said: "Be careful, Brother Green, these Mississippi folks would come to Jeff Davis about as quick as they will come to the Lord." Since knowing them better, I am sure they put the Lord first—far above all.

There were with us during the meeting, Presiding Elder B. T. Jones, Pastors Saunders, Brown and Fountain, and last but not least Brother Robertson, a supernaturated preacher. All these did good work. Fellowship and service with these typical Methodist

preachers was, indeed, delightful. These brethren speak well of our presiding elder, Rev. C. F. Smith, of the Houston District. Brother Smith left a good name and a blessed influence in Mississippi, and he has both in Texas. I made my Advocate speech (which is getting to be a good one). I also gave out a few sample copies of our great paper. I found there were two or three subscribers to the Texas Advocate in this part of the country. An elect lady, Miss Georgia Swanson, the worthy President of Edward McGehee College, in Woodville, after reading a sample copy, said: "I want that Texas paper." She paid for twelve months' subscription. This great woman is at the head of a fine female college. Her praises are heard from many lips. She certainly has good taste and knows a good thing when she sees it.

Mrs. Green and I will return to Texas next week. I have several engagements for the fall.

Conference will soon be here again. I merely suggest that someone move that Brother Green be continued in the same relation. I am well and doing well. My weight is twenty pounds more than when I left the pastorate and the parsonage. I have nothing to complain of except that drastic anti-pass bill. I have to pay for all my rides in Texas. I can afford to pay my fare, but in all seriousness Texas can not afford too stringent legislation in the effort to control railroads. The drift seems to be towards the dangerous extremes of Socialism. I am an advocate of rights, personal, corporate and State's rights. I shouted for such rights before I was hardly big enough to put on pants. I have been shouting ever since, and have never changed my politics or my religion. Centralized power may mean minimized manhood. Modern Socialism would make a nation of pygmies. JOHN E. GREEN. Norwood, La.

PERSONALS.

Mrs. Robert Barr, of Ft. Worth, was in the city the other day and she made the Advocate a cheerful call.

The other day we had a good call from Rev. E. L. Egger, of Denison. He was visiting in the city and did not forget the Advocate.

Rev. J. M. Peterson, of Oak Cliff, has returned from his vacation and is putting in good time at his post of duty. His Church was supplied during his absence.

Brother and Sister Morris and their son, living at Gomez, far out west, called and made the Advocate a pleasant visit recently. They think they live in one of the best countries in the world.

Brother and Sister A. J. Lister, living near Sulphur Springs, spent some days awhile back in the city visiting their daughter, and called to see us. They are staunch members of Brother Bound's charge.

Rev. E. W. Alderson, of Sherman, ran down the past week and shook hands with the brethren. His work is prosperous, but he will close out this fall. He has done a fine term of service on that district.

Brother R. T. Blair, of Timpson, made the Advocate a most brotherly call last week. He says they have a fine preacher and most excellent preaching in his town. He is a good layman and always stays with his preacher.

Rev. Gibbs Mood, one of our Commissioners of Education, was in to see us this week. He is a very busy man. He and Brother Harless are putting forth strenuous efforts these hot days, and we are sure that their labors will produce fruit.

Rev. R. C. Hicks, with his wife and children, spent a few hours in the city last week and called to see us. He is still working on his new church enterprise at Kaufman. When completed, it will be a credit to that community.

Brother W. R. Crawford, of Joaquin (Wockene) was in the city on business for a few days last week and of course he came to see the Advocate family. It was his first visit to the city, and he expressed himself as well pleased with his visit. He is one of our most devoted laymen. He says our new church in his town is completed and that it is a good one. Bro. Crawford speaks in high terms of his

pastor. In fact, he is the earnest friend of all our preachers.

Mr. and Mrs. Harry R. Dodd announce the marriage of their daughter, Miss Kathyrine Maude, to Mr. H. L. Rees on Wednesday, June 26th. The happy event took place at the home of the bride's parents, Sempronius, and the Advocate extends congratulations.

