

TEXAS CHRISTIAN ADVOCATE

Entered at the Postoffice at Dallas, Texas, as Second-Class Mail Matter Under Act of Congress March 3, 1879.—Office of Publication: 416-18 Jackson Street.

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

Vol. LV

Dallas, Texas, Thursday, June 24, 1909

No. 45

EDITORIAL

THE COMPLETED LIFE.

No human life is absolutely complete, however old in years and in service it may grow. Bishop Marvin in his book of travels tells us that when he stood in one of the cities of the Old World he looked upon an unfinished piece of statuary by one of the old masters. He had died while at work with chisel and mallet, and the merest outline of what the artist had designed could be seen. Yet it was treasured because of the one who had begun it, but died without bringing it to a finish. So the Bishop applied it to the life we are living and said that we all die with our life work incomplete. This he used as an illustration of our immortality, the existence of another life where work once begun will be carried on to its perfection. Human life is too short in this sphere to complete the perfect design conceived in the brain and born amid these limitations. Then, too, out of these limitations grow imperfections, even with the best who live and die. Our sensuous perceptions are not perfect, neither are our mental processes. The very fact that we are finite, imposes restrictions that obscure our visions, contract our horizon, and impede our progress. With these besetments we struggle from the time we are born until we die. No sort of mental discipline and extent of spiritual development will enable us to overcome the whole effect of these conditions of our nature. For this reason, we are born to immortality so that the characters we strive to develop here may have an opportunity to complete themselves hereafter. After all, character is the work of this life and the life to come.

But there is one completed life before us, and that is the life of Jesus Christ. It is the ideal life, the one model life. Soon after he entered upon his mission, he threw down the unconditional challenge to his foes: "Which of you convinceth me of sin?" To this good day that challenge has never been accepted, for the simple reason there was no sin of which he was ever guilty. No sin of thought, of desire, of act, of tendency ever found expression in him. Pilate said of him: "I find no fault in the man," and the verdict of Pilate stands as the verdict of the ages. No fault, no imperfection is associated with him. When he hung upon the cross, mangled and bleeding and dying, he cried out in his last breath: "It is finished." His life work was finished, the purpose of the Father in him was finished, his human character was finished, the hope of the world was finished. There was nothing more that could be done in earth or in heaven to add to the design or the quality of the life that rounded out on Calvary. It was absolutely perfect. God set the seal upon its absolute finish when he said more than once: "This is my beloved Son, in whom I am well pleased." It is our privilege and duty to approximate the perfection of Christ's life here, but it will be our chief glory to perfect it in eternity. Today we deny ourselves, take up our cross and follow him. Through all the changes and hardships and afflictions and struggles and intense longings

that come to us along the way of our growth and progress, we must constantly look to him "who is the author and finisher of our faith," and thus we are changed from glory to glory as the tides of his Spirit are poured into our experiences. But we will never know the fullness of his life and the altitudes of his perfection until we pass from the finite to the infinite, from the natural to the spiritual, from the mortal to the immortal. To this grand and final consummation we look and long and hope amid our present conditions of cloud and shadow, of daylight and darkness. Happy thought that this life is only the gateway to the richer, the brighter, the better life that shall be complete in him.

THE NEED OF EVANGELICAL PREACHING.

Christ instituted his ministry for the one purpose of preaching his gospel to the children of men. And when we examine his gospel we find that it contains spiritual truths whose purpose and aim are the salvation of men and women. Among his twelve apostles there was not one of them who ever dealt in speculative truth, not one of them was a higher critic, and not one of them ever tried to point out the faults or to dwell upon the excellency of the literature of the Old Testament. The Scribes and the Pharisees were the higher critics of the apostolic times. Paul, with all his learning, did not lug the teachings of science, falsely so-called, into his sermons. He preached a stalwart gospel of faith, and he made the atonement the staple of his deliverances.

The world needs the same old gospel today, for Christ anticipated the needs of all ages and of all conditions of people. He came to deal with sin and with life. Sin today is the sin of all ages. It is a disease of the heart. It is estrangement from God, it is rebellion against the divine will, and it is alienation from righteousness. It is the purpose of the gospel to cure the heart of its moral and spiritual sickness, to bring men back into loyalty to God and to make them subject to the divine law. Nothing will do this like the old-time gospel of repentance, faith and consecration. Men must be made sensible of their sins, their consciences must be aroused, and their natures cleansed. The old gospel alone can accomplish these results. Do not understand us to decry a wide range of study for the minister. He needs to keep abreast of the progress of thought in all its departments of discovery and development. And he needs to understand the principles of biblical criticism and to know the trend of speculative investigations. And he is at liberty to draw upon his knowledge of these matters for whatever of help they may afford him. But he is not to preach these things to his people, or to carry his processes of studying them into his pulpit. They are the mere shavings of his work-shop, but he is to take nothing but the finished product into his pulpit deliverances. Christ and him crucified, sin and its hatefulness in the sight of God, a life of righteousness and the assurance of the Spirit—these are the fundamental elements of true preaching. And the fruits of spiritual life alone follow in

the wake of this sort of pulpit work. "Preach the word," was Paul's exhortation to Timothy, and it is sound advice to the ministry of our own day and generation.

BLESSED ARE THE PURE IN HEART.

A pure stream is a stream without mixture, transparent, clear and crystalline. Out of it all sediment has been filtered, and it is limpid and clean and sweet. You can stand upon its banks and look into its depths and see the pebbles upon its bed, and from it is reflected your own image in perfect outline.

So it is with a pure heart. It is a heart without dissimulation, sincere, clean and free from guile. It is pure in desire, holy in aspiration, and upright in its motive and intention. God can look into such a heart and see its innermost depths, and out of it is reflected his own will, his own nature, and his own holy purpose. This spiritual state is the result of the operation of the divine Spirit through the truth of Jesus Christ. All carnal desire is taken out of it and love fills the measure of its being. Such a heart becomes perfect in love; it is the earthly tabernacle in which God takes up his dwelling place. Through it he breathes his presence and makes it the channel through which his own pure affections flow. They who possess such a heart are blessed. They are not merely happy, for happiness is often dependent upon outward circumstances. They are filled with joy unspeakable and full of glory. By faith they are enabled to rise to those sublime altitudes of spiritual experience from which they often catch a vision of the face of God. Their communion with the divine and the eternal is perennial and complete. They are hid with Christ in God. Having become partakers of the divine nature, they have kinship with the family of God and their conversation is in heaven. Such people are dead unto sin and alive unto God. They smell of the perfume of the skies and bear about with them the marks of the dying of the Lord Jesus.

The outward life also illustrates this inward spiritual state. It is not a mere sentiment, a joyous emotion, transient and evanescent. It is an abiding state, out of which the life finds nourishment, and the character elements of growth and development. The words, the conduct and the influence of such people are all in happy accord with the law of righteousness. Men take knowledge of them that they have been with Jesus. They are pure, not simply in profession, but in heart, in spirit, and in daily life. They are the salt of the earth, the light of the world. They are the living epistles of Christ, known and read of all men. No wonder that Christ says of them: "Blessed are the pure in heart, for they shall see God."

The Holy Ghost is not a wandering spirit going to and fro in the earth. He is a definite person, representing the Savior on earth. He seeks the cleansed human heart as the place of his abode; but he will not force an entrance. When the heart cries out after him he enters in and brings peace and joy to the experience. And where the Spirit is, the Master is present also.

"INNOCENTS ABROAD"

By REV. HUBERT D. KNICKERBOCKER.

On Board Steamer Konigin Luise,
Near Azores Islands,
May 29, 1909.

I shall begin this series of letters with an introduction to my party, for we will need to be all of one company in order to enjoy this trip together. We are four—my brother, Rev. P. R. Knickerbocker and wife, of Oklahoma City; Rev. Ed Wallace, of Arlington, Texas, and myself, Hubert D. Knickerbocker, of Fort Worth. We are all Methodist preachers except one and she is the "boss" of a Methodist preacher and that amounts to the same thing.

Ed Wallace needs a little more extended introduction. He is the original of an autobiography written by himself, as Aunt Samantha would say, entitled "Parson Hanks, or Fourteen Years in the West." I shall call him "Farmer Ed" in these letters, as he has had the good fortune to be reared on a farm and the marks of his experiences show themselves wherever he goes, in whatever he does. Going through Arkansas "Farmer Ed" saw his first sights and made his first original remarks, "Yonder's a hog loose," he cried, pointing to a razor-back in the piney woods. "See the potatoes, the potatoes, the potatoes," he said when we were passing through a big field of that succulent vegetable, and the climax of his observations was reached in, "Look, look, yonder's a foot-log leading down to that station!" In the dressing room of the sleeper, the first morning out, having dressed and performed his ablutions, he sighed as he finished washing his teeth and said, "Thank goodness, I'm through my morning chores." By this time I had made up my mind that his name should be "Farmer Ed," but up in New York City I came near having to change it to "Cowboy Ed." In the Metropolitan Museum we were standing before that marvelous canvas "The Horse Fair," by Rosa Bonheur. I was marking the fire and action and "blood" depicted in the gleaming coats, arched necks and curbed impatience of the magnificent Norman steeds, when "Farmer Ed" broke out, "Say, boys, I once bought 16 horses for sixty dollars." Then he told us the story. "I had a steward one time who said he'd sell 16 horses for sixty dollars. I took him up at once; but when I counted the horses in my corral there were seventeen horses there. There was a big crowd present and I called out to the seller, 'Cut out one of those straw-tails, you can't play any game like that on me, trying to work off 17 straw-tails on me when I only bought 16,' and so I made him 'cut out' one, much to the joy of the crowd." Now my readers may have heard such stories as this before, but this is original and true. Sometimes you may have to take what I say with a grain of salt, but whatever "Farmer Ed" says "goes."

We are going to tell, and stick to it, the following story: When we got to Washington City it was only 7 a. m. We found it was too early to get into any of the public buildings, so we concluded we'd go to the National Zoological Gardens, hoping that the animals would be up, at least. We did so; when much to our discomfort on approaching the monkey house we were confronted with a sign which read: "No one admitted before 10 a. m. except near relations." "Farmer Ed" was the only one that got in. Of course his diffidence will make him deny this, but that's quite natural. I want to pause long enough here to say a private word to the editor. Please do not label my jokes. I prefer that they should take their chances with the solemn truth. With which preface I shall proceed to put in fancy touches wherever they will enliven my other wise dignified and authoritative screeds.

Texas Is It.

I've gone just as far as I can now without saying something about Texas. We rode and rode and rode through Arkansas, North Alabama, East Tennessee, Virginia, Pennsylvania, Delaware, New Jersey and New York, and the more we rode, and the more we saw, the more we wondered why everybody didn't come to Texas. Red hills, sandy hills, grey hills, white hills and all sorts of hills, with their faces washed and their feet washed and their shoulders washed by the rains and freshets of centuries until they are mighty near clean of rich, dirty soil that grows things. Washed out land everywhere, and, as

"Farmer Ed" says, "When dirt once washes off a hill it never washes back." As a vehicle for fertilizers even it seemed to me that much of the soil was mighty poor.

The Azores Islands.

To-day we passed the Azores Islands (to "resume forwards" a little), and on one of them, 20 miles long and 7 miles wide, rocky and mountainous, about 100,000 people live.

The little farms on the hill sides were cultivated to a microscopic nicety and some of the land suggested a piece of information that I gravely gave to a lady standing near me, "that in Switzerland there were some places on the mountain sides where they had to put rocks on the soil to hold it down, and keep it from sliding off the fields." "Farmer Ed" sagely remarked, "That the less land there is, and the poorer it is, the more the people seem to appreciate it." That seems to be true. There are hundreds of thousands of acres of land that we saw cultivated, nursed, pampered and sweated over to yield at best only a scant, hard living that you couldn't give away to a Texas ranchman. Hurrah for Texas!! and

Hurrah for the United States!

By and by we came to Washington. It was my first visit and I confess I was proud and surprised. The eighteen-million-dollar railroad station is a worthy vestibule of a great city. Everything you can think of is under the roof of that vast building and the comforts and conveniences at the disposal of a poor parson are more than the riches of a Rajah could command a few decades ago.

The Congressional Library, with its golden dome and its marbled magnificence high and lifted up like the circles of the heavens, is second to no building in all the world for ornate splendor. I think that is not only a patriotic verdict, but a fact. It, in company with all the other buildings also, has the advantage of newness. The buildings of Europe are so old and dirty and worn that it takes the reverence that one gives to age, to keep one's feelings up to a point of enthusiasm over their appearance.

Session of Congress.

The capitol building itself is of course an imitation of our Texas capitol building at Austin, and the houses of Congress I found also were an imitation of our Texas Legislature. We attended the opening of the House of Representatives. They open the strenuous day's work at 12 noon. On inquiry I found that there was no lunch hour provided, but every fellow gets up and goes out when he gets ready and without even "asking teacher." At this particular session the members came straggling in and at exactly 12 o'clock the house was called to order by a temporary Chairman. "Uncle Joe Cannon" must have been out smoking a cigar or "cussing" the Insurrectionists of the Republican party, or maybe he was pouring the oil of benediction on the heads of the helpful renegades from the Democratic party. As a piece of characterizing information I was told by the well-informed Congressman at my side that Uncle Joe can and does really beat that "cusser" who "cussed" a pine tree to death in five minutes. Well, the House "came to order;" that is, they did so figuratively, but as a matter of fact a sewing circle, an Irish wake and a caucus of magpies could hardly have made more noise or been more in disorder if they had all been working at once. Every member did as he pleased and most of them pleased to laugh and talk and walk about, all at the same time. The Secretary read the minutes of the last session. He was a bumble-bee buzzing in a hurricane. However, I forgot to state that a blind gentleman led in prayer first. It was evidently hard to have faith in that crowd or for that crowd, for the prayer for "wisdom," etc., did not "avail much." The members stood during prayer and though they did not close their eyes or bow their heads, they did stop talking for a minute. When they all sat down I listened anxiously to hear the mooting of some great National, momentous and portentous question, such as should occupy the attention of the grave and reverend sages who sit in those classic halls, or words to that effect.

A little fellow about knee-high to a duck jumped up and said, "Mr. Chairman, I rise to a point of order. There is no quorum present." Then the Chairman counted and the awful

truth came out. More than half of the boys were "playing hooky." Then another member rose and said, "Mr. Chairman, I move we adjourn."

The motion quickly carried and the long, soul-trying, nerve-racking, portentous and momentous session of the House of Representatives of the United States of America became a matter of history and its doings are now recorded in the sacred archives of the Congressional Record! The session lasted five minutes. I learned that the House for some time has only been meeting twice a week—Mondays and Thursdays. They say they are waiting for the Senate to hand them down the tariff bill. I calculated that the wages of the aggregation, including clerks and "extras" were \$15,000 a day. That five-minute session represented a week's work or \$105,000, which is \$21,000 a minute. That's "going some," isn't it. The Texas Legislature isn't "in it."

Well, then I went over to the Senate. They were already in session, with Vice-President Sherman in the chair. They were discussing the tariff bill. I was there for an hour and a Senator from Georgia and Senator Lodge and Senator LaFollette and several others took part. That is to say, the Senator from Georgia was trying to make a speech, but the other fellows would keep interrupting him with questions and remarks and he didn't get very far. The matter immediately under consideration was the duty on an "extract to tan hides." The only good I got out of the speeches was the suggestion of several subjects for sermons, such as the "Duty of Parents to Tan Hides," or "The Simple Instruments of Hide Tanning in the Long Ago." The obliging Congressman who was my cicerone, told me that the Senate was only one-third through the schedule of articles subject to duty, and that at the rate they were progressing it would be Christmas before they were through. These grave and reverend seigniors discussed with great dignity and much fervor sometimes questions that seem to be as important as "An act to fix the amount of duty upon pig iron imported for making shears to trim flies' wings in December."

I was told many interesting facts by my Congressman friend. "See that Senator yonder, it cost him \$1,200,000 to be elected to his present seat." Then he pointed out the notables—long-haired LaFollette and blind Gore from Oklahoma—and he of the soda fountain appellation and tendencies, and the tent of the trusts from Massachusetts, and the Honorable Alico R. Longworth, and so on. One Senator I shall always have special sympathy with—Senator Daniel, of Virginia—as I was told that on his return from a recent sea voyage he reported that at sea he "had thrown up everything but his seat in the United States Senate."

But of my own sad tale in that regard I shall have something to say further on. An automobile ride through the subway to the office annex of the Senate completed our inspection of the capital and its curiosities, living and dead. We did not have to tip the two Congressmen who showed us about, but gave them sincere thanks for their courtesy and went away much puffed up over the distinguished attention they showed us.

I must "resume backwards" long enough to put in something of interest from a religious standpoint. I said to my Congressman friend, "Tell me how many real, practical, pious Christian men there are here in the Senate? I mean men who show here true, spiritual Christianity." He said, "There are some such in the House, but not one that I know of in the Senate. Politics and religion do not seem to mix well."

But lest all this domestic news should disappoint my readers I'll skip a few thousand miles to be traversed later and come to where I now am.

I am at sea, 3000 miles from New York and 1000 miles from Naples, and 200 miles from Gibraltar, whither we will come early tomorrow morning. The scenery of the sea is not very varied, except as your fancy builds crystal cities beneath its waves, or marks the splendors of the cloud castles on the horizon of the overarching sky. You may stand by the side of the vessel and look down into the marvelous living blue of the waters until the concealing foam curtains drift away and the translucent depth become the paths of your soul leading down to the palaces of mystery and infinity; or you may look far away across the iridescent waves and see in their tumultuous throbbings the epitome of the human heart, shoreless also in its longings, immortal in its depths and resistless in its mighty tides. But your fancy must furnish nearly all the variations in the view. But the other morning I was awakened early and looking out of the lense-like port of my state-room I saw a city let down out of the Oriental fancies of the "Arabian Nights." It was a city set on a hill and beside a crystal shore—a city as white as the carvings the sun chisels make on the untinted towers of a fleecy cloud—a city with moorish towns and medieval architecture and a setting of emerald parks and fields like the velvet lawns of paradise. It was San Gabriel, the capital of the Azores Islands, whose mountainous heights and beauties had lifted themselves out of the sea for the kisses of a new morning's sun. So with the silver trumpeting of the archangel suggested in that city's name lingering like dying melodies in your memories I'll say good-bye till the music of the sea begins again after this my overture.

(To be continued.)

"CHURCH OWNERSHIP" By REV. H. M. DuBosc, D. D.

Editor Nashville Christian Advocate:

An editorial in a recent edition under the heading, "Church Ownership," expresses, I take it, your opinion touching the question of the Church's ownership of Vanderbilt University, as of other denominational school and Church property. It may therefore be accepted as indicative of the policy of the Advocate as the general organ of the Church. If the doctrine set forth in your editorial is fairly deducible from the present legal situation in the Republic, then I submit that the title of the Methodist Episcopal Church, South, to every piece of property claimed by it is in constant jeopardy, and the sooner we sell our holdings of every kind and conduct our schools and Churches in leased or rented buildings the better. If the doctrine as set forth in your editorial be not accepted by the Church public as a sound legal deduction, but only as an opinion of the editor, who is also a member of the Board of Trust of Vanderbilt University, you will not object to having your editorial opinion criticised, nor yet to having legitimate inferences drawn from your statements. It is true that no direct reference is made in the editorial to the Vanderbilt controversy, but it is evident that that and kindred school issues were "the last for which the first was made." The first part of your editorial is indeed in admirable figure and treatment. It is a most interesting recital of the story of the avarice of mediaeval monastic orders whose hold on inalienable lands acquired by priestly artifice from superstitious and dying persons had to be broken by statutes of mortmain. I do not mean to be captious. I can

see how this recital was naturally suggested as part of a historical review of the subject in hand, but I must insist that this lugubrious background in no way expounds the ownership question in the Methodist Episcopal Church, South. There is not a single point of resemblance, nor is there a single precedent to be found in the whole history. The holdings of the Methodist Episcopal Church are those of a living owner, a common civil integer, a personality before the law. All its properties have been acquired in a constitutional way and have been validated through regular legal and judicial channels. There can be, I am sure, no difference of opinion between us on these points.

You say concerning the property trust clause in our book of Discipline: "This clause has, however, had a rocky road." Where and how? In a few States some additional legal forms have to be complied with, but to do so has been found easy enough. So far from being inoperative, or proving a source of embarrassment, this clause has been our protection. Nearly all our property controversies have been inherited through agents who have neglected to write the trust clause in their deeds. The vexatious question now in view has come about mainly through the indisposition of certain of our representatives to accept the plain direction of Church courts and the letter of the book of Discipline.

You are in error in saying, "Whether, however, any specified property is property of the local organization or of the denomination to which that property belongs, it will, under our laws be held by trustees." The Publishing House, the most considerable single property held by the Church, is not in the hands of trustees, but

is adm
ference
These i
tee, ac
which
the Ho
rennium
Commu
they a
policy
ference
go arou
I am a
this po
Confere
laws la
the la
policy
ministr
concer
admir
est ed
concer
Is the
school
You
a boar
Church
univers
held at
tility t
from c
main l
Those
code w
hands
held b
Or the
land a
"dead
tors?
Church
hand"
ate an
case, t
sale an
ditions
other
"A tri
hands
In this
when
admini
the Cl
mortm
trust t
tor, or
in anc
tors."
fied in
"The c
be, so
wheth
ing to
or in
and pr
in sho
living?
main
have
chariti
testate
trustee
crux,
Method
so ans
said, t
dead,
hour,
every
to wh
instan
chiefly
Comm
mortm
bluff o
and in
an imp
valida
hands
of the
title, t
fully
alread
tion v
for the
dead d
elemen
detect
delphi
You
this:
Church
ther, s
school
of the
trig
or by
all of
and I
dists
would
stituti
rocks
end in
Church
retain
trustee
them,"
lay do
pecial
prerog
theory
false
have
any e
trine.

is administered by the General Conference through two publishing agents. These agents, with the Book Committee, act for the General Conference, which body determines the policy of the House from quadrennium to quadrennium. The Agents and the Book Committee have great liberty, but they act strictly within the lines of policy laid down by the General Conference. They neither transcend nor go around the details of that policy. I am at so much pains to elaborate this point to show that the General Conference can and does under the laws of Tennessee, as it could under the laws of other States, define the policy and directly supervise the administration of its vast publishing concerns. What hinders it from so administering the affairs of its greatest educational concern? That these concerns are different is no answer. Is the Church less capable of keeping school than printing books?

You argue that the appointment of a board of trustees for holding any Church property—from a chapel to a university—exposes the property so held at once to some measure of hostility upon the part of laws derived from or in harmony with the mortmain laws. What mortmain laws? Those of the old English common code which reckoned to be "dead" the hands of trustees of inalienable lands held by religious orders, or others? Or those later statutes of both England and America that deal with the "dead hand" bequests of dying testators? If the former, you make all our Church trustees mortmain or "dead hand" agents, unable to sell or alienate any property, which is not the case, the Discipline providing for such sale and alienation under given conditions. But, clearly, you mean another law of mortmain, for you say, "A trust is the imposition of dead hands upon a present administration." In this you seem plainly to argue that when the Church creates a board to administer a certain property that it, the Church, immediately becomes a mortmain testator, and the board of trust the living agent, or administrator, or, as you would seem to argue in another place, "a board of directors." This inference is further justified in what you say later, namely: "The crux of the question is bound to be, sooner or later, in the inquiry whether the trustees are administering to please people long since dead or in the interest of institutions vital and present and developing—are they in short, trustees for the dead or the living?" There may be cases of mortmain gifts—that is of dead men who have left impressed gifts to public charities, for which gifts either the testator or the courts have appointed trustees—which must answer to this crux, but the properties held by the Methodist Church cannot be made to so answer, for the good reason aforesaid, that the Methodist Church is not dead. It is alive every day, every hour, and is competent to instruct every board of trust created by it as to what to do, and how to do it. For instance, the Vanderbilt trust, created chiefly by a donation from the late Commodore Vanderbilt, never was a mortmain trust. It was given by the bluff old financier when he was in life, and in expectation of life. It was not an impressed gift. After being properly validated, it passed from the living hands of the donor to the living hands of the Church which holds it under a title, the validity of which has been fully vindicated. The Church having already a Board of Trust, the donation went to that board to be held for the living Church, not for the now dead donor. If there is any mortmain element in this it is too gauzy to be detected by anybody except a Philadelphia lawyer.

You set up a pretty bold claim in this: "For all practical purposes Church ownership need not go farther, as concerns such institutions as schools, hospitals and the like, than the right to intervene in the selection of trustees, either by a veto power or by the actual election of some or all of them." I demur to your theory and I think the vast body of Methodists will do the same. As a policy it would likely land every Methodist institution of the excepted class on the rocks of confusion, or else it would end in their early alienation from the Church. What advantage is there in retaining the empty power to elect trustees, or perchance only "a part of them," if those trustees are then to lay down a policy of their own? Especially what profit in such half-soled prerogative in the face of your further theory that "when trustees prove false to their trusts, the matter will have to be thrown into the courts in any event." That is a startling doctrine. At least, it will be to the gen-

Absolutely Free

from caffeine, cocaine, theine or any injurious drug stimulant. Drink

Dr. Pepper

A full flavored health beverage that satisfies the thirst and palate

Dr. Pepper Co., Waco, Texas

eral Church, if still not strange hereabouts. Must the Church invoke the civil courts when it would correct one of its servants, or any group of them? Take the trustees of the superannuate's fund. If they should mismanage their trust must the Church go to law to correct the abuse? Absurd! The Church knows a better way. Wherein are the members of the Board of Trust of Vanderbilt University better or greater than these their brethren? In the following I heartily agree with you, namely: "In the interest of efficiency, therefore, the Boards of Trustees should ordinarily be allowed a large measure of liberty. Unless they know better than the rank and file of their fellow members of the Church how to administer the institution committed to them, they ought to be removed and others more fit substituted." But I deeply regret that you should have written your last two sen-

tences, to-wit: "If they (the said trustees), are competent, neither from the civil government nor from denominational bodies should there originate interference, questionings, public criticism. To charge serious and conscientious men with being false to a trust is to asperse their integrity." These men being servants of the Church, must at all times be willing to hear the Church's word. Who is to pass upon the competency of the Church's servants? Is it not the Church itself? Shall the Board of Trust of a Church University, or its officers, be permitted to do as they list in the management of their trust and the Church be denied a voice of criticism? I am far from meaning to indict any particular board of trust, or to "charge" or "aspere" any, but you, my brother, have raised a serious issue which I meet with a serious answer.

soul of God, your own soul, the souls of all men, and the great mediatorial soul of Jesus Christ. All else is but staging to the mighty cathedral.

Let time, if it will, tear all other things to the ground, this great building of God in the souls of His children through the soul of Jesus will stand on its own strength. Our religion is a republic of souls; our universe is a universe of souls, our God is the Eternal Soul; the reality of man is his soul; the distinction of Jesus is in His mediatorial soul. Other things may be true or they may not be true; let the noble intellect of man working through time in the love of truth decide. God in Christ and in our souls is our refuge and strength; therefore we will not fear, though the earth do change and though the mountains be shaken into the heart of the seas.

