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

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

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No. 37

Editorial.

THE PROBLEMS OF THE CHURCH OF TODAY.

We can scarcely take up a Church quarterly or review that it does not give its best thought to higher criticism, or to modern doubt, or some other phase of intellectual difficulty with religion. Even many of our great religious weeklies devote much time and space to matters of this character. Some of our pulpits occupy their time with discussion of similar themes. They take it for granted that their mission is to the thinkers of the age. They seem to overlook the great fact that the outlying masses of humanity do not care a fig about these questions of higher criticism, and the speculative subjects now under discussion. Only the few bother themselves with thoughts and subjects of this sort. The multiplied thousands are bearing heavy burdens, toiling against mighty odds, carrying in their bosoms hearts that are broken; and they are reaching up to get hold of a strong hand to help them, to find a balm in Gilead that will heal their bruised spirits. They are crying out for sympathy.

The greatest problem of the Church is to carry this help to these multitudes and to bring them into communion with the sources of life and hope. They fill our fields, they crowd our streets, they occupy our tenement houses, they live in our alleys and hedges, and they are a part of the citizenship of our land. The majority of them do not enter our Church houses, they never hear a sermon, their children are not in Sunday-school. Yet we meet them in the great marts of industry, and we see them marching in the labor organizations. They are a people to themselves, and they feel that the world outside of their circle has nothing in common with them. They have no acquaintance with the ministry and the Bible is no part of their literature. Yet they have aspirations, sensibilities, struggling hopes; and they are not beyond the reach of help. They make up the great under-stratum of life. Yes, they belong to the great common people of the world.

When Christ was among men, he sought the multitudes. He did not waste much time discussing questions of casuistry with the Scribes and Pharisees. Occasionally he encountered them when they crossed his path, but he rarely went out of his way to engage them in controversy. But he did seek the people, and it was the common people who heard him gladly. He had a message for them. It was not a message of doubt, or of criticism, or of speculation, but a message of helpful sympathy. He voiced their sorrows, filled the measure of their needs, relieved their wants, and made himself their friend. While he did not wilfully neglect any class, yet he sought the multitudes. Well, you say, that the times have changed and the conditions have changed. Yes, but poor old struggling and down-trodden human nature has not changed. It has the same heart, the same intense longings, the same sorrows, and the same needs.

The gospel taken to them today is the same panacea for these woes and these struggles and these longings.

In taking care of the multitudes, Christ took care of the world. The multitudes make up this world. The thinkers, the students, the critics have their place, but the vast masses of mankind are the hope of the Church and the hope of our civilization. They make the great problem for the Church to solve. If we will save them, there will not be much problem left. As a Church, with our growing pastorates, we are growing away from the thrones. We are expecting them to come to us because we have open door to them. Well, they are not coming in large numbers. We must go to them. This is what Wesley did in England, and it is what our fathers did in America. When we have done this we will be in but little danger from the results of destructive criticism, or the progress of intellectual doubts. Commercialism and the neglect of the multitudes are the serious matters now confronting us. When our upper classes are purged of worldliness, and when the middle and lower classes are touched and transformed by the gospel, the millennium will not be far away. If we will save the people, Christ will take care of the interests of his kingdom. Therefore, our literature and our pulpits ought to give forth no uncertain sound touching these great questions.

SUMMER SCHOOL OF THEOLOGY.

The Summer School of Theology is the creation of and belongs to Texas Methodism. It was originated by them and is maintained for them. Seven sessions have already been held. Its value has been tested. The opinion of those of us who have observed its workings and influence is that it has been a most potent factor in vitalizing the Methodist ministry of the State. To this school our ministry repairs for ten days each year and studies, through books and men, the great biblical and theological questions of the day. Then, going back to their pastoral charges, reinvigorated intellectually and spiritually, they solve the practical problems of the Church. At this institution they see and hear the men who are in the forefront of theological study and biblical interpretation, not only of our own Church, but in other denominations. A glance at the past programs of this institution will show that in this way more than a score of distinguished scholars have thus been introduced to Texas Methodism. At the coming session a number of new names are to be added to this illustrious list.

A not less valuable feature of this work is the stimulation of the reading habit and the introduction to some of the most vigorous books of recent years. In this way many of our preachers who have not actually attended the School of Theology have been intellectually strengthened and our people correspondingly benefited. A studious ministry, vitalized with spiritual power, will make an aggressive Church. It is impossible to estimate just how much intellectual and spiritual force has been developed among us

directly and indirectly by the Summer School of Theology.

The benefit accruing to our younger men in the ministry is to be especially emphasized. To pass ten days each year, during the formative period of their ministry, in company with such religious and educational leaders as gather at this school, means much for them. It inspires them with lofty ideals. It introduces them to methods by means of which these ideals may be attained. It stimulates them to firmly fix a determination to pursue the plans necessary to reach these enlarged ideals. A young preacher whose master motive is to make the most of his ministerial life should conscientiously plan to attend the sessions of the Summer School of Theology.

We see from announcements sent out by the management that the scope of the work is to be enlarged so as to incorporate a course adapted to the special needs of our Sunday-school workers and other laymen. This is well. As never before the laymen of the Church are assuming places of responsibility and influence. It, therefore, seems that as never before efforts should be made to provide for them better training and equipment. We are having great Sunday-school and missionary and League conferences, where for a few days we gather to get inspiration and enthusiasm for our work. If to this can be added some real study, our workers will have zeal according to knowledge. It, therefore, seems to us that in making many of the lectures provided for the preacher equally interesting and helpful to laymen, and in providing special courses for their particular fields of work, the Summer School of Theology is acting wisely.

We would offer a suggestion to our Churches and Sunday-schools. Compliment your pastor with a trip to this School of Theology. You want to compliment him. By sending him on this trip you can do this and at the same time benefit yourself and him. Many of our preachers are on small salaries. Some hesitate to leave their work for ten days. By providing for the expense and encouraging him to attend you will be doing a gracious thing. For attendance will result in widened acquaintance, enlarged information, deepened desire and, as a result of all these, increased usefulness.

CHILDREN'S DAY.

Our most excellent Book of Discipline wisely provides that the "Third Sunday in May or as near thereto as practicable shall be observed as Children's Day throughout our Church with appropriate services, and a collection taken." This is always both a delightful and profitable occasion. It is spring time—when the earth is robed in green and garlanded with flowers—"For lo the winter is past, the snow is over and gone. The flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land. The fig tree putteth forth her green and the vines with the tender grapes give a good smell." Then, like the piper, sound a call and let the children come together for a high day!