Brother J. A. Elder, of Brashear, Hopkins County, Texas, passed through Dallas this week, and called on the Advocate. He was en route to Northwest Texas for a short visit. He spoke encouragingly of Methodism in his section. He is one of the leading Methodists in his vicinity. We were glad to meet him, and enjoyed his visit.

Rev. Jno. M. Barcus has a good people to serve, like many other pastors. They recently gave him a vacation of four weeks, and he hid himself away to old Mexico and preached every Sunday of the four to our English speaking congregations in Mexico City. He writes us an interesting article from the capital of the Republic, which will be printed next week.

We are in receipt of an invitation to the marriage of Miss Margaret Baird Nelms to Rev. S. S. McKenney, the event to take place at the home of the bride in Waco, September 11. Miss Nelms is the daughter of Rev. and Mrs. W. L. Nelms of the Waco District while the bridegroom is pastor of our Church at Houston Heights. We congratulate all the parties to this happy occasion.

Rev. M. L. Hamilton, presiding elder of Bonham District, was a very pleasant caller at the Advocate sanctum this week. After an arduous season of work—he is taking a few days' respite in the Panhandle section of Texas. He has enjoyed some of the finest revivals this year in the history of his ministry, and is very much enthused over the outlook. He has had what does not often happen—many conversions at Quarterly Conferences. These occasions are generally for business only, but Brother Hamilton seems to have the knack of turning everything into the channel for the salvation of souls. He is a thinker, and we are quite sure the brethren will get some points from him at Annual Conference touching district work.



Magic White Soap advertisement text: "MAGIC WHITE SOAP WILL MAKE YOUR WOOLENS SOFT & SWEET... Rub magic on soiled parts, leave them in water one hour. No boiling; no washboards; no backache. If you use MAGIC WHITE SOAP, you'll find it as magic; has no rosin like in yellow soap. Get your grocer to order or send us \$1.00 for 1 box of 100 Ec. cakes. We pay for freight. Save the wrapper. MAGIC KELLER SOAP WORKS. New Orleans, La."

APPOINTMENTS OF THE DENVER CONFERENCE.

Denver District. P. T. Ramsey, P. E. St. Paul's—P. T. Ramsey. Morrison Memorial—F. A. Henry. Colorado Springs—C. B. Cross.

Trinidad District. R. C. George, P. E. Pueblo, First Church—R. C. George. Pueblo, East Second St.—J. T. Seaton. Trinidad—C. G. Harmon. Hoehne—To be supplied by W. M. Johnson. Beulah—To be supplied by J. H. Glazier.

LaVeta District. W. P. Buhrman, P. E. LaVeta—W. P. Buhrman. Walensburg—J. A. Smith. Gardner—F. M. Buhrman. Rye—J. T. Hood. Saguache—A. B. Pendleton.

Durango District. W. L. Waldraven, P. E. Durango—T. T. Frazier. Farmington—R. U. Waldraven. Aztec—J. A. Lewis. Flora Vista—To be supplied. Missionary to the Navajo Indians—D. E. Bundy. Missionary to Colorado Miners—To be supplied. Transferred—E. Le Britton, to the Los Angeles Conference; H. A. Wood, to the Missouri Conference.

"Just to believe that God knows best, Just in His promise ever to rest; Just to let love be our daily key— This is God's will for you and me."

The "Yell-Oh" Man And One of His Ways.

To call a man a liar seems rude, so we will let the reader select his own term.

Sometime ago the manager of "Collier's Weekly" got very cross with us because we would not continue to advertise in his paper.

We have occasionally been attacked by editors who have tried to force us to advertise in their papers at their own prices, and on their own conditions, failing in which we were to be attacked through their editorial columns. The reader can fit a name to that bribe.