We call the world's attention to Jesus because He above all men called the world's attention to God; we call the world's attention to Jesus because He laid open the heart of eternal reality, because He showed that souls are the only permanent forces in the universe, God's Soul and the souls of our race, and because in Him the last grace of life shines supreme, the share, the glorious share, that mortals may here and now obtain in the dear and transcendent being of our Father in heaven.—Rev. George A. Gordon, D. D.

SPIRITUAL RELIGION.

If our religion is to be real and truly spiritual, it must be rooted and grounded in brotherly love. "He that hateth his brother can not know God," nor can he know man. The precious Christian quality of love will open the eyes of our spirits to the abiding beauty of every human soul; to the temptations resisted, as well as to those which have been conquered, to the aspiration after something higher struggling, like a plant in a dark dungeon toward the light; to the glorious possibilities hidden in the being of every child of God. That clear perception of the good concealed within our brothers and sisters will help us to catch some bright glimpses of our Father in heaven. It is human selfishness which hides the true nature of God's children—however degraded they may have become, by their own fault, or the fault of others—from our sight; it is the same deep, deadly shadow that darkens our own perception of God. Through brotherly love filial affection? to God is born in human hearts; and when that sacred emotion has once filled our whole being, spiritual religion is known and loved.—Arthur W. Fox.

IF THE BABY IS CUTTING 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 pains, cures wind colic, and is the remedy for diarrhoea. Twenty-five cents a bottle.

Devotional—Spiritual

THE SUFFICIENT GRACE OF GOD.

"What Jesus wanted for himself, he wants for you and me who are his disciples. Not self-completeness. When he calls us to be his, he sees no day, even on to the end of eternity, in which, having trained our characters and developed our strength, he shall send us out as you dismiss in the morning from your door the traveler whom you have kept all night, and fed and strengthened and rescued from fatigue, and filled with self-respect. No such day is to come forever. An everlasting childhood! That is our calling. And with that calling in our minds, how much that seemed mysterious grows plain to us. If he is moving our life up close to his, henceforth to be a part of his, so that motive, truth, standards, hopes, everything that is in him shall flow freely from him to us, what wonder is it if, in order that that union may be most complete, he has to break down the walls that we have built around ourselves, which would be separations between him and us? The going down of the walls between our house and our friend's house would be music to us, for it would be making the two houses one. The going down of the walls between our life and our Lord's life, though it consisted of the failure of our dearest factories and the disappointment of our dearest plans, that, too, would be music to us if through the breach we saw the hope that henceforth our life was to be one with his life, and all his was to us ours, too.

And how clear, with this truth before us, would appear the duty we had to do, the help we had to give to any brother's soul for which he cared. Not to make him believe our doctrine, but to bring him to our God. Not to answer all his hard questions, but to put him where he could see that the answer to them all is in God. Not to make him my convert, my disciple, but to persuade

him to let Christ make him God's child. Oh, my dear friends, if that were what we were seeking concerning one another, friend seeking it for friend, father and mother seeking it for children; if that were what we were seeking, there would be richer harvests for the Lord!

"Through all eternity that grace of God, that sufficient grace, shall flow into the open hearts of God's redeemed, making them strong and brave for all the vast works they have to do for him and for his kingdom. It seems as if this would be enough for this life, as if this life would be well spent, if, as the result of all of it, by many lessons, many trials, many failures, the soul whose strength is in entire dependence simply learned, with it across the river the lesson that the soul of man can not live except in resting on the soul of God, and perpetually gathering into it supplies of his sufficient grace. That lesson we may learn in any way in which Christ sees good to teach it to us."—Phillips Brooks.

THE SURE AND LIVING FAITH.

There was a time when certain forms of doctrine were regarded as of the essence of Christianity. We now see that the philosophy of religion, while profoundly influential, is something different from religion itself. Philosophies of religion may differ widely; they may differ in their various degrees of adequacy; they all must be forever inadequate if religion is man's share in the life of the eternal. We can calmly watch the vanishing procession of the dynasties of dogma, as long and impressive and melancholy as the dynasties of the Egyptian kings, if we believe that the reality of which these are the successive and imperfect servants abides and must forever abide. The only essentials of the Christian religion are souls—the

BOYS' AND GIRLS' SELF-CULTURE CLUB

Conducted By H. L. PINER, Denison, Texas

THE MAYFLOWER COMPACT.

The first real constitution of the New World was not that so often referred to by the political parties, but one that seems to have been lost amongst the claims which other documents have set up as being first. The first written formulation of a real constitution was drawn in the cabin of the Mayflower before landing, and it was signed by every one of the forty-one men on board, the others of the one hundred and two being women and children.

It came into existence on this wise: A few passengers on this vessel had determined that so soon as they reached the New World they would throw off all restraint and give themselves up to every license of conduct, defying all authority. In some way the existence of this spirit became known to some of the broader minds on board. A meeting of the more conservative souls was called and a document was drawn up, beginning: "In the name of God. Amen!" It was a most solemn instrument, and by its terms every citizen must yield strict obedience to the governing power, and no man could claim exclusive privilege. It was a covenant binding together the entire party into one civil organization, and was signed Nov. 11, 1620.

THE WEATHER BUREAU.

This important bureau was established in 1870 by Congress. It authorized the Secretary of War to erect and furnish with all necessary appliances observation stations all over the country at places most suitable for the observation desired.

These stations are in charge of experts, who have the most delicately sensitive instruments for recording meteorological conditions and changes, and upon these conditions and changes forecast of approaching disturbances in the weather or temperature may be reasonably based. There are now five or six hundred of these stations, and every one of them telegraphs to the central office in Washington, D. C., three times a day, giving the register of all observations, and the central bureau telegraphs all important parts on the great lakes and the Atlantic seaboard and elsewhere so as to warn vessels and people generally of an approaching storm or of extreme and destructive change in temperature. Vast good has thus been accomplished.

ELEVEN SUGGESTIONS ON ETIQUETTE.

1. The best and most reliable guide to etiquette anywhere and everywhere and all the time is a good heart. You cannot go far wrong if you have a gentle spirit to all the world, or should you go wrong your bigness of soul will compel the severest critics to overlook it. No rules, no coaching, no observation will make one courteous if his nature is boorish and unkind.

2. Talk only of pleasant things. Make this an absolute and inviolable law of your life. The beast can destroy. It does not require brains to be unpleasant or to converse on disagreeable topics. It does require character to keep off of these things. Avoid all words, references, and even facial expressions that could possibly chafe a living soul. Never engage in any jest where the laugh grows out of pain or discomfort to another.

3. Never gossip. Absolutely never. The habit is proof of barrenness of mind and poverty or perversity of spirit. People talk about what they like. Those who deal out all manner of disparaging "tales" and "hearsays" and "they-says," especially if these talks have in them an unsavory odor, delight in such stuff within their own hearts and necessarily contain much of the same materials. The most refreshing person in all your acquaintance is that person who never speaks ill of any one. It is not that people are not bad, nor that they do not need reproof, but that their foibles and vices are unprofitable subjects to engage our minds, hearts and tongues.

4. Know that one of the great arts in conversation is to be a good listener. It is not only an evidence of culture, but of charity, to manifest interest in what others are saying even when it is tiresome. In self-protection you have the liberty to be listless to unkindly gossip and unclean yarns and compromising jests.

5. Small as it may seem, nothing will give you the show of culture nor

really aid you in attaining culture more than a clear, distinct, correct pronunciation. Not over nice, but perfectly articulate. A person of slovenly enunciation is apt to be slovenly in all of life—in other things as well as speech. Labored preciseness is a great error, but natural, easy correctness of address is absolutely necessary to all who would appear well bred.

6. A wide vocabulary is essential to good conversation. Words are not the essential things of life, but they are bearers of great dignities, and we cannot disregard them. No person with a small vocabulary can have great commerce of soul. It is easy to acquire command of many words. All you have to do is to keep everlasting acquiring—not by any strain or tax on your powers, but by little attention constantly to new words and their use. Observe the conversation of those who talk well. Do not merely imitate them, but make your own every expression employed by them. Let the daily paper help you—the weekly paper—the magazine—your book reading. Consult the dictionary often. If one is not convenient, copy the words and examine into their meaning as soon as you can get to the big book. Let no word pass by you without knowing its meaning. You will soon have ample vehicles for fluent conversation.

7. Neatness of person and dress is important. Not fineness, necessarily, but neatness. Barring poverty and disease, the clean soul will keep a clean body. The two cannot be at war. Keep the fashion reasonably if you can and care to, but keep the standard of neatness at all hazards. That is always in vogue.

8. Avoid the everlasting use of the pronoun "I." It indicates selfishness. Put service into your life for other, and that service will help you to omit the frequent use of this pronoun of the first person. Believe that somebody else may also be the first person. Nothing is more tiresome, even boring, than the monopoly of "I-I" on all occasions. Honor yourself properly, but muffle this pronoun. If used persistently it is the unfailing index to a selfish character. It would draw all things to itself and give out little to others.

9. Be optimistic. Believe in the good, speak of the good, stand for the good in all things and all men. For this is God's world, not the devil's. Close your soul to the curse of pessimism. Hold to the truth that the world is beautiful, that life is sweet, that every to-morrow holds new glory for the struggles of to-day, that "God's in his heaven: all's right with the world." If evil appears, balance it off with good. You cannot help seeing evil in people, but you can charitably pass it by and honestly recognize the good.

10. Be observant. Not staringly, but adroitly and unoffensively. Keep before you the manners of the best people and make them yours. You can think out much for yourself on the basis of plain common sense. Reading books on etiquette will help you perhaps, but books will not make you a model. The model is an inner development of the best that is in you, and as the best is grown within you it will find some suitable expression without.

11. Be altruistic. That is, let your life enegies, your hopes, your faith, your ambition—everything be spent largely for others, or at least made to include others who may share them with you. Service is the key to the kingdom in this world and in the next. It was the gospel of the Man of faultless behavior.

AN OPEN LETTER TO THE EDITOR AND READERS OF THE TEXAS CHRISTIAN ADVOCATE.

I become more interested every week in our great paper. I believe it is the best paper published, and I read other good ones, too—our Nashville Advocate, Go Forward, Home and State, Ladies Home Journal, among many others that come into our home, but to my notion our dear old Texas Advocate is the best. The recent articles sent in by Dr. Harrison and other good writers on the "Form of Worship," also those written in the last few issues in regard to the "tobacco question," are very interesting indeed. Nevertheless, they are much talked of by those who use tobacco, but the man who doesn't they won't bother much. But we believe our Church and our Texas Christian Advocate will make their part of it all O. K. MRS. CROW.

MR. L. BLAYLOCK, PUBLISHER OF THIS PAPER, ENDORSES WARE'S BLACK POWDER

Dallas, Texas, March 15, 1909.

Patton-Worsham Drug Co., Dallas, Texas:

I take pleasure in bearing testimony to the efficacy of Ware's Black Powder for the cure of stomach troubles. My son suffered for some years from a malady of this character, and was compelled to change climate several times for relief. He lost practically a year's time seeking a cure, spending some of the time at Mineral Wells, and in the North and East. Finally some one suggested Ware's Black Powder, and one bottle practically cured him. He has had no return of the trouble now for more than a year.

A medicine so simple as this Powder, and so absolutely harmless, curing diseases which baffle doctors, should certainly meet with heavy sales. L. BLAYLOCK.

THE ONE AHEAD!

Ware's Black Powder for Stomach and Bowel Trouble
For Sale By All Druggists. Price, \$1.00 Bottle

HELP FOR THE METHODIST CHURCH, ZEPHYR, TEXAS.

We have received the following amounts:

Rev. W. B. Andrews, Austin	5 00
Ave. Church, Waco	193 75
Fifth Street, Waco	21 25
Morrow Street	16 45
Comanche Cir., J. Holt	13 00
R. M. Studer, to Zephyr S. S.	4 71
Rev. H. J. Hayes, Jefferson	29 61
Rev. W. W. Moss, Coleman	75 00
Rev. J. W. Shoemaker, Pleasanton	5 00
Rev. Me. M. Smith, Sipe Springs	9 10
Rev. A. L. Huston, Mt. Seiman	3 50
Rev. J. E. Stephens, Floydada	25 00
Miss Ada Lusk, Beattie	10 00
J. Hall Bowman, Breckenridge	17 00
A. V. Hester, Dallas	1 00
F. W. Radetzky, Castell	12 00
Rev. John M. Lynn, Cotulla	8 75
Rev. D. C. Ross, Rochelle	5 50
Rev. Thomas H. Morris, Bryan	7 00
Rev. Eustace P. Swindall, Carbon	25 00
J. C. Moore, Cross Roads	6 85
John Williams, Williamsburg	5 00
E. R. Patterson, Red Oak	7 60
Mrs. A. J. Dunlap, Cleburne	2 00
Rev. J. B. Wood, Hedley	6 30
Rev. Geo. F. Hurlley, Katemey	2 50
Total	\$412 87

This is all that has been given to the pastor and community to date.
G. W. HARRIS,
Preacher in Charge.
GEO. L. FLAHER,
Chairman of Committee.
Zephyr, Texas.

HYMENEAL.

On Sunday afternoon at the home of the bride's mother, Mrs. Wharton, in South Roscoe, Texas, Mr. W. F. Altman, of Lorraine, and Miss Jennie Wharton were happily married. Friends of the bride had tastefully arranged the house for this happy event, and a social hour followed.
G. J. IRVIN, Pastor.

In Roscoe, Texas, June 14, 8:45 p.m., Mr. J. W. Smith and Miss Madge Blanton were united in marriage, the event

occurring at the home of the father, Mr. James Blanton. Mr. Smith came from Salt Lake City to obtain this cultured Christian young woman, and is to be congratulated upon his choice. Immediately after the ceremonies and good-byes Mr. and Mrs. Smith took the train for Salt Lake City, their future home. Good wishes and prayers follow them for joy in their new life.
G. J. IRVIN, Pastor.

CHANGES.

L. E. Green has been released as pastor of Elkhart charge, and A. L. Connor has been appointed in his stead. R. H. Wilson, supply on the Eustace charge, has surrendered his work, and O. O. Gaston has been appointed to take his place.
ELLIS SMITH, P. E.
Jacksonville, June 15.

CAMP-MEETING.

Campmeeting to begin July 6, at Byrley Camp-ground, five miles west of Jasper, Texas.
(REV.) N. A. GRIFFIN, P. C.

ONE WAY HE COULD HELP.

An Eastern college graduate applied for work in a Michigan lumber camp. He was told to get busy on one end of a cross-saw, the other end being in charge of an old and experienced lumberman. At first all went well, but at the end of the second day the young man's strength began to wane. Suddenly the old man stopped the saw and spat.
"Sonny," he said, not unkindly, "I don't mind yer ridin' on this saw, but if it's jest the same to you I wish you'd keep yer feet off the ground."

When the world lay lost, Infinite Love found a way, and lo, it was the way of Cavalry.

A WORD TO DRUG USERS

No use to waste time talking about how it happened. We know that few people form the drug habit willingly or use it as a dissipation. The past is gone, and cannot be reclaimed, but you can, with our help, save the future, if you will act upon evidence which you would accept as CONVINCING PROOF on any other subject. Mr. J. D. Hobson was cured of morphinism at the age of fifty-five, after twenty-one years' addiction. Read his letter and act upon his advice as you would in any other matter of vital, life interest to you:

Denison, Texas, Oct. 24, 1908.

DEAR DR. WHITE—I have been thinking for some time that I would write you. When I went to your Sanitarium in June, 1906, I was in the very pangs of death. Your treatment cured me of the morphine addiction, to which I had been a slave for twenty-one years. I am now in my fifty-ninth year, and feel as well and am making better wages than ever. I am so grateful that I want you to publish this letter as a weak expression of my gratitude to you for the wonderful work you are doing in saving men and women.

Yours truly,
(Signed) J. D. HOBSON.

Our new booklet on "INEBRIETY—ITS CAUSE AND CURE," is a gem of beauty, and fully describes our exclusive, original and wholesome methods. Write for it TODAY—read it, and hand it to some one else.

WHITE SANITARIUM

Department G

Tenth and Tyler Streets, OAK CLIFF (Dallas), TEXAS. Phone CH 142.

Alpine.
We have vival at greatly rev bers were additions ter and 6 of Trinity us four d us some v of the pro tor. The Edward A I do not w ing. Alph the front, time. The working e bring up this fall. Allison, P.

Rule.
We have in Rule. victory. drowth pre then stor storms, bu victory wa Church g verted and and a Chu for. We more reac ever befor himself te of God, a ner of sa forget hi prayers at good shap station in ers, June

Shelbyville
Yesterday Shelbyville many to kind wa The song well selec were of a for good, a propos take a dollars to of Mrs. W our churc tion of tl in our 8 swa quick ions to h Mrs. Hun this Sun years ago never mis home and Eternity she has d manity. many mo is the pu Lee-Craw

Westbrook
Our cha sidering which w was sick seemed t count, bu to be a servant e been sick suffer in understan work tog love the know w hereafter, and prea Sunday r from the to hold tl are glad t on our w sermon, who were expressed pleased, doctrine was the of Metho that true known ir Wesley b revived t by a dir soul that was the e him. I a elder prea damental Methodist he as tr dism.—J.

A Great
We ha revival e che. Our pled and three yea the hull ship and first few very nu went to the Chur The Doct Lut I kep an urgen pull Con they wou the hous ple took and mem on the fil F. Law, I leader, ca of the lo says: "Tl has just ever held the local for the plished. Mr. and Curry, n and con -ious me like a c ed fite Tuesday bright, h service, conversio whom jo to follow

Notes From the Field

Alpine.

We have just closed a successful revival at Alpine. The Church was greatly revived and many of the members were richly blessed. We had 10 additions to the Church—4 by letter and 6 by vows. Rev. C. S. Wright, of Trinity Church, El Paso, was with us four days, and he preached for us some very fine sermons. The rest of the preaching was done by the pastor. The music was in charge of Rev. Edward McKenzie, of Louisville, Ky. I do not think I ever heard finer singing. Alpine Methodism is forging to the front. We are growing all the time. The Church is in "ship-shape" working order, and we are going to bring up a fine report to conference this fall. "On with the battle!"—S. E. Allison, P. C., June 16.

Rule.

We have just closed a great meeting in Rule. Brother Mulkey led us to victory. When he came an awful drought prevailed. The rain soon came; then stormy nights; some dangerous storms, but the meeting went on and victory was ours. Visible results: The Church greatly revived, many converted and reclaimed (about 50 in all), and a Church debt of \$2400 provided for. We are on higher ground, and more ready for work than ever before. Brother Mulkey endeared himself to the people. He is a man of God, a powerful preacher and winner of souls. This pastor will never forget him. We follow him with our prayers and love. Rule Church is in good shape, and will very likely be a station in another year.—M. M. Beavers, June 15.

Shelbyville.

Yesterday was Children's Day in Shelbyville, and it was pronounced by many to be the best service of the kind we have ever had in the place. The songs and recitations were all well selected and well rendered, and were of a nature to have an influence for good. At the close of the service a proposition was made to the school to take a contribution of eight or ten dollars to have a life-size picture made of Mrs. W. C. Huntington to hang in our church, in token of our appreciation of the great work she has done in our Sunday-school. The amount was quickly raised. All seemed anxious to have a part in the collection. Mrs. Huntington helped to organize this Sunday-school nearly forty-two years ago, and since that time has never missed a service, if she was at home and able to get to the church. Eternity alone can reveal the good she has done for the Church and humanity. That she may yet be spared many more years in her chosen work is the prayer of all Shelbyville.—J. Lee Crawford, June 14.

Westbrook.

Our charge is doing very well considering the circumstances under which we are laboring. The pastor was sick for a month and the work seemed to suffer some on that account, but he is out again and hopes to be a more devoted and efficient servant of God than if he had not been sick. We have many things to suffer in this life which we cannot understand, but we believe all things work together for good to them that love the Lord, and that we shall know why we suffer these things hereafter. Brother Shaw stopped over and preached for us at Red Bluff Sunday night. He said his way from the Gall charge, where he had to hold the Quarterly Conference. We are glad to see him whenever he comes on our work. He preached a splendid sermon, and it was enjoyed by all who were present. I am sure, as many expressed themselves as being highly pleased. He stressed the fact that the doctrine of the witness of the Spirit was the great and peculiar doctrine of Methodism. He emphasized the fact that true, heartfelt religion was unknown in England at the time John Wesley began to preach, and that he revived this doctrine. He said it was by a direct revelation of God to the soul that we know Him, and that this was the only way we could truly know Him. I am glad to say our presiding elder preaches and emphasizes the fundamental and peculiar doctrines of Methodism. May the Lord help me to be as true to the cause of Methodism.—J. A. Sweeney, June 16.

A Great Revival at Comanche, Okla.

We have just closed the greatest revival ever held in or near Comanche. Our Church here had been crippled and badly disrupted for two or three years. I found them with only the hull of a house in which to worship and so few in attendance at the first few services held that I was very much discouraged. Indeed, I went to work on Dr. McMurry and the Church Extension Board for help. The Doctor wrote very discouragingly. But I kept firing back, told him it was an urgent necessity, and that I would pull Comanche out of the ditch if they would help. The money came the house was neatly finished, the people took courage, congregations grew and members were being received, and on the fifth Sunday in May Rev. Lovie P. Law, his wife and J. C. Curry, choir leader, came to our assistance, and one of the local papers here, the American, says: "The M. E. Church, South, here has just closed the greatest revival ever held in Comanche. Rev. Roberts, the local pastor, deserves great credit for the vast amount of good accomplished. He called to his assistance Mr. and Mrs. Lovie P. Law and J. C. Curry, noted evangelist and singer, and conducted a non-sectarian religious meeting that swept over the city like a cyclone." The meeting continued fifteen days, and closed out last Tuesday morning on a rising tide, with bright, happy conversions at the last service. There were about 140 or 150 conversions and reclamations, 80 of whom joined our Church, with more to follow. Visitors from other towns,

drummers and traveling men from other States, were saved. About \$360 were contributed for expenses of the meeting and as a free-will offering to Brother Law and his helpers. More than 30 strong men, many of them the best citizens of Comanche, are among the 80 who came into our Church. Comanche will take rank among the best stations in the conference next year. People say we have a new Comanche, clothed in her right mind. The Campbellites sent us a written challenge for debate about midway of the meeting. I gave them this written reply: My answer to your communication may be found in Nehemiah sixth chapter, third verse.—C. F. Roberts.

Waelder.

Soon it will be two years since I came on this work. To recount all that has transpired I could not well do. I have never been better cared for since I have been a pastor. Someone seems to know our needs. At four different times wholesale poundings have found the parsonage. But many expressions of kindness are constantly finding their way into the preacher's home. Last year the work paid almost \$100 more on conference collections than usual. The Waelder Church will spend \$800 for improvements and furnishings this year. The new oak pews, costing \$625, are in the house. New organs in each church. Our presiding elder, Brother D. K. Porter, is in favor with the people. He looks well into the interest of the Church, and no doubt is one of the best preachers of the conference. Have just closed one of the best revivals in some respects that I have ever had. While we only had 14 additions, as many have said, the additions are the smallest part of the meeting. Rev. S. B. Beall, of San Antonio, did the preaching. If the reader thinks that the gospel has lost its power to save, hear Brother Beall. I have constantly heard a man that puts more Scripture into his sermons. He very often used thirty and more Scriptures in one sermon. God will continue to honor His word. Beall and his good wife certainly know how to lead a penitent soul to Christ. We are in love with the Advocate down this way.—J. A. Pledger.

Lake Arthur, N. M.

We closed a two weeks' meeting at this place last night. Success attended our efforts. Souls were born again, the Church was much strengthened, and the standard of morality raised to a loftier height in the minds of all who attended the meeting. Lake Arthur has saloons no longer. The City Council requested the saloon element to close up shop, and it was polite enough to do it. The saloon fixtures were loaded on a wagon, hauled to an adjoining town and stored. The last we saw of the old gray-haired, red-faced bartender he was paying for a drink of Coca Cola at a soda fount. I feel safe in saying that had the Territorial Council given us a local option law a handsome majority of the counties dominated by American-born citizens would have before the end of the year taken their places in the prohibition ranks. Rev. W. J. Wright has done a marvelous work on this charge. Since conference he has collected money and built a handsome church at this place. The building is paid for and dedicated. He will build another at Dexter. A part of the material is on the ground, and work will begin at once on the building. He hopes to dedicate the church before conference also. The cost of the two buildings will be about \$7000. This is wonderful when we reflect that there were less than one hundred members on this charge when the conference year began. The people are enthusiastic. They met yesterday and unanimously agreed to double the assessment for the preacher in charge at this place, with the understanding that the salary would be raised still more another year. All honor to the man who has brought these conditions about. We need church builders in this conference, and I predict a bright future for Rev. Wright. He is much and justly loved by his people. This closes my twelfth meeting since conference. God has blessed us in the work. I'm in love and fellowship with all the brethren.—G. W. Shearer, Conference Evangelist, June 14.

Call.

Call Mission is moving along slowly. We reached our appointment in due time. Our people have been very kind and generous to us. Our Call folks have stored up with three or four boxes, and our good people at Buna sent us a nice box of good things to eat and our generous-hearted men of Bessmay made us a present of a \$35 suit of clothes. This nice treatment has not puffed us up, but made us feel humble and grateful. We feel sure that our people love us, and we expect great things this year for the kingdom of our Lord. Our good stewards have raised the salary of the preacher this year \$100. We have organized two Home Mission Societies, Senior and Junior Epworth Leagues, reorganized two Sunday-schools, have held two protracted meetings, one at Bessmay commencing April 24. Brother Adams, our station preacher at Kirbyville, was with us and did the preaching. His preaching was of the good old Methodist kind. The Church was greatly revived, had 23 accessions to our Church. On the 8th of May we commenced our meeting at Call. Our ministerial help did not reach us until the 17th, when Brother W. H. Vance, our station preacher from Center, came to our assistance. Brother Vance had just closed a triumph at Call in his home charge. He came to us filled with the Holy Ghost. He had influence over men and power with God. Our meeting was a success from beginning to its close. We had 35 conversions and 27 accessions to our Church. We had Brother Vance with us two years ago in our camp-meet-

ing at Dalby Springs. We reported at the close of that meeting 40 conversions and 21 accessions to our Church. We believed at that time that Brother Vance was fast coming to the front as one of our best preachers. We can now say that we have lived to see our predictions fulfilled in him. He is not only a good pastor and station preacher, but has made of himself one of the best evangelists that we know of anywhere. His work is not surface, but deep and lasting. The impressions made on our people were so effective that they insisted on his return in the near future. Our prayer is that the good Lord may still lead him into greater usefulness. Taking everything into consideration, we feel that our work is rapidly improving. Have received 26 into the Church at this writing, and three more protracted meetings to be held. We are trying to do the work that we believe the Lord wants us to do. We would join in prayer with our preachers of the Texas Conference for the greatest success in its history.—W. H. Summy.

Grapevine.

