

# TEXAS CHRISTIAN ADVOCATE

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G. C. HANKIN, D. D., EDITOR.

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No. 36

## Bishop Kinsolving Is Against Prohibition

Bishop Kinsolving is one of the Bishops of the Protestant Episcopal Church in Texas, and his home is in Austin. He is an elegant Christian gentleman in his character and conduct and is held in high esteem as such. Therefore, personally, we have no criticism to make of him. The fact is we would not think of making any mention of him at all were it not that recently he was in Houston, and volunteered to give out to the daily press the following interview:

I am for high license and local option and a strict enforcement of the law against intemperance," he said. "I do not believe in the wisdom or expediency of State-wide prohibition. I believe there are better ways of controlling the liquor question.

I have been almost a total abstainer all my life. I have a perfect right to put prohibition upon my own stomach—but not on anybody else's—by legislation. In college I found some who drank wine, but I did not. I found some who used tobacco, but I felt no desire or need of it myself.

If I see another who wishes to smoke cigarettes I have no right to put my hand at his throat and tell him he must quit. I do not have to use them myself. Local option does good in a small town. I have seen small towns improved by it. But I do not think it wisdom for the small towns to try to dictate to the cities.

Others may disagree with me. That is their right. I have no quarrel with them. They should have the right to think as they please.

But they should recognize the rights of others to do as they please. We should not force an unwelcome condition upon any section of the State. That is why I think high license and local option is the fairest solution of the question.

Now, this interview puts the Bishop before the public, not as Bishop Kinsolving ministering, personally, to his people as a Gospel preacher, but as an ecclesiastic who steps aside in order to use his influence as a Church dignitary in behalf of the licensed liquor traffic in Texas. Perhaps the Bishop would resent the charge that he is directly aiding the saloons in Texas, but in effect this is exactly what he is doing. For while the antis make a great hue and cry against ministers leaving their pulpits and going on the hustings or in the press to proclaim their opposition to the saloons, and they are even more severe upon them for taking prohibition into their pulpit, nevertheless they will gladly welcome Bishop Kinsolving to their list of supporters, and they will publish his interview in black-face type and scatter it all over Texas. In this way the Bishop will be made to serve the interest of the saloon. Just why the good Bishop made haste this early in the campaign to rush into the press on the question, we are left only to imagine. The subject matter of his interview is faulty, inconsistent and absurd. Most any ordinary anti could have done a great deal better for the cause than the good Bishop. But his position will add strength, in the esteem of the antis, to the deliverance. Examine what he says: "I am for high license and local option." Again he says: "Local option does good

in small towns. I have seen small towns improved by it." Again: "I have a perfect right to put prohibition on my own stomach, but not on anybody else's by legislation."

Did the Bishop vote for local option when the contest came off in Austin a year or so ago? We trow not; yet he says he believes in local option. He is willing to "put prohibition on my own stomach, but not on the stomach of anybody else, by law;" yet he is willing for small towns to "put prohibition on the stomachs" of all the antis who live in "small towns," even "by legislation." Yes, and he is willing for the State and for the United States to put "prohibition" on the stomachs "of all the people in the passage of the pure food law," even against the will of some of them. What an absurd position! He is not willing to have the laws of the land prohibit boys from smoking deadly cigarettes, yet several of the States are doing it. What a position for a Bishop to occupy!

Would he have the bucket shop law, the gambling law, the Sunday law, the law against public prostitution repealed? We presume so, for he says: "We should not force an unwelcome condition upon any section of the State." Galveston, San Antonio, Laredo and perhaps Houston find these laws do produce an "unwelcome condition," and the first three named practi-

cally ignore them. What a position for a great Bishop to take on the question of the prohibition of moral evil! What is the matter with Bishop Kinsolving? What has the licensed liquor traffic done for him and his Church that he should thus come to its defense? It is bad enough for a common sinner to take such a position, but when a Bishop takes it, the limit is reached. However, we have one consolation, and that is the Bishop represents the smallest band of constituents, numerically, of any minister in the State, and his influence is not far-reaching. But we are sorry that he has gone, even with his small influence, over to the liquor traffic. However, we are sure that Jacob Wolters, the brewers and the saloon keepers will welcome him to their ranks with open arms. Yes, they will try to hail him as their Moses to help lead them out of the howling wilderness of prohibition. They will never suspect that he is trying to "unite Church and State, or of trying to mix politics and religion." They will accept him as a "gospel preacher," a patriot and a statesman! Yes, he will become their mighty man of valor. All right. If the Bishop can stand it the rest of us need not complain. Now watch the mails and see with what alacrity his deliverance will fly hither and thither to the voters of Texas. Great is Bishop Kinsolving, great is Colonel Wolters, great is the Brewers' Association, and great is the license barroom in Texas! On with the battle!

