

TEXAS CHRISTIAN ADVOCATE

BLAYLOCK PUB. CO., PUBLISHERS.

Official Organ of all the Texas and New Mexico Conferences of the Methodist Episcopal Church, South.

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

Vol. LIII.

Dallas, Texas, Thursday, June 27, 1907.

No. 45

Editorial.

THE PREACHER AND MONEY MATTERS.

The oft-repeated statement that preachers are not business men is not altogether true. It is no truer when applied to preachers than when applied to any other class of men. Many men who devote their lives to business are not successes in business. Thousands of them throughout the country make monumental failures in their business enterprises. In a given sense, preachers are not business men; but when it comes to managing their own affairs in an economical manner, and so living as to keep within their limited income, they are in advance of any other class of men. Now and then you notice a preacher who seems incapable of keeping out of debt, it matters not what his salary may be; but he is the rare exception to the rule. He is much scarcer in his class than business failures are among business men. Preachers, as a rule, receive less remuneration for their services than other men. We are confident that the average preacher is less paid than the average man in most other vocations. Yet he lives better, gives his children more advantages and gets more out of life than the average man in most any other vocation. He does this because he practices more economy, applies to his expenditures better business methods, and gives to his transactions closer thought than the average man in other callings.

These general truths are understood by those who observe the business habits of the ministry. We state them here because the preacher is entitled to their credit, as a man who observes his business obligations. Now and then we observe a minister who does not guard his business integrity with care and punctuality. He seems to have no appreciation of the value of a dollar. He will make debts wherever he has credit, but he is not always prompt to meet these obligations when they fall due. True, he does not indulge in this loose habit in order to defraud any one out of a just debt. He is simply careless and inattentive to matters of this character. But he does himself, his brethren and his Church a great injury, whether he intends it or not. People look upon a man who makes it a habit not to pay his debts as a dishonest man, and you can not get that estimate of him out of their minds. And when one non-debt-paying preacher comes along, he throws discredit upon all his brethren. They will forget fifty preachers who persistently pay their debts; but they will remember the one who does not pay them, down to old age.

Let one preacher leave his charge with his debts unpaid, and all the others who succeed him feel a delicacy in asking credit at the hands of the people. They are embarrassed because of the reputation of the man who has gone before them. They can not resist the impression that the people silently regard them as they regard him. Such is the high standard the people set for the preacher that he can not afford to let his business

integrity suffer. Whatever other men may think and do as a business obligation, the preacher owes it to himself, his brethren and his Church to pay his debts promptly. If, through any misfortune, he becomes involved, he must so manage as to satisfy his creditors that he is an honest man, and that if he lives they will get their money, dollar for dollar, with interest.

There are two extremes that the preacher must avoid with scrupulous care. 1. He must not get in the habit of leaving his debts unpaid. If he does, his usefulness is impaired and his ministry is hopelessly crippled. 2. He must not be a man of a money-loving spirit. He is not in the ministry to accumulate money. He ought to be economical and lay by a little of his income, however small, for a rainy day. But he must not acquire the habit of watching for good bargains, and for an opportunity to build up large possessions. The ministry is God's agency for saving men and women from sin; and money-making and soul-saving do not run together. The love of money is as much the root of all evil in the preacher as in any other man. Yes, it is more so. For it is our observation that the preacher, and you find him occasionally, who loves money and who accumulates it, becomes a more stingy and miserly man than the money-making, worldly man. He holds to it with greater tenacity and gives less of it to good causes than the man who makes it his whole business to accumulate money. This is a sad commentary on the money-making preacher, but with rare exceptions it is a true commentary. Therefore, the preacher must not be so utterly careless of money matters on the one hand as to leave his debts scattered around unpaid, and on the other he must not cultivate a love for money to such an extent as to become sordid and mean in his spirit. To live within his income, and give his whole thought to his pulpit and pastorate, is the only safe rule for the preacher to follow. God will bless the ministry of that man.

STRIKE NOW FOR SOUTHWESTERN UNIVERSITY.

The last meeting of the board and faculty of Southwestern University was one of the most hopeful and enthusiastic sessions in the history of the institution. Every member seemed to be under the inspiration of assured success in the enterprise of finishing the dormitory and of enlarging the endowment fund. Coming from all sections of the Church, these representatives felt the incentive and encouragement of a State-wide co-operation in this great movement. Therefore, they did not hesitate to take a forward step in the matter of advancing these interests. As a result, they have put additional forces in the field to canvass for funds with which to promote these interests. These brethren are now busily engaged in outlining a campaign for the summer and fall, and they will soon be in every part of the field. They want to be put in touch with every influence capable of contributing to this cause, and the preachers throughout the State are the men to aid directly in matters

of this sort. Rev. C. M. Harless, Rev. Sam Barcus and Rev. Gibbs Mood, all of them with headquarters at Georgetown, are in personal charge of this movement. They will make it their special duty to communicate with the preachers, and through them learn when, how and where to approach those whose help is to be secured in bringing these Southwestern plans to a final consummation. Let no preacher turn a deaf ear to these brethren, but give to them a royal welcome and a helping hand. The day for trifling with this great interest is now passed, and the time for persistent and systematic business is at hand. We want aggressive activity all along the line. Nothing short of reaching the entire Church will be considered even for a moment. We have the members who are able, and, when properly approached, will be willing to give of their means to our great central institution, and these three brethren want to be able to locate and approach such members. Let every pastor feel that he is a committee of one to bring about this result and the work will be accomplished. Dr. J. E. Harrison, by communicating with the Church through the Advocate and through personal correspondence, has already set on foot a plan that promises much to this cause, and he is still pressing the matter. He has several one-thousand dollar pledges toward the permanent endowment fund, indicating very clearly what can be done by the entire Church when we have well-organized and thorough co-operation. Our people have the money, and all they need is to get the claims of Southwestern University intelligently and earnestly before them and they will respond. Our people are not niggardly and close-fisted, as a rule. They are simply not informed of the great demands and the great work of our school. They have only a passing knowledge of its needs. What we need is to get some one personally in touch with them who will be able to project the matter profoundly upon their consciences and to appeal to them at close range, and they will come to the relief of our institution. When they are made to know to what extent the University has already progressed in buildings and patronage and that its success is no longer tentative, but a reality, our business men will open their hearts and their pockets and give the money necessary to bring about large things for the school. For this very reason and for this very purpose Brethren Harless, Mood and Barcus have been put forward as the leaders in this movement, and we bespeak for them the aid of all our preachers and people. They are young, energetic, full of life and hope, and they are determined to give the strength and vigor of their manhood to this work, and with the co-operation which we are sure they will receive we are looking for great things this summer and fall for Southwestern University. The Advocate is in deepest sympathy with their plans, and its influence will be thrown to them and to every other similar agency without any sort of limitation. We feel that this is the time of all times to rally the forces and make Southwestern go! Let every Methodist in Texas get the inspiration now!

THREE ESSENTIAL ELEMENTS IN THEOLOGY.

There are three fundamental doctrines absolutely necessary to any correct system of theology. The one is the vicarious atonement wrought out in the suffering and death of our Lord Jesus Christ. Without this there can be no genuine religious experience in the heart and no deep reformation in the life. Nothing can take the place of it in our theological teaching. The second is the supernatural character of the religion taught in the Word of God. This religion comes down from above, and is not of this world. It can not be accounted for on any other ground than that God inspired and gave it to men. All our rationalism may sound well, and as a subject it may interest the speculative and the curious, but rationalism has no explanation of revealed religion. It is a miracle and as such had its birth in the bosom of God. The third is the witness of the Holy Ghost to the fact of conversion and the direct communion of the Spirit with the soul of man. If God thus operates upon a soul and enters into communion with it, then it follows that the soul becomes conscious of such operation and communion, and religious experience is at once a living reality. What is called the New Theology is destitute of these three elements and, therefore, without redemption in the death of Christ, without authority from God as truth incarnate and without spiritual power. It is a system of cold and perfunctory ethics, and the human heart, anxious to find God as a living Savior from sin, turns away from it hungry and disappointed. As long as there is a sense of sin we will need redemption through the blood of Christ, as long as there is ignorance of God we will need a direct revelation of his mind through the Holy Scriptures, and as long as the soul realizes its lonely condition in this sorrowing world we will need the comforts and the co-operation of the Holy Ghost. Whatever else our theology may or may not contain, it must embody these three great elements of doctrine. With these the soul is safe and the Church rests upon a solid foundation. In them is faith and hope and love. Take them out of our system and we will have Christianity without Christ, a Bible without God, a religion without comfort and salvation. But give to us the atonement, the knowledge of the scriptures and the direct witness of the Spirit to conversion, and we will have Christ in Christianity, God's authority in the Bible and the Holy Ghost in the soul. These will make our faith complete, our character strong and our religion an unmistakable reality. Let us, therefore, abide by the old principles of our theology, preach them with power and demonstration to the world and men will continue to be converted and live according to Christ's rule of moral and spiritual life.

The great working classes owe their Sunday to Christian teaching. The heathen nations know nothing of one day in seven as a time of rest. Corporate greed is the enemy to our Sunday; and anything that dishonors this day is the enemy of the people does not pay them, down to old age.

HOLY LAND

Letter From S. J. Thomas on His Trip Abroad.

The movements of the Jews are considerably restricted in Jerusalem; they are not allowed in the Temple area—the prohibition there is absolute and peremptory; neither can they enter the Holy Sepulchre Church, and they dare not risk a passage along the street in front of the church during the spring when the fanatical Russians are congregated there, for fear of insult and assault, for the pilgrims have not yet forgiven them for crucifying their Lord. They meekly submit to these restrictions, looking forward to the time when in the providence of God the city will be wholly theirs as it once was, the Messiah will come and the restoration of Zion be complete. The Jewish Sabbath is Saturday, of course, and on every Friday numbers of them meet in a certain alley known as the Jews' Wailing Place to bemoan their fate and the desecration of the old temple site.

McCurdy and I set out on Friday afternoon, unattended by a guide and with a map as a compass, to try to find this place, an expedition which proved to be unsuccessful, for the streets were as crazy as the mental meanderings of a lunatic and, to make

the residence of a Jewish family of some refinement. But wander as we would and inquire as often as we might, we could not solve the mazy mystery of the location of the Wailing Place.

We were about to abandon further search when a government building, which proved to be a municipal court, fell athwart our meanderings, and we invoked the assistance of a Turk officer. Let me record here a tribute to the much-abused officials of the Sultan. They are always the friends of the American traveler, courteous and obliging; we have never yet called upon them for a favor without receiving a dozen when we doubted the receipt of the one we asked. This officer was engaged in a trial of some miscreants, but upon our interruption he kindly turned over the court to another, and, though he could not understand our language, he did comprehend the map, and, indicating that we should follow him, he led us by a devious circuit of lanes to the place we sought. It was remarkable how the beggars cowed before the officer and let us pass without the usual nuisance of persistent appeals. Only one

Emperor Hadrian, and were not permitted to return for two centuries, when Constantine allowed them to visit the city on the anniversary of its destruction by Titus, to weep over the ruins of the Temple. Later upon payment of large fees they were given permission to live within the walls and to adopt a weekly wailing service, and this has been kept up to the present time. It was irreverent, I know, but we had to have a picture of the proceedings and to give it a personal flavor McCurdy stood in the midst of the gathering while I snapped the kodak. Most of those engaged in the service were too intent upon it to be disturbed by a snapshot, but one of the number turned squarely around and faced the camera for a good picture and then held out his hand for remuneration. Mack, pretending not to understand what the fellow meant, but supposing that he wanted to be sociable, walked over and shook the extended hand cordially, at which the Turk officer laughed, several Jews smiled unwillingly, but the victim of the joke with a look of disgust turned to his reading and lamentation.

Under the splendid chaperonage of our new-found guide, we sauntered slowly through the streets, especially along David and Christian Streets, narrow thoroughfares that were much cleaner than the roofed ones, where we found the little shops rather inviting and full to the low ceilings with

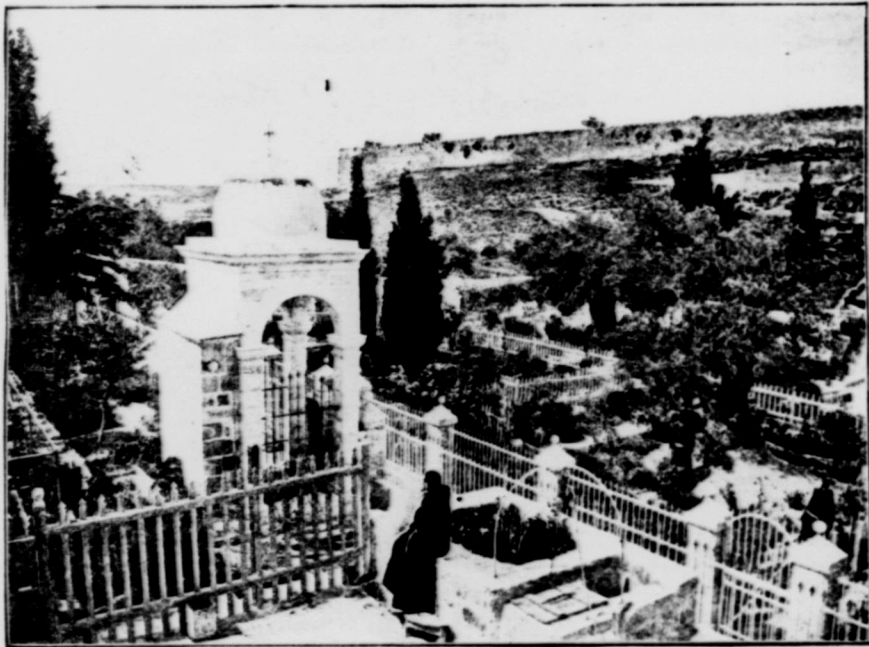
per—scribes ready to write a letter or render other service in writing; money changers with coin outspread upon tables—the banks of the common people; cafes and corrals and khans; the animal market of Jerusalem it is, as well as its forum of public discussion and gossip. In the evenings it is the public loitering place, and all classes meet there to discuss questions of religion, business and society. Down yonder seated on the grass of the hillside a company of women were gathered, some hundred or two of them, in white gowns and veils, Mohammedan ladies out for an airing and for that universal delight of woman, a bit of gossip. There was no "No Admittance" sign up, but we had learned enough to know that we were not wanted and were content with a long distance view of the sheeted group.

Just inside the walls here is the Armenian quarter of the town, and when we had called Jehoshaphat into service we paid this section a visit. The principal object of interest was the Armenian church, the largest of that sect in the world. It is erected over the spot where they claim St. James was beheaded by Herod and where he is buried. On the inside is a very old chair, perhaps five centuries old, which was used by James the Lesser during his bishopric nineteen centuries ago, a miraculous nunc pro tunc that we listed as doubtful. In the walls of the church were slabs

Mohammedans have as much respect and reverence for David and for most of the Old Testament characters as have we of the Christian faith.

On Zion also, adjoining the mosque just mentioned, the enterprising Turk or somebody else has preserved for twentieth century curiosity the upper room in which the Lord ate the last supper with his disciples, and the table itself is handed down to us intact. At this place we would have given a great deal for a meager slice of our guide's unlimited credulity just for the sentiment that would follow, the feelings we would experience, upon standing in what we were sure was the very room where the last social gathering of the Savior and his disciples occurred. He knew the whole sorrowful story and told it with tears in his eyes—or started to tell it and we jarred him loose with the statement that we had read all the Biblical details and that he was not employed to deliver lectures. Thus endeth the second day in Jerusalem.

The next morning the program called for a donkey ride around the wall. Where the carrion is there the eagles will gather, and so when we appeared at the door of the hotel, behold, a vulturous aggregation of beggars fluttered and fell upon us—beckoning shopkeepers some of them, but principally mendicants, a grotesque lot that would adorn a side-show, their countenances sculptured into fantastic grooves and



GARDEN OF GETHSEMANE, SHOWING THE WALLS OF JERUSALEM.



JEW'S WAILING PLACE.

matters worse, did not line up with the map. We got lost, that's the truth of the situation, and, not being on speaking terms with any persons we met, we drifted along the streets—streets so narrow that they seemed to have been cut with a chisel—a bit of debris in a muddled freshet of natives. Sometimes we were caught and whirled around in an eddy of men and donkeys, sometimes we were wedged fast against a wall, most of the time we were under a cover, for the merchants of the East have a way of roofing their streets as well as their houses. In these dark canyons, as tortuous and aimless as the burrowings of a mole and as dismal as the shadowy resorts of limbo, men plied their trades—Jews, Turks, Syrians and Greeks, at work in bakeries, at antiquated looms, making shoes and candies, selling artichokes and goat meat, and Oriental and aboriginal, etc.; and rising up from the whole composite mixture like a morning mist all the odors of the genus *malus* known to the dictionary. I looked upon the sloven throngs, and through rifts in them caught occasional glimpses of the street, and then glanced at the sky and thanked God that he had hung its chaste ceiling so high that it could not be violated by these, his degenerate creatures. Once in our rambles we came upon a court where oleanders bloomed on the surrounding walls and Hebrew characters betrayed

poor emaciated fellow ventured to hold out his charity can and a reprimand from our all-powerful attendant silenced him into a pathetic retreat.

The Wailing Place is a blind alley some ten feet wide and about forty feet in length, one side of which is a wall fifty feet high, the lower part being the only remnant of the original wall that enclosed the area of Solomon's Temple. Against this wall and especially against the particular stones that were laid by their ancestors a large number of Jews were wailing in pitiful tones, some mechanically as if in mere formality, others in genuine tears, while all of them read aloud a prescribed form of lamentation from Hebrew books. They kissed the cold, unfeeling stone, and the women especially, as though hoping to reach its responsive heart, would press their lips into the crevices. This custom of weekly wailing is not indulged in by the majority of the Jews, at least the small number present during our visit would indicate that only a few hundred took part in the ceremony that day, and practically all of them being old men and women with serious faces. At this place as at every other in Jerusalem where people congregate for any purpose, while the pious prayed and the curious looked on coldly, the beggars sat in rags and sores and feigned misery, pleading for alms.

The Jews were expelled from Jerusalem during the reign of the Roman

everything suited to the scanty wants of the purchasing public. David Street led to the Joppa Gate, the main entrance to the walled city, and there we parted regretfully with our affable guide. Outside this gate we ran into the midst of cosmopolitan Jerusalem, the open market place where all the races of the East mingled in the democracy of trade. Jews in fur caps and curls pendant against their sallow faces; Arab peasant in garb of yellow turbans and striped homespun cloaks under which sunburnt legs were displayed, with heads erect, graceful, swarthy, picturesque and consciously powerful; troops of blue-robed women with bags on their backs from which little chocolate legs and arms protruded and gave us a clew to the contents; unshorn and unwashed Russian pilgrims, giants from the forest, with primeval superstition and severe religious scruples; loud-laughing tourists on the backs of donkeys urged to a constant trot by boys on foot—adding a dash, the only dash of fun to the scene; camels, those freaks so curious that we think they must have been resurrected from geologic plates, noiselessly striding into the caravan terminals with the commerce of the distant deserts; sherbet and lemonade sellers clinking their cups; over against the walls a bunch of Arabs asleep—a mound of homespun stripes and brown legs; in the shade a lot of old men in white turbans and robes, with inkhorns and pa-

per—scribes ready to write a letter or render other service in writing; money changers with coin outspread upon tables—the banks of the common people; cafes and corrals and khans; the animal market of Jerusalem it is, as well as its forum of public discussion and gossip. In the evenings it is the public loitering place, and all classes meet there to discuss questions of religion, business and society. Down yonder seated on the grass of the hillside a company of women were gathered, some hundred or two of them, in white gowns and veils, Mohammedan ladies out for an airing and for that universal delight of woman, a bit of gossip. There was no "No Admittance" sign up, but we had learned enough to know that we were not wanted and were content with a long distance view of the sheeted group.