We have been in our new parsonage about six weeks. We now have one of the best parsonages in the conference for a station, and but few stations will compare with us. Our parsonage is a two-story frame building with eleven rooms. Our people have responded nobly to this enterprise. We have no debt except about \$50, which our Home Mission Society assumed. We have had conversions at our regular services, and there seems to be hopeful signs for great meetings this summer. Our Church here observed Children's Day on the evening of the fifth Sunday in May. The program was a great success, due to three young ladies, Misses Nellie Andrews, William Milligan and Minerva Austin, who, through many difficulties, got up the program. The collection was \$6. We held revival services at Estell last week. Had a good meeting; 8 conversions and 5 additions. We begin our tent meeting here the first Sunday in July. Our efficient presiding elder, Saml. Hay, will take hold of this meeting for us. We expect a great meeting.—I. E. Hightower, June 16.

Jefferson Station.

Jefferson Station ought to be commended through the columns of our paper for the splendid work she has already done this year, although the conference year is only half gone. We have completely renovated the interior of the church, making one of the prettiest and most attractive auditoriums in East Texas. We spent over \$1200 on it, and it is all paid but about \$200. Our Sunday-school has nearly doubled in size, and is still growing. The Sunday-school has, according to the plan of the Discipline, made the first Sunday in each month Missionary Sunday, and the collection has been \$800 every such time. That will make over \$180 the Sunday-school will raise for missions during the year. What Sunday-school in the conference will beat this with less than a hundred members? Let us hear from you. The pastor is paid by check each quarter, and the salary of each month, and the presiding elder is paid by check each quarter. There may be as good, but there is no better Home Mission Society in our whole Church. These good women are intelligent, cultured, spiritual, enthusiastic, active. What more could you say of any society? And now listen: I have been praying and working to that end for several years that I would serve a Church where my Official Board would meet in my study a few minutes before the morning preaching service and I would have a season of prayer, consecrating our lives afresh and asking his blessings upon the service and planning for the work. And my fondest desire is realized! My Board of Stewards last night in our second Quarterly Conference agreed to this request by their pastor, and they seemed to be enthusiastic about it. My excellent presiding elder, Brother Cunningham, said: "Hayes, it was really thrilling to hear them respond to your request." Surely the Lord is going to greatly bless us, and I expect to have conversions at every service. I have not had anything to help me more since I have been preaching. Brother Cunningham is making an excellent presiding elder. Bishop Candler made a wise choice when he put him on this district. He is a most lovable man and a splendid preacher and an excellent presiding officer. We all love him.—H. J. Hayes.

Midlothian.

I am now at Midlothian. The outlook is fine. Many are returning to God. We closed at Mobeetie last week a fine revival. Many were saved, and the Church greatly revived. I want to say amen to Brother Armstrong's article on the protection of the Sabbath, Texas, a few days ago that she couldn't keep house without the Advocate. How any Methodist can I don't see. It surely is the greatest paper published. How in the world can you find out so many good things to tell us? God speed and bless you in your great work.—W. H. Brown.

The Big Springs Revival.

The old notion that a great revival cannot follow another within a year has been refuted in Big Springs. Last night we closed the best meeting, in many respects, I ever saw. Rev. Alonzo Monk, Jr., who led the meeting last year, was with us again this year, and courageously preached and worked under the leadership and power of the Holy Spirit. D. W. (Bill) Lewis, the consecrated M. K. & T. engineer, together with his good wife, were again the leaders of the song service. We know now, better than ever before, that it pays to have faith in God, and do one's duty. The gracious results of the meeting can not be told in words or figures. From the beginning the world of the flesh and the devil stood together in solid phalanx against the meeting. But the tide turned, and waves of victory for God rolled over the congregation. It was refreshing to behold the heavenly glow in the faces of Christian people. There were seventy-one children over the age of six in one service who testified for

Constipation

Inward Piles, Fullness of the Blood in the Head, Acidity of the Stomach, Nausea, Heartburn, Disquiet of Food, Fullness or Weight in the Stomach, Sour Eructations, Sinking or Fluttering of the Heart, Choking or Suffocating Sensations when in a lying posture, Dimness of Vision, Dizziness on rising suddenly, Dots or Webs before the Sight, Fever and Dull Pain in the Head, Deficiency of Perspiration, Yellowness of the Skin and Eyes, Pain in the Side, Chest, Limbs and Sudden Flushes of Heat, Burning in the Flesh. A few doses of

Radway's Pills

will free the system of all the above named disorders.

25 cents a box. At Druggists, or sent by mail.

RADWAY & CO.,

New York.

the first time that they loved the Lord and gave their names for membership in the Church. At other times during the meeting there were forty-five conversions and reclamations, making a total of one hundred and sixteen. The climax, however, was reached Sunday night. After a great sermon, one of our cultured young ladies came to the front and asked to speak for a few minutes. After a ten-minute talk under the sanction of the Holy Spirit she voluntarily offered herself for service in the foreign or home land, as God shall direct. Then Brother Monk—God bless him!—called for other volunteers for God's service anywhere in the wide world. It was a time when we spoke face to face with God. Thirteen others, choice young men and women, bowed at the altar in surrender of their lives for any field. After a prayer by each of the volunteers, they arose and declared their fixed purpose to live for God only. It is impossible to tell you how close God came to us when these volunteers arose and gave their names to this consecration of their loved ones. Words fail me. It was a Pentecost. Will the friends everywhere pray for us, that we may be able to bear up under the added responsibility thus thrust upon us?—W. S. P. McCullough, June 20.

Marlin.

Marlin Methodism is moving forward along all lines under the efficient leadership of Rev. I. P. Betts. None of the departments of the Church work pass by him unattended to and as a natural result progress is being made. Yesterday was given to the Laymen's Missionary Movement, and much interest was manifested. The preacher occupied the pulpit in the morning, and several laymen made addresses at the evening hour, among them Dr. J. W. Torbett, who showed in a scientific way the origin and result of this great movement, both on the heathen and the contributors to the cause. The interest was exceptionally good, and our men, as well as our women, believe in missions and stand ready to do their duty. We are now studying the question from Go Forward, "God's Call to Men," and such other sources as are available. Active work on the new church has now begun, and we propose to keep pace spiritually with the material developments of this institution.—J. W. Hoke, Lay Leader, June 21.

McKinley Avenue, San Antonio.

This is a new charge, organized about two months ago. We have a membership of about one hundred, a Sunday-school with an enrollment of more than one hundred, an Epworth League with thirty-five members doing good work, and a flourishing Home Mission Society. We have a live and enthusiastic membership who believe in doing things. We have three lots with a small cottage, which we are using for a parsonage. We have erected on the lot a temporary church building costing \$1000, which will be easily turned into a parsonage when the permanent church building is erected. This organization was the result of a meeting held here about three months ago by our city missionary, Rev. S. B. Beall. The organization has had the quick and wise supervision of our wide-awake presiding elder, Rev. A. J. Weeks, and the local City Mission and Church Extension Board. The church is to be known as the McKinley Avenue M. E. Church, South, and is located at the corner of South Press Street and McKinley Avenue. I was transferred from the North Georgia Conference and appointed to this work.—J. Q. Watts.

Elgin.

We have experienced a most gracious uplift to the soul life, verily, we have been aroused to the conscious spiritual presence of the Master by glorious manifestation of his power—the greatest revival in the history of Elgin. Many souls now say: "I live, yet not I, but Christ liveth in me." For it has been said that a man's real life only begins when he has fought and won his first great battle with sin. The battle has been fought, the victory won over the monster sin with us in a measure so great as to make people and pastors cry out: "Glory to God in the highest! Thy

(Continued on Page 13.)

THE HOME CIRCLE

MOTHERHOOD

My neighbor's house is not so high nor half so nice as mine;
I often see the blind ajar, and through the curtains fine,
'Tis only muslin, and the steps are not of stone at all,
And yet I long for her small home to give mine all in all.

Her lawn is never left to grow, the children tread it down,
And when the father comes at night I hear them clatter down
The gravel walk—and such a noise, comes to my listening ears,
As my sad heart is waiting for so many silent years.

Some times I peep to see them seize his coat, and hand, and knees,
All three so eager to be first, and hear her call, "Don't tease
Papa!" the baby springs—and then the low brown door
Shuts in their happiness—and I sit wishing as before.

That my neighbor's little cottage, and the jewels of her crown
Had been my own—my mansion with its front of freestone brown,
Its damask, and its Honiton, its lawn so green and bright,
How gladly would I give them, for her motherhood tonight.

LEARNED THROUGH SUFFERING.

"There comes 'Sunshine,'" and Louise brightened as she responded to the merry greeting of the child, whose winsome face in its setting of chestnut curls flashed a bright smile toward the window as she went skipping along on one crutch. She was such a tiny mite, but Louise had grown accustomed to watch for her every day, often marveling at the beautiful little life that was triumphing over all obstacles, the big, brown eyes seeming to be ever on the watch for somebody to cheer.

With a weary sigh Louise turned her head on her pillow after watching the bobbing red cap out of sight, and listlessly picked up her book again only to lay staring at the pages with unseeing eyes. With a burden fairly crushing out the life, how could one be interested in anything?

A fall a few weeks before had changed the strong, active girl into the helpless invalid, with the possibility of ever walking again depending upon the skill of the great specialist who was coming in a short time.

During these weeks of suffering, pain and inactivity, she had sometimes grown very impatient. The girls were in and out of her room all hours of the day, consulting with her and confiding their secrets to her; the family life centered in her room; friends did not forget her, yet she felt laid aside, useless, left out, in her impatience, and the strain was wearing her mother's face thin.

Religious experience for her had meant simply uniting with the Church and attending such services that did not interfere with any of the pleasures of her careless, butterfly life; and, as yet, her injury held no deeper significance for her than that it had spoiled her life as she had planned it.

She was especially displeased when her pastor called one sunny afternoon, for she did not want to be "preached at" as she expressed it. She breathed a sigh of relief as he chatted on various subjects in which she had been interested, "not seeming to think I am going to die, anyway," she thought as she laughed at his funny stories.

"Do you remember Mary of olden times?" he asked gently and unexpectedly, as he rose to leave. "She not only did what she could, but also the best she could, and I know the Master expects very much of you."

Now, what did Mr. Allen mean? she pondered. Wasn't she a member of the Church, and attended the Sabbath-school, and occasionally went to prayer-meeting? What more could she do, especially now? she thought bitterly as she looked restlessly about the room. Ah, she had complied with the outward form, but her heart had not been in the service, and this was what her pastor had meant. She tried to dismiss the subject from her mind, but it still clamored for recognition.

The days dragged their weary length

DROPSY Cured; quick relief; removes all swelling in 8 to 20 days; 8 to 50 days effects permanent cure. Trial treatment given free to sufferers; nothing farther. For circulars, testimonials and free trial treatment, write
DR. H. H. GREEN'S SONS, Box Q, Atlanta, Ga.

along, and the time of Dr. Gemmill's visit was near at hand. One evening Mrs. Umphress found Elizabeth sobbing in the darkened room.

"Tell mother, dear," hastening comfortingly to her side.

"Oh mother, mother!" Louise wailed, "it seems that I cannot stand it if I am never to walk again," and a very storm of sobs shook her.

"Darling," gathering the girl tenderly into her arms, "mother's heart-aches for you. But there is One who can comfort and strengthen when mother cannot. Pray, dear," she urged, gently, "and remember father and mother are praying, too."

She could not sleep that night. Hour after hour she lay staring into the darkness, only closing her eyes in

Louise sobbed on rebelliously. Her mother, Mr. Allen—no one understood feigned sleep when her mother would softly slip into the room to see if she wanted anything.

She felt that she must scream as she pressed her hands to her weary eyes. This terrible affliction that had come so suddenly upon her, why was it permitted? It had come into her beautiful, happy life so abruptly, and left her gasping and shrinking, and waves of anguish surged over her, leaving her almost exhausted. She tried to be reconciled. Then she tried to pray.

Suddenly she seemed to hear a voice whispering tenderly, "Lo, I am with you always." She never afterward could tell what the experience was, but it brought peace that quieted the tumult of her heart, and brought rest to the wearied mind; and at daybreak she fell asleep as gently as a little child whose hand rests confidently in that of its mother.

Mrs. Umphress was alarmed when she looked on the wan face of her daughter a little later.

"It's all right now," Louise assured her with a bright smile; "no matter what the verdict is, for I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us," she repeated reverently, and her mother understood.

That afternoon she asked to be moved to her favorite position beside the window; and, when the pillows had been tucked about her, and the curtain adjusted so the sun would not shine into her eyes, she suddenly reached up and drew her mother's face down to her own.

"Mother," she whispered, "I would like to have Dr. Gemmill see if he can do anything for Elizabeth, and I want to pay him. Please let me do one unselfish thing, for the dear child has helped me so much," she coaxed as she anxiously watched the tender face to which several new anxious lines had been added lately.

"I will see what her people have to say," was all her mother would agree to do, but it did not take long to win their consent.

At last the great specialist made his visit—the visit looked forward to with so much hope and so much dread commingled. Louise came through the or-

deal utterly exhausted, but too happy for words, for she had been told she would be well and strong again. She could only cling tightly to her father and mother, while tears of thankfulness fell unheeded, and prayers of rejoicing rose from hearts lightened of a burden that now seemed almost too grievous to be borne.

As soon as she had regained a little of her strength, her friends were permitted to see her for a few minutes, and they came in groups of twos and threes to rejoice with her.

When Elizabeth and her mother came, the child flung her arms about Louise and, laughing and crying in one breath, tried to tell her that after a while she would walk without her crutch, for the good doctor had told her so, her words fairly tumbling over one another in her haste to tell the good news. After a time she was persuaded to sit quietly beside the couch, although she kept tight hold of her dear lady's hand, while everything was talked over more rationally.

One evening all the girls were in Louise's room discussing some of their plans, and they finally appealed to her concerning some point. She had been deeply engrossed with her own thoughts, but, aroused by their question, she expressed her views.

"But do you know, girls," she went on earnestly, "this experience I have just been through makes me look at such things so differently? Life will never again mean to me what it once did, for there are more important things than just having a good time, and I am anxious to get to work."

"You have commenced already," whispered one of the girls, taking the thin hand in both of hers, and Louise smiled mistily into the shining eyes of the speaker.

The duties that Louise and Elizabeth and all the girls found to do out in the big world are as yet unfinished, and will be as long as life shall last. They ever remember that they are witnessing for the Master and are endeavoring to do the "best" they can.—Herald and Presbyter.

A DIVISION PARTY.

"Good-bye, girls; take care of yourselves," Mamma Orton called after Alice and Mabel, as they started down the street wheeling their doll carriages, in each of which the best doll and a Teddy bear rested side by side. "We will, mamma!" they answered. As a special treat they were allowed to go three blocks down one side of the street, and back on the opposite side. They had never crossed over before, so they felt strange.

"Just like Columbuses," Mabel said. Half-way back was the Norwood Orphan Home. Their hearts beat fast as they came near the yard in which, from a distance, they had often seen girls at play.

"Now we can see what orphans are like," said Alice. "Mamma says they are girls just like us, only without papas or mamas. I hope they will be out today."

They were out, as they soon found. When the little girls in blue gingham dresses, all just alike, saw Alice and Mabel and the doll carriages, they ran to the fence and peeped through the palings. The sisters stopped, embarrassed. For half a minute no one could say anything. Then one of the orphans whispered:

"Say, may I touch your dollie?"

Alice and Mabel wheeled their dolls closer. Eager hands were reached out, and two dolls and two bears were given to four little girls. The orphans—there were twenty in all—ran to the happy holders.

"Let me have it, just a minute!" was the plea of a little black-eyed girl. "And me!" "And me!" "And me!" the rest chimed in.

For two minutes the orphans had a jolly time. Alice and Mabel asked their questions.

"We're Columbuses, you know, and we want to find out things."

They found out enough to make them very sober when they started home.

"Just think! That black-eyed girl told me she never had a doll that long in her life," said Mabel.

"And that curly-head didn't know what a Teddy bear was!" said Alice.

For half a block nothing more was said. Then Mabel spoke again. "Oh, Alice! I've thought of the nicest plan for a party—a Division Party. Let me tell you," and she whispered eagerly, until Alice shouted, "Oh, let's do it! I can hardly wait to ask mamma!"

When mamma was asked, she said "yes" right away, and kissed both little girls.

The first part of the plan was to send a note to eighteen other little girls, asking them to a Division Party. "Bring two dolls or two Teddy bears, or one doll and one Teddy bear," the note said. Mamma Orton saw the

ICE CREAM 1c. a Dish



is made in this way:
Stir a package of

**JELL-O
ICE CREAM
Powder**



into a quart of milk and freeze it. That can be done in about ten minutes.

There is nothing to add, for the powder supplies everything, and there is no cooking or anything else to do.

You will have two quarts of delicious ice cream for the usual cost of two dishes.

2 packages for 25 cents.

Illustrated Recipe Book Free.

The Genesee Pure Food Co., Le Roy, N. Y.

mothers of the guests, and found them glad to agree to the rest of the plan. Then she made a mysterious visit to the Orphan Home.

When the twenty girls were all together, Alice said: "The party isn't here, girls; it's down street a piece."

"Yes," added Mabel, "we want you to come with us to a place we know." And she told all about the great plan. The visitors thought it the finest plan!

So the twenty girls, some with doll-carts and some without, but all with dolls or Teddys, or both, walked to the Orphan Home. The twenty gingham-dressed orphans were expecting them. When the twenty girls, each of whom had two dolls, or a doll and a bear, saw twenty other girls with empty hands, they laid a doll or a bear in each pair of hands.

"We can play better when we're all alike," said Alice joyfully.

What an afternoon it was! How the orphans' eyes glistened as they played with the dolls or dressed the bears, or wheeled their charges around in the carts! Then there was a luncheon on the grass, while each of the forty little girls pretended to feed her doll or her bear.

When the five o'clock whistle blew, the twenty visitors caught up the dolls and the bears they had been playing with, and ran to the gate.

"Good-bye!" they called. "Good-bye, little orphans!"

"But you've forgotten the other dolls!" "You've forgotten the other bears!" And forty gingham-covered arms were held out.

"No, we didn't forget. We didn't forget. They're yours. We brought them for you. It's part of the game!" the girls answered. "We want you to have a good time with them every day."

"Oh, thank you!" "Thank you!" "Thank you!" came the grateful chorus from within the gates.

And twenty little girls, as they went to their mothers, were happy and glad.

That Division Party was the best party I ever went to," they agreed.—Southern Presbyterian.

DOCTOR KNEW

Had Tried It Himself.

The doctor who has tried Postum knows that it is an easy, certain, and pleasant way out of the coffee habit and all of the ails following and he prescribes it for his patients as did a physician of Prospertown, N. J.

One of his patients says: "During the summer just past I suffered terribly with a heavy feeling at the pit of my stomach and dizzy feelings in my head and then a blindness would come over my eyes so I would have to sit down. I would get so nervous I could hardly control my feelings.

"Finally I spoke to our family physician about it and he asked if I drank much coffee and mother told him that I did. He told me to immediately stop drinking coffee and drink Postum in its place as he and his family had used Postum and found it a powerful builder and delicious food drink.

"I hesitated for a time, disliking the idea of having to give up my coffee but finally I got a package and found it to be all the doctor said.

"Since drinking Postum in place of coffee my dizziness, blindness and nervousness are all gone, my bowels are regular and I am again well and strong. That is a short statement of what Postum has done for me."

Look in pkgs. for the famous little book, "The Road to Wellville."

"There's a Reason."

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

AN

THE T

LAS

The I
resolutio
Confere
the llec
who has
not pro
when t
the mos
isale in
knowled
not inte
hacco h
plead fo
actment
law.

1. In
reminds
preache
cess, bu
to do as

Perha
and as
confere
of them
Paul ha
said, "T
O man,
judgest
judgest
self, for
same th
preach
er?"

2. Th
consiste
tion to
whether
layman
a preach
hypocri
of thine
see clea
of thy
ciently
a man
license
this pro
preache
tion wh
quit ha
crime s
ity to p

3. T
on the
thy pas
upon th
for ma
to glor
4. It
ludicrou
of mor
chew a
differen
be lice
and pro
every s

5. It
unenvia
law ag
have ne
against
swindli
gross i
more c
some li
immora
law ag
moral,
only a

6. Y
tobacco
ly adm
a mor
take o
substit
liness
Perhaps
fatal n
ed dow
such it
scribes
ye mal
and of
are fu
Jesus
betwee
ternal
is not
en'erin
the th
those
man."
distine
things
come
defile
materi
only b
is no
ner mi
saint
Satan.
of ext
any pi
Jesus
soul o
even t
the le
Dallas
more
of the
And

ANENT THE TOBACCO HABIT

THE TOBACCO HABIT AND DALLAS DISTRICT CONFERENCE.

The Dallas District Conference by resolution memorialized the General Conference to enact a law prohibiting the licensing any man in the future, who has the tobacco habit, who will not promise to quit. This resolution when thoroughly analyzed is one of the most ridiculous specimens of Pharisaic inconsistencies of which I have knowledge, and while this article is not intended as a defense of the tobacco habit, it would most earnestly plead for consistency both in the enactment and enforcement of Church law.

1. In the first place, this resolution reminds one of the old Hardsell preacher who used intoxicants to excess, but told his congregation not to do as he did, but to do as he said.

Perhaps two-thirds of the pastors and as many of the laymen in that conference use the weed, and not one of them promised to quit. If Saint Paul had been present he might have said, "Therefore thou art inexcusable, O man, whosever thou art that judgest another: for wherein thou judgest another thou condemnest thyself, for thou that judgest doest the same things." Is it not hypocrisy to preach one thing and practice another?

2. There would have been far more consistency in first passing a resolution to expell every tobacco user, whether layman or preacher, for a layman ought to be just as clean as a preacher, for Jesus says, "Thou hypocrite, first cast out the beam out of thine own eye and then shalt thou see clearly to cast out the mote out of thy brother's eye." A crime sufficiently grave to inhibit the licensing a man to preach ought to forfeit the license of those who have them. If this proposition be correct, then every preacher who voted for that resolution who uses tobacco and does not quit has logically plead guilty to a crime sufficient to forfeit his authority to preach.

3. The memorial is a reflection upon the piety of two-thirds of the worthy pastors in the district, and a cloud upon the memory of our sainted dead, for many of our Bishops and fathers to glory gone used tobacco.

4. It places the Church in the ludicrous attitude of having one code of morals for old preachers who may chew and smoke at will, but quite a different law for the preacher yet to be licensed, which is class legislation and prohibited by the Constitution of every State in the United States.

5. It also places the Church in the unenviable light of clamoring for a law against an idle habit, when we have not in a decade enforced the law against drunkenness, swearing, lying, swindling, gambling or any other gross immorality. Would it not be more consistent to enforce the wholesome laws we now have against gross immorality before we clamor for a law against a thing which is not immoral, but to say the worst of it, is only a physical defilement.

6. You tell me that the use of tobacco is a filthy practice and I readily admit it, but it is physical and not a moral defilement. The fatal mistake of Pharisees in all ages is they substitute physical or outward cleanliness for inward or spiritual purity. Perhaps to this day this is the most fatal mistake of religionists. It called down the curse of Christ upon such in these words, "Woe unto you, scribes and Pharisees, hypocrites, for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess." Jesus clearly defines the difference between external cleansing and internal purity in these words, "There is nothing from without a man that entering into him can defile him, but the things which come out of him, those are the things that defile the man." Again, if possible to make the distinction clearer, he says, "But those things that proceed out of the mouth come forth from the heart and they defile the man." We are by nature material and can rise to the spiritual only by grace. Cleanliness of body is no part of religion. The vilest sinner may wash his body as clean as a saint while his heart is as black as Satan. Hence our Lord never speaks of external cleanness as constituting any part of religion. The religion Jesus Christ taught concerned the soul or heart which often involved even the death of the body. Therefore the legislation recommended by the Dallas District Conference has no more to do with religion than the act of the Texas Legislature.

And now after having chewed and

smoked tobacco for more than seventy years I would advise young men not to contract the useless habit, but please excuse me from the presumptuous sin in saying to any man whom God has called to preach, "You shall not obey!"

Such a resolution as the one passed by the Dallas District Conference may suit the radical spirit of the Northern Church and the fanaticism of the so-called higher life second-blessingist, but it does not comport with the conservatism of the M. E. Church, South. W. H. HUGHES, Dallas, Texas.

HURRAH FOR THE DALLAS DISTRICT CONFERENCE.

I do not believe I am a "crank" on the tobacco question, but I do believe the time has fully come when our young men especially should refrain from the use of the weed. And I am not ready to believe they will take it as an unreasonable requirement, either. In fact, such regulations as that District Conference proposes would but be a protection to most of them, for I am persuaded that very few of our young men who are now coming to the Church, asking at her hands license to preach, have this filthy habit. And if there should come one who would refuse to desist, or even hesitate to clean up, I would very much regret to have him as my pastor.

Is not this a day of advancement? And has not any one who once used the weed, but has quit it, advanced? Is he not stronger by having quit it? Is it not a filthy habit? Expensive, inconvenient, offensive, unbecoming in a young preacher especially. And no preacher can longer defend its use. Is any father proud of the fact that his son uses it? Then would not our Heavenly Father feel equally as proud of any son of his who would "put away from him" such a practice?

Does anybody object to one not using it? Are there not a very great many who do object to one using it? Why not, then, be on the safe side.

Bro. I. W. Clark, in the Advocate of the 3d inst., expresses his surprise that that resolution should be introduced by a layman. He should not forget that the laymen of today are coming to the front along lines of Christian progress. Bro. Clark says that "we have no right to sit in judgment on our brother who thinks it not wrong to use tobacco." This proposition or position will not hold good in other matters. We do sit in judgment, and give various prescribed rules by which he is to govern himself.

I would not require those old fathers who have been under this practice so long to quit it; let them get comfort, if they can, out of it, and shield themselves under the injunction, "He that is filthy, let him be filthy still," but let us, by just a little more rigid requirement of our young men, save them from this "needless self-indulgence."

JOHN A. WALLACE, Canyon City, Texas.

THE TOBACCO QUESTION, "YET."