Our Northern Methodist brethren have

made Children's Day the greatest day of their calendar; and it is becoming more and more popular with us, year by year! It should be observed in every congregation and the 11 o'clock hour given thereto.

Last year the Northwest Texas Conference more than doubled its collection on Children's Day, going from \$700 in the year 1906 to \$1453 in the year 1907, and they are expecting to double again this year! Why not? Last year our Memphis Conference, with about 165 pastoral charges, raised \$3000 on Children's Day, every charge in the entire conference observing the day. We have conferences in Texas of nearly twice that size, and there is indeed abundant room for increase in the observance of that day.

The Sunday-school department has issued a very attractive program, which may be had at small cost from our Dallas House. We learn that the Northwest Texas Conference has undertaken to lead the Southern Church in the line of Children's Day observance this year, and when Texas tries something happens. One of our conference Sunday-school boards offers a few practical suggestions which we commend. They say:

1. Observe Sunday, May 17, or at latest don't postpone longer than May 31, and use the 11 o'clock hour in each case.
2. Advertise fully, drill the school, have good singing, have the children to bring flowers, use only such part of the printed program as suits your case. Do not try to have too much.
3. Appoint four to six bright boys and girls of twelve or fourteen to take the collection, and have but the one collection on that day. Ask all members of the school and congregation on previous Sunday to come prepared to contribute, and forward collection to the Treasurer of Conference Sunday-school Board.

All our pastors and Sunday-school superintendents will do well to consider these suggestions.

It is not always an easy thing to forgive injuries. They sink deep in the feelings and they often rankle in the bosom. The more we think of them the more exaggerated they become. Yet the man who can forgive and forget injuries is the happiest and most fortunate of men. He carries within him a consciousness of a peace unknown to the man who dwells upon hurt inflicted upon him by others.

The skillful cabinet workman never puts the chips and shavings of his workshop on exhibition. On the contrary, he makes use of his most finished products and sweeps the rubbish into the trash pile. So when the preacher goes into his pulpit he ought not to take to his congregation the processes of his study, but the finished results of his research and investigation. Truth wrought out and put into concrete form is what the mind and heart demand. The processes by which the truth is reached are but the chips and the shavings of the mental workshop. Do not, therefore, substitute processes for truth.



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C. C. RANKIN, D. D., Editor

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TO OUR CORRESPONDENTS

Much inconvenience to the Advocate office and confusion and loss of time will be saved all parties interested if our correspondents will observe a few requests, to-wit:

DISTRICT CONFERENCE NOTICES

- Georgetown, Bartlett, 9 a. m., April 28 Terrell, Roysse, 9 a. m., April 28 Paris, Bonham Street, 7:30 p. m., April 28 Waxahachie, Alvarado, 10 a. m., April 28 Beeville, Rockport, 9 a. m., April 29 Albuquerque, Texico, 9 a. m., April 29 Cuero, Victoria, 7:30 p. m., April 29 El Paso, Artesia, N. M., 9 a. m., May 1 San Antonio, Sabalina, 9 a. m., May 1 Plainview, Floydada, 9 a. m., May 13 Houston, Memphis, 7:30 p. m., May 13 Clarendon, Rosenberg, 9 a. m., May 14 Sherman, Whitewright, 9 a. m., May 14 San Augustine, Lufkin, 9 a. m., May 21 Brownwood, Santa Anna, 8:30 a. m., May 26 Greenville, Wolfe City, 2 p. m., May 28 Dallas, Oak Lawn, 10 a. m., June 9 Abilene, Stamford, 9 a. m., June 12 San Marcos, Lockhart, 9 a. m., June 19 Brenham, Cameron, 9 a. m., June 23 Tyler, Willis Point, 9 a. m., June 23 Weatherford, Strawn, 9 a. m., June 24 Colorado, Big Springs, 9 a. m., June 24 Dublin, Granbury, 9 a. m., June 24 McKinney, Prosper, 8 p. m., June 24 Gainesville, Gainesville, 8 p. m., June 24 Beaumont, Woodville, 2:30 p. m., June 24 Corsicana, Wortham, 2 p. m., June 25 Waco, Walnut Springs, 2:30 p. m., June 25 Sulphur Springs, Brashers, 9 a. m., June 29 Pittsburg, Omaha, 9 a. m., June 30 Fort Worth, Burleson, 9 a. m., July 2

THE SOUTHWESTERN MEDICAL COLLEGE.

The present term of the Southwestern Medical College is drawing to a close. This week will terminate its scholastic year. Last Sunday the commencement sermon was preached at the First Methodist Church by Rev. J. W. Hill.

THE BIBLE AMONG THE FOREIGN CITIZENS.

Rev. Glenn Flinn, who has charge of the interests of the American Bible Society in Texas, with headquarters at Dallas, has issued a special address to our preachers on the importance of placing a copy of the Scriptures in the homes of all our foreign-born citizens, and we take from the address the following excerpt for the general readers:

A depository has been opened at Dallas, Texas, and an aggressive Bible missionary campaign has been inaugurated for the purpose of placing a Bible in every home in the Southwest that does not now possess one.

That there is need for such a work no one who has studied the field at all can for a moment doubt. Out of a population of approximately eight millions in this Southwest, nearly one-million are either of foreign birth or of foreign-speaking parentage.

Collections and gifts for this work may be sent to me or directly to William Foulke, Bible House, Astor Place, New York.

The College of Bishops which met in Nashville April 27 made the following assignment for Texas:

Bishop Joseph S. Key will hold the New Mexico Conference at Portales, N. M., Sept. 24; German Mission Conference at Castell, Texas, Oct. 22; West Texas Conference at Gonzales, Oct. 28; Northwest Texas Conference at Waco, Nov. 11.

A report of the Laymen's Missionary Conference, which was held at Chattanooga, Tenn., April 21-23, will be found on page four of this issue.

In another column will be found an article from Rev. W. J. Blutworth, of Deport, telling of the loss of life and property in that community caused by the recent cyclone.

Judge I. W. Stephens, of the court of Civil Appeals at Fort Worth, after several years of distinguished service on that bench, has tendered his resignation in order to take up the practice of law in Fort Worth.

Some of our Northern brethren take very much to heart a letter recently published in this paper, written by Rev. J. A. Stafford, of the North Texas Conference.

ticle to appear in our columns. Well, Dr. Spencer knows that an editor does not necessarily make the sentiments of his correspondents those of his own. Every man who writes for a paper, and does it in a parliamentary manner, is permitted to have his say, but he alone is responsible for his utterances.