Vanderbilt University is now confronted. It will always be owned and controlled by the Church, both in its property right and in its policy. In this respect its interests are sacredly guarded.

Dr. R. S. Hyer was unanimously chosen as its President, and he will at once take charge of its interest and begin the work of arranging for its future. He will make a trip North at an early day to investigate the great university buildings and then in connection with a competent architect proceed to plan for its buildings. He will also in time look into the courses of study to be adopted, the teaching force to carry them out and plan for the government and conduct of the institution. He is the logical man for the place, and no one else was considered. He has the years, the experience and the qualification and no man stands higher in educational circles than he. Dr. H. A. Boaz was chosen as Vice-President, and he has eminent fitness for such a position. He and Dr. Hyer will make a combination that will commend the institution to the public and put behind it all the force necessary to make it a large success. Both appointments make up a happy combination, and great things may rightfully be expected of them. Mr. Frank Reedy was elected Bursar of the institution. He has filled that position for some time with great success at Southwestern University, and he is a most competent man for the place.

The Commission also took steps to organize a permanent system of correlation, and it will be only a question of time when all our Church schools in the State will be articulated with the University and placed practically under one system of control and under one policy. The details of this part of the work will soon take on shape and, according to the action of the conferences, these schools will fall into line and our system will then be perfect. Therefore, the work of the Commission has more than justified the expectation of the Church when the commission plan was adopted and its membership constituted, and we congratulate the Church upon the success of this great movement. Southern Methodism in no part of the connection has ever had such an opportunity as the one now before Texas Methodism. The way is clear for something stupendous in our educational work. Let unity and co-operation prevail and the long cherished hope of the Church will be realized.

If a man does not live his creed, it matters not whether he is a Calvinist or an Arminian, for in either case his religion will not amount to much in his life.

The closer we get to Christ the further we get away from self, for Christ teaches us to be unselfish in our close resemblance to himself. Selfishness has no right to claim kinship of Christ. There is nothing in common between them.

## The Southern Methodist University

The Educational Commission, appointed by the Texas conferences to settle our school problem, met last week in this city to perfect their work, with Bishop James Atkins presiding. They were practically all present and evinced much interest in their mission. The committee appointed at their previous meeting to examine and pass upon titles to the property offered for the benefit of the University made their report and it was adopted. Thus the titles to several tracts, including the hundred-acre campus, the whole comprising nearly seven hundred acres, passed in fee simple to the Church without any condition whatever. All this land is located in close proximity to the campus and it is of great value and will net the University a large sum. In addition to this notes to the amount of \$300,000 were also put into the hands of the Commission and Mr. A. V. Lane, the Treasurer, has them in charge. These notes are in bankable form and to be paid in four annual installments, and as they come due and are

collected the proceeds will go toward the building fund. It was also given out that the National Education Society, located in New York, will duplicate this sum, and the combined amounts will put the Commission in fine condition to proceed at the proper time with splendid buildings.

The Commission also proceeded to select a name for the institution and they agreed upon the name of Southern Methodist University. This is broad and significant in its meaning and embraces every educational interest in the Church. The citizens of Dallas who have contributed so magnificently to the University are very much pleased with the name, and it will give great satisfaction to the Church. No Methodist university has ever gone forth under a name so stately and majestic. And a plan for the election of its trustees, to hold it in trust for the Church, is so formulated and expressed as to make it perpetually the school of the Church, and at no future time will it ever become involved in troubles like those with which



TO THE WORLD'S GREAT CROWD WHOSE HEARTS ARE TORN BY SORROW COMES THE MESSAGE THAT A RISEN LORD STILL STANDS BEHIND THE SHADOWS, KEEPING WATCH ABOVE HIS OWN









The Pioneer Biography of Rev. John Wesley

By REV. E. L. SHETTLES

"Memoirs of the late Rev. John Wesley, A. M., with a review of his life and writings, and a history of Methodism from its commencement in 1729 to the present time. By John Hampson." In three volumes; published at Sunderland, 1791.