It seems like the memorial to the General Conference from the Dallas District has caused considerable comment among some of the brethren. It was equal to a bomb thrown into unexpected quarters. As well as I remember, though, I believe this question has been one of important discussion for many years; yes, particularly since the Methodist Church came into existence, near two hundred years ago. Just why, I can't understand, unless there be something radically wrong with the habit or the brethren—both, perhaps. This, I'm sure: The dense smoke is caused by fire somewhere. For it is an assured fact that the habit of using tobacco, as other habits of questionable things, should be left off. I remember the last time Bishop Duncan presided over the Northwest Texas Conference, he made some very plain and pointed remarks in regard to our ministers using tobacco in any form. I presume this great man of great learning and of courage knew whereof he spoke. Brethren, 'tis a pity indeed that a question of this kind must come before the General Conference, for our pride should overrule any such habit; the laws of decency demand it of you. I demand as much of the layman as the preacher. I believe it would be well for all the brethren and sisters, too, who have renounced the hidden things of impurity and profess to be Christians, clean and upright, who pose as examples for others, to leave it off. Yes, I mean give up their tobacco and snuff, for Christ's sake. It is a fact, though, that some of our

good and learned ministers, those who proclaim God's word and preach His gospel, are not clean. No, I say, I can't believe they are clean when they have this awful habit in any form. They can not be clean and undefiled before God with tobacco stained temples. Our body is the "temple of God," and we should not defile it in any such manner. Why not give it up for God's sake and the influence on men. Again I say it is wrong for our ministers to use tobacco, because he is an example for our boys. They watch them, and anything they see them do, good or bad, makes its impression. Preacher, are you setting a bad example for your boy and your neighbor's boy? I know a preacher who says he is careful not to use tobacco in a young person's company; also that he never uses it in the presence of those who do not use it and who object to it. It seems to me this puts him to a great disadvantage to find out all these things, and also I wonder how he controls his sense of taste and desire so well. Don't you believe a thing of this kind you have to dodge on every side you should leave off? Brethren, why not have conscientious scruples about this question? I think it concerns us much. I believe our great men of learning and those who are managing our great Church enterprises should not do these things that are questionable. Nevertheless some of our ministers have the tobacco habit in some form or other, and about the first thing you notice when you meet them is their tainted breath, soiled beard and clothing, and sometimes you will find one with stained hands. What's the matter? Not will-power enough to quit a bad habit that affects you and everybody around you in more ways than one, viz., takes money, time, trouble, and health away. Or else you like to enjoy a little "personal right," cost what it may. This question will get attention at the next General Conference, how much we can't tell. Pray over the question and clean up. We will see the result. MRS. BEN CROW, Wayland, Texas.

REVIEWER REVIEWED.

The most remarkable article to which my attention has been called for many years appeared in the Advocate of May 20, over the signature of V. K. Wedgworth. The ostensible design of the article in question was a review of Dr. Harrison's article on the "Sunday Service," but the manifest purpose was a labored defense of the Catholic Church. Since the reviewer of Dr. Harrison has made such personal thrusts at a Christian gentleman, without provocation, and has so far transcended the limits of Christian ethics and parliamentary courtesy, and has exhibited such an utter misapprehension or disregard of the facts involved, I seriously question if Dr. Harrison will entertain a thought of a rejoinder.

It is not my purpose to enter the arena in defense of Dr. Harrison; he is quite able to defend himself. While I agree with him in his contention, it is not my purpose to enter into a discussion of the "Sunday Service" question, but it is my purpose to enter my caveat to the article of Mr. Wedgworth, which I would pass in silence, but for the fact that it appeared in the Advocate. Dr. Harrison had made no attack upon the Catholic Church. In discussing the "Sunday Service" question he incidentally referred to the Catholics just as he did to the Episcopalians as adhering to a stereotyped ritualistic formula. This appears to have afforded Mr. Wedgworth with a coveted pretext to appear as a champion for the Catholics. In his efforts to magnify the Catholics he sought to cast odium upon Dr. Harrison by accusing him of having a sinister design; and descended in his caricature to the slang expression, "bad flow at the mouth," applying this to Dr. Harrison. He also declares he (Dr. Harrison) "wants to attract attention," and that he exhibited "a reckless disregard of facts and logic," compared him to a "ward-healer," and then by insinuation injects a political innuendo as the climax of his opprobrium—all heaped upon a minister of the Methodist Church, who stands as high as any man in the Church.

When I began to read the article under review it never occurred to me that the writer would dare claim to be a member of the Methodist Church. Judging from his zeal for the Catholics and his discourteous flings, I thought that our honored editor in the magnanimity of his soul had admitted to the columns of the Advocate the "free lance" of a third-rate Catholic, dyed in the wool. Judging from the composition of the article itself, I never

Keeps the Face Fair

Glenn's Sulphur Soap makes the skin healthful and clears the face of pimples, blackheads, blotches. Sold by druggists. Always ask for

Glenn's Sulphur Soap

Bill's Hair and Whisker Dye, Black or Brown, 50c.

suspected for one moment that its author would claim to be a lawyer, for it is void of that logical acumen, so manifest in men accustomed to consecutive thinking. So it was well enough for him to tell us that he is a Methodist and a lawyer, which fact may account for the publication of the article; for surely it was not published for its real merit. Although we live in the same city, I never heard of him but once before, and that by accident.

The thing about this matter which strikes me so unfavorably is the fact that any member of the Methodist Church should come forward in a Methodist organ as a defender of the Catholic Church had it been really assailed. Since when has the Catholic Church extended to the Protestant Churches the olive branch of peace? Is Mr. Wedgworth conversant with history, sacred and profane—ancient, mediaeval, and modern? If so, he is not ignorant of the fact that from the Catholic viewpoint every Methodist, every Protestant as to that, is a heretic and deserves to suffer death. If conversant with history he is aware of the fact that in the years ago that the Catholic imbued their hands in the innocent blood of Protestants. He is also aware of the fact that their bloody history bears the stamp of infallibility, and that this claim of the infallibility of the Church and of the Pope forever precludes an abandonment of past ethics. He is also aware of the fact that in purely Catholic countries a very low state of morals and intelligence has obtained, and that under prevailing conditions our missionaries of recent years have met at the hands of the Catholics strenuous opposition—downright persecution. If he is in possession of these facts, then he has but little regard for his own Church, which in common with other evangelical Churches exists as a standing protest against the monstrosities of Catholicism. If he is not informed then he should remain silent. R. C. ARMSTRONG.

RELIGION A BUSINESS ASSET.

It is a sign of good cheer that what moral suasion has not been able to effect, and what the law has too often proved powerless to reform, is being wrought by an enlightened public sentiment and the economic necessities of trade. Thirty years ago our railroads drew into their employ an increasing number of young men whose moral habits too often began rapidly to deteriorate; but the first requisite for employment upon any of these interlaced roads to-day is a life free from evil habits and a brain not fuddled by alcohol. The most powerful temperance society ever organized is a grand industrial company employing a hundred thousand hands, every one of whom is required by the conditions under which he is employed to live an abstinent life and play the man.

Under old business methods a young man who sought employment in some great house must appeal to his friends for "bonds." To-day he must appeal to a guaranty company; and the first question asked him is, "Do you gamble?" The second is, "Do you drink?" If he cannot answer "No" to each, and back up his reply by the evidence of his friends, he may pound stone, but he cannot handle cash. The Sunday-school has now a powerful assistant in the packing house and the bank. The area in which a young man may sow wild oats is being narrowed every year, and the young man who "must have his fling" may have it out on the levee, but not on Wall Street. Fathers and mothers do not send detectives to the race track to see who is betting on the horses there, but the bond companies do; and many a young fellow who sneered at his mother's tearful entreaty has listened to the words of the President of the company which holds his future in its hands.—The Interior.

Sin always takes the defensive when the sword of the Spirit is drawn.



BLAYLOCK PUB. CO. Publishers

Office of Publication—415-418 Jackson Street.

Published Every Thursday at Dallas, Texas

Entered at the Postoffice at Dallas, Texas, as Second-Class Mail Matter.

G. C. RANKIN, D. D. Editor

SUBSCRIPTION—IN ADVANCE.

ONE YEAR \$2.00
SIX MONTHS 1.00
THREEMONTHS .50
TO PREACHERS (Half Price) 1.00

For advertising rates address the Publishers. All ministers in active work in the Methodist Episcopal Church, South, in Texas are agents and will receive and receipt for subscriptions.

If any subscriber fails to receive the Advocate regularly and promptly, notify us at once by postal card.

Subscribers asking to have the direction of a paper changed should be careful to name not only the postoffice to which they wish it sent, but also the one to which it has been sent.

Back Numbers—Subscriptions may begin at any time, but we cannot undertake to furnish back numbers. We will do so when desired, if possible, but as a rule subscriptions must date from current issue.

Discontinuance—The paper will be stopped only when we are so notified and all arrearages are paid.

All remittances should be made by draft, postal money order or express money order or registered letters. Money forwarded in any other way is at the sender's risk. Make all money orders, drafts, etc., payable to

BLAYLOCK PUB. CO., Dallas, Texas.

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:

- 1. Do not send money or any business for Texas Christian Advocate to anyone but Blaylock Publishing Co. or Texas Christian Advocate, Dallas, Texas.
2. Address all business letters touching subscriptions, changes of address, advertising, or other business matters, to Blaylock Publishing Co.
3. Do not address matter for publication to any individual—either editor or publisher—but to the Texas Christian Advocate. An individual may be out of the city; hence serious delays occur.
4. Bear in mind that all communications should be written on different sheets of paper from that intended for the business office and should be written on one side only.

DISTRICT CONFERENCE NOTICES.

Cleburne, Godley.....June 25
McKinney, Wylie.....June 25
Weatherford, Graham, 9 a. m.....June 25
Dublin, Carlton, 10 a. m.....June 29
Marshall, Beckville.....June 29
Calvert, Lott.....June 29
Tyler, Mineola, 9 a. m.....June 29
Eastern Dist., Ger. Mis. Conf., East Bernard.....June 29

THE NEW SHEARN MEMORIAL CHURCH.

Dr. J. E. Wray, of the Shearn Memorial Church, Houston, writes to us that he and his people have just let the contract for the new church edifice to be erected on their new lot up on Main Street. It is to cost \$175,000, on a lot for which they have already paid \$50,000. This will put the cost of the entire enterprise at \$225,000, and when completed it will be one of the most magnificent church structures in Southern Methodism. We congratulate the active pastor and his liberal people on this wonderful stroke of enterprise. It puts Methodism in Houston far in advance of any other denomination in that city in the way of church building. Houston is certainly making progress. St. Paul's handsome church, costing in the neighborhood of \$200,000, the building enterprise now in contemplation at McKee Street, and the removal and rebuilding of the Tabernacle, which is already decided upon, indicate a spirit of progressiveness that can not be excelled.

First Methodist Church, Dallas, has not only repainted her inside walls, put down new cement pavement, built new cement steps leading into the building, but is putting on a coat of gray paint on the outside walls. It already begins to look like a new church, and it will serve the purposes of the congregation until they get ready to build their new structure. At present they own two valuable sites—the one on which the present church stands, and the other just to the rear of the Carnegie Library. In the course of a few years the proceeds from the sale of either one of these locations will give a large fund toward the new building to be erected upon the other. First Methodist Church is in a good, healthy condition and her prospects are bright and encouraging.

A VISIT TO SAN ANTONIO.

Recently we made a short visit to San Antonio. The object of the visit was to deliver an address to the people on the question of prohibition. Rev. G. W. Eichelberger, who has charge of the Anti-Saloon League in that section, is holding a series of tent meetings for some weeks in the different wards of the city, and we went over to help him out in his good work. We had a large crowd and a warm time. San Antonio is the hotbed of saloondom, and the man who tackles it gets a fight on his hands. Well, we are not afraid of a fight. In fact, we rather enjoy one now and then—mostly now. But sentiment is growing in San Antonio. People who believe in prohibition over there are bolder and more aggressive than ever before. They are no longer afraid to speak out and tell where they stand. And the saloons are just a trifle less offensive. Since they went up against Governor Campbell and his Rangers they are more cautious in their violations of the law. But they strike back when you hit them. From what was said in the Express and the Light, we must have struck a tender spot, for there was some loud howling. Well, we went over there for the purpose of delivering a blow where it would lie felt and we are not disappointed.

We had a delightful season of communion with Dr. J. E. Harrison and his good family out at the San Antonio Female College. He is now in his vacation season and it was pleasant to spend the day with them. The last term of the college was the most successful in its history. Prospects for next year are already bright and promising. This is one of our best schools for girls. They are given excellent advantages, and when they leave there, they are cultivated and well prepared for life's work. The religious influence of the school is fine, and nearly every pupil who enters unconverted leaves a happy and useful Christian young woman. Dr. Harrison has done wonders to perfect the facilities of that institution. There was not much there when he took charge some fifteen years ago. But now its buildings are majestic, its campus well improved, its course of study fine, its teaching force among the best, and its graduates are scattered all through that region. It is one of the potent forces of our Methodism in all that section of the State.

Our Church work is progressing finely. In fact, it is taking on a most aggressive form. Rev. S. H. C. Burkin, at Travis Park, is doing a most useful work. This is his first year, but he has received some two hundred and thirty-odd members to date. He is a good preacher and a faithful pastor. He is broad in his policy and method. He is striving to help extend the spirit and work of the Church to other points as well as to strengthen the center. Hence a valuable lot has been purchased at the corner of Woodlawn and Belknap Streets on Laurel Heights. This is a thickly populated part of the city, made up of handsome residences and a wealthy class of people. Yet there is no church edifice or organization out that way. This lot is centrally located and it cost \$8000. It is being paid for by installments. The people living there are encouraging the enterprise. It is the purpose of the local Church Extension Board to ask the Bishop at the next session of the conference to put one of the best and most competent men to be had out there next year and when this is done a splendid Church will soon be organized and largely self-sustaining. Something handsome will appeal to those people, and the right sort of a plant will meet their approval and co-operation. In our judgment this is one of the best moves made in recent years by San Antonio Methodism. The City Board of Church Extension has also bought a lot on the corner of McKinney and South Presa, where a temporary structure is already erected and an organization of one hundred members formed, with a good Sunday-school and an Epworth League. Rev. J. Q. Watts has been transferred from the North Georgia Conference and put in charge. It is a promising field. Another lot has been secured in Englewood Addition, a rapidly growing residence section and a place of worship will soon be erected out there. Some two or three other building enterprises are in prospect. The City Board has made it possible to have the minister's salaries so provided for as to pay no man less than one thousand dollars. This is the minimum. Rev. Paul Harden at West End is doing an excellent work. He is a new man in the conference, but he is strong and vigorous. He really has a school community, as the San Antonio Female College and several

private schools are in progress in that section of the city. Rev. J. H. Groseclose is the right man in the right place at Government Hill. They have one of the neatest church buildings in the city and a good organization. They are doing things out that way. Rev. N. B. Harmon at Prospect Hill is one of the busiest men in the city. He is religious, persistent and progressive and he is making good in his charge. All those preachers are a band of hard workers, in perfect harmony, and come very nearly each esteeming the other better than himself. San Antonio Church work was never more satisfactory than now.

Rev. A. J. Weeks, the presiding elder, is a leader worthy of his place. He stands shoulder to shoulder with his preachers and laymen and aids materially every good work in the city. During the first six months of the conference year, there has been a net increase in the membership on the district of 704. The salaries of the preachers have been increased in the aggregate \$3000 over last year, and to date nearly fifty per cent of it has been paid. There is only one salary over fifteen hundred dollars on the district, yet the lowest salary paid to any man on the whole district is \$900. This is a fine showing. The district is a large one in territory, covering a wide expanse of country. But the presiding elder is looking after the whole of it, and taking advantage of every opening. We have no man in our Texas Methodism more devoted, more faithful and more deeply in earnest than Brother Weeks. And he is one of our best preachers and wisest counselors.

It affords us pleasure to give this good account of Methodism in the San Antonio country. For years we have had to contend against the odds over that way; but Methodism has overcome and we are now to the forefront. We are one of the strongest evangelical denominations in that section—yes, we are the strongest—and the outlook is most inviting. Protestant people are moving into that region, and many of them are substantial Methodists, and they take hold of our work. Our native increase is also good, and our pastors are greatly encouraged. We are now a dominant moral and spiritual force in San Antonio and all that section of the State. The result is the outcome, not only of the faithful men now on the ground, but of the long and faithful service of the good men who have gone before. Among them we mention the devoted service of the late Rev. Buckner Harris, whose very name was a tower of strength in all that region throughout his useful and consecrated life. He has left his impress, and the perfume of his life is sweet in the Methodist atmosphere of that city and surrounding country. As long as any of the present generation live, the name of "Uncle Buck" Harris will be pronounced with reverential respect and loving remembrance. "He being dead yet speaketh!"

G. C. R.

A VISIT TO TIDWELL'S CAMP-GROUND.

Tidwell's Camp-ground is four miles from Thornton in Limestone County. It is on the charge of Rev. W. J. Land, who lives at Horn Hill. He and his people arranged last week for a big temperance picnic at the above place and I was invited to be present and speak to them. The country is beautiful. They have had an abundance of rain and the crops are looking fine. We have a good church structure in fine repair on the ground, and it is located in the midst of a beautiful grove of trees. This is a great Methodist center and annually they hold a camp-meeting there. A creek runs near by, and the people are among the best in the country.

Last Thursday a great crowd gathered under the arbor. They came in buggies, wagons, autos, horse-back and a-foot. They brought large baskets and full boxes. They went to spend the day and to have a good social time. The day was perfect, and the attendance large. Sterling P. Strong spoke to them in the forenoon and I in the afternoon. It was a live occasion. They are getting ready to call an election in that county. Four years ago we carried that county for local option; but two years ago the anti-farm it back by forty-three votes. Now the conditions are favorable for recapturing it. The petitions are already in circulation and the election will be ordered in August. The meeting above referred to was intended to make sentiment and stir up interest. Brother Land was in charge of it, and the good women and the leading men did the rest. They had a barbecue. It consisted of beef, pork, chicken and everything good for the appetite. It

was an orderly gathering and it spoke well for the community.

They have barrooms in Thornton, in Groesbeck and Mexia. They promised great things two years ago if permitted to return; but they have broken ever promise and outraged the people. They have had more crime, more bloodshed, more immorality instead of a decrease in these offenses against humanity. Even many who voted for their return are disgusted. The first seven names on the petition for the election are men who voted the anti ticket before. We hope to see the county back in the local option column.

Brother Land is doing a fine work. Rev. J. O. Jordan is doing well in Thornton. He and his people are building a new church. Brothers Head and Mims, at Groesbeck and Mexia, are in fine favor with their people. Everything points to a successful year in Limestone County. G. C. R.

A WOUNDED MEPHITIS MEPHITICA SPITS FIRE AND ELSE.

We were in San Antonio a few days ago and spoke on prohibition, as we elsewhere note. It put the animals to howling. A weekly paper down that way went after us in great shape. In order that our readers may see a sample of what we have to endure from the advocates and defenders of the saloon down in liquorland, where Governor Campbell has to send Rangers to have the law enforced against bar-keepers and gamblers, we reproduce the following without comment. We owe an apology to our readers for thus departing from our usual custom to notice these things, but for the sake of the cause we represent we give this one specimen. Read it and smile:

On Friday evening of last week, at the tent meeting, one George C. Rankin, an itinerant pounder of the gospel, was the principal speaker. He was introduced to the audience by an apostate Jew, repudiated by the decent men of his race, as is Rankin repudiated by the better elements of those of his faith.

For an hour or more this man Rankin held forth in a tirade of bitter invective, coarse jest, false assertion and venomous slander, that would have disgraced a drunken rouser at a political ward meeting. And the shame of it, the wonder of it, decent men and women, citizens of San Antonio, patiently and without protest, permitted the slanderer to proceed without interruption.

But why waste further space on this mendacious slanderer? His cloak of religion is assumed only for selfish and dishonest purpose. He prostitutes his talents for pelf, and he who pays the highest price can command them. He is known throughout the State as a conscienceless slanderer and a chronic agitator. He possesses all the arts of the professional demagogue and all the thrift and cupidity of the practical politician. He is cursed with a vitriolic pen and an unbridled tongue, which secure him immunity, for each is alike feared and hated, and none desires to engage with him. He was stationed at Houston for a brief time, but his obnoxious personality and venomous tongue soon bore their legitimate fruit in his early change of habitation. He is a pariah, a mountebank, a petty faker, whose companionship few seek, and whose utterances still fewer place an atom of confidence in.

FRUITS OF THE SALOON.

Last Saturday night one week ago two prominent lawyers met in a saloon in San Antonio. They were imbibing and liquor had muddled their brains. They became involved in a dispute; then they proceeded to beat each other over the head with their pistols. Finally one shot the other, and a few days thereafter he died of the wound. Last Saturday night in a saloon in Dallas a young man became involved in some sort of dispute with the grown-up son of the saloon-keeper, and the first man was shot down and died before morning. Yet the saloon is a good institution, we are told, and deserves the protection of law! It is nothing but a murder mill. It teaches men to quarrel, to hate and to shoot. It is a diabolical institution and deserves nothing but speedy extermination. On with the battle!

THE SOU'WESTERN FOR 1909.

"The Sou'western" is a book issued by the students of Southwestern University of no small pretensions. It comprises about four hundred pages of matter, and it combines in one volume a picture of accurate university life in all its phases. It is serious, humorous, witty, comic, real and fictitious. It begins with a fine cut of the university and a page of closely written history of the origin, progress and present status of this great school. The "Faculty Tree" is a unique picture, with Dr. Hyer as the trunk, with head downward, and the other members as branches growing therefrom. Then follows a fine cut of the Doctor and a sketch of his life. The other members of the faculty are presented in good style, with interesting ac-

counts many of excellen student departm boys ar portions finely i in for fact, yo book w of Sou work f young would to the western Texas.

With cation (H. D. I scriptiv and the reading a quick strike y ting a great d him in

"Uncl out of where I Confere anent t ministe has de how to much s from hi persona old met Hughes the tob ers, bu tion co that it young a habli Confere such m

GEN

The l cently of Divi of the

The United ward I the cit vanced charact spicuous ligious century

Bish person: 000 wit ment f ment o

Prof. Dr. E. Profess homa l of Van

Rev. Ad erly v

Rev. an int Good r others

Rev. of Whl force l gaged a suce

Rev. the cit in a r He cal day.

Rev. charge lookin He ha bring

Rev. and C sonage He is good l work.

Rev. vetera ence.]

counts of their life-work. In fact, many of its pages are embellished with excellent portraits of the teachers and students. The graduating class is made prominent. Of course the comic department is rich and many of the boys are presented in grotesque proportions. An athletic department is finely illustrated. The Annex comes in for its share of illustrations. In fact, you can not read this excellent book without getting a complete idea of Southwestern University and its work for the young manhood and young womanhood of Texas. If you would like a copy of this book, write to the Athletic Association of Southwestern University, Georgetown, Texas.

With this issue we begin the publication of a series of articles by Rev. H. D. Knickerbocker. They are descriptive of his travels in the Orient and they will prove very interesting reading. He is a versatile writer, has a quick mind, sees the things that strike you, unique in his way of putting a matter, and we anticipate a great deal of pleasure in following him in the course of his journey.

"Uncle Buck" Hughes takes a fall out of the Dallas District Conference where it memorialized the General Conference to pass some legislation against the tobacco habit among young ministers. He is a bold, logical writer, has decided convictions and knows how to express them. And however much some of our readers may differ from him, all of them will respect him personally, for he is one of the grand old men in Texas Methodism. Brother Hughes does not defend the habit of the tobacco habit among the preachers, but he advises against legislation concerning it. He really believes that it would be advisable for the young ministers to desist from such a habit, but thinks that the General Conference has no jurisdiction over such matter.

GENERAL CHURCH NEWS

The Kentucky Wesleyan College recently conferred the degree of Doctor of Divinity on Rev. N. L. Linebaugh, of the Oklahoma Conference.

The venerable Chaplain of the United States Senate, the Rev. Edward Everett Hale, died recently in the city of Boston. He was far advanced in age, was a man of strong character, and he had been a conspicuous figure in the literary and religious world for more than a half century.

Bishop Ward has secured from a personal friend a donation of \$20,000 with which to help the endowment fund for the Theological Department of Southwestern University.

Prof. Frank W. Chappell, son of Dr. E. B. Chappell, has been elected Professor Civil Engineering in Oklahoma University. He is an alumnus of Vanderbilt University.

PERSONALS

Rev. E. W. Potter, of Troup, made the Advocate glad because of a brotherly visit recently.

Rev. D. A. Coale is now engaged in an interesting meeting at Amarillo. Good results are already realized and others still follow.

Rev. W. H. Brown and his daughter, of Whitesboro, called on the Advocate force last week. Brother Brown is engaged in evangelical work and he is a success.

Rev. J. H. Overstreet, of Anna, is in the city helping Rev. Laurence Cohen in a revival at our Fairland Church. He called on the Advocate the other day.

Rev. W. B. Martin, of the Purley charge, leaves no stone unturned in looking after the affairs of his work. He has good meetings and strives to bring up good reports.

Rev. L. A. Hanson, of Farmers Branch and Carrollton, has improved his parsonage location and the building also. He is a man of affairs and carries his good business sense into his Church work.

Rev. Geo. H. Adams, one of the veterans of the North Texas Conference, preached for the First Methodist

Church people last Sunday night. The News spoke in complimentary terms of the sermon.

Rev. Frank Onderdonk, of Mexico, has just closed a good revival service for Bro. McClure and his people at Waxahachie. There were more than thirty conversions and accessions to the Church.

Rev. A. F. Hendrix, of Cooper, is one of the solid men of the conference, and he never fails to attend to the minutest duties of his charge. He is a man of big, warm heart and his people like him.

Dr. H. A. Bourland will fill the appointment for Dr. Bradfield at Trinity until his return from the East next November. Dr. Bradfield will accompany Bishop Ward to China about the middle of June.

Rev. Lee Saunders, of Sulphur Bluff, does not make much noise about his work, but he is faithful and persistent in looking after all its details, and good results follow his preaching and pastorate.

Rev. W. J. Bludworth, of Mount Vernon, is a good fit for that charge. He is a good evangelical preacher and a man who cultivates the social life of his people. He is an earnest worker and does good in all his charges.

Rev. T. M. Kirk, of Pecan Gap, is serving his second year and he has a strong grip on his people. He is a successful preacher and does excellent work. We have been with him a time or so and know whereof we affirm.

Dr. Alonzo Monk, who has been in poor health for some time, was able to preach to a crowded congregation in First Methodist Church, Fort Worth, last Sunday. The Daily Record spoke in high terms of the audience that greeted him and the discourse he delivered to them.

Rev. Charles E. Brown spent last Sunday in the city and worshiped in the morning with the First Church people. He is still a trifled demoralized in his work because of the recent fire that destroyed his home, but he will have matters in good shape at an early date.

Rev. W. F. Bryan, of Sulphur Springs, is one of the substantial men of the North Texas Conference. He not only carries on his pastoral and pulpit work well, but he is also a useful member of the Southwestern University Board of Trustees.

We had the pleasure of meeting Mrs. S. E. Hyde, of Thornton, recently. She has been a reader of the Advocate since the time it was known as the Wesleyan Banner and she likes it more as it grows older. She is still vigorous in mind and body, and alive to the work of the Church.

We had a delightful visit last week from Mrs. J. D. Clark, of Carlton, the mother of Rev. J. H. Clark, of the Northwest Texas Conference. She has been a faithful reader of the Advocate for many years, and we were glad to have her visit us and see the place where the Advocate is produced.

Miss Lillian G. Huggett, daughter of Rev. W. S. Huggett, of the New Mexico Conference, has just received the M. A. degree from the Northwestern University, Evanston, Ill., and she was also awarded the Orrington-Lunt prize for essay writing. We congratulate this talented young woman on her brilliant success.

