

TEXAS CHRISTIAN ADVOCATE

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

E. C. HANKS, D. D., EDITOR.

Vol. LVII

Dallas, Texas, Thursday, February 23, 1911

No 28

THE GREAT METHODIST UNIVERSITY.

The proposition to establish a great Methodist University in Texas and the place for its location, as well as the wisdom of organizing all our schools into a complete correlated system, was referred, by our Annual Conferences, to an Educational Commission composed of ten ministers and ten laymen. This was done after a protracted discussion of all phases of the subject in the columns of the Advocate and in open conference. This disposition of the question was accepted with wonderful unanimity of sentiment, and it removed the whole question from the sphere of promiscuous controversy, since the commission was invested with plenary power to decide all matters involved in the proposition. And the appointment of this commission and the reference of this matter to it, carried with it the tacit, if not the expressed, agreement upon the part of the conferences and the Church represented by them to abide by the decision of the commission without further controversy. That the commission was composed of wise men with broad vision as to the needs of the Church and its opportunity we have not heard seriously questioned. They had no personal interest in the proposition beyond their supreme desire to serve the interests of the Church to the best possible advantage.

In accordance with the duty assigned to them, involving delicate and momentous responsibilities, these wise men recently came together, took ample time to consider all the questions before them, and after prayerful and deliberate thought and counsel they reached a decision with practical oneness of judgment, and that decision, with its details, has been given to the Church and to the public. Whatever may be the private judgment of any of us concerning the wisdom of this decision, it will be accepted by the Church generally as the wisest verdict possible under the circumstances. The question is now no longer open to discussion, for its settlement is a finality. And as far as we know there is no disposition in any quarter to ask for the right of controversy concerning the matter.

The decision carries with it a twofold result: 1. That Texas Methodism needs a great central university in fact as well as in name, thoroughly equipped and with an endowment sufficient to make it a great success. 2. That among the sites offered to it by different communities Dallas is adjudged the most desirable place for its location. Not only this, but the money bonus and the several hundred acres of land offered by this city are thought to be more largely in keeping with the needs and proportions of a great institution of this character. So the decision is that Dallas is to be the place of its local habitation.

The Advocate took no part in the work of the commission and had no preference in the matters brought before it. As the mouthpiece of the Church it calmly waited until the commission reached a decision,

and now its duty is plain and simple. Like every other loyal institution of the conferences, the Advocate is pledged to the official policy of the Church and stands ready to give to this university movement its unqualified support and co-operation. We congratulate the Church that this matter is settled, and there is nothing left for us to do but to invest our time and talent, for the present and the future, in this action of the Church to make this university enterprise the stupendous success contemplated in its projection. We do not hesitate to say that the opportunity into which we are now entering, with this forward movement in educational matters, promises momentous possibilities. It has come to us in the fullness of the times, ripe for occupancy and realization. None like it has ever fallen to the fortunate lot of any Church in this American Union. It now devolves upon us to prove ourselves worthy of this open door and to enter into it with united heads and hearts to make it meet the demands of our fondest anticipations.

But let us bear in mind the fact that the establishment of this great university in Dallas is not to detract one iota from our lasting indebtedness to the other excellent institutions under our fostering care. They are ours just as much as we hope to make the great university ours. One of the specific provisions in the action of the commission is that Southwestern University, Polytechnic College and, by implication our other schools as well, are to continue to receive our hearty support and maintenance. Every obligation due to Southwestern is to be promptly met and other facilities added to its present equipment. It is a great school, the child of our prayers and hopes; and it is to do its work in the future as in the past. Its field is not to be circumscribed by the action of the commission, and its work in no way is to be retarded. And the same is true as to all our schools. They are now to come under one eminently wise and compact co-operative system, so that all work of this character will henceforth be co-ordinated with one common center. And may the great Head of the Church continue to inspire us with wisdom and courage to do our full duty in these matters from this time forward and forevermore. Amen, and amen!

CHRIST SANCTIFIED SOCIAL INTERCOURSE.

