

TEXAS CHRISTIAN ADVOCATE

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

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

Vol. LV

Dallas, Texas, Thursday, July 1, 1909

No. 46

A TIME LIMIT IN THE EPISCOPACY.

Southern Methodism has always been known for its conservatism. It has never been quick to take hold of innovations. In this very fact we have found our stability as a Church and our permanency as a factor in the religious life of this country. There is nothing radical or destructive in our history. We have stood by the old landmarks, adhered to the old usages and followed the old precedents in our relation to our doctrines and polity. Only such changes in minor matters as the welfare of the Church has suggested have we approved; but in the fundamental principles of our faith and practice we have moved slowly and cautiously.

At the General Conference at Birmingham the question of changing or restating the terms of our Articles of Faith was sprung suddenly upon that body, and to the surprise of the Church at large a motion to that effect was carried by a substantial majority; but the sentiment of the Church is not in favor of such action and the matter has practically passed out of public discussion. No other branch of Methodism took to the idea and the probability is that we will hear nothing more of it. The masses of our people and ministers are not in sympathy with such a radical movement. Even those who sprung it and led in its passage through the General Conference are now silent on the question.

Recently we have noted another effort toward radicalism in some quarters of the Church. The editor of the *St. Louis Advocate* has been visiting a number of commencement occasions throughout the South, and he tells us in a late issue of his paper that he hears much talk among representative men in support of a time limit in our episcopacy. He says this sentiment is already gathering force looking toward the "election of Bishops at the next General Conference for a term of eight years, without eligibility to a second term." This is one of the most drastic suggestions yet made by any leading representative journal of the Church. And the Western Methodist quotes the suggestion and gives practical support to the idea. It even goes further and suggests that the name Bishop is offensive to some people and gives our enemies just ground for clashing us with the Romanists. It advances the idea that "President" or "General Superintendent" would remove the objection and comport more logically with our ideas of government.

There may be merit in both these suggestions, but they do not strike us as wise or desirable. From the beginning until the present our form of episcopacy has been one of our arms of strength, and it has wrought well in the progress and development of our Zion. All the objections that can be brought to the life tenure in the episcopacy, and to the term "Bishop," were thoroughly threshed out in the long ago; and that branch of the Church that went out from us on account of these issues failed, after years of labor, to amount to anything, and they now have overtures with the Methodist Episcopal General Conference to unite with that body. We have such restrictions thrown around our

episcopacy that its exercise of power is limited, and our Bishops are just as amenable to the General Conference as the ordinary minister is to the Annual Conference. Any man who suffers at the hand of a Bishop has recourse, and it is very rare indeed that any Bishop overreaches his authority or abuses his prerogative. We make our own laws that fix his limitations. All the interests of the Church and of the itinerant ministry are securely safeguarded against tyranny or arbitrary action.

Now, after all these years of success with our present form of episcopacy, and with the esteem in which our chief pastors are held by the ministry and the people, we do not see where we have anything to gain by "electing Bishops for eight years without eligibility to a second term." And the idea further advanced by Dr. Palmore and tacitly approved by the Western Methodist that the Annual Conference designate its choice for the eight-year terms, does not in any sense commend itself to our judgment. Without further discussion, we do not see the wisdom in these extreme and revolutionary suggestions; and we only mention them in this connection to register our objections to them. We believe in progress, but not destructive progress.

THE HABIT OF PROFANE SWEARING.

Profane swearing is one of the banes of our American life. It is so common that it is almost universal. With many it is a sort of second nature. They swear just like they breathe, without even knowing it. They have indulged in it until it has become automatic. In common social intercourse, in business transactions, and even about the domestic circle the language of profanity is often the vernacular in use. Yet swearing is one of the things imperatively forbidden in the word of God.

To put it on the lowest plane, it is a vulgar, coarse habit. No gentleman will swear in the presence of refined ladies. If by any oversight he is guilty of such rudeness, he immediately asks their pardon. He knows that it is a breach of common politeness. Such lapse of manners puts him down as a boorish individual, unaccustomed to the proprieties of polite society. It unfits him for the higher walks of life and designates him as a man of low instincts, voluptuous manners, and of coarse nature. Decent people are shocked at him and spiritually-minded men and women want to avoid him. He is positively offensive to a cultivated, sensitive circle of decent folk.

Such a habit adds nothing to the emphasis of a man's words. Neither does it embellish them nor make them more appropriate. It renders them ugly and repulsive. Besides this, the man who swears will ordinarily lie. What is the object of profanity? The man who uses it wants to convince you that what he is saying is the truth, and so to make it the more plausible and emphatic he uses wicked and profane words. That is what Peter did the night that he denied the Savior. He lied when he said that he did not know the man, and he added to the

wickedness of his lying by using profane language. Swearing and lying are twin sisters. They go hand in hand in the habits of life. Swearing is a bad example to set before boys. They are young and impressionable, and when they hear men use such words they conclude it is the manly thing to do, so they pick up the habit and go to swearing. And thus it passes from the vocabulary of the man to the boys. In this way the habit is perpetuated.

But profane swearing is a useless habit. It brings nothing in return. If you drink, you get temporary pleasure out of it. If you steal, you possess yourself of something for the time being. But when you swear you get nothing. It simply blisters your lips, it lowers your conscience, it degrades your nature, and it diminishes your self-respect.

Profanity is a sin against God. It violates one of his specific commandments. In his esteem it is on a level with covetousness, theft, adultery and murder. The same code that contains these contains profanity also. The laws of the land may attach greater gravity to these transgressions than to profanity, but God does not. He classes them all in the same category and they are all alike hateful, abominable and wicked in his sight. Reader, if you are guilty of this sin, quit it and ask God and your conscience to forgive you for it. Be a decent, moral, upright and polite man. Impress your better nature with the fact that to indulge in profanity is to do yourself, your children and your Savior a great injustice. No profane swearer will ever enter the kingdom of God. Follow the injunction of the Scriptures and "let your speech be yea, yea; and whatsover is more than these is of the evil one."

SECULAR PAPERS IN A FRENZY.

Recently a young lady prominently connected with mission work in Chinatown, New York, was found dead in a room in that section of the city and her remains were in a trunk, with a cord tightly drawn around the neck. Letters were also found in a room in which it was manifest that she had been carrying on a sort of a love affair with a certain Chinaman, and that his jealousy was aroused, and this is supposed to be the cause of the death of the young woman. Owing to the prominence of the young lady, the newspapers have been flooded with the details of the crime, and cause leading up to it, the pursuit of the murderer, and the danger of young women devoting themselves to the work of missions among Chinamen.

Our Texas dailies have had much to say about the danger of this sort of thing, and they have warned young women, editorially, of the folly of trying to convert Chinamen to the Christian faith. Indirectly they are apparently trying to show that all such work is abortive, that it only excites the lust of these "yellow people" and drives them to nameless crimes. They have even gone so far as to make it appear that many young women have been taught the opium habit by these Celestials, and other dire calamities have followed. And the most of this out-

burst is sentimental frenzy and an unauthorized blow at mission work of this character.

The evidence in this single New York case goes to show that the young lady in question was exceedingly indiscreet, and that her lack of prudence brought on the trouble which resulted in her death. Scores and scores of others have devoted themselves and are devoting themselves to this sort of work, and no such result has followed. Secular papers are given to moralizing on questions of religion and religious work, and they are quick to take up a single exception and develop it into a great sensation. Are nameless crimes confined to any one race of people? Not by any means. The very morning that the details of this New York affair were given to the public by the daily papers there also appeared in their columns a worse case from Little Rock, Ark. A young lady of good character was striving to complete her education in a commercial college by doing job work of a clerical kind, and for which she received a remuneration. The day before the account was given in the papers she was phoned to come to a certain office in a building where there was some work awaiting her. She went, was seized by a young villain, fearfully treated, and left more dead than alive. In fact, death would have been preferable under the circumstances. Yet not one editorial appeared in any of our dailies as to the danger of young women studying stenography and going to the offices of men to get employment. A great outcry was made against young women trying to teach Chinamen the religion of Christ, and they are warned against this sort of folly because one of their number acted without any sort of discretion and was murdered.

Where lady missionary workers demean themselves with becoming prudence and caution there is no danger involved in their work among foreigners. Thousands of these people have been brought into the light of the truth and made good Christian citizens by just such work, and it is the rarest thing that evil results follow such effort. The one in New York is the exception to the rule. But that one is sufficient to afford ground for much advice and admonition upon the part of the secular press simply because it is Christian work. But hundreds of corrupt and villainous young scoundrels in and about our cities put in their time devising methods by which to ruin scores of unsuspecting girls, and the secular dailies rarely ever have anything to say in condemnation of these whited sepulchers, and in admonishing young girls against them. Where a Chinaman murders or debauches one young woman engaged in mission work, these leprous young wretches in our cities decoy and ruin a hundred unsuspecting girls. We must not, therefore, diminish our efforts to seek and save the lost Chinaman, simply because one misguided young woman has fallen a victim to her own imprudence. Let our workers among them be cautious, discreet and ladylike in carrying on such work, and God will crown their efforts with success.

MAGNOLIA PARK

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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 \$55.00 to \$239.99 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.

Falfurrias, Texas.

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 of 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-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 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.

BLAYLOCK

Vol. LV

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To put it on the lowest plane, it is a vulgar, coarse habit. No gentleman will swear in the presence of refined ladies. If by any oversight he is guilty of such rudeness, he immediately asks their pardon. He knows that it is a breach of common politeness. Such lapse of manners puts him down as a boorish individual, unaccustomed to the proprieties of polite society. It unfits him for the higher walks of life and designates him as a man of low instincts, voluptuous manners, and of coarse nature. Decent people are shocked at him and spiritually-minded men and women want to avoid him. He is positively offensive to a cultivated, sensitive circle of decent folk.

Such a habit adds nothing to the emphasis of a man's words. Neither does it embellish them nor make them more appropriate. It renders them ugly and repulsive. Besides this, the man who swears will ordinarily lie. What is the object of profanity? The man who uses it wants to convince you that what he is saying is the truth, and so to make it the more plausible and emphatic he uses wicked and profane words. That is what Peter did the night that he denied the Savior. He lied when he said that he did not know the man, and he added to the

wickedness of his lying by using profane language. Swearing and lying are twin sisters. They go hand in hand in the habits of life. Swearing is a bad example to set before boys. They are young and impressionable, and when they hear men use such words they conclude it is the manly thing to do, so they pick up the habit and go to swearing. And thus it passes from the vocabulary of the man to the boys. In this way the habit is perpetuated.

But profane swearing is a useless habit. It brings nothing in return. If you drink, you get temporary pleasure out of it. If you steal, you possess yourself of something for the time being. But when you swear you get nothing. It simply blisters your lips, it lowers your conscience, it degrades your nature, and it diminishes your self-respect.

Profanity is a sin against God. It violates one of his specific commandments. In his esteem it is on a level with covetousness, theft, adultery and murder. The same code that contains these contains profanity also. The laws of the land may attach greater gravity to these transgressions than to profanity, but God does not. He classes them all in the same category and they are all alike hateful, abominable and wicked in his sight. Reader, if you are guilty of this sin, quit it and ask God and your conscience to forgive you for it. Be a decent, moral, upright and polite man. Impress your better nature with the fact that to indulge in profanity is to do yourself, your children and your Savior a great injustice. No profane swearer will ever enter the kingdom of God. Follow the injunction of the Scriptures and "let your speech be yea, yea; and whatever is more than these is of the evil one."

SECULAR PAPERS IN A FRENZY.

Recently a young lady prominently connected with mission work in Chinatown, New York, was found dead in a room in that section of the city and her remains were in a trunk, with a cord tightly drawn around the neck. Letters were also found in a room in which it was manifest that she had been carrying on a sort of a love affair with a certain Chinaman, and that his jealousy was aroused, and this is supposed to be the cause of the death of the young woman. Owing to the prominence of the young lady, the newspapers have been flooded with the details of the crime, and cause leading up to it, the pursuit of the murderer, and the danger of young women devoting themselves to the work of missions among Chinamen.

Our Texas dailies have had much to say about the danger of this sort of thing, and they have warned young women, editorially, of the folly of trying to convert Chinamen to the Christian faith. Indirectly they are apparently trying to show that all such work is abortive, that it only excites the lust of these "yellow people" and drives them to nameless crimes. They have even gone so far as to make it appear that many young women have been taught the opium habit by these Celestials, and other dire calamities have followed. And the most of this out-

burst is sentimental frenzy and an unauthorized blow at mission work of this character.

The evidence in this single New York case goes to show that the young lady in question was exceedingly indiscreet, and that her lack of prudence brought on the trouble which resulted in her death. Scores and scores of others have devoted themselves and are devoting themselves to this sort of work, and no such result has followed. Secular papers are given to moralizing on questions of religion and religious work, and they are quick to take up a single exception and develop it into a great sensation. Are nameless crimes confined to any one race of people? Not by any means. The very morning that the details of this New York affair were given to the public by the daily papers there also appeared in their columns a worse case from Little Rock, Ark. A young lady of good character was striving to complete her education in a commercial college by doing job work of a clerical kind, and for which she received a remuneration. The day before the account was given in the papers she was phoned to come to a certain office in a building where there was some work awaiting her. She went, was seized by a young villain, fearfully treated, and left more dead than alive. In fact, death would have been preferable under the circumstances. Yet not one editorial appeared in any of our dailies as to the danger of young women studying stenography and going to the offices of men to get employment. A great outcry was made against young women trying to teach Chinamen the religion of Christ, and they are warned against this sort of folly because one of their number acted without any sort of discretion and was murdered.

Where lady missionary workers demean themselves with becoming prudence and caution there is no danger involved in their work among foreigners. Thousands of these people have been brought into the light of the truth and made good Christian citizens by just such work, and it is the rarest thing that evil results follow such effort. The one in New York is the exception to the rule. But that one is sufficient to afford ground for much advice and admonition upon the part of the secular press simply because it is Christian work. But hundreds of corrupt and villainous young scoundrels in and about our cities put in their time devising methods by which to ruin scores of unsuspecting girls, and the secular dailies rarely ever have anything to say in condemnation of these whited sepulchers, and in admonishing young girls against them. Where a Chinaman murders or debauches one young woman engaged in mission work, these leprous young wretches in our cities decoy and ruin a hundred unsuspecting girls. We must not, therefore, diminish our efforts to seek and save the lost Chinaman, simply because one misguided young woman has fallen a victim to her own imprudence. Let our workers among them be cautious, discreet and ladylike in carrying on such work, and God will crown their efforts with success.

"INNOCENTS ABROAD"

By REV. HUBERT D. KNICKERBOCKER

Article Two.

On Board Steamer Konigh Louise, 200 Miles East of Gibraltar, in the Mediterranean Sea, June 2, 1909.

We finally got to New York City, but we like to have lost "Farmer Ed." On board the train I had just read this advertisement in a New York paper: "Found—May 1 to 15 in Lehigh Valley trains—Two overcoats, hamper, telescope, seven packages, four umbrellas, book, pocket-knife, cuffs, bed spread, pocketbook, accordion, gloves, lady's watch." This illustrates the carelessness of travelers and when we like to have lost "Farmer Ed." I thought how it would look to pick up the next morning's New York paper and read: "Found on Pennsylvania Railroad train—One 160-pound man; has Western air and agricultural tastes; seems to be gentle and well-broke; answers to the name of Ed; owners will please inquire soon; he will be delivered without reward into their hands." But fortunately it didn't come to that.