Just inside the walls here is the Armenian quarter of the town, and when we had called Jehoshaphat into service we paid this section a visit. The principal object of interest was the Armenian church, the largest of that sect in the world. It is erected over the spot where they claim St. James was beheaded by Herod and where he is buried. On the inside is a very old chair, perhaps five centuries old, which was used by James the Lesser during his bishopric nineteen centuries ago, a miraculous nunc pro tunc that we listed as doubtful. In the walls of the church were slabs

of stone taken from Sinai, from the Jordan and from Mt. Tabor, where the Transfiguration occurred, for kissing purposes that the Armenians may be saved long and tedious journeys to the sacred places from which they were taken. I have often wondered what kind of a religion the Armenians practiced; so far as I could tell the form of service was essentially the same as that of the Catholics. From this point it is but a short distance to the House of Caiaphas, where Jesus was first taken after his arrest. It is doubtful if this be the original building, though it is unquestionably very ancient, but somewhere in the immediate locality the events of that eventful night transpired. Jehoshaphat was kind enough to point out the spot where the cock crew after Peter's denial of his Master, but we were unwilling to accept this statement unless he produced the rooster—a gratuitous remark that he answered with a contemptuous shrug of the shoulder and lifting of the eyebrows. We were then on Mt. Zion—somewhere on this hill David is buried. His tomb was known at the time of the apostles and what is claimed to be the same tomb is preserved today in a Mohammedan mosque, but for some reason, perhaps the bitterness of the sects, none but Mohammedans are allowed to see it. We were shown in a room of the mosque a tomb said to be an exact copy of the original. The

creases, eyes in every stage of disease and limbs awry and distorted and displayed in a manner best calculated to command attention and pity and pennies. With hardened hearts and stiffened necks we stepped astride our mounts and, twisting the ears and tails thereof and pounding upon their middles with resulting resonance like that of an empty barrel, joggled out and down the street, whence we looked back on the misery of our companions. Our escape, however, was not complete, for we were spied by an ancient and monstrous hag, the most noted and most dreaded of her class in Jerusalem—bent, she was, into a rigid right angle, one eye clouded by a cataract and the other a fluent fester, her face an amphitheater of terraces and coagulated grimaces—holding a can in her clammy ghostly hands she approached McCurdy from the rear and burst upon him unexpectedly in all her hideous array of deformities. A more tender man never lived than McCurdy; no case of destitution ever appealed to him in vain, but the sight of this ghastly creature was more than he could stand.

Our "donkey special" had hardly gotten under way when we saw a woman hastily strip the rags from a little brown urchin and send him into the street stark nude. With an assumed pathos that would have done credit to a Booth he shivered and cried and begged. I had seen this

Jun
same
begg
had
It is
is so
that
their
them
I mi
othe
to co
girl
panh
clo
sight
the
coun
eyes.
It
the
the
whic
of th
blanc
help
not
Aero
of Se
when
prepa
witho
many
undet
remal
sons
we ri
where
stone
push
point
mous
bruise
now
great
veals
sands
solem
hamn
There
the J
Moha
Judgr
privil
can
earth
said
than
and
I cha
when
brews
readit
lar to
Place.
for th
but th
of th
which
splitth
Jehos
On
tiful
throug
ocasi
(Mark
at the
stood,
the
The p
with
for th
Christ
ter th
blocke
the so
from
here
will b
exerci
AN
SA
"A
Sid
The
ten
T
go
ter,
and
LIV
Give
solid
Take

same boy in the rain the day before begging with histrionic ability, and had no idea it was planned so nicely. It is said that no asset in Jerusalem is so valuable as a deformity, and that mothers often break and bend their children's limbs so as to make them serviceable as penny gatherers. I might mention here that upon another occasion we were called upon to contribute to the needs of a blind girl whose head was held by a companion in such a manner as to disclose the bloodshot corners of her sightless eyes, and we afterwards saw the same pair sitting beside a wall counting their money with four good eyes.

It is two miles and a half around the walls. We are jogging along on the north side and soon are at a hill which many believe to be the Calvary of the Bible, from its supposed resemblance to a skull, though with all the help of a prolific imagination I can not discern the least similarity. Across the road here are the quarries of Solomon, a vast underground cave where the stones of the temple were prepared so that they might be laid without the sound of a hammer, and many are the stones half hewn and undetached from the cavern walls that remain as they were left by the masons of that far-off day. Farther on we rise to the verge of the precipice where Stephen is said to have been stoned to his death—blindfolded and pushed over into a chaos of sharp-pointed rocks and then others of enormous size shoved over on to his bruised body, as was the custom. And now we turn a sharp corner and the great sweep of the Kedron valley reveals a panorama of white slabs, thousands and thousands of graves on the solemn slopes, on this side the Mohammedans, on that side the Jews. There is a notion first indulged by the Jews and later taken up by the Mohammedans that in this valley the Judgment will be held, and it is a privilege to be buried where the bones can rise and be the first of all the earth to meet the great Judge. It is said that more Jews are buried here than crossed the Jordan with Joshua, and it may be so. One morning early I chanced to be strolling in this place when there were thousands of Hebrews weeping over the tombs and reading from books in a manner similar to the ceremony at the Walling Place. There must be a special day for this service, for I never saw it but the one time. The most imposing of the tombs are those of Absalom, which the Jews never pass without spitting at or stoning it, Zachariah and Jehoshaphat.

On this side of the wall is the beautiful gate mentioned in Acts 3:2 and through which Christ entered on the occasion of his triumphal journey (Mark 11:11); that is, it is situated at the point where the historic gate stood, for that gate went down with the ruins when Titus took the city. The present gate has been sealed up with masonry by the Mohammedans, for they have a superstition that Christ will come again and try to enter there, and they believe they have blocked his purpose. Beyond and near the southeast corner a pillar projects from the wall near the top, and from here the Mohammedans say a wire will be stretched during the Judgment exercises to the top of Olivet; that all

devout Mohammedans will walk over in safety protected by the angels, but that others will fall into the deep valley and be dashed to perdition.

We are now south of the inside city. Below is the Pool of Siloam still filled with water from a perennial spring, and on the opposite hill a mud and rock village contains those lepers who are permitted to marry and propagate their diseased progeny as distinguished from those who are required to remain isolated in the hospital in the large building several miles southwest of the city. Here, too, is the Valley of Gehenna, and the place of the Abomination, where Solomon is said to have permitted sacrifices to be made by his heathen wives to their gods, and on another elevation to the right near which the Bethlehem road runs is the place where Judas is said to have committed suicide.

And now let us double back to Olivet, the hallowed mount where Christ so often retired from the tumult of the city for rest and prayer and to tutor his disciples in the great matter of the spiritual kingdom he was to establish. It is a pity that it is covered so with ornamental rubbish and walls, for these things to our minds detract from its virgin and primitive sacredness. Along its base is Gethsemane, two Gethsemanes, in fact, side and side, the one claimed by the Greeks as the true locality, the other by the Latins. It is probable that both are correct, and that the original garden covered the space now occupied by the two, for they are quite small. In the latter there are several very old olives, one gnarled and venerable tree that is said to be a scion of an old ancestor that sheltered Jesus and his disciples.

In the sun here—the sun today and in the rain tomorrow, in all the weathers of all the days—sits a clump of lepers; let's count them; there are fourteen here, and others elsewhere, each group in its allotted locality. They sit, forever sit, backed up against the rocks, as pathetic a picture of abject and hopeless misery as ever met the eye, each a Prometheus with a vulture of relentless disease at his vitals, sores that deepen and never heal, noses and ears eaten away, fingers going or gone, pitiful stumps of arms, swollen and festering feet; what untold agony do those enveloping rags contain! At this place, by the side of Gethsemane, where He who alone could cure their ailment drank His bitter cup, and which all travelers here come to see, the lepers, forbidden as of old to enter the city, beg their meager subsistence and slowly die. There is never a heart so hard that it does not soften at the plight of these poor people and their coffers are filled with willing contributions, copper and silver that only serve to prolong their misery.

We take no stock in the notion that the little house off to one side stands over the place where the Savior went to pray to his Father while his disciples slept, nor in the cavern still further to the left that is reputed to contain the tomb of Mary and her parents and husband, nor even in the elegant building half way up its slope that marks the alleged spot where Jesus taught his disciples how to pray, giving them the example in conciseness and brevity of the incomparable Lord's Prayer. On the walls of this house the Lord's Prayer is carved in thirty-three languages upon as many marble slabs, and we can easily read all but thirty-two of them. Here in a window is a beautiful marble likeness of a Princess, some French lady whose name we forget, who gave all her means to erect the building. Higher up we come upon a tiny chapel in which we are permitted to see a rock that is claimed to bear the last footprint of Jesus, made when he ascended into heaven; in this we, of course, can not concur. And from the very top of the mountain in a grove of cypress and olive, and in the shadow of a great Russian church, we look over upon Jerusalem in its desolation of ignorance and folly, so white like the sepulchre to which likened the hypocrites, so reminiscent of wonderful events; and out upon the lower hills and barren intervals of vales, away

yonder to the plain where the Jordan winds its sinuous course to the blue basin of the Dead Sea. It has been said that the road to Jordan is hard to travel, but tomorrow we shall see if it be true.

FROM CHINA.

The great China Centenary Conference of Missions convened on April 25, in Shanghai. The conference was held in the Martyrs' Memorial Hall, a large room which forms a part of the new Chinese Y. M. C. A. building now in course of construction. This hall seats about one thousand people.

The first session was devoted to organization. Two Chairmen were selected, one an American and the other an Englishman. The American was Dr. A. H. Smith, and the Englishman was Dr. J. C. Gibson, English Presbyterian Missionary, Swatow, China. These gentlemen are of high standing and long experience.

There were more than a thousand missionaries present, besides many visitors from many lands. America, England, France, Canada, Japan, Hawaii, India and Australia were represented.

The night meetings were held in the town hall. The first night an inaugural reception was held. Dr. John R. Hykes, of the American Bible Society, took the chair and delivered the address of welcome. Dr. Gibson responded. The following named visitors were seated on the platform, and as their names were called, each one spoke a few words to the conference: Rev. W. Bolton, London Missionary Society; Mr. Stedman, Laymen's Movement of United States; Mr. F. W. Fox, London; Dr. Leonard, M. E. Church; Rev. Lord William Cecil, London; Bishop Foss, M. E. Church; Mr. Duncan MacLaren, U. F. Church; Rev. Gregory Mantle, Wesleyan Church; Dr. E. C. Moore, Harvard University; Dr. W. R. Lambuth, M. E. C. S.; Dr. Fox, A. B. Society; Rev. J. Ritson, B. and F. B. Society; Mr. W. Sloan, C. I. M., and Dr. H. C. Mable, A. B. M. U., Boston.

Essays on a number of subjects were prepared in advance, and from each of these papers a set of resolutions were drawn, and these formed the basis of discussion by the conference. The subjects presented were: "The Chinese Church," "The Chinese Ministry," "Education," "Evangelistic Work," "Woman's Work," "Christian Literature," "Ancestral Worship," "Medical Work," "The Holy Scriptures," "Comity and Federation," "The Missionary and Public Questions," and "Memorials." These subjects cover the whole range of missionary endeavor in China.

It was delightful to see the spirit of harmony pervading the large assembly. While there were times when debate grew warm, still there was a feeling of real charity that shed its influence over the body, so that the sessions proved to be uplifting and stimulating.

It was known from the beginning that there were a number who were in favor of taking steps to unite all the Churches into one Christian Church for China; but others, less sanguine of so speedily accomplishing such a thing, took the ground that the first step to take was to unite each group of kindred bodies into one Church; and that the question of forming one Church was one that the Chinese Christians could settle for themselves when the time came. Several kindred bodies of Presbyterians have already formed a Union Presbyterian Church. The Baptists are moving toward the same end. Also the kindred bodies of Methodism held two meetings during the conference and a committee was appointed to investigate the situation and report. There was not one dissenting voice heard at these meetings. Such a union would not in the least interfere with out connection with the Church at home.

The statistics reported were meager and unsatisfactory, and did not extend further than the end of 1905. The number of missionaries was 3,800; the number of Christians was 175,000. It is safe to say that now there are 200,000 Protestant Christians and as many

more inquirers in the empire. How wonderful are these figures when read with those of Dr. Milne, who was the first co-laborer to join Dr. Morrison in China. Dr. Milne, speaking of the possibilities or probabilities of the growth of the Church, ventured the opinion that by the end of the first century of missionary labors there would be one thousand members of the Church. Consider, one thousand! Two hundred thousand! Now, no one ventures even a suggestion of the probable number of Christians in China at the end of the century.

Four memorials were approved by the conference, viz.:

1. A declaration to the Government respecting the spiritual and philanthropic object of Christian Missions.
2. A memorial to the Chinese Government asking for complete religious liberty for all classes of Chinese Christians.
3. A letter to the Chinese Church.
4. A memorial on opium.

The last one was not addressed to the Chinese Government, but to the rulers and people of all nationalities represented in the conference.

It is well understood that the resolutions passed by the conference are not of binding force on any mission, and cannot be so, but are suggested as the consensus of opinion of the conference.

There is no doubt that great and lasting good will result from this meeting. The Churches at home are to be asked to greatly increase their forces on the field. There is yet much land to be possessed. The present forces are not sufficient to meet the great need. Let us hope that our great Church will measure up to a higher mark in her endeavors in China.

I may say, in closing, that the home papers are so full of good news of the forward movement that our hearts are much encouraged at the prospect. And Texas will not be found bringing up the rear as the procession marches past.

J. L. HENDRY,
Huehow, China, May 10, 1907.

SOME GOOD REVIVALS AND ELSE IN COLORADO.

During the month of May some of our Colorado Churches were wonderfully blessed and revived. Of three in the Loketa District I speak more particularly.

The services of Rev. D. V. York, our pastor at Greenville, Tenn., were secured. He meets the Biblical requirements of an evangelist in many respects. With our pastor he began a meeting at Gardner, a small village of the interior, 35 miles from the nearest railroad point. For ten days services were conducted here two and three times a day. The whole Church was revived, spiritualized and the community toned up. Many were deeply convicted (this in Colorado) and there were sixteen conversions and reclamations. Bro. York was paid over \$60.

From this point the battle was changed to Laveta. Here our presiding elder lives. The whole city and community was deeply moved. Sunday, the closing day, there were four services. The country folks came and spent the day in the camp. There were old-time conversions and old-time shouting often heard. The night I was there there were fifteen or twenty penitents at the altar, and the testimony meeting was fine. The presiding elder writes me like this: "Sorry you did not return for our meeting. About fifteen conversions and reclamations, and a fine effect in the community. York went to Hoehne Monday morning." For the Laveta effort he will receive near a hundred dollars.

A great meeting is now in progress at this last named place (Hoehne), and many think the whole valley will be swept by the presence and power of God.

What the Denver Conference needs now is a conference evangelist who can manage the eldership of the two districts combined and put in all his time holding revivals. The hour is ripe. The brethren are talking this now. The membership could be doubled in the Denver Conference in one

"Silver Plate that Wears"
The enduring beauty of good silver is a constant pleasure to those who receive and a credit to those who give.
"1847 ROGERS BROS."
on knives, forks, spoons, etc., is indicative of good taste in giving and great pleasure in receiving.
Send for Catalogue "O 12"
INTERNATIONAL SILVER CO., INCORPORATED
MERIDEN BRITANNIA CO.
Meriden, Conn.
SOLD BY LEADING DEALERS

year. The Colorado folks are generous and the money would be forthcoming. May God send the man who could do the work for his cause.

Bishop Key, that fatherly patriarch of God, will be with us this year. Our veneration for him amounts almost to worship in the Denver Conference. He has promised to preach the opening sermon for us and wishes to spend a week or so in our borders before the session opens. No Bishop in our us. I predict (after eight years in Church is any more welcome among Colorado) that this session will mark an epoch in our history. I can not foretell what may be done, but I know what is being agitated now. The combining of two districts with one elder, who is a conference evangelist; the closing of Morrison Memorial, Denver; the converting of St. Paul's, Denver, into an institutional Church, and the time limit will put a new presiding elder on the Farmington District, also on the Denver District, and a new pastor at Walsenburg. And this session will be harmonious, for there is not a ripple on the surface to be seen anywhere; and no evil forebodings are in sight.

Many of our connectional brethren will also be at this session; some of our Texas boys will visit us. These things, together with this delightful climate and the refreshing and unbounded Colorado hospitality, will make all things work together for our profit and happiness.

This has been a year of great material prosperity for this historic old Church, and some fifteen children have already been baptized since conference.

Come, thou, with us, and we will here do thee good. H. A. WOOD,
Walsenburg, Col.

"Our whole neighborhood has been stirred up," said the regular reader. The editor of the country weekly seized his pen. "Tell me about it," he said. "What we want is news. What stirred it up?" "Plowing," said the farmer.—Driftwood.

DOCTOR'S FOOD TALK
Selection of Food One of the Most Important Acts in Life.

A Mass. doctor says: "Our health and physical and mental happiness are so largely under our personal control that the proper selection of food should be, and is one of the most important acts in life.

"On this subject, I may say that I know of no food equal in digestibility, and more powerful in point of nutriment, than the modern Grape-Nuts, four heaping teaspoons of which is sufficient for the cereal part of a meal, and experience demonstrates that the user is perfectly nourished from one meal to another.

"I am convinced that the extensive and general use of high class foods of this character would increase the term of human life, add to the sum total of happiness and very considerably improve society in general. I am free to mention the food, for I personally know of its value."

Grape-Nuts food can be used by babes in arms, or adults. It is ready cooked, can be served instantly, either cold with cream, or with hot water or hot milk poured over. All sorts of puddings and fancy dishes can be made with Grape-Nuts. The food is concentrated and very economical, for four heaping teaspoons are sufficient for the cereal part of a meal. Read the little book, "The Road to Wellville," in pkgs. "There's a Reason."

Secular News Items.

Col. Alexander H. Hogeland, of Louisville, Ky., the newsboys' friend and father of the curfew law, was found dead in bed in Omaha in a room at the Murray Hotel with a gas jet turned on and the windows and transom closed. His death, however, is believed to have been accidental.

The surprise of the second session of the peace conference at the Hague was the formal reservation by Gen. Horace Porter on behalf of the United States of the right to present the question of limitation of armament; together with this he also reserved the right to introduce the subject of the collection of contractive debts by foreign countries.

It is estimated that the area which can profitably be put under cotton in Korea is capable of producing about 150,000,000 pounds of ginned cotton annually.

China is about to enter the world's wine market for the first time according to a publication issued by the Foreign Office. The cultivation of grapes has been going on experimentally for ten years on the shores of the Gulf of Chi Li and have been satisfactory. The cellars belonging to the vineyards are now stored with thousands of casks of wine, and it is the expectation to market this product beginning in the autumn of 1908.

John Pierson Titcomb died in Denver, Colorado, at the home of his son-in-law, A. B. Frenzell, June 18th. Mr. Titcomb was 89 years of age and Feb. 27th last celebrated the sixty-fifth anniversary of his married life. He was the last surviving naval officer of the old Texas Navy, when the Lone Star State was a separate Republic. His widow is now 83 years of age and is remarkably active for her years, as was her husband. He was born in Salem, N. H. He leaves three children.

Hon. Thomas B. Love, who has been tendered by Gov. Campbell the office of Insurance Commissioner, announces that he will accept the appointment. He said: "I was in no sense an applicant for this or any other appointment under Gov. Campbell, and in accepting the position I am yielding to the very urgent request of the Governor. I accept in the hope that I may be of some service to the people." Mr. Love will not assume the duties of the office until September 1st, as he succeeds Mr. Milner, present incumbent, who becomes Commissioner of the new Department of Agriculture, created by the Thirtieth Legislature, the statute creating it not taking effect until September 1st.

Advices from Princeton, N. J., announce that ex-President Grover Cleveland has passed the danger point of another serious attack of sickness. He has been perilously ill for some days with internal trouble and several physicians have been in constant attendance. The crisis has now safely passed and Mr. Cleveland's recovery is looked for. Mr. Cleveland was stricken just after the beginning of the commencement at Princeton University. He had planned to start for his summer home in New Hampshire on the day following the exercises and he had counted on a vigorous outing.

Admiral Moore, commanding the fourth division of the Atlantic fleet, who is at present the ranking officer of American ships in Hampton Roads, arrived today with the report of the naval board of investigation which has been looking into the circumstances surrounding the loss of the launch of the battleship Minnesota. The board found the launch was fouled by the steel hawser with which the big tug Chrisfield was towing a barge carrying a number of loaded freight cars from Cape Charles to Norfolk. No criminality is attached to the officers of the Chrisfield, who were in ignorance of the disaster.

Mayor Schmitz, of San Francisco, was formally removed from office by

the supervisors at their meeting on June 17. Supervisor James Gallagher was named as Acting Mayor in his place. This was the first step by the graft prosecution in the execution of their plan to restore good government in that city. The ground on which Mayor Schmitz was removed is that owing to his incarceration in the county jail, following his conviction on a felony charge, he is no longer able to perform his official duties.

Very satisfactory progress is reported on the construction of the Sherman-Dallas Interurban road. President J. F. Strickland said a few days ago that the grading outfits were making fine headway since the rain stopped, and that material is being received in large quantities. The second shipment of steel, consisting of 2,000 tons, will be delivered between now and July 1st, and after that a shipment of steel will come every week until it is all delivered. Machinery for the power house at McKinney is now being installed, and the power will be ready to be turned on some time before the track is ready for cars. As originally announced, President Strickland believes that the road will be ready to bring Christmas shoppers to Dallas.