Christ was no stoic upon the one hand and there was nothing frivolous upon the other in his relation to men. He was no ascetic, or recluse, neither was there anything of the pharisaic or holier-than-thou spirit about him. He was one of the most natural of men. He began his ministry by participating in the social festivities of a marriage feast. He loved the fellowship of mankind. There was nothing in his manner that awed men when in his presence. They felt free to converse with him and to enter into the communion of his spirit. Even little children loved him.

Bad people felt complimented by the fact that he ate and drank with them and often accepted their hospitality. There was a broad spiritual democracy in his nature. The common people loved him and heard his message gladly.

And the beauty of it all is that wherever he engaged in social intercourse or came into contact with men and women he always sanctified the relation and made them better for having had touch with his presence. Even the poor woman that obtruded herself into his presence at the feast given to him by Simon went away with her nature renewed and her womanhood restored. At Jacob's well the outcast who conversed with him had her sins forgiven and her life and character transformed. To know Christ in the social realm was to rise higher in the scale of moral and spiritual standards. He imparted the holiest influence to the circle when he entered and his impress was an inspiration to a better life. To grasp his hand was to receive a thrill and to hear his voice was to want to be a better man, a purer woman. And it is our privilege today to bring him into all our intercourse with men and aid him to help purify the social status just as he did it in the days of the far-off centuries. He is with us now just as he was with men and women then. Brother, sister, is he in close social fellowship with you?

JOHN WESLEY A PROHIBITIONIST.

John Wesley, the founder of Methodism, was the first Prohibitionist of whom we have any knowledge outside of biblical characters. The gin house, dram selling and the distillery were the curse of the common people at the time Mr. Wesley was prosecuting his work in England. Hence, one of the specific rules in the "General Rules" which he formulated for the government of his "Societies" bore directly upon "drunkenness or drinking or selling spirituous liquors." He applied this rule strictly to his members.

But his most striking opposition to this evil is found in his special sermon on "The Use of Money," found in one of his published volumes of sermons. There are two paragraphs in it concerning distilling and selling spirituous liquors worthy of reproduction at this time: "Neither may we gain by hurting our neighbor in his body. Therefore, we may not sell anything which tends to impair the health. Such is, eminently, that liquid fire, called drams or spirituous liquors. It is true these may have a place in medicine; they may be of use in some bodily disorders, although there would rarely be occasion for them were it not for the unskillfulness of the practitioner. Therefore, such as prepare and sell them to this end may keep their conscience clear. But who are they?"

"They murder the King's subjects by wholesale, neither does their eye pity or

spare. They drive them to hell like sheep, and what is their gain? Who then would envy them large estates and sumptuous palaces? A curse is in the midst of them, the curse of God elings to the stones and timbers, the furniture of them. The curse of God is in their gardens, their walks, their groves, a fire that burns to the uttermost hell! Blood, blood is there; the foundation, the floor, the walls, the roof are stained with blood." Have you ever read a stronger indictment against the liquor business?

But let us come directly now to his position on the liquor business as a Prohibitionist. In 1773 he wrote and published his "Thoughts on the Scarcity of Provisions," and in this deliverance he gives his observations of the hunger and want among the common people, and he states the cause of it. Yes, he goes farther and gives a remedy for it: "The fact I know, I have seen it with my own eyes in every corner of the land. I have known one in London, and one that a few years before had all the conveniences of life, picking up from a dung-hill stinking sprats and carrying them home for herself and children." He then gives many examples of this sort caused by drink, but we need not repeat them here. He continues: "Little less than half the wheat produced in England is every year consumed, not by so harmless a method as throwing it into the sea, by converting it into deadly poison, a poison which naturally destroys, not only the strength and life, but the morals of our countrymen." But it seems that the same old business argument prevalent now existed then in support of the evil. Listen: "But what is paid in in the way of duty brings large revenue into the King's exchequer! Is this an equivalent for the lives of his subjects? What remedy is there for such a sore evil? How can the price of barley and wheat be reduced? By prohibiting forever, by making a full end of that bane of health, that destroyer of strength, of life and virtue—distilling." Is it any wonder that the great Church founded by Mr. Wesley should array itself against the liquor business? Is it any wonder that her ministers stand solidly against such a monstrous evil? They are in the line of historic succession. They are following in the footsteps of their illustrious founder, and he followed in the steps of the apostles and prophets, and of Jesus Christ. Therefore, our toesin will ever be: On with the battle!