Mr. W. E. Richards, now of Houston, but formerly of Fairfield, has recently been elected by the directors of the American Bank and Trust Company, president of that institution.

We enjoyed a service last Sunday with Rev. J. M. Peterson and his people in Oak Cliff. The congregation was large and responsive to the preaching.

In this issue of the Advocate appears a report from Southwestern University. It contains information which may be of interest to some of our readers, certainly not to all.

EDITORIAL NOTES.

Rev. D. F. Fuller, of Bells, has been much hindered in his work by rains and by sickness among his people, but he is making progress even under difficulty.

Rev. M. D. Hill is moving things forward in his charge at Vera. To date he has received thirty members.

Rev. M. L. Lindsey, at Hearne, has had a great religious awakening in his congregation. Rev. J. W. Bergin, of Brenham, aided in the preaching.

boasts of a most excellent class of business men, and many of them are members of our Church.

Rev. J. Wesley Smith, formerly of the North Texas Conference, but now in the New Mexico Conference, and stationed at Roswell, is doing a fine work.

Rev. M. S. Leveridge, of Grapevine, has had a good meeting in his charge. He was aided by Rev. G. A. Marvin and Rev. W. M. Lane.

Rev. S. N. Allen, of Daingerfield charge, was recently aided in a meeting by Rev. C. L. Ballard.

Rev. I. F. Betts and his people at Pittsburg have a fine meeting. They know how to have great meetings in that station.

Dr. John M. Moore, in the Christian Advocate, Nashville, sums up his opinion of Japan as follows:

That the Japanese want to control the commerce of the Orient, no one who has given the matter any thought can question. There are other nations that would like to do the same thing.

PERSONALS.

Rev. Sam Ashburn, of Cedar Hill, made the Advocate a much appreciated visit last week.

Rev. Geo. R. Stuart is holding a great meeting in First Church, Fort Worth. It promises large results.

Bro. D. A. Moore, of Carroll, Ellis County, called pleasantly on the Advocate family recently.

Rev. Benjamin S. Crow, of Bristol, passed through Dallas last Monday on his way to District Conference at Alvarado.

Rev. James Campbell has returned from the Book Committee meeting at Nashville.

Rev. Charles Lee Canter and Miss Belle B. Shook were married at Woodland, Okla., April 19, 1908.

Rev. J. D. Odom agreed to do some work in the interest of the submission

of a prohibition amendment to a vote of the people of the State. He will be in Ellis, Johnson, Hill and perhaps other counties.

Rev. C. B. Garrett delivered a most beautiful sermon at the Methodist Church Sunday.

Rev. J. W. Trevette, of Terrell, went to the Bowie District Conference the past week to represent the Terrell University Training School.

We are sorry to announce the death of Callie Eugene, the daughter of Rev. and Mrs. J. H. Hunter.

Mrs. James M. Daniel, of Georgetown, gave us the pleasure of a visit the other day.

A REQUEST OF THE CHURCHES.

The campaign for the submission of the prohibition question to the people of Texas is now on, and we must depend upon all who want the saloons banished from the State to aid in this fight.

The committee in charge of this campaign has decided to ask all the ministers in Texas of the different Churches to name the third Sunday in May as Temperance Day.

This plan, if adopted by you, will serve a double purpose. The money collected will help the work of the campaign, and the agitation of this, the greatest question before the American people today, will strengthen your work in a moral way very much.

We heartily approve the foregoing appeal, and earnestly trust that it may commend itself to all the Christian people of Texas.

GEORGE W. TRUETT, Pastor First Baptist Church, Dallas. J. FRANK SMITH, Pastor Central Presbyterian Church, Dallas. GEO. C. RANKIN, Editor Texas' Christian Advocate, Dallas. G. A. FARIS, Editor Christian Courier, Dallas. Dallas, Texas, April 21, 1908.

DESTRUCTIVE CYCLONE—AN APPEAL.

On the 23d inst. the town of Deport was visited by the worst destructive cyclone perhaps that ever swept a country; but for storm cellars many in its wake would have been killed or hurt.

OUR NEGLECT OF RURAL SCHOOLS

Some of the strongest allies the circuit-rider has are public free school teachers. It is difficult to be a school teacher without being religious.

The great solid mass of our citizenship are being trained for their life work in our free schools. This is likely to obtain for years to come.

We may give special religious training in our Church schools, but we may not ignore the fact that while these few are the "elect," the great majority are "passed by."

The public school has had much to do with working out our national ideals. It is destined to perform a much larger work.

Now suppose we could accommodate all the 16,000,000 children in the United States with Church schools, we should still have the same children and the same parents to deal with that we now have.

But Christians are citizens. We have difficulties and dangers before us as a nation. We have given much attention to city problems.

assimilation of the immigrant. Good advantages in the country would go far to fortify young people, who must or will go to the city, against the innumerable evils which will certainly crowd in upon them.

We make the following suggestions for the improvement of our rural schools:

1. We need buildings large enough for, say, three teachers to the school. This gives teachers the benefits of mutual counsel and encouragement;

2. Then we should need better roads. No one should object to good roads, for it is a business investment.

3. Every public school needs a decent special tax. This would secure better teachers and give them more elbow room for reading and travel.

4. With better teachers and better paid teachers there would be less occasion for changing teachers.

5. Of course the public school should be taken out of politics. Every politician who dares to manipulate the free school as a machine to keep office-holders in office ought to be branded as a vile enemy to helpless children and youths and to the public generally.

6. The best and most capable men should be elected as trustees. In order to do this it is sometimes well to have the district system, so as to have a larger area to select from.

7. We can well afford to pay the salary of a competent superintendent. We need men for this position who will unify the educational interests of the various counties, also who will cooperate with the general work of education throughout the country.

8. We should pay enough to induce more of our talented young men to enter the profession, also to get the best service out of the teachers we already have.

9. The bread and meat question will not down. Our public schools ought to fit our young people for earning a living. It's all very well to talk about culture and about broadening processes.

10. Preachers would do well to make a special study of the history and philosophy, also methods of education, and then lend their inspiration to the schools of their parishes.

11. We need to bend our energies to raising up a generation of teachers with high Christian ideals.

The writer has often wondered why some preachers or teachers or some other citizen has not brought to our notice through the religious press the needs of our public school system and more especially that phase of it we have here discussed.

and the next chapter, as being engaged in sinful worship before God's throne, as is clearly stated in Isaiah 29:9. The word, Ephraim, meaning "faithful and increasing," appears in prophecy to refer often to the period of the Gentile race.