A threatened race war involving twenty colored students at the summer school of the University of Chicago and an equal number of Southern white students, agitated members of the faculty of the institution on the Midway recently, when three colored students took seats at the Commons table several of the attendants from the South rose and left the room. Three Texas students made angry protests when colored swimmers appeared in the gymnasium tank. All of the Southern students, it is said, have threatened to leave the university as a result of the trouble.

Guatemala is arming against an apprehended attack by land and sea from Nicaragua. Heavy guns are planted at the sea ports of San Jose, Champerico and Puerto Barrios. Troops are ready to repel an attack from the Honduran frontier, where Zelaya has massed his battalions. The semi-official papers bitterly attack Zelaya's bad faith, because after agreeing a few weeks ago at Anapala to submit to the United States any difference with Salvador, he now openly assists the Salvadorean insurgents and menaces Guatemala. Zelaya's campaign against Guatemala will fail, but these continued attacks and menaces cause heavy expense to the Guatemalan Government and hardships to the community whose business is paralyzed. Zelaya keeps entire Central America in a ferment, wherein Mexico's threatening attitude to Guatemala encourages him.

With a small silver trowel Mayor McClellan, of New York, on June 20th, turned a sod of earth among the hills two miles back of Peekskill, on the Hudson river, and by this act began the great engineering undertaking which will cost \$162,000,000 and will eventually furnish Greater New York with 800,000,000 gallons of water daily, besides the amount available from the Croton and other present sources of supply. From the small and simple beginning by the Mayor will in time be constructed the Catskill Aqueduct, 150 miles long, which will connect the Ashokan Reservoir in the Esopus Valley with every borough in the city, including even Staten Island. The preliminary work of surveying for the gigantic excavation has reached such a stage that the construction of the reservoir itself and a second, or storage reservoir can be pushed with speed. These preliminaries have taken about two years.

A Berlin dispatch says: "The North German Lloyd and Hamburg-American Steamship Lines have refused to act on a resolution adopted by the Southwestern Immigration Congress and will do nothing toward the development of New Orleans as an immigrant station. This decision was made known to a representative of the Southwestern railroads interested at

the Berlin offices of the Hamburg-American Line. Today the local agent of the latter company said: "Until employers of labor in the Southern States learn to treat whites as they should be treated we shall not encourage immigration to that part of the country. Austrians and Germans who have made bitter complaint of the treatment they received have either gone North or returned. The black in the South is in bad repute here."

Federal Judge John C. Pollock handed down a decision on June 17th which practically makes the prohibition law a dead letter in Kansas. During the past six months the Kansas authorities have made more progress in enforcing the prohibition law than at any time in recent years. Following the general closing of "joints" Missouri brewery companies began making house to house wagon deliveries across the line. The seizure of these wagons by the Kansas authorities brought the matter before the Federal Court, which, through Judge Pollock ruled today that such traffic was interstate commerce and must not be interfered with by the State officials.

"It makes no difference," said Judge Pollock, "where the purchase price is paid."

The decision carried with it an injunction restraining the State officials from interfering with wagon deliveries.

Galveston promises to become the objective of vigorous competition by leading German steamship companies seeking to control the emigration traffic as the result of the recent efforts to promote colonization schemes in the Southwestern States. For four years the North German Lloyd Company has been operating passenger ships to Galveston. With the growing demand for labor in the South and the inauguration of organized movements to divert the flood of immigration from the Eastern cities the attention of other steamship companies has been directed to the possibilities of the increase in immigration to the Texas port. The Hamburg-American Company is believed to be about to enter into competition for this traffic, the result being to push Galveston into prominence as one of the important ports of entry. The companies controlling the Southwestern railways and the promoters of colonization and industrial enterprises in that territory are expecting to co-operate actively in encouraging immigration by this route.

Following a conference at New York between the managers of the non-resident life insurance companies doing business in Texas, Maurice E. Locke, attorney for most of the larger companies, has announced definitely that all of the larger companies will withdraw from Texas on July 11, and will not continue to do business in this State. Some of them have already transferred their records to points outside the State, and have removed their office fixtures and sublet their offices. The cause for this action is the professed inability of the companies to comply with what is known as the Robertson bill, passed at the last session of the Legislature, which will go into effect July 12. This bill requires companies doing business in Texas to deposit 75 per cent of the reserves on Texas business in State depositories. It also requires a tax of 1 per cent on gross premiums collected. Many people fear that the effect of this withdrawal will mean a financial contraction, and an enormous loss to Texas. On January 1 there were over thirty foreign companies with permits to do business in Texas. While all of them are not direct investors, their funds are so invested as to foster enterprises which make the State great.

In statements issued by the representatives and agents of the companies recently it was declared in most instances that policies now held in Texas will not be impaired. Premiums will be payable in most cases at the home office of the company. The following companies have issued statements: Washington Life, Mutual Life of New York, New York Life, North-

western Mutual, Equitable Life, Penn Mutual, Manhattan Life, Massachusetts Life and Home Life.

Attorney General L. V. Davidson, when his attention was called to the dispatch from Sherman relating to the proceedings in the Federal Court appointing a second receiver for the Waters-Pierce Oil Company, said: "The District Court at Austin, having already appointed a receiver for the Waters-Pierce Oil Company, and having thus taken legal custody of all the property of that company in Texas, that court acquired exclusive jurisdiction over such property, and the action of the oil company in filing a supersedeas bond did not oust the jurisdiction of the State Court, but only suspended the execution of the judgment until the defendant's appeal from the order appointing the receiver could be decided by the Appellate Courts of Texas. In my judgment the Federal Court could not and has not acquired jurisdiction of the property of the Waters-Pierce Oil Company in Texas, already in the custody of the State Court, and the judgment of the Federal Court appointing a receiver can not be sustained. If such be the law, then any receivership in any court of competent jurisdiction could be nullified by the defendant appealing from the order appointing the receiver and then applying to another court for a second receiver pending the appeal, thereby ousting the first court of all custody and jurisdiction of the property." While the above statement is all that Attorney General Davidson would give out for publication, the prevailing sentiment now is that a fight is on for the custody of the Waters-Pierce properties between the two receivers who have been appointed, the one being Receiver Eckhardt, appointed by the District Court of Travis County, and the other being Receiver Dorchester, appointed by Federal Judge Bryant at Sherman on Wednesday. It is probable that Receiver Eckhardt will apply to Judge Bryant to vacate this second receivership, and in case this is not done the matter will perhaps be carried to the Federal Appellate Courts.

Chester B. Dorchester who has been named as receiver of the properties and business of the Waters-Pierce Oil Company of Texas, has returned from a business trip to St. Louis. His official bond in the sum of \$100,000 was presented to Judge D. E. Bryant and approved. His sureties are T. D. Joiner, wholesale grocer; W. C. Eubank, wholesale grocer; R. A. Chapman and T. U. Cole, Vice-Presidents of the Merchants and Planters National Bank; F. A. Batsell and Capt. J. L. Randolph, a director of same. Receiver Dorchester has taken actual charge of the duties of the position, all of the more than two hundred agents of the company in Texas have been fully apprised by wire of the appointment of the receiver and instructed to make reports to him and it is not apprehended there will be any serious hitch in the transaction of the business. The permanent headquarters of the receiver are to be in Sherman. All agents have been called upon already for a full and complete inventory of all the company property at their respective stations and the reports on them are expected to be made as promptly as possible. Judge Bryant has been in consultation with the receiver recently, and is doing all he can to assist the receiver to keep affairs moving regularly so that the public may not be inconvenienced. Late the afternoon of June 20 the prayer of Henry Clay Pierce, who appeared by his counsel, Judge E. B. Perkins, requesting that the jurisdiction of the receiver be extended over his interests as intervenor, was granted.

TYLER DISTRICT CAMPAIGN.

The following points in the Tyler District will be visited at the times indicated by Rev. Jos. B. Sears, Missionary Secretary, and Rev. C. M. Harless, Commissioner of Education: Big Sandy, August 20; Mineola, August 21; Alba, August 22; Emory, August 23; Tyler, Marvin and Cedar

Street, August 25; Lindale, August 26; Grand Saline, August 27; Willis Point, August 28; Edgewood, August 29.

The hours of meeting will be left to the pastors in each place, but I hope the brethren will have as many services as possible and get as many people cut to each service as possible. Let us do all in our power to facilitate the great work committed to the hands of these brethren. Provide good music and do everything possible to make their visit a great occasion. The presiding elder will be present whenever possible for him to do so. For further particulars communicate with Rev. Jos. B. Sears, Jacksonville, Texas.

THOS. H. MORRIS, P. E.

DALLAS DISTRICT CONFERENCE.

The Dallas District Conference was held at Grand Prairie, Texas, beginning on Friday morning, June 14th, at 9 o'clock, and closing Sunday evening, June 16th, with a sermon by the presiding elder, J. A. Morris.

All the pastors in the district were present, except J. L. Tartar, of Argyle. A goodly number of the laymen were present and took part in the business of the session. The presiding elder presided at each session, and as is his usual custom, made a careful and cautious presiding officer. The preaching was all thoughtful and spiritual, and each service was a feast to the thoughtful mind and devout soul.

From the report made it is evident that the work in this district is in a prosperous condition. Good revivals have been held in many of the charges, and others are expecting soon to press the battle against the powers of darkness. It was also noted that in many of our Churches the pastors reported conversions at the regular services. The church property in many places is being improved and old debts are being paid off. Seven hundred and fifty have been added to the Church in this district since conference.

Delegates to the Annual Conference:

EPPS G. KNIGHT,
B. M. BURGHER,
HENRY G. KING,
J. M. WALLACE.

Alternates:

S. H. Finley,
W. C. Young.

The next session of the Conference will be held with the Oak Lawn Church. The good people of Grand Prairie gave us generous entertainment, and in every way sought to make our stay with them pleasant. W. H. Vaughan represented his noble work of caring for the orphans at our Methodist Home at Waco. I. Z. T. Morris spoke of the work of the Foundling Home Society and of the importance of placing the unfortunate infants in Christian homes.

J. J. Morgan, in a modest way, told us of the prosperity of the University Training School at Terrell. R. Gibbs Mood made his maiden educational speech telling us of his hopes and fears on entering this new work. C. M. Harless spoke on Christian education like an old hand and he thinks that he and Mood will be able to greatly increase the endowment fund for Southwestern University in the next few months.

This was a conference of brethren, and the fellowship was delightful.

FRANKLIN MOORE, Secretary.

THE BOOKMARKS AND A GOOD CAUSE.

In the Advocate of May 30th there is a most pathetic appeal from Mrs. Simeon Shaw, of Temple, Texas, in behalf of the Japanese young lady of Japan who is endeavoring to raise funds to buy a lot and build a church, who was rescued from a life of shame by them, converted to Christianity and is now working with her might for Christianity.

We presented the matter at First M. E. Church here yesterday and 8 or 10 of her bookmarks were taken at \$1.00 each. Some had seen Sister Shaw's appeal—some had not. Hundreds of dollars ought to be raised for that Purpose.

F. C. McMILLAN, L. E.
Hillsboro, Texas.

The Home Circle

REDEEMED.

Far out upon life's stormy sea,
Jesus, my Savior, came to me.
Cast all my sins beneath the flood
And cleansed me with his precious blood.

CHORUS.

Redeemed, redeemed, my soul, rejoice,
For I have heard his pardoning voice.
Redeemed, redeemed, shall be my song
When gathered with the ransomed throng.

Oh, day of days was that to me
When Jesus walked upon the sea
And filled my soul with love's delight
And armed me for the coming fight.

(CHORUS.)

My sinful passions did subdue,
And to my sight all things were new;
Rejoice, my soul, in his sweet love
Who brought the boon as did the dove

(CHORUS.)

I'll tell to all beneath the sun
What a dear Savior I have won,
And sound his praises far and near,
For his great love is very dear.

(CHORUS.)

I'll stem the tide of sin's allure
And keep my soul within me pure;
For Satan's wiles shall not prevail;
When Jesus helps I can not fail.

(CHORUS.)

DR. B. COGSHALL,
Flint, Mich. (Now of Dallas, Texas.)

CHILDREN.

Children—What relation do they sustain to the Church? This is a question that should engage the minds of all Christians, both clerical and lay.

As a Methodist I believe that we have for some time past failed to study this question as we should, to the detriment of our Church. If the Bible stress one point more than any other, it is our duty to the children. The Lord said to Abraham, "I will make a covenant between me and thee, and as a sign of the covenant, every man child among you, whether born or bought with money, must needs be circumcised, and he that is eight days old. And the uncircumcised man child whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people; he hath broken my covenant."

Today as a sign of the everlasting covenant between God and his people—baptism—is used in place of circumcision. Do we, as Methodists, have our babies baptized (if not, why not?) and bring them up in the lap of the Church? God demands it of us. Also the seventeenth Article of Religion says: "The baptism of young children is to be retained in the Church." If we follow the Bible and the Discipline of our Church, we

would have a larger Church membership.

The question is often asked, "Why do not our children remain for preaching?" There may be several reasons for this. Parents indulge their children to a large extent. The idea has become prevalent that the Sunday-school and Junior League are for the children, and that they need not attend preaching until they are more matured in years. Then another reason is, I think, that the preacher has ignored them to a certain extent, by preparing his sermons for the matured members of his congregation. The gospel itself is very simple and could be understood by any intelligent child if preached in its simplicity.

Raise your children up in the nurture and admonition of the Lord, and when they grow old they will not depart from it. This is a true saying. It has been said of the Catholics that if they have the child the first ten years of its life you can have it all the rest, with the assurance that it will be a Catholic all its life. Then, let us as members of the Methodist Church, strive to establish the doctrine of our Church and instill them in our children in their youth, and if we do, they will become Christians in early life.

Another question that is propounded by some of our learned men of today is, "Are we threatened by a feminine Christianity?" Dr. Chase, in writing on this point, says: "There are about 20,000,000 Protestant Church members today in the United States. About 13,000,000 of these are women. Seventy-five per cent of the boys leave Sunday-school during the adolescent age." While Dr. Chase and others think that the Churches of today are too feminine, in my opinion we can charge this to the fact that we as a whole have set up a double standard and to the fact that the boys are not looked after as closely as our girls. I have always believed and taught my children that a place that was not good enough for my girls was not the place for my boys.

But how often do we hear, "Oh, he is a boy, let him go." Again, it has been said they have to sow their wild oats. Too many of our boys are taught that they must commit sins that they may have something for which to repent. Christ said, "Suffer little children to come unto me, for of such is the kingdom of heaven."

GEO. B. HUBBARD.

Kaufman, Texas.

BETSY BRANDON'S GUEST.

It was a bright morning in 1791, and the sun shone as bright over the Brandon plantation as it did in the county town of Salisbury. Yet little Miss Betsy Brandon, sitting lonely and disconsolate on the piazza of the great plantation house, did not think of the sunshine, did not notice the gay tulips nodding good morning, did not listen to the merry songs of the birds, for her thoughts were in Salisbury, and she longed to be there.

For not more than an hour ago all the family had driven to the town to see Gen. Washington, who was to be received there with great honor, and with as handsome a demonstration as the brave, patriotic folk of the town and county could make for him.

It was a wonderful thing, this Southern tour of the General—now President of the United States. He had traveled in his family carriage all the way down from Virginia, through the Carolinas and Georgia near the coast to Savannah, and was now returning through the "up-country," stopping at Augusta, Camden, Charlotte and other towns. All along the route people united to do him honor, and war-worn veterans who had followed his standard pressed near to grasp his hand.

And now that he was coming to Salisbury such grand things were to be done! Capt. John Baird, in command of the "Rowan Light Horse Company," had gone to meet him at Charlotte and escort him to Salisbury. A company of boys—one of whom was Betsy's brother—were to meet him half a mile from town and march as his escort with the men. And the boys were to be in uniform and were to wear buck tails in their hats. And Betsy's sister was to be one of the little girls, all dressed in white, to scatter flowers before the General when he entered the town. Oh, it would all be beautiful! Yet Betsy must stay at home.

Was it not a little hard? And was it altogether strange that twelve-year-old Betsy, in spite of the self-control taught by the strict oldtime discipline, must, from time to time, wipe away the gathering tears?

Yet, not every one had gone to Salisbury, for, after a while, Betsy was surprised to see two gentlemen riding up the avenue. On reaching the house they dismounted, and one—a gentleman of very grand and handsome appearance—bowed low to the little maid and asked if she would be kind enough to give breakfast to two tired wayfarers.

Betsy curtsied, in a pretty, old-fashioned way, and said that as all the grown

SOLD EVERYWHERE

When you feel way-worn and weary, have been over-thinking, over-working, over-playing, over-living or over-doing in any way, it is the simplest matter in the world to step into the nearest place and ask for

Coca-Cola

They all sell it. They all recommend it as the ideal temperance beverage. It quickly relieves fatigue, destroys that "let down feeling" (don't care whether tomorrow comes or not) that comes after dissipation of the mental or nervous forces.

Bottled - Refilling - Importing - Third - Quenching

THE CANTON ALL-STEEL HAY PRESS Lightest Low Step Over-Craft.

Has more Modern Improvements than any press ever...
Special Improvements to Introduce...
backed by over 40 years in...
facturing We handle Mowers, Rakes, Stacks—everything in Haying Machinery Mfg.
Buy Direct from the Manufacturer. Ask for Catalogue.

PARLIN & ORENDORFF DALLAS, TEXAS
IMPLEMENT COMPANY

people had gone to town to see Gen. Washington, she was afraid the breakfast might not be very nice, but she would have something ready in a little while, and would they please be seated on the piazza.

"I am a plain old man," said the gentleman who had spoken, "and only want a cup of milk and a piece of cornbread." The "plain old man" was very dignified and courteous, and there was something in his bearing so noble that somehow his little hostess felt that here was a man fit to stand with the greatest. "I promise you," he continued, "that you shall see General Washington before any of your people do."

How that might be Betsy did not know, nor did she question. For there was something about this unexpected guest that won her trust from the beginning. So she hurried away to the kitchen to interview old Dinah. Then, while Dinah was making ready the hoesake, and Cindy was setting the table, Betsy herself ran down the hill to the spring house for the milk and butter. In a little while the simple repast was ready, and the guests were bidden to partake of it.

Betsy was pleased, as any hostess would have been, to see how the breakfast was enjoyed. Encouraged by the kindness of the gentleman who had promised that she should see General Washington, she talked freely of the great going in town that day. There was to be a grand reception in the afternoon and a ball at night. Her mother had the most beautiful gown for the ball, and no doubt all the other ladies had beautiful gowns. But her father would wear his old uniform. And then she told of how her father honored and loved General Washington, and of how he said that he was the greatest man and the best in all the world.

he answered simply: "I am General Washington."

Like other wonderful things it had all come about very naturally. The General was fatigued by his journey, and knowing that he would have little opportunity for rest during the day, left his party for awhile, and, with one attendant, rode on horseback to the Brandon house for some refreshment before going on to Salisbury, six miles further. And so it came to pass that the little girl in the North Carolina farm house not only saw the great man but entertained him at breakfast.—St. Nicholas.

PLAYING SCHOOL.

"How many seed compartments are there in an apple?" he queried. No one knew.

"And yet," said the school inspector, "all of you eat many apples in the course of a year, and see the fruit every day, probably. You must learn to notice the little things in nature."

The talk of the inspector impressed the children, and they earnestly discussed the matter at recess time.

The teacher the next day overheard this conversation. A little girl, getting some of her companions around her, gravely said:

"Now, children, just s'pose that I'm Mr. Inspector. You've got to know more about common things. If you don't you'll all grow up to be fools. Now tell me," she said looking sternly at a playmate, "how many feathers has a hen?"—Selected.

A BOY'S THOUGHT.

They tell me God is everywhere,
I cannot see him in the air,
I look and cannot see him here;
But somehow when I cheat at play,
And mamma's orders disobey,
He seems to come so very near.

—Anon.

DEAFNESS CANNOT BE CURED.

By local applications, as they cannot reach the diseased portion of the ear. There is only one way to cure deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube is inflamed, it has a rumbling sound or imperfect hearing, and when it is entirely closed, Deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever; nine cases out of ten are caused by Catarrh, which is nothing but an inflamed condition of the mucous surfaces.

We will give One Hundred Dollars for any case of Deafness (caused by Catarrh) that cannot be cured by Hall's Catarrh Cure. Send for circulars, free.

F. J. CHENEY & CO., Toledo, O.
Sold by Druggists, etc.
Take Hall's Family Pills for constipation.

THE BIBLE SAYS:—

E **T** **H** **E** **A** **R** **E** **A** **R** **E** **S**

2 **H** **E** **A** **R** **E** **H** **A** **M** **H** **E**

W **O** **E** **V** **E** **R** **W** **H** **O** **H** **E** **R** **E** **A** **R** **E** **S**

2 **D** **O** **D** **T** **H** **E** **M** **O** **R** **T** **H** **E** **A** **R** **E** **S**

\$10 AND COSTS!

WESTERN NOTES NUMBER 8.