Rev. O. F. Zimmerman, of Anderson charge, Texas Conference, is now in Ft. Worth with his good wife, who has recently undergone a serious operation; and we are glad to say to their many friends that she is doing well. May she soon recover and return joyfully to their home is our prayer.

Rev. Wallace Crutchfield, of the San Angelo Institute, writes us that they are having a most successful summer normal, with an attendance of one hundred and twenty teachers. This will be a permanent feature of the Institute from summer to summer.

Dr. and Mrs. Joseph T. Chandler, of Oxford, Mississippi, have announced the coming marriage of their daughter, Miss Julia, to Mr. Stanhope H. Logan, and it will occur on the 29th of this month. Miss Chandler has taught in the North Texas Female College with

NEW BOOKS
BOOKS OF UNUSUAL INTEREST

JESUS AND THE GOSPEL.

By James Denney, D. D. Price, \$2.00, net, postpaid.

This is one of the most important contributions that has been made to Theology for many years. It must arrest the attention of all who seriously care for religion.

CHRISTIAN SCIENCE In the Light of Holy Scripture.

By Dr. I. M. Haldeman. Price, \$1.50, net, postpaid.

An analysis of one of the greatest religious perils of the day. Dr. Haldeman shows us the deadly difference. He doesn't attack Christian Science, he merely quotes it; yet nothing more effective against Christian Science has been published.

REDEEMING VISION.

By J. Stuart Holden. Price, \$1.25, net, postpaid.

A volume of address delivered at Northfield. "Evangelical to the core, the style is simplicity itself, the thoughts heart-searching."

THE ATONEMENT.

By Rev. James Stalker, D. D. Price, \$1.00, net, postpaid.

A DEVOTIONAL COMMENTARY ON ST. MATTHEW.

By Robert F. Horton. Price, \$1.00, net, postpaid.

The present work has been prepared for the fuller and richer use of Scripture in a devotional way.

THE CHRISTIAN METHOD OF ETHICS.

By Henry W. Clark. Price, \$1.25, net, postpaid.

The "Christian Advocate" (N. Y.) says: "Here is a master who has unlocked the unuttered secret of many troubled souls and opened a broad window through which streams purifying and searching light."

ORDER FROM **SMITH & LAMAR,** 296 ELM STREET, DALLAS, TEXAS.

Mrs. Key for a number of years, and she is well known and popular in the college circle.

Our printer persists in keeping the Austin District in the Texas Conference in our list of Quarterly Conference rounds, whereas it is in the West Texas Conference. Rev. N. B. Read wants it understood that he is never sent from one conference to another in the interim of the General Conference. This body usually "cuts" him off into some other conference quadrennially, but at present he and his district remain in the West Texas Conference. He does not know what will happen when the General Conference meets next May, but he does not want to be changed before his time.

AN APPEAL.

In closing up my work as President of the two conferences in Brazil I very much need at least \$2000. With this sum I can complete the payment on two important churches that are now in process of construction. But for the fact of my sickness, which has kept me shut in for the past five months, I should have taken the field to secure the amount above indicated. As it is, however, I have been unable to make any special effort. May I ask, therefore, my friends throughout the Church to come to my help? Nothing would relieve me more just now than to have it in my power to close up this matter. I do not feel that it would be just to Bishop Morrison, who has succeeded me in charge of the field, to throw any additional burdens upon him. Any contribution, great or small, will be most thankfully received. For the present my address will be Muskogee, Okla. Those who are kind enough to respond to my request may send their donations either to me here or directly to Dr. W. F. McMurry, Secretary Board of Church Extension, at Louisville, Ky. The case is of such great urgency that I am inclined to make a special exhortation, but I scarcely think it necessary to do so. E. E. HOSS.

FROM REV. C. E. BROWN.

In answer to many inquiries I will state: My address is Fort Worth, Route 4, the same as before the burning of my home. Also, on account of the drouth and the burn, I have canceled the dates for several meetings. This leaves Brother A. C. Fisher, my

singer, without work for July. If any brother needs a leader for a meeting he could not find a better one or a more efficient worker and helper in Texas than he is. Write him at 292 Lamar Street, Fort Worth, and I guarantee he and wife will capture your people and lead your singing to the fullest satisfaction.

We have open dates for one meeting in September and two in October. The balance of the time from now till conference is taken up. So if you have it in your heart to undertake a great meeting, write for one of these dates at once. CHAS. E. BROWN.

RESOLUTIONS OF SYMPATHY TO SISTER B. H. KENNEDY.

Whereas, We have learned, with great sorrow, of the death of Rev. B. H. Kennedy, pastor of our Church at Walnut Springs, Texas; and Whereas, Brother Kennedy was a member of the "fourth year class" of the Northwest Texas Annual Conference; therefore be it Resolved, By the members of the "fourth year class" of the four Texas conferences who are now assembled in the Summer School of Theology, at Georgetown, Texas:

1. That we hereby express our heartfelt sympathy to Sister Kennedy and her little daughter in their bereavement, and pray God's blessing upon them in this sad hour.

2. That we send a copy of these resolutions to Sister Kennedy and one to the Texas Christian Advocate for publication.

J. LEONARD REA,
S. M. BLACK,
C. P. MARTIN,
Committee.

In behalf of said fourth year class, the above passed unanimously by the class.

BEAUTIFUL CATALOG FREE.

Every housewife in the South should have our beautiful 40-page catalog of rugs, carpets, curtains, etc. The illustrations are made by the color photographic process direct from the goods themselves. Every color—even every tint—is faithfully reproduced. It is therefore possible to make selection as intelligently as if you were in our own show rooms. You will be mightily surprised at the low prices. Write for the catalog at once. Hollingsworth Carpet Co., Sherman, Texas.

Good Books For Sale

"Human Race," by Wm. B. Noble. Lectures: "The times, bound cover, good as new. It is a fine work for young preachers. It cost me \$24; will take \$15. I also have Fletcher's works in four volumes containing his sermons, an appeal with a number of sermons. Sheep cover, at \$2. "Christ and the Ancient Catholic Church," by Balguy; "Studies in the Life of Christ," Fairbanks; "The Development of the Sunday-school," Official report. These at half price, all new. C. W. PERKINS, Kingsville, Texas.

TEACHERS—If you write me at once I can place you in connection with some splendid positions. University graduates with pedagogical experience are needed. S. R. STEELE, 1815 North Seventh St., Waco, Texas.

Epworth League Department

GUS W. THOMASSON EDITOR

215 McKinney Ave., Dallas, Texas.

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

The following rules should be observed in remitting money on account of the State Organization: Local Chapter dues should be sent to Frank L. McNery, Dallas. Assembly funds should be sent to Theo. Herling, Jr., Houston.

STATE LEAGUE CABINET.

President—A. K. Ragsdale, Dallas.
First Vice-President—Tom C. Swope, Houston.
Second Vice-President—Miss Mattie Harris, Dallas.
Third Vice-President—P. W. Horn, Houston.
Fourth Vice-President—Dr. E. E. Ball, Austin.
Secretary-Treasurer—Frank L. McNery, Dallas.
Junior Superintendent—Miss Ella Mae Christopher, Arlington.
Secretary Board of Trustees—A. J. Weeks, San Antonio.
Syndicate Press Correspondent—Holand H. Stokely, Dallas.

COMING LEAGUE MEETINGS.

(Leaguers will confer a favor by informing the editor of the dates of their meetings, that same may be inserted here.)

Llano District League, Lometa, June 25 and 26.

Texas State Encampment, Epworth, August 5-15.

Stamford District League, Haskell, Sept. 10-12.

STATE NOTES.

Remember Epworth-by-the-Sea, August 5-15, the biggest and best Encampment we have ever held. Information circulars and large advertising posters are ready. Send for a supply to-day. Be sure and send in your orders for accommodations in ample time—don't wait till the last.

The Inn is doing a fine business already. Mr. Harrison has about thirty-five regular boarders and they are spending a good part of their time writing to friends to "come on down, the place and the water are fine." Have you decided on a short outing yet? If not, go to Epworth for a stay.

The boys of Marshall School caught a six-foot tarpon right in front of the bath house last week; got a picture of him and are having him mounted to "show you." It is more than a fish story as they have the fish to show for it.

The annual camp for boys under the auspices of the San Antonio Y. M. C. A. are holding their outing this week at Epworth. About fifty boys are having the time of their lives with three special physical directors to look after them and two cooks to keep them fed. Dr. Yeager, our Camp Physician, is looking after them also. They are making the old restaurant building headquarters and occupying tents immediately in front.

Letters have come in this week from Paris, Illinois, Alamogordo, New Mexico, and a number of Texas towns asking for information and requesting assignment for the Encampment. Our fame is spreading beyond the border.

The Woman's Building is being painted this week and will be ready for a picture by next week. This is one of the most complete buildings on the grounds and will be a pattern for delegation headquarters yet to be erected.

We need considerable money just now to "boost" matters and arrange all things in good shape for the coming session. Those who pledged various amounts for furthering the work will accommodate us very much by remitting any unpaid subscriptions to Mr. Frank McNery at Dallas. It takes money to make things go and we have no source of revenue in the intermediate season except the thoughtfulness of our friends. A. K. R.

PILES CURED AT HOME BY NEW ABSORPTION METHOD.

If you suffer from bleeding, itching, blind or protruding Piles, send me your address, and I will tell you how to cure yourself at home by the new absorption treatment; and will also send some of this home treatment free for trial, with references from your own locality if requested. Immediate relief and permanent cure assured. Send no money, but tell others of this offer. Write today to Mrs. M. Summers, Box 187, South Bend, Ind.

AT MCKINNEY.

The North Texas Conference Epworth League held its eighteenth annual session at McKinney, June 10-13. Nearly 200 delegates were in attendance. A large number of pastors were present during the several sittings. A greater percentage of young men were in attendance than has been noticed for many years. The conference as a whole was a very representative one. The interest was fine throughout. There was a great deepening of the spiritual life, and the occasion was pronounced the most successful in many years. On Sunday afternoon a great rally was held. The farewell address of Miss Helen Hickman was heard. This young woman goes to the field in Brazil in August. The scene was touching as she responded to the thought, "Why Go?" Following her address a subscription of more than \$500 was raised to be used as a Ruby Kendrick Memorial Fund, and responding to the call for volunteers fourteen young men and young women came forward and offered themselves for specific work.

Bonham was chosen as the next place of meeting, and the following officers were elected to serve for the coming year, viz: President, O. L. Hamilton, Lewisville; First Vice-President, J. B. Jared, Pottshoro; Second Vice-President, Miss Lucy Davidge, Paris; Third Vice-President, Miss Lula Harwell, Nocona; Fourth Vice-President, Miss Floy Haley, Denison; Junior Superintendent, Mrs. Fred Mercer, Roysse; Secretary-Treasurer, A. B. Hardin, Denison; Treasurer, "Ruby Kendrick Memorial Fund," Miss Mary Ferguson, McKinney.

NORTH TEXAS EPWORTH LEAGUE CONFERENCE.

Sunday, June 13, was the greatest day in the history of the North Texas Epworth League Conference. More than five hundred dollars was raised at one service for the support of a missionary in Korea. The cabinet officers had planned for a great day on Sunday. The events of the day are ample proof that they were not disappointed in their hopes. Notwithstanding the threatening weather Sunday morning a large number came to the sunrise prayer-meeting. This was conducted by Rev. C. L. Bounds, of Decatur, and everybody was put in a fine frame of mind for the services of the day. At the Sunday-school hour the Epworth Leaguers were much in evidence. About two hundred were present and took part in the services.

Rev. G. E. Cameron, pastor of Centenary Church, Paris, preached the annual League sermon at 11 o'clock. His text was Luke 6:38. Bro. Cameron is a new man in the North Texas Conference, but his sermon on this occasion fully warrants the high opinion entertained as to his ability in the pulpit. A more appropriate theme could not have been chosen. The host of young people present were made to feel that the speaker's message was meant for them, and there were many high resolves for a more consecrated life. The preacher emphasized the importance of the ministering life, the life of loving and helpful service for others. He took the position that if we would be capable of receiving we must also be capable of giving. It is the vicarious life that tells. It tells in the material world and it finds its largest emphasis in the spiritual world. He illustrated the subject by saying that nature gives back to the student according to his investment. If he would commune with nature and know her deepest secrets he must spend much time in prayerful study and in sweet communion with her. The man of science reads the handwriting on stones and stars, but all this at the expense of great research and careful study. The climax of this great sermon thrilled every life in the listening throng and the demonstration at the close of the service was one rarely witnessed.

Three-thirty was the hour announced for the missionary mass-meeting, but before this time the people began to gather. When the time for service arrived the church was overflowing. Miss Helen Hickman, of Sherman, a graduate of Searrett Bible and Training School, spoke at this hour. Her subject was, "Why Go?" Her zeal and earnestness impressed every one present and her address carried conviction that this bright young woman was giving her life to the Master as a ready re-

REST and RECREATION AT EPWORTH-BY-THE-SEA

Fifty congenial families wanted to spend from one to ten weeks at EPWORTH INN, Epworth-by-the-Sea, Corpus Christi, Opening June 1 under management of Mr. Jno. E. Harrison, Jr., of San Antonio Female College. New building, delightful surroundings, fine breeze, good fishing and boating. Private bath house and beach. Reasonable rates for family parties by the week or month.

I take great pleasure in giving the Inn my unqualified indorsement under the new arrangement. This gives us "home life" controlled by our own people, and I am sure our Methodist folk can find no more congenial or delightful place for a vacation.—A. K. Ragsdale, President.

For rates and special information address EPWORTH INN, Corpus Christi, Texas.

Denton Junior League	5 00
Dr. Ben S. Brown, Lewisville	2 00
Miss Pearl Wallace, Dallas	1 00
Miss Annie London, Dallas	2 00
Emily Dorsey, Dallas	2 00
Temple Arnold, Dallas	2 50
Rev. W. A. Thomas, Rockwall	1 00
Lee B. Ferguson, Dallas	1 00
Lee Daniels, Jr., Dallas	1 00
Gus. W. Thomasson, Dallas	5 00
Frank L. McNery, Dallas	5 00
Miss Virginia Andrews, Dallas	5 00
Mr. and Mrs. W. H. Cullom, Jr.	5 00
Anson Vansyke, Dallas	1 00
Waples Memorial League,	
Denison	15 00
Bridgeport Senior League	10 00
Oak Lawn Senior League	10 00
Oak Cliff Senior League	10 00
Bella Senior League	10 50
Lewisville Senior League	10 00
Denton Senior League	5 00
A. F. Platter, Denison	5 00
Royce Junior League	10 00
First Church Junior League,	
McKinney	2 50
Plano Junior League	2 50
South McKinney Juniors	2 50
Total	\$693 00

The following was constituted a special committee to receive and direct the Ruby Kendrick Memorial Fund, to-wit: Miss Mary Ferguson, McKinney, Treasurer, to whom all remittances are to be made; Miss Floy Haley, of Denison; A. B. Hardin, of Denison; O. L. Hamilton, of Lewisville. Miss Haley is ex-officio Chairman of the special committee by virtue of her office as Fourth Vice-President of the conference organization.

At the conclusion of the raising of the above fund, Rev. Cameron came forward and stated that the service must not close without giving the Leaguers an opportunity to lay their lives on the altar for special service. Fourteen came forward in response to the call, saying: "Here am I, send me."

Rev. Franklin Moore led the consecration service Sunday night. The church was not sufficient to hold the crowds, and many were turned away. This was one of the most impressive services of the entire session, many coming forward and kneeling while a prayer for deeper consecration was offered. A. B. H.

JUNIOR LEAGUE REPORTS.

To the Junior League Superintendents of the Northwest Texas Epworth League Conference:

Please do not neglect to send in your reports July 1 to your District Junior League Superintendent.

If your district has no Superintendent, send reports direct to me, in order that our State Superintendent shall have a full report from this conference at the coming State Cabinet meeting. I regret that some of our districts have no Superintendents. Of others I have been unable to secure the names.

Junior League Superintendent for Dublin District, Miss Allie Read, Dublin, Texas.

Stamford District, G. J. Graham, Haskell, Texas.

Clarendon District, Mrs. Harry Munday, Shamrock, Texas.

Corsicana District, Miss Annie Thompson Smith, Corsicana, Texas.

MRS. F. M. NEAL, Conf. Junior League Superintendent, Channing, Texas.

Subscribers who desire the Advocate discontinued must notify us at expiration either by letter or postal card. Otherwise they will be responsible for continuance and debt incurred thereby. We adopted the plan of continuance at the request and for the accommodation of our subscribers and they in turn must protect us by observing the rule which stands at the head of the first column on the eighth page.

God's day is the strand of gold in the iron cable of the week's work.

The Savior can change even stumbling blocks into stepping stones.

June 2
The comp
ment
From the
strai
Louder
again
There's t
ing f
With liv
hour
Then the
the
and
Those cu
fers
There w
wave
The Mo
to
the s
When th
Door
of se
Pessimist
Mod
He tod
was
atmo
fluen
That, sai
gend
Whit
the f
who
tain
of L
Who saw
away
whic
The Mart
cn
They hear
army
The Mod
her e
Just acro
stat
So heavy
ble;
The face
antic
army
statu
Goss
"Let us
Mart
Suddenly
they
safet
In this t
pass
The Mart
bone
army
The Mode
Ferson
The plain
life
Further o
Optir
Hum
to th
refre
She reach
on t
of a
burn
aid o
The Mode
have
dark
come
And furth
hum
you
with
She met
At these
know
Being wei
was
If over t
For good
trium
As two ar
"Heart"
woul
Prove the
Between
Else, dear
Thou has
thou
Cleanse
has
If for a
Take th
dread
If over t
leads
This is th
Winnsb
COLO
The C
met in H
coe, Tex
On th
opening
J. R. He
Thursd
the conf
Shaw, p
After re
directed
of the
up and a
HEA
INS
The
wis
The
is w
him
You
ing
At
wh
thro
fest
TA
TI
An

THE MODERN PILGRIM.

The company in society's hall held an element of congeniality. From the orchestra floats a low ebbing strain; Louder its throbbing, then low once again. There's the heavy, sweet odor of withering flowers, With lives sacrificed to a few heedless hours. Then the Modern Pilgrim caught through the window the gleam of the star and followed its leading. Those curious looked after her; those interested found her on the banks of the River of Retribution. There was One at the mercy of the waves. The Modern Pilgrim was saying, "Look to the Door; to reach this there are the steps of Repentance and Faith." When the One had passed through the Door he found himself in the midst of society's choicest. Pessimist passed the way crossed by the Modern Pilgrim. He told her of the Indian Princess who was nourished by poisons and whose atmosphere caused all within its influence to perish. That, said the Modern Pilgrim, is a legend; I can tell you a truth of the White Princess who was nurtured in the fear and admonition of the Lord; who was strengthened by the Fountain of Living Waters and the Bread of Life; Who saw all, from which she turned away, come to nought, and that which she cherished bear fruit. The Martyr passed that way, in the Modern Pilgrim's modern dream. They heard the advance of a destroying army. The Modern Pilgrim looked carefully at her environments. Just across the River of Life she saw a statue half stone, half human. So heavy as to be with difficulty movable; a seeming fixture. The face wore an expression of pleased anticipation at the approach of its army of minions. The statue was the presiding spirit of Gossip. "Let us take time to pray," said the Martyr. Suddenly and in an inexplicable manner they were transported to a place of safety. In this transition a field of bones was passed over. The Martyr explained that they were the bones of those destroyed by the army. The Modern Pilgrim passed on to a plain resembling that of the dream; The plain where the Martyr saved her life by losing it. Further on the tree of Pathos, grafted in Optimism, bearing the fruit of Humor, grew by the roadside; this to the Modern Pilgrim proved most refreshing. She reached a most splendid institution, on the topmost step of which there stood Achievement, rolling the leaves of a weed, which he proceeded to burn; the coal was lived by the aid of his breath. The Modern Pilgrim said, "Do you who have triumphed over the powers of darkness permit that triumph to become dissipated in smoke?" And further she said, "Go home with the humblest man or woman who gives you an invitation; you may go home with an angel unawares." She met two angels. At those she looked closely, anxiously, knowing herself tried. Being weighed in the balance, the result was the conviction: If over the world you'd wield the power For good, 'twill date from the hour of triumph. As two angels they stood "Heart's Desire" and "Renunciation;" it would Prove the future trend of her life. Between me and this stay! Else, dear Lord, I may lose the way Thou hast chosen. If I've offended in thought, Cleanse Thou in secret the heart thou hast bought. If for a moment wayward I've seemed, Take Thou the place of the dream I have dreamed! If over the stones Thy footstep's glow leads, This is the path where life fills its needs. WINNSBORO, TEXAS.

COLORADO DISTRICT CONFERENCE.

The Colorado District Conference met in its fifth annual session in Roscoe, Texas, May 27-30, 1909. On the evening of the 26th the opening sermon was preached by Rev. J. R. Henson, of Colorado City. Thursday morning at 8:30 o'clock the conference opened. Rev. Simeon Shaw, presiding elder, in the chair. After religious services were conducted by Brother Shaw, the reports of the pastoral charges were taken up and all of the preachers were present to make their reports excepting two. Rev. J. A. Sweeney, of Westbrook Circuit, being sick, was not able to attend the conference. Brother Martin, of Lorraine Mission, was compelled to give up his work some two months ago on account of ill health. The attendance on the part of the laymen was not very good, owing to the fact that the drought had just broken and many of them being farmers had to work on their farms. The interest of the conference was good from the beginning and continued throughout. Much emphasis was placed upon religious services. We had three sermons each day. The preaching was done by J. R. Henson, W. M. Harrison, W. C. Hinds, Frank Jackson, J. R. Curry, John R. Nelson, W. P. Garvin, Claud Ledger and S. T. Cherry. Rev. J. H. Chambliss was present and represented the Board of Church Extension. Rev. M. Phelan, Business Manager of Stamford Collegiate Institute, spoke in the interest of that institution, and laid some of their plans before the conference. Rev. M. Long, of Polytechnic College, was present, but before he had an opportunity to speak in the interest of the college he was suddenly taken sick and returned home. Our presiding elder, who had dreamed and planned for a Colorado District Board of Church Extension, presented his plan, and after quite a lengthy discussion a committee was appointed and soon the elder saw his plan carried out, perfecting the organization. A voluntary subscription of several hundred dollars was made for gates to the Annual Conference: William L. Jenkins and V. A. Warren were licensed to preach. R. S. Marshall was recommended to the Annual Conference for admission on trial. The following were elected as delegates to the Annual Conference: G. H. JOHNSON, Roscoe. REV. I. N. ANDERSON, Hernalchigh. G. E. RAMSEY, Sweetwater. C. W. SIMPSON, Colorado. Alternates: D. T. Davis, Fluvanna. Ray Bachman, Stanton. Sunday morning Rev. John R. Nelson, of Nashville, Tenn., represented the mission cause. His sermon was grand. In the afternoon a young people's rally was held. Leaders of the rally were J. L. B. Cash, Claud Ledger, W. A. Palmer, Jr. Sunday evening Brother Nelson preached again, and the fifth session of the Colorado District Conference closed. The case for the next conference was close between Fluvanna and Stanton. Stanton won, so the next conference will be held at Stanton. W. C. HINDS, Secretary.

ent to make their reports excepting two. Rev. J. A. Sweeney, of Westbrook Circuit, being sick, was not able to attend the conference. Brother Martin, of Lorraine Mission, was compelled to give up his work some two months ago on account of ill health. The attendance on the part of the laymen was not very good, owing to the fact that the drought had just broken and many of them being farmers had to work on their farms. The interest of the conference was good from the beginning and continued throughout. Much emphasis was placed upon religious services. We had three sermons each day. The preaching was done by J. R. Henson, W. M. Harrison, W. C. Hinds, Frank Jackson, J. R. Curry, John R. Nelson, W. P. Garvin, Claud Ledger and S. T. Cherry. Rev. J. H. Chambliss was present and represented the Board of Church Extension. Rev. M. Phelan, Business Manager of Stamford Collegiate Institute, spoke in the interest of that institution, and laid some of their plans before the conference. Rev. M. Long, of Polytechnic College, was present, but before he had an opportunity to speak in the interest of the college he was suddenly taken sick and returned home. Our presiding elder, who had dreamed and planned for a Colorado District Board of Church Extension, presented his plan, and after quite a lengthy discussion a committee was appointed and soon the elder saw his plan carried out, perfecting the organization. A voluntary subscription of several hundred dollars was made for gates to the Annual Conference: William L. Jenkins and V. A. Warren were licensed to preach. R. S. Marshall was recommended to the Annual Conference for admission on trial. The following were elected as delegates to the Annual Conference: G. H. JOHNSON, Roscoe. REV. I. N. ANDERSON, Hernalchigh. G. E. RAMSEY, Sweetwater. C. W. SIMPSON, Colorado. Alternates: D. T. Davis, Fluvanna. Ray Bachman, Stanton. Sunday morning Rev. John R. Nelson, of Nashville, Tenn., represented the mission cause. His sermon was grand. In the afternoon a young people's rally was held. Leaders of the rally were J. L. B. Cash, Claud Ledger, W. A. Palmer, Jr. Sunday evening Brother Nelson preached again, and the fifth session of the Colorado District Conference closed. The case for the next conference was close between Fluvanna and Stanton. Stanton won, so the next conference will be held at Stanton. W. C. HINDS, Secretary.

BROWNWOOD DISTRICT CONFERENCE.