to blame the Hampsons and Pilmoor for feeling aggrieved, and not understanding that Mr. Wesley's plan to modify the rigidity of the "poll-deed-plan," they withdrew, as stated above, from the traveling connection. I have now seen in all my Methodist reading a reasonable explanation for the change from the plan of 1769 to that of 1784, and certainly as good definition of the word "conference" might have been given with three, five or seven, as the governing body, as one hundred.

with less ceremony than almost any other writer with whom he was engaged. In this debate we can sometimes see a degree of indignation he seldom discovered in controversy. The most distinguished of Mr. Wesley's opponents was Dr. Warburton, who in his "Scripture Doctrine of Grace" treated him with his usual roughness, and though he exerted every effort to pour contempt on his antagonist, his performance reflected no great honor on Christianity. Besides these, Mr. Wesley drew his quill on Dr. Free, Dr. Middleton, Dr. Taylor, of Norwich, and several others. Among the other excellencies of Mr. Wesley we can not help but remark the moderation of his controversial pieces. Never was there a more scurrilous set than the greater part of his antagonists. Mr. Church and a Mr. Thompson, with perhaps one or two more, are the only disputants engaged with who preserved the temper and manner, we will not say of Christians, but of gentlemen.

tions. Not seldom, however, have we found him the reverse. He preached too frequently, and the consequence was inevitable. On some occasions the man of sense and learning was totally obscured. He became flat and insipid, his observations trite and common, his expositions of Scripture forced and unnatural, and the whole substance of his sermons disjointed and out of course. He often appeared in the pulpit when totally exhausted and wanting rest; for wherever he was he made it a point to preach if he could stand on his legs.

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Purely vegetable, mild and reliable. Regulate the Liver and Digestive Organs. The safest and best medicine in the world for the

Sick Headache, Foul Stomach, Biliousness will be avoided, as the food that is eaten contributes its nourishing properties for the support of the natural waste of the body.

RADWAY & CO., 55 Elm Street, New York.

fair not to let the author speak freely for himself.

Whatever might have been in the minds of the preachers at that time as to the character of the book, it was nevertheless a timely production. We are told that "spurious pamphlets" purporting to be the life of Mr. Wesley were offered for sale to those on their way to and from the funeral, and that the "news-criers hawked the stuff" about the streets from almost the hour of the announcement of his death.

The announcement of Hampson's "Memoirs" led to a hurried arrangement by the executor with Dr. Whitehead to write the life of the Wesleys. This agreement proved unsatisfactory to the conference and led to a fierce controversy between Dr. Whitehead and a committee of friends on one side and Dr. Coke and Henry Moore and the conference on the other, and resulted in the bringing out of two biographies of the Wesleys: one by Coke and Moore, published in 1792; the other by Dr. Whitehead, published in 1793-1796.

COFFEE CONGESTION Causes a Variety of Ails.

A happy old lady in Wisconsin says: "During the time I was a coffee drinker I was subject to sick headaches, sometimes lasting 2 or 3 days, totally unfitting me for anything."

"To this affliction was added, some years ago, a trouble with my heart that was very painful, accompanied by a smothering sensation and faintness.

"Dyspepsia, also, came to make life harder to bear. I took all sorts of patent medicines but none of them helped me for any length of time."

"The doctors frequently told me that coffee was not good for me; but without coffee I felt as if I had no breakfast. I finally decided about 2 years ago to abandon the use of coffee entirely, and as I had read a great deal about Postum I concluded to try that for a breakfast beverage."

"I liked the taste of it and was particularly pleased to notice that it did not 'come up' as coffee used to. The bad spells with my heart grew less and less frequent, and finally ceased altogether, and I have not had an attack of sick headache for more than a year. My digestion is good, too, and I am thankful that I am once more a healthy woman. I know my wonderful restoration to health came from quitting coffee and using Postum." Name given by the Postum Cereal Co., Battle Creek, Mich.

"There's a reason," and it is this. Coffee has a direct action on the liver with some people, and causes partial congestion of that organ, preventing the natural outlet of the secretions. Then may follow biliousness, sallow skin, headaches, constipation and finally a change of the blood corpuscles and nervous prostration.

Read the little book, "The Road to Wellville," in pkgs. "There's a Reason."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

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OPEN LETTER TO SISTER JOHNSON.