When we got to Newark, New Jersey, we sat calmly waiting for the train to go on to New York. In the meantime "Farmer Ed" got off to mail a letter. When we were told that we must get off and take a ferry for New York (I thought the subway was finished and we'd go underground, but it wasn't), we got out quickly and took our baggage and "Farmer Ed's" also. When he came back he had a had ten minutes trying to identify the empty train, and visions of a melodrama "Lost in New York, or a Waif from the West" began to disturb his manly heart. But we soon found him and proceeded on our way to

New York.

We went to the St. Denis Hotel and got "heavenly" rooms, that is, they were way up in the air. After depositing our baggage we went out on the streets and watched the passing show for awhile. The show passes in a trot up here. Everybody is on the keen jump, and no wonder. It surely must take hard, fast work to live amidst the artificial conditions and the been almost desperate competition of these millions of folks. When we came to our rooms that night, after carefully examining the fire escapes and testing the rope down which you are to slide if the worst comes to the worst, we retired. I'll explain, however, that we only tested the rope with our eyes.

We didn't have time to do very much sight-seeing in New York City. We visited the Metropolitan Museum of Art, and saw several miles of pictures, statuary, curios and bric-a-brac. The most unique experience we had was going up to the 47th story of the new tower of the Metropolitan Insurance Building. We were amongst the very first to go that high in the tallest business building in the world. There are 50 stories to it, and it is 799 feet and 2 inches high. That two inches is in the interest of exactness. We went up 37 stories in the elevator and then walked 10 stories up the unfinished stairs. From the balcony of the 47th story we could see almost to "kingdom come." The Flat Iron Building looked like a dwarf away down below where we were standing, and the people literally looked like insects crawling like hurried ants along the little paths below. The magnificent autos, taxicabs and carriages looked like baby's toys. I thought what a lesson in relative size and values this teaches. If the pride and pomp of man looks so small just 700 feet from the earth's surface, how must it look to the angels!

Final Preparations for the Journey.

"To train a child well begin with his grandpa" is a saying I've seen somewhere. To prepare to go abroad the ordinary man must begin years and years before. At least so it was with me. As a boy I'd read of the wonders of Europe and then dreamed that I was on board a train bound for New York to take ship. I'd nearly always get left at some way-station, as the dreams usually followed some dietary indiscretion and became nightmares before they were finished. But my day dreams were of the castled splendors of the cities of the Old World, and the magnificent march of heroic history along all its nation-traveled roads. So was born the purpose to go and see. I presume that not many of my readers have been abroad and shall tell them of the things that were new to me, supposing that they will be novel and interesting to them.

Early after we arrived in New York we went to Thomas Cook & Son, Tourist Agents, and got our steamer tickets. We had reserved

a month in advance. We also got our money changed into traveler's checks, good all over the world, bought some guide books, and a golf cap, and, suit case in hand, we were ready to go. I say suit case, and my only regret is that I can't say pocket book, or handbag, for the less baggage you have in Europe the better it is. You do not need any more than an ordinary size valise.

We got on board the steamer thirty minutes before she left, and from the deck witnessed the

Parting Scenes.

Hundreds of people were down to see their friends off. They came with flowers and candles and presents of all sorts and smiles that broke through their tears into rainbows of brightness and benedictions and good wishes and prayers. How love seems to deepen when even a short separation teaches the heart to know its own unfathomed tenderness. One big German, who would have been classified as phlegmatic by his looks, stood and wept like a child as he bade his wife, children and brothers good-bye. They were all trying to be brave, but natural feelings overcame artificial reserve and they wept as children do. This was a type of many individual groups. Then here came the belated passenger, and here the last trunk hoisted on after the gang plank was up, and then a long whistle, the band plays and we are off! The crowd gathers on the pier and waves handkerchiefs, flags, hats and umbrellas in an ecstasy of good-byes as long as they can be seen. The hundreds on deck answer in kind—the fluttering flags and white kerchiefs, bearing like the wings of messenger birds sweet prayers for peace and safety. And long after we were gone, and the land had faded from sight, deathless love and memory sung to us the songs of home and dear ones far away. May not that other sea called death be like that, and our good-byes on its grey shores be as dear to those going beyond the horizon as their sweet benedictions are to us?

A Fierce Storm.

We sailed at once into a fierce storm. An hour after sailing the company of passengers, with gaiety a little forced, sat down to the first meal aboard ship. Alas, alas, it was the last one for many of us for three mortal days and almost immortal nights. I myself am very susceptible to nausea which, by the way, literally means ship-sickness; but in a few hours all but a scant dozen of the hundreds of passengers were in the throes of sea-sickness. I was sick until the ascending notes of my woe seemed to reach high "c," and then I'd find that I was only in the first stages of the concert. In all sincerity, sea-sickness is the quintessence of misery, the double-distilled elixir of disgust, the boiled down extract of wretchedness. Combine a thousand sick headaches, 10,000 disgusts, and shake well together; shake till the mouth foams and the effervescent gases steal clear up into the skull and paint, like demon artists, a thousand pictures of distaste in every brain cell, and then shake some more until gasping groans and belching bitterness ascend out of the bottomless pit of one's stomach, and you will have a faint idea of the a b c of sea-sickness. When you have thus suffered for three days and nights you will be a Ph.D. in its literature of woe. Beautiful motion that embodies itself in the symbol of a bird's wings hovering over the billows of high-blown winds, like an angel among the hurrying clouds, becomes a very devil of pitiless torment. When even a "motion to lay on the table" is pre-eminently "out of order" then the ship dips and rolls, shakes and quivers, horizontally, transversely, perpendicularly, seems about to dive to the bottom and your heart sinks into your stomach and churns about, seems about to mount to the skies and carry your head up, up on currents of light air, but leaving your writing stomach down there in the bilge-filled depth of the hold of the hospital ship of hades.

The scenes on deck were ludicrous for awhile. A young lady librarian sat near me. She had just read a letter in which a young lady friend had said, "O, it must be gorgeous to be on the sea," when her suffering stomach rebelled disastrously. I, who still held down my lunch, or rather held my lunch down, said, "Write your friend in answer, 'The sea is gorgeous, that is, dis-gorgeous.'" Just then another lady, with embarrassed misery strongly marked upon her face, started toward the railing and the all-receiving sea; but

she only took two steps and then —; I said, "Let us draw a veil over the scene." Just then a child paused in front of us and in a second painted a dinner picture on the deck. I said, "Let us draw two veils over the scene," but in a minute a whole chorus of those gulping groans that precede disaster broke out and there were enough dinner pictures on the deck in five minutes for place cards at a banquet of vultures and I said, "Let us now draw an asbestos curtain over the whole scene." Then I went below. As I bade a white-lipped good-bye to a lady near me, I said, "You will sleep with your boots on to-night." Three days afterward she laughingly told me that I was a pretty good prophet. This I knew because former experiences had taught me the utter lethargy that accompanies the nausea of sea-sickness. My sister-in-law struggled up Sunday morning long enough to dress—cap-a-pie—and then lay down in her berth with hat, cloak and all on, unable to summon enough energy to even take off her veil during the whole day. There was one old maid who was so sick that she couldn't keep a thing on her stomach but her hand for more than a week.

Chemists could employ the sensitized organ of smell that is developed by sea-sickness for the most expert analysis. Your olfactory nerves can

distinguish a malodor amidst a thousand perfumes. But all the perfumes are dead when you are sea-sick, dead and needing burial bad. When I tell you that even the aroma of frying chicken could not have tempted me except to disgust, you will know how desperate was my condition. I have written thus at length about sea-sickness because the literature thereon should be enlarged. We easily forget past woes, and so when time has dimmed our memories we do not give a vivid picture of what has occurred. Out of the depth of my recent experience I have written that all may know the truth about mal de mer, this badness of the tossing sea, when one's stomach is the betossed and helpless orb (P. S. not full orb, but "quite the contrary"). But finally I got well and am now enjoying life on ship-board.

It was my intention here to describe the delights of ship life, but I postponed finishing this letter until the next day. Alas, this is the next day and I'm sea-sick again. "Nuff sed!" I have only energy enough to say that tomorrow, June 4, we will be in Naples at 6 a. m. As the Irishman said, "I'll shure be glad to set me fut on vice versa."

Will mail this in Naples, from whence we depart six hours after arrival for Alexandria, Egypt, via the Prince Heinrich.

"THE METHODIST CHURCH IS COMMITTED TO A THEORY OF INSPIRATION AND A CANON OF INTERPRETATION."—Rev. J. D. Major

By JUDGE GEORGE S. PERKINS

Dear Brother Major: I enjoyed reading your reply made in the Texas Advocate of May 29 to my open letter to you published in the same paper under date of April 22, and now plead guilty to everything you charged me with or that you may charge me with in the future. I will not attempt to reply to the many allusions you make to myself, but you will please make note of the fact that I do not intend you shall dodge the controversy which you invited; neither will I permit you to divert attention from the real issue. I am not surprised in the least at your attempt to engage me in a personal wrangle to the end that the readers of the Texas Christian Advocate will not discover the predicament you are in. That is an old trick, but you can't work it this time.

For the benefit of those who may not have read my former article I will call attention to the facts leading up to this article. In the Texas Christian Advocate of March 11 may be found an article written by you in which you cruciate an editorial written by Rev. Geo. B. Winton and published in the Christian Advocate of January 15, 1909, on the subject of "The Church and Intellectual Leadership."

In criticising this editorial you, in effect, affirmed that the "Methodist Church was committed to a theory of inspiration of Scripture and to a canon of interpretation of Scripture." This the editor had denied in the editorial you criticised.

For fear you may declare that you never affirmed anything of the kind I will copy from your article. After referring to the position of the editor, and after having copied language used by him in the editorial, you said: "I presume he refers to the Methodist Church. If so, our chief editor would seem to classify us with the theological invertebrates. Our view of Biblical interpretation, according to him, is a kind of protoplasmic hypothesis, out of which each adherent is privileged to formulate his own creed. No wonder Dr. Winton claims great liberty in construing the Scriptures. He is tied down by no canon of interpretation and no theory of inspiration, and even the degree of inspiration is in some measure left to his individual judgment."

"How Dr. Winton could conceive of a great Church like that of Methodism, with strong doctrinal characters being developed with 'no canon of interpretation and no theory of inspiration' is a mystery to this writer. Such a Church would have been about as stable in the storm of controversy through which Methodism has passed as a bobtailed kite in a whirlwind."

In my open letter to you, which is referred to above, I said this: "After considering what you had to say about the editor, and after rereading the editorial in question, I came to the conclusion that I did not understand what moved you to say what you did." In your article in reply, published in the Texas Christian Advocate of May 20, you expressed astonishment at my lack of comprehension and insist that you made your meaning clear. So you did. Anyone who can read the English language could comprehend your meaning. My difficulty was not lack of ability to understand what you said, but I could not understand what moved you to misrepresent your Church and disclose your want of information.

Here was an article written by you

and published in the Advocate in which you gave notice to the world that you were ready to brandish the shillelah in matters theological and was anxious to display your skill with the "big stick" in a tilt with the disciples of Darwin, Huxley, Spencer et al.

A minister in good standing in the M. E. Church, South, who had been appointed by Bishop Candler to a prominent circuit in the Paris District, North Texas Conference, contending that the Church of which he was a member was "committed to a theory of inspiration and a canon of interpretation!" I will leave it to others to say why I could not understand what prompted you to state what I have copied from your criticism of the editorial in question. For your benefit I will state that your article of May 29 removed all difficulty and I am now able to diagnose your trouble.

In my open letter to you I stated in substance that if the Methodist Church was "committed to a theory of inspiration and a canon of interpretation" as contended by you, then it was easy to prove it and the proof of such fact ought to be forthcoming and demanded that you furnish a copy of the action taken by the Church or tell me where I could get a copy.

After trying for something like a month to get the evidence called for you replied to my letter, but did not furnish us with a copy of the record showing the action taken by the Church on a "theory of inspiration and a canon of interpretation," nor tell where such record could be found.

In place of attempting to prove what you had alleged, you devoted a large part of your reply expressing your opinion of myself. Don't you think it would have been more manly to have admitted that you were in the wrong and thanked me for setting you right? I submit that you should at least say to your presiding elder and the people under your charge that if they will forgive you this time you will never again make such an aspect of yourself. You owe it to them and should not hesitate to say that you have found out that your Church is not the hide-bound organization you had taken it to be, and that you perceive of a truth that the M. E. Church South, is no respecter of persons, but in every nation that feareth God and worketh righteousness is accepted by it. You owe it to the ministers of the Church and should say to them that you have discovered that it appeals to the Scriptures and not to a specific interpretation of Scripture. And you should promise that from henceforth you will not claim anything for yourself which you do not concede to a brother preacher, even though he be an editor of a Church paper.

But you may claim that you referred me to an article in the April number of the Review by Bishop Hoss on the subject of "The Creed of Methodism—Where Can it be Found?" and you offered that as proof of your contention. The Bishop is not the Methodist Church, therefore what he says is irrelevant and not responsive to the allegations made by you. There is no issue between you and me as to what Bishop Hoss has said or done. The question of fact at issue between us and the one you were called upon to prove is this: "The Church is committed to a theory of inspiration and a canon of interpretation."

I am glad, however, that you called attention to the Bishop's article, and

hope you will give it a careful study, for if there be a man in the North Texas Annual Conference who needs to know some things which the Bishop makes plain, then you are that man. The Bishop may be over-sensitive on the "Restatement Question;" but if such be the case, may we not account for his attitude by the fact that in thinking about the question his imagination gets busy with what might befall Methodism in case a majority of the Committee on Restatement should be of your way of thinking? No man in the Church understands better than the Bishop does what a calamity that would be. If the Bishop's attitude on the Restatement question can be explained on the theory I have suggested, then I suspect his thoughts, at times, would make "mighty interestin' readin'."

I will not attempt even to guess what the Bishop would think should he consider the extent to which you misrepresent the position of the Church on the question of inspiration and interpretation of the Scripture. But I respectfully submit that in case the Committee on Restatement be of the sort herein suggested, then may we well expect that some remarkable statements will appear in its report. And after the report of the committee has been adopted, may we not reasonably expect that within less than one hundred years many preachers in charge will be proclaimed from the housetops that John Wesley, Thomas Coke, Francis Asbury, et al., taught that "the sun do move," and in case any should deny and call for the proof of what they are proclaiming, they will prove it by the writings of Rabbi Major!