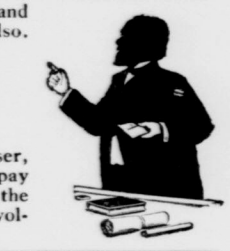
The twenty-ninth session of the Brownwood District Conference convened at Ballinger, Texas, May 26, with Rev. J. A. Whitehurst, presiding elder, in the chair. A hearty address of welcome had been delivered by Bro. Traylor, who but a few days previous had been received into the membership and official board of the Church. The opening sermon was preached by Rev. S. A. Ashburn, pastor at Blanket, and C. H. Buchanan was elected Secretary. Every pastor of the district was present, all enjoying excellent health, and showing as brave countenances as one could imagine. The absence of rain for five months began to tell on the minds as well as purses of the people, and the recent rains and going "planters" explained the absence of the laymen; yet when they got together to elect delegates as many as thirty-four voters were cast. The great revival just past, at which 550 professions of conversion had been made, resulted somewhat in reducing the attendance of the good people of the city. They had been going night and day to the great revival for twenty days, and wore worn down. Still the conference did not lag or lack for life. The preachers understood the situation and rejoiced in their great victory. A strong wave of piety pervaded every session and sermon. Seven noble and brave young men came forward to be licensed to preach. They were: J. T. Ross, J. W. Boden, H. A. Nichols, J. L. Young, J. R. Kidwell, J. E. Yates and W. H. Aten. J. R. Kidwell was recommended to the Annual Conference for admission on trial. All the local preachers were found blameless in their life and official administration. All were hopeful, buoyant, and not a despondent tone was heard from the lips of a single soul, standing to a man with the call of duty and service of the Church. Among the visitors present were Drs. John M. Barcus, of the Southwestern University; H. A. Boaz, of the Polytechnic College, and Rev. W. B. Wilson, of the San Antonio Collegiate Institute. Each addressed the conference on the work of his respective school, and otherwise made their presence at the conference a joy and benefit. Sermons were preached by Brothers Ashburn, Barcus, Boaz and J. W. Patison, all of highest excellence and truest ring. To hear them was a delight, for after their kind each was a masterpiece from men known of golden type. This was Brother Whitehurst's maiden District Conference, and if anyone came feeling at all anxious for its goings, his fears were soon dissipated, for affairs moved off gracefully, nough and business was disposed of with a firmness and dispatch that would have been a credit to the most experienced. The absence of "old ruts" gave a zest of freshness that was exhilarating in the highest. Everybody loves J. A. Whitehurst, and why not? Show us a nobler soul, a warmer heart, a more untiring worker or more lovable presiding elder. We fear lest he overwork himself in his zeal. The new departure in the field is a District Church Extension organization, with a loan fund already projected. The committee created for planning further organization is: J. A. Whitehurst, C. R. Wright and Wilmot Smith. This is one of the most prosperous and progressive portions of Texas, and in the near future great advancement may be expected in the way of building new churches and the edification of the Church. It looks us



Each of the chief organs of the body is a link in the Chain of Life. A chain is no stronger than its weakest link, the body no stronger than its weakest organ. If there is weakness of stomach, liver or lungs, there is a weak link in the chain of life which may snap at any time. Often this so-called "weakness" is caused by lack of nutrition, the result of weakness or disease of the stomach and other organs of digestion and nutrition. Diseases and weaknesses of the stomach and its allied organs are cured by the use of Dr. Pierce's Golden Medical Discovery. When the weak or diseased stomach is cured, diseases of other organs which seem remote from the stomach but which have their origin in a diseased condition of the stomach and other organs of digestion and nutrition, are cured also.

The strong man has a strong stomach. Take the above recommended "Discovery" and you may have a strong stomach and a strong body.

GIVEN AWAY.—Dr. Pierce's Common Sense Medical Adviser, new revised Edition, is sent free on receipt of stamps to pay expense of mailing only. Send 21 one-cent stamps for the book in paper covers, or 31 stamps for the cloth-bound volume. Address Dr. R. V. Pierce, Buffalo, N. Y.



HEALTH INSURANCE

The man who insures his life is wise for his family. The man who insures his health is wise both for his family and himself. You may insure health by guarding it. It is worth guarding. At the first attack of disease, which generally approaches through the LIVER and manifests itself in innumerable ways TAKE



GATESVILLE DISTRICT CONFERENCE.

The Gatesville District Conference met in its thirty-sixth annual session at Meridian, Texas. Rev. John R. Nelson, D. D., preached the opening sermon at 8:30 p. m., May 27, 1909. The conference was called to order by Rev. J. M. Sherman, presiding elder, who conducted religious services. All the pastors in the district were present except Rev. Geo. F. Campbell, of Hamilton; Rev. A. C. Smith, of Gatesville, and Rev. M. Mills, of Copperas Cove Circuit. Rev. John R. Nelson, D. D., of Nashville, Tenn., Assistant Secretary of the Board of Missions, was introduced and spoke with reference to his work, especially as it was connected with immigrant work in Texas and Louisiana ports. Senator E. B. Mayfield, in eloquent words, bade the conference welcome to the hospitality of Meridian. Hon. S. P. Leaguer, of Gatesville, responded in well chosen words. A collection was taken for the purpose of creating a permanent loan fund for needy churches in Gatesville District, which resulted in a subscription of \$228.75. Rev. W. E. Andrews preached at 11 o'clock. Rev. Glenn Flinn, representing the American Bible Society, spoke in the interest of the society, and secured the promise of all the pastors present to give a special service in its behalf. Rev. G. F. Boyd reported on the work being done at the Reformatory at Gatesville. The Committee on License to Preach reported favorably on the application of Ben F. Moore, and the conference granted him license to preach the gospel. Rev. F. P. Hunsucker was recommended to the Annual Conference for admission on trial. Rev. W. E. Andrews appeared in behalf of Polytechnic College, Fort Worth, in a few pointed remarks. Rev. G. F. Boyd preached at 8:30 p. m. Sister Shelby Cosgrove, District Secretary W. H. M. Society of this district and Brother Walter Amsler, District Leader of the Laymen's Movement, were called forward and introduced to the conference. Rev. C. C. Hightower, District President of Epworth League, made suggestions relative to the advisability of holding a District Sunday-school and Epworth League Conference. Sister Cosgrove spoke of her work in the district, as did also Brother Amsler of the Laymen's Movement. Hon. W. F. Schenck, Secretary, and G. W. Turner, President of the Board of Trustees of the Meridian Training School, were introduced to the conference and spoke in behalf of the school. Rev. R. F. Dunn represented the interest of the Woman's Foreign Missionary Society in an earnest deliverance. Rev. W. F. Graves, a superannuated member of the Northwest Texas Annual Conference, was announced present. O. C. Swinney preached at 11 o'clock the second day. James M. Robertson read a paper on the death of Rev. J. F. W. Tolson with request that it be made a part of the records of this conference. The following were elected delegates to the Annual Conference: C. W. TIDWELL, J. M. ROBERTSON, R. E. DAVIDSON, REV. L. G. GRIMES. Alternates: Walter Amsler, W. T. McLarty. The chair nominated and the conference elected the following trustees of Meridian Training School: Revs. A. B. Boyd, G. F. Boyd, G. F. Campbell, T. W. Sharp, O. C. Swinney, W. J. Mayhew and Messrs. W. F. Schenck, O. R. Marshall, P. S. Hale, G. W. Turner, H. Y. Price, J. S. Pool and J. A. G. Weaver. Revs. J. M. Sherman, presid-

THE DIVORCE QUESTION.

I read with great pleasure in a recent Advocate the article of Bishop Key on the Divorce Evil. I am truly glad that one of our Bishops has the courage to speak out on this great and growing evil. I am 82 years old—I would like to discuss this matter, but I too like to aid Bishop Key to wake up the conscience of the Methodist Church on this subject by asking a few questions. First. Is not the Roman Catholic Church more scriptural on the subject of divorce and remarriage of divorced persons than the Protestant Churches are? Second. Is not the cowardly silence of the Protestant Churches on this divorce evil largely responsible for the rapid progress of this great and growing evil? Third. If the Churches by united effort can control or destroy the whiskey traffic, then would they not also by united effort at least mitigate the divorce evil? Fourth. If a member of the Texas Conference marries a divorced woman, but still retains his standing in the conference, and each year receives an appointment from the conference to some pastoral charge, does not the Texas Conference thereby endorse a marriage by one of its members to a divorced woman and encourage such marriage among the membership and the people at large? I do think that it is the duty of the Methodist Church to take up this great and growing evil and speak out. J. N. SHAPARD.

FREE DEAFNESS CURE.

A remarkable cure by one of the leading ear specialists in this country, who will send two months' medicine free to prove his ability to cure Deafness, Head Noises and Catarrh. Address Dr. G. M. Brannan, 1219 Walnut St., Kansas City, Mo.

We can only do our best when we are sure we are right.

Putting out the eyes cannot blind the man who has a seeing soul.

BELLS

MENEELY & CO. WATERVLIET, (West Troy), N. Y. The Old Reliable Meneely Foundry, CHURCH, CHIME, SCHOOL & OTHER BELLS. Established nearly 100 years ago.

UNLIKE OTHER BELLS SWEETER, MORE DURABLE, LOWER PRICE. OUR FREE CATALOGUE BELLS WELLS. Write to Cincinnati Bell Foundry Co., Cincinnati, O. Please mention this paper.

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.

- O for a passionate passion for souls!
O for a spirit that yearns!
O for a love that loves unto death
O for a fire that burns!
- O for a wave of prevailing prayer!
That pours itself for the loss
Of prevailing prayer in the Con-
queror's name!
O for a Pentecost!

THE WOMAN'S FOREIGN MISSIONARY SOCIETY, NORTHWEST TEXAS CONFERENCE.

The twenty-ninth annual session of the Woman's Foreign Missionary Society of the Northwest Texas Conference was held at Vernon May 22 to Saturday and Sunday night brought many delegates to this delightful little city. They were met by the most capable Chairman of the Entertaining Committee, Mrs. J. H. Watts, and her assistants, to which force were added many of the ladies of the local church, their carriages. Soon each delegate was in a comfortable home and ready for the meeting.

The first session, which was to have been held on Saturday night, was rained out, but on Sunday morning the foreign mission women might be seen everywhere. One of the most prominent classes in the Sunday-school was a visitors' class, presided over by Sister Mussett, in which were women literally gathered from the north, south, east and west.

The annual sermon was preached by Rev. M. L. Hotchkiss at 11 o'clock. Brother Hotchkiss is an honorary life member of the Woman's Foreign Missionary Society. He belongs to us, and never was more faithful service given than is rendered by him. His sermon was from I Samuel 21:8. "The King's business requires haste." Those who know him need not be told how earnest and fervent were his words; how he pleaded that we be "up and about our Father's business." He pleaded for workers, for money, for lives, until he made us feel that truly "God had no hands but ours, no lips but ours, no feet but ours, no heart but ours" to carry the story of the cross to dying men and women, and that we must carry it to them. At the close of the service he solicited members for the local auxiliary and six names were given. Some others were given before the conference closed.

On Sunday afternoon a rally was held for the children and young people, led by Mrs. J. C. Mimms, of Mexico. She told that pathetic little story of Korea, "Toksunie," in a manner which reached all hearts. Then she talked briefly of the work and its needs and then enrolled thirty-two new members for the local Auxiliary. When Mrs. M. L. Woods, of Fort Worth, sang very touchingly "Somebody Needs You."

Mrs. Mimms then introduced our girls from Scarritt Bible and Training School, Misses Laura Edwards and Elsie Lowe, who are now under appointment to Korea, and will sail in the autumn, and Miss Valeria Vollmer, who is under appointment to Brazil, her native country. Also Miss Johnnie Pierson, who will be a Senior in the Training School next year. Each of these young ladies talked to us of her work, her hopes and her plans. Miss Vollmer told how she had first attended a mission school in Brazil, where she learned to know Christ. Then she came as a scholarship girl to Granbury College, supported by the Granbury Auxiliary. When she had completed the course there, these same good women sent her for the two years' training in the Scarritt Bible and Training School, and this past year to a normal school in Kansas City. Now she goes back to her people a fully equipped woman, glad to serve her people and her God. The good women of Granbury will never be able to estimate the results of their investment. Miss Vollmer closed her talk by singing "In the Sweet By and By" in Portuguese, asking all to join in the chorus. Brother Hotchkiss closed the service by telling something of the various volunteer bands over the conference.

On Sunday night the deferred program of Saturday night was rendered. After devotional services by Brother Stuart, presiding elder of the Vernon District, Mrs. Backus, President of the local auxiliary, took charge of the meeting. Addresses of welcome, cordial and hearty, were delivered by Brother A. L. Moore, pastor, in behalf of the pastors of the city; by Mrs. E. Collins, in behalf of the W. C. T. U.; by Mrs. Eugene Smith, in behalf of the Home and Foreign Missionary Auxiliaries of Vernon, and by Master Early Norwood, in behalf of the Juveniles. Mrs. Mimms responded for the Conference Society in her own bright, happy manner, after which Mrs. R. B. Bonner, of Memphis, and Mrs. Lowe, of Fort Worth, gave us that beautiful song, "A Little Bit of Love."

Our new missionaries were again called upon and each told of her special call to the work; how God had led her, and was still leading her on. We felt ourselves in the very presence of the Father as Miss Lowe closed by singing:

"Here I leave it, anxious questions
All forever at rest,
Here or there, or work awaiting
His way, and that is best,
For I know that, day by day,
He himself will lead the way."

On Monday morning the first business session of the conference was opened by Sister Mussett, First Vice-President. Hopes had been entertained until the very last that Mrs. A. C. Johnson, of Corsicana, our President, might be with us. But a telegram came saying that it was impossible and sending loving greetings. Her daughter's prolonged illness kept her at home. The Secretary was instructed to send greetings and sym-

pathy to Mrs. Johnson, and Brother Hotchkiss led in a prayer for her and her loved ones.

The roll of officers was called, and ten of the fourteen District Secretaries responded, and five other officers. The chief interest of the morning's work was the report of Mrs. M. E. Bullock, Corresponding Secretary. She reported 29 new Adult Societies organized during the year, with 850 members; 7 new Young People's Societies organized, with 190 members, and 8 Juveniles, with 22 members. In all, we have 89 Adult Societies, with a membership of 2393; 13 Young People's, with a membership of 261; 20 Juveniles, with a membership of 730. We have 164 life members, 2 honorary life members, 817 subscribers to the Woman's Missionary Advocate. We have had seven girls in the Training School the past year, three the foreign field—Misses Edwards, Lowe and Vollmer. The conference supports three missionaries, Miss Lucy Harper, in Mexico; Miss Trullis Richman, in Brazil, and Miss Sophia Manns, in China, and we all know, Miss Manns is home on sick leave. We had greatly hoped to have her with us at this meeting, but she was unable to attend.

We have 31 scholarships, 11 Bible women and one day school. Mrs. Bullock recommended that the Conference Society assume the support of three new missionaries, also of Miss McNutt, of Granbury, who was sent to Mexico since last annual meeting. This recommendation was adopted later on in the session, so we now have seven missionaries from the Northwest Texas Conference.

Brother Hotchkiss gave his report as Missionary Secretary, a report which, though very fine, could give but little idea of the good work he is doing for the cause.

Mrs. Cornward, of Stafford, Third Vice-President, sent a very interesting report. This was also the case with Mrs. H. A. Boaz, of Fort Worth, Superintendent of Young People's and Juvenile Work. Their absence was greatly regretted.

Mrs. Mimms made a very interesting report of her work as Press Superintendent. Most of us have realized that she was at work during the year.

The afternoon was taken up with reports from delegates and District Secretaries. A note of progress marked all of these. One of the most notable features was the number of mission study classes reported. An instance of the intelligent interest in our work, at one time Mrs. Bullock announced that she had a number of copies of "The Days of June" and a few other books with her for sale. These nearest began to pass over the money and take copies. In the end the crowd around the desk was so great that all work was suspended till every book was taken and orders given for many more.

A delightful reception was tendered the ladies of the conference by the ladies of Vernon at the commodious district parsonage, from 4:30 to Monday afternoon.

The Monday night session was a delightful one. Mrs. Bullock gave a very comprehensive report of the board meeting at Chattanooga, after which the foreign ladies from the Training School told us of the work in the school, intellectually, religiously and socially and in the city mission work. They made us wish that every girl in Southern Methodism might be trained in this splendid institution and made us thank God for these splendid young women who had been trained there.

Tuesday was full to overflowing. How I wish I might tell you of all those splendid reports, those blessed experiences when a word of personal consecration swept us all singly to the foot of the cross, and for a while we held sweet fellowship with one another and felt the very presence of God. But space forbids much more. Mrs. Bloodworth, President of the Home Mission Conference, sent a letter of fraternal greeting, overflowing with love and sympathy with our work. Waco and Fort Worth Districts ran a lively race for the banner district. Waco claimed the honor, and Fort Worth answered that "she was from Missouri," but Waco sustained her claim and carried off the banner.

Mrs. Harper's report as Treasurer, with the additional report of her splendid assistant, Miss Effie Seerest, was accepted with a rising vote, as it always is.

A feeling of general regret was felt because of the absence of Mrs. Barnum, Third Vice-President of the board. Her mother's illness prevented her attendance. Resolutions of appreciation of the work of Misses Davies and Manns were passed, also resolutions of sympathy with Mrs. Johnson and Mrs. Barnum; also a resolution allowing Austin Avenue Church of Waco, to assume the support of Miss Edwards.

Miss Mary Sanders talked interestingly of the work of the school at Chihuahua, Mexico, which she quoted Bishop Ward as calling "the largest school in Southern Methodism."

Mineral Wells was selected as the next place of meeting.

Officers were elected as follows: Mrs. M. L. Woods, President; Mrs. J. P. Mussett, First Vice-President; Mrs. J. C. Mimms, Second Vice-President; Mrs. Otis Truelove, Third Vice-President; Mrs. M. E. Bullock, Corresponding Secretary; Mrs. Gabe Betts-Burton, Recording Secretary; Mrs. C. J. Harper, Treasurer; Miss Katherine Lambeth, Superintendent of Young People's Work; Mrs. Bullock, Fraternal Delegate; Mrs. Woods, alternate, to board meeting.

District Secretaries were elected as follows: Abilene, Mrs. L. T. Young; Brownwood, Mrs. R. H. Overall; Clarendon, Mrs. R. B. Bonner; Colorado, Mrs. C. C. Blandford; Corsicana, Mrs. M. Y. Beason; Dublin, Mrs. W. J. Clay;

Fort Worth, Mrs. C. C. Shelton; Georgetown, Mrs. Coleman McKay; Gatesville, Mrs. R. F. Dunn; Waco, Mrs. D. Holvey; Waxahachie, Mrs. L. R. Campbell; Weatherford, Miss Emma Beeler; Vernon, Mrs. J. H. Watts; Plainview, Mrs. Gabe Betts-Burton; Cleburne, Mrs. Jim Langston; Stamford, Mrs. F. S. Hastings.

At night the pledges were taken. Then a collection was taken to help educate a girl who needed help to fit herself for service. One Vernon Methodist gave \$30 on this collection.

Brother Hotchkiss made an impassioned plea for lives to be laid on the altar. In response, one man offered himself for the ministry.

Thus closed the twenty-ninth annual meeting of the Conference Society—a great meeting, and one greatly enjoyed. Vernon entertained us royally, as we knew she would. God was with us. We were glad to have been there.

MRS. GABIE BETTS-BURTON,
Secretary.

Plainview, Texas.

(We are glad to give the foregoing excellent report of a most successful annual meeting, and only regret we could not find it possible to accept the kind invitation which was given us to attend that meeting.—Editor Woman's Department.)

A KIND WORD.

(The following, coming from the Woman's Foreign Missionary Society of the Northwest Texas Conference, while in annual session, is most sincerely appreciated.—Editor.)

My Dear Mrs. Howell:
The Woman's Foreign Missionary Society of Northwest Texas Conference in their twenty-ninth annual meeting desire, through me as Secretary, to express to you their appreciation of the Woman's Department in the Texas Christian Advocate, and their thanks for the same. They feel that in this department which you so ably edit they have one of the most helpful factors in carrying on their work. This department is full of inspiration and helpfulness, is invaluable to us.

We thank you for making it so, for your faithful, efficient service.

MRS. GABIE BETTS-BURTON,
Secretary.

FROM LLANO, TEXAS.

The Auxiliary Woman's Home Mission Society has just closed a creditable year, and in loving gratitude to the Giver of all good gifts for willing workers and power to carry plans and undertakings to success, I feel impelled to talk about it.

We have nineteen connective and sixteen local members; one life member. A spirit of earnest endeavor and realization of duties and obligations characterizes the workers.

The debt on the parsonage lots was paid in full and a hearty "praise God from whom all blessings flow" followed the announcement.

New walks have been laid around the church, which are such improvements as to move one person to a voluntary contribution of one dollar to aid in paying for them.

Our social meetings are made most enjoyable by those who have them in charge. The playtime is refreshing.

A small but interested study circle is studying "The Life of Christ" and gaining thereby.

A year's faithful service by our President, Mrs. Wilburn Outman, was recognized by unanimous re-election, and the coming year's work will bear the impress of her faithfulness to duty.

The installation of officers for the



TAKE OFF THE FAT WHERE IT SHOWS.

Most women suffer much humiliation because of great quantities of fat, so located that, no matter how they dress, everybody sees that they are abnormal. This is the day of the slender figure, and fat women are simply not tolerated either in business or social affairs. Women may not know it, but men, when they see a fat woman pass them on the street, make all manner of sympathetic remarks about her. They do not mean to be unkind or to seem unmanly, but it is natural for a man to dislike fat on a woman. Where fat shows the most, there is where it must be removed, and as quickly as possible. The hot weather dresses seem to be made for the fat woman's misery and the slender woman's delight. They expose all the charms of woman and her ugliness as well. Exercise and diet will not remove fat. This has been proved. The famous Marmola prescriptions which have met with phenomenal success and has so many of our society women as its sponsors, is now being sold in tablet form to meet the demand of the public for this style of treatment. These little tablets go into your system just like food. They stop the stomach and digestive apparatus from producing fat and reduce the fat upon the body at the rate of from 12 to 15 ounces a day. They are harmless, and can be carried in your purse and taken even after you have indulged in a hearty meal away from home. They are sold at all drug stores at 75 cents a case, or if you prefer you may write the Marmola Company, Dept. 741, Detroit, Mich.

WISHED FOR DEATH

Terrible thing to be so sick, that death would come as a welcome relief from suffering!

How much, then, must one be thankful for a medicine that relieves such misery and brings one into a less desperate state of mind.

Cardui, Woman's Relief, has done this for many women, and may be expected to do so for many more.

Thousands of ladies have written to tell about their suffering, and how it was relieved by the use of Cardui.

Among this long list of letters written, stands forth Mattie Campbell, of Ratcliff, Texas, who says: "Two years ago my health was bad. I suffered untold misery. I ached all over. Life was a burden to me. At times I wished for death, to end my suffering."

"At last, I decided to try Cardui. I took one bottle and it helped me. I took 12 bottles more and now I can say that Cardui has stopped my suffering and made life worth living."

"I would not be placed back where I was—not for this whole world rolled at my feet."

Try Cardui. It contains not one grain of dangerous mineral ingredients, but is purely vegetable, and a safe, reliable remedy for young and old. Sold everywhere.

new year was characterized by a full appreciation of the solemnity of the obligation assumed and determination to faithfully discharge all duties. Knowing that we can stand in His strength alone, but that that is all-sufficient. We go forward into the year's work trusting Him for the increase. MRS. L. T. ROBINSON,
Press Reporter.

"The Days of June," by Mary Culler White, will please young and old. Dr. Ed F. Cook, Educational Secretary of the Board of Missions of the Methodist Episcopal Church, South, has this to say about the little book:

"The Days of June," by Miss Mary Culler White, of our China Mission, is a charming sketch of a woman whose beauty of character and missionary service must lead us always to remember her among the great missionaries of the Church. The style of the little book is unique and attractive throughout. Having begun it, you read it, having read it, you are more heroic in your devotion to missions and the missionary."

Dr. Gross Alexander, Book Editor and editor of the Review, says: "I have read several books on missionary topics, but I never read a book that makes you see and feel the conditions that exist among the heathen and the actual every-day experiences of missionary life as does this modest but vivid delineation. It ought to be scattered everywhere—North, South, East and West. Thousands of copies ought to be sold, and I believe they will be."

The booklet will cost 50 cents a copy. Send orders to Mrs. S. C. Trueheart, Nashville, Tenn.—Bulletin.

IMPORTANT.

To Woman's Foreign Missionary Society, North Texas Conference.

I gave you last week the waist measure of Miss Helen Hickman, our missionary to Brazil, who sails the latter part of August; below I give her measures in full, so that anyone wishing to make some garments for her outfit can make no mistake:

Skirt Measures—Front to floor, 42; side to floor, 44; back to floor, 44½; hip, six inches below waist, 36.

Waist Measures—Bust, 36; waist, 32; sleeve, inside, 19; sleeve, outside, 24; collar, 12½.

In next week's issue we will publish a list of articles still needed for her outfit, and anyone seeing it can choose from the list what they will send her. Let us lend a hand in our own missionary's outfit. Our missionaries go out to the field with not enough of the necessary articles to make them comfortable unless we help them, as few have enough ready cash of their own to fit themselves out. Write Mrs. L. L. Jobe, Sherman, Texas, for any information needed.

MRS. J. H. BOWMAN,
Plano, Texas.

DAINGERFIELD, TEXAS.

The Auxiliary Woman's Home Mission Society held the annual meeting Monday, March 1. Quite an interesting program was rendered, consisting of old, familiar hymns, questions on Acts 9, 22 and 26, and excellent papers on "Ministry of Lay Women." At roll call each member advanced with a free-will offering, reciting an appropriate verse which told the manner in which she herself earned the money. We have a live auxiliary of twenty-one members, seven of whom are others, and are growing spiritually as well as in numbers. With such splendid officers we hope and expect this year to do more for the upbuilding of the Master's kingdom than ever before.

Officers recently elected are as follows: President, Mrs. L. Eugenia Huff; First Vice-President, Mrs. G. L. Evans; Second Vice-President, Mrs. W. B. Willis; Third Vice-President, Mrs. Marvin Stevens; Recording Secretary, Mrs. J. B. Williams; Corresponding Secretary, Mrs. H. M. Williams; Treasurer, Mrs. A. C. Richardson; Agent for "Our Homes," Mrs. Emma Collins.

MRS. S. C. WILLIAMS,
Press Reporter.

NOTES FROM THE FIELD

Continued from page 5. loving kindness is better than life. My lips shall praise thee. For we rejoice much over the lives transformed and ennobled through faith in Him. With the help of Evangelist Adair and his able assistants, with concerted action and prayerful service on the part of the Churches, new life has been given to each. Over 200 professed faith in Christ, resolved to overcome temptation and become victors in the great battle of life, asking strength of Him who controls and influences the spirit of man so that it passes into character and is reflected in daily life. The feeling has been intense, and soul spoke to soul with new meaning awakened of the larger immortal life and its significance upon present duty and future destiny; in fact, to feel more of true beauty, to see things as they should be in relation to one another. The noble people gave time, money, service. The Christian people aided much by holding prayer-meetings in all portions of the town, which grew in interest and numbers each day. And rich was the reward of this loving service, and especially the effort in witnessing the conversion of many loved ones. Sometimes the Spirit so moved upon the hearts of the people that a sermon was not necessary. They just came pressing forward, friends, neighbors, whole families at times, obeying the call of the prayer-service. The light of His glory has been reflected upon us in a manner to make us desire a higher history in the way of life, to view Him in humanity, and enter more fully into His purposes concerning us and our work in advancing His kingdom in the hearts of men. This seems the general feeling among the people. An uplift of the enlarged spirit of humane will and growth is largely felt in our midst, and that money cannot pay for such service, although they paid liberally in every respect. As a result of the meeting we have added over one hundred upon profession of faith to the Methodist Church, and the Church has been increased outside of this issue by quite a number received by letter. So we are growing and moving forward in Elgin. Our Church is alive, its possibilities for growth and fruitage becoming a living force, finding expression in the doing of the truth in strength and glory in an enlarged degree with the help of the Infinite Mind, the absolute truth. We press forward with bright hopes and grateful hearts, giving all the glory to our God. May he ever be our strength to glorify him and bless humanity.—Robert Paine.