We had understood that the editor of "Collier's" was a wild cat of the Sinclair "jungle bungle" type, a person with curdled gray matter, but it seems strange that the owners would descend to using their editorial columns, yellow as they are, for such rank out and out falsehoods as appear in their issue of July 27th, where the editor goes out of his way to attack us, and the reason will appear tolerably clear to any reader who understands the venom behind it.

We quote in part as follows:—"One widely circulated paragraph labors to induce the impression that "Grape-Nuts" will obviate the necessity of an operation in appendicitis. This is lying, and, potentially, deadly lying. Similarly, Postum continually makes reference to the endorsements of "a distinguished physician" or "a prominent health official," persons as mythical doubtless, as they are mysterious."

We do not hesitate to reproduce these mendacious falsehoods in order that it may be made clear to the public what the facts are, and to nail the liar up so that people may have a look at him. If this poor clown knew what produced appendicitis, he might have some knowledge of why the use of Grape-Nuts would prevent it. Let it be understood that appendicitis results from long continued disturbance in the intestines, caused primarily by undigested food, and chiefly by undigested starchy food, such as white bread, potatoes, rice, partly cooked cereals and such. These lie in the warmth and moisture of the bowels in an undigested state, and decay, generating gases, and irritating the mucous surfaces until, under such conditions, the lower part of the colon and the appendix become involved. Disease sets up,

and frequently, of a form known as appendicitis.

Now then, Grape-Nuts food was made by Mr. C. W. Post, after he had an attack of appendicitis, and required some food in which the starch was predigested. No such food existed; from his knowledge of dietetics he perfected the food; made it primarily for his own use, and afterwards introduced it to the public. In this food the starch is transformed by moisture and long-time cooking into a form of sugar, which is easily digested and does not decay in the intestines. It is a practical certainty that when a man has approaching symptoms of appendicitis, the attack can be avoided by discontinuing all food except Grape-Nuts, and by properly washing out the intestines. Most physicians are now acquainted with the facts, and will verify the statement.

Of course, this is all news, and should be an education to the person who writes the editorials for "Collier's," and who should take at least some training before he undertakes to write for the public.

Now as to the references to "a distinguished physician" or "a prominent health official" being "mythical persons." We are here to wager "Collier's Weekly," or any other skeptic or liar, any amount of money they care to name, and which they will cover, that we will produce proof to any Board of Investigators that we have never yet published an advertisement announcing the opinion of a prominent physician or health official on Postum or Grape-Nuts, when we did not have the actual letter in our possession. It can be easily understood that many prominent physicians dislike to have their names made public in reference to any article whatsoever; they have their own reasons, and we respect those reasons, but we never make mention of endorsements unless we have the actual endorsement, and that statement we will back with any amount of money called for.

When a journal willfully prostitutes its columns, to try and harm a reputable manufacturer in an effort to force him to advertise, it is time the public knew the facts. The owner or editor of Collier's Weekly cannot force money from us by such methods. POSTUM CEREAL CO., Ltd

Advertisement for THE BOSS WASHING MACHINE WORKS EASY. Includes illustrations of the machine and descriptive text: "Will wash any fabric from Lace Curtains to Horse Blankets. Clothes are placed between two rub boards which move in opposite directions by turning wheel. RUNS BY HAND OR POWER. Makes old women LOOK YOUNG. Saves time, backache and doctor bills. This high grade machine is worth \$20.00. Our special introductory offer is only \$15.00, with splendid winging attached. WE PAY THE FREIGHT. Capacity of this machine is 12 shirts. Reliable agents wanted. Can earn \$50.00 per week. Write for plan to THE BOSS WASHING MACHINE CO., Cincinnati, Ohio."

In the State there are reports from only fifteen.

Taken by conferences, the North Texas Conference has the best report, for the reason that for the past year there has been at the head of it a hard-working superintendent.

However, there is a large field for improvement, even there.

Not all the districts in it are represented by even one chapter.