I wish our Church papers would publish the Bishop's article, because there are many people in Texas besides yourself who need to know some things which he makes plain. I trust he will pardon me, for I cannot refrain from quoting him in part. He says: "First, then, the creed of Methodism is contained primarily in the Holy Scriptures of the Old and New Testaments. There is no Church in the world that appeals more distinctly and directly to these Scriptures than ours does. Our Fifth Article declares explicitly: 'Holy Scripture containeth all things necessary to salvation, so that whatsoever is not read therein, nor may be proved thereby, is not required of any man; that it should be believed as an article of faith, or thought requisite or necessary to salvation.' If anybody should venture to say that this is Campbellism, my reply would be that it is nothing of the sort, for Campbellism, who professing to appeal to the Scriptures solely, goes really appeal to a specific interpretation of the Scriptures, an interpretation which is none the less fixed in character for not being reduced to a written formula. There are some Methodists, the more is the pity, who desire to follow this unedifying example, and to cut and dry the faith once for all delivered to the saints, so as to save the necessity for further laborious intellectual effort on the part of the people. Not so did John Wesley."

If this part of the Bishop's article does not put you on all fours with Campbellism, then I have failed to get his meaning. Will you please tell us the real difference between a Church which "appeals to a specific interpretation of the Scriptures" and a Church that is "committed to a theory of inspiration and a canon of interpretation?"

But we will hear the Bishop further. After quoting from the preface to the sermons of John Wesley he says: "So pronounced is the attitude of our Church that not even our ministers, much less our laymen, are required to pledge their adhesion to any confession or article whatever, not even the Twenty-five Articles."

Now what have you to say? Will you exclaim: "No wonder Bishop Hoss claims great liberty in construing the Scriptures. He was not required to pledge adhesion to any confession or articles whatever, not even the Twenty-five Articles?" Or will you say that "according to Bishop Hoss our view of Biblical interpretation is a kind of protoplasmic hypothesis out of which each adherent is privileged to formulate his own creed?" In place of saying what I have suggested, it may be that you will say: "Our chief Bishop would seem to classify us with the theological invertebrates." I do not know what you mean by a "theological invertebrate," but believe I have known a few of them. If I were called on for a definition, my reply would be that it is the fellow who, with thumbs thrust in the arm holes of his vest, stands up and with loud voice declares: "I believe the Book from kiver to kiver, and I thank God that I am not like those who do not believe it. The Old Book is good enough for me, without adding anything to it or taking anything from it." Whenever I witness such a display I have a suspicion that if we could but get a photograph of his mind, then in all probability we would find what he had in mind was not the Bible, but, on the contrary, he was

thinking about some man's definition of the Bible.

I haven't the language to express how sad I felt when I read the following in your last article, viz: "With this reply my part of this present correspondence closes. If you have time to waste in such unprofitable employment, as a minister of the Church of Christ, I haven't."

Let me beg you to consider well what you do before you abandon the role of censor. Remember that you owe the world something. I must protest against the idea of your hiding your light under a bushel. Do not be depressed just because the out-turn has not been what you anticipated when you began your career. Remember the poor fellow who buried his talent in the ground. It may be that your presiding elder will relieve you from some of your duties, seeing that you have proven so capable in your chosen field.

If the presiding elder will not do so, then I suggest that you read the story of "Uncle Remus and his Speckled Yearling;" to read the description of how the old darkey looked a few days after the close of "the unprofitable correspondence" between him and the yearling will help you in this your hour of need. If you can't spare the time to read the story you can at least recall the Scripture: "Man that is born of woman is of few days and full of trouble. He cometh forth like a flower, and is cut down; he fleeth also as a shadow, and continueth not."

Greenville.

IS GOD RIGHTEOUS?

I laid down an old book and thought, and dozed, and half dreamed. The mind was full of interrogation points. I answered yes to all. You see Agamemnon had been away from home ten years fighting in the siege and capture of Troy. In the meantime Clytemnestra, likely supposing him dead, had married and was living with her new husband. She was no stranger to the fighting qualities of her old heroic husband, and she promptly decided that something must be done and right now, too. So Agamemnon by fraud and treachery was murdered, and effort was made to murder Orestes, the son, also. But the Delphian god saw to it that he escaped and was brought up in the home of his uncle for future reference. It seems there is always to be a future reference.

Paul had an idea that whatsoever a man soweth that shall he also reap, an idea he had learned from his elder brother who was the son of the living God. Delphi was restless and Delphi inspired Orestes with the thought of matricide. He said, Shall the murderer of my father live? And at once said no. Clytemnestra had heard with much rejoicing that her son, Orestes, was dead, and when she saw the pretended ashes in an urn she and her

new husband, Aegisthus, poured out new libations of wine, and said we will eat, drink and be merry. That very night their souls were required of them. The pale horse and rider had come, and Orestes put the dagger into each heart, and silently stole away.

But that don't end the matter. It seems in the counsels of Olympus two wrongs don't make one right. Neither could three of four or a thousand. It seemed right could not come that way at all.

Nemesis had a new job, the Eumenides had another object of pursuit. Orestes, driven by the madness of agony from place to place, comes upon a temple of Diana, and lays hold on the horns of the altar. The Furies refuse to enter these sacred precincts. But he could not stay there forever; he must make at least one more run for his life. He fled for refuge to Mars Hill. Surely this might avail. Mars himself had been tried and acquitted of the murder of the seducer of his sister at this holy place. From the decisions of this court, Aroepagus, there had never been, there could never be, any appeal. Nemesis and her Furies wended their way to their haunts to await other malefactors, for Orestes was clear. Is there indeed a place of absolution full, free final?

John Bunyan's man found a certain wicket gate and went on his way rejoicing, that gate on Calvary hill-top. I awoke from my dozing and dreaming and said that is the central fact and the hope of the world. But the interrogation points! How did the Greeks ever conjure up such an idea? Whence this diagnosis and prognosis of sin and wrong, so strange and so true? Does the Spirit which moved upon the chaotic waters keep on moving upon all waters? Hath the grace of God that bringeth salvation really appeared to all men everywhere, as we read in the Book? Did Socrates and Plato, and the rest, the poets and the philosophers have impinging on their minds the Omnipresent Spirit of God?

Was Paul inspired or insane when he wrote: "Because that which may be known of God is manifest to them; for God hath shown it to them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse."

Did they really become vain in their imagination, and have their foolish hearts darkened, because they did not like to retain God in their knowledge? Do men on that account become fools? I believe Paul was sane and inspired. If that be treason to philosophy or anything else, make the most of it.

What about some finally impenitent Orestes? Well I have had a dream about him, and in another squib I will send it to you for interpretation.

J. A. STAFFORD.

Lufkin, Texas.

in the valley of Happiness, for there is nothing better under the sun."

We are slow to learn this lesson. There is no better place than this. Good days are here, but they may not be good for us. The heavenly atmosphere, the heavenly sunshine, the heavenly glory, the heavenly experience are quite as accessible here as they are anywhere on earth or in heaven. God is here. The kingdom of heaven is at hand. Whatever your calling, whatever your lot, every day will be a good day if your heart is right with God. Neither poverty, nor sickness, nor pain, nor toil, can hinder the glory of God from shining on your path and illuminating your soul. Only sin can do this. Let sin be cast out, and let the Lord of glory in, and the kingdom is yours. It is in the atmosphere of a pure heart that we shall see good days.—Southern Churchman.

TROUBLES AND TRIALS.

Another has said that people who make trouble always talk of their trials. Making allowance for whatever exaggeration the statement may contain, there is enough of truth left to make a good many ashamed of themselves. The one who always has sentences about his trials ready to roll off the tip of his tongue is the one who is looking for sympathy and help. He cares very little how much trouble he causes others. The main thin gis to draw upon the world for sustenance by imposing upon it a tale of woe, and this is a real trouble to the world.

Most persons take delight in alleviating suffering and lessening misery, but they wish to divine some of this for themselves, and not to have it thrust in their faces at every turn. The one who speaks oft of his trials becomes a chronic grumbler before he knows it, and is taken with some acute attacks even then. If we follow the example of Jesus Christ, we will bear more trials of others than we try to get them to carry for us, and we will suffer trouble rather than create it. The man who follows his Savior will not make mistakes in this particular.—Religious Telescope.

THE LEGACY OF HOLINESS.

We must die! We feel that we must live for the sake of our sons, for the people of God whom we love as our own souls, and for the perishing sinners about us. We are prone to magnify our own importance, to think no one's faith is so mighty, no one's industry is quite so fruitful, no one's love quite so unfailing, no one's presence quite so necessary as ours. But after we die the blessed God will still live; his years fail not, and he will bless our sons and carry on his work. Glory to God!

Have faith in God, brother! Trust the Lord, sister! He will bless your children after you are dead.

Be sure you have given your children to God—give them not in order that they may be saved from hell, but that they may be saved from sin, from enmity to God, from pride and worldliness and selfishness and unbelief, saved that they may be saviors of others, and God will bless them when you are dead.

Do not choose ease and wealth and worldly power and fame for your children, but rather choose the lowly way of the Cross. Jesus was a man of sorrows and acquainted with grief. He was despised and rejected of men. Ask the Lord with all your heart to make your children like their Master, and to lead them in the paths he trod, and when you are dead God will remember your prayers and bless them.

Some years ago I was talking with a young lady whom God marvelously blessed and used in his work. Each of us had lost both of our parents when we were quite young. They were godly parents who had given us to the Lord, and then, when it seemed we most needed their counsel and discipline, they died. But God took us up and blessed us. And as we talked about the past we could

see the hand of God, through corrections and faithful fatherly chastenings, shaping our whole lives, and bringing blessings out of what seemed the greatest calamities, until we were lost in wonder at his wisdom and goodness, and our mouths were filled with praise.

If our parents could have foreseen how God would tenderly care for us and bless us, how it would have softened their dying pillows!

Ah! there is the secret cause of our trouble that we can not foresee! The more reason then why we should trust. "We walk by faith, not by sight," therefore we should trust. "God is love," therefore we should trust. "Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee. Trust ye in the Lord forever; for in the Lord Jehovah is everlasting strength."

God may have blessed Isaac before the death of Abraham, but I am glad we are told that he blessed him after the death of Abraham. God has a memory; he doesn't forget. God is faithful; he breaks no promises. God is good; he delights to show mercy and bestow blessings.

Be faithful yourself. God said to Abraham, "I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment, that the Lord may bring upon Abraham that which he hath spoken of him."

Do your part well as you know how. Search the Bible to know what God will have you do, and do it.

Pray for wisdom. "If any man lack wisdom let him ask of God, and it shall be given him." God will not upbraid you for your ignorance, if you want to be wise; therefore pray for wisdom.

Pray for patience. If you plant corn, it does not spring up the next morning. It lies upon the ground for many days, and dies; but God's eye is upon it, and he will bless it, and cause it to bring forth fruit. And so will it be with your seed-sowing in the hearts of your children; but you must have patience. Pray for patience. If you are patient and have faith in God, and are not walking by sight, you will continue to pray in hope, and to sow "the seed which is the word of God," though it seems to be utterly useless. It is not useless. Glory to God! Though you may die, yet after you are dead, God will bless your Isaacs. He surely will!—From "Heart Talks on Holiness."

THE WAGES OF SIN.

The courage and the cowardice of sin! We see them exemplified every day. We recognize them in our own hearts at the two different stages, both often false. It is part of the deceitfulness of sin to deceive us in both stages, in the first to convince us that the consequences are nothing to despair. Let not passion blind you to the fact that we live in a moral world governed by moral cause and effect as well as physical. What men sometimes call chance, and sometimes call fate, God calls consequence. "Be not deceived, God is not mocked, whatsoever a man soweth that shall he also reap." "His blood be on us and on our children," cried the Jews on that fatal day, thinking that it meant nothing, that they were only idle words. The words may have been idle, but the deed was not idle and bore its dread fruits. The fickleness and folly and prejudice and impotence and cruelty, of which the deed spoke, brought their harvest in kind; and upon them came all the righteous blood shed upon the earth, from the blood of righteous Abel to the blood of Zacharias, son of Barachias, whom they slew between the temple and the altar, and the more precious blood still of Jesus, whom they slew and hanged on a tree. Every page of their history since shows how tragically true their own self-judgment was that madly and blindly

BLADDER TROUBLES NEED

PROMPT ATTENTION

Perhaps you don't know how much work is required of your kidneys and bladder or of how much importance they are. Do you know that on these important organs hinges good health? Many an apparently strong, healthy man or woman has been stricken without notice by serious kidney and bladder disease only to realize too late what might have been prevented with proper care and attention.

Some of the early symptoms of weak kidneys and bladder are lumbago, rheumatism, catarrh of the bladder, pain or dull ache in the back, joints or muscles, at times have headache or indigestion, dizziness, you may have a sallow complexion, puffy or dark circles under the eyes, sometimes feel as though you had heart trouble, may have plenty of ambition but no strength, get weak and waste away.

If you find you have some of the symptoms mentioned, you need then a remedy that will reach the seat of the disease and at the same time build up the system generally.

Such a remedy is Swamp-Root, the great kidney, liver and bladder remedy. In thousands of cases it has accomplished just the work you need performed now.

Sample Bottle of Swamp-Root Free by Mail.

Send to Dr. Kilmer & Co., Binghamton, N. Y., for a sample bottle. It will convince anyone. You will also receive a booklet of valuable information, telling all about the kidneys and bladder. When writing, be sure and mention the Dallas Christian Advocate. For sale at all drug stores. Price fifty-cents and one-dollar.

called for the blood to be on them and on their children. Spurn the subtle temptation which suggests that sin has no consequences. Distrust the spurious courage which shuts the eyes to risks. Refuse to listen to the folly that a man can sow the wind and yet somehow avoid the necessity of reaping the whirlwind.

In the other stage the deceitfulness of sin works equally falsely and insidiously, tempting a man this time to despair, suggesting that he is now past redemption, that he has made his bed and must lie on it, and that the best he can do is to evade as much as possible any disagreeable consequences. What evil can no longer deny moral results and moral punishments, its last resource is to deny redemption, deny forgiveness, deny hope. "Ye intend to bring this man's blood upon us," querulously complained the priests. Yes, he did, as boldly he charged them. "Ye slew him and hanged him on a tree." But he had also a deeper and further intention, if they would but throw down their wretched defenses, and confess their guilt and shame. He intended to show how they, too, might be cleansed by the penitential fires, how they, too, might be broken by that cross and saved by that blood. For them, too, was possible forgiveness, pardon, and peace, with their cruel eyes washed soft by tears, and their vile hearts washed clean by blood. For them, too, brooded the divine love and pity.

In this world of moral cause, of just law, of righteous judgment, let no man presume. Be not deceived; God is not mocked. In this world of grace, and love, and mercy, and compassion, this world which was the scene of Christ's life and ministry, this world for which Christ died, let no man despair.—From "The Gift of Influence."

Christ proves His princely rights by His power to pardon.

DRPSY Cured: quick relief; removes all swelling in 8 to 20 days; 8 to 40 days effects permanent cure. Trial treatment given free to sufferers; nothing falter. For circulars, testimonials and free trial treatment, write DR. H. H. GREEN'S SONS, Box Q, Atlanta, Ga.

BELLS

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

Devotional—Spiritual

THE LIFE'S AIM.

The sweetest songs come not from the throats

Of those who are known to fame, For over and over the wild bird's notes

Will put them all to shame.

The tenderest heart is not the heart That makes the greatest show,

But the one that comes in the hour of grief,

And helps to bear the blow.