Jesus Christ unmistakably taught the doctrine of immortality and that in the other world there is a place called heaven for the faithful when they have finished their course upon the earth, but he had only a few words to say about either, but he had many things to say about our duty to God and to our fellowmen in the life that we are living today. There is a robust altruism in the most that Jesus taught to his disciples.

SUNDAY SCHOOL ITEMS

REV. V. A. GODBEY, Editor, San Antonio, Texas.

All communications intended for this department should be sent to the above address.

EDITORIAL NOTES.

The New Orleans Christian Advocate has adopted the same method of conducting a Sunday-school page as that which the Texas Christian Advocate has been using for the past two years. Instead of publishing the Sunday-school lesson with comments upon it, the Sunday-school page now teems with news and notes from the Sunday-school field and with spicy, helpful and suggestive items concerning Sunday-school methods. We are quite sure that this change will commend itself to the readers of that paper, and we congratulate them upon this new feature, which has been introduced by Dr. Meek, the enterprising editor.

We hope that no Sunday-school superintendent will forget to take the special collection for Epworth-by-the-Sea. There are various opinions concerning the wisdom of perpetuating the State Sunday-school Conference, and it may cease to have an existence in some future day, but the time should not come when the Church in Texas will cease to have a place where a school of methods is available to Sunday-school workers. Epworth seems to be a desirable place for permanent headquarters for such a school of methods, and we should not expect the League to pay for the property and leave us to profit by the outlay with no expense to ourselves. Let us stand by the men who have advanced money to pay the debts of our camping place, and let us make ample provision for the future.

The liquor traffic is always the foe of the Church, and it recognizes that the Church is its most dangerous enemy. It denounces the preachers, slanders the Church, perverts the Bible to avoid its messages of rebuke, sneers at pious and faithful mothers who seek to save their sons from the traps of evil, marbles history, dishonors great names by making them seem to sanction the evils of the bar-rooms and denies the laws of God and man. It breaks every commandment in the decalogue, and then its editorial hounding write pious homilies to preachers to inform them how best to conduct a Church, and what gospel to preach to a lost world. The Sunday-school superintendent who fails to warn the school against the evils of this traffic is recreant to a trust and misses a great opportunity. The battle has been squarely joined all over our land, and this is not a time for men who compromise with evil to have leadership anywhere, much less in the Church. And in the Church there is no place where so many teachable souls can be found as in the Sunday-school. Let every superintendent and teacher be worthy of the great trust imposed, and with the wisdom of a serpent and the harmlessness of a dove rebuke this iniquity.

The Adult Student for February is rich in good things and it gives evidence that the editor has a proper conception of the needs of the Church. If our schools will patronize this journal as they should, in a few more years we will have a publication which will reach more men and women than any one that is published in our Church. It has a wide field and a great mission and it seems to be growing in favor.

Rev. V. G. Thomas, our pastor at Corpus Christi, is well known in the State as a Sunday-school pastor and a man who is much interested in the development of the Sunday-school work in the State. His school in Corpus Christi has an enviable record, and it has grown until there are more pupils in his school than members in his Church. The contribution for missions on a recent Sunday exceeded 5 cents for every member of the school, which is a fine offering for such a school as his. Just now his people are pushing onward a new church building enterprise, and when the new house of worship is erected and the new facilities for Sunday-school work become available we shall expect to hear great reports of progress.

The Christian Advocate (Nashville) contains the following interesting item of news: "The Sunday-school workers of New York State have established a new precedent by providing an endowment fund of \$100,000 for their work. The income from this sum, which his \$1800 a year net, will be used in training experts in new methods of educational work and in searching out new conditions and new fields." This is a move in the right direction, and it is a prophecy of what the Church will soon be called upon

to do for the schools everywhere. If we insist on training preachers to preach, and constantly raise the standard set for ministerial students, is there any wisdom or consistency in allowing anybody whom we may pick up to teach the child in the plastic stage? And if we are to require teachers to make preparation for a service which is to be rendered without compensation, does it not seem just and necessary to make information concerning the best methods of work as free and as general as possible?