The district superintendents seem still in the dark as to their part in the chain of reports. Only two sent me summarized district reports, those from Llano District and San Marcos District. Perhaps in many instances the lack of response on the part of local superintendents so discouraged them that they gave up the idea of attempting a report.

In the matter of missionary work it is interesting to note that the smallest conference, West Texas, leads, and that San Marcos District has given the most of any district for that cause.

Dallas District has, I believe, at least a partial report from every one of its Junior Leagues. No other district has succeeded in this.

In Northwest Texas, which in its last year's conference minutes reported 112 Junior Leagues, there were only two which sent in any report.

All this goes to show that we need more than anything else, in every district a faithful, zealous district superintendent, who will keep in personal touch with all local chapters, inspiring them to better work, imparting the information necessary to that end, and keeping her finger so on the pulse of each by quarterly reports, that she will be able to send at the end of the year a district report which is a credit to herself and to the entire district. Toward this let us all work.

MRS. W. F. ROBERTSON, State Supt. Junior League, Gonzales, Texas

AS SEEN BY VISITORS.

I consider the Epworth League Assembly enterprise one of the most promising and far-reaching movements in the history of Texas Methodism. I see before it a large place among the forces that shall be felt in the future development of the Church. It is destined to count in formative influence, definite instruction and in training for Christian liberality and service.

As to future policies I regard it highly important (1) that the movement be held to definite lines of religious instruction and inspiration. (2) That its influence be broadened by extending time of Encampment and increasing the departments of study and emphasis so as to include all lines of Christian endeavor among young people.

ED F. COOK, Nashville, Tenn.

First, I think it highly important to continue Allan Ragsdale, or some one equally as competent, in the active management of the Encampment and all of its improvements. The movement has reached such a point that to get the best results some capable man who has its interests on his mind and heart should be in position to give it his whole attention.

Second, that some competent landscape architect be secured and that a plan be made for a complete Assembly grounds, and that all work that is done in the future be considered part of that plan.

Third, I think it important to arrange for more rooms and cottages for visitors. I assume that there will always be some who will prefer tents, but to the great majority they are not satisfactory. Rows of rooms and cottages could be built cheaply and would afford accommodation for a great many, and I am sure they would be much more satisfactory and bring larger revenue than the tent business.

Fourth, the hotel is new and up-to-date in every way, and should be kept as a high-class \$2.50 a day hotel on the European plan; i. e., rooms \$1 per day and meals strictly 50 cents each. That will afford a splendid stopping place for transients where they can be made thoroughly comfortable even for an indefinite stay.

Fifth, there should be more restaurants and eating places of various grades on the grounds. To thoroughly satisfy a crowd of several thousand people accommodations ranging from the cheapest to the most expensive must be provided for them, in my judgment.

Sixth, the program should cover at least four weeks instead of ten days as heretofore. It should be divided up into departments covering various phases of Church and religious work. If that is done, those interested in a certain part of the work, who have an opportunity to spend only a few days, can attend while the particular program that appeals to them the strongest is being operated.

Seventh, I went down there somewhat skeptical, but had not been on the grounds but a few hours until I was a complete convert to the possibilities of the Assembly movement.

I believe that our Church in Texas should take hold of it and make a great institution out of it. The beach is the best I ever saw and the natural resources are all there out of which to make a coast resort second to none in the country.

In conclusion, permit me to state what I said several times on the grounds and do not hesitate to say now, that the visitors at the last Encampment altogether made the finest looking crowd of people I ever saw anywhere. The fact that the whole movement has been kept on such a high religious plane and that the crowds there came from all parts of the State and represented our very best Methodist people altogether made up an Assembly that is superior to any such gathering I have ever seen. I hope we can all pull together to make an even greater success out of it next year.

W. C. EVERETT, Dallas, Texas.

1. With regard to the material side—grounds, buildings, etc. It is highly desirable as soon as funds are at hand to build at least four pavilions or buildings for smaller meetings for use of mission study classes, Bible study classes and for study and conference rather than for recreation.