Lone Oak. Yesterday was a great day for us in Lone Oak. Sunday school well attended and doing good work. Our beautiful and very roomy church was very well filled at both of the preaching services. We had a mass meeting of the young people in the afternoon and organized two Leagues, with Miss Lucy Dodd as superintendent of the Junior and Mr. Henry Stidwell President of the Senior. These good-looking and sensible-looking young people have made this preacher believe that they mean business. Our meeting will begin the third Sunday in August, with Brother L. G. White, of Greenville, to assist. We are expecting, hoping for and praying for a great meeting. I have been asked so many times, "How do you like Lone Oak?" Well, first I never saw a set of Methodists I didn't like. Second, I would like anywhere and anybody that would treat me as these people are treating us. They met us at the train and had everything in order at the parsonage, even a warm supper all ready on the table. And did you say were you disappointed? Well, it was done just as Methodist people can do it? Then that brother who had the church painted and didn't say anything to anyone else about it, came over and gave this preacher a new check book, saying, "It is fixed at the bank. I am being as careful as I can on I margin like that. I expect I had better not call his name, but the first two words in his name are Bob Etter. I am a good people here, and I don't care how long I am afflicted by having to stay here.—W. Byron Byars, June 21.

"The Men of Sapio Ranch," Horace M. DuBose, author of "The Gang of Six," published by Smith & Lamar, Nashville, Tennessee. "The Men of Sapio Ranch" is a breezy, refreshing, and often thrilling story of ranch life in the West "in the seventies." The scene is laid in that vast, vague, and indefinable region known as the Sapio Range. The characters are, many of them, taken from life and drawn to the scale of real action. "Parson Jack Potter" is not only a real character, but that was his real name, as may be verified by reference to a not inaccessible record. "Old Benito," the trapper, is sketched from a life sitting. "Rio Grande Jim" and "Hook-Nosed Jake," the cowboy evangelist, are not only recognizable personalities, but their parts are sketched and played before the reader in terms of flesh and blood.

NORTH TEXAS UNIVERSITY SCHOOL
A HIGH GRADE CHRISTIAN SCHOOL FOR BOTH SEXES
Ideal location, pure water, no saloons. Campus of 14 acres, beautified with large, spreading oaks. New brick building with modern equipments. A faculty of twelve experienced teachers. Excellent boarding facilities. Good discipline, thorough work, under the best religious influences.
COURSES OFFERED: Literary, Piano, Violin, Voice, Art, Expression, Physical Culture, Stenography. Write for New Catalog.
REV. J. J. MORGAN, A. M., B. D., Pres., Terrell, Texas.

THE AMERICAN REVIEW OF REVIEWS FOR JUNE.

In this number there are two important illustrated features on the Alaska-Yukon-Pacific Exposition and "Seattle, a Metropolitan Bull in a Single Generation." The latter article is contributed by the Hon. Richard A. Ballinger, Secretary of the Interior, and formerly Mayor of Seattle. Other contributions to this number are: Ambassador Straus the Man for the Emergency in Turkey," by Louis E. Van Norman; "Willet M. Hays, Exponent of the New Agriculture," by M. C. Judd; "Geneva and John Calvin (apropos of the approaching anniversary of Calvin and the University of Geneva), by John Martin Vincent; "How Returning Emigrants Are Americanizing Europe," by Edward A. Steiner; and the second in the Review of Reviews series of articles on the finances of modern nations, on Mexican finance, by Charles F. Spears.

San Antonio District—Third Round.
Ivalde, June 26, 27.
McKinley Ave., June 29.
Travis Park, July 1.
Del Rio, July 2.
Eagle Pass, July 3, 4.
Rock Springs, July 6.
South Heights, July 7.
Dilley Cir., July 10, 11.
Carizzo and Batesville, July 15.
Ivalde Mis., July 16.
Sabinal and Utopia, July 17, 18.
Moore Cir., July 21.
Prospect Hill, 11 a. m., July 24, 25.
Alamo, 8 p. m., July 24, 25.
Atascosa, July 31, Aug. 1.
A. J. WEEKS, P. E.

Colorado District—Third Round.
(Corrected list)
Colorado Mis., at Buford, June 26, 27.
Colorado Sta., June 27, 28.
Lorraine Mis., at Zelma, July 1, 2.
Big Springs Sta., July 4, 5.
Big Springs Mis., Richland, July 3, 4.
Camp Springs, at C. S., July 3, 4.
Snyder Sta., July 10, 11.
Snyder Mis., at Plainview, July 11, 12.
Coahoma, at Vincent, July 18, 19.
Westbrook, at Iatan, July 25, 26.
Clairemont, at Elkins, Aug. 1-6 (camp-meeting).
Dunn, at Dunn, Aug. 7-15 (camp-meeting).
Lamesa, at Pride, Aug. 15, 16.
Seminole, at Andrews, Aug. 22, 23.
Stanton Mis., at Courtney, Aug. 28, 29.
Stanton Sta., Aug. 29, 30.
SIMEON SHAW, P. E.

Marshall District—Third Round.
Longview Sta., preaching p. m., June 27.
District Conference, Beckville, June 29-30.
July 2.
Gilmer Sta., July 4, 5.
Graceton, Harleton Cir., preaching p. m., July 5.
Hallville Cir., Summerfield, July 10, 11.
Gilmer Cir., Glenwood, July 17, 18.
Rhodesboro Cir., Hamill's Ch., July 19, 20.
Longview Sta., Quarterly Conference, July 21.
Church Hill Cir., Pleasant Hill, July 22, 23.
Henderson Cir., Bethel, July 24, 25.
Henderson Sta., July 25, 26.
Beckville Cir., Ch., Aug. 1, 2.
Harrison Cir., Karnak, Aug. 7, 8.
Waskom Cir., Bethel, Aug. 14, 15.
Marshall, First Church, Quarterly Conference, Aug. 16.
Kellyville Cir., Smithland, Aug. 21, 22.
North Marshall, Quarterly Conference, Aug. 25.
Jefferson Sta., Quarterly Conference, Aug. 26.
Harleton Cir., Harleton, Aug. 28, 29.
H. T. CUNNINGHAM, P. E.

EDUCATIONAL
A Safe School
FOR BOTH SEX.
Literary, Theological, Commercial, Music, Normal Departments.
LOW PRICE—THOROUGH WORK.
Best moral influence. We seek to build character.
Send for Free Catalog.

Texas Holiness University,
Rev. E. P. Ellyson, D. D., Pres.,
Box C, Peniel, Texas.

The Randolph-Macon System
of System
Endowed Colleges
and
Correlated Schools
Educates men and women, boys and girls not together but in five separate institutions under one management. The combination enables us to offer the best advantages and to
Save Time and Money
For particulars, address, stating age and sex of student.
Chancellor WM. W. SMITH, A. M., LL. D.
College Park, Lynchburg, Va.

EDUCATIONAL

THE ONLY SCHOOL IN TEXAS CLASSIFIED "A" BY THE WAR DEPARTMENT.
THE PEACOCK MILITARY COLLEGE,
SAN ANTONIO, TEXAS.
Our purpose is to develop successful business men and good citizens, rather than soldiers and sailors. University preparation. Prepare for West Point and Annapolis. Our graduates entitled to commissions in the U. S. Army. Three branches of the service—Infantry, Cavalry and Seamanship. Artillery applied for. Five navy cutters loaned by the Navy Department. West End Lake controlled exclusively by the college. Boating, fishing, swimming free to cadets. Strict supervision day and night. Cadets visit the city in charge of teachers or officers. Teachers and cadets free from tobacco in all forms. **WESLEY PEACOCK, Ph. B., University of Georgia, President.** COL. GEO. LEROY BROWN, U. S. A., Superintendent. CAPT. H. LA F. APPLEWHITE, U. S. A. Commandant. SERGT. S. KLINGENSMITH, U. S. A., Cavalry.
THE PEACOCK NAVAL SCHOOL CONDUCTED IN VACATION.

NORTH TEXAS FEMALE COLLEGE
"KIDD-KEY"
Conservatory of Music and Art
Founded 1877.
TWELVE WELL EQUIPPED AND THOROUGHLY FURNISHED BUILDINGS OCCUPIED. 532 GIRLS FROM THIRTEEN STATES AND TERRITORIES.
Location accessible and healthful; artesian water in abundance; night watchman and trained nurse. Thoroughly equipped gymnasium, library and reading rooms; scientific and chemical apparatus; special advantages in music, vocal and instrumental art, elocution and physical culture; one hundred and thirty-three pianos, besides other musical instruments; Harold von Mickwitz, of the Leschetizky School of Vienna, the greatest piano teacher in America, director of Conservatory. We have made a valuable addition to the faculty in Prof. Carl Venh, of New York, the greatest violin teacher and composer on the continent; thirty-three officers and teachers; standard literary course leading to scientific and classical degrees. Rates reasonable for advantages offered.
For Catalogue and other information, address the President,
MRS. L. A. KIDD-KEY, Sherman, Texas.
REV. E. L. SPURLOCK, Business Manager.

THE ATLANTA DENTAL COLLEGE
A School of Dentistry
By Dentists, For Dentists
Largest School in the State. Leading School of the South
FEATURES: Large New College Building, Complete New Library, New Practical Porcelain Department, Heavy Operatory Clinic, Exclusively White Patients, Monthly Examinations and Daily Recitations, Central Location, Experienced Teachers and Demonstrators.
Write for souvenir catalog and further particulars to
WILLIAM GREENSHAW, D.D.S., Dean, Box 401, Atlanta, Ga.

San Antonio Female College
\$125,000 building. 20 officers and teachers. Good health, good work and good government. Its students are its best friends. For catalogue write
J. E. HARRISON, President,
San Antonio, Texas

MARSHALL TRAINING SCHOOL
FORMERLY HARRISON SCHOOL.
WEST END. SAN ANTONIO, TEXAS.
A college or university training school conducted and managed by college or university men. AFFILIATED WITH THE UNIVERSITY OF TEXAS AND SOUTHWESTERN UNIVERSITY. Other universities will, therefore, accept our work. A good school for the boy.
A literary society, a Y. M. C. A., a Glee Club, physical exercise and games under the supervision of teachers.
Thoroughness of instruction and character building our aim. Terms reasonable. Write for catalogue and M. T. S. Views.
NEWTON J. MARSHALL, Principal.

Hill's Business Colleges
Come to us and the world's best and most modern business education is yours. We teach business as no other school teaches it, and demand 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, President, Dallas, Texas.

Mary Baldwin Seminary *Metropolitan*
FOR YOUNG LADIES **BUSINESS COLLEGE**
Term begins Sept. 9th, 1909. Located in Shenandoah Valley of Virginia. Unsurpassed climate, beautiful grounds and modern apartments. 257 students past session from 32 States. Terms moderate. Pupils enter any time. Send for catalogue.
MISS E. C. WEIMAR, Principal, Staunton, Va.
"THE SCHOOL WITH A REPUTATION."
Courses taught: Bookkeeping, Banking, Advanced Accounting, Penmanship, Shorthand, Typewriting, Civil Service and collateral subjects. Write us, stating course desired. Darby & Ragland, Proprietors, Dallas, Texas.

OBITUARIES

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 **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.

IN MEMORIAM.

Joseph Philip Baldwin was born in Harbour County, Alabama, October 11, 1828, and died in San Antonio, Texas, March 11, 1909. As in the harvest time the fully ripened grain is gathered into the garner, so in like manner the beautiful, well-rounded Christian life of Joseph P. Baldwin, having reached its maturity, was gently transplanted into the garner of God. Brother Baldwin's long life of over eighty years was filled with noble, strenuous endeavor and gracious golden deeds. In his early career, and during his residence in his native State, he held many important public positions of trust, being appointed Register of Public Lands of Alabama, first by President Franklin Pierce and afterward by James Buchanan. When his country needed his service as a soldier, he enlisted in the war and fought valiantly until its close in the Confederate ranks. He removed to the great State of Texas in 1874 and spent the last twenty-five years of his life in San Antonio.

Brother Baldwin was a man of sterling honesty, strong friendship, and as a citizen was always found on the right side of every moral question. He was a man of many lovable traits, an irresistible fund of anecdotes and humor and always seeing the bright side of life, was truly a Christian optimist.

In the family circle Joseph P. Baldwin was a devoted husband and father, and his four sons and three daughters and many grandchildren were privileged to be with him during his last earthly hours. One of his daughters is the wife of Rev. A. W. Wilson, of the West Texas Conference, pastor of our Church at Gonzales. Brother Baldwin's wife, to whom he was wedded for nearly fifty-six years, passed away the evening of 1909, and since that bereavement the aged father felt no especial desire to prolong his earthly days. His last end was peaceful and beautiful, and many times he requested his pastor and others to sing around his bedside, and again at his funeral, that grand old hymn, "Filled with Belonging, My Raptured Soul Would Here No Longer Stay." He was member of the Prospect Hill M. E. Church, South, and his funeral was conducted by the pastor from the home of one of Brother Baldwin's daughters, Mrs. John Sutcliffe. The Confederate veterans also assisted in the last rites, which the earthly remains of the loved patriarch were laid tenderly away to await the resurrection morning. His pastor, **NOLAN B. HARMON.**

M. C. WILSON.

Dear Christian Readers:

We wish to write of the death of dear father, who departed this life March 17, 1909. A true and noble Christian husband, father and friend has fallen asleep, well prepared to await the resurrection morn. Dear father was born in Pontotoc County, Mississippi, January 2, 1845; lived with his dear mother, Grandmother Easter Wilson, and eleven brothers and sisters, of which father was the youngest living; being brought up by a loving, Christian mother, who was baptized in the Methodist Church while very young, of which faith he held fast until God sent his messenger March 17, 1909, to bear him away to his heavenly home to ever dwell with a loving Jesus, kindred and friends.

Father in his youthful days entered the Civil War, received a very severe wound in Corinth battle, but regained his health, joined his regiment and fought for his country, and the close, returning home to kindred and friends of his boyhood days. He chose for his loving bride Miss C. A. Huckabee. They were joined in happy wedlock December 6, 1865, lived one year in Mississippi and left for Texas, landed in Bell County December, 1867, and ever lived happily together until January 29, 1909, when darling mother was called from our earthly home to her home in glory. Dear father, being in feeble health, never regained his health, but was spared to be with us a few months longer.

Father, having dropsy of the heart, was a great sufferer, but bore his afflictions with great patience, saying there was but One who could heal, and that was dear Jesus. How lonely our home without dear father and mother. But God called. May He who called his jewels home ever prepare us to meet them in their heavenly home. Written by his lonely and only child, **MRS. LELA EVANS.**

LONG.—Sister Talitha Long (nee Allen) was born in Monroe County, Alabama, March 4, 1822. She was converted and joined the M. E. Church, South in early life and remained faithful until the end. In 1844 she came to Texas, and had been a resident of Lavaca County forty-eight years. Sister Long was a good Christian woman. She loved her Church and its interests. She had been physically unable to go to church a number of years, and for the last few months of her life she was confined to her bed. She bore her sufferings very patiently; said again and again that she was ready to die, and that death had no terrors for her, and on May 20, 1909, at the home of her only son, her spirit took its flight to the better world. On May 31 we laid her body to rest in the old Willow Creek Cemetery to await the resurrection. We know that we will meet her in the other world. **J. P. CHAMBERS, P. C.**

GREEN.—Roberta, daughter of Rev. R. C. and Matilda Armstrong, was born C. November 11, 1878, at Irene, Hill County, Texas. She joined the M. E. Church, South, when only seven years of age. She realized a wonderful experience of grace when about twelve years of age. She was married to Charles L. Green in the Mulkey Memorial Church, Fort Worth, April 19, 1901. Rev. J. S. Barcus officiating. She moved to Amarillo from Corsicana with her husband in 1905. She leaves deeply grieved husband, two precious little children, a loving father and mother, three sisters and two brothers to mourn her absence. She was the youngest of the family, and all loved and petted her, and now grieves for her. She lived a consistent Christian life, exemplifying the virtues of Jesus her Savior. She was devoted to her parents, loved and honored her husband, absorbed in the loving care of her precious little ones. She desired to live for their sakes, and she made a heroic fight for life, yet she feared not the chilling waves of death. Said she was ready to go; talked freely with her husband and sisters of the end; gave specific directions about her children as she went to the operating table for the third time in the last few years, and died after suffering intensely. She was a devoted mother to the last; smiled upon her mother who reached her in the last hours, and said, "Mamma, papa," and quietly went to sleep in Jesus in Amarillo, Texas, at 1:15 p. m., on June 7. She was buried at Corsicana June 9, followed to her grave by a large number of friends, who strewed a canopy of flowers on the new made grave. Let me add that in 1875 she was baptized by her mother, and named Roberta, and yesterday I baptized the little one-month-old motherless babe, Roberta, who takes the name of her ascended mother. May God bless the precious little ones and the inconsolable husband who so faithfully and lovingly did all in his power to make her happy and shield her from pain. While we cannot fathom the mystery that deprives the fond husband of the sweet companionship of his sweet wife and the precious little ones of the loving, tender, watchful care of their mother, we feel sure it is right, for our loving Father is too good to afflict with such a cause of sorrow, and he had a host of true friends wherever she lived, and she was devoted to her friends. She was the first one of the family of eight to cross over to the better life. Her husband, sister-in-law, dear brother and sister in permitting them to keep their children so long. May each one of the mourning group be also ready when summoned to go. Good-bye, Roberta, till we meet again. Her loving uncle, **E. L. ARMSTRONG.**

PARKEY.—Milton G. Parkey was born in Claiborne County, Texas, January 1, 1832; died at his home near Dundee, Archer County, Texas, June 6, 1909. He was happily united in marriage to Mrs. Ruth Frugot April 17, 1852. To this union were born seven children, two of whom, a son and only daughter, preceded him to the home beyond some years ago. He leaves behind to mourn his death his faithful wife and four sons, T. C. and H. G. Parkey, of Waselec, Tenn. C. Jackson and Whit, on the home ranch with their mother, near Dundee, Texas. I never knew young men more devoted to parents than the two last mentioned. They were and are a credit to their father's bedside and did all in their power to comfort him, until the spirit had taken its flight. Brother Parkey took the Master's Degree in the Masonic fraternity in 1864, and was true to the order to the day of his death. He enlisted in the service of the Confederate Army at the outbreak of the war between the States and to his Southern principles he was as true as steel. He bravely faced the musket and bayonet as bravely as before. No county has enjoyed a more true citizen than was M. G. Parkey. In the evening of life Brother Parkey yielded himself to Christ for parkey and life, and was happily converted. It was my privilege to be closely associated with him the last few months of his life. We spent some very happy seasons together, talking of the "hundred goodness" of the home beyond. For several weeks he knew the end was near, and often said he was ready and willing to go to God's summons. Brother Parkey never united with any church, but was a strong believer in the doctrines taught by the Methodists. Had he lived he would have become a member. The funeral was held by the writer in the family home, and his body was laid away to rest in the Holiday Cemetery with Masonic honors to await the resurrection of the righteous. A good citizen, faithful husband and a tender father and our brother in Christ has left us. Peace be to his ashes, and the spirit of the Lord lead his boys to their father's God. The everlasting arms support the faithful bereft wife and mother till God shall call her home. **J. B. FARR, P. C.**

PROCTOR.—One year ago today a happy home was hushed and stilled because from it the light had gone out. Loving hearts were broken with grief because their darling was no more—James Beverly Proctor. This was a dark hour for the saddened home, for how papa missed his darling when at noon and at night he would work how mamma missed her baby when left alone! A chord had been touched too deep for human aid. Yet blessed be the light that shines from above and is able to penetrate the darkest and the blackest cloud and whisper to the trouble heart, "Peace, be still." For Christ had come into that home and taught those loved ones that though he had loaned them Beauty for a season he now had need of him in his heavenly home, and if they would but lean on him he would be sufficient for them. **EULA GODING.**



ENJOY A TALKING MACHINE

Any kind of music you wish in your own home—vocal or instrumental, sad or gay, sacred or secular. We handle the **Columbia Graphophone**

Price \$7.50 and Upwards

The Victor Machine

Price \$10 and Upwards and also the

"Regal Special" Phonograph

Price only \$3.95

Express charges paid on orders of \$5 and upwards.

All the latest records in stock.

We are headquarters for all makes of talking machines, phonographs and graphophones. Write for illustrated catalogue—free.

WILL A. WATKIN CO., Watkin Building, Dallas, Tex.

GARNER.—Mrs. Ursula C. Garner (nee Palmer) was born March 11, 1849. She was married to W. L. Garner September 23, 1869. To this union were born four sons and four daughters. The oldest daughter died in childhood. Sister Garner professed religion and joined the Methodist Church when thirteen years old. In this she lived a most active and consecrated Christian life to the day of her final triumph, Sunday morning, April 18, 1909. She was permitted to live to see her children all grown, and the most of them married. She was a faithful wife and devoted mother. We commend the bereaved husband and children to our kind, heavenly Father, and pray that they may make an unbroken family in heaven. **N. E. HAWKINS.**

WORLEY.—A. C. Worley was born in North Carolina November 1, 1835, and departed this life April 25, 1909. He was married to Miss Emmeline Means December 31, 1868, who died July 24, 1869. He came to Texas in 1870 and settled at Pottaway, in Robertson County, where he lived until his death. He was married the second time to Mrs. Sylvana Cunningham November 9, 1876, who survives him. He was converted at Pottaway, in the M. E. Church, South, July, 1872, and was faithful to his God, his Church, his country, his family and friends. Brother Worley was a good man, and loved by all who knew him for he was always doing good to some one by word or action. His end was peace. Weep not, sorrowing ones, but look up through this vale of tears and in the words of our blessed Savior say, "Thy will be done." May God comfort the bereaved wife, and may she strive to meet him in the sweet by-and-by. **H. A. ABNEY, P. C.**

WALKUP.—George Elizabeth Walkup was born October 30, 1839, and spent a life of ten years beautifully in the purity of innocent childhood. She had a genial, sunny disposition, which won for her the love and admiration of all who knew her, being a general favorite of her teacher and playmates, as well as her loved ones at home. For some sixteen days she lay with fever-scorched brow without a murmur. She was patient and the very embodiment of gentleness. Her life was short, but she seemed to have filled the mission which God gave her within ten short years. So peaceful was death to her that it should be, indeed, consoling to the bereaved ones left to mourn her untimely death. Weep not, dear mother, sisters and brothers, for she is one more link in that heavenly chain, for death was only the gateway through which she had to pass into her eternal home with God. Her mission was one of love, and she fulfilled it nobly. Let us profit by her beautiful life, be bereaved ones, and meet her in that heavenly home prepared for the faithful and good. Her pastor, **JAMES J. RAPE.**

SCOTT.—Mrs. Lizzie Scott (nee Castle), better known in her older days as "Aunt Lizzie," was born in Floyd County, Virginia, July 28, 1822; came to Texas and was married to S. W. Scott in 1852; was converted at about fourteen years of age and joined the M. E. Church, South, living a faithful member of the same until death claimed her, May 9, 1909. She followed her husband to her final resting place in the beautiful Deep Creek Cemetery, the writer officiating. Sister Aunt Lizzie was well known in her community, and loved by the people, old and young, and though she was more than fourscore years old, I remember well when I assisted in a meeting here last year that she was one of the faithful attendants, and I think it was the last she ever attended. After attending them as a Christian and a Methodist for more than three-score years, she has now gone into the city of God, where she thinks she is in a meeting with the heavenly hosts, praising God all the day long. We know where to find Aunt Lizzie, and it is our prayer that her aged husband may be prepared to meet her. **R. E. PORTER, P. C.**

GREEN.—Mrs. Mattie Green, wife of Rev. L. E. Green, was born in Harrison County, Texas, January 19, 1864, and died near Pittsburg, Texas, June 19, 1909. She was the daughter of a Methodist preacher, the Rev. A. M. Marler, and was well fitted to be the wife of a man called of God to preach. She was first married to John H. Duke, and to them were born four children—three boys and one girl—all of whom are living. She was converted and joined the Methodist Church at Marvin Chapel, in Wood County, Texas, in August, 1891. She was married to Rev. L. E. Green January 9, 1901, and to these were born two children—a boy and a girl. The girl passed away in infancy, but the boy, a bright fellow of four summers, still lives, a blessing to the broken-hearted father. Sister Green was deeply religious, and very much devoted to the work of the Church. She was a great sufferer, but withal a bright, cheery spirit whom everybody loved. It became evident several weeks ago that she had an incurable malady, and her condition was such that she needed the constant presence of Brother Green, which account Bishop Key released

him from his work, and through these weary weeks he has watched by the bedside of his good wife till the end has come. And yet not the end, except of pain and mortality. She has reached the end of the seen and the temporal, but has just begun to live amid the joys of the eternal. She lived well here, and she now lives where it will be well with her forever. These things should comfort those who mourn her leaving. **ELLIS SMITH.**

GARNER.—Mrs. Matilda S. Metcalf Garner was born October 19, 1829. She was married to Mr. Jesse T. Garner on November 22, 1843. To this union were born nine children—five boys and four girls. Only three—Mr. C. N. Garner, Cadiz, Texas; Mr. J. M. Garner, Texarkana, Ark.; and Mrs. Josie Dubose, Casa Blanca, Texas—live to mourn their loss of an ideal Christian mother. Her husband and most of the children preceded her to the glory world. Grandmother Garner was converted and joined the Methodist Episcopal Church, South, in Tennessee in 1852. She was a perfect woman. Her neighbors, children and grandchildren have always spoken highly of her life and character. She tried to lift the burden of being old and feeble off the shoulders of her children and grandchildren. She was perfect even in her second childhood. When the end came it was peaceful. She died at the home of her son, C. N. Garner, at 4 p. m., June 12. We laid her body to rest in Mineral Cemetery Sunday, June 13, 1909, in the presence of a large congregation of friends and loved ones. Her pastor, **EDWARD W. MORTON.** Oakville, Texas.

HARRINGTON.—Miss Ethel Harrington was born March 28, 1885, and died at the home of her parents, Mr. and Mrs. J. H. Harrington, four miles northwest of Plano, Texas, May 29, 1909. She professed religion and joined the M. E. Church, South, at Fannie Harrington's Chapel, near her home. Hers was the first funeral service held in this beautiful chapel, named in honor of her mother. Since her conversion she lived a devoted Christian life. While she was well educated and well equipped in many ways to get much pleasure out of life, as well as to be a blessing to all about her, yet she expressed herself as ready to go if it was God's will. Already kneeling at the throne, she has received her welcome, and is resting on the bosom of her Savior. She was an artist, and had taught art; but now her eyes behold things far more beautiful than the human mind can conceive, much less paint on the canvas. To be forever with the Lord and forever changing into his likeness, and still more, forever deepening in the companionship of his thought and bliss, "from glory to glory"—could we desire more? Yes, we shall meet her again in the sweet by-and-by. Amen. **OSCAR E. MORELAND, P. C.**

SIMS.—Mrs. Emma Sims, wife of Dr. W. P. Sims, was born January 26, 1874, in Alabama, and died May 16, 1909, at her home in Bog, Texas. Seventeen years ago she was married to Dr. Sims, and to them were born three children, two of whom, Pinkney and Florine, are left behind with father, while little girl, the oldest child, precedes her mother several years to the good world. Thirteen years ago she joined the Methodist Church, and in its communion lived and died. Of her father's family, a father, one sister and four brothers remain. Sister Sims was a very remarkable woman; a woman possessed of energy far beyond what her physical strength would support. She was one of the most optimistic persons I have ever known. She had extraordinary business qualifications, was a splendid housewife, a self-sacrificing mother and her social qualities were superb. All in all, she was a woman of whom any community might be justly proud. As the shadows of death fell about her, she called her loved ones one by one, and asked them to meet her in heaven. She then committed to the Father's care the keeping of her two children and fell asleep in Jesus. We buried her at old Bethel Cemetery, but we shall meet her again some day. **J. J. CREED.**

MARRIED.