By all means set apart a day in the month of May for everybody to give or take a special offering for your "Home."

If the preachers will only "put themselves in the other's place" they will do mightily for this Christ-like work. I say put yourselves in the other's place advisedly, for I've known of at least two preachers' daughters who would have been homeless, helpless and hopeless except for a "rescue" home. One of them said to me, "I'll die in the street before I'll go home to my father, disgrace him, break his heart and ruin his work by the revelation of my shame." Ah, brethren, this motherless girl might have been mine or yours, but for the grace of God "its for my own child"—let that be our tender note of sympathy as we mint into silver the tears of pity that all will shed when they hear the story of the motherless lost ones that are hopeless unless rescued by such a home as ours in Dallas.

Several times I have taken special collections for this home and found them the earnest and most grateful collections I ever took. If any preacher will preach on "Christ's method with Erring Women"—using the Scriptural incidents and closing with the story of Flora Campbell taken from beside the Bonnie Brier Bush—and then make an appeal for our home in Dallas, he will get a response that will surprise him. Do not set the keynote with dollars, but with hundreds instead. Once I took a thousand dollars for this home, just as easy as a basket collection. Think what this magnificent new building means. It means scores saved that heretofore have been turned away for lack of room. Turned away! What a tragedy! They came and saw the glimpses of the light of hope and were "turned away" into darkness again. They saw a gleam of heaven and were turned back to hopeless hell. Would God we might rise to the faith and works of Dr. Barnardo in London. The story of his adoption of the motto—"No helpless child ever turned away from these doors" that is painted over the door of this great orphan's home in England is as follows: One day a little ragged, red-headed boy called "Carrots" on account of the color of his hair, applied to Dr. Barnardo for admission into the home. He was ragged, hungry, half sick and helpless, but there was "no room in the inn." So Dr. Barnardo told him to go to his friends and come back in a week. "I ain't got no friends," was the pitiful reply. "Well, it's impossible to take you in now," the Doctor replied and he thought it was. Three days after that a policeman found little Carrots dead in a barrel of straw where he had crawled for its poor shelter. They brought his dead body to the orphan's home and when Dr. Barnardo recognized the pitiful little face he cried out: "God helping me, room or no room, I'll never again turn a child away from these doors." And the Christian people of England made it possible to keep that vow.

Did any of you ever see the face of a woman suicide? I have, and I tell you if you could reproduce it in your sermon and appeal, and let its awful lines of agony cry out: "I sought help and a home but for lack of room I was turned away!" this \$75,000 would come in like rain.

As you see, my dear Sister Johnson, I have made this an open letter. Publish it if you desire and with it goes my prayer that every preacher and every laymen in Texas will hear the pitiful cry of the most hopeless, helpless and broken-hearted humans under the starless skies, the lost girls of Texas. Command me for any service I can give in furthering this great cause. HUBERT D. KNICKERBOCKER.

UVALDE DISTRICT CONFERENCE.

The West Texas Conference, at its last session, created the Uvalde District out of the old San Antonio District, and Rev. S. B. Beall was made presiding elder. On April 5 the preachers and laymen of the district assembled at Uvalde for the District Conference.

The preachers of the West Texas Conference know the hospitality accorded by the people of Uvalde, having tasted and seen that it is good during the Annual Conference held there year before last. And we of the Uvalde District will not soon forget the pleasant days just spent in this progressive little city. We are glad that the new district parsonage is to be located there; for the Church and school facilities are of the best. Rev. Thomas Gregory is pastor of this our first charge in the district, and he has endeared himself very much to the people. He has a large and growing Church; a splendid building well equipped for present day needs, and all departments of the Church are doing good work. We owe Brother Gregory a big debt for the way he supervised our entertainment.

This is the second District Confer-

ence the writer ever attended as a preacher, but he was told that Brother Gregory, who has had some twenty years' experience as such, said that he never saw things move better in his life. One would not have known that the district was new and that the presiding elder also was new in the business. He ran the conference just like he does his Maxwell auto—he never hesitated. We may have had some more time to breath, but it is certain that there was no time to gather flowers by the way. How he avoided all the parliamentary stumbling blocks that the brethren unintentionally threw in the way we do not know, but now that it is over we look back and see that he steered a straight course to the goal. We got through all the business of the conference and had plenty of time for the representation of the special interests of the Church, such as Sunday-school, missions, women's work, etc.