The greatest life is never the one That of wondrous acts can boast,

But the life that sweetens some other life

And supplies its needs the most.

And the life most needed is not the one

That climbs to the mightier deeds, But the one that helps another on,

And gives it the love it needs.

And so our prayer is not for a share

Of the things the world calls great, But the power to help some brother on

To a higher and happier state.

—William Thomas McElroy, Jr.

GOOD DAYS.

Why do we not have more good days? Why are so many of our days clouded, depressing, discouraging? "Why art thou cast down, O my soul? And why art thou disquieted within me?" Because we try to make our days glad and happy by means which can never be successful. We are looking to outward

conditions, material possessions, animal gratifications, and worldly luxury. These things will never make a heaven on earth. They are all apples of Sodom which will turn to smoke and ashes in our grasp. Good days are easily accessible without the slightest change in our earthly condition.

Sometimes nature gives us a fine day. The sun shines clear and the air is balmy. Men and women say, "This is glorious weather. If every day were like this, life would be worth living." But we are not wise. If every day were a perfect day we should soon become weary of the monotony, and sigh for the wings of a dove to fly away to some clime of frost and snow and rain, that life might have needed variety.

Many readers of good literature remember the story of Rasselas, written long ago by Dr. Samuel Johnson. Rasselas was a Prince of Abyssinia who lived in a beautiful valley called Happiness. Notwithstanding the valley was beautiful and the conditions favorable for those who longed for happiness, the Prince became restless, and longed to go abroad in search of something different. In spite of the remonstrances of his friends, Rasselas took his sister and set out in search of happiness, which would fully satisfy his mind. Through many lands he wandered, visiting many cities, everywhere inquiring for the happy people, but everywhere meeting the same spirit of restlessness and discontent. At last he said to his sister, "Let us go back to our own home

BOYS' AND GIRLS' SELF-CULTURE CLUB
 Conducted By H. L. PINER, Denison, Texas

WHAT IS MYTHOLOGY?

The word is made up of two Greek words meaning the science of myths. Every nation in ancient times had its mythology. Distinctively it means a system of gods and the various forms of religion attaching to their worship. Grecian mythology was really a grand system of deities and an equally grand religion. Of course this was before the time of our Christ. The Grecian gods were idealizations of the forces of nature, with human attributes, fallible, changeable, yet gods in the grand sense of the term—short of infinity. Naturally there must be a central power, and this culminated in Zeus. Naturally, too, this god must be not sufficiently tangible or accessible to humanize him. His throne was therefore placed on the inaccessible crags of Mount Olympus. Earth, air and sky and abstract principles—all had their specific deities. Poseidon was god of the sea. Aeolus was god of the winds. Vulcan was god of the nether world, though his name was Haepnestus in the Greek. The Grecian and the Roman mythologies mingled. It is a dreadful mistake to suppose mythology to be something to be laughed at as unreal. The systems of religion among these two great peoples were gigantic influences in their career. They worshiped truly all these creations of their minds, and they were truly religious, and, if we are to believe the Book, they were a law unto themselves, worshipping the best they knew. Some of the sublimest scenes in the religious history of man are found among these peoples in their devotion to their gods. Mythology is the richest source of all literary illustration, and no person can enjoy classic literature without a fair knowledge of the mythologies of the various nations.

BLENNERHASSETT.

The name suggests at once culture, wealth, happiness, sorrow, poverty, desolation. Harman Blennerhassett was an Irishman, though he was an English subject. He came to this country and bought the Channel Islands in the Ohio River near the town of Marietta, Ohio. Here he erected an imposing mansion, equipped it with all that good taste could supply—furniture, books, gardens, blooded stock, servants, music, art. To this island in 1805 came Aaron Burr, the slayer of Alexander Hamilton, the defeated candidate for the presidency. He came with a scheme in his mind to conquer Texas and perhaps Mexico, and establish an empire in the conquered region. His restless personal graces and accomplishments were too much for the simple-hearted Blennerhassett who advanced money for the scheme and got into Uncle Sam's hands for his liberality, though he was released when Burr was acquitted. The distinguished visitor had used his visit, however, to other vicious purposes—he had used the noble Irishman's friendship as a passport into the holy of holies in this family, and with unholy hands he destroyed its happiness forever.

THE MASSACRE OF SAINT BARTHOLOMEW.

This horrible massacre in the name of religion was not the murder of St. Bartholomew, as the name suggests, but was the wholesale slaughter of the French Huguenots in Paris on St. Bartholomew's day, August 24, 1572. The slaughter was instigated by Catherine de Medici, elsewhere spoken of in this column. Queen of France. About 30,000 persons were slain. Among them was the distinguished Coligny, Marshal of France, and a leader of the Huguenots.

DECAMERON.

This is the name of a collection of one hundred tales by Giovanni Boccaccio (Zho-Vah-ne 2 Bok-kat-cho 2), an Italian writer of the 14th century. It represents a company of persons gathered together for ten days, with ten stories to be told every day. The book opens with a masterly description of the great Plague in Florence in 1348. Different persons tell different tales. It is a ten days' feast where seven ladies and three men spend the time in pleasure despite the plague. These tales had a powerful effect on all subsequent literature. Chaucer's Canterbury Tales are founded upon this work. Chaucer even satisfied himself with actually translating some of the tales and adopting them. Shakespeare drew largely from Boccaccio. Boccaccio was the first really great writer of the Renaissance, though Petrarch had preceded him and given the movement its first one-man impulse. This work gave Boccaccio the merited title of the Father

of Italian Prose. Like Dante, he was unfortunate in his love matters. He fell in love with Fiametta, but she was already married. He never married. The Decameron was written to please a dissolute woman, Queen Giovanna, then on the Neapolitan throne. There is a strange conglomeration of things in these tales. Much of it is fine literature. It is all masterly. But much of it is unpardonably filthy, unworthy to be in any home. The most indelicate sentiments most indelicately expressed are found. Blatant irreverence for holy things is very manifest. Petrarch was still living, and his heart was sorely grieved at the horrible indecency of this book. Even Boccaccio himself, later in life, greatly deplored the existence of a book from his pen that was so vicious and yet so widely popular that it was said that "all the world was reading it."

THE MEDICI FAMILY.

The word Medici (ma-de-she 1) means "physician." It was an old Italian family, the origin of which cannot be traced back very far. They ruled in Florence and Tuscany. The first to attract public notice was Silvestro de Medici, who was instrumental in a revolt in 1378. The real founder of family greatness was Giovanni de Medici who died in 1429. He made a large fortune and secured the first solid political standing for the family. And yet while he swayed his country politically, he was not an office holder himself at all. He maintained dominion through his wealth. To him there were two sons, Cosmo and Lorenzo, both of whom were great statesmen and the heads of distinguished family lines. The Guelphs and the Ghibellines had long been contending for power in Florence. The Medici family belonged to the Ghibelline faction. Cosmo was an ardent patron of learning, and was especially given to Plato and his school. He established a platonic academy in Florence. He was also remarkable for his linguistic attainments and encouragement to letters. He was none the less devoted to art because of his literary tastes. He founded a library. He founded an art school and palace. He was very popular. Lorenzo also was a devotee to all liberal arts and sciences and his efforts were quite as humanitarian as those of his brother. Among the family line of Lorenzo may be named Pope Leo X and Pope Clement VII. The older branch became extinct with Alessandro, 1537, and the younger became extinct precisely two hundred years later, 1737. Like other great men, this family suffered exile. They gave Michael Angelo the possibilities and opportunities that made his greatness an asset in the wealth of all time. Pope Leo X and Pope Clement VII were both sons of Lorenzo. Catherine de Medici was also a daughter of Lorenzo. She married the Duke of Orleans when she was only fourteen years old. He became Henry II, King of France, and she was the mother of Charles IX and Henry III.

THE PROPOSED REVISED RITUAL FOR INFANT BAPTISM.

Dr. Alderson says this proposed change will be sure to come up in the next General Conference, and if he is correct, which I do not doubt, that makes this a live issue, and its importance entitles it to the fullest and fairest discussion. As an individual I have always favored a formulated statement of the doctrines of the Methodist Church. I could never see any sufficient reason for plodding through the Discipline, fifty of Wesley's sermons, Wesley's Notes on the New Testament and the minutes of the first conferences to get at what might be put in regular order on a few pages of the Discipline. It seems to me about three ideas should pervade all revision:

1. To put the matter in a more convenient form.
 2. To give it clearer and better expression.
 3. To eliminate errors of doctrine.
- Now if none of the foregoing objects are attained revision is useless. Tried by these three rules I do not believe that Dr. Alderson's revision will stand the test of either, and if it will not it is wholly without merit. As to the first, if it stands in the Advocate as it would stand in the Discipline, it would be a woeful failure. But it would probably be edited and go into the Discipline in more convenient form than it appears in the Advocate.
2. Does it give it clearer and better expression? I affirm most unhesitatingly it does not. There is no doubt that it is clear enough to the Doctor's mind and he has studied it

until it conveys the meaning he wishes to convey as no other words would, but it is hard for me to understand. When you turn to the Discipline it is clear: anybody can understand it, except the latter part of the address. You know exactly the doctrine it is intended to teach.

But it is particularly to the third object of a revision I wish to speak—to eliminate error in doctrine. Does this eliminate error if it exists? Does it not rather introduce it, or to say the least of it seriously complicates it? The revised article assumes that the doctrine of Calvinism and baptismal regeneration have their tap-roots in the address to the baptismal formula in the Discipline.

There certainly can be no objection by a Methodist to the first part of this address. It is a plain statement of the doctrine of original depravity and the necessity of regeneration.

The latter part of this address is not so clear, and in debates (and I apprehend that is what the Doctor seeks to remove) it is charged that the Methodist teach infant water regeneration. Now, if this is to be applied and used in the present tense it is objectionable, but every clause in the latter part of that address without much strain can bear a future significance and application. If, however, I were going to revise it, I would just strike out the latter part of the address.

The revised formula begins with good Methodist doctrine of human depravity and then in a most inexplicable manner breaks away into Pelagianism. If it is not Pelagianism it is certainly next door neighbor to it, and is illustrated by the farmer hunting a hog in his corn field and not easily finding it said he believed it was on both sides of the branch. I cannot put this article in any attitude that it is not on both sides of the branch.

Hear him: "But through Christ the second Adam all are born in a state of gracious acceptance with God." Then in a lengthy and rather dubious argument says this natural birth in gracious favor with God answers to the new birth of a sinner, and children may so live as never to be an alien from God. This is irreconcilable with the doctrine of depravity and regeneration. He argues the question and in proof quotes the saying of Christ when he took little children in his arms and blessed them. Undoubtedly the main purpose of Christ in this act was to rebuke ambition to worldly honors in his disciples and teach them a lesson of humility. He certainly never intended to contradict his own teaching that ye must be born again. Admit that the natural state of a child answers to regeneration of a sinner, and it follows that some children are born in a state of grace and some are not; or if all, as the Doctor says, are born in a state of redemption then there must be a falling from grace before there can be a regeneration, and if we admit the former it is Calvinism; if the latter, it is Pelagianism. If there must be a falling from grace before regeneration, and if those children that do not fall need no regeneration it would follow that that word is an improper word, as it means to change the nature, and that is already done in Christ. Justification would be a better term, as that refers to a change of relation and not nature.

After arguing the case of infant justification the Doctor reaches the conclusion that this inheritance in Christ entitles children to infant baptism. This runs up against another trouble and that is believers' baptism. If a child must be in a state of salvation to be baptized, it would logically follow that adults would have to be in the same condition to entitle them to the same right.

The baptism of a child is purely and simply the act of the parent. It expresses the parents' faith. It is a means of training. Its use depends almost entirely on the parent. The child is as passive as a piece of inert matter, and whether it is in original sin or justification has nothing to do with the parental act. When the child is grown up and joins the Church and ratifies its baptism, the act of the parent becomes its own act.

In criticizing this proposed change if my rules laid down are correct, it seems at least to me that the proposed change does not make the matter clearer nor eliminate any error in doctrine, but rather darkens counsels with words. Therefore unless something better is offered I hope there will be no change on the subject.

WM. A. EDWARDS.

APPEAL FROM SAN ANTONIO RESCUE HOME.

Our San Antonio Rescue Home is doing a great work for a class who must be aided. It is a star in the crown of Texas Methodism. Twenty-three girls and women now find the blessing and comforts of home within its sacred walls. Thirteen little babes also are now being tenderly nurtured in this Home. You can not help in a

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

more blessed work than rescuing the unfortunate women who are far more sinned against than sinning.

We appeal to you in the interest of the Home. It is in every sense a pure Christian Home. Last Sabbath three were baptized and eight received into the Methodist Church by one of the city pastors.

It became essential in the proper care of the Home to purchase a lot lying between the Home and a large two-story building. It is used for a garden and chicken yard. The lot was purchased under the administration of the late Rev. Buckner Harris. He longed to see the debt over the lot fully cancelled. We are carrying out the wish of that grand old man in our determination to raise the \$900 now due and thus secure the lot to the Rescue Home property.

Please send all money to H. M. Schoolfield, Treasurer, 223 South San Saba Street. Responding to our appeal kind friends have sent in \$140, leaving a balance of \$760. Will not the friends of the fallen and distressed help us clear off this debt? We ask the pastors to send in the Rescue Home money as soon as possible. The Home will need help during the summer months. NOLAN B. HARMON.

FROM OREGON.

The reason our Church is doing no more in the Northwest, especially in the Columbia Conference, is because the members of the Church are not awake to their duty. They have been a mission field so long that they think they cannot be self-supporting. I will give you a few statistics: Last year the Columbia Conference, with fourteen pastoral charges and 1763 members, paid for preacher in charge and presiding elder only \$4801.21, while the Arizona District in the Los Angeles Conference with only eight pastoral charges and 689 members paid for preacher in charge and presiding elder \$4809.05. Now do you suppose it is because the people in Arizona have more wealth than the people in Oregon? I say no. I know a Church in the Columbia Conference with 65 members who all have good homes and plenty around them that pay their pastor and presiding elder \$340 per year and the pastor gives them all his time, and if you say anything to them about paying more they say, "Oh, the Mission Board helps us. This same conference gets \$6000 this year from the Mission Board and last year they paid for both foreign and domestic missions \$1000. Now, is there any reason for this? It seems to me they should be made to know they have a work to do. I am not trying to dictate. I just wanted to give a few facts. It seems to me if some of that appropriation could go to New Mexico, Arizona and West Texas, it would do a great good where the Church is getting hold of people and doing something.

MRS. H. H. WOODS

"AFFLICTIONS OF THE GOSPEL."

That form of Calvinism, namely, "Afflictions though they seem severe, are oft in mercy sent," and that the sufferings of the body, in common ills of life are sent on us by our Lord and are good for the soul, is indeed a strange doctrine. For proof of this the advocates quote St. Paul, "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." 2 Cor. 4:17.

Our Lord Jesus said to his disciples, "Then shall they deliver you up to be afflicted, and shall kill you, and ye shall be hated of all nations for my name's sake." And the Apostle Paul said, "Behold, I go bound in the Spirit

unto Jerusalem, not knowing the things that shall befall me there, save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me."