These words and illustrations following may justly be looked upon as pointing to Rome and its present condition before mankind. The throne of Christ and His kingdom upon earth is next referred to as bringing about these changes, as we find written, to-wit: "Behold, the Lord hath a mighty and strong one, which as a tempest of hail and a destroying storm, as a flood of mighty waters overflowing, shall cast down the earth with the hand."

The mission of the true, faithful agencies of Protestantism of these, our own days, appear to be portrayed in prophecy in verses five and six. The prophet said, "In that day shall the Lord of hosts be for a crown of glory, and for a diadem of beauty, unto the residue of His people, and for a spirit of judgment to him that sitteth in judgment, and for strength to them that turn the battle to the gate."

Devoted servants of Christ are here spoken of as preaching of a different crown of glory, pointing to the true and holy gateway unto eternal life, moved through the power of judgment to accept the Lord of hosts, or Christ, as their Savior.

The Christian people, whether Protestant or Roman Catholic, have their tables or altars in their churches. One kind is here represented as being an abomination before the throne of the Almighty.

Verses 9 and 10 convey the idea that it is impossible to reach those that have separated themselves from the proper source of the fountain that God had provided for His people. They were not to take here a little and there a little, or take precept upon precept, as God's commandments. Verses eleven and twelve, "For with stammering lips and another tongue will He speak to this people, to whom He said, This is the rest wherewith ye may cause the weary to rest; and this is the refreshing; yet they would not hear."

Isaiah foretold in plain language that some of the misleading doctrines of the Christian race would be given in an unknown tongue through its shepherds, or intercessors, which officiated at the altars before their congregations, who were also guilty of ignoring the proper standard of faith and devotion, whereby the weary were to find the proper rest, but they would not hear.

False innovations of worship were to cause people to fall backward, and be broken, and snared and taken, we find in verse thirteen.

Verses fourteen and fifteen give the Christian people a clearer explanation of these strange predictions, in saying, "Wherefore hear the Word of the Lord, ye scornful men, that rule this people, which is in Jerusalem; Because ye have said, We have made a covenant with death, and with hell are we at agreement; when the overflowing scourge pass through, it shall not come unto us; for we have made lies our refuge, and under falsehood have we hid ourselves."

Advocating such false doctrines of faith shall stand against the shepherds and rulers of the church power, which would mislead people with such visions of peace for an entrance into heaven itself. The meaning of Jerusalem is, "vision of peace." The Roman church promulgates these predictions, spoken of by the prophet, through its sacred, universal, solemn and holy mass upon its altars. All in harmony with prophecy, it is. The church of Rome teaches that in mass there is offered unto God a true, proper and propitiary sacrifice for the living and the dead; and that in the most holy sacrament of the eucharist, there is truly, really and substantially, the body and blood, together with the soul and divinity of our Lord Jesus Christ.

There is no other organized body of Christians in existence that have such far-reaching doctrine, reaching beyond the grave, as the Roman Catholic power teaches through the mass. Is it not fulfilling the prophecy of Isaiah, that this is the body of Christians that has made an agreement with death and hell?

Isaiah directed the human family to the divine foundation that God had provided for His faithful worshippers in saying, verses sixteen and seventeen, "Therefore thus saith the Lord

God, Behold I lay in Zion for a foundation a stone, a tried stone, a sure foundation: he that believeth shall not make haste. Judgment also will I lay to the line, and righteousness to the plummet, and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place."

Verse eighteen says that the covenant with death shall be disannulled and the agreement with hell shall not stand, when the overflowing scourge shall pass through, then ye shall be trodden down by it.

According to the words of Isaiah, we may justly say that the hours thousands upon thousands spend with the priests to hear mass in the churches, shall be all in vain over the earth. Prophecy has even foretold to what an extent this form of worship would be practiced, as we find it in all Roman Catholic churches in these, our own days, over the earth. We read in verse nineteen, "From the time that it goeth forth it shall take you, for morning by morning shall it pass over by day and by night, and it shall be a vexation only to hear the report."

Many Protestants entering a Roman Catholic church, hearing mass said by the priest in Latin, would undoubtedly make a statement similar to the one here in prophecy: It is a vexation to listen to such a form of worship. Isaiah foretold that the kingdom of heaven could not be reached or gained in this manner, as we find written in verse twenty, "For the bed is shorter than that a man stretch himself on it; and the covering narrower than that he can wrap himself in it."

The prophet described those seeking consolation, repose and rest in the house of death, through the so-called "Holy Sacrifice of Mass," shall be altogether deceived in their faith; such a covenant with death and hell will not be recognized nor stand before God's throne.

The prophet Hosea gave also a similar representation of such times in saying, Hosea 8:11-13: "Because Ephraim hath many altars to sin, altars shall be unto him a sin. I have written to him the great things of my law, but they were counted a strange thing. They sacrificed flesh of mine offerings to eat it; but the Lord accepted them not; nor will He remember their iniquity, and visit their sins: they shall return unto Egypt."

God speaks through the prophet that he had provided an offering for His children, in saying, "They sacrifice flesh of mine offerings to eat," pointing thus to Christ, Himself, in prophecy and giving an illustration of how mass is given upon altars by men which assume to be the divinely appointed intercessors between God and His worshippers upon earth.

The station they occupy is described as returning to Egypt, which Hitchcock's Analysis says means, "that troubles; or oppresses." The early reformers of the Protestant churches proclaimed that mass, as practiced by the Roman Catholic church, could not be harmonized with the Bible. A careful study of prophecy shows also that the prophets of old gave special warning against its use.

BERNHARD EISENTROUT, Beaumont, Texas.

HISTORICAL.

Some Facts Relating to the Founding and Progress of Southwestern University, 1840-1908.

By Rev. Robert Gibbs Mood, Paper No. 8.

The agents reported to the several conferences in the fall of 1870 that they had utterly failed to secure subscriptions in money or land. The conspicuous reason assigned for this failure was that the people were unwilling to subscribe to an institution not yet in existence, without location or habitation. The agents were of the opinion that if location was established at some point, then the Church would rally to its endowment. This view had been warmly urged in the debate had on location in the convention. It carried with it a contradiction. If the people would not contribute to a university until a location was made, there was an end of the movement, for it was impossible to locate nothing. It is true two places came before the convention asking for the location. One had a building projected, but already embarrassed by debt; the other offered a building over which hung heavy liabilities. To have located at either point was not to establish a university, but to assume a debt. Indeed, the position of those urging immediate location virtually declared that the Church would not contribute to the establishment of a university until the university was established.