To the conference there was nothing more interesting than the reports from the charges within the district. From these it developed that we are moving forward along all lines. The committee on the spiritual state of the Church found that God has not cast off his people, but that we have received many evidences of his loving favor. Souls are being saved and added unto the Church daily. The collections are well in hand, much is already paid, and we are expecting a large excess.

We believe in our educational institutions, and indorse our religious literature, as is shown by the size of the subscription list. The Texas Advocate, and its force, received special indorsement, and we resolved to renew our energies in this field of service.

Rev. A. J. Weeks, our Superintendent of Home Missions for Texas and New Mexico, was with us, much to our edification and delight. Dr. J. T. Curry, Associate President of San Antonio Female College, represented the interests of that institution. Dr. Curry also preached for us. We believe the personnel of the faculty to be the prime requisite for any educational institution, and knowing the President and Associate President of the San Antonio Female College as we do, we heartily recommend the consideration of this school to the Methodists within our district.

One afternoon was given to the consideration of Sunday-school interests. Brother Beall places large emphasis on the Sunday-school, and is seeking to increase its efficiency in every possible way throughout the district. He had such men as Rev. R. A. Rowland and Rev. Theo. Lee to prepare papers on different phases of the work. He also contrived to have Mrs. V. A. Godbey, of San Antonio, with us. Though now domiciled within the San Antonio District, we feel that we have as much claim on Mrs. Godbey as anyone. She belongs to Texas Methodism and all should have the benefit of her exhaustive study and large experience. Her theme with us was "The Advantages of the Graded School." She also conducted a round table talk.

The women's work was represented by able women within the district. Mrs. Theo. Lee, district leader of the Woman's Foreign Mission Society, and Mrs. W. A. Winston, District Secretary of the Home Mission Society, presided. The women are doing a great work. May the richest blessings of our Heavenly Father rest upon them.

An instructive survey of our mission field was given by certain of the brethren who had made special research on this line. A summary of

their findings would be valuable, but we have not the space for it.

Special attention was given to religious services. The preaching was evangelical. Our souls were fed and our hearts made glad. Rev. J. J. Smiley, an evangelist of twenty years' experience, preached for us at an evening service, and the brethren expressed themselves as highly edified. Brother Smiley has several engagements within the district and we are praying God's blessings upon his ministry. Rev. A. Guyon, of Dilly Circuit, according to the writer's notion, preached the sermon of the conference. He is a workman that needeth not to be ashamed. We have read something about how to preach, studied the art of teaching, and think we know a little of the theory; but we saw Brother Guyon use the principles we have heard and read about, and with such effectiveness that there was not a dry eye or a heart untouched. Brother Theo. Lee preached for us Sunday morning, showing the power of the Gospel as a civilizing influence, and Sunday night Brother Beall preached from the text, "What think ye of the Christ?"

There was not a dull moment. There was perfect harmony and brotherly love. The Holy Spirit was with us, and he that is able to do exceeding abundantly above all that we ask or think, sent heaven's benedictions bountifully upon us. JOHN N. RENFRO, Secretary.

"THE DECADENCE OF OLD-TIME RELIGION IN OUR DAY."

The above is the heading of an editorial in the Texas Advocate of March 30. I haven't read anything for a long time that bowed me with a feeling of shame as did this. Three things in it made me blush:

1. That the charges in this article are in a large measure true. Buying, selling and getting gain, and not seeking first the kingdom of God. A rank worldliness eating out vital godliness. This wickedness is not confined to a few obscure members of the Church, but that some of our "leading stewards" not only occupy a prominent "box" in the theaters, but "give fashionable balls in their homes" and "teach their children to dance." How can we "be supremely silent" concerning this commercial and worldly spirit among our Methodist people?

Again: "The old-fashioned revival in our centers of population is apparently a thing of the past." "There seems to be an absence of deep conviction for sin." "No one seems to shed tears now on account of sin." "The mourners' bench is practically unknown in our city congregations." "Penitents flocking to the altar to be prayed for would be a novel sight." "Rejoicing over conversions would inspire many of our people with awe." Can these things be truthfully said of John Wesley's children and of Bible Christians?