But what did our Lord and St. Paul mean by "afflictions?" They did not mean broken limbs caused by a runaway team, or a mangled body by a storm or some other mishap, nor did they mean pneumonia, or rheumatism, lumbago, consumption or any of the awful continued fevers that are so much to be dreaded. But what did they mean by affliction? They meant persecution, self-denial, hardship, imprisonment, and death, which the true follower of Christ would receive at the hands of the enemies of Christ, both among the Jews and pagans. In proof of this Jesus never did tell any one whom he healed that their afflictions were good for their souls; and Paul, writing to his friend Timothy, does not tell him that his "oft infirmities" were good for his soul. But he told him to "be thou partaker of the afflictions of the gospel." "Thou therefore endure hardness as a good soldier of Jesus Christ." "Thou hast fully known my manner of life, long-suffering, patience, persecution, afflictions, what persecutions I endured, yea, and all that will live godly in Christ Jesus shall suffer persecution." Yes, to suffer afflictions of any kind for righteousness' sake, even to bonds and death, if need be, to prove to the world that we love the Lord Jesus Christ, is good for the soul. But to suffer from any of the common ailments of life that we may bring upon ourselves by our own imprudence and which will hinder our service for our Lord and will keep us out of the great conflict for the saving of lost souls and the betterment of the world, will not only hinder us, but will cause us to suffer loss, say what you will. What we want is health of body, mind and spirit, so that we may be active in our Lord's cause. Calvinism will not do. W. T. OWENS.

Mayfield, Texas.

TO THE PRESIDING ELDERS.

One object I had in view in coming to Southwestern University was to bring our great central institution closer to the people. During the past nine months I have been much in the field. I have not had to ask for openings, but have had more invitations than I could possibly accept. During the summer months I desire to visit those churches where I can be of greatest service in the cause of Christian education. I am now arranging my work for the summer. I therefore request the presiding elders to assist me by suggesting places which I should visit and by giving such information as shall help me in doing what I have undertaken to do.

E. D. MOUZON.

RED OAK CIRCUIT PROTRACTED MEETINGS.

Chappell Hill, 8 p. m., July 2.
 Red Oak, 8 p. m., July 24.
 Dixon Chapel, 8 p. m., August 7.
 Boyce, 8 p. m., August 20.
 These will all be tent meetings. Everybody is cordially invited to attend and take part. C. E. LINDSEY, Preacher in Charge.

UNANSWERED LETTERS.

June 17.—J. J. Callaway, subs. B. P. Alsop, subs.
 June 18.—H. P. Shrader, sub. D. A. Williams, sub. M. L. Latham, sub.
 June 19.—C. M. Harless, sub.
 June 21.—H. P. Shrader, sub. R. H. Lowelling, sub.
 June 22.—G. W. Kincheloe, sub.
 June 24.—W. H. Keener, sub.
 June 25.—W. T. Whiteside, has attention. A. W. Wilson, sub.
 June 26.—J. J. Mason, sub. W. W. Armstrong, subs. W. W. Watts, sub. J. E. Green, subs. W. D. Williamson, trial subs. J. W. Cullen, subs.

July 1
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Notes From the Field

Rockdale.

Rockdale is doing well. Good barn built. Pastor's salary increased \$100. More than half of collections paid.

Bryan.

Our Sunday-school Institute began Thursday, June 17, and closed Sunday night, June 20. Rev. C. J. Oxley, the Sunday-school Field Secretary for the Texas Conference, was in charge.

Holly Springs Circuit.

Our second Quarterly Conference convened at Shook's Chapel May 29 and 30, with good official attendance. Brother Mountcastle preached and presided to the delight of all who heard him.

McKinley Avenue, Fort Worth.

All departments of the Church are in good working order. Sunday-school is all alive, receiving new pupils every Sunday. Junior and Senior Leagues are doing things by way of furnishing the church.

Bishop Ward and the East Texas R. V. P. C.

The management of the East Texas R. V. P. C. Encampment, located at Jacksonville, secured Bishop Ward for Sunday, 11 a. m., June 27. We have heard him just as Brother Seth Ward, then as Dr. Ward, Missionary Secretary, then as Bishop Ward, but never heard him to such advantage as yesterday.

Matador.

We are not saying much about it, but we are not altogether idle on the Matador charge. We received eleven new members into the Church yesterday. Our Sunday-school is growing under the efficient management of our superintendent, Brother Will P. Jones.



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.

PARLIN & ORENDORFF CO., Dallas, Texas.

pastor and the Church. We have had a very dry spring, but in the midst of the drouth we have added an 18x38 room to the church to be used for Sunday-school rooms, and the W. H. M. Society's home at a cost of about \$500.

Fifth Street, Waco.

The home-coming rally, as announced in the Advocate week before last, was held yesterday, Sunday, June 27, at 11 a. m. Notwithstanding the extreme heat of the weather, there was a large attendance.

Fairland Church Revival.

Fairland M. E. Church, South, at Dallas, Texas, has just closed a most successful revival. Rev. J. H. Overstreet of Anna, Texas, during his preaching. The general spiritual tone of the Church has been wonderfully awakened.

Water Valley Circuit.

Last Sunday was our Children's Day at Water Valley, and I do not think I ever saw a better trained class of little ones or a better rendered program of songs and recitations. Sister Eakin is certainly at the front when it comes to managing children. The pieces rendered were of such a nature as to raise one's aspirations and point their thoughts heavenward.

Blanchard, Okla.

We left our home on Polytechnic Heights Friday morning, the 11th ult., and as we saw Fort Worth vanish from our sight a tinge of temporary sadness came over us. Back there was my mother, my sister and friends; back there were the brothers, sister, other relatives and friends of my wife; and we were leaving these to launch out into the deep. Coming to Oklahoma upon whose fertile fields we had never gazed, to a town whose inhabitants were absolute strangers to us.

parsonage. We called the members together in a building which they had been using on Sunday, the 13th, and effected a reorganization. We called the ladies to meet in the parsonage yesterday afternoon, and they reorganized the Home Mission Society. They elected my wife President, and she intends that the society shall be a powerful factor for the religious development of this place.

Bonham.

We have been moving on smoothly this year in Bonham. Spent about \$600 refurbishing and repairing the church; repaired the stoves through hands and through, and it is a beauty. Our Sunday-school is a wonder. The average attendance is over four hundred; have frequently nearly five hundred. The average collection is about \$12.

A Protracted Meeting at Laverina.

Laverina is one of the appointments in the Cuero District, West Texas Conference. There are many Germans in the vicinity. The pastor and members of the English Methodist Church there are deeply concerned about the spiritual welfare of the German population.

Christianity, then we are enlisting a mighty force that will count for much in solving the problem of evangelizing the foreigner in our midst. According to reports that I have read the Lutheran Church in Germany is undergoing great changes from dead formality to real Christian activity.

Waxahatche.

The Onderdonk-Ramsay meeting which began the 6th of June, closed the 29th. From the very first service the old-time fire burned in the hearts of the people, manifesting itself occasionally in "the old-time shout and almost continuously in the quickening of the spiritual life of our people."

Portales, New Mexico.

Much has been accomplished under hindering circumstances. First we secured a \$18,000 loan and a twenty-acre campus for the New Mexico Methodist College; secondly, we organized the town and secured a sewerage system, electric light plant and water system. This last provided \$75,000 worth of bonds, which have been sold.

Hewitt Circuit.

Our field is still on the conference map, and there is interest enough manifested to inspire us with the hope that it will remain there for some time to come. The third Quarterly Conference, held last Saturday and Sunday, was good, notwithstanding the intense heat.

Queen City.

We have been enjoying some of the good things of life at Queen City recently. We began a revival meeting with Rev. M. L. Lindsey, of Hearne, Texas, to do the preaching, and he did it in the very best way.

RADWAYS' READY RELIEF



RADWAYS' READY RELIEF takes its water into a few minutes, curing Cholera, Sour Stomach, Nausea, Vomiting, Heartburn, Nervousness, Headaches, Sick Headaches, Flatulence, and all other ailments.

DYSENTERY, DIARRHOEA, CHOLERA MORBUS

Internally a half to a teaspoonful of Radway's Ready Relief in a tumbler full of water, repeated as often as the discharge continues, and a tumbler of water with a pinch of the powder in the stomach and bowels, will afford immediate relief in all cases.

Radway & Co., New York.

Spirit and power. We had a great meeting. If any of the brethren need a series of wholesome sermons which will build up your Church, just send for Lindsey, and he will do the work for you. The preceding day came and we held our third Quarterly Conference. The various reports showed successful work along all lines for the quarter.

Miami.

As I have not written to the Advocate since conference, it will be in order, I presume, to tell something of the work we have been doing on this charge during the year. I wish to say in the outset that Miami and Mablette are half stations, paying the preacher a salary of \$1,000, and paying it monthly, and pay the presiding elder each quarter; so the salaries are kept paid up to date.

Queen City.

We have been enjoying some of the good things of life at Queen City recently. We began a revival meeting with Rev. M. L. Lindsey, of Hearne, Texas, to do the preaching, and he did it in the very best way. The preaching was of the very highest order; nothing sensational, but filled with the

THE HOME CIRCLE

WHOOOPS.

Somewhere, where I been a-snoopin',
Papa says, they had the whoopin'-
Cough.

That's the reason how I got it,
But I don't know who I caught it
Off.

Papa says, but he's just funnin',
If I caught 'em, Whoops was runnin'
Slow.

Or, he says, perhaps I met 'em
An' he asks why don't I let 'em
Go?

Seems to me Whoops did the chasin',
An' they got to beat a racin'-
Track.

Wish I knew who made me ketch 'em,
An' you bet I'd go an' fetch 'em
Back.

Anyway, we got a card out
On the house an' kids are barred out
Now.

Wish they'd let in Tom an' Benny,
But they got to go to school, yet, any-
How.

They ain't had 'em, but they'd ought
to.

So's us three could have a lot o'
Fun.

But their ma's afraid they'll take 'em,
An' you ought to see me make 'em
Run!

Don's had only mumps, an' Tom an'
Benny never had but common
Croup.

Shucks! They better not come near
me—
Wait a minute till you hear me
Whooop!

—Edmund Vance Cooke, in The Cir-
cle.

OLD HUNDRED.

Ever hear about 'Old Hundred' be-
ing used as a battle hymn? Odd? I
don't think so. The days our boys
sang it it seemed to fit in all right, but
maybe it was because of what hap-
pened just before the Johnnies went
out to die with it on their lips.

A man who had been a soldier of
the South was telling the story. Look-
ing at his compact, well-built figure
and keen eyes, one wouldn't have
imagined he had been old enough to
carry a musket behind "Pap" Price
back yonder in the dark days of the
Republic. But he had been through
it all, from Wilson's creek to the end.
The soldier continued:

"It was in the fall of 1862. The armies
were congregating for battle. Price
and Vonborn were trying to get to-
gether to attack the forces under
Rosecrans at Corinth. All over the
country troops were being hurried for-
ward for the impending conflict. We
were on the march to Iuka, a place
just south of Corinth.

"One day a queer looking man rode
slowly by the camp. He was on a mule
and his stirrups were so high that
his knees seemed to come up to his
breast. He wore an immense
Leghorn straw hat, bent down in
front to shade the eyes and tilted up
behind. That funny helmet was
about a foot high. Grandfather's hat
wasn't a circumstance to it. The bal-
ance of the rider's apparel was in har-
mony with that outlaw hat.

"Say, grandad," called out a mus-
keteer, "crawl out o' that hat and be
sociable with us!"

"Looks like Joshua hunting the
lost tribe of Israel!" suggested an-
other.

"I'll bet I can shoot a hole through
that chapeau and he'll never know it!"
"Sh-h-h!" It's one o' Buell's scouts;
he's seein' how many gun caps we
got!"

"All sorts of sarcastic allusions were
discharged at the seedy-looking rider

as he slowly passed down the long
line. But he neither turned to the
right nor to the left; never quickened
his pace, but looked stolidly ahead, as
if carved from stone.

"A couple of days thereafter we
were camped in Iuka and our com-
mander said that Bishop Kavanaugh
was in town and would talk to those
who cared to hear him. Fully five
thousand soldiers assembled at the
meeting place. When the 'scarecrow'
of the road was introduced to us as
Bishop Kavanaugh, a man noted all
through the South for his devotion to
the Master's cause, you can guess
how some of us felt, and as we faced
him we knew he knew; not a remark
we made had escaped him, for in the
course of his sermon he good-humored-
ly repeated everything we had said
as he rode by the camp.

"He began by lining the first verse
of 'Old Hundred'—

"Before Jehovah's awful throne
Ye nations! bow with sacred joy;
Know that the Lord is God alone,
He can create, and He destroy!"

"What power the old hymn had in
the earnest tones of that man! How
it sounded through the forest like a
declaration from the Almighty him-
self. I have heard great orators de-
claim, eminent pulpit orators voice
the ternal principles of Holy Writ, but
never since have I been so thrilled as I
was that glorious autumn day, in the
environs of that little Mississippi town.
It was as the sweeping melody of a
choir from heaven. We forgot the
old Leghorn hat, the humped-up
knees, the homespun clothes and saw
only the inspired apostle.

"A Missouri soldier led and five
thousand lusty voices joined in—

"His sovereign power, without our
aid,
Made us of clay and formed us men,
And when, like wandering sheep we
strayed,
He brought us to His fold again!"

"Ah me! I may forget many things
since then—the charge, the hand-to-
hand fights with clubbed muskets
across the breastworks, the comrades
lying stiff and stark under the moon-
light—but never, never, while reason
lasts, will I forget that song, and how
the soldiers sang it! We were in the
ante-chamber of death. The bloodiest
battles of the campaign were just
ahead. The God of the soldier was
nigh.

"And then the old man talked to
us with an impressiveness born of the
tragic situation. He told us to be
good soldiers; to do our duty to our
God and our country, and to let Him
cast up the result.

"I bring to you to-day a battle
hymn," he said; "the battle hymn of
Christ. It is grand enough to fight for,
it is grand enough to die for. Take it
with you on the march, sleep with it
in the camp, let it swell aloft on the
red field of battle! It is a beckoning
hand to the striving, a radiant halo
for the victor, a garland for the dy-
ing!"

"God bless you, my men; may He
keep you true to the hymn, and what-
er the adventure of the conflict—"

"B-o-o-m! B-o-o-m!"

"—may He bring you safe into
His beautiful home at last!"

"B-o-o-m! B-o-o-m!"

"Rosecrans' cannons were thunder-
ing in the distance, and our guns
were rushing to the front, but not a
man of the congregation stirred until
the final word:

"Amen!"

"Fall in, Company!"

Officers galloped fiercely about de-
livering stentorian commands to their
companies; the battle line was form-
ed; the artillery barked savagely and
the beautiful autumn day went down
in a canopy of smoke and flame—

"Wide as the world is Thy command,
Vast as eternity Thy love,
Firm as a rock Thy truth must stand,
When rolling years shall cease to
move!"

"Far into the night you could hear
the soldiers singing the hymn as they
worked with the dead and wounded.
Under the trees, over the meadows,
across plain and valley, tender, loving-
ly, as a hope for the living and a ben-
ediction for the dead, the solemn ca-
cadence filled earth and sky, rising to
the very stars.