2. I have seen in similar camp-grounds a plan followed whereby the various Churches or Leagues built cottages on the grounds, furnished them and thus afforded a place for twelve to twenty people from one Church or community not only during the Encampment, but at other times. Such cottages would also furnish opportunity for a Church to offer its pastor a cheap and delightful vacation, and we all know that they need vacations.

3. With regard to the Encampment proper, I would strongly urge the desirability of developing it as soon as possible into a conference like the summer conferences held elsewhere; for example, Silver Bay, Asheville, Geneva, Biloxi, etc.

(a) This would mean that the Leagues would have to make a special effort to select one or more delegates, preferably all officers for the following year, who should attend this conference and through the various classes and institutes for League work learn how to carry on a successful League in every department. A local League could thus well afford to pay part of the expense, if necessary to get such delegates to attend.

(b) Secondly, it would mean that the work of the conference would have to be unified and carefully organized on some systematic basis for the same reason that the work of a school needs organization.

(c) The conference should provide for at least three kinds of work: (1) Systematic Bible study in small classes with trained leaders meeting daily for an hour or three-quarters during the entire conference. (2) Mission study classes conducted in the same way, but meeting at different hours. (3) Institutes or round tables on League work in its various departments, both Junior and Senior; such meeting likewise to be under expert leadership and occur daily at a separate hour. In this way there would be provided three hours of the daily program, which, with a fourth hour for addresses or sermons, would occupy the forenoon. The afternoons should be left entirely free for rest and recreation. The evenings would be occupied with a sermon, a popular address, a strictly religious musical program or evangelistic services.

(d) To provide for the expense of obtaining the necessary leaders a small registration fee would have to be charged in addition to the general admission fee to the grounds. This for the first year should be about one dollar. Later it might be increased. Other conferences generally charge \$5.

4. The conference proper should not last more than ten days.

5. Epworth Inn should be reserved first for the delegates who pay the registration fee. Rates for others, if there remain room, might be made slightly higher.

6. Week end excursions during the conference should not be encouraged. Rates ought to be obtained rather to encourage attendance during the whole of the conference.

7. Provisions should be made for other gatherings at the camp-grounds during the summer. All, however, to be distinctly religious in character.

8. Immediate steps should be taken for acquiring additional land to enlarge grounds.

EDWARD E. RALL, Austin, Texas.

I believe the best thing at Epworth was the class of people who were there. It was my first visit to Epworth. It was the first also in the sense that it is the beginning of a series. To spend ten days with such people as we meet at Epworth is worth planning for a whole year ahead. Their influence should go with us until we meet again. They were a clean

people—clean in mind and heart, and one of the things that struck me most forcibly was the comparative absence of smoking.

I have tried, by comparison, to determine who preached the best sermon, and as I go over list and try to remember whether it was Bro. Gibson or Bro. Bradford or Bro. Mounz or Brothers Cameron, Onderdonk, Candler, Ward, Truett, French, Crum, Werlein or Knickerbocker, I seem to realize the wisdom of Mrs. Malaprop's observation, that "comparisons are odorous," and must conclude that they were all so good that to single out again would be to do the others an injustice. But I can not refrain from saying that Bro. Mounz certainly added to our pride in Methodism when he preached that grand sermon on "The Secret of the Power of Methodism."

I believe that we will all carry home a better missionary spirit for having known and been with Bro. Onderdonk and Miss Norwood Wynne, Miss Mae Dye and Miss Ruby Kendrick. When I come into personal contact with such people as these—who have loved their Master enough to give up home to serve him in foreign fields—it makes me ashamed that I haven't done more. I believe their presence was an inspiration to all of us.

It was an uplift to be thrown into daily contact with Dr. E. F. Cook, Miss Mabel Head and Dr. F. S. Parker. Their work was helpful to us by virtue of their teaching, and their enthusiasm lighted fires which will be used to kindle many others in the home Leagues.