2. That "Our preachers rarely ever thunder from the pulpit touching these evils." This is true in so far as it is true. However, if the Dallas News reports correctly one of our leading pastors of one of our leading "city congregations," not only fails "to thunder" against a most damning species of worldliness but really refers it for adjustment to the court of a capricious conscience, thus liberalizing the whole question of the "popular evils." I quote the News: "The doctor said he was glad the bible didn't say it was wrong to play cards, but had left that to the conscience and judgment of his

Advertisement for Uneeda Biscuit. Features a large illustration of a biscuit box with the brand name 'Uneeda Biscuit' clearly visible. Text includes: 'In Select Company', 'It's the very nature of a soda cracker to absorb moisture and foreign odors.', 'That's why the ordinary soda cracker remained so long in obscurity.', 'The advent of Uneeda Biscuit and the moisture-proof and odor-repelling package changed all this—for Uneeda Biscuit, the perfect soda cracker, keeps select company—its own.', 'To-day the goodness, the freshness and body-building virtues of Uneeda Biscuit are acclaimed in tenement and mansion.', '5c', 'Never Sold in Bulk', and 'In the moisture-proof package'. At the bottom, it reads 'NATIONAL BISCUIT COMPANY'.

people to decide upon the merits of the case as it might come before them for adjustment." However, I declare that the Bible does say, "Be not wrongfully yoked together with unbelievers." "Shun the appearance of evil," "Touch not the unclean thing."

3. Our editor, with the Official Boards of nearly 300,000 Methodists in Texas reading our great paper, fails "to thunder against these evil tendencies," supposing it possible that he is a "fog" and has become "fossilized," "a sort of barnacle upon the old Ship of Zion;" that he "belongs to the past age and generation," needing to be more "pitied than censured," if he should dare lift up his pen and cry aloud against these evils. Where are the prophets of God with burning messages fresh from God's altar? An "Isaiah flashing Satanic fires, a Jeremiah weeping heartbroken over lost men." "The altar is the best place for a sinner," and a Christian, too, as for that. But the "mourners' bench," God's altar, is now in the rubbish pile! Who said Methodist people no longer need the mourners' bench? That God no longer needs an altar in his home?

Brother, who tore our altars down? Can't and won't we rebuild them? Then we will have a place upon which God will send his fire; and weeping sinners will have a place to kneel and pray. Then may we expect the "old-fashioned revival," and the old-time "rejoicing." I say these "leading stewards" are not Methodist stewards, neither are they Christian stewards. Who put such men in the stewardship and who retains them there? Methodism means "Christianity in earnest;" stewards in the Methodist Church are "men of solid piety," and are examples to all the flock.

Brother Pastor and Brother Editor, why disturb the dust of a departed Wesley, or wait for God to raise up a live Wesley in the "distant future." All of our Churches have pastors. Are we not God's called messengers? Has not God brought us to the kingdom for such a time as this? To our knees; to our Bibles—then to our pulpits and to our pens with flaming messages for the integrity and honor of our beloved Methodism, and for the salvation of our people. T. W. LOVELL, Ladonia, Texas.



MISSION HOME AND TRAINING SCHOOL, DALLAS, TEXAS, TO COST \$75,000.

In the city limits of Oak Cliff, at the terminus of Bishop and Madison Avenues, south of the interurban and street car lines, there is being erected on a plot of eighteen acres owned by the women of the Methodist Church, South, the new Mission Home and Training School, which is to be a philanthropic school of education and industrial training. After more than a year spent in securing the best plans from high-class architects in Nashville, Tenn., and in Texas, the plans of C. W. Bulger & Son were accepted. Buchanan & Gilder have the contract for the construction. The building will be three stories of solid brick,

with first-class modern improvements and will cost, all told, \$75,000. It will be completed by early fall. It will greatly relieve the crowded condition of the school now in East Dallas. Ordinary teachers may be successful in other schools, but this institution requires the best the Church has; consecrated, cultured, educated Christian women. The school will have a faculty any college might envy. Mrs. O. M. Abbott, of Atlanta, Ga., a graduate of Harvard, is principal. Two deaconesses, with no superiors in the Church, and six other teachers equally well equipped, have been secured.

We were pioneers in this new field, without trained workers or adequate buildings or equipment—only the grace of God could have overruled our mistakes and given such phenomenal success. By our own experiences and by studying the methods used in the older cities, we have now the best systematizing training school in the land for developing girls spiritually and preparing them for self-respecting Christian womanhood. There is in the whole of America no other school for unfortunate girls that is in any sense its rival.