"Near the edge of the woods a man
sat writing something for a dying sol-
dier. He had fetched a cup of water,
and had tied his handkerchief about
the wound. On his head was an old
Leghorn hat and his clothes were of
the butternut variety, but as the camp-
fire lighted up his features, somehow
the old hat didn't look funny any
more, and the cheap clothing but added
dignity to what he was doing.

"I will see that this is delivered
for you, son," he said, "and will tell

them that you have been a good sol-
dier."

"The dying man's eyes glowed with
gratitude and he reached out his hand,
which the other took and gently pressed.
He was the soldier who wanted
to wager that he could shoot a hole
through the Leghorn hat."—Edgar
White, in Home Herald.

AUNT JANE'S SCHEME.

When Lucy first went to see Aunt
Jane, she didn't take kindly to any of
her neighbors. She was afraid of
Miss Smith because she was old and
wrinkled, and of Mr. Brown because
he was lame. She didn't like the Jones
children, because she thought them
rude and noisy; the little Gray girls
were queer clothes, so she didn't like
them. Aunt Jane didn't know what
to do with such a queer little visitor.

One night when Lucy's story hour
came around Aunt Jane hit upon a
scheme. "Lucy," she said, "let's play
make believe." Aunt Jane's make be-
lieves were delightful, and Lucy set-
tled herself in Aunt Jane's lap in a
twinkling.

Aunt Jane cuddled her up. "Now,
let's watch," she said, "and when we
see the light, we'll go neighboring."
"Neighboring?" inquired Lucy.
"Yes, see!" There's the first light
now, shining across the bay. That's
the Lighthouse-man's. We'll go and
make him a call."

Aunt Jane rapped on the arm of the
chair.

"Come in," Aunt Jane spoke just
like a man.

"Good evening, Mr. Lighthouse-
man," said Aunt Jane. "Lucy and I
have come to see you."

"Well, well," (Aunt Jane was the
Lighthouse-man now). "I'm proper
glad to see you. It gets to be real
lonesome 'bout this time'r night. And
so this is Lucy! I used to have a lit-
tle girl 'bout her size." (Aunt Jane
made the Lighthouse-man's voice
sound real sorrowful.) "I'm proper
glad to see her. Little folks seldom
get my way."

Aunt Jane now made believe talk
a long time with the lighthouse-man and
then she made believe they were in-
vited to go upstairs where the light
was burning. Aunt Jane told how the
lighthouse-man polished the reflectors
and trimmed the lamp, and spoke of
the great ships passing safely into har-
bor. Lucy wanted to keep on seeing
the lighthouse-man all the evening;
but the lights were shining all over
the neighborhood now, and Aunt Jane
said they must go and call on Miss
Smith. Aunt Jane made believe Miss
Smith was very glad to see them, and
she invited them to have a cup of tea.
It was great fun to make believe sto-
ries about when Miss Smith was a lit-
tle girl. They were beautiful stories,
and Lucy wanted to hear more, but
Aunt Jane said no, they must go and
see the Jones' children.

Lucy did not want to make believe
call upon them at all, but afterward
they proved to be the greatest fun of
all. Aunt Jane did make them play
such lively games and say such funny
things. Lucy laughed and laughed, and
even made believe talk with them her-
self.

When they had finished calling
upon the Jones' children, they made
believe go see the Grays and poor
old Mr. Brown. Then it was time to
go to bed.

The next night, Lucy wanted to
make the calls all over again, and
every night, after that, Aunt Jane and
she made believe to go see "their
friends," as Lucy soon learned to call
them. When she said her prayers,
she prayed for Miss Smith and the
lighthouse-man and all the others.
After awhile, Aunt Jane and she made
some really truly calls, and before
Lucy realized what had happened, she
and Miss Smith and the Jones chil-
dren and all the rest were the very
best of friends. She forgot that Miss
Smith was old, and that Mr. Brown
was lame. She forgot everything ex-
cept that Aunt Jane's neighbors were
the nicest people in the world.—Ex-
change.

THE STORY OF THE WEE HARE AND THE RED FIRE IN SHORT WORDS.

One day in the cold time when he
lay snug and warm by his mamma,
Tiny Hare said: "Tell me of the hare
who went step, step, step in the snow
till he came to the red fire."

So his mamma gave him a hug and
said:

"Once upon a time was a wise wee
hare who knew how to run fast when
Man came by. He knew how to hide
when the dog was near, and when he
saw the dark spot in the sky that
hawk made, how fast he did jump
to his mamma! But Wee Hare did
not like to go out and run and jump
and play in the sun.

"I do not want to run and jump and
play in the sun. I want to run far,
far in the wood, and find the red bush.
I have seen it away off in the dark. It
is good for me to eat, I know."

"It is fire, said his mamma. "Only
man can make it, and it is not good



Come In!!!

- Hot? Come in and get a glass of Coca-Cola—it is cooling and refreshing.
- Tired? Come in and get a glass of Coca-Cola—it relieves fatigue.
- Thirsty? Come in and get a glass of Coca-Cola—it quenches the thirst.



Whenever you're bodily fagged or brain
weary or just want a delicious, whole-
some, thirst-quenching beverage.

GET THE GENUINE

5c Everywhere

Whenever
you see an
arrow think
of Coca-Cola.

for you. It can burn and hurt. You
may eat the good food that you can
find near our home," and she bit his
ear for a kiss.

"I do not want to eat the good food
that I can see here. I want to do
just as I like. I want to pick the red
food from the red bush. I know it is
like buds in the warm time."

"Hush," said Papa Hare, very low
and deep. "You are not good. When
you are good, and the moon is high
in the sky, and it is just like day, I
will take you far out in the wood, and
you may run and jump and eat the food
that is best for you."

"I do not want to go out in the
wood and run and jump and play when
the moon is high in the sky. I want
to do just as I like. I want to eat
the red buds from the red bush," said
the Wee Hare.

"Shut your eyes and put your ears
down and take your nap," said his
mamma. "You are too tiny to go
away from me. Now, hush, do not
say one more word. The red bush
is the Red Fire. It can hurt and burn.
Man has it, and Dog is with Man.
They can hurt you, and if you run far
in the wood, Wind may blow too hard
for a wee hare, and Snow may come
and bury you. Shut your eyes and
put your ears down and take your
nap."

It was noon; the sun was high in
the sky.

Good Papa Hare took his nap, and
Mama Hare took her nap. The Wee
Hare shut his eyes and put his ears
down, but he took no nap. By and by
he went out of the door, and ran and
ran till he came to the wood. Then
he ran and ran in the wood, but he
did not come to the Red Fire, and he
ran and ran and ran till his feet were
sore, but he did not come to the Red
Fire, and he ran and ran and ran till
he was not able to run any more, and
no Red Fire did he see. He lay down
to rest in a bush, and very soon his
eyes were shut, and he did not see
or hear, for it was long past the hour
for his nap. When he woke Snow lay
on all the open ways of the wood. The
Wee Hare gave a leap from his bush,
for he knew that Snow can grow deep
and deep, and a wee hare can not
walk in it. How he did wish he was
at home!

The sun was far down in the west,
and its last rays lay red on the snow.
Step, step, step went the lame wee
hare in the cold snow. He went back
into the wood to try to find his way
home. It grew gray, and it grew dark,
and snow grew so deep that the wee
hare had hard work to walk. Then
wind came. It was so cold, and blew
him out of the path, and how he did
wish he was at home! Step, step,
step in the snow he went. The wind
blew more and more.

"I cannot walk; my feet are too
lame," said the Wee Hare, and just
then he saw the Red Fire! It grew in
the path in the wood, and by it sat
Man and Dog. Oh, how the Wee Hare
felt! His nose grew hot, and his ears
grew cold, and he was not able to
move. The Dog said: "Wow!" and
he put his ears up, but Man said "Lie
down," and Dog lay down by the Red
Fire. The Wee Hare went into a tiny,
tiny hole in a tree and sat on his feet
to warm them. He saw the Red Fire.
He did not like to see it. Man and
Dog did not let it come too near them,
and he saw them keep away from
Red Fire.

"They fear it, too," said the Wee
Hare. "It is not good for me. I must
take care or it will come and hurt
me." He sat on his cold feet, and
did not dare to take a nap.

By and by Man put Snow over the
Red Fire, and he and Dog went away,
and the Wee Hare went step, step,
step in the snow soft, soft, soft, for
fear.

"I wish I had been good," said the
Wee Hare, and Wind and Snow were
able to hear, and they felt sad for a
wee hare.

"We will help him," they said, but
low and soft so he did not hear. The
moon came up high in the sky till it
was just like day, and it grew very
cold. Snow grew hard as ice in the
cold, and the Wee Hare did not sink
in it any more. Wind did not blow
so hard. It came back of Wee Hare
now, push, push, push, to help the
Wee Hare over the Snow. How fast
he went—hop, skip and jump! Soon
he came to his home. How glad he
was! He went in and lay down by his
mamma.

"I have not been good, mamma," he
said, very low in her ear.

"Be good now, then," his mamma
said, and he did not know how glad
she was to have him back.

"I want to be good," said the Wee
Hare; and he shut his eyes, and put
his ears down, and they all took a
nap till the dawn came.

"Just like us," said Tiny Hare, and
he was glad that he lay snug and
warm by his mamma, and she was
glad she had told him the tale of the
Wee Hare and the Red Fire.—A. L.
Sykes, in St. Nicholas.

The help of God is the only hope of
man.



Delicious Puddings



made from
**JELL-O
ICE CREAM
Powder**

Mix together one package Jell-O Ice
Cream Powder (any flavor) and two heap-
ing tablespoonsful of corn starch. Dis-
solve in a little cold milk. Stir this mix-
ture into one quart of boiling milk and
cook until sufficiently thick, usually from
one to two minutes. Serve with milk,
cream or any good pudding sauce. Use
double boiler or stir constantly to prevent
scorching. May be garnished with straw-
berries or any small fruits.

Stir a package of Jell-O Ice Cream
Powder into a quart of milk and
make two quarts of fine ice cream at
one cent a dish.
Sold by all Grocers. 2 packages 25c.
Illustrated Recipe Book Free.
The Genesee Pure Food Co., Le Roy, N. Y.

AN ESTIMATE OF CHRISTIAN SCIENCE FROM A CHRISTIAN AND SCIENTIFIC STANDPOINT.—Paper One.

By REV. CHAS. A. SPRAGINS

Foreword.

This estimate is based upon the teachings of the official literature, the accredited standards of Christian Science. With but few exceptions the quotations are taken directly from Mrs. Eddy's writings. In the interpretation of the words of Mrs. Eddy I have been governed in every instance by the recognized canon of interpretation. That most of the conclusions herein reached will be denied by Christian Scientists I have no doubt, but the soundness of the conclusions will not be less trustworthy because of the denial.

Keep this fact in mind, those who will deny these conclusions will also deny sickness in the face of the most conclusive proof. It is puerile, not to say imbecile, to seek to avoid the effect of a conclusion by branding it as "material" and by affirming that only a "spiritual interpretation" can reach a sound conclusion and only Christian Scientists are capable of "spiritual interpretation."

The quotations herein made from Science and Health, with Key to the Scriptures, indicated by S. and H., are from the edition of 1902, published by Joseph Armstrong. When not written in full, C. S. stands for Christian Science.

I have made only a few quotations. Many more might have been given, but in each instance the quotations are sufficient to sustain the proposition. Those who will not believe from the evidence given would not believe "though one rose from the dead."

The Supreme Authority in Christian Science.

There is such an authority. That authority is Mary Baker Eddy. She is not only the infallible exponent of C. S., but she is also the only duly constituted infallible interpreter of the Word of God. Her superb illumination, her supernatural afflatus, not only enables her to proclaim and elucidate ultimate truth, but this Divine equipment qualifies her for giving an inerrant interpretation of the truth found in the Bible. This proposition is based not upon claims made for Mrs. Eddy by over-zealous Scientists, but upon the direct and positive claims of Mrs. Eddy as found in the official literature of Christian Science.

Whether she did or did not surreptitiously appropriate the basis of her system from her early teacher, P. P. Quimby, is inconsequential inasmuch as all Scientists acknowledge her as the agency through whom God has revealed His highest thought and truth to this generation, thereby supplementing and completing the partial and imperfect revelation given by Jesus Christ and the "holy men who spake as the Spirit gave them utterance."

In asking that Christian Scientists shall endorse the system as elucidated by Mrs. Eddy I am but asking for compliance with her positive demand. She peremptorily requires unquestioning acceptance of her interpretations of the Scripture and unhesitating obedience to her wishes. Justifying the demand by affirming that to her alone in modern times has been given a revelation of the truth. This is her modest claim: "God has been graciously fitting me during many years for the reception of a final revelation of the absolute principle of scientific mind-healing." Page 107. "For three years after my discovery, I sought the solution of the problem of mind-healing. I won my way to absolute conclusion through divine revelation and demonstration." Page 109. Mrs. Eddy may be, and frequently is, obscure, but she is never obscure when fixing her infallibility! Hear her as she further establishes and authenticates her infallibility and thereby secures for her words supreme and final authority: "St. John writes in his tenth chapter of the book of Revelation, 'And I saw another mighty angel come down from heaven, clothed with a cloud * * * and he had a little book open.' Is this angel or message which

comes from God clothed with a cloud, divine science? To mortal sense it seems at first obscure, abstract and dark, but a bright promise crowns its brow. When understood it is truth's prism and praise; when you look it fairly in the face, you can heal by it, and it hath for you a light above the sun, for God is the light thereof. This angel had in his hand a little book, open for all to read and understand. Then will a voice from harmony cry: 'Go and take the little book.' * * * Take it and eat it up, and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey. Mortal, obey the heavenly evangel. Take up divine Science. Read it from beginning to end. Study it, ponder it. It will be, indeed, sweet at first taste, when it heals you, but murmur not over truth if you find its digestion bitter." Pages 558-9.

Again: "Is there more than one school of Christian Science? There can be but one method in its teaching. Those who depart from this method * * * adopt and adhere to some particular system of human opinion * * * which remain wholly human in their origin and tending, and are not scientifically Christian." Page 112.

Christian Science as taught by Mrs. Eddy is not a "system of human opinion." In the Christian Science Journal January, 1901, we have these words: "I should blush to write of S. and H. as I have, were it of human origin, and I, apart from God, its author, but as I was only a scribe echoing the harmonies of heaven in divine metaphysics, I can not be supermodest of the Christian Science text-book. It was not myself but the divine power of truth and love infinitely above me, which dictated S. and H."

From the same Journal, October, 1898: "Hungry one throng to hear the Bible read in connection with the text-book of Christian Science, S. and H. by Mary Baker Eddy. These are our only preachers. They are the word of God." "The Bible and my books mislead no one." You will note this significant fact, the Bible when interpreted by Mrs. Eddy, who alone is qualified for "spiritual interpretation," "mislead no one." The Bible read, followed by an interpretation from Mrs. Eddy, which explains the spiritual import and application of the words read "constitute a sermon undivorced from truth and uncontaminated and unfettered by human hypothesis, and authorized by Christ." Science and Health is the only book known to Mrs. Eddy and her followers from which all error is excluded. When she has, by a process of "spiritual interpretation," succeeded in eliminating error from a certain portion of the Bible, that portion no longer contaminated and fettered by human hypothesis, is allowed to pass muster, and is assigned a place just lower than S. and H. in point of authority.