The New Orleans Christian Advocate contains an interesting item which we publish below. Mr. Thos. V. Ellzey, who is well known in this State as Sunday-school worker and who received the inspiration and information which caused him to give his life to Sunday-school work from the Texas Sunday-school Association, is now leader of the Sunday-school hosts in Louisiana, and is chairman of the Sunday-school Board of his conference. We commend the plan below to the conferences in this State. We need field workers, not for the purpose of teaching methods alone, nor chiefly for this purpose, but to organize and watch over schools in destitute places. Some other denominations are already doing this to great advantage, and we should have such a worker in every conference. And it is the judgment of this writer that he should generally be chosen from the ranks of the laity. The item is as follows:

"The Louisiana Conference took a forward step at its last session in placing a Sunday-school missionary in the field. As has been already announced in our columns, Rev. P. O. Lowrey was chosen for this new position and has entered actively upon the discharge of its duties. The plan of work mapped out for him is thus stated by Mr. T. V. Ellzey, the efficient chairman of the Conference Sunday-school Board: 'He is to work under the direction of the board and the presiding elder into whose territory he enters, and is expected to give to each district from one to two months. He is to organize a Methodist Sunday-school in every congregation where none exists, and to organize missionary Sunday-schools wherever it seems practicable. He is to give his time chiefly to rural communities. He is to help strengthen the weak schools by developing their workers, and assist in every other way possible in quickening the interest in the study and teaching of the divine Word. I am sure that there is need for this missionary work in Louisiana, and I hope that the whole conference will lend a hand in bringing things to pass during the year now beginning.'

"We shall be surprised if this aggressive movement does not yield substantial results. The tide of immigration to this State is increasing, and the field in Louisiana is a developing one. New doors are opening, which need to be quickly entered. Opportunity challenges us on every side. No other agency contributes so much to the rebuilding of the Church as the Sunday-school. From it comes by far the larger percentage of our membership. The best soil in which to sow the seeds of gospel truth is the youthful hearts. The denomination that plans Sunday-schools everywhere will soon have Churches everywhere."

NOTES BY E. HIGHTOWER, STATE PRESIDENT.

Brother Presiding Elder, the time for our State Sunday-school Conference is April 11-12. We have published the date over and over, but you asked me about it only yesterday. You had better set it down in your book right now. Of course, you expect to attend, for you are an up-to-date presiding elder, but if you are not careful you will make a conflicting date. The same to you, Brother Pastor.

Brother Pastor, your superintendent probably needs a larger, clearer vision of the Sunday-school. If you have not been able to make him see it, take him to the State Conference and let the specialists try their hand on him. If anybody can try the soul of a live pastor it is a dead superintendent.

In this issue we show the face of Dr. Chas. D. Bulla, who is superintendent of the Wesley Adult Class. Bishop Atkins says that the Wesley Adult Class is "the crown and fruitage of the whole Sunday-school movement and has under it the upward push of all the other departments." If he is correct, our Texas Sunday-schools are rather slow about gathering the fruit. For some of our largest and

most prominent schools have no Wesley Adult Class. It is to be hoped that the coming of Dr. Bulla to Dallas will waken us to a realization of what we are losing by the neglect of this important interest.

Chappel, Bulla, Rawlings, Hawkins, Bonner, Miss Moore, Mrs. Godbey, Prof. Clough, Nichols, Blair and others—how is that for an array of Sunday-school talent? These and others will be on the program of our State Conference at Dallas. Are you going?

Brother Superintendent, if you and all your teachers can not afford the expense of the trip to Dallas, see that somebody goes with open ears and note book and have the fortunate ones tell the good things they get to the less fortunate when they return home. And go yourself and get your pastor and presiding elder to go.

Brother Superintendent, if the moss is growing on the back of your pastor and you have not been able to scrape it off, take him to Dallas and see if his brethren can do anything for him. If you ask for a change at conference you may think afterward that you jumped from the Irving pan into the fire. The best way is to im-



DR. CHAS. D. BULLA.

prove the pastor you have. He needs a vision. And maybe his opinion of you is no better than yours of him. You had better both go to the Sunday-school Conference. Your teachers need it, too.