In the last fourteen years over 1300 girls have taken a two years' training course in this school—of these, eighty-five per cent are useful Christian women to-day. Our doors are open to any girl, of whatever name or creed, who needs our help. As a result of our efforts, hundreds of girls are living pure, true lives to-day all over the land, filling positions of trust and honor. We have girls in the school from almost every State in our Southland. Lack of room often makes it necessary for us to refuse girls who long to come, but no girl who is poor and friendless is ever turned away.



North Texas Female College and Kidd-Key Conservatory Sherman, Texas

On the evening of April sixth the students of Kidd-Key had the rare privilege of hearing Prof. Bliss Perry, of Harvard, in a lecture on Edgar Allen Poe.

The analysis of Poe's character was cold and unbiased. A little of the enthusiasm of the audience waned when Prof. Perry said that Poe belonged to no one section of the country—that the South has no more right to claim him than has the North or the East.

Prof. Perry is a wonderfully finished speaker, and his lecture which was so easily delivered that one almost thought it an informal talk was in reality a perfectly developed essay. After the entertainment Prof. Perry met all interested friends in the parlors at Kidd-Key where an informal reception was held.

L. A. Kidd-Key, President.

Rev. E. Spurlock, Bus. Mgr.

STATE-WIDE TAG DAY.

The tags and pledge cards for State-wide Tag Day, 21st and 23rd, have just been sent out from Dallas this week.

Remember to appoint Tag Day Committee, and have a tag day whether you get ready at this time or not. No charges are made for the tags, but it is thought that all children up to ten years would want to give five cents into the campaign fund, and wear a tag.

The 21st is the opening of the campaign, and it was thought best by the committee to tag the general public on that day, and on the 23rd, tag the Sunday-school and Church-goers.

Pledge cards are sent with the tags, that any who may wish to do so, may have an opportunity to sign the pledge, the superintendent of each Sunday-school keeping the pledges, but report number signed to Mrs. Nannie Curtis, Waco.

A song leaflet has been prepared for use in the campaign. These will be furnished from the headquarters of the Texas Women's Christian Temperance Union, Waco, Texas.

Remember these funds will be used in the campaign for Texas Dry, will be wisely and carefully expended. It will take tens of literature, many speakers, postage and express bills, railroad fare, but this war is on, and the war debt must be paid.

MRS. NANNIE CURTIS.

So to the calmly gathered thought The innermost of life is The mystery, dimly understood, That love of God is love of good; That to be saved is only this— Salvation from our selfishness. —J. G. Whittier.

In the spiritual life you must burn before you can shine.

THE SUPPORT OF THE MINISTRY. By W. F. Bryan.

We seldom hear anything said about the money side of the Gospel. Yet it is a subject of which Jesus spoke often. Money has entered to no small degree in the kingdom of God.

Material prosperity has abounded in a marked degree throughout our country for the past few years. Business has been active, deposits in the banks have largely increased from year to year, the merchant has found ready sale for his goods, the farmer was never in better condition than now.

Uncle Sam is a careful man in the gathering of facts, and by facts gathered by government officials, with the advanced cost of living the past few years, the information is given out from Washington that for the average size family, to have only the comforts of life, cost \$751 a year.

The average salary paid to men to run a train is \$1200. Why do railroad officials pay their men enough to live comfortably? Because they know that a man harassed by debt and worry is not a safe man to run a train.

Is the pastor a useful member of society? The Gospel and morals always produce a higher civilization. The wide-awake real estate agent in connection with his advertisements makes plain the fact that his property is near the church and schools.

Now there are some few circuits that are not able to pay more than a starvation to the pastor. I say a few; there are not sixty in the North Texas Conference. But our Board of Missions stands ready to help a work of that kind for a reasonable length of time.

This lack of support of the ministry is seen more especially in the rural sections. The farmers of to-day are prosperous, yet they do not support the Church. The clerk who gets \$75 per month will pay two or three times as much to the Church as the farmer who makes much more than that.

blessing of God than that of farming and because of this fact they should be the most liberal. However they are not. I suppose there is a reason for this—they certainly do not fully realize the situation. Take the farmer who sells \$500 worth of produce a year. He at once draws the conclusion that his preacher ought to live on that amount. But the farmer overlooks the fact that in addition to this \$500 in ready money he raises his corn, hay, hogs, has his own wood and many other things while his pastor has to buy all these things.

MISSOURI LETTER.