Since I wrote my last notes I have made a tour through Floyd, Hall, Briscoe, Armstrong, Randall, Deaf Smith, Castro and Swisher Counties. I spent three days on Turkey charge. That disciple called Charley whose surname is Pipkin, holds forth here. He is looking after the interests of the Church and will doubtless bring up a good report. The traveling missionary visited three different points on his charge—Turkey and North and South Quitaque. At the latter place our people have a neat little Methodist Church which is an honor to the community. Turkey is in Hall County, down off the plains in the cotton raising belt. They surely raise it over there, too. I hear talk of a bale to the acre. The land is of a rich sandy loam and very productive. The country is thinly settled, but there is considerable land on the market at a very reasonable figure. Bro. Pipkin will help any good Methodist who is looking for a home to get a location.

Going from thence I passed back up over the cap rock and spent a few days on the Silverton charge. Bro. G. R. Fort, a local preacher and brother to our Joe, of Comanche, is pastor here. Now, this same G. R. Fort has a pair of small mules which are very fleet on foot, and Fort being a furious driver (like Jehu) he carried the missionary over his charge at the rate of about ten miles per hour. Bro. Fort is an excellent pastor and is doing a fine work on the Silverton charge. He has a big field, but great possibilities.

Briscoe County has demonstrated the fact that the plains is a good fruit country. Bro. Sedgwick, who came up here from Milford a few years ago, had faith enough in the fruit growing properties of the land to plant an orchard, and has made quite a success of apple raising. He informed the writer that he had loaded as many as 400 bushels of apples from his orchard in one day, and of a quality superior to those that came from the West. I have no doubt that some of the Panhandle country will become as famous for apple raising as East Texas is for peach raising.

Going on from this point, I passed through Armstrong and Randall Counties and fell in with a number of disciples at Canyon City, where they were all with one accord assembled to confer about the work of the Lord in that division of the great heritage called the Clarendon District. There was a chosen and beloved disciple called Miller who presided over the body, which he did with an ease and dignity becoming to his office. Good reports were made by the brethren here assembled, of the progress of the work in their various fields of labor. Other disciples came also from afar and rejoiced with the brethren about the things the Lord had done through them. One by the name of Shuffler came from Plainview, a city to the south, and spoke of the spread of the gospel in the regions beyond and how we all should be more liberal and strive to overthrow the wrong in pagan lands. Another also by the name of Barcus came from a city far to the south by the name of Georgetown, in the province of Williamson, a city famous for learning, and talked of the great importance of higher education and of a certain Summer School for the training of the prophets. All in all, it was a profitable assembly, and those who attended were much benefited thereby.

Passing on from Canyon, the missionary preached Sunday morning at Umbarger and in the evening at Hereford.

Bro. Bryant, the pastor at Umbarger, was on another part of the work, but he had left an appointment for the missionary and he was given a good hearing. Bro. Bryant has a difficult field, but he is working it with diligence, and no doubt his labors will be crowned with good results.

At Hereford, at the evening service, I was greeted by a full house—the largest audience that I have faced since coming to the West; and, withal, it was as intelligent and refined looking as one seldom meets. The attention was perfect. Bro. A. C. Smith,

a new man in our conference, is pastor. The pastor and people are pleased and the machinery is running smoothly. Bro. Smith is doing a good work.

While Bro. Smith and his family were on the way to this charge, Sister Smith passed to her heavenly home, leaving Bro. Smith with two small children.

The missionary spent a pleasant night in the elegant home of Bro. George Barcus, brother to the other Barcus boys. He is a good steward and a splendid usher as well as a fine lawyer.

Hereford is a town of about 4000 inhabitants, one-half of which have been added within the last few months. Graders were camped here, ready to begin grading on the Panhandle Short Line, which is a contemplated road from this point to the T. & P. at Big Springs or Stanton.

Leaving Hereford I drove on southward twenty-five miles to Dimmitt, the county seat of Castro County. This is a small place, but it is in a fair way to become larger as it is on the line of the prospective railroad. Bro. Victor Trammell is pastor here, and spreads out for many miles along the outside row. We have no church building at this place, but Victor is taking steps to build a parsonage, and will no doubt have some one to occupy it with him by the time the roof is on.

From Dimmitt I passed on east and south through Swisher County to Wright, where I spent a Sunday in the bounds of J. A. Laney's work, preaching to good congregations morning and afternoon. The people are taking steps to build a church here, which is badly needed and should be pushed to completion with all diligence.

On this trip I passed over a vast country and some very fine land, sparsely settled, of course, but I am quite sure the people will be here by the thousands later on. The good water and health and no grubbing to do in preparing the land for cultivation are important factors. Many steam plows are at work taking the earth up. These plows turn over from thirty to forty acres per day, but it will take many years to plow up this wide country even at that rate. Another advantage of this country is the absence of cyclones. I am told that they rarely ever do business up here at all. I think that may be accounted far from the fact that the wind blows so hard and so constant that it keeps them blown out of the country. Pshaw! These Panhandle winds will blow a cyclone into smithereens while in embryo and hurl it off the cap rocks and let it make up and do business in some lower country.

C. G. SHUTT,
District Missionary.

Plainview, Texas.

A COMPLETE ZIGZAG.

The full quotation as I found it in the editorial department of a leading denominational paper is: "My life has been a complete zigzag. I don't know that I was ever on the right road unless it was when I crossed it." That is to say he was never on the right road at all, for crossing a road is not traveling it.

This testimony from a great preacher might seem to commend itself to us as from a meek and quiet spirit, but let us see if there is not another side to this question. Here is a man who has enjoyed the highest honor his Church could bestow, being its chief editor, who was the candidate of his party for the Vice-Presidency of the U. S. of America, who has nearly reached his three-score-and-ten-years. Looking back on a long and eventful life he says, "Brethren, I don't know that I have ever been on the right road unless it was when I crossed it."

Do we not here see the result of false teaching? Brought up under the doctrine "if you seek religion you won't find it; if you do find it you won't know it; if you know it you haven't got it; if you get it you can't lose it; if you lose it you never had it."

As unscriptural and contradictory as this may seem, it was the creed of Christianity before Methodism was

born, but Wesley not only restored and emphasized the doctrine of salvation by faith, which had become a dead letter, but he restored to the world the great doctrines of assurance and entire sanctification by faith, as scriptural truths, so that we may now say, "If you seek religion you will find it, if you find it you will know it, if you know it you have got it, if you get it you may lose it, if you lose it you must have it."

CHAS. R. SHAPARD.

OUR NEW YORK LETTER.

McAuley Mission—No. 2.

(Continued from last issue.)

The Conference refused to admit Hadley—but after a bitter fight and a showing of how God had owned and crowned his labors, the Conference by a close vote accepted him and it has never had cause to regret it.

Hadley was often rebuked for his too open charity being imposed upon, but said he, "Let them come—these dear old Hadley 'bums'—if I give away one hundred pairs of shoes and only one pair get on the feet of a worthy man then my work is not in vain." How the thousands of Hadley "bums" shed millions of tears on hearing of his death, how they gathered at his funeral, has been fully told in the press of the country over.

Millionaires touched elbows with outcasts and mingled their tears of grief at his funeral. There was universal grief all over the world and particularly in this city where Hadley's love for man was known.

The Fifth Avenue Presbyterian Church, Rev. J. Ross Stevenson, pastor, was tendered for the funeral. Dr. Stevenson made the introductory remarks and compared Hadley to St. Paul the apostle. The deceased had given his life for twenty years—the best that was in him to the wretched and lost. Rev. F. M. North, D. D., read the scripture lesson and prayed. Governor Bruce, Rev. J. Wesley Johnson, Willis Baer—all of these great men seemed to vie with each other in paying tender tributes to the memory of the man who had lived in the notorious fourth ward but who had given his life to win the drunkard, the harlot, and the lost ones to the blessed Master, who had given His life for the lost.

There were many other services held in churches and missions. The last one was held at the 140th anniversary of the old John Street Methodist Episcopal Church, of which Mr. Hadley had been a member and officer for many years.

This is the first Methodist Church of America. A tablet was unveiled to the memory of Mr. Hadley and presented by the McAuley Mission trustees to the church by John S. Huyler. The Rev. J. Wesley Johnson, D. D., is the beloved pastor and was Mr. Hadley's pastor for years. He takes a very great interest in the converts of the mission and is constantly trying to help them. The following inscription is on the tablet in the old John Street Church:

Charity Never Fulleth.

In grateful remembrance of the glorious conversion, consistent life, and wonderful ministry of the Rev. Samuel H. Hadley

1842-1906

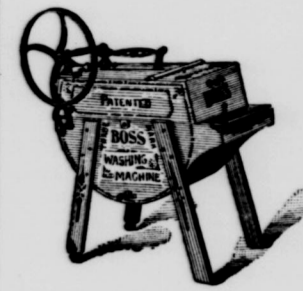
for twenty years superintendent of the McAuley Water Street Mission and founder of the Hadley Rescue Mission on the Bowery.

"Apostle to the Outcast."

As you leave the mission, on the left is the contribution box bearing a card:

"Remember Me."

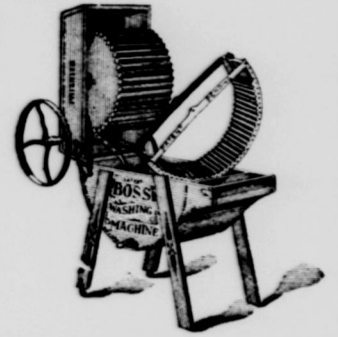
Contributions are liberal in this box but the thousands of dollars used so wisely by the mission come chiefly from voluntary checks sent in by the wealthy men and women of the city recognizing as they do the results and the need of sustaining it. Out from McAuley Mission goes all over the city, country, and world, influences in the persons of men and women converted within its walls. It would seem as though God intended to put His special seal on this mission, for though He removes the leaders—the



THE BOSS WASHING MACHINE WORKS EASY.

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 wringer 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.

work continues as before. There are wonderful conversions at every service. The same sweet, loving spirit which Hadley so graciously dispersed prevails, and Water Street under the leadership of John H. Wyburn, so long Hadley's loved associate and trusted friend, promises to do still greater work. The old building only about 20x50 feet—uninviting, aged—is held in grateful and prayerful remembrance, I dare say, more than any costly church edifice in the land.

It is located nearly under Brooklyn Bridge, yet people go from all quarters of the city to witness the wonderful work that has been carried on and is still in progress down there on that dingy, dark street.

The superintendent, his assistant, and the other workers in this mission, who help the cause of the wretched, the hopeless, and the lost with their whole hearts and souls by day and by night, who touch the hearts and influence the lives of all with whom they come in contact, all—every one—are welcomed guests of rich and poor alike.

"Not one do they ever pass by on the other side." Employment is secured for the outcasts. After their conversion they are decked out in new garments; and many of the well-to-do business men met there, came up out of the depths through the work of McAuley Mission. These remarkable changes are constantly taking place in the lives of men and women down in Water Street. Many are sent from the mission to the Northfield Bible Conference.

The mission has organized a branch of the "Blue Button Army" and have enrolled over a half million members who wear the blue button with the cross which stands of "Total Abstinence for Christ's sake." There are over 700,000 buttons in use by men and women. Jno. S. Huyler, President of the Board of Trustees of McAuley Mission, is also President of the National Blue Button Army. It would make interesting reading to those who care to pursue the ways and work of the mission to read some of the testimonies of men sent from far distant homes telling of their upward course since leaving the outstretched, sympathetic hand of a mission worker. Missions are all over the city, none are so pretentious in appearance as this one, yet everywhere its record is kept in mind—one that's wonderful.

Frequently citizens hand a note to a tramp, vagabond or drunkard, addressed to the superintendent personally, not officially, reading something like this:

"Mr. Wyburn or Mrs. Lamont: "The bearer is a friend of mine who wants to do right. Show him the way as you have so ably shown others and myself."

They go there not knowing it is a mission, often thinking it is a place to secure employment or be given assistance, and it is. The temporal as well as spiritual needs are looked after and scores have been saved by this method. The talks, the singing and hand grasp seem to penetrate the people as nowhere else—there is an air about the whole thing not found elsewhere. The Churches find it a feeder and the resuces seem to make better members—hold out better—rise more rapidly.

One reason of this is, many of the fallen are men who have been high up in life—it seems the lower the "hobo" the greater has been his fall. Now drinking the bitterest dregs they are more susceptible to religious and other influences. As one looks into the faces of the assembled 100 to 150 at a meeting, 25 are haggard, battered and torn, there, perhaps, for the first time. Another 25 show the scars of a lower, depraved life, but apparently waking from their sleep to a realization of their condition, showing a desire to flee from going back to the state of the first 25, and rise to the condition of another 25 who are well dressed and apparently now prosperous, but who, when they get up to talk, soon tell you that they are from the ranks of the first 25 and have recently occupied the position of the second squad. Another 25 are visitors, workers from different parts of the city or world, who are there to assist or witness the work going on. There are others there for a refreshing of their spiritual condition that they never fail to get from an hour spent in that midst. And still others gathered out of curiosity or to be able to say they have been to the McAuley Mission, for one's city "accomplishments" are never complete until this sacred spot has been visited. There are still others—"runners" for the Churches—there as hotel porters are at a railway station, to "gather in," as the mission brings to the station travelers ready for a stopping place.

McAuley Mission's work has gone on for years and will continue for centuries and through eternity. No visitor to the city should fail to spend at least one hour there.

H. W. FINLAYSON.

450 Broadway.

CLEVER DOCTOR Cured a 20-Years' Trouble Without Any Medicine.

A wise Ind. physician cured a 20-years' stomach disease without any medicine as his patient tells.

"I had stomach trouble for 20 years, tried doctors' medicines, patent medicines and all simple remedies suggested by my friends but grew worse all the time.

"Finally a doctor who is the most prominent physician in this part of the State told me medicine would do me no good—only irritate my stomach and make it worse—that I must look to diet and quit drinking coffee.

"I cried out in alarm: 'Quit drinking coffee!' why 'What will I drink?'"

"Try Postum," said the doctor, "I drink it and you will like it when it is made according to directions, and served with cream, for it is delicious and has none of the bad effects coffee has."

"Well, that was over two years ago and I am still drinking Postum. My stomach is right again and I know doctor hit the nail on the head when he decided coffee was the cause of all my trouble. I only wish I had quit it years ago and drank Postum in its place."

Never too late to mend. Ten day's trial of Postum in place of coffee works wonders. "There's a Reason."

Read the famous little book, "The Road to Wellville," in pkgs. Physicians call it "A little health classic."

If You Read This

It will be to learn that the leading medical writers and teachers of all the several schools of practice recommend, in the strongest terms possible, each and every ingredient entering into the composition of Dr. Pierce's Golden Medical Discovery for the cure of weak stomach, dyspepsia, catarrh of stomach, "liver complaint," torpid liver, or biliousness, chronic bowels affections, and all catarrhal diseases of whatever region, name or nature. It is also a specific remedy for all such chronic or long standing cases of catarrhal affections and their resultants, as bronchial, throat and lung disease (except consumption) accompanied with severe coughs. It is not so good for acute colds and coughs, but for lingering, or chronic cases it is especially efficacious in producing perfect cures. It contains Black Cherry bark, Golden Seal root, Bloodroot, Stone root, Mandrake root and Queen's root—all of which are highly praised as remedies for all the above mentioned affections by such eminent medical writers and teachers as Prof. Bartholow, of Jefferson Med. College; Prof. Hare, of the Univ. of Pa.; Prof. Finley, of Springwood, M. D., of Bennett Med. College, Chicago; Prof. John King, M. D., of Cincinnati; Prof. John M. Scudder, M. D., of Cincinnati; Prof. Edwin M. Fox, M. D., of Hahnemann Med. College, Chicago, and scores of other equally eminent in their several schools of practice.

The "Golden Medical Discovery" is the only medicine put up for sale through druggists for like purposes that has any such professional endorsement—worth more than any number of ordinary testimonials. Open publicity of its formula is the best possible guaranty of its merits. A glance at this published formula will show that "Golden Medical Discovery" contains no poisonous, harmful or habit-forming drugs and no alcohol—chemically pure, triple-refined glycerine being used instead. Glycerine is entirely unobjectionable and besides is a most useful agent in the cure of all stomach as well as bronchial, throat and lung affections. There is the highest medical authority for its use in all such cases. The "Discovery" is a concentrated glyceric extract of native medicinal roots and is safe and reliable. A booklet of extracts from eminent medical authorities, endorsing its ingredients mailed free on request. Address Dr. R. V. Pierce, Buffalo, N. Y.

DROPSY Cured: quick relief; removes all swelling in 8 to 30 days; 25 to 50 days effects permanent cure. Trial treatment given free to sufferers; nothing fails. For circulars, testimonials and free trial treatment write Dr. E. H. Green's Sons, Box G, Atlanta, Ga.

EPWORTH ORGANS
Sold direct from factory at factory price. Send for free Catalog. Mention this paper. WILLIAMS ORGAN & PIANO CO., CHICAGO

Remarkable Sale

Letters of appreciation and orders numerous has made it possible for me to offer my "49 STATEMENT OF FACTS ON BAPTISM" at 10 cents per dozen or 50 cents per 100, postpaid. The city, town and country preacher is ordering. It is what you need. E. V. COX, Graham Texas.

WANTED.—An excellent lady living in Dallas is very anxious to get a position in some one of our schools as matron or assistant matron. She is well qualified, understands the art of housekeeping, cooking and the general management of things of this character. Address the Advocate and we will put you in communication with her.

YOUR SUMMER TRIP

Can Best be Made by Using



The Jamestown Exposition at Norfolk, Va., is an attractive point. The rates are low and tickets are routed, if desired, one way via New York.

It will pay you to write to-day and secure our Jamestown Exposition Booklet and Leaflet of Rates and Routes.

Sent Free on Request.

Address
W. G. CRUSH,
General Pass. Agent M. K. & T. Ry.,
(Luz Building)
Dallas, Texas.

BELLS.

WILMYER CHURCH
SUNDAY SCHOOL
LADIES SOCIETY
WOMAN'S GUILD
MUSICIANS
CANTOR
SUNDAY SCHOOL
LADIES SOCIETY
WOMAN'S GUILD
MUSICIANS
CANTOR

DYING BY THE MILLION.

BY REV. WALTER R. LAMBUTH, D. D.

At a mass meeting of missionaries held here in Shanghai yesterday, some startling facts were brought out in the statements of those just returned from the famine district, some three hundred miles to the north, and by telegrams received from others who ate on the ground battling with disease and starvation.

In an area north of the Yang-tse River—which is in an agricultural section and which has a diameter of some five hundred miles—there are 10,000,000 Chinamen who are on the verge of starvation. Of this number, there are 3,000,000 who are actually starving. It is possible, with the relief in hand to succor only 500,000 of the 3,000,000. The others must perish miserably in a few weeks if something is not done.

The cause of the famine is primarily the flood, months ago, which caused the breaking of the dikes. This has prevented the planting of crops early enough to bring relief in the spring, though some wheat is now in the ground which, when harvest comes in July or August, may help to mitigate the horrors with which the people are now face to face.

Consul General Rodgers has advised that 12,000 bags of flour were being forwarded from the United States on the steamship Coptic. This will be a noble addition to the commissary department in the hands of the missionaries; but even that will be a mere handful, since appeals have come to the Shanghai Committee for 20,000 bags of flour for the starving people on the Taiping Island alone. The Consul further advises the receipt of \$5,000 (gold) from the Red Cross Association, and \$50,000 (gold) from the Christian Herald, through the Red Cross. But even this additional aid will keep alive only the 500,000, while the 2,500,000 must inevitably perish if relief does not arrive in time.

Dr. Hampton C. DuBose, of the Southern Presbyterian Church, writes as follows, from Tsiang Kiang Pu, where he is engaged in distribution: "Opening twenty-six-mile canal. It will drain large section. I employ 10,000 men. This week I fed 55,000. This is the largest number yet reached. The cry is, 'Dying from hunger!' Doors, windows, furniture, beams in houses being sold for food. Houses and villages desolated by flood and famine. Necessary to feed, chair and barrow coolies before they can work. The poor eating weeds. When shall wheat crop be gathered? No money to purchase seed. Old men, women and children in desperate straits. I see very few babies. Ship flour, rice, wheat, bran in boats direct from Wushih to Suchien. Increase famine relief ten fold."

Miss M. A. Reid, at Antung, writes: "The boon these cheap sales of flour and grain are to the people is just unspeakable. Local grain is very dear and scarce. We are getting closer and closer to the worst days. I really dread to think of what the few weeks before the harvest will be like."

A telegram comes from Pere Thomas, a Roman Catholic priest, chairman of the local committee at Yao-wan. He states that the famine conditions are becoming accentuated, and that large numbers of families are wandering about, nourishing themselves with wild roots; and that they are in many places plucking up the wheat as it appears above the ground and eating it.