By some chance under the picture of Dr. E. B. Rawlings, which appeared in the Advocate the other day, he was designated as Conference Missionary Secretary. While that is an honorable designation and tells what Dr. Rawlings was at one time, it is now inaccurate. Dr. Rawlings is Educational Secretary of the Board of Missions and will talk to us at the State Sunday-school Conference concerning the missionary policy of our own Church and the best way to make it effective. Judging by the inquiries that come to this office light upon that subject is needed.

THE SUNDAY-SCHOOL LOAN FUND.

On the 30th day of April, 1907, at its annual session at Norfolk, Va., the Sunday-school Board established a regular system of birthday offerings for our Sunday-schools, to be used for such objects as the Sunday-school Board from time to time deem most needy and worthy. For the first three years these offerings were directed toward the building of churches in Oklahoma, and much good accomplished thereby.

At its annual session held in Nashville, Tenn., May 5-7, 1909, the Sunday-school Board decided that, after March 31, 1910, all birthday offerings from our Sunday-schools should be used to create and enlarge a 'Sunday-school loan fund' to be administered through the Board of Church Extension with sole reference to the needs of the modern Sunday-school and only in the interest of those Churches providing modern equipment for their Sunday-school work.

The Sunday-school is the greatest adjunct and most fruitful field the Church has to-day, and she should spare no pains or expense to make it the most efficient arm of her service. The modern secular school is being thoroughly equipped and manned for the training of our children, and it is just as essential that our Sunday-schools shall have modern methods and equipment for their work.

The modern Sunday-school building has become a prime necessity, and it should be found in more or less complete form in every church structure. It is the purpose of the Sunday-school loan fund to emphasize this need everywhere, and to make it possible for

many Churches, otherwise unable, to remodel or build with that end in view. Many congregations, desiring to build, might with help of such a fund provide themselves with such Sunday-school facilities as would be impossible otherwise. It is to aid such that the Sunday-school loan fund has been established.

As a matter of suggestion, we give herewith two views of a very attractive and convenient small church on the modern plan. It is of pressed brick, hollow walls, stone trimmed, with bowled floors, a basement with dining room and kitchen, and a gallery. The Sunday-school room has a capacity of 325. Cost, \$13,000. Mr. L. B. Valk, Los Angeles, Cal., is the architect.

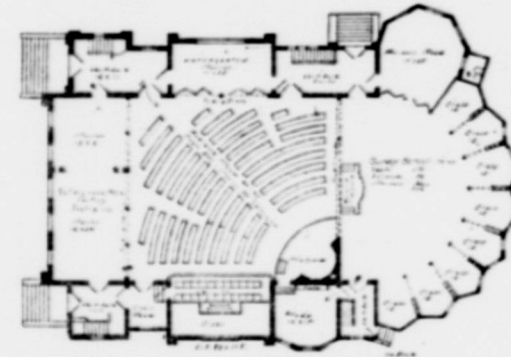
loan fund from the birthday offerings meets with my hearty approval. Such a fund will be a worthy monument to our Sunday-school work besides furnishing a permanent source of help to a great cause. E. B. CHAPPELL, Sunday-school Editor.

It is desirable that every Sunday-school in our Church give heed to this call. There is no more promising field in which our Church can make investments, and where the results will be larger and more lasting.

The invitation to join us in building this great Sunday-school loan fund is also extended to the organized classes



EXTERIOR VIEW.



MAIN FLOOR PLAN.

The plan of the Sunday-school and several departments of our Sunday-schools.

Board contemplates a birthday offering from each scholar in every Sunday-school once a year, a penny for every year of his age. Though a small matter for the individual, it serves to develop in the giver a spirit of grateful remembrance of past blessings and of lively interest in the future welfare of the Church. Every Sunday-school superintendent knows the difficulty of working without a specially adapted place for the Sunday-school and the great advantage of modern Sunday-school equipment. It is hardly possible, therefore, that any wide-awake superintendent will be uninterested in the raising of this loan fund. Every Sunday-school superintendent should send for a birthday jar and enlist his school in the cause.