Claiming for self the place of supreme authority, this place is accorded her by her loyal subjects—subjects, mark you. In a lecture by Dr. George Tompkins, and do not forget that he was appointed by and had the full indorsement of Mrs. Eddy, we have these significant and transparent words: "We consciously declare that S. and H. were foretold as well as its author, Mary Baker Eddy, in Revelation 10th chapter. She is the 'mighty angel' of God's highest thought to this age (v. 1), giving us the spiritual interpretation of the Bible in the 'little book open.' Thus we prove that Christian Science is the second coming of Christ." Professor Herman S. Hering, C. S. B., of Concord, N. H., lectured on C. S. in Carnegie Hall, Dallas, April 17, 1909. He was introduced by B. C. Odum, reader of the First Church of Christ, Scientist, Dallas. Among other things Mr. Odum said: "He is a member of the board of lectureship of the First Church of Christ, Scientist, in Boston, Mass., and is duly authorized and thoroughly prepared to elucidate the subject of Christian Science."

Thus officially indorsed he certainly speaks with authority. Hear him: "It is not to be wondered at, indeed, it is inestimable, that Christian Scientists should love Mrs. Eddy for having brought to the world this science of salvation, the true knowledge of God and man, the spiritual understanding of the Holy Scriptures, which enables them to know themselves and to demonstrate that saving faith which alone leads to heaven." Quoted from the Dallas News, April 18, 1909. By the testimony of this orthodox lecturer and by any fair canon of interpretation, the world is indebted to Mrs. Eddy and not to Jesus Christ, to S. and H. and not to the New Testament, for "the true knowledge of God and man," and to Mrs. Eddy's guidance, and not to the Holy Spirit, the world

owes its understanding of the Holy Scriptures.

Can there be any doubt as to who is the infallible authority in Christian Science?

It would have been less profitable to Mrs. Eddy, but much less expensive to her followers, had she been prepared to receive a full and final revelation and have given it permanent record in her first edition of S. and H. It is harassing, as well as expensive, to have the infallible Mrs. Eddy of 1909 to sit in judgment over and revise the infallible Mrs. Eddy of 1908. There have been about 280 editions of S. and H. Each edition has come from the same infallible source, but strange as it may be, no two editions are exactly alike either in contents or in arrangement. Perhaps the reason for the variability in the infallible Mrs. Eddy is due to the fact that she secures large remuneration for each homeopathic dose of revelation, and hence the smaller the dose the larger the number, and the larger the number the greater the remuneration. Witness the following communication from Christian Science Journal, March, 1897: "It shall be the duty of all Christian Scientists to circulate and sell as many of these books as they can. If a member of the First Church of Christ, Scientist, shall fail to obey this injunction, it will render him liable to lose his membership in this Church.—Mary Baker Eddy."

When Mrs. Eddy gets ready to administer a homeopathic measure of "spiritual interpretation," or of revelation of the truth, she administers through S. and H., and thereby superannates the former edition, which edition performed the same service for the former, and so on back to the original allopathic dose of 1875. The edition of 1875 contained one hundred and twenty thousand words. It purported to be a "final revelation." The edition of 1902 contains one hundred and eighty thousand words. These homeopathic doses of revelation have added sixty thousand words to the "final revelation" of 1875, as well as "added" much to Mrs. Eddy's financial rating. Of course, the credulous, the loyal adherents, would want the latest news from infallibility, for the obvious and sufficient reason that they could never be sure of the ground beneath their feet so long as they are ignorant of the contents of the latest edition of S. and H. The only safety is in the possession of that which is recognized by infallibility as the Truth in the latest edition, and even this edition may be essentially changed ere the printer's ink has dried, either by adding to or taking from. The following significant notice may be read in Christian Science Journal, February, 1907:

"The Christian Science Text-Book."

An edition of S. and H., with Key to the Scriptures, printed from new plates, has just been issued. This edition contains many important changes and additions. The older editions will not be taken in exchange."

The foregoing facts establish beyond controversy Mrs. Eddy's supreme authority, and hence the acceptance of C. S. means accepting Mrs. Eddy as the infallible teacher in faith and practice. There is some truth in the Bible, but only those can come to an understanding of that "truth" who come by the way of S. and H. Beyond the "thus saith" of Mrs. Eddy no one can go. "Requiring every member of her Church to buy a copy of Science and Health, she peremptorily forbids each and every member or reader to expound or comment upon it." "God who at sundry times and in divers manners spake in times past unto the fathers by the prophets, hath in these last days spoken unto us" by Mary Baker Eddy, "whom he hath appointed to echo the harmonies of heaven." But we need not follow further in this direction this self-appointed, infallible leader, this dictator, this pope, whose slightest wish is law, whose dicta are never questioned and from whom there is no appeal. When I believe that the angel Gabriel brought to the lowest heaven a copy of the Koran, bound in white silk, jewels and gold, and that later, Gabriel in human form, communicated the contents to Mohammed; when I believe that heavenly messengers disclosed the hiding place of the gold plates upon which the book of Mormons was written; when I believe that Dowie was the reincarnation of the spirit of Elijah, then will I have reached a condition of mind that will allow me to believe that Mrs. Eddy is the "mighty angel" of God's highest thought to this age, giving us the only authorized "spiritual interpretation" of the Bible in the "little book open." S. and H. In the words of I. M. Haldeman: "No matter though S. and H. speak in its own pages the tenderest and kindest words concerning the Bible, these are but the words of condescension which a superior give to an inferior; it speaks well of it because it no longer considers it a rival and can make use of it to further its ends; speaks well of it here and there that it may dis-

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arm suspicion and hush the voice of alarm while it continues to pervert its testimony, change its text and deny its supreme authority." No more subtle and terrible agency has ever appeared on earth to deny, and in the end, overthrow the Bible, and leave the sons of men in darkness." Mary Moss Baker Glover Patterson Eddy and S. and H., not Jesus Christ and the Bible, are the infallible authority, and the only such authority, known in Christian Science! "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves."—Jesus Christ. "Refuse profane and old wives' fables."—Paul.

TRUE WOMANHOOD—AN APPEAL TO MOTHERS.

What is true womanhood? It is not made up of fashions, fine clothing and costly jewelry. Sometimes I fear we have far too much vain pride. Now, here is my idea of a true woman in the highest and truest sense of the word: She must have real goodness of heart, greatness of soul, purity of character and a well-balanced temper; then she is fit for the high purpose for which God created her, and when God looks for his jewels, these are the ones his eye rests on well pleased, and these are the ones that the aged parents look to for comfort in their declining years, and they are not disappointed for the true woman will be kind to the aged, will lend a helping hand to the weak, she will bathe the fevered brow and speak cheering words to the weary. She seldom thinks of her own comforts and pleasure. She looks for her reward beyond the grave. Mighty is the power of a true woman when God is near her heart and in her thoughts. Ah, mothers, well do we know that thou art able to guide a nation's young! Arouse ye, mothers, for your power is not equal to its need! Far

too many of our young men darken the door of gambling dens which surely leads them on to destruction, and far too many of our girls think only of fashion and frivolity, when, in a time like this, her whole mind should be centered on the duties of life. Ah, how many sisters could save their brothers from a drunkard's grave if they were wholly consecrated to God! Then love and kindness would be her law of life, which is the connecting link between earth and heaven. Ah, daughters, you know not what a mighty influence you hold over that brother, and, let me entreat you as a mother, let your influence be for good and not for evil. Arouse ye, fair daughters and loving mothers, and, with a mighty stroke of virtue and with the mighty arm of God to shield and protect you, banish from the earth the demon which is daily destroying your fathers, husbands and brothers. Leave off vain pride, if you are guilty; put on the whole armor of God and march to victory. You have a mighty work to do, and, with God's help, you can do it. In your hands hang a nation's destiny. A very wise old man once said, "The hand that rocks the cradle rules the world," and it is true. If you teach your child to be honest, truthful, brave and generous, he will be the same when he is a man. The child never forgets what he is taught by his mother. Bring up the child in the way he should go, and when he is old he will not depart from it is a Biblical truth, and I believe it. MRS. LILLIE GENTRY.

In the moment that a sinner knows that Christ is Christ, he loses his guilt.

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TO OUR CORRESPONDENTS.

Much inconvenience to the Advocate office and confusion and loss of time will be spared 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.

OUR CONFERENCES.

Bishop Key Presiding.
German Mission, Houston, Oct. 21
West Texas, Dallas, Oct. 27
Northwest Texas, Stamford, Nov. 16
North Texas, Paris, Nov. 24
Texas, Jacksonville, Dec. 1

Rev. Samuel Rueker and his people at Abilene have projected a new church building to cost \$30,000. This is a fine stroke of enterprise and we congratulate them on their liberality and progressiveness. We have a fine people in that town, and they are going to keep their Church abreast of the progress of the city. This will put our Church out there far to the front as the leading denomination of that section.

We notice in the secular press that Rev. C. B. Meador and his people have already begun their contemplated new church at Haskell. This is fine, and it writes those people down as full of spirit and progress. The building is to cost \$25,000. We also note that the Church at Stamford is also going forward. Those Western folk are not afraid of spending money in elegant church edifices.

A FOLDER ON BAPTISM.

Rev. W. F. Bryan, of Sulphur Springs, has issued a folder of convenient size on the mode of baptism. It is an original and a practical treatment of the subject. It takes up the mode of baptism and traces the progress of the institution from the Jewish rite of cleansing to Christian baptism; and then the prominent passages bearing upon the subject in the gospels and the epistles are taken and explained. In a brief space it covers the salient points on the whole subject and presents a Scriptural argument pungent and convincing. Bro. Bryan's object in writing the folder is to distribute it among our rural Methodists and those living in the towns and villages where our Baptist and Church of the Disciple brethren make so much of baptism by immersion. They often confuse and unsettle our people, especially our young people, by constantly harping upon the subject. Bro. Bryan meets all their specious use of Scripture and puts the question of baptism in its true and sane light. Send him a postage stamp and get a copy of this folder and read it. If your people are troubled by our immersionists in this matter send for packages of the folder and distribute them among your people. They cost one cent apiece. Bro. Bryan, you can see, is not trying to make money out of it, but to do good with it.

A PATHETIC SORROW.

Last Saturday night the good wife of Rev. O. T. Cooper, of Jacksboro Station, passed to her reward after a sickness of less than one week. Only eight months ago she and Brother Cooper were happily married and from every viewpoint the future had everything in store for them. But this visitation has come to that paragon home and the mantle of grief has fallen upon it. Her maiden name was Mary Thomas, daughter of Rev. and Mrs. O. S. Thomas, of Honey Grove. These parents had done their part to make a splendid Christian woman out of their daughter, and right well did they succeed. She was a devoutly religious woman, full of faith and of the Holy Ghost. She was well educated, having been trained at the Girls' Annex at Georgetown. She was beautiful in person, consecrated in life, trained in mind and heart, and well fitted to be the useful wife of an itinerant. At Jacksboro she was held in high esteem. The people were perfectly devoted to her. She had greatly endeared herself to all classes of them. They mourned her death as though a personal affliction had befallen their families. Her remains were brought to Arlington last Sunday night for interment, and the funeral services were conducted on Monday. Six of the Board of Stewards from Jacksboro came with the remains and acted as pall-bearer. Among the ministers present who took part in the funeral services were Rev. E. W. Alderson, Rev. L. S. Barton, Rev. S. C. Riddle, Rev. C. A. Spragins, Rev. J. M. Peterson, Rev. J. W. Hill, Rev. W. H. Hughes and the writer. The house was crowded with a sympathizing audience. It was one of the largest occasions of the kind ever witnessed in Arlington. That is the boyhood home of Bro. Cooper. His parents reside there, and their friends are numbered by the city's population. There were friends from Dallas and various other points, and the flowers were beautiful and profuse. We have never heard more beautiful tributes paid to the memory of any young wife than were paid to Mary Thomas Cooper. And then her remains were laid away in the cemetery hard by to await the resurrection of the just. Brother Cooper and Brother Thomas' family have the sympathy of a very large circle of sorrowing friends in their great bereavement. But they mourn not as those without hope, for they realize that their loved one has only been transferred to the Church triumphant. Peace be to her dust, and everlasting joy to her undying spirit!

REV. JOHN R. NELSON, D. D.

The Kentucky Wesleyan College, one of the leading institutions of that State, recently conferred the degree of Doctor of Divinity on Rev. John R. Nelson, of the Northwest Texas Conference, and now Secretary of the Home Department of the Foreign Mission Board. This is an honor worthily bestowed and one that thousands of Dr. Nelson's friends in Texas and elsewhere will highly appreciate. For years he has been one of the foremost workers among the members of his own conference, and his work for Southwestern University and for the Medical College gave to him a wide acquaintance throughout Texas. Now that he holds a connective position, the entire Church knows and appreciates his worth. The fact is he has so long been called Dr. Nelson that by common consent he has borne the title for some time; but now he has it by virtue of the complimentary act of the institution above mentioned. This is the second time that this institution has done a nice thing for Texas. Two years ago it gave the degree to Rev. H. A. Boaz, and now it has done the same thing for Rev. Jno. R. Nelson. We take great pleasure, brethren, in presenting to you the Rev. John R. Nelson, D. D., of the Northwest Texas Conference. In fact all Texas has an interest in him.

GREAT DAY FOR FIFTH STREET, WACO.

The Church at Fifth Street, Waco, is the old mother Church of that city. There is where Methodism got its start and from that point the other Methodist organizations in the city radiated. At one time it was the leading and dominating center of Waco Methodism. But three other congregations have gone out from it, and one of them, Austin Avenue, has grown into a great organization. Some years ago, when Rev. Jerome Duncan was pastor, Fifth Street resolved to practically rebuild her plant. This was done at a sacrifice, and there was necessarily a considerable debt left on the property. From time to time this was reduced until it reached a little over \$5000. When Dr. W. E. Boggs went to that pastorate one year ago last fall he found that amount of indebtedness. The panic was on and the people did not see how they could pay the debt off. They did pay the interest and kept it going until a few

weeks ago, when they resolved that it must be paid and turn the congregation loose to do something else. So Dr. Boggs arranged a great day and appointed Sunday the 27th as the occasion when the final effort was to be made. He began to work things up to that end. He secured the service of Dr. W. F. McMurry, and on last Sunday the occasion materialized. All the other Methodist congregations joined with the Fifth Street people. Dr. McMurry preached and took the collection, and in a few minutes had more than the required amount to meet the debt. It was a time of great moment, and the people and the pastor were happy. Fifth Street is now free from encumbrance, and they will go forward with great interest. At night there was another union service at Austin Avenue, and Dr. McMurry preached again. At the close of the service one brother handed him a check with which to help Bishop Ward finish a church in Korea. We congratulate Dr. Boggs, his people and Waco Methodism on their success. They are moving forward down there and great results will follow their enterprise.