Bro. Thomasson was kept busy at the business office and Brothers Weeks and Woods did their share in laboring for the good of the people. They looked like they were there for work, and they were doing it.

It was a deserved compliment which was paid President Ragsdale in re-electing him. He certainly deserves the thanks of the Leagues for what he has done, but I do hope he will rest a little, now that the Encampment is over, for, if he continues the pace that he is going for another year, he won't be able to make a shadow if he stands in the same place half a dozen times. But he should feel compensated when he knows how his efforts are appreciated, and much we appreciated that hotel, with its cool rooms and its good old meals!

I must say something about the bay at Epworth. I never before found such bathing. It is superior to Galveston so far as to be beyond comparison. The water is buoyant, the surf is fine, the undertow is slight, the descent gradual, and it may be pronounced ideal, and practically safe—as nearly safe as any water could be. Every Leaguer ought to visit Epworth.

TOM C. SWOPE, Houston, Texas.

WEST TEXAS CONFERENCE

- San Angelo District—Fourth Round
Sterling City, at S. C., Sept. 6.
Garden City, at G. C., Sept. 7, 8.
Midland, Sept. 9.
San Angelo Cir., Merata, Sept. 14, 15.
Sherwood, at Sherwood, Sept. 17.
Ozona Sta., Sept. 18.
Sonora, at Sonora, Sept. 19.
Innerton, at Innerton, Sept. 21, 22.
Menardville, Spector, Sept. 28, 29.
Mason, at Mason, Oct. 1, 2.
Fradonia, at Pontotoc, Oct. 5, 6.
Ready Sta., Oct. 7.
Ready Cir., at Crothers, Oct. 9, 10.
Milburn, at Lecker, Oct. 12, 13.
Point Rock, at P. R., Oct. 16.
Viles Sta., Oct. 19, 20.
San Angelo, Oct. 22.
WILL T. RENFRO, P. E.

- Austin District—Fourth Round.
Manor, Sept. 7, 8.
McDade cir., 3 p. m., Sept. 11.
LaGrange, Sept. 14, 15.
West Point, at W. P., 2 p. m., Sep. 18.
Smithville, Sept. 21, 22.
Bortram, at Briggs, Sept. 28, 29.
Manhaca, at Carl, 2 p. m., Oct. 3.
Webberville, at Haynes, Oct. 5, 6.
Welmarr, at Welmar, Oct. 12, 13.
Columbus, Oct. 13, 14.
Eagle Lake, at E. L., Oct. 15, 16.
Tenth Street, 11 a. m., Oct. 20.
First Street, 8 p. m., Oct. 20.
Walnut, at Merriltown, 2 p. m., Oct. 23.
University Church, 11 a. m., Oct. 27.
South Austin, 8 p. m., Oct. 27.
JOHN M. ALEXANDER, P. E.

- San Marcos District—Fourth Round.
Gonzales, Sept. 7, 8.
Luling Cir., at Luling, Sept. 14-25.
Kyle and Maxwell, at M., Sept. 21, 22.
Staples Cir., at Staples, Sept. 28, 29.
Waelder and Thompsonville, at W., Oct. 5, 6.
Martindale Cir., at Martindale, Quarterly Conference at 3:30 in the afternoon and preaching service at night, Oct. 9.
Tilmon Circuit, at T., Oct. 12, 13.
Buda Circuit, at Buda (Quarterly Conference in the afternoon at 3:30 and preaching service at night), Oct. 16.
Dripping Springs Circuit, at Driftwood, Oct. 19, 20.
Lockhart, Oct. 23.

Belmont Circuit, at Belmont (Quarterly Conference at 3:30 in the afternoon and preaching service at night), Oct. 24.

San Marcos, at S. M., Oct. 27, 28. D. K. PORTER, P. E.