A member of the committee writes as follows: "A pathetic case was that of poor fatherless and motherless children. They stood nude, huddled up against the building, when I went out of the door to take in the shipment of flour. I heard the low, feeble cry of a child, and, looking around, saw the most pitiful little face leaning over the older brother's breast. The mere infant was making such a low, pitiful cry, its eyes closed from the intense light and swollen lids. I could not help it—I went back to the inner court and wept. What could I do? It was too young to feed. It must get nourishment from the breast; and,

poor thing, even then it was beyond hope, no doubt. I filled the older brother's bowl with copper coins, and the four went off, slowly toddling along, to get some gruel."

The Chinese officials have not failed to contribute to the relief of their own people. The sum of 6,000,000 taels, or about \$4,200,000 (gold) has been thus expended. They are embarrassed, however, by indemnities, heavy exactions from the central government, and especially by the lack of organization and systematic effort for reaching those who are in such straits. More help from abroad should be given in that broad spirit of Christian charity and brotherhood which has ever characterized the enlightened nations of the West.

The relief committee feel that a guarantee should be given those who are furnishing funds and provisions that these will be wisely, swiftly and economically expended. There is a call for fifty more missionaries in addition to the forty-odd who are now assisting in the work, and these will be forthcoming. Every dollar will be accounted for, and the generous public may be sure that the most will be made of the means furnished. Such names as DuBose, Henry Woods, Junkin, Patterson, Father Thomas, Father Bies, Revs. Mungean, Tyler, Gracie, Miss Reid, and others, constitute an absolute guarantee of a right use of all that comes into their hands.

Let it be remembered by those who sit three times a day at their home boards, laden with good things, that two and a half million human beings will perish with hunger within the next six weeks if adequate help does not arrive. One dollar will save a life. Even twenty-five cents will enable some man, woman or child to eke out an existence until the crops can be gathered. He who gives quickly gives twice—gives in this case ten times. Let us to the rescue, not only in behalf of these poor Chinese, but for the sake as well of the heroic, self-sacrificing missionaries who are now overworked, poorly fed, and are in constant danger of the dreaded typhus fever and dysentery which rage in every famine camp.

THE CUERO DISTRICT MISSIONARY INSTITUTE.

The Cuero District Missionary Institute convened at Cuero, Texas, June 10-12, 1907.

The opening sermon was preached Monday evening by the presiding elder, Rev. R. A. Rowland. His subject was, "Paul's Missionary Creed" Rom. 1:14, 15 and 16). His sermon was inspiring.

Nearly all the brethren of the district were present. We also had with us Dr. E. D. Mouzon, of San Antonio, and Rev. A. L. Scarborough, of Floresville, our Conference Missionary Secretary.

Dr. Mouzon delivered an able and helpful lecture at 11 o'clock Tuesday morning. He was to have delivered another lecture Tuesday evening, but was called home on account of the sickness of his child, and Dr. Haralson preached at that hour.

Rev. A. L. Scarborough preached Wednesday morning at 11 o'clock on "Home Missions." His text was, "Where is Thy Brother?" (Gen. 4:9), and at night from the text, "Behold the Lamb of God which taketh away the sin of the world" (John 1:29). His sermons made one feel their responsibility to our brother, both far and near.

The following subjects on missionary work were discussed by the brethren: "The Peril of Neglecting Missions," "Missions and Money," "Christ's Idea of Missions," and "Our Missionary Problem—The Foreigner in Our Midst."

We adjourned Wednesday night, feeling a greater zeal for missionary work than ever before.

W. A. DUNN, Secretary.

THE TEXAS WONDER.

Cures all Kidney, Bladder and Rheumatic troubles; sold by all druggists, or two months' treatment by mail, for \$1. Dr. E. W. Hall, 2826 Olive Street, St. Louis, Mo. Send for Texas testimonials.

The "Improved" Texas Advocate SEWING MACHINE



The Head is unusually handsome and well proportioned; finished with three coats of hand-rubbed and polished black Japan, elaborately decorated in gold and bright colors.

ALL THE WORKING PARTS—(screws, plates, levers, etc.) are nickel plated and highly polished.

THE BED PLATE is without obstruction of any kind, and sets into a recess in the machine table, bringing the surfaces flush with each other, greatly improving the appearance of the machine and facilitating the handling of work.

THE ARM is the largest size furnished with any family sewing machine; strong and perfectly proportioned, the clear space being 5 1/2 by 8 1/2 inches, permitting the easy handling of the bulkiest work.

THE NEEDLE is short and made with an enlarged shank, flattened on one side, which assures perfect setting. It is held in place by our patented needle clamp which locks it securely, at the same time permitting ready removal.

THE NEEDLE BAR is round, accurately finished and thoroughly hardened. This round form of needle bar insures uniform wear at all points and perfect lubrication throughout. It is equally rigid in every direction, and is fitted more perfectly than can be done with any other form, and will run with greater freedom and without noise. The upper end of the needle bar is covered and protected by a nickel plated cap which insures cleanliness in the bearing.

THE TAKE-UP is absolutely positive and automatic in its action; it is operated directly by a cam on the main shaft of the machine, and will control any kind and size of thread in a perfect manner in any class of sewing, and will thus produce an absolutely correct stitch.

THE STITCH REGULATOR may be readily set for the machine to produce any desired number of stitches to the inch, from six to thirty-two.

THE AUTOMATIC BOBBIN WINDER is a vital improvement; with it the bobbins are wound as accurately and uniformly as a spool of thread, contributing much to the perfection of the sewing.

THE TENSION is of the latest improved disc type, situated conveniently on the front edge of the face of the arm. While the action is most delicate and covers a wide range of adjustment, it is so simple that there is no possibility of its getting out of order or causing trouble of any nature.

THE AUTOMATIC TENSION RELEASE is an important special feature. It is operated by the presser bar lifter, and the action of operating this lifter automatically releases all tension on the upper thread so that whenever the presser foot is lifted, the work may be freely removed with no possibility of injury to the needle, and altogether without special attention from the operator.

ALL BEARINGS AND WORKING PARTS which are subjected to heavy wear are thoroughly hardened and finished in a most accurate manner, and when kept properly oiled will wear for a lifetime.

THE HAND WHEEL is equipped with a releasing device of the best construction, by means of which the mere rotating of a milled-edge thumb screw, one-half turn releases the hand wheel for the purpose of bobbin winding without causing the machine to run. Thus the bobbin may be wound any time without removing unfinished work.

THE FEED is double and extends on both sides of the needle. It is absolutely positive in its action and is strictly four motion and will handle all grades of work easily and accurately. This feed is absolutely free from springs or other yielding devices, which invariably wear and weaken and cause serious trouble when used. The positive feed motion of this machine is one of the strongest special features.

THE SHUTTLE is positively self-threading and made of the finest tool steel.

THE SHUTTLE CARRIER is of new design, and fitted with a spring lining which balances the shuttle and holds it delicately and firmly in proper position, and altogether obviates the noisy clicking and uncertain action.

THE CABINET WORK is the highest grade and piano finished quarter sawed golden oak. It is made on the laminated, or built up, principle. It absolutely cannot warp or split.

THE ATTACHMENTS are guaranteed to be of superior quality and are warranted steel throughout. Each piece is made of solid steel, polished and nickel plated. A set, supplied without extra charges, consists of the following: Ruffler, tucker, binder, braider foot, shirring slide plate, four hemmers of assorted widths, quilting, foot hemmer and feller.

THE ACCESSORIES include 12 needles, 6 bobbins, oil can filled with oil, large and small screw drivers, sewing guide, thread cutter, certificate of warranty, valid for Ten (10) years and illustrated instruction book.

IN THE AUTOMATIC LIFTING DEVICE are incorporated the three essentials: Effectiveness, strength and simplicity. Arranged and balanced so that slight effort is required to raise the head.

AUTOMATIC BELT REPLACER—The automatic belt replacer is supplied on all drophead machines. It automatically replaces the belt on the machine when the head is raised unbolted to position for sewing.

A Full Set of Attachments are Supplied without EXTRA CHARGE. They are of the Latest Design.

Our prices, including one year's subscription to the Texas Christian Advocate, are as follows:

Automatic Lift, No. 44.....	\$24.00
Ordinary Drophead.....	23.50
Upright.....	22.00

The above prices will place the machine at the nearest freight depot of the purchaser. WE PAY THE FREIGHT. Address

Blaylock Pub. Co.,
Dallas, Texas.

The Woman's Department

Mrs. Florence E. Howell, Editor, 170 Masten St., Dallas, Texas.

All communications in the interest of the Woman's Foreign Missionary Society and the Woman's Home Mission Society should be sent to the address of the Editor of the Woman's Department.

ANNUAL MEETING W. F. M. SOCIETY, NORTHWEST TEXAS CONFERENCE.

The Woman's Foreign Missionary Society of the Northwest Texas Conference of the M. E. Church, South, was organized at Waco, November, 1880, by Rev. J. J. Ransom, returned missionary from Brazil. For the third time Waco threw open her homes, and the delegates to the annual meeting were so cordially greeted as soon as they stepped out of the cars that they felt at once they were not strangers. Indeed, there was nothing left undone that could contribute to our comfort. Each one thought that the home assigned her the best. It was the writer's pleasure to be entertained in the hospitable home of Mr. and Mrs. J. C. Kelly, and to know and associate with this interesting family was a great pleasure.

At eight p. m., Thursday, greetings from the local society were extended by Mrs. N. S. Hill, and from the Juvenile Society by Master Fay Clanton. After a short program we were invited into the parlors of the church where tempting refreshments were served and an hour was spent socially, so that we all felt that we had spent a pleasant evening.

Friday, 9 a. m. the 27th annual meeting was called to order. The President, Mrs. A. C. Johnson, was detained at home on account of sickness. We all felt the disappointment keenly, but with submissive hearts we left it all with God. As a token of love and sympathy, the Conference Society instructed the Recording Secretary to send a telegram of regrets to Mrs. Johnson. Mrs. J. P. Mussett, the Vice-President, presided at all the meetings. She read St. John 15, began her work in love, and all through her rulings the purest and sweetest love prevailed. Being at the organization of the Conference Society, she has ever since put her best efforts and love into the work. We owe much to her untiring energy, and to say that the women of the Foreign Missionary Society love her very much is but poorly expressed.

From reports of our various officers we learn that our work is growing at such a rapid and healthy rate that all our resources are taxed to meet its constantly widening opportunities. Surely there is, therefore, a great responsibility resting upon those who have the missionary spirit.

Among the distinguished visitors, we were happy to have our own missionary, Miss Lucy Harper, of Chihuahua, Mexico. She won our hearts—not at all a stranger. She has done faithful work in Mexico. Her visit was an inspiration. We will always think of her with loving interest, and will follow her with our prayers.

The absence of Miss Ford, of Cuba, was noted with regret.

Miss Truile Riechman, from the Training School, was present. We were glad to have her conduct one of the "quiet hours."

Our Conference Society was blessed in having the presence of Bro. M. S. Hotchkiss during almost its entire session. This consecrated man of God preached for us on Friday evening one of his soul-stirring sermons, from the text, "The Master is come and calleth for thee." After his discourse he called for those who were willing to carry the glad tidings, and Miss Edwards came forward and placed herself upon the altar, saying, "Here am I, send me." Her friends claim for her that she will do much for the development and advancement of our beloved work.

Saturday afternoon the members of the Conference Society were given a ride over the city. It is needless to say we all enjoyed the drive, as it afforded us an opportunity of seeing beautiful Waco. Of course we stopped at the Orphans' Home to see how Bro. Vaughn and the children were getting

along. We found them well and happy, and, oh, how glad they were to see us! As an expression of their appreciation of our visit we were treated to delicious lemonade. Dear Sister Saffold gave us just as much as we wanted.

The guests of honor on this occasion were several of our ministers who always give us encouragement. "Mother Barcus" was with us, full of sunshine and good cheer. It is a benediction to be with her and feel the touch of her cheerful spirit. It can be said of Mother Barcus, "Many daughters have done virtuously, but thou excellest them all."

Mrs. Rogers was introduced to the society. She is a good Presbyterian. Has given to us one of our very best missionaries—Miss Maggie J. Rogers.

Sunday, 11 a. m., Rev. Simeon Shaw preached our annual sermon, from Matt. 6:33—a great feast for those who had the privilege of hearing him. It was full of thought and inspiration and we hope to see it in print, so that all can have the benefit of this carefully prepared sermon.

Monday we began our work for the last day, and while we were busy with the Master's work and angel came and bore the spirit of the babe of Bro. and Sister Matthews to the arms of Jesus. They have the sympathy of the Conference Society, for many of us have borne the same cross.

At 2:30 p. m. we began the last session. All officers were re-elected with few exceptions. After the benediction by Bro. Nelms, the 27th annual meeting went into history as one of the best. We feel that this meeting was by far the most spiritual meeting we have ever held. May the Lord of the harvest place personally upon each member of the Church the responsibility for holding out the word of life to those in heathen darkness. Only let the fire of God come down and take possession of our hearts and tongues and the gospel would wing its way like the beams of the morning and illumine the darkness of the world.

MRS. JNO. CALLICUTT,

Corsicana, Texas.

AN IMPRESSIVE HOUR.

At the recent annual meeting of the Woman's Foreign Missionary Society, of the North Texas Conference, one of the most impressive services held was the farewell service held on Sunday night, the closing exercise of the annual meeting. This farewell service was held in honor of the two young missionaries of the Conference Society, Miss May Dye and Miss Ruby Kendrick, who are soon to leave for their appointed fields of labor, Miss Dye to Brazil and Miss Kendrick to Korea. They were each introduced by the President of the Conference Society to the large audience which filled the church, and each in her own effective way told of her call which came from God to go to tell the story "of Jesus and his love." As each thus told out of a full heart of the call and of the final surrender of their lives to this service for Christ, an impression was made upon the minds and hearts of those present which will not soon fade from their memory. It was an impressive scene, indeed; these two young women, cultured, gifted, standing each in turn before that audience and proclaiming a devout purpose to consecrate all to this special service for God. Following their remarks a Bible was presented to each, the Kendrick-Dye Young People's Society, of Clarksville, giving one to Miss Kendrick, and auxiliaries of the Woman's Foreign Missionary Society, of the Dallas District, giving one to Miss Dye. The presentation to Miss Kendrick was made by Miss White, a member of the auxiliary W. F. M. Society of Clarksville, in choice and appropriate words. The presentation to Miss Dye was made by Mrs. Cunningham, a member of the Oak

Cliff auxiliary, W. F. M. Society, of Dallas. By request of members present at the time, we give in this connection the remarks made by Mrs. Cunningham in the presentation to Miss Dye. Editor Woman's Dept.

The presentation remarks were as follows:

You stand tonight, dear young friend and sister, not where "the brook and the river meet," but where the broad river flows out into the ocean of life, and as you go to battle with the waves you will need a guide, a chart, for your frail vessel. You are just laying your feet now in the tide-water of the homeland shore. Life is full of the beauties of promise. Hope, that white-winged guardian of the young, sits enthroned beside you. I extend to you a hand and bid you "God speed" on your glorious mission.

And so we come with hearts full of love and gratitude to the great Giver of all good, that he has brought us to this gracious farewell service. You stand tonight looking forward to the great work to which you have been called. Heathen lands in all their ignorance and degradation lie out before you. You will soon be surrounded by those who know not the great and mighty power that called them into being. You may be asked by what authority you come to uproot, as it were, religions and traditions that have existed throughout countless ages. "Those that sat in darkness saw a great light." You are called on to carry that light, to be the candle-bearer of the Lord. You will go away from kindred and friends, home and native land. Friends may follow you to the pier and wave to you a long farewell. But there is One who will go with you, One whose mighty arm will be around you and whose ear will ever be open to your cry. You will need a lamp for your pathway and a light for your feet. You will need solace in times of sorrow and anthems in times of rejoicing. You will need poetry, literature, arts and science—all that the hungry human mind and heart can ask.

When you are a stranger in a strange land, when the vastness, the magnitude of the task to which you have been called comes upon you with all its power, you will need a sustaining hand. When the shackles of heathenism begin to weaken and the scales drop from eyes long blinded to the light, then you will need a wise counsellor to give wisdom to your words. I bring you tonight that which will meet all these needs. When on the mighty deep, leaving the homeland farther and farther away, you will find here a comforter; when the unbeliever questions your commission, when "the heathen rage and the people imagine a vain thing," then more than ever will you need "the Sword of the Spirit." I come tonight in the name of the auxiliaries of Dallas District to give to you this Bible as a slight token of love and esteem. Many times the pathway will be dark and your feet will well-nigh slip, but this will lighten the way. Let it be your companion, counsellor, guide and friend. For, by and by, when human hearts have ceased to feel joy or sorrow, hope or fear, when the morning stars have sung their last grand anthem of the spheres, when the morning blush has faded for the last time from the tops of the eternal hills, and when this old world has ceased its march through the ages, the influence of this old Book will still live on, and throughout the cons of eternity will still be singing the praises of Him who sitteth on the great white throne.

DISTRICT MEETING, W. H. M. SOCIETY, TERRELL DISTRICT.

"It is better farther on" is the experience of every one who "follows on to know the Lord," or is engaged in his service. Thus it has been that every district meeting has been pronounced "the very best" by those who have attended its services and enjoyed its rewards. Another year is numbered with the past, and with grateful hearts we record its progress. The work is taking deeper hold of our women, who are already enlisted, while it is more and more commending itself to the Church at large. The

growth in membership is encouraging. and this, we are constrained to feel, is genuine, permanent growth, the roots of which are buried deep in the soil of conviction. Much of this, we are sure, is due to the conscientious work of the District Secretaries. More and more we are realizing that our success depends largely upon their efforts. The district meeting of the Woman's Home Mission Society of Terrell District convened in Rockwall May 15, 16. The pastor, Dr. M. H. Neely, and his wife, together with the good women of the Church, made us at home and showed us many kindnesses, which we heartily appreciated. The opening session was held Wednesday afternoon, Mrs. A. S. Holmes, District Secretary, in the chair. After singing "How Firm a Foundation," Mrs. Holmes read as a scripture lesson Matthew 5:1-20, and in her brief yet helpful comments touched our hearts, and many were strengthened for another year's service. Rev. Bryant prayed God's blessings on the deliberations of the service. The cordial welcome so graciously expressed by Mrs. Vance, of the W. H. M. Society; Mrs. Sullivan, of the F. M. Society, and Judge Austin, Mayor of Rockwall, could be felt in the very atmosphere, while the beautiful floral decorations and numerous other evidences of thoughtful hospitality. Mrs. Abernathy, of Royse, made a fitting response on behalf of the district. There was a goodly number in attendance, all with hearts thoroughly interested in the work. The presence of several ministers was encouraging, while the prayers, the hearty amens and the sustained interest in every subject presented made us feel that they were in obedient sympathy with Paul's injunction—"Help those women who labor with you in the Lord." Rev. O. S. Thomas, our presiding elder, preached the opening sermon, a most excellent one, emphasizing the wide field of usefulness and the far-reaching influence of the H. M. Society. Delegates from the following auxiliaries responded to roll call: Garland, Forney, Mabank, Royse, Rockwall and Terrell. These reports contained much that was encouraging. The report of District Secretary was gratifying, showing an increased interest in the work, an enlarged membership and more liberal contributions. The blessing of our God has indeed been upon us, and we can truly say, "There hath not failed us one word of all his promises." Thursday morning the devotional exercises were led by Dr. Neely. How rejoiced we were over our past feeble efforts as this powerful man of God enlarged upon them and told of the far-reaching results, and how encouraged we were to renewed efforts! The morning session was devoted to interesting papers and leaflets on the various phases of our work, interspersed with helpful and practical discussions. That beautiful song, "Will There Be Any Stars in My Crown?" sung by eight little girls and a recitation by little Miss Alline Mills were especially pleasing features of this session. Rev. Buck closed the service with an earnest prayer. At the noon hour the ladies served a bountiful luncheon in the dining room of the parsonage, which was greatly enjoyed by all. The afternoon session was opened at 2 p. m., Mrs. Somers conducting the devotional exercises. One especially interesting discussion of this service was that on tithing, led by Dr. Neely, in which every delegate present, as well as several visitors, took part. Arguments sufficiently strong to convince the most skeptical were given, not only as to our privilege, but as to our binding obligation to give to our Lord, at the very least, one-tenth of our time, our talents and our means. Mrs. Harper, of Terrell, read an excellent paper on "Equipment for Christian Service." A strong plea was made by the District Secretary for a closer study of God's Word, emphasizing the fact that nothing will be of greater benefit to the auxiliary than a close and prayerful study of the scriptures, and that without spirituality we are but "as sounding brass or a tinkling cymbal." Mrs. Neely gave some practical thoughts on the best method of

Bible study. Rev. Thomas presented the needs of the district parsonage and made some commendatory remarks in regard to the work that had been done. It was decided to continue the District Parsonage Fund, also the boxes to the Mission Home and Training School. It was decided upon motion that the District Secretary make the assessment for each auxiliary on the District Parsonage Fund. The District Secretary then asked for a collection for the Mission Home, securing \$10. Crandall was chosen as the next place of meeting. Resolutions of thanks to the pastor and people of Rockwall for the hospitality so kindly bestowed were read. Rev. R. G. Mood, of Terrell, preached the closing sermon, speaking from 9th chapter John, 4th verse. His sermon was full of inspiration and encouragement, helping us to realize the duties and responsibilities of a higher life, which is our inheritance. Under the influence and inspiration of this meeting resolutions were formed for greater zeal, larger faith and deeper consecration to His service. Let us claim with undoubting faith the promise, "My God shall supply all your needs according to his riches in glory by Christ Jesus."