The conferences called the convention together at Waxahachie in the following April. Its session was favored with the Presidency of Bishop E. M. Marvin, whose presence was a benediction to the whole movement. Upon its assembly the wisdom of the postponement of the question of location, which had first obtained, was made apparent. Instead of only two,

some five competing places solicited the location, offering subsidies greatly in advance of anything previously presented.

Again, however, the question was immediately sprung upon the convention, the same arguments, pro and con, being urged. The majority of delegates again pronounced for immediate location, but again an appeal to the eighth restrictive rule prevented the disaster of premature decision. In this vote two conferences voted aye, two voted no, and one was equally divided in its vote for some twelve hours, but finally voted no.

The convention reaffirmed the general policy in reference to the endowment and location of the university adopted at the previous session, but declared the following limits, beyond which location was forbidden: "North of the thirty-first degree of north latitude and between the nineteenth and twenty-second degrees of longitude west from Washington, D. C., including the counties of Bell, Williamson and Travis."

The struggle at this session of the convention was much fiercer and more protracted than at the former. Many expressed great alarm, and Bishop Marvin showed the anxiety felt in the matter. But others saw in the struggle much to rejoice over. The university, its endowment and location, were no longer questions of passive importance on the part of the Church. The whole matter was becoming a living question, in which many were beginning to feel a deep interest and in reference to the fate of which many now began to feel a deep concern.

The convention appointed a "Board of Commissioners of Location," consisting of an equal number of laymen and ministers, who, besides being empowered to locate the institution, were authorized to solicit and receive donations for the enterprise in money and lands. They were required to report to an adjourned meeting of the convention, which was afterwards summoned to meet in Corsicana November 1, 1871.

Humor

Come to the surface in the spring as in no other season. It's a pity they don't run themselves all off that way; but in spite of pimples and other eruptions, they mostly remain in the system. That's bad. Hood's Sarsaparilla removes them and cures all the painful and disgusting troubles they cause. Nothing else cleanses the system and clears the complexion like Hood's.

AN OLD FRIEND.

Charles and James were on their way to the store one evening, when they met Deacon Lamson on the street corner. "Good evening, boys," said the old gentleman genially. "Good evening, deacon," replied the boys, "how are you nowadays?" "Very well, thank you, boys, and enjoying this fine weather. Always glad when the winter's over so I can get out and see my friends. Venus is looking beautiful now, isn't she?" "Yes, yes," agreed the boys politely as they hurried away. As soon as they turned the corner they asked each other, "I never heard of Venus, did you? Who is she?"

COMMON SENSE

Leads most intelligent people to use only medicines of known composition. Therefore it is that Dr. Pierce's medicines, the makers of which print every ingredient entering into them upon the bottle wrappers and attest its correctness under oath, are daily growing in favor. The composition of Dr. Pierce's medicines is open to everybody. Dr. Pierce being desirous of having the search light of investigation turned fully upon his formula, being confident that the better the composition of these medicines is known the more will their great curative merits be recognized. Being wholly made of the active medicinal principles extracted from native forest roots, by exact processes original with Dr. Pierce, and without the use of a drop of alcohol, triple-refined and chemically pure glycerine being used instead in extracting and preserving the curative virtues residing in the roots employed, these medicines are entirely free from the objection of doing harm by creating an appetite for either alcoholic beverages or habit-forming drugs. Examine the formula on their bottle wrappers—the same as sworn to by Dr. Pierce, and you will find that his "Golden Medical Discovery," the great blood-purifier, stomach tonic and bowel regulator—the medicine which, while not recommended to cure consumption in its advanced stages (no medicine will do that) yet does cure all those catarrhal conditions of head and throat, weak stomach, torpid liver and bronchial troubles, weak lungs and hang-on-coughs, which, if neglected or badly treated lead up to and finally terminate in consumption.

Take the "Golden Medical Discovery" in time and it is not likely to disappoint you if only you give it a thorough and fair trial. Don't expect miracles. It won't do supernatural things. You must exercise your patience and persevere in its use for a reasonable length of time to get its full benefits. The ingredients of which Dr. Pierce's medicines are composed have the unqualified endorsement of scores of medical leaders—better than any amount of lay, or non-professional, testimonials. They are not given away to be experimented with but are sold by all dealers in medicines at reasonable prices.

LAYMEN'S MISSIONARY CONFERENCE.

Continued from Page 4.

a supplemental course of study in Sunday-school classes composed of men. 4. The publication in booklet form, for free distribution, of a brief but strong discussion of "The Bible as a Missionary Book."

II. As touching the publication and circulation of a general missionary literature and the missionary literature of our own Church, we recommend:

1. The establishment of a Literature Department which shall adequately provide for the selection, creation and circulation of a leaflet literature covering every phase of missions and adapted to our needs, and the selection and circulation, at the least possible cost, of such great missionary books as will appeal, in the subject treated or manner of treatment, to thoughtful men; also the prosecution of plans for increasing the circulation of our missionary periodicals.

2. That this Literature Department be located in Nashville, Tenn., in order that the movement may avail itself of the best possible facilities for both publishing and circulating this literature.

3. Such an affiliation of this movement with the great educational movements in missions as will secure to us the best missionary books at the least possible cost and at the same time put us in constant touch with the best plans and materials for missionary education.

III. As touching wider lay activity in the agitation of missions, we recommend:

1. The laymen who are studying the subject accept, as often as possible, invitations to discuss missionary topics at the various conferences and other meetings of the Church.

2. That the experienced and successful laymen of the Church volunteer to aid the young preachers of the nearby country charges and small towns in their plans of missionary education.

3. That the representative business men of the Church recognize the spirit and purpose of the great commission and acknowledge the feasibility of its success by taking a stand for larger missionary activity and larger Christian liberality.

IV. As touching the controlling spirit and purpose of the great Laymen's Missionary Movement and our desire for the best results and for uniform loyalty in our own Church, we recommend:

That in all missionary agitation and education, and in every effort to enlarge the missionary activities of the Church, the movement shall be careful to keep in thorough sympathy and close co-operation with the constituted authorities of the Church.

In view of the fact that we must make provision for the administration of the Laymen's Missionary Movement in our Church for the next two years, in order that the work may be aggressively prosecuted, therefore be it resolved that we raise now \$15,000 in order to carry on this work as it should be done.