- Beeville District—Fourth Round.
Karnes City, Sept. 7, 8.
Kenedy, at Couch, Sept. 14, 15.
Runge, Sept. 15, 16.
Alice, Sept. 21, 22.
San Diego, Sept. 22, 23.
Mathis, at Skidmore, Sept. 28, 29.
Rockport and A. P., A. P., Oct. 5, 6.
Pleasanton, Oct. 12, 13.
Floresville, Oct. 13, 14.
Corpus Christi, Oct. 19, 20.
Kingsville, Oct. 20, 21.
Oakville, Lebanon, Oct. 26, 27.
F. B. BUCHANAN, P. E.

- Llano District—Fourth Round.
Cherokee, Valley Spgs., Sept. 7, 8.
San Saba, Sept. 14, 15.
San Saba Cir., at China, Sept. 14, 15.
Willow, at Walnut, Sept. 19.
Johnson City, at J. C., Sept. 21, 22.
Blanco, at Blanco, Sept. 22, 23.
Kingsland, Sept. 28, 29.
Marble Falls, Sept. 30.
Burnet, Oct. 5, 6.
Llano, Oct. 12, 13.
Boerne, Oct. 16.
Bandera, Oct. 18.
Center Point, Oct. 19, 20.
Kerrville, Oct. 20, 21.
THEOPHILUS LEE, P. E.

- San Antonio District—Fourth Round.
Devine, September 7, 8.
Pearsall, September 12.
Bexar Circuit, September 14, 15.
Travis Park, September 17.
Rock Springs, September 21, 22.
Uvalde, September 26.
Utopia, September 28, 29.
Carrizo Springs and Batesville, Oct. 4.
Cotulla Circuit, October 5, 6.
Amphion Circuit, October 9.
Eagle Pass, October 12, 13.
Del Rio, October 18.
Moore Circuit, October 18.
South Heights, 11 a. m., Oct. 19, 20.
Sherman Street, 7:30 p. m., Oct. 19, 20.
Hondo, October 23.
West End, 11 a. m., October 26, 27.
Prospect Hill, 7 p. m., Oct. 26, 27.
A. J. WEEKS, P. E.



SUMMER COMPLAINTS
DYSENTERY, DIARRHOEA, CHOLERA MORBUS.

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Our Departed Dead

The space allowed obituaries is twenty to twenty-five lines, or about 170 or 180 words.

Extra copies of paper containing obituaries can be procured if ordered when manuscript is sent.

UMSTED.—Nathanael La Fayette Umsted was born in the State of Arkansas, February 23, 1856. He was "born again"—of the Spirit of God—in the summer of 1858. He came to Texas and on his arrival found a revival in progress at Boonsville.

E. M. HUFF, P. C.

YARBROUGH.—Little Annie Yarbrough, infant daughter of M. L. and Carrie Yarbrough, was born February 5, 1904, and died August 10, 1907.

M. F. WELLS, P. C.

FRANKLIN.—Eliza Jane Franklin (nee McCarver) was born in Lincoln County, Tennessee, January 23d, 1829; died at the home of her son-in-law, Mr. Perry, July 14, 1907, near West.

R. V. GALLAWAY.

SHUFORD.—Martha Joann Shuford was born August 13, 1852; died June 28, 1907. All through an illness which lasted for months she was patient and enduring and each day of suffering reflected the beautiful character of "a perfect woman, nobly planned."

BAKER.—Mrs. Virgie James Baker (nee Samuels) was born in Tuscaloosa, Alabama, November 3, 1837. She was married twice. The first time to Lieutenant R. B. Meek, November 25, 1856.

BURKHEAD.—Mrs. Maggie Burkhead (nee Bell) was born in Missouri, February 1, 1843. Her parents moved to Texas and settled in Ellis County when she was a small child.