MRS. O. F. WALTON,

Terrell, Texas. Rec. Sec.

QUARTERLY REPORT.

Quarterly report of Treasurer of the Woman's Foreign Missionary Society, West Texas Conference, March-June, 1907.

Sent to General Treasurer.

Austin Mission	\$187.50
Conference Mission	187.50
Pledged to Scarritt	100.00
Dues (less Mrs. Lee's expenses to board meeting, by order of General Secretary, \$61.50),	
\$205.30	143.80
Tenth St. Juv., Korean scholarship	40.01
Chinese famine sufferers, sent by Stokes family of Lampasas	12.00
Korea, from Del Rio Stars	6.60
Total	\$677.41

Carried Forward.

Austin Mission	\$618.56
Conference Mission	899.71
Training School scholarship	42.07
Tenth St. Jr., Korean scholarship	1.02
Minute Fund	9.76
Conference Expense Fund	23.53
Total	\$1594.65

Disbursements.

General Treasurer	\$677.41
Conference expenses	99.37
Mrs. Lee's expense board meeting	61.50
On hand	1594.65
Total	\$2432.93

On Hand.

Error last quarter	\$.14
Last quarter	1891.32
Received this quarter	522.97
Collected at San Marcos annual meeting	18.50
Total	\$2432.93

MRS. W. E. SMITH, Treas.

217 Guilean St., San Antonio, Tex.

ALL-DAY MEETING.

Program of all-day meeting of Fort Worth Home Mission Societies to be held at North Fort Worth July 3.

Morning session, 10 o'clock—Devotional exercise, Mrs. Foster, of First Church. Opening address, Mrs. Marsh, North Fort Worth. Solo, Mrs. H. W. Lowe, Polytechnic. Paper, "Our Local Work," Mrs. Waters, Missouri Avenue. Reports from auxiliaries: First Church, Mrs. Kelso; Missouri Avenue, Mrs. Plumhoff; Mulkey Memorial, Mrs. Duff; Central, Mrs. Lushen; Weatherford Street, Mrs. Poe; Polytechnic, Mrs. W. F. Myster; Polytechnic Y. L., Miss Lillie Hamilton; Glenwood, Mrs. Van Zandt; River Side, Mrs. Johnson; Rosen Heights, Mrs. Tannehill; North Fort Worth, Mrs. W. M. Lane. Quiet half hour, Miss Leona Sensabaugh.

Afternoon session, 2 o'clock—Devotional, Mrs. M. H. Cox. "Fragments from the Stamford Feast," Mrs. O. F. Sensabaugh. Solo, Mrs. Barnum. Paper, "Press Work," Mrs. S. M. Sewell.

presented parsonage latory re- work that led to con- ige Fund. ion Home is decided rict Secre- for each Parsonage tary then the Mis- Crandall e of meet- to the pas- ll for the owed was of Terrell, on, speak- th verse. ration and to realize ties of a heritance. piration of re formed and deep- vice. Let faith the supply all riches in

North Texas Female College

'KIDD-KEY' Conservatory of Music and Art.

Sherman, Texas. FOUNDED 1877.

Artesia, New Mexico, June 15, 1907. Dear Mrs. Key: Although we had a long, hard trip, we came safely home and are doing nothing but rest. The journey over the plains was very interesting. Not a tree could be seen, only miles and miles of broad prairie covered with mesquite bushes and bright-colored prairie flowers. I counted five jack-rabbits in about a minute and there were hundreds of prairie-dogs. I saw also a mirage, larger than any I ever saw before. It stretched seemingly for miles and one could see trees and cattle reflected in it. When we saw El Capitan Mountain against the sky, we knew we were nearly home, and after three days of the trail we were not sorry to get off. We are kept in the house during the day by the heat, but in the evening there is a lovely breeze from the mountains, and we enjoy driving past the sweet-smelling alfalfa fields where the artesian wells are flowing. These artesian wells remind one of that inexhaustible spring of knowledge—Kidd-Key. I have been serving as apprentice in the kitchen and I find that the technique of the cook is not so very different from that of the pianist, after all! It takes almost as much endurance to beat eggs and mash potatoes as it does to play the Revolutionary Etude, and I use exactly the same wrist movement in chopping meat and playing the Sixth Rhapsodie. On the way home Leeper unconsciously advertised the school. He whistled everything from the Tannhauser Wedding March to that great classic, "Turkey and the Straw," and attracted the attention of several men, who made inquiries and decided to send their daughters to you next year. You would hardly recognize Leeper in sombrero and gauntleted gloves riding his burro. The grammar which some of these Westerners use nearly runs Catharine crazy, free as she is from Miss Padelford's classroom. We have to thank you, Mrs. Key, for such great educational advantages in the West. With Mr. Kruger and Mr. Haroldi as teachers we do not need to go to Europe for Music. It is indeed a privilege to study under them. I wish I could study with Mr. Kruger this summer; but since that is impossible, I will practice by myself and look forward eagerly to next year. There is a big prairie fire in the West, and I must go and watch it. Wishing you a pleasant, restful summer, I am, Very Sincerely, HELEN NORFLEET.

For Information, Address
Mrs. L. A. KIDD-KEY, President.
Sherman, Texas.
Rev. E. L. Spurlock, Business Mgr

Metropolitan BUSINESS COLLEGE.
Dallas and Houston, Texas.
A SCHOOL WITH A REPUTATION.
The finest business college in the South. Write today for full information—it's free. Ask about Chartier shorthand—it's great.

Potter College
For Young Ladies
Students from 40 states. Number select and limited. 20 teachers. Departments under specialists. Appointments of the highest order. Recommended by leading men of the United States. Catalogue explains everything. Send for one.
REV. B. F. CABELL, D. D., Pres.,
Bowling Green, Ky.

SOUTHWESTERN UNIVERSITY MEDICAL COLLEGE
Medical and Pharmaceutical Departments of Southwestern University, Corner Hall and Bryan Streets, Dallas, Texas (opposite St. Paul's Sanitarium). Member of Association of Southern Medical Colleges. Four Years' Graded Course. Fifth Session will begin October 1st, 1907, and continue seven months. Well Equipped Laboratory in all departments and ample facilities for Clinical Experience and Practical Work in Hospitals of City.
For Announcements or further information, apply to **END. G. McKEYNOLDS, M. D., Dean; DELO E. SHAW, M. D., Sec.,** 701-2 Wilson Bldg., Dallas, Tex.

Mary Baldwin Seminary
FOR YOUNG LADIES
Term begins Sept. 5th, 1907. Located in Shenandoah Valley Virginia. Unsurpassed climate, beautiful grounds and modern appointments. 304 students past session from 22 States. Terms moderate. Pupils enter any time. Send for Catalogue.
Miss E. C. WEIMAN, Principal, Staunton, Va.

ALLEN ACADEMY, Bryan, Texas.

HILLS BUSINESS COLLEGE

Come to us and the world's best and most modern business education is yours. We teach business as no one else does and it is the demand and success of our students. You'll be trained to walk right and over the heads of students of other colleges, and you will draw from \$15 to \$25 more salary a month right out of school. Positions secured for all who take our combined course or money refunded. Write for our proposition—it'll wake you up and put you to thinking. Address R. H. Hill, President, Waco, Texas, Memphis, Tenn.

QUEEN CITY BUSINESS COLLEGE

To earn more you must learn more and you can learn more with us and quicker than with others. We give you more attention and develop your talent and arm you with abilities that will command a high salary. Tuition \$10 a month or \$25 for three months. Address G. W. Hill, Principal, Dallas, Tex.

"The Work for the Children and Young People," Mrs. Carl Mulkey. Round table, conducted by Mrs. J. T. Bloodworth.

TREASURER'S REPORT.

Treasurer's report of the Woman's Home Mission Society, Texas Conference, first quarter, June 15, 1907.

Membership dues	\$721.85
Life membership dues	67.75
Baby Roll dues	13.00
Miss Iva Haussler's expense at Denton Industrial School	6.90
Adult mite boxes	1.25
Baby mite boxes	24.63
Florine McEachern Brigade	64.35
Conference pledge	185.20
Deaconess scholarship, given by Mrs. L. L. Jester, Tyler	180.00
City Mission Endowment Fund	1.50
Conference Expense Fund	88.60
Wesley House, Galveston	122.97
Aemitted by General Treasurer for Houston Board City Missions	13.19
Half of dues returned by General Treasurer	406.75
Total receipts for quarter	\$1897.04
Balance brought forward from last quarter	112.91
Total in bank	\$2009.95

Expenditures.

Check to General Treasurer	\$1208.50
Board City Missions, Houston	13.19
Mrs. MacDonell, from Mrs. L. L. Jester, for Deaconess scholarship	180.00
Conference expenses	274.98
Total paid out	\$1676.67
Balance June 15, 1907	332.38

Receipts by Districts.

1. Houston	\$241.03
2. Beaumont	208.58
3. Calvert	141.07
4. Jacksonville	138.30
5. Pittsburg	124.06
6. Tyler	119.67
7. San Augustine	110.82
8. Huntsville	108.98
9. Brenham	85.34
Total for districts	\$1277.85
Scholarship by Mrs. Jester	\$180.00
Collection outside of pledges at annual meeting for Wesley House	19.25
Total amt. for conference	\$1477.10

Local Work.

Value of supplies reported to supply department	\$361.70
Value of supplies given locally	773.29
Amount expended for assistance of needy	376.07
Amt. expended on parsonage	1560.19
Amt. expended on church	1651.55
Amount expended for city mission work	173.40
Total for local work	\$4896.20

Beaumont District has the honor of being first in contributing towards paying the \$30 asked by her District Secretary for defraying Miss Iva Haussler's expenses at Denton Industrial School; \$12.50 has been received from this district; \$6.50 came too late for report.

Mrs. H. W. Potter, Beaumont District Secretary, has succeeded well, and will raise her \$30.
MISS ELIZABETH L. HILL,
Conference Treasurer.
Livingston, Texas.

The exports of cotton seed from Egypt in 1906 amounted to 20,750,590 bushels. About 87 per cent of this total was exported to England.

FORT WORTH PREACHERS' MEETING.

After devotional services the following reports were made:
C. W. Hearon, Peachtree, one accession on profession, fine crowds, 105 in Sunday-school.
L. A. Webb, at Central, reports a fine day. House filled, ten additions, nine by letter, one on profession. Begin revival Sunday with Rev. E. N. Parrish to do the preaching.
C. L. Browning, at College; Good congregations. Begin meeting July 10.
O. P. Kiker, at Missouri Avenue, is in the midst of a great meeting. Doing his own preaching; over 50 conversions, 28 additions up to date; large crowds.
G. S. Slover, at Mulkey, large congregations, five accessions by letter, one conversion, one reclamation.
F. E. Singleton, Glenwood, closed revival, E. N. Parrish doing preaching, over 150 conversions and relocations, 54 accessions, over 600 enrolled in Sunday-school.
H. D. Knickerbocker, First Church, fine services, one conversion and one received by baptism.
H. D. KNICKERBOCKER, Pres.
F. E. SINGLETON, Secy.

CHURCH DEDICATION.

On July 21, at 11 o'clock a. m. Rev. W. H. Howard will dedicate our church at Tharp, Texas. All former pastors are cordially invited to attend. This church was built by Rev. S. L. Culwell, my predecessor.
ZORO B. PIRTLE,
Knox City, Texas.

RESOLUTIONS OF RESPECT.

Resolutions of respect to the memory of Mrs. Clara Rector by the W. F. M. S. of University Church, Austin, Texas:
Whereas, Our Heavenly Father has seen fit to remove from among us one of our most consecrated and faithful workers—one whose place it will be hard to fill—and whose loving Christian influence will long be with us; be it
Resolved, 1. That we, her co-workers, while regretting our loss, feel that it is her gain, and bow in humble submission to the decree of Him who is too wise too err.
2. That this society extends its sincere sympathy to her bereaved husband and children.
3. That these resolutions be entered upon the minutes of the society, that a copy be sent the family, and that they be published in the Texas Christian Advocate.

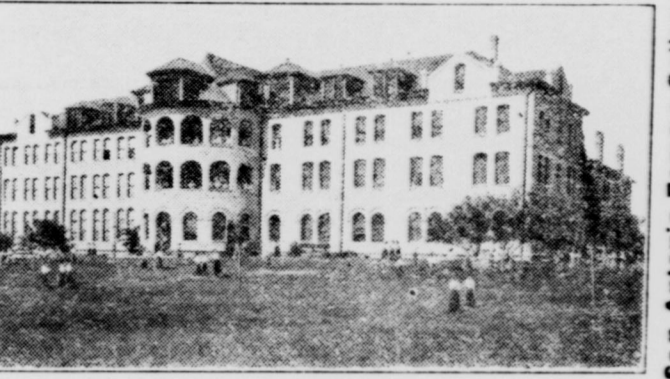
MRS. THEO. PINCKNEY,
MRS. W. G. BRIGHT,
MRS. K. T. DECHERD.

Jacksonville District—Third Round.
Kilgore, Danville, July 6, 7.
Church Hill, Fowler's Ch., July 13, 14.
Henderson Sta., July 14, 15.
Grace, 8:30 p. m., July 17.
Centenary, July 21.
Jacksonville Cir., Gallatin, July 27, 28.
Jacksonville Sta., July 28, 29.
Alto, Mt. Zion August 3, 4.
Rusk, August 4, 5.
Troup and O., Bethel, 3 p. m., Aug. 6.
Hallville, August 10, 11.
Longview, August 11, 12.
Malakoff, Trinidad, August 17, 18.
Athens, August 18, 19.
Neeches, Shald's Chapel, August 24, 25.
Brushy Creek, Frankston, August 31.
Larue, Oak Grove, Sept. 1, 2.
Henderson Cir., Pleasant G., Sept. 7, 8.
ELLIS SMITH, P. E.

Dublin District—Third Round.
Dublin, July 7.
Stephenville Cir., 11 a. m., July 10.
Harbin and Green's Creek, July 13, 14.
Bunyan and Langley's, 11 a. m., July 17.
Gorman, July 21.
De-demonia, 11 a. m., July 22.
Huckabay, 11 a. m., July 25.
Iredell, July 28, 29.
DeLeon Cir., 11 a. m. July 31.
DeLeon Sta., 8:30 p. m., July 31.
Eastland, August 3, 4.
Carbon, 11 a. m., August 5.
Cisco Sta., 8:30 p. m., August 6.
Cisco Cir., 11 a. m., August 7.
Proctor, August 10, 11.
Granbury Cir., 11 a. m., August 14.
Granbury Sta., 8:30 p. m., August 14.
Bluffdale, 11 a. m., August 15.
Hico Sta., August 18.
Carlton, 11 a. m., August 19.
Glen Rose, August 24, 25.
Duffau, 11 a. m., August 28.
J. G. PUTMAN, P. E.

Waco District—Third Round.
(In Part.)
Fifth St., June 16.
Austin Avenue, June 23.
District Conference, June 28, 29.
Morrow St., July 7.
Mt. Calm, July 13, 14.
Elm St., July 21.
W. L. NELMS, P. E.

Educational



San Antonio Female College
SAN ANTONIO, TEXAS.
\$100,000 Building Completed
Write J. E. HARRISON, Pres.

SOUTHWESTERN UNIVERSITY

GEORGETOWN, TEXAS.

Projected by the joint action of the Texas Conferences in 1869. Located at Georgetown in 1872.

For 35 years it has stood at the head of the Methodist schools in the State.

The leading American Universities accept its degrees and give full credit for courses completed there.

As centrally located and as accessible to North Texas as the Capital of the State.

Well equipped with buildings, laboratories and libraries

Composed of the Fitting School, the College, the School of Fine Arts, the Summer School of Theology, the Summer Normal, and the Medical College.

The Ladies' Annex, under the care of Dr. Jno. R. Allen, is an ideal college home for women.

The Fitting School is one of the recognized High Grade Training Schools of the Methodist Church.

Giddings Hall, under the supervision of Prof. F. E. Burcham, offers good board at the lowest rates.

NEXT SESSION OPENS SEPTEMBER 10, 1907.

For General Catalogue Address
R. S. HYER, LL. D., President.
GEORGETOWN, TEXAS.

The Polytechnic College

FORT WORTH, TEXAS.
REV. H. A. BOAZ, M. A., D. D., President.

THE LEADING EDUCATIONAL INSTITUTION IN NORTHERN TEXAS.

Location healthful, retired, ideal. A faculty of thirty-two experienced and competent professors, teachers and officers. New building, good equipment. 812 students in attendance last year. Standard curriculum, leading to B. S. and A. B. degrees. Exceptional advantages offered in Music, Art and Oratory. A splendid School of Commerce is maintained.

Young Ladies' Home under care of President and wife.
Young Men's Home under care of Prof. Sigler and wife.

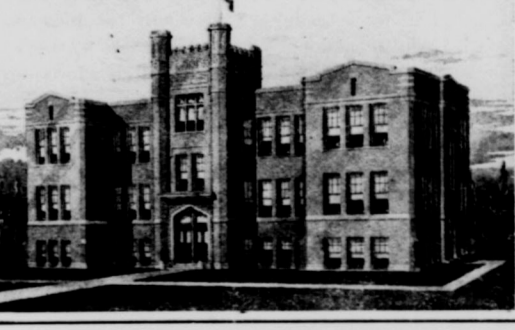
For information and catalog address
REV. J. D. YOUNG, Business Manager,
FORT WORTH, TEXAS.

Switzer Woman's College and Conservatory

Has made an unprecedented record. Employs fifteen officers and teachers of superior merit. Selects the best patronage and commands the respect of all school people. Home conditions unequalled.
Address: **D. S. SWITZER, ITASCA, TEXAS.**

CLARENDON COLLEGE,

Male and Female.
The only College of the Panhandle.



Clarendon, Texas, is 2700 ft. above sea level. Continuous growth for nine years with present matriculation of 417. Full Faculty of eleven. Flourishing Literary Societies. Library of 2000 volumes.
Address,
Rev. J. R. MOOD, B. D.

PROPOSED NEW STRUCTURE.

"OUR WORK IN THE CITIES."

Our recent raid on the bulwarks of Satan in Tarrant County has, as it always does, developed several things. Among them is what I have been contending and pleading for in this city for ten years, but I have always believed that those who differed with me were as honest and had as much sense, if not a little more, than I did and I had concluded that perhaps I was wrong. I have often been brought to points in my life where I was sure that I was right and yet I know it is the part of wisdom to always stop and think that after all I may be wrong and the other man right. And as I have said, the developments coming out of the cyclone that struck us have not changed my mind a particle in reference to my theory. My position is that the mission of Methodism is the mission of Christ, and his commission which he gave to the disciples was to carry the gospel to every creature, and this is not being done by the Churches in our large cities in Texas. This is a heavy accusation, but, as I see it, I believe it to be the truth. It is not in accordance with some of the theories of some of our Bishops, presiding elders and pastors and, as a rule, the Boards of Mission follow their instructions, but even after saying that I stay with my position. And while everybody knows, if they have read the religious press, to say nothing of the secular press, the rapidity at which these cities have been growing in the last ten years, you can hardly believe your eyes if you had the privilege ten years ago of going through these cities and then go through them now. To say nothing of the increase of the buildings on the main streets from three to ten stories high and the increase of the banks, wholesale houses, the increase of school buildings; then leave the business part and go to the resident part of the cities, see the extended street car lines, the great crowds that fill them morning and evening, going to and from work. The truth is, people in the old States say that we are so accustomed to bragging that we could hardly get them to believe the facts about the increase of the population in these cities in the last ten years.

Now, I say that the work and mission of Methodism is to supply everybody with the means of grace, sufficient to save them from sin, and I say that we are not doing it, and here are the figures and are my reasons for saying this. I take four cities, take these because I take the minutes of them on my table, viz: Houston, San Antonio, Waco and Fort Worth. Houston in 1897 had five pastors appointed to do the work of the Methodist Church in that city; in 1907, eight. San Antonio in 1897 five and in 1907 four. Fort Worth in 1897 seven and in 1907 ten. Of course, I presume that the Churches who have had the pastors have increased in membership, but I take it that no more pastors have been appointed, because there have been no more organizations or Churches organized to meet the demands, and when you ask what a Church is doing to save the people of the city the answer may be, by giving the number of Churches in that city.