Some of the items to be provided for are as follows:

1. The employment of a General Secretary, a layman of excellent ability, both on the platform and in the office.

2. A stenographer to aid him in the great volume of work that will undoubtedly come to his hand.

3. The creation and sending out of a large body of literature, pamphlet, booklet and otherwise, so necessary to the education of the great army of laymen in our Church.

4. Postage and other necessary office expenses which will also amount to considerable.

5. Traveling expenses, as it will be absolutely necessary for the General Secretary to be in the field a great deal. The amount to be raised here will be payable quarterly in advance for the next two years, provided any subscriber does not wish to pay all the amount at one time.

We believe this splendid body of laymen assembled here, all of whom are active, enterprising business men in their own communities, will appreciate the necessity for this fund for the administering of the work so necessary to be done, and will gladly give us the amount required.

We recommend that the election of a General Secretary be left to the Executive Committee when a suitable man can be found.

Amend the section or paragraph providing for the election of a Conference Leader by each Annual Conference so as to provide also for the election at the same time and in same manner by each Annual Conference of a Vice-Leader, who, in absence of Leader, caused by death, removal, resignation, or any other disability, shall

perform all duties required of the Leader.

W. K. RAMSEY, Little Rock Conference.

The committee will have a supplemental report to submit later.

W. CARRE, Chairman. A. FREISHMANN, Secretary.

J. S. DAUTZLER, T. S. DEARMAN, J. D. WHITCOMB, J. R. DEASON, L. BLAYLOCK.

The conference ran well into the night of Thursday, the closing address being delivered by Bishop E. R. Hendrix. It is a difficult task when an audience is exhausted by two days' and two nights' sessions to hold the interest of any gathering, but Bishop Hendrix, inspired by what had preceded, held the audience spellbound to the close of his last sentence. His theme was, "The Supreme Obligation of the Hour."

Bro. John R. Pepper, of Memphis, President of the Executive Committee, is a model Chairman, and held the balance level. He was unanimously re-elected to the chair, which he has so eloquently filled from the inception of this movement.

Rev. Jos. B. Sears, Missionary Secretary of the Texas Conference, was on the ground and absorbed much information which will prove of interest in his work.

Hon. W. Erskine Williams, of Fort Worth, who is leader in this movement in the Northwest Texas Conference, will be able to enlighten the laymen of his conference, being surcharged with data gathered at Chattanooga.

Hon. E. G. Knight, of Dallas, who leads the hosts in the North Texas Conference, drank deeply at the Pierian spring, and the brethren will hear from him later on.

Judge R. D. Hart, whose domicile is near the Arkansas line, in Texarkana, was a good listener. He was looking for light and inspiration to assist him in directing the movement in the Texas Conference. It has never been our pleasure to hear the Judge speak, but we feel sure that he is full to the brim and that he will sooner or later electrify the forces under him.

Bro. R. H. Wester, of San Antonio, who works in the lead among the laymen of the West Texas Conference, lost no opportunity to more fully equip himself to stir up the laymen in his conference on this important movement. When he has delivered a few addresses for the preachers in Southwest Texas the laymen will be prepared to take up the work enthusiastically.

It is hardly necessary to say that the men from Texas who spent their money and time in attendance on this conference are readers of the Texas Christian Advocate. Some may say that they are readers of the Advocate because they are loyal to the Church, but the publisher reverses this opinion in the belief that they are loyal and active members of the Church, attending upon its ordinances and supporting its institutions, because they are devoted readers of the Texas Christian Advocate.

It is not the mission of this writer to criticize the conference in any of its work; but we must confess to some disappointment in that the laymen were not given more prominence on the program and platform, and that more time was not given for general discussion of what ought to prove one of the most important and far-reaching movements which have been inaugurated for many years past in the Church. We feel sure the leaders, with the experience gained at this session, will materially improve on these features at the next session of the conference. We know of some of our Texas laymen who had bottled up a great deal of enthusiasm and expected to deliver it at Chattanooga. Being disappointed, they made several attempts to gather the hosts on board the cars en route home and "work off" on them the speeches they expected to deliver at Chattanooga. However, we are satisfied that all the material they took with them and that which they gathered at Chattanooga will not "sour," and that some sweet day our Texas people, at least, will reap the benefit thereof.

Altogether it was a great occasion, and few there be, if any, who regret the time and expense of their visit to this conference. They will hereafter more seriously propound to themselves this question:

Shall we, whose souls are lighted With wisdom from on high, Shall we to men benighted The lamp of life deny?

L. BLAYLOCK.

LAYMEN'S MISSIONARY MOVEMENT ON THE PACIFIC COAST.

The most interesting experiment yet made in promoting interest in evangelizing the world has recently been made on the Pacific Coast. The District Secretaries of all the Foreign Mission Boards, instead of visiting the leading cities alone, decided to cooperate in united campaigns, under the auspices of the Laymen's Missionary Movement. The preliminary arrangements in each city were made by one of these District Secretaries in person. Mr. J. Campbell White, General Secretary of the Laymen's Movement, accepted the invitation to speak at six of the leading cities, viz: Spokane, Seattle, Portland, Greater Oakland, Los Angeles and San Diego. Mr. Harry W. Jones, an architect of Minneapolis, and a member of the Laymen's Commission for the personal investigation of mission fields, also accepted the invitation to accompany the party. He assisted in all the campaigns except the last, at San Diego. The Mission Board Secretaries, in addition to assisting in the interdenominational meetings, held at least one denominational rally in each city.

In the six cities visited there is an aggregate population of 1,165,000. The returns were not in every case complete, but reports were made of the contributions of 112,000 Church members in these six centers of population. Their aggregate offerings last year to religious work in America were \$2,492,500. Their gifts to foreign missions were \$116,000. After careful discussion in each city, both by an interdenominational committee and by denominational rallies, it was voted to undertake to increase the foreign missionary offerings of these six cities, as soon as possible, to a total of \$470,000 annually, or just over four times what was given last year. It is not expected that this entire increase will be made in a single year. In some cities a graduated scale of increase was adopted, running through two or even three years. When this ideal has been reached it is to be observed that the total for work abroad will be less than 20 per cent of the amount now being spent by the same constituency at home.

An increasing number of individuals and congregations are determined that they will devote at least one-fourth of all their offerings toward the evangelization of the non-Christian world. They argue that if 50 per cent is spent on local religious needs and 25 per cent on various forms of aggressive Christian effort in America, the remaining 25 per cent is surely a small enough proportion with which to prosecute an adequate campaign of evangelization among a thousand millions of non-Christians abroad.