Nearly twenty years ago I spent several hours one day in reading "Science and Health." Its philosophy was so absurd and its teachings so at variance with the Bible that I dismissed it as unworthy of serious notice.

It is said that the famous Dr. Abernathy once asked a London quack how such men as he secured their following. The quack who was a frank sort of a fellow, pointing to the crowd going by on a London street, asked how many of them were thoughtful people, who had intelligent reasons for what they did.

The devotion of so many people to these modern cults which seek to displace the Church is not explained on purely intellectual grounds. Many who are cured of imaginary ailments by "Christian Science" swallow its foolish philosophy without questioning and shut their eyes to its contradictions of the Word of God.

Your readers may remember that about a year ago I unmasked a Theosophist who joined a Congregational Church in order to secure a professorship in a Christian college where he tried to propagate Theosophy.

The laymen of the district are most earnestly urged to attend. A half day will be given entirely to the laymen. Brethren, let nothing keep you from attending.

Our conference is fast approaching, and not one of you have sent me word as to who will attend and how many from your work.

Our conference is fast approaching, and not one of you have sent me word as to who will attend and how many from your work. Please do this today. If you are coming by private conveyance, state as much; otherwise you will put us to a great deal of trouble to care for you and your team.

Classified Advertisements. In this department may be advertised anything you want to buy, sell or exchange. The rate is TWO CENTS A WORD. No advertisement taken for less than 20 cents.

EUROPEAN TOUR. If interested in joining congenial party for delightful European trip at moderate cost this summer, for particulars address Mrs. CHAS. S. FIELD AND WIFE, Station A, Fort Worth, Texas.

of his financial support. Theosophy in express terms denies the personality of God, and Mrs. Eddy speaks of the "divine principle, not person," as the author of all things.

Whatever weakens the conception of personality, either human or divine, undermines the sense of sin and proves an anodyne to conscience. Theosophy, Christian Science, New Thought and all such cults preach a smooth gospel to men and this explains their popularity with their devotees.

No man ever was sorry for giving up a pleasure to do a duty. Attach no value to personal reform which does not come from repentance.

Fort Worth District. We are ready for the Fort Worth District Conference, which meets in Grapevine on April 25. A hearty welcome is extended to all.

San Angelo District. The San Angelo District Conference will convene May 10-14, 1911. Opening sermon Tuesday night, May 9, by T. J. Lasseter.

Marlin District. The Marlin District Conference will convene in Calvert June 27-29, 1911. The opening sermon will be preached Monday night, June 26, by Rev. J. E. Carter.

El Paso District. The El Paso District Conference will convene in Marfa May 11, 1911. Committees are as follows: License to Preach and Recommendation to the Annual Conference—G. H. Givan, W. R. Evans, H. M. Smith.

Gatesville District. Our conference is fast approaching, and not one of you have sent me word as to who will attend and how many from your work.

HELP WANTED. Any intelligent person may earn steady income corresponding for newspapers. Experience unnecessary. Address: CORRESPONDENTS' PRESS BUREAU, Washington, D. C.

MISCELLANEOUS. If you are interested in cheap West Texas land, lease or small tracts, apply to W. FRENZLY, Sterns Plaza, Texas.

REAL ESTATE. Ten-acre farms, adjoin city with two railroads, good schools, churches and society; the place for dairy, truck patch or to educate your children.

SUMMER RESORT. CLIFF HOUSE, Mineral Wells, Texas, one block from city, quiet, cool and rest. Tables furnished with best. Rates \$7 to \$11 per week.

Cuero District—Third Round. Ganado, at Cordele, April 29, 30. Hallettsville, May 6, 7. Edna, May 13, 14. Louis, 4 p. m., Monday, May 15.

Amarillo District—Third Round. Bovina, at Summerfield, June 19, 21. Hereford, 8 p. m., Monday, June 12. Canyon, 8 p. m., Tuesday, June 13.

Weatherford District—Third Round. (Corrected List) Coats Memorial, April 16. Weatherford, First Church, April 23. Weatherford Cir., at Godfrey, April 26.

El Paso District—Third Round. Toyah, April 23, 24. Fort Stockton, April 29, 30. Odessa, May 5. Pecos, May 8.

Subscribers who desire the Advocate discontinued must notify us at expiration, either by letter or postal card. Otherwise they will be responsible for continuance and debt incurred thereby.