Now, I have no objection to large Churches; in fact, where people are able to build \$100,000 bank buildings and \$50,000 school buildings, they ought to build churches in like proportion, and I am sure that none of these cities have done more than they ought to have done and some of them not as much on this line of work. But I do contend that you will never reach the laboring people nor the suburban people with these large churches. There is a class of people they must reach, but it is not the suburban people of the city, and this is my contention that the laboring class of people are being neglected upon that line. There are people in all of our cities, English-speaking people, what you would call clever, honest people, who never enter a church or

any place of worship from year to year. Of course, they are not religious. It takes the means of grace to keep a man in a state of piety that will enable him to resist the devil at all times.

I take Fort Worth, and I do not do it because I think it worse and more neglected than any others, but because I know it better. There are sections of this city in which there are as many, if not more, than 6000 people where there is not a Sunday-school, League or church services of any kind for the people to go to, and hence I say that the prohibition campaign has developed my theory. Being without the gospel, of course they are on the side of evil. It is truth, sorry to say that it is truth, but truth is truth, many people who are members of some Church in the city on April 27 walked up and deposited a vote in favor of the open saloon. Evidently from the account, more people in this city wanted the saloon to stay than wanted it to go. I do not believe that any man with solid piety who attends prayer-meeting, has a class in Sunday-school and is noted for his devotion to his Church, voted the "anti" ticket, but when you see a city which claims over 60,000 inhabitants scattered over the territory which we are and only ten Methodist pastors to look after their spiritual wants, even if the other Churches have the same number, how can you expect otherwise?

Now, the question is, where is the remedy? I may not have it, but I am going to give the readers of the Advocate a plan which has worked in the past history of Methodism, whether it will work now or not. If each one of these Churches will look closely into the population of the city they will find many places where at least ten children can be gotten together for a Sunday-school, and our Discipline says when that is the case something ought to be done, and it is appalling to know how many children are in the suburbs of these cities who never hear the name Christ nor hear the Word of God read, and it is also appalling to know how many over the age of fifteen who will tell you they have not been to Church in years, and I say that if these Churches put forth the effort to establish mission Sunday-schools and places of worship and those who are in authority in the Church, upon whom the responsibility rest, there would be a different count made in all of our cities ten years from today than was made at the last election; and, after all, that is our hope for driving the whiskey traffic from Texas. It is all right to have all the law you can get and enforce it with all your might, but after all, when it comes to driving the evil out of a country or a city, nothing but religion of Christ will do it.

Now that last statement would indicate that taking the vote in Tarrant County reveals a low state of piety in all the Churches. Well, you may take that as you please. I judge no man nor Church, and it may be that my work, having placed me in portions of the cities, that I go so much, that I may look at the dark side; but, light or dark, facts are facts, and I wish it were different, and I don't publish these things reflecting on anybody or any Church, but hoping that some one will look into these things and see if something more can not be done than we are doing to save the suburban people of our cities.

Now I believe that if all these Churches in these cities, with their Home Mission Societies, Sunday-schools and Epworth Leagues, would make a call for mission workers and make a diligent search into every ward in the city, they would find more work to be done than at any other point in their Church work, and this would not only help the people to whom they would go, but it would be a great spiritual uplift to the people who did the work; and then another thing which you could do in the organizing and working of these Churches, proper places for locating churches would develop and better

them all, some of the best men and women might be brought out of these dark places. I say from the condition revealed by the large anti vote, it is time for all of us to wake up.

I. Z. T. MORRIS.
Fort Worth, Texas.

Our Departed Dead

The space allowed obituaries is twenty to twenty-five lines, or about 170 or 180 words. The privilege is reserved of condensing all obituary notices. Parties desiring such notices to appear in full as written should remit money to cover excess of space, to-wit: At the rate of One Cent Per Word. Money should accompany all orders. Resolutions of respect will not be inserted in the Obituary Department under any circumstances, but if paid for will be inserted in another column.

Poetry Can in No Case be Inserted. Extra copies of paper containing obituaries can be procured if ordered when manuscript is sent. Price, five cents per copy.

MELVER.—J. A. Melver, second son of Angus and Mary Melver, was born in Haywood County, Tenn., October 18, 1836. He was converted in 1856; departed this life June 1, 1907, in Nevada, Texas. On October 18, 1856, he was married to Miss S. J. Ledbetter, and to this union were born six sons and six daughters. Two of the sons became Methodist preachers, but preceded their father to the better land. In 1878 Brother Melver moved from Tennessee to Arkansas, where he resided until 1895, when he came to Collin County, Texas. A remarkable thing in connection with Brother Melver's family was that, notwithstanding the large number of children, all were converted and brought into the Church in childhood, evidencing, doubtless, the zealous admonition and care of godly parents. Brother Melver's life and character are eloquently described in Acts 11:24: "He was a good man and full of the Holy Ghost and of faith." He leaves a devoted wife with whom he walked down life's pathway for a little more than fifty years; six children, several grandchildren and a multitude of friends to follow on. Our town, community and our Church are greatly impoverished by his going, but heaven is the richer. L. A. BURK.

KELLUM.—March 30, 1907, the spirit of little Dewey Lee, infant son of Mr. and Mrs. Thomas S. Kellum, went to live with God and the angels. Our hearts were made sad by his departure, but heaven is richer and possessed of another golden chord to draw us to the celestial shore. Dewey was a sweet, bright child and loved by all who knew him. Taught by his fond mother, he was accustomed to saying his prayers every day. Even in his sickness he must have communion with his Father above. Now, with his head pillowed upon Jesus' breast, he may whisper into the Master's ear. And never more will the fever scorch his tender brow or parch his infant lips. For, in heaven, where he's gone, there is no more sickness, pain nor death, and God himself shall wipe all tears from their eyes. Parents and loved ones, sorrow not as those who have no hope. Be then faithful unto death, and with your darling you shall be crowned in glory, and, with harps in hand, you shall unite with his voice in the angelic choir. His pastor. T. W. ELLIS.

MITCHELL.—Mrs. Annie A. Mitchell was born in London, Eng., September 19, 1874. She came to Texas and, on December 16, 1895, was married to J. T. Mitchell, of Muldoon, Texas, where they lived until her death. Sister Mitchell is missed by our Church as only a true worker can be. She was converted in childhood and joined the M. E. Church, South, living a consecrated life until March 7, 1907, when God called her to a better home. While she was an excellent organist and Sunday-school teacher, she was active in every department of the Church. It can truly be said of her that "This woman was full of good works and alms deeds which she did." Her influence still lives. We constantly see the fruits of her labors. The entire town and Church lament her death. She was a friend to everyone, doing unto others as she would have them do unto her. Weep not, friends and loved companion; she is not dead, but has simply preceded us to glory. Let us strive day by day to love and serve God as she did, and meet her in heaven by and by. Her pastor. W. C. HOUSE.

YARBROUGH.—Sarah Elizabeth Yarbrough (nee Anderson), daughter of Fox and — Anderson, was born in 1876 and died June 2, 1907; was married to R. C. Yarbrough June 27, 1886. To this union were born six children, all of whom are living to mourn the loss of their mother. Sister Yarbrough was converted in 1891 and joined the Baptist Church, of which she remained a consistent member to death. She was a devoted wife and a loving mother. We laid her to rest in the Rosston Cemetery to await the call of the final faithful.

C. B. GOLSON.

LEWIS.—Mrs. Maud Lewis, daughter of Mr. and Mrs. L. F. Battle, was born in Brazos County, Texas, March 4, 1873. She was converted and joined the Methodist Church at Wellborn, when nine years old. She married Prof. C. A. Lewis July 16, 1891, near College Station. To them were born a girl and a boy, who are left with their father to mourn their great loss. After living for a time in Galveston, Livingston and Beaumont, they moved to Center, where her health failed, and, to regain it, she started to Mineral Wells, but stopped with her parents near Bryan, where she grew worse, till all hope was lost of her recovery. She visited her husband's brother, in Bryan, from whose home she attended Church for the last time; as she was taken seriously ill at Church. After returning to that home the best medical aid in the town was had, but to no avail, and after four days of suffering her pure spirit went out to God from the sorrows of this life. The writer was called by telephone to attend the burial, he being the pastor of Wellborn Church, where she first joined, though her membership had been moved to Center. And in the presence of loved ones and friends her body was laid away in the beautiful cemetery in Bryan, according to the ritual of our Church, there to await the day when the Master will call it forth to immortality. Wm. M. FOSTER.
Millican, Texas, June 17, 1907.

STEWART.—Margarette Elizabeth Stewart, daughter of W. N. and Martha Nabers, was born near Corinth, Miss., February 2, 1858, and died at St. Joseph's Infirmary, Fort Worth, Tex., May 27, 1907. She was married to Dr. G. W. Stewart, at Pleasant Ridge, Miss., July 27, 1883, and moved to Milam County, Tex., in 1893, and from thence to Hill County in 1896, came to Hobart, Okla., in 1901. Four boys were born from this union; one died in infancy, and three, with her husband, survive. She was converted in early womanhood, and joined the M. E. Church, South, and lived a faithful, consistent member to the end. Self-sacrificing, gentle, yet positive, she lived not in vain. Her life continues in the ministry of Rev. O. W. Stewart, our pastor at Olustee and Eldorado, and our last conference recommended Otho, the second son, for license to preach. Dr. Stewart, one of the foundation stones of the Church here, with Olan, his youngest, will remain here—lonely? Yes, but hope will cheer and brighten the passing days, for her end was peace. She sleeps in our beautiful little cemetery at Hobart—blessed sleep from which none ever wake to weep. Her mother still lives at the old homestead in Mississippi, and brothers are scattered all over Texas. We part with the Christian's "good-night." The morning cometh. Her pastor. ROBERT HODGSON.

MITCHELL.—Little Russel Harvey Mitchell was born in Muldoon, Texas, July 27, 1904. He was the first born of Brother and Sister J. T. Mitchell. The little fellow appeared as a sunbeam and his little voice rang merrily in the home for a while, then the sunbeam vanished and the little voice became silent forever. When he was sick the best medical attention in Southwest Texas was secured, but all in vain; on February 18, 1907, the little spirit returned to God who gave it. In less than a month the mother also went home to heaven. I'm so glad Jesus blessed and loved the little children. "Suffer little children, and forbid them not, to come unto me, for of such is the kingdom of heaven." Little Russel and mother are with the dear Lord awaiting "papa," who submits with a sweet spirit to the will of God looking forward to a happy reunion by and by. W. C. HOUSE, P. C.

READ.—Little Lois W. Read, daughter of A. W. and D. C. Read, was born August 8, 1905, and died May 20, 1907, after a long spell of slow fever. The death angel came and nipped this little bud that it might bloom in eternal spring. Little Lois has gone to meet her little brother, James Lee, who preceded her on May 16, last year. God is gathering these precious jewels in order to allure us to a higher life and a better world. May his rich grace enable us to bow in meek and humble submission to his will. A large circle of friends and loved ones unite in sympathizing with Brother and Sister Read in their loss. May God in mercy sanctify this bereavement to their good until they meet them again in the sweet by-and-by. Their pastor. G. W. HENDERSON.

DENTON.—Mrs. Ida Denton (nee Heard) was born in Victoria, November 8, 1854, and fell asleep in San Angelo, May 29, 1907. She was married to Mr. Clark Denton, May 6, 1875, and with him joined the Methodist Church some twenty years ago. The funeral services were conducted by Rev. J. W. Howell, her pastor, at the family residence in San Angelo. For some years Sister Denton had been a great suf-

ferer, but through it all she showed a patient, Christian spirit. She loved her Church and was always present when her health would permit. She passed to her reward as she had lived, loved by all who knew her. Than this good woman one seldom meets a sweeter Christian character. She left three daughters and her husband, who are broken-hearted, and a host of loving friends who mourn their loss. Where she is there will be no more pain and the inhabitants never say "I am sick." Her loved ones know where to find her. May our Heavenly Father pour the balm of healing upon these wounded hearts. From one who knew and loved her well.

JOHN M. LYNN.

ANDERSON.—Charles Pierce, son of I. N. and L. A. Anderson, was born in Eastland County, Texas, June 10, 1885; died May 13, 1907, at Hermleigh, Scurry County, Texas; was buried at Dunn, Texas. Charlie joined the Methodist Episcopal Church, South, at Rising Star, Texas, in August, 1896, under the ministry of A. B. Roberts. He was baptized in infancy. Charlie was happily converted to a deep work of grace in a meeting in July, 1906, at Dunn. He said in his experience time and again that he was fixed in his determination to serve his God. Charlie stood in high esteem among the people who knew him. He was a noble young man and had a promising future before him. Services were conducted by his pastor. R. D. STEWARD.

STACY.—Mrs. Lucinda Stacy was born in Mississippi, April 5, 1858, and died at her home in Vernon, Texas, May 26, 1907. She was converted in Panola County, Mississippi, and joined the Methodist Church when but fifteen years old. She was married to J. W. Stacy in 1888. The family moved to Vernon, Texas, last March, when she took sick and died. She bore her great suffering with a Christian spirit. The best thing that could possibly be said of any one was said of Sister Stacy. "She was a Christian." She leaves a husband and five children to mourn their loss. But cheer up, dear friends, for by the loss you have sustained, she has gained heaven. You may, too, gain that great blessing and enjoy her presence forever. L. E. RIDDLE.
Vernon, Texas.

MARSH.—Claude Ross Marsh, son of A. B. and M. I. Marsh, was born February 4, 1890, and died near Rienzi, Texas, May 31, 1907. He was converted and joined the Methodist Church at Stanford camp-meeting near Waco, when seven years of age. His life was consistent. Christ dwelt in his heart by faith. As he neared the hour of death his hopes were brighter. He said I have no fear of death. Loved ones were waiting for him on the other shore. May God's grace be sufficient for the mother who has buried so many loved ones in my prayer. G. W. KINCHELOE, Pastor.

KEYTE.—E. B. Keyte died at his home in Denton, Texas, June 2, 1907. He was born in Keytesville, Mo., August 2, 1833, and was the son of Rev. James Keyte, who came to the United States from Manchester, England, in the early part of the last century. He was educated in the common schools of his native town, at Yale College, Wesleyan University, and the University of Virginia. He was prominently identified with the school work in Denton and Denton County for a number of years. In 1860 he was married to Miss Elizabeth Nichols, by whom he had two sons and one daughter. He was an official member of the Methodist Church and of the Masonic order for more than twenty-five years. His was a pure and stainless life and his end was as beautiful as the setting sun. He was better known and perhaps better loved than any man in our city. The funeral was held by the pastor in the church and the body was consigned to the earth by the beautiful service of the Masons. May the God who led him through all the years and who was his comfort and joy through sunshine and shadow all along the way, lead the lonely widow and sorrowing sons and daughter through life here, and to a home beyond the river.

FRANKLIN MOORE, Pastor.

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

FOR BRECKENRIDGE PARSONAGE.

You can report through the Advocate \$17 as having been raised and sent to Rev. Geo. W. Hamilton from the Springtown charge for the rebuilding of the Breckenridge parsonage. A. P. SMITH, P. C.

SAM JONES.

Life and Sayings, by his wife. Post-paid, cloth, \$2.50; half morocco, \$3.50. Agents wanted. Southern Book Co., Waco, Texas.



METHODIST TRAINING SCHOOL FOR CHRISTIAN WORKERS.

Since the General Conference authorized the establishment of this school as a connectional institution, it has met with great success. The first regular nine months' session began September 19, 1906, and will close June 19, 1907. The six members of the faculty have given the following courses of study: The English Bible, Church History, Christian Doctrine and Ethics, Sociology, Church Methods, Missions, Methods of Instruction, Kindergarten, Nurse Training and Music.

Twenty-four students have matriculated for the regular two years' course and six for one or more terms, making a total enrollment of thirty. These thirty students are a select company, for nearly as many more applied for entrance to the school, but were for various reasons unable to measure up to the requirements. The faculty have been careful not to accept applications from candidates who, in their judgment, were not capable of becoming suitable workers under one of the three missionary boards. Of those now in the school eight are candidates for the foreign field, twelve for deaconess work, six for city missions, and four for the regular course without reference to any special kind of life work.

Though this is the first regular session, the school has two members of the senior class, one of whom had one year in the Scarritt Bible and Training School, and one had the equivalent of one year's training. One of these seniors will go to Cuba as a missionary, and the other has already been consecrated as a deaconess and appointed to First Church, New Orleans.

The third Midwinter Institute opened January 31st, and closed February 20th, making a term of three weeks. Fifty-two persons were matriculated, forty-eight of whom were preachers serving charges in the various Annual Conferences. The institute provided courses in the English Bible, in city evangelization, in foreign missions, and in Church methods. The aim of the class room work was to make the courses thoroughly instructive, practical and inspirational. Many of the connectional officers and Bishops gave their services freely and enabled the school to provide an exceptionally strong program. Other speakers of national reputation were brought from a distance.

The school also entertained and otherwise assisted the conference for missionary leaders which was in session from January 22nd to 26th. Thirty-three delegates were in attendance, representing twenty-four Annual Conferences.

The school has kept up steadily during the year the circulation of missionary literature. Two new booklets were published during the year, one by Dr. Young J. Allen, and one by Dr. W. R. Lambuth. The edition of each was 10,000 copies. The school has circulated during the last three years about sixty-five thousand copies of missionary booklets, besides furnishing many valuable articles for the Church press.

A considerable missionary educational exhibit has been prepared by the school. This exhibit was of special value to the students of the institute who were able to get an immense amount of important missionary information with the least expenditure of time and energy. One man, after spending several hours in the exhibit rooms, said: "A person could well afford to come five hundred miles just to study this exhibit one day."

From time to time sections of the exhibit are shipped to conferences and thus brought within reach of many who would otherwise not be able to study it.

The school owns and occupies two four-story brick buildings facing the State Capitol on the east side. The location seems to be almost ideal for such an institution, being central, accessible, quiet and in easy reach of missionary territory. The buildings are well adapted to school work and the vacant lot with ninety feet frontage on Fifth Avenue affords room for enlargement as the school develops. Two important departments will be added to the school next session: The department of Nurse Deaconess Training, and of Practical Training in City Missions. A trained and experienced teacher for each department has been elected and their salaries provided for next year.

Since the Woman's Board of Home Missions has adopted three years as the required period of training for nurse deaconess candidates, the school has arranged to have such students devote their first year in the Training School preparatory to entering a hospital. Consequently the services of an experienced teacher were needed in the school to give a course in district nursing not only to candidates for nurse deaconess training but also to other students.

The Board of Directors established the department of Practical Training in City Missions because of the vital importance of having all the students definitely trained for service in the modern city, whether they enter the home or foreign field. The teacher of this department comes from New York City, where she has been eminently successful in similar work. She will train the students in friendly visiting among the poor, in social investigations, and in the use of institutional Church methods by devoting her entire time to leading the students in actually doing city mission work in the field.

An effort is being made to develop the library so that the students may have access to the best authorities on the subjects taught in the school.

Within eight weeks the Superintendent has received over twelve thousand dollars in subscriptions for the school funds.

In view of the wonderful success of service to the whole Church we are not surprised that Dr. Josiah Strong, of New York City, should have made the following public statement during his recent visit to Nashville: "I know of no institution in all of the land, North or South, East or West which has a more intelligent comprehension of the needs of the times, or is adopting methods or means more intelligently to meet those needs. I have been greatly delighted by what I have known of its work heretofore and what I have seen of its work since I came to the city."

JAS. E. McCULLOCH.

An Invaluable Salve

"Enclosed find \$1; please send by first mail two boxes of your famous Tetterine. Send by first mail as I am anxious for it. It is the best preparation of the kind on the market. Best wishes for success of your invaluable salve." H. W. Shannon, Bland, Va. Tetterine at druggists 50c or of J. T. Shuptrine, Savannah, Ga. Rub with Tetterine Soap, 25c cake

A teacher was explaining to a little girl how the trees develop their foliage in the springtime. "Ah, yes," said the little miss, "I understand; they keep their summer clothes in their trunks!"—Will Carleton's Magazine.

IMMORTALITY—AN EXPLANATION NEEDED.

It is not our purpose to defend or controvert any special view or theory on this subject, but rather to suggest that in the discussion of a question so vital and yet so subtle it is all-important that great care and accuracy obtain in the use of terms. At least there should be an understanding as to the use of the terms employed, or else no profitable result can follow such discussion.

One means by immortality, as applied to a creature, a state that under certain conditions may and will continue forever; another means by it that which must and will live forever.