L. E. HIGHTOWER.

WELDON.—Mrs. Cordelia Mildred Weldon, wife of Col. C. W. T. Weldon, of Ladonia, Texas, died at Battle Creek, Michigan, August 25, 1907, in the seventy-third year of her life.

JNO. H. McLEA..

GRISSEM.—Ellis Grissom was born in Mississippi, August 24th, 1877; married June 25th, 1905. He was converted and joined the M. E. Church, South, 13 years ago.

W. H. C. ELLIOTT.

McMORRIS.—Mrs. Ellen McMorris was born in Navarro County, Texas, September 20, 1867, and died at Abilene, Texas, August 16, 1907.

J. A. BIGGS.

McKINNEY.—Mrs. Tennie McKinney was born in Arkansas on October 10, 1849, and died at her home, near Pine Forest, Hopkins County, Texas, on June 14, 1907.

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I am a woman. I know woman's sufferings. I have found the cure. I will mail, free of any charge, my home treatment with full instructions to any sufferer from woman's ailments.

The Success Sulky Plow It Is Beam Hitch. Here's a plow you can buy at a reasonable price and it will last you your lifetime. An advertisement for a plow with an image of the plow.

tor, Brother Blackburn. She never grew weary of well doing, knowing that in due season she would reap the reward of the faithful.

MAGGIE LAWSON.

HAZLEWOOD.—Thurston Lyle Hazlewood was born in Mason County, Texas, April 7, 1883; died in West Point, Texas, August 3, 1907.

THOMPSON.—Mrs. Isabella Thompson (nee White) was born in Kaufman County, Texas, 1870, and died in the triumphs of the Christian faith at her home near Stephenville, Texas, August 22, 1907.

McMASTERS.—Yancey P. McMasters was born 1838, in Randall County, North Carolina. He died August 22, 1907, near Bluegrove, Clay County, Texas.

Polk County, Mo. To this union were born three children. They moved to Texas in 1884. Bro. McMasters was loved and highly esteemed by his neighbors.

A Wonderful Tonic HORSFORD'S ACID PHOSPHATE. Cooling, refreshing and invigorating. Disperses that dragged out feeling during spring and summer.

METHODISM IN WEST TEXAS. I have just made a visit to Colorado, Texas, and was very much impressed with the progress Methodism is making in that country.

As an experiment he instituted a district camp meeting this summer, which began August 16, at Dunn, Texas, the purpose of the meeting being to give an opportunity for all the charges in the district to combine their forces.

MRS. S. HUNDLEY. Moody, Texas.

Oriental Tour For February, 1908. Organized by John R. Allen, of Southwestern University. He and his wife will be on the trip.

NOBT Plain Tahoka Miatado Corah Munger Sept. Coaling Brando Bloomi Keren Powell Corsica Horn H Groesbe Throto Cotton Octob Wortia Kirk, K Barry, I Alma, I Rice, Ri Purdon, Dawson, Octob Irene, I Fort V Weathe Wa Penelop Dubl Huckab Stephen Harbin Sept. Bunyan Sept. Gorman DeLeon Eastlan Carbon Desdem Cisco Si Cisco C Granbur Proctor Bluffdal Carlton Daffau Gleenose Hico St Dublin Vern Munday, Knox Ci Vernon Chillicot Quanah Quanah Estelline Quail, N Wellingt Wellingt Spring Goree, H Vera, V Paducah Crowell, Seymour Lively, Childres Wac Mt. Cain Lorena Hewitt, Abbott West, Se Peoria, Whitney, Austin A Fifth St Bosquevi Morrow Hubbard Morgan Elm Str Riesel, Mart, Oc Penelope Aquilla, Waxahac Ennis, Si Waxahac Milford, Italy, Se Bristol, Ferris, S Hillboro Hillsboro Lovelace Itasca, O Midloth Venus, C Palmer Grandvie Alvarado Forrestor Bardwell Bethel, Maypear Red Oak Ovilla, a Georgett Moody, I