The District Secretaries of the Mission Boards are enthusiastically in favor of this method of united missionary campaigns in great cities. The appeal is the same to all Churches to do their utmost to reach the people in their own special fields at the earliest possible moment. Without any overlapping or competition there is abundance for all our Churches to do in evangelizing the vast multitudes which no one else is attempting to reach. The fact that the whole work is being attempted on a comprehensive and co-operative basis appeals powerfully to the laymen of all Churches.

During the last six months the Laymen's Missionary Movement has held campaigns in twenty-one cities in the United States and Canada. In fifteen cities in the United States, containing 2,546,000 people, 319,585 communicant Church members were reported. They gave to religious work in America last year \$5,405,500, and to similar work abroad \$297,450. They have decided to undertake to raise a total of \$1,175,000 annually for foreign Christian work, an aggregate increase of \$877,550. In many cases two years or more are taken in which to work up to this higher standard.

During the same period in Canada the Laymen's Movement has held campaigns in seven cities, containing an aggregate population of 959,000. Of these 126,818 were reported as Protestant Church members, who gave to local Christian work last year \$2,043,775 and to home and foreign missions \$244,537. They voted to undertake to increase the amount to missionary purposes to \$977,000, an increase of \$632,000. The total increase undertaken in twenty-two cities of Canada and the United States is \$1,510,000 from a total of 447,403 Church members.

It has been perfectly evident to those most closely identified with these campaigns that God has been at work in a wonderful way. No human organization can begin to account for the results already accomplished. More and more the conviction deepens and spreads like a spiritual contagion that we are in the beginning of the final campaign for the conquest of the world for Jesus Christ. May it be given to each one of us to have the

largest possible personal share in the coming universal victory! Laymen's Missionary Movement, 1 Madison Avenue, New York.

MARRIED.

Urwin-Lowe.—At the residence of the bride's parents in Gonzales County, Texas, April 22, 1908, Mr. William Urwin, of Orange, Texas, and Miss Carrie Lowe, Rev. A. W. Wilson officiating.

Bennett-Webster.—At the home of the bride's parents Sunday, April 19, 1908, at 3 o'clock, Mr. G. C. Bennett and Miss Ida Webster, Rev. J. E. Crawford officiating.

Jetton-Gross.—At the residence of the bride's mother, near Mertens, Tex-

as, April 19, 1908, Mr. Marion Jett and Miss Flora Gross, Rev. G. W. Kinche-loe officiating.

Stevens-Brady.—At the residence of the bride's parents, Mr. and Mrs. G. M. Brady, Jewett, Texas, Sunday, April 19, 1908, at 8:30 p. m., by Rev. F. O. Favre, Mr. Don Pruitt Stevens and Miss Mary Ollie Brady.

Monk-Smith.—At 6 o'clock in the Methodist Church at Big Springs, Texas, April 27, 1908, Rev. Alonzo Monk, Jr., of Nashville, Tenn., and Miss Mary Smith, of Big Springs, Texas, Rev. W. S. P. McCullough officiating.

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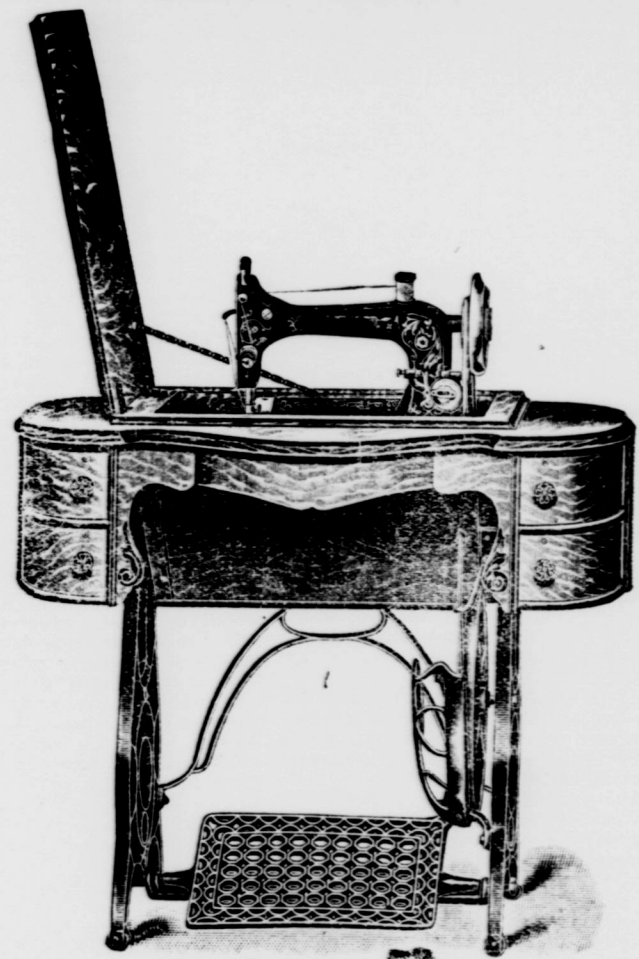
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143 South Ervay St., Dallas, Texas.

NOTES FROM THE FIELD.

Continued from Page 5

question—the evangelization of the world. A Building Committee was appointed with a view of building a new church in Shaid's community this year...

Marlin.

The Lord hath done great things for us, whereof we are glad. Marlin has been visited by a great revival—a revival that has moved the town perhaps as was never moved before.

Kountze. Although returned to this place for a second year's labor, we nevertheless had to move. Not that the people rose up in righteous wrath and violently thrust us forth...

Hamilton.

Our second Quarterly Conference is a thing of the past now. During this quarter Hamilton County has had the hottest prohibition campaign this writer ever saw.

poor tired self that it is hard to resist the temptation to sit and rock all the day long. And last, but not least, an art square in the parlor that is simply too pretty to talk about...

Bryson.

We closed our eight days' meeting last night. Had 26 accessions, 24 by ritual and two by certificate. Bro. M. W. Rogers, of the Northwest Annual Conference, preached twelve sermons.

Kountze.

Although returned to this place for a second year's labor, we nevertheless had to move. Not that the people rose up in righteous wrath and violently thrust us forth...

AUSTIN PREACHERS' CONFERENCE.

The Methodist preachers met in the study of Tenth Street Church April 27, 1908, with Rev. H. M. Sears presiding. Rev. J. M. Alexander, P. E., led the opening prayer.