Order a jar and help in this good



REV. E. B. CHAPPELL, D. D.

cause. For fuller information, literature and birthday jars address W. F. McMURRY, Corresponding Secretary Board of Church Extension, Louisville, Ky.

AN INDEFATIGABLE SUNDAY-SCHOOL SUPERINTENDENT THE SURE HOPE OF THE SUCCESSFUL SUNDAY-SCHOOL.

It may seem very trite to reiterate that the success of any movement depends very largely upon the leader, yet it appears to this writer that not enough stress is placed upon the value of efficient leadership.

The character of any work being largely determined by the metal of the leader, it is essential that care be used in the selection of the standard-bearer; but another fact is evident and one that must be considered, that is, a leader, if not selected in time, will eventually assert himself, and if associated with any body or class where there is latitude for improvement will, by virtue of the leader qualities within him, assume the directing position, and things will move. Even though it be true that the leader will in time assert himself, yet it behooves an organization to keep a constant lookout for him and as soon as discovered give him an opportunity, for it may be that



BIRTHDAY JAR.

The accompanying illustration shows the glass jar which the Board of Church Extension proposes to send, free of charge, to every Sunday-school that agrees to take up birthday offerings regularly and remit same to this board at Louisville, Ky., as directed by the Sunday-school Board. The jar is made of flint glass, has patent metal screw top, and is furnished with perfect padlock and key.

We take pleasure in giving the following word of approval from our efficient Sunday-school editor:

The plan of the Sunday-school board to raise a Church Extension

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There are no better books than these for Sunday-schools, Leagues, Revivals, etc., but there is nothing that takes the place of

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treatment a complete trial; and if you should wish to continue, it will cost you nothing but 12 cents a week, or less than two cents a day.

NOTES FROM THE FIELD.

(Continued from page 4) lege, and more recently owing to our great new church plant. We are grappling right now with that new church matter.

Weinert. Our work is moving along nicely. We are much encouraged with the outlook for the new year.

have the spirit of work, and are doing their best in raising funds for the parsonage and Church at Weichert.

Ponder and Krum. We are starting off nicely in our new charge. I am the first Methodist preacher that ever lived at Krum.

prised if they make it \$1000. And we have had fine rains, and the wheat crop is doing well.

Roby. We are making some progress on Roby charge. We have three Sunday-schools, which are advancing nicely; they are increasing in interest and numbers.

TEXAS METHODISTS AND MISSIONS.

John M. Moore, D. D. Texas Methodists number more than 275,000. They are increasing at a rapid rate. They live in a great, rich country, and have little or no cause for anxiety about money matters.

Texas Baptists are asked by the Southern Baptist Convention to raise this year \$85,000 for foreign missions and \$71,000 for general home missions.

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TEXAS METHODISTS AND MISSIONS.

John M. Moore, D. D. Texas Methodists number more than 275,000. They are increasing at a rapid rate.

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is now on in earnest and you need "Run on the Run in Texas," for a history of the war up to now, and a supply of anti-liquor dynamite for the present fight.

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INVENTORS, write us for information. We secure patents that protect, reliable service.

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SINGER WANTED.

I can find work for a good singer; one who cannot only lead a choir, but is a good personal and altar worker.

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FOR SALE—An Oliver No. 5; perfect condition. Will take set of Ripatti's History of the World as part payment.

gin, Rev. C. W. Godwin, Rev. O. S. Thomas, Rev. M. S. Hotchkiss and Rev. J. T. Griswold, the Conference Missionary Secretaries, are anxious that it be carried out.

A BUSINESS OPPORTUNITY.

There is a good field for a good newspaper man with a few hundred dollars to invest in that sort of an enterprise.

Select Party for Europe

We are forming a congenial and select party for European tour, to sail from New York in June.

The Last Word Before The Battle

To the Sunday-school Workers of Texas: The call to service, sent out by your State Sunday-school Association, has met with hearty response by the workers throughout the State.

R. H. COLEMAN, State President. J. T. McCLURE, Central Chairman. W. N. WIGGINS, General Secretary.