To the one it is communicated and maintained only by being in touch with Christ, through his great atonement. To the other it is inherent in the soul, imparted at creation and perpetuated through the law of reproduction.

Again, we find the words destruction and annihilation used as if they were equivalent and hence interchangeable terms, and it is assumed that to teach that the souls of the impenitent wicked will be destroyed—that is, that their immortality will be forfeited and lost—is the same as to declare that they (the wicked) will be annihilated.

Such a blending of things so widely and radically different as destruction and annihilation not only indicates a lack of discrimination producing confusion of thought, but, what is worse, it leads to wrong and hurtful conclusions.

Destruction is a matter of every day observation and experience; in fact, a world-wide phenomena—the common lot of all nature. Of it we can and do know much. But annihilation is an absolute stranger to all nature, never seen, never realized; in truth, wholly inconceivable. We can no more conceive of no thing than we can conceive of no space or no time.

The house is burned to ashes, the tree or the animal grows old, dies and perishes. They are destroyed, and that forever. It is an everlasting destruction because their identity and individuality are forever lost. Yet they are not annihilated. They have only passed into other forms and combinations.

Now, is it not right that we give the same meaning to the word destroy when applied to the spiritual and invisible that we do when applied to the natural and material? Can we without perversion give another meaning to the word than that which God in nature declares it to have? If destroy in the material world means the complete loss of individual identity, must it not mean the loss of personal identity and conscious being when applied to the soul?

We leave these questions unanswered because, as indicated before, it is not to decide the great question, Is the soul of man indestructible? but rather to get, if we can, at the real issue by determining what is the import of the words destroy, destruction, consume, etc., when used in the scriptures in reference to the future state of the lost.

We notice, in passing, that with some, as implied in what we read, that to give this legitimate meaning to destroy is equivalent to a denial of future punishment. But this we can hardly understand. Whatever makes conscious personal life desirable and a blessing makes its loss a calamity and a curse. To lose our personal conscious existence is an awful fate to any rational, sentient being.

Nor can we agree with the view that such punishment is only negative in its character—a mere deprivation—and hence a denial of positive conscious suffering. What we know of the destruction of conscious physical life indicates, wherever seen or felt, that it is, by no means, a painless ordeal. Whether it be an insect or an elephant, a babe or a giant, nature protests against the approach and resists at every step the progress of the great destroyer. Whether it is instantaneous as by electrocution or by

Advertisement for Colorado vacation. Text: TWO OR MORE WEEKS' VACATION in Cool Colorado... The Colorado Chautauqua, at Boulder. Opens July 4. Closes Aug. 14. affords the only Complete Double Daily Solid Train Service between Texas and the Rocky Mountain Region; serves all meals at city prices in Palatial Dining and Cafe Cars; maintains practically positive connections with other Texas Lines, and otherwise specially provides for the pleasure and comfort of those traveling between the Southwest and Northwest. Let me mail you illustrated suggestions, rates and other particulars. A. A. GLISSON, G. P. A., FORT WORTH, TEXAS

Advertisement for Summers Cool MEXICO. Text: The Most Delightful Season to Visit MEXICO 53° to 64° Fahrenheit (Government Record) is the average temperature at CITY OF MEXICO I. & G. N. R. R. THE LAREDO ROUTE Announces Three Popular Excursions at One-Half Rates. Stop-Over Privileges. Selling April 25th to May 18th. Return Limit July 31st. Selling June 8th to June 15th. Return Limit August 31st. Selling June 20th to July 12th. Return Limit September 15th. Figure on this for your Vacation Trip. A Most attractive and inexpensive outing, embracing many points of great historic interest and scenic grandeur. No other like it. See I. & G. N. Agents or Write D. J. PRICE, G. P. & T. A. GEO. G. HUNTER, A. G. P. & T. A. Palestine, Texas.

Advertisement for Every Summer Resort. Text: IS CONVENIENTLY LOCATED IF YOUR TICKET READS VIA THE COTTON BELT ROUTE. THE SIGN OF GOOD SERVICE. LOW RATES, QUICK SCHEDULES TO ALL POINTS. CAFE PARLOR CAR SERVICE IS GIVEN OUR PARTICULAR ATTENTION. THE BEST THE MARKET AFFORDS. A LA CARTE. PAY ONLY FOR WHAT YOU EAT. DINE ON TIME ALL THE TIME. Complete information relative your vacation trip upon application or an inquiry to any Cotton Belt Agent or either of the following will bring information and a Folder Free. R. C. EYFF, Asst. Gen. Frt. & Pass Agent Tyler, Texas. GUS HOOPER, Traveling Passenger Agent Waco, Texas. T. P. LITTLE, Passenger Agent Corsicana, Texas. JOHN F. LEHANE, Gen. Freight & Pass. Agent Tyler, Texas. D. M. MORGAN, Traveling Passenger Agent Ft. Worth, Texas.

Advertisement for Horsford's Acid Phosphate. Text: A Wonderful Tonic. HORSFORD'S ACID PHOSPHATE. Cooling, refreshing and invigorating. Dispels that dragged out feeling during spring and summer. To enjoy God and heaven it does not require that we wait till the last touch of death reveals all things in the light of eternity. We may take God and heaven along with us every day, and carry their peace and glory into all the dull and prosaic scenes of earth.—Thomas Lathrop. BIBLE READERS AND CHRISTIAN WORKERS SELF-HELP HAND BOOK contains just the Help over hard places you have been looking for. Short and plain articles by nearly 100 experienced writers, edited by REV. J. M. COON. How to lead, teach, testify, pray and grow. Young Christians' helper, experienced workers' guide, aid, etc. Pocket size, 128 pages, Red Cloth, 25c Morocco, 35c, postpaid. Agts. wanted. GEO. W. NOBLE, Lakeside Bldg., Chicago

ENDOWMENT FOR SOUTHWESTERN.

We Look to Southwestern for Our Ministerial Supply.

Southwestern has educated in the past a large number of the preachers of the various Texas Conferences. For the future work of Methodism in the State we must look to it, and ought to look to it, for equipping the men who are to fill our pulpits and, to a large extent, are to preside over our other Church schools, and to fill many positions in the State schools.

There are in the Texas conferences nearly a thousand preachers. The enlarging of the work because of the rapid increase of population, together with the loss of men from the ministry by death, superannuation and location, will call for one thousand recruits to the service in the next ten years.

These thousand men must be adequately educated. The times require men of excellent intellectual equipment as well as men of spiritual force.

The whole Methodism of the State is interested in the education of these thousand men.

The Nation educates at its own expense the men who are to serve as officers in its army and navy and supports them entirely while they are in training, and starts them out at graduation with a commission and a good salary. It considers that the men who give themselves to their country's service are worthy of their entire support while at West Point or Annapolis.

It is but right that the Church in Texas should provide ample means for the education of these thousand young men who are to become the leaders of our Zion. It would not be magnanimous in us to withhold from Southwestern our money and yet demand of it that our young preachers be educated there free of charge. Each of these thousand recruits will need at least three years in the University. If 600 of them take the three years, their tuition will amount to the sum of \$135,000.

One-third of the college students now at Southwestern are preachers and children of preachers and are being educated for the Church free of tuition charges. Their number is at least 100, making the amount now annually given to Texas Methodism by Southwestern, \$7500. One hundred thousand dollars endowment will not pay the tuition fees of these preachers and preachers' children now in attendance. The Church should, and I believe will, say to Southwestern, "Our preachers must be educated and we place with you the funds for their training. We no longer ask you to bear the burden alone."

J. E. HARRISON.

MARRIED.

Newsom-Bailey.—At the Methodist parsonage in Haskell, Texas, June 9, 1907, Mr. Tom Newsom and Miss Mattie Bailey, Rev. J. H. Chambliss officiating.

Cahill-Bell.—At the home of the bride's father in Haskell, Texas, June 19, 1907, Mr. T. C. Cahill and Miss Duvant Bell, Rev. J. H. Chambliss officiating.

Seahorn-Friend.—Mr. W. P. Seahorn and Miss Maggie Friend, at the Methodist Church in Ozona, Texas, at 9 p. m., June 12, 1907, Rev. W. W. Nunn officiating.

Nichols-Yates.—June 22, 1907, at the home of the bride's parents, Fort Worth, Texas, Mr. Albart N. Nichols and Miss Gurtie Yates, Rev. Thomas Reece officiating.

Bodkin-Handle.—At the residence of the bride's parents, Mr. and Mrs. Nute Erwin, twelve miles from Goldthwaite, Texas, June 23, 1907, Mr. Hammond G. Bodkin and Miss Carrie Handle, Rev. G. W. Templin officiating.

Dickson-Clements.—June 23, 1907, at Copperas Cove, Texas, at the home of the officiating minister, Mr. C. C. Dickson and Miss Mary Clements, Rev. Marion Mills officiating.

BETTER THAN SPANKING.

Spanking does not cure children of bad wetting. If it did there would be few children that would do it. There is a constitutional cause for this. Mrs. M. Summers, Box 187 South Bend, Ind., will send her home treatment to any mother. She asks no money. Write her today if your children trouble you in this way. Don't blame the child. The chances are it can't help it.

NOTES FROM THE FIELD.

Continued from page 5.

met with hearty response from one, reluctant acquiescence on the part of another, and positive refusal on the part of the third. At the suggestion of the first, I got a committee to notify them to close, and the lid was put down in Kountze. The move met with such hearty approval, that our County Attorney and Sheriff extended the order to cover the entire county of Hardin, and this had such a salutary effect, they also closed up all gambling dens, and peremptory notice was served not to open under penalty of the law. It will be only a matter of time until saloon domination will cease in this county, and thus the greatest enemy of Church and State overthrown. Spiritual interests are also on the upgrade, but the uninspired conditions yields only to persistent prayer and faith and effort: the settled inertia is but slowly transformed. But, with the many helpful suggestions, wise counsel and fresh inspiration of our versatile presiding elder, the encouragement of a kindly, responsive people, and the timid, tardy evidences of growth and development, victory looms in anticipation. Our Quarterly Conference just closed was a great help and inspiration. Brother Godbey preached us two excellent sermons—the one on Christian education being especially beneficial. Bro. Russell, who accompanied him, preached a thoughtful sermon on the subject of Missions. The work done will abide. Our Woman's Home Mission Society is doing great work, and at Galveston was denominated the Banner Society of the Texas Conference. Enough said. We have never served a more generous, kindly people. We have received one continuous pounding since our arrival; day by day, the people, religious and irreligious, send in the edibles, bringing us under renewed obligations. Our hearts are drawn out to them, and our heart's desire and prayer for Kountze is that it may be saved.—C. D. Montgomery, June 24.

Celeste.

We are in the midst of a great revival in our Church at Celeste. Bro. Jas. A. Walkup, of Fort Worth, has been with me ten days. There have been 24 conversions and probably 25 or 30 reclamations, and the Church more spiritually moved than it has for years. Bro. Walkup proved to be the preacher we needed for this place. He is deeply spiritual; everybody loves him, and there was not a dull service. The meeting closed Sunday night, as Bro. Walkup had to hurry away to another meeting, but the interest was so great, and the people so much desired the meeting to go on, that I telephoned Brother Pugsley, of Greenville, and we started again. He came, and last night we had a great meeting, resulting in four conversions. Bro. Walkup took up a nice collection for Mrs. Sanders, which was greatly appreciated. Any preacher will do a good thing to get Dr. Walkup for a revival.—Lee Sanders, June 25.

MISSOURI LETTER.

On Wednesday, June 12, we laid with Masonic ceremonies the cornerstone of a church at Warrensburg, a city of six thousand, 65 miles east of Kansas City, where the largest one of the five State Normal Schools is located. The house will cost about fifteen thousand dollars, and is being built of the beautiful gray sandstone for which Warrensburg is noted. Our first church was built in 1855, and two other frame churches have been built since then. We expect to have the handsomest though not the largest church in the city. Since the war the M. E. Church has had the stronger organization; but so many of our people attend the normal, which already has 765 enrolled in the summer term, that it is imperative for us to maintain our organization and provide a better house of worship than we have had. The advocacy of organic union in the St. Louis Christian Advocate is making our task in building this house more difficult that it otherwise would have been; hence I took occasion to discuss the matter in my address, and explained to the large company that witnessed the ceremonies some of the principal points of difference between the two Methodisms. And I did this in full knowledge of the fact that Dr. Palmore has formally declared that organic union must come, and has pronounced a solemn woe upon all who dare oppose it. The St. Louis Advocate does not represent Missouri Methodism in its views on this question.

Five Methodist preachers took part

in the ceremonies of yesterday at Warrensburg, and not one of them is in accord with our editor on this issue. Your readers will remember how Dr. Steel, some weeks ago, paid his respects to Drs. Palmore, Kilgo and others. I read the article in question to Dr. Kilgo at the breakfast table in the Southern Hotel at St. Louis during the session of the Educational Convention in April. The President of Trinity College protests that he has been misunderstood; that he does not desire organic union, but a sort of federated union that will prevent the wasteful competition we find in so many places. But that idea was strongly presented more than a quarter of a century ago in the St. Louis Advocate by Dr. McAnally, and in the New York Methodist by Dr. Scarritt, without calling forth a single favorable response from the M. E. Church. For thirty-five years I have read the New York Methodist, first, and then the New York Advocate, and have never discovered the slightest indication that that great Church is ready to consider any union except the union that is now taking place between the Northern Presbyterian and Cumberland Churches. Nor have I ever found an advocate of union in either Church who, when the points of difference were stated, was prepared to suggest any compromise position which could form a basis of union.

Until someone will take pains to suggest a working basis, you will excuse me if I regard the cry for union as a mere expression of sentiment rather than a conviction grounded upon an intelligent study of the problem. The pious platitudes about the sin of division have a very familiar sound to some of us who have passed the half century mark. In the days gone by we used to hear such pleas from the followers of Alexander Campbell; and to us the arguments have more fervor than force.

At Springfield we have lost by death two of the three pastors appointed by Bishop Key last September. J. T. Swanson, of Dale Street, died in Texas, March 19, and J. C. Given, of Campbell Street, died April 27. The presiding elder has appointed W. W. Alexander, a young local preacher to Dale Street, and has changed J. L. Sullens from Morrisville to Campbell Street. He has also changed J. B. Ellis from Mountain Grove to Morrisville, and fills Mountain Grove by the appointment of Charles Ruyle, a Vanderbilt student. No system surpasses ours in dealing with such emergencies. The new men at Springfield were well received by their charges, and the work will go on without serious loss. So God buries his workmen, but carries on his work. My year at St. Paul has been a pleasant though laborious year. Sixty-nine members have been received; but we have lost over forty, and by the time our roll is revised we may show no numerical increase.

The collections will be full, and in addition to the assessment for foreign missions, the Sunday-school has raised \$126.81 for Korea. We have a debt of about \$7,000 on property worth \$50,000 and are now trying to raise that debt. C. H. BRIGGS, Springfield, Mo.

LAWTON, OKLAHOMA.

I'm sure many friends down in Texas would like to hear from us and to know something of our work in this growing little city. It has now been nearly seven months since we left our former charge in Texas, and they have indeed been busy months to both Mrs. Scales and myself. We found a field white unto harvest, and without delay we began to thrust in the sickle. God has blessed our labors abundantly. There have been conversions at the altar from time to time, and members have been added by certificate and otherwise almost from the opening of the year. We reaped some harvest from a so-called union meeting conducted by an evangelist from a distance, but the card-signing method is not popular among our people here, and they stayed away from the meeting. God grant that the day may never come when Methodists are satisfied

with an easy-going, superficial method of doing the Lord's work. But our crowning victory came in a revival recently held in our own Church. We placed electric fans in the Church, and arranged to seat it to its utmost capacity. The pastor conducted the services for a few nights, and then Evangelist Lovic P. Law, of Siloam Springs, Ark., took charge of the meeting, with Prof. Victor Howell, of Dallas, in charge of the singing. Two sweeter-spirited, sunnier-souled men it would be hard to find. Bro. Law is an earnest, spiritual gospel preacher, and some of his sermons are especially strong. He makes no compromise with sin, and follows old-time methods to a large extent. Sinners came to the altar and wept, and the power of the Holy Spirit was manifest among the people. Prof. Howell is an excellent choir leader and soloist, and a devout, consecrated young man. It is estimated that we had about seventy-five professions, and sixty-one united with our Church. The meeting was a signal triumph for the old-fashioned gospel and Southern Methodism. We have had in all since conference one hundred and ninety additions to our membership, and ten letters have been written for, making a total of two hundred. We have secured some fine lots near the center of town for a future church and parsonage location, and the erection of a new parsonage is in contemplation. Our Church is in a flourishing condition, and our faces are turned hopefully to the future.

This is a beautiful, open country, with fertile soil and excellent climate. Lawton has a population of perhaps 10,000, and new houses are going up right along. With new railroads and the enlarging of Ft. Sill in prospect, our city seems to have the promise of a bright future. Many Texas people are here, and it does us good to meet them. While we are much pleased with the country and climate, and have learned to love our work and people, yet we still have a large place in our hearts for our many dear friends in the land where we lived so long. Mrs. Scales joins me in love to these. A. L. SCALES.

HINTS TO YOUNG PREACHERS.

1. Be careful about dress. Be clean. Dress becomingly, but not gaudily nor expensively. Don't wear celluloid or rubber collars and cuffs. Don't carry toothbrushes, combs or other toilet articles in your pockets. Don't clean your nails in public, or do anything else pertaining to the toilet in public. These appear to be small matters, but small matters are the best indicators of character, and the character indicated by these matters is repulsive to cultivated people. Many preachers, otherwise acceptable, have not advanced for lack of cultivation, indicated by these "little matters."
2. Be careful about business. Be prompt. Be open and candid in your dealings. Keep out of debt. Do not presume on your friends or parishioners about personal business matters. Don't try "side lines" of business, but be a "man of one work." Many a good and otherwise capable man has ruined his opportunity to do good among the most useful class of citizens by carelessness in business matters.
3. Be careful in private conversation. Never tell extravagant or obscene stories. Don't repeat what you hear without a good reason. Don't tell all you know. Criticise sparingly if at all. Many a good man who meant well has lost the respect of communities and the friendship of individuals by talking too much and about the wrong subjects.
4. Be careful in public speech. Avoid slang. Don't try to be funny. Avoid sensationalism. Be natural in both manner and voice. Don't be pedantic. These faults indicate superficiality and drive away thoughtful people, and no man can last long or be effective in any community without the respect of thoughtful people. The man who has a "pull" with the Bishop or presiding elder, doubtless got his "pull" by doing his best to be capable and free from objection.

ITINERANT.

ESTABLISHED 1858. If it's a ring, a diamond, a watch, jewelry or silver-ware, you can get the best quality at the lowest prices from the
OLDEST MAIL ORDER HOUSE IN THE SOUTH.
For almost half a century we have served exclusively the Southern trade. Write to-day for our free illustrated catalogue. Address:
C. F. Barnes & Co.,
Box 99, Louisville, Ky.
Every Article Guaranteed.

CHILD TRAINING.

"Train up a child in the way he should go and when he is old he will not depart from it." Early impressions are lasting. Teach him honesty, teach him truthfulness, teach him to be honest with God and man, teach him to swear to his own hurt and change not. Home training is greatly neglected these times. Fathers and mothers are too busy with the things of the world to take time to train their children, too busy to have family prayers. Methinks I hear some children say they never heard their parents pray. Fathers and mothers are spoiling their children by kindness. A little boy 14 or 15 years old calling his father the old man, walking down the street with a cigarette in his month making the very atmosphere foul with its fumes! It is the ugliest sight ever looked at by God or man. It is bad enough to see a man smoking a cigar.

The home is the place to train children. Society is made up from the homes. If the homes are good, society is good. It all comes from the home. The child will carry from the home just what it received in the home. If it received good instruction in the home it will carry it out with it. I have seen some homes that were a hell on earth. The home should be the happiest place this side of heaven. A home without happiness is not what God intended it to be. Early impressions have a great deal to do with our after life. These very principles that were instilled into our young hearts and minds will be found cropping out in after life. Therefore, if we want good society, we must have good homes. It all comes from the home. May the good Lord help the parents to bring up their children in the way they should go.

W. J. McCRARY.

Winfield, Texas.

Why do fraternities grow? Because they recognize the tie of brotherhood.



WHAT DO YOU WANT IN VEHICLES?

Novelty, style, running ease, cheapness, fineness of material, excellence of workmanship? About everything on wheels that leaves our doors fullfills all these reasonable expectations; so you're safe in buying here, no matter what your special wish.

When you see the P. & O. Co. name plate on buggies on the floor of your merchant you will know that it stands for full value and a good guarantee as to quality. Look for it. Write for our new Vehicle Catalogue, which will be sent free to any address.

PARLIN & ORENDORFF IMP. CO.,
Dallas, Texas.