Preached at Roberts' Chapel yesterday afternoon. Good congregation last night; Sunday-school very good.

Manchaca: Good Easter service at Manchaca; Sunday-school and prayer-meeting growing at that appointment. Splendid service yesterday at Del Valle.

First Street: Five additions, one by vows. Thirteen new members in Sunday-school. Prayer-meeting conducted by Rev. Grover Roberson.

The President called for a report of the work in general throughout the district. Bro. Alexander reported that in several respects the condition is gratifying.

A motion prevailed expressing the sentiment of the conference that all the Churches of the district should observe the second Sunday in May as "Church Extension Loan Fund Day" and give the people an opportunity to aid in this worthy cause.

Adjourned with benediction by Bro. Holloway. C. C. YOUNG, Sec.

DALLAS METHODIST PASTOR'S CONFERENCE.

Conference opened by reading by the President; prayer by Bro. Griffin. Minutes of last meeting read and approved.

Visitors: G. I. Jackson, F. J. Schaefer. Reports: First Church—Packed house at 11 a. m. yesterday. Pastor preached commencement sermon for medical branch of Southwestern University.

Grace: Good day, fine congregations. One conversion; one accession. Trinity: Collection in the morning. Presiding elder preached at night.

Settlement Home: Five conversions and five accessions. Fine congregations yesterday.

Hutchins: Fine crowd at both services. Dr. Bourland worshiped at Trinity. Bro. Clark worshiped at Oak Lawn.

Oak Cliff: Fine congregations. Dr. Rankin preached. Gave \$85 to Bro. Jackson's Church.

Forest Avenue: Fine day; ten conversions. Adjourned with benediction by Rev. F. H. Hill. J. W. HILL, Sec.

HOUSTON PREACHERS' MEETINGS

City evangelization has been the subject for discussion for the past three meetings, and has proved of much interest to the brethren and secured their prayerful consideration.

Easter services were held throughout the Churches last Sunday, all the brethren reporting large congregations in the morning, but the evening services were either omitted or slenderly attended on account of the heavy rain.

ers' meeting was the address of Dr. J. B. Lucas, on Methodist Unity. Dr. Lucas is a supernuminate member of the Rock River Conference, and the honored and tactful President of our preachers' meeting.

MEETING OF THE SUNDAY-SCHOOL BOARD.

The General Sunday School Board composed of Rev. J. O. Willson, D. D., of South Carolina; Mr. John R. Pepper, of Tennessee; Mr. B. M. Burgher, of Texas; Judge M. L. Walton, of Virginia; Col. George M. Napier, of Georgia; and the Sunday School Editor held its annual meeting in Nashville, Tennessee, April 18.

The facts brought out by a review of the general Sunday School work of the Church and the progress of the Sunday School Department were in every way encouraging. The review showed that during the year 1906-7 there was an increase of 63 Sunday Schools, 2517 officers and teachers and 43,121 scholars.

The figures given above show that the income from the 10 per cent of Children's Day Fund is still very far short of what it ought to be, and that the amount contributed towards the endowment of the special chair in Vanderbilt University, as provided by our last General Conference, is distinctly disappointing.

Resolved, That we heartily commend the proposition to inaugurate a teacher training course in the Methodist Training School at Nashville, and that we designate the Sunday School Editor, Dr. W. R. Lambuth, and Rev. J. E. McCulloch to raise the necessary funds by such means as they deem wise.

Resolved, That the Sunday School Board has heard with great pleasure of the splendid work accomplished by Dr. and Mrs. Hamill in the Orient, and it is especially gratified to learn from all quarters that such interest has been awakened in and such impetus given to the Sunday School cause in those far away lands...

Resolved, Second, that the board reelected the absence of Dr. and Mrs. Hamill from its meeting, and that the members leave in Nashville their hearty welcome to these esteemed fellow-workers as they return home.

UNANSWERED LETTERS.

April 23.—S. N. Allen, sub. G. W. Guinn, subs. J. A. Wyatt, sub. F. L. McGhee, sub. J. H. Clark, sub. C. E. Lynn, sub. J. E. Green, sub. S. J. Vaughan, sub. B. C. Anderson, sub. G. A. Nance, sub. W. C. Hinds, sub. N. D. Wood, has attention.

April 27.—J. H. Baldrige, has attention. J. E. Harrison, sub. J. T. McClure, sub. J. L. Sullivan, sub. D. A. McGuire, sub. A. H. Hussey, sub. W. R. Arnold, sub.

April 28.—W. J. Palmer, sub. H. B. Owens, sub. S. D. Horger, subs. J. W. Patison, sub. G. J. Irvin, thanks. C. H. Buchanan, sub.

April 29.—J. A. Wyatt, subs. F. M. Atchison, subs. W. A. Belcher, sub. A. P. Hightower, ok.

as required by the Discipline of our Church."

In view of the great demand for trained Sunday School workers and of the fine opportunity offered for helping to meet this demand through the Methodist Training School at Nashville, the editor deemed it worth while to bring the matter to the attention of the Sunday School Board.

Resolved, That we heartily commend the proposition to inaugurate a teacher training course in the Methodist Training School at Nashville, and that we designate the Sunday School Editor, Dr. W. R. Lambuth, and Rev. J. E. McCulloch to raise the necessary funds by such means as they deem wise.

After hearing the report of Dr. Lambuth and the Sunday School editor in regard to the excellent work of Dr. and Mrs. Hamill in the Orient, and the board passed the following resolutions:

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Sherman District—Third Round.

Whitewright Sta., May 14-18. Bells Ct., at Everhart Memorial, May 22-25. Pilot Grove Ct., at Gray Hill, May 29-31.

Key Memorial Mission, at Pleasant Valley, June 6, 7. Travis St. Sta., June 14. Van Alstyne Sta., June 20, 21.

Gunter Miss., at Maple, June 26, 28. Howe Ct., at Howe, June 28, 29. Whitesboro Sta., July 3, 4. Sadler Ct., at Rock Creek, July 10-12.

Pottsville Sta., July 17, 19. Preston Miss., at Preston, July 24-26. Bells Miss., at Tom Bean, Aug. 1, 2. Southmayd Ct., at Ethel, Aug. 7, 9. Pecan & Friendship, at Pecan, Aug. 14, 16.

Trinity Miss., Aug. 21, 23. Waples Memorial Sta., Aug. 28, 30. C. M. HARLESS, P. E.

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