Liles-Briley.—Mr. Dilbert Liles, of Byers, Texas, and Miss Allie Briley, of Dundee, Texas, Rev. J. B. Parr officiating.

Vaughan-Stamps.—Mr. G. N. Vaughan and Miss Maybelle F. Stamps, at the Methodist Church at Holliday, both of Dundee, Texas, Rev. J. B. Parr officiating.

Hartwine-Lockhart.—At the home of the bride's mother, Mrs. Lockhart, Mr. W. L. Hartwine of Austin, Texas, and Miss Julia E. Lockhart, of Thornton, Texas, Rev. J. O. Jordan officiating.

Tyler-Dunaway.—At the Methodist parsonage in Mesquite, Texas, Sunday morning, June 12, 1909, Mr. Ernest Tyler, and Miss Jessie Dunaway, both of Long Creek Community, Rev. W. R. McCarter officiating.

Our Letter From Georgia

By Rev. Geo. G. Smith

The ideal of the Puritan Churches was congregations of consistent Christians. To secure this end there was to be careful examination at the door of entrance, and a rigorous discipline after it. The Catholics and Lutherans allowed, they were sure, too great latitude and were too indulgent. The apostolic Church had no such rigidity, but it was far from the laxity that crept in after ages.

Paul, writing to the Romans and commending the Church for its goodness, its knowledge, and its zeal, recognizes the presence of those who caused divisions and occasions of stumbling, who were sensual, and who antagonized the teachings of the apostles and of Jesus Christ, and who, by fair speech, beguiled the innocents. Few as were the Roman Christians—poor, and in the midst of enemies as they were—yet into even their little society these unfaithful ones had found a place among them. Methodism sought most carefully to have a community of pure people. Her discipline was of the most rigid and summary kind. If ever precaution could have been successful in securing a pure ministry, and a pure Church, her precautions were abundant. Mr. Wesley recognized himself, as did Ignatius Loyola, as being a sovereign recognizing only God as above him. If a member of the society was in his opinion unworthy off went his name from the class lists, if a preacher preached as he thought he ought not out he went from the connection, but with all his efforts he could not accomplish what he aimed at. In Bunyon's day the little Church at Bedford was so rigorous that one of the sisters visiting London asked and was refused permission to commune with some of the London Baptists. But no human power has ever been sufficient to protect a Church against inconsistent and not infrequently heretical members. The history of all Churches tells the same story. Whether these preachers and officials and members who serve their own appetites and seek to destroy pure religion are really emissaries of the devil or are simply weak men and women one cannot say, but that they are here and that the Christian Church is far from being the body of Christ no man can deny. In every community there are Churches which claim the name of Christian in which there are grossest indulgences allowed and without rebuke. All kinds of teaching are allowed from professedly Christian pulpits. They are Unitarians, Universalists, Christian Scientists, High Churchmen, Ritualists, Formalists, all claiming to be Christian, and in each Church there are men who drink and swear, who are impure, and women who are utterly devoid of all religious character. There is not an honest Methodist preacher who is not ashamed to call his Church roll in public. A young man in one of our Georgia cities had murdered a companion, and had been condemned to be hung. I found his name on a published Church roll. He died in full membership. Any one who reads the society columns of the papers will find the gambling women who give bridge whist parties are in nearly every case members of the Church. I found the leading distillers in a Kentucky town Presbyterian elders. Daniel Drew, an enthusiastic Methodist, was one of the most unscrupulous gamblers in the Stock Exchange. The man who precipitated a great panic which nearly ruined Nashville, a gigantic cotton gambler who failed and ruined hundreds, was a Methodist and a bosom friend of the pastor. A great Presbyterian in Georgia was reputed to have made \$750,000 in cotton gambling, and years ago the leading whiskey house in Atlanta was conducted by a Methodist steward. Catholics of the most devoted kind run our saloons. Episcopalians give our card parties, and even Uncle Joe Cannon was written by Dr. Lee as one of the trophies of Methodism. I saw a leading distiller in Kentucky introduced by the preacher in charge to Bishop Keener. I was a clerk for a leading Campbellite who was really an infidel. It is simply useless to continue the recital. All know it to be true. These do not make the Church, nor are they the majority of the Church, but they are in the Church in all its branches. When a Methodist girl in one of our Western cities asked me whether she might not wisely join the Episcopalians, knowing what kind of a Methodist Church she would likely fall into, I could not say her nay.

As yet the Methodist conferences have the nerve to call to the book

preachers who are guilty of gross immorality and who are unsound on Church government, or infant baptism, and the conferences possibly may mildly expostulate with Socinians, or Rationalists, but the dread of being called heresy hunters or mossbacks, or Inquisitors, leads them to shut their eyes to deviations from Methodist doctrines and Methodist usages, and if the party is not scandalous in conduct to pass over his vagaries.

Bishop McTyeire said once he was conversing with a young man who wanted the General Rules expunged, who made the old clamor about a new age and great changes. The Bishop, who knew him well, said: "If liberty is what you want you have as much as you want outside. Years ago your father was a reckless, dissipated young man. Methodism saved him by its strictness. You are the product. We will keep the Church strict that it may save your children."

A young man whom I never saw is pastor of one of the suburban Churches. Not long ago he came out with the old, old story of too narrow Methodism, of the theater being made a great moral uplifter and the folly of Methodists forbidding attendance on it; of the General Rules being obsolete, etc. If he had said what the reporter said he did before he was admitted into full connection he had never come in, but now will the conference have the nerve to put him out or bid him halt?

A young lay Methodist wrote me from Virginia that for one he discarded the Articles of Religion; that there was a new Methodism. What are we to do? A young lawyer, a nominal Methodist, said to me that the Methodist Society was the only one he knew which allowed its laws to be openly defied. We must be patient. We must be forbearing, but we must not cry, "Peace, peace when there is no peace." Our conferences are in honor bound to protect the Church. Our pastors are in honor bound to protect their charges. It does not mean that we should be harsh. It does not mean we should tear the Church in part, but it does mean that we shall not allow the innocent to be beguiled by a wicked woman, with a plausible tongue, who spreads among the young people the vagaries of Christian Science or who gives Germans and card parties. If a pastor can do no more he can bravely stand for the old faith. Once in my ministry I went into the store of the richest man in my Church, and saw my Sunday-school superintendent handing a negro a drink of whiskey. That was the limit. I came at the old trustee privately and tenderly. He wrote and thanked me, and quit selling whiskey, but the presiding elder gave me to understand I could not come back to that station—and I did not.

I know full well that if we get rid of our defective members other Churches will be glad to get them, and if we get rid of heretical preachers they can easily get pulpits elsewhere, but our duty is plain. We must guard the flock. In my ministry of fifty years I never turned a man or woman out of the Church. I got rid of many, but a Church trial was not demanded. Once one of my friends went to a woman of high family and reported of scandalous life. He told her she ought to know it was due to the Church that she should withdraw. She asked him indignantly: "Why?" He said, "He would rather not say." She insisted: "Well," said the little doctor, "it is currently reported in the city that you are living a sinful life with ———." She said: "It is a base slander." "Well," said the doctor, "I am glad to hear you say so, and I will give you a fair trial." She did not want that and withdrew. We must not! we must not! let Godless men or women rule the Church. That they are here we know; that do all we can we cannot get rid of them we know, but we can keep them from ruling us.

A MISSIONARY IDEAL AND METHOD.

At a recent session of the Board of Missions the question of increasing the assessment was discussed at length. There was unanimous agreement that a forward movement must be made. The crying needs at home and abroad, as well as the widespread missionary awakening, were felt to be unmistakable tokens of a forward call. After full and earnest discussion it was decided to leave the assessment

as it was before. This was not for lack of courage nor of confidence in the Church, but rather because no mere assessment could measure the demands of the hour, nor fairly represent the missionary spirit of the Church. The disposition happily growing in the Church to lose sight of the meagre limits of the assessment in the larger and more liberal view of the sacredness of the obligation, leav- was urged as the more excellent way. It was thought wise to base the missionary appeal on the zeal and loyalty of our people brought face to face with the vastness of the needs and the sacredness of the obligation, leaving them to measure their giving by their own convictions and the demands of the cause.

A resolution was unanimously adopted setting before the Church as a worthy standard and goal at which the aim and amount equal to \$2.00 a member annually and a contribution from every member. This is in keeping with the plans of the Laymen's Missionary Movement and also with the prevailing method of missionary appeal. This places it on a high and somewhat adequate basis. The realization even approximately of this ideal, as it can be realized through the earnest co-operation of our pastors and laymen, will solve the problem.

The Secretaries believe that success is largely dependent on a uniform, systematic and continuous method. This they are seeking to introduce throughout the Church. They have carefully prepared an outline of an approved method for raising missionary money together with aids for carrying it out. These are being furnished to the pastors in the hope that they will put the plan into use. This method is educative, thorough and simple, and is designed not only to enlarge the numbers and increase the liberality of those who contribute, but also to remove some standing objections to the ordinary way of taking collections to do away with high pressure methods, and render special appeals and whirlwind campaigns unnecessary. It is hoped that our presiding elders, pastors and lay-leaders will join in this forward movement, and lay the cause on the conscience of every member, instead of only the one-third who now contribute. In so doing we shall meet our share of the task of the world's evangelization and keep in the front rank of missionary Churches.

MISSIONARY SECRETARIES.

THE CORRELATION OF OUR SCHOOLS.

I read with pleasure and approval the remarks from Bro. Sherman concerning a "Forward Movement for Southwestern." I tried to outline such a scheme two or three years ago, but I called it a "Correlation," and some brother in one of the schools came back at me with the statement that his school was "already correlated." Well, to be sure, but how? In one system or a dozen? That is just the point we need to consider at present. Methodism is supposed to be systematic, methodical, if true to its genesis. The secret of our strength, ecclesiastically, is our "Connectionalism." We need to use this same principle in our educational work. As long as we divide our efforts to raise endowments for college and university work we will have small colleges and little, if anything, in the line of real university work in the Southwest. We have two colleges doing real work for the standard degrees in full, and several schools doing work in the college grade in part. But we are doing very little real university work in the Southwest. A university means the presence of the regular special departments in the professional and scientific lines. We have made a beginning with a Medical Department at Dallas, and, logically, if we are going to have a real university we should go further and organize Departments of Law, Engineering, Dentistry, etc., besides completing the equipment of the work of organizing the Department of Theology already begun. I agree with Bro. Sherman that Fort Worth is an ideal place for a great law school. We need not be afraid of overcrowding in this or any other line for many years yet. Put the right kind of men at the head and do the grade of work demanded at the present day and the students will come.

I believe that we have an excellent place at Georgetown for the scientific work in engineering, physics, etc., and the regular academic work as already carried on there. I doubt, however, the advisability of placing the Theological Department at Georgetown. Our preachers of the future must be acquainted with the great cities, for they will be called upon to solve

problems arising there. The pastor who fails to know and meet the conditions arising in those great centers will weaken his Church and hinder the cause of Christ. We cannot learn the city problem by reading books and theorizing. We must get down where folk live, and learn by "the laboratory method" what city life means. The city of the future will almost rule the country. Our population is drifting rapidly in the direction of the great centers. It is not a boom, but a condition with which we must deal. I know that some friends of Southwestern may think that a suggestion to take the young preachers or any other class from Georgetown would be almost intellectual heresy; but these are the facts as I see them. To offset such an objection allow me to suggest that we make the other schools do their proportionate part of the theological work, and leave the last year's work to be done at Georgetown. We should devise some general scheme for arranging all our schools under one charter, and in all the work, let it be done in the name of Southwestern University system, and no degrees given, except as degrees from Southwestern. We might thus have several places of graduation, but one authority, or source. Into this system we could incorporate our female schools, such as North Texas and San Antonio, and thus build into one great educational family all the interests of the various ideas and schemes now at work. Fort Worth has dealt liberally with Polytechnic; why could not Dallas or San Antonio, or Houston be induced to raise a handsome endowment for the Theological Department? If some brother does not like this scheme, let him talk out in the meeting and say so—and say something better, for it is high time we were doing something to fortify ourselves against the assaults now being covertly made upon Christian education by so-called philanthropy and "foundations." If ever there was a time when Texas Methodism needed to present a united front on this question, it is now, not so much because of the danger, but because of the opportunities presented in this our day. The tide of immigration is turning to Texas in astonishing volume, and the pulse and thrill of great commercial movements are stirring the lands as men see prophetic visions of empire, and see that the Southwest must soon be the center of growth and development hardly paralleled in the history of our country. The Methodist Church, as the leading Protestant force in this region, owes to mankind and to God a full and courageous solution of her problems. Shall we go up and possess the land? J. L. JAMES.

Clarendon, Texas.
Willingness to be God's slave is the way to become His son.

CHURCH FURNITURE SCHOOL FURNITURE

Church Pews, Pulpits, Altars and Rails, Sunday School Seating, Portable Chairs, Auditorium Seats, Church Bells, Lodge and School Furniture.
W. C. HIXSON & CO.,
147 South Akard St. Dallas, Texas



A DISCOVERY
That will please those who are in need of a good carriage it will be when they try one of our light, easy and comfortable buggies, surreys, phaetons, and discover what luxury in riding really means. Our vehicles are well made, handsome and durable, and you can't beat them in price or quality.

PARLIN & ORENDORFF CO.,
Dallas, Texas.
Telephone M. 5720. Hours: 9 to 1, 3 to 5
W. D. JONES, M. D.
Practice Limited to
EYE, EAR, NOSE AND THROAT.
615 Wilson Building Dallas, Texas.

MAGNOLIA PARK

Houston's Business and Residence
Section on the Ship Channel.

1,540 Lots Sold in 14 Days

(BEGINNING JUNE 2nd TILL JUNE 16th, INCLUSIVE.)

SALES INCREASING EVERY DAY.

\$5.00 Down Secures a Lot. \$5.00 Per Month Carries It.

NO INTEREST; NO TAXES; FREE ABSTRACT; FREE LIFE INSURANCE; EVERY LOT A BARGAIN. This is what is selling these lots so fast.

Six years ago the International and Great Northern Railroad bought a narrow strip off of the north edge of Magnolia Park, facing the ship channel for nearly one mile. This week the receiver of this road announced that immediate construction of immense wharves would be started by the company, so as to be ready for the ocean-going vessels which will be lined up in Houston harbor next fall.

Several other systems have secured frontage and will build wharves. The city of Houston will begin at once to build its own wharves on the Turning Basin.

Magnolia Park practically surrounds the Turning Basin and the most valuable part of the channel, and is the only available land for the investor now. It has modern street car service the entire length of the tract, and faces for over a mile on Harrisburg Road, the finest driving pike in the State.

Immense profits await the wise investor in Magnolia Park lots. They are cheap now—ranging from \$55.99 to \$339.99 per lot. They will advance in price within a few weeks, and inside of two years they will bring many times their cost.

Write or wire today for prices, maps and literature. We will send you free a beautiful album of Houston, which will tell you all about Houston and MAGNOLIA PARK. You will have to hurry to get in on the choicest lots, for they are going at the rate of over 100 a day.

W. G. BURCHFIELD & CO., Special Agents, 304-305 Mason Building, HOUSTON, TEXAS.
(We handle all kinds of large tracts of land. Correspondence solicited.)

THE SUNDAY SERVICE

I take it every one will concede that Rainy, a twentieth century writer on the Ancient Catholic Church, is very good authority on the matters he discusses.

He has something to say of the so-called Apostles' Creed in his capacity as an historian and not as a theorist or in an effort to defend any tenet. He says: "The creed now known as the Apostles' is one form of the Western creed. It was used in Gaul as far back as the fifth century. But the old Roman form, which must have been in use A. D. 25 and for two centuries after, was a little shorter. It was in these words: 'I believe in God the Father Almighty; and in Jesus Christ His Son, only begotten, our Lord; who was begotten of the Holy Ghost and Mary the Virgin, crucified under Pontius Pilate, and buried; the third day arose from the dead, ascended into heaven, sitteth at the right hand of the Father, from whence he cometh to judge quick and dead; and in the Holy Ghost, holy Church, forgiveness of sins, resurrection of the flesh.'

"The phenomena of early creeds, in their likeness and their differences, are conceived to point back to some form like that now quoted, existing in various Western Churches in the second century.

"When a man asserted these articles he took Christian ground. The recognition implied or imposed upon him the state of mind called Faith. These things, being real, claimed his trust and allegiance, and he acknowledged so much in his creed." (Ancient Catholic Church, p. 74). The same author says of Order of Service: "The type of the worship of the Church is furnished by the chief service of the Lord's day." * * * "In usage the word (liturgy) came to denote the form of worship as written down, and different types of liturgy arose from the varying custom of different great Churches. The practice of free prayer certainly had place in the earliest Churches, along with a conception of some order of service." "The tendency to make the service more full and imposing was steadily at work, hence the local varieties of practice were discouraged, and the methods elaborated in the great Churches imposed themselves as authoritative. These ways of ordering the worship passed into writing at dates which are uncertain."—The Ancient Catholic Church, pp. 440-441.

Concerning the service a foot-note says: "The creed was read here, or in close connection with the dispensa-

tion of the elements; but not till late in the fifth century: first at Antioch, A. D. 471."—Page 442.

In these brief quotations Dr. Rainy makes clear some important things concerning the creed:

1. It was formulated in the early Church, not to be a part of a liturgy, but to test the conversion of the applicant for membership in the Christian Church.

Its use then was identical with the use the Methodist Church has heretofore made of it, viz: A person presenting himself for membership in the Church was then asked, and is now by us asked, to state publicly that he believes in the essential doctrines of Christianity.

The form above given was so used by the Christian Church in the third century for certain and probably earlier.

2. Neither the simpler nor the more elaborate form of the creed appeared in the Sunday service, according to Dr. Rainy, until the fifth century. He gives the date at which it went into the liturgy at Antioch 471 A. D.

To have a candidate for membership publicly announce his belief in the fundamental doctrines as embodied in a brief creed at the time he assumes the vows of Church membership is eminently proper, and is in keeping with the Apostolic Church, but to take that creed and have the congregation stand up and repeat it every Sunday takes it out of its intended function as a test of fitness for assuming the vows of the Church and puts it in distinctive liturgy. In doing this we divert it from its original use, and follow the Roman Catholic Church of the fifth century instead of the early Apostolic Church.

If Dr. Rainy is correct in saying that the first time the creed entered into the Sunday morning service was in 471 A. D., then we, in making use of the creed in our regular service, must admit that we are introducing Roman Catholic liturgy.

3. Dr. Rainy says this brief creed we have quoted was in use (for testing converts only) from 250 A. D. to 450 A. D. In this creed, according to Dr. Rainy, the expression "Holy Catholic Church" does not appear. Neither does "He descended into hell."

Now after 450 A. D. the Roman Catholic Church was completely in power and had reached its age of liturgy and ritualism.

This liturgical and ritualistic Church enlarged and amended the creed to suit their state, so that in the fifth century, according to Rainy, the creed was amended to read "in the Holy Catholic Church," and the M. E. Church, South, in having incorporated into the creed a belief in the holy

catholic church (with lower case initials) has merely accepted the Roman Catholic creed instead of that of the early Church.

4. Who put the creed in the Sunday service? The Roman Catholic Church in the fourth or fifth century. Whom are we imitating when we use it in Sunday service? The Roman Catholic Church.

J. E. HARRISON.

I PROPOSE THIS FOR PUBLIC WORSHIP.

Let the public worship in all our Churches be uniform in the use of the following order:

1. Singing, congregation standing.
2. Prayer, congregation kneeling or bowing their heads.
3. Reading a lesson from the Old Testament and one from the New Testament.

4. Singing, congregation seated.
5. Sermon.
6. Invitation to accept Christ and to join the Church. Singing, congregation standing.

7. Instruction of penitents, reception of members or prayer.
8. Doxology and benediction.

Let all our pastors exercise their individual judgment as to the time for the collection and the announcements, also as to the use of additional music in the service.

Note.—In No. 4 "seated," because many prefer to take the collection then.

J. E. HARRISON.

THE SUNDAY SERVICE AND ELSE.

I have not thought it necessary to declare myself on the side of Dr. Harrison in his fight for a simple form of worship, for he seems to be amply able to take care of himself. But in this week's Nashville Advocate our Reverend Brother James Campbell, of Corsicana, takes a long shot at him—Texas to Nashville. While I am not writing this to criticize Doctor Campbell, for I am sick and tired of criticism. Yet he says some things that put me to thinking. After giving his understanding of Paul's definition of religion, he says: "How the singing of the 'gloria' in worship to God can in any way be a hindrance to spirituality it is impossible for me to see."

I am not going to dispute the statement of Bro. Campbell, and might go further with the form as many good religious people have—Catholics, Episcopalians and others—but somehow or other it seems to be a fact verified by history; as art has crept into worship, spirituality has slipped out. At least that is what we Methodist think and say about our higher ritualistic Churches. I grant you art is a very beautiful thing and appeals very forcefully to our taste, but I am afraid of it; too much of it in our form of worship, and when you break loose from the simplest form, singing, praying, reading the Bible, preaching, benediction, I am scared of what it will lead to. If our people relish the brackets as some seem to, the next step will be to take it all. If no harm in it then why not? For the reason the Methodist Church has always boasted it was the Church of the people. I have no hesitancy in asserting that ritualistic Churches are not the Churches for the masses, and no Church of that kind with its "gloria," "creeds," "responses," "processionals," and "recessionals" will ever reach them with the gospel—the preached word where real, live men stand before the people with a burning message of salvation. The Church of our Lord ought to be a place where all of every sort and kind can come together and forget distinctions and in the simplest form—such as all may take part in—worship God. I am sure Brother Campbell will agree with me when I say the gospel preached is the important thing with us. Yet he must know highly ritualistic Churches are not makers of preachers for the people. I do not think the "gloria" or our form, however impracticable in more than half of our Church we have, will be the undoing of us, but hope the next General Conference will take out the brackets and everything enclosed in them.

E. L. SHETTLES.

Calvert, Texas.

FROM OUR FIELD EDITOR.

My last meeting was in Louisiana, and it was a good meeting, resulting in twenty-two accessions to our Church and a full stream of revival influence, which at times was overflowing. I have had more than enough calls to keep me busy in Texas, but after declining invitations, on account of previous engagements, some of these engagements would be annulled by pastors who met providential hindrances. Just in the nick of time another call would come—sometimes

from another State—and I am thankful to say that in the five and a half years of my special revival work I have not had one day's enforced idleness. The Lord and the brethren have been good to me, and I have tried to give "a square deal."

On May 26 Mrs. Green and I went to De Ridder, La., about twenty miles beyond the Texas line. There we helped Rev. J. W. Booth, a fine fellow every way, gives satisfaction in the pulpit and pastoral work. Booth seems to be indeed earnest all the time, and he holds the hearts of his people by his good life and work. I was with him once before in Alexandria, La. He impressed me favorably from the first and grows on me. He and his good wife are much loved by people in and out of the Church. Now I am working with another good preacher in El Campo, Bro. W. A. Dunn is meeting the demands in this rapidly growing town, which is filled with a fine class of pushing, prosperous people. The town has 2500 inhabitants, who are building splendid homes and making permanent improvements, as if they had come to stay. The surrounding country is fertile and flourishing, raising cane, cotton, corn, rice and many other good things in abundance. The county (Wharton) has lately passed through a fight for prohibition. While the anti-s won, they did it by Bohemian and negro vote. It's remarkable that the larger towns, including the county site, gave majorities for prohibition. It is expected that by precinct elections the saloons will soon be shut out of the towns and confined to the country where the blacks and Bohemians ignorantly yield to the tyranny of "beer rule." In some sections the colored people are coming to the right side, and by missionary work they could doubtless be arrayed against which, to say the least, is un-American. Old Wharton County will be heard from again. These fine folks are by no means discouraged.

Several days longer I shall work here, then make a big jump to Tucumcari, New Mexico, where I expect to begin a meeting on the 27th inst. Marfa, Texas, and Stockdale are next on my list, after about six weeks' work in the West, I shall go to Cleburne to assist my old friend and comrade of other days—Rev. John R. Morris. If I thought he wouldn't hear it I would say: "John Bob" has a Tigert-like brain. When he came to Texas as a boy preacher, right from Dr. Haygood, at Emory, some of us said: "There's Bishop timber in him," and we haven't had any reason to change our minds.

I am enjoying my stay and work here in El Campo with Bro. Dunn and his people. We have good and growing interest. I have not made My Advocate speech yet, but I sure will. Look for a list of subscriptions. I found a few permanent subscribers to our paper in Louisiana, who said they couldn't well get on without the old Texas Advocate.

JOHN E. GREEN.

WON'T MIX

Bad Food and Good Health Won't Mix.

The human stomach stands much abuse but it won't return good health if you give it bad food.

If you feed right you will feel right, for proper food and a good mind is the sure road to health.

"A year ago I became much alarmed about my health for I began to suffer after each meal no matter how little I ate," says a Denver woman.

"I lost my appetite and the very thought of food grew distasteful, with the result that I was not nourished and got weak and thin.

"My home cares were very heavy, for beside a large family of my own I have also to look out for an aged mother. There was no one to shoulder my household burdens, and come what might I must bear them, and this thought nearly drove me frantic when I realized that my health was breaking down.

"I read an article in the paper about some one with trouble just like mine being cured on Grape-Nuts food and acting on this suggestion I gave Grape-Nuts a trial. The first dish of this delicious food proved that I had struck the right thing.

"My uncomfortable feelings in stomach and brain disappeared as if by magic and in an incredibly short space of time I was again myself. Since then I have gained 12 pounds in weight through a summer of hard work and realize I am a very different woman, all due to the splendid food, Grape-Nuts."

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

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

Southern M known for its this very fact as a Church an in the religion is nothing radi tory. We have adhered to the old precedents trines and pol minor matters has suggested l fundamental pr tice we have m

At the Gen ham the quest the terms of ou suddenly upon of the Church : was carried by the sentiment of such action : passed out of branch of Met the probability more of it. ministers are t radical movem it and led in it Conference are

Recently we ward radicalis Church. The cate has been mement occ and he tells us that he hears t tive men in su episcopacy. H ready gatherin "election of E Conference for out eligibility one of the mos by any leading Church. And the suggestion the idea. It e that the name people and give clasing us with the idea that "perintendent" and comport r of government.

There may b tions, but they desirable. Fr present our for of our arms of well in the pro Zion. All the to the life tem the term "Bish out in the long Church that wo these issues fa amount to an overtures with eral Conference have such res