THE MCKINNEY DISTRICT CONFERENCE.

The McKinney District Conference met last week at Wylie, and it was well attended by all the preachers but two and a representative number of laymen. Rev. Foster Pierce, the presiding elder, was in the chair. He knows how to so conduct a conference of this sort as to make it interesting. He gave variety and originality to his methods and kept the interest at a good rate of speed all through the session. The reports of the preachers showed good work. The most of them had had good meetings and their financial reports were well up. The district comprises one of the best sections of North Texas, fertile and thickly populated. Its people are thrifty and well-to-do. Among them are some of the oldest Methodists in the conference, and they take a great interest in the affairs of the Church. Yet the district is one of the young districts. It was organized only a few years ago. But it is making good progress.

We heard Rev. J. W. Blackburn preach a most edifying sermon of the old Methodist type. It was earnest, well thought out and strongly delivered. Rev. Foster Pierce delivered a good sermon at the opening session in the afternoon. He styled it an address, but it was really a fine discourse packed full of thought and pervaded by a very evangelical spirit. Dr. J. H. McLean was present and represented his work at the Orphanage. He was accorded a good hearing, and he put the brethren in close sympathy with its needs. A right good contribution was made to it. Rev. J. W. Hill preached at night on the Church Extension Movement and had a good hearing. Rev. J. M. Peterson preached on Saturday in the interest of the missionary cause. He always makes a strong and impressive presentation of that work. We were accorded every liberty in behalf of the Advocate, and the brethren listened to us patiently. In fact, the presiding elder gave all the visitors a full hearing. Rev. J. D. Hudgins, of Cedar Hill, was a visitor. He was once pastor at Wylie and wanted to greet the folks again. Rev. Jno. L. Sullivan, the pastor, looked after the comfort and pleasure of all the visitors and delegates. He is an ideal host, and his people gave him all necessary assistance. We were sorry to have to leave before the session was half over, but we are sure that the conference grew better to the end.

ST. LOUIS ADVOCATE MAKES A SUGGESTION.

Sometime back the Nashville Christian Advocate noted the fact that the Texas Christian Advocate had slightly reduced its size on account of the stringency of the times. We copied the paragraph from our Nashville confrere and showed by actual figures obtained from the measurement of the subject matter in the Texas and the Nashville that we carried about one-third more reading matter in each issue than the Nashville. Now the St. Louis Advocate comes along and copies both paragraphs and then makes the following drastic suggestion:

The above paragraphs are slight indications of the difficulties now confronting the publishers of Church papers. The Texas Advocate has the greatest patronizing territory of any paper in our Church, with a quarter of a million or more of Methodists, which enables the publishers to make one of the greatest papers in the Church. The day for a connective organ or a weekly newspaper for a world-wide Church has long since passed. The Nashville Advocate real-

ly has no field. We are wasting energy, brains and money on an out-grown project. Why not give it a great constituency by making it the conference organ for the two Kentucky and the three Tennessee Annual Conferences? Then have a second great conference organ for the Virginia, Baltimore, West Virginia and North Carolina Conferences. Then a third for Georgia, South Carolina and Florida; and a fourth for Alabama, Mississippi and Louisiana. West of the Mississippi there should be only two great conference organs.

THE LAMAR COUNTY ELECTION.

The second time the ants brought on an election in Lamar County. The county voted dry four years ago, and promptly at the end of the first two years the ants plunged the people into another election. They were beaten by a majority of something over three hundred. Last Saturday they brought on another one, and now they are repenting their folly. The county went dry by about nine hundred majority this time. Does that satisfy them? It ought to! The brewers ought to know by this time that they are leading a forlorn hope. And yet the county boasts of a large town—Paris. But the law is a great success. It has more than justified the hopes of the people. They are not going back to the saloons. The ants in old Lamar are in the brush. They will never put the liquor shop back in that county.

THE SCOFIELD REFERENCE BIBLE.

This is a complete edition of the Holy Scriptures gotten out in the form of an Oxford Bible, by Dr. C. I. Scofield, of Dallas, and for years a teacher in the Moody Bible Institute. He is an eminent scholar, a profound preacher and one of the most thorough Bible students in America. In the arrangement of this edition he adheres to the King James' version. It is an entire system of references so as to trace each work with its kindred affiliations in all its ramifications in an orderly and logical manner. Each book of the Scriptures is preceded by a history of its origin and development, giving to the reader a clear idea of its setting and imparting much useful information. All disputed words and passages are explained in a practical way in foot-notes, and the hard and difficult portions are made easy to be understood. All connected topical references are so arranged as to give a correct idea of their bearing and application. The zig-zag method of references is done away with, and a sensible and consecutive system is used instead. The technical terms of the Scriptures are reduced to their simple meaning, so that the average readers can understand them. Where it is necessary, the words on the original language are re-translated into simpler terms, not in the text but in the foot-notes. The entire Bible has been re-divided into sane paragraphs under sub-heads, while preserving the verse and the chapter intact. These are a few of the advantages in this edition of the Scriptures. Dr. Scofield is a devout man and in the main very orthodox. In producing it after long years of study he has rendered the Church a great benefit; and the Oxford University Press in its American branch has done its part in a most artistic manner.

PERSONALS

Brother Jno. D. Jones, of Corsicana, made us a pleasant visit last week. He is one of our staunch laymen.

The wife of Rev. D. W. Gardner, of Wheelock Circuit, Texas Conference, is quite ill, and her friends fear she will not recover.

Brother Arthur Vise, of Madisonville, dropped in to see us recently. He lives in a local option town and he says it is a success.

Rev. Jesse Mason is busy with his charge at Shady and Marvin. He is attentive and faithful and will have good results to show for his year's work.

Rev. A. B. Moreland, of Celeste, was in to see us the other day. He is prospering in his charge. He always does, for he has a habit of succeeding.

South Franklin is moving on nicely under Rev. F. A. Bond. He keeps his hand on all the affairs of his charge, and he keeps his heart in sympathy with all its interests.

Rev. J. R. Mood, who was forced some months ago to give up his position as President of Clarendon College, is still living at Channing. In a

private not from him recently, he gives us the cheering intelligence that he is growing some stronger and hopes to be able to battle with his affliction successfully.

Rev. M. K. Little, of the Weatherford District, made the Advocate a pleasant visit this week. He was fresh from his District Conference and reports one of the best he ever conducted.

Deport charge is moving smoothly under Rev. T. A. Lisenby. The crop conditions are favorable up that way this year, and a good report will be made when the conference meets.

Rev. I. Z. T. Morris, of Fort Worth, was in to see us recently. He has just returned from a trip to Chicago and he is in fine spirits. His work is going forward, and he is doing much good.

Rev. H. H. Goode, at Annona, is well received by his people and his work as a preacher and pastor is of a high order. He has gifts and grace and these two qualifications make a good preacher.

The Yowell charge is well served this year by Rev. C. P. Combs, and he is sparing neither time nor toll to make his work a success. He is looking well after the interests of the Church as a faithful preacher and pastor.

Lake Creek charge is well pleased with their pastor, Rev. C. C. Williams. He is a quiet, unobtrusive man, but he invests his whole being into his work. We have heard good accounts of his efforts.

Rev. N. C. Little, of Cumby, is quietly pursuing the even tenor of his way. His work is prospering and he is devoting his energy and his talent to the needs of his field. He is true to every obligation of the ministry.

Rev. W. A. Pritchett is a new man at White Rock—that is, he has been in another part of the conference for years. But he is a solid man, full of energy and good works, and he will succeed well anywhere. He is taking in his present charge.

Rev. F. O. Miller, of Celina, made us a pleasant visit recently. He and his people are pushing their Church enterprise, and when completed it will be a credit to that community. Brother Miller is deeply interested in his charge and he has the co-operation of his people.

Rev. Ira M. Brice is a new man at Clarksville, but he has been tried and he is a success. For years he did excellent work in the Texas Conference. He will do his whole duty in his present charge, and that means a year of most conscientious and faithful service.

Rev. W. D. Mountcastle is developing all the interests of his district. He is a successful man in that sort of a field, keeps in touch with all his preachers and laymen, and neglects no part of the work. He is reliable on all parts of the ground and never fails to bring up a good report.

Rev. J. T. Griswold, Bishop of Stamford District, sends five new subscribers from Rotan and adds: "I get from one to six at each Quarterly Conference." Brother Griswold, whether as pastor or presiding elder, is always alive to the interests of the Church; in fact, he is a "mover."

Rev. A. J. Weeks, of the San Antonio District, tells us that we were in error when we said of the San Antonio District that the lowest salary paid its preachers was \$900. Really that was not what we intended to say. We had in our mind the average salary, and not the lowest salary. The average salary is a little beyond \$900, and this is a good showing.

We had a pleasant visit recently from Rev. E. W. Alderson, D. D., of Terrell. He will take a trip in a few days beyond the Mississippi. He is a member of the commission appointed to prepare a revision of our ritual, and that committee has been called by Bishop Hoss to meet at Emory and Henry College, Va., to begin their work, and it will be in session some days.

Mr. V. M. West, that princely layman of the West Texas Conference, has returned from New York to his home in San Antonio, and he writes us that all traces of his cancerous trouble have disappeared, and that he is now a well man. He attributes his recovery to the skill of a good physician and the prayers of his brethren. We all rejoice that Brother West is

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again well and at home. He is loved by all the brethren over his way, and no wonder, for the preachers never had a better friend.

Rev. S. H. Smith, of Como, is a wise pastor and a good preacher. He is in love with his work, and his people are in love with him. He is doing things up that way.

Roxton charge is being served by Rev. W. J. Holder this year, and we hear good reports from his work. He is one of the solid men of the conference, and his pastorate is a success.

THE PASSING OF REV. E. A. HAWKES.

By Rev. J. B. Cranfill.

On Saturday morning, June 12, 1909, at 9 o'clock, the spirit of Rev. E. A. Hawkes, a veteran preacher of the grace of God, swept triumphantly into the land beyond. He had been ill five months and suffered much, but through all his long days and nights of stress and pain he was tranquil, patient and resigned. The words that lingered on his lips and inspired his heart during those last days were these: "God's will be done." He shrank from the ordeal of parting from his loved ones, but felt meanwhile that for him it were better to depart and be with Christ. At last, just a little while before the crucial moment came, he exclaimed, "O death, where is thy sting? O grave, where is thy victory?" At the very moment of his passing into his heavenly home, he uttered these words: "Glory land; peace, sweet peace!" With that his noble blood-bought spirit passed from its earthly tabernacle and went on to be with God and with those he had loved and lost, but now again had found.

At the time of his death, Rev. E. A. Hawkes was nearing the completion of his eighty-seventh year. He was born September 27, 1822, in Richmond, Va. He was converted at the age of fourteen in a Methodist revival meeting, and at once united with the Methodist Church, retaining the connection for nearly seventy-three years, and every day adorning the profession he had thus made in his youthful years, and through his unselfish service glorifying the religion he professed. While yet quite a young man he was ordained a minister of the Methodist Church by Bishop Pierce, and without a single break or interregnum he continued in the active ministry, either as an evangelist, a circuit rider, a pastor or a local preacher, up to the very hour in which he was stricken with his last illness. He came to Texas in 1882 and, with the exception of a few months spent at Cleburne and a short while at Waco, he made Dallas his home for twenty-seven years, and his life among us here has been an open book, known and read by all men.

The following are the names of the children who have been left to mourn his death: Mrs. Amelia Clardy Goetz, Calvin Hawkes, Mrs. Linda Waller, Mrs. Wren E. Sharpe, Fitzhugh Hawkes and Wilfred Hawkes. He also left a widow, Mrs. Sallie C. Hawkes, who is much beloved by all who know her. Another daughter, Mrs. Lucy Dickerson, one of the most active and useful members of the First Methodist Church of Dallas, had gone on before, having triumphantly fallen asleep in Jesus but a few months before her father's death.

Back in old Virginia, where Brother Hawkes was born and reared, one brother and one sister still survive him. These are aged respectively 84 and 80 years. Another brother died at the old home last year at the ripe age of 94.

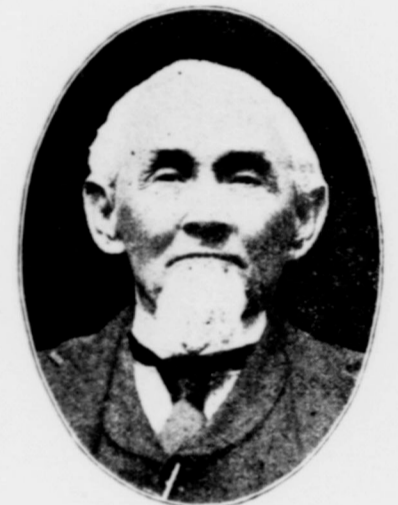
The funeral services were held at the Ervay Street Methodist Church on Monday morning, June 14. They were participated in by the following ministers, whom he had loved in life and with whom it had been his joy to labor in the Master's service: Rev. H. A. Bourland, Rev. R. W. Thompson, Rev. J. L. Morris and Rev. W. D. Thompson, all ministers of the Methodist Church; Rev. Jas. Kirkland, pastor of Bethany Presbyterian Church, and Rev. W. Irving Carroll, pastor of the First Congregational Church of Dallas.

Rev. Jas. Kirkland read a sketch of the life of the deceased and followed it by one of the tenderest and most timely eulogies that I have ever heard. There was nothing fulsome in what he said, but there was a pathos in the tribute which he paid to his dead friend and brother that touched all hearts. Many who were present spoke of Brother Kirkland's tribute to his beloved friend and brother as one of the most appropriate to which they had ever listened.

The active pall-bearers were five grandsons and one great-grandson of the deceased, and the honorary pall-bearers were ministerial friends of the various denomina-

tions of the city. I have never witnessed a more impressive funeral; while tears moistened many eyes, and while the grief of the friends and loved ones of our fallen brother was deep and sincere, there was not a low note sounded in all the words of eulogy, of consolation and of praise that fell from the lips of those who spoke tenderly of the life and work of their cherished friend and brother. As was fitly said by the pastor, Rev. J. L. Morris, we met that day not only to pay tender tribute to the dead, but to proclaim a triumphant victory. Among the large throng present, I do not believe there was one who doubted that the issue of the earthly life just closed was most glorious, and that the soul of this beloved minister of God was basking in the triumphant glories of the better land.

I have thus briefly set down the simple story of the birth, the life and the



REV. E. A. HAWKES.

death of this faithful servant of the King, but no pen can write the true story of his godly life, the results of which can not be known until all the things of time and earth are done and we meet at the judgment seat of Christ to give account of the deeds done in the body. No work is ended here on earth and the story of no human life can be written down until the end of time. That is why God ordained the final judgment, the influences that must set in motion here in time go on widening until all the harvest fields of earth have been reaped, and their fruitage garnered for good or ill in the worlds beyond. While this is true, we can tell the simple story of an earthly life as I have outlined one here, knowing the while that the complete record cannot be known until the books are open at the judgment day.

One of the greatest lessons to be learned from the life of our departed brother is that, although nearly 90 years of age when his burdens were laid down, he kept up his active work until the very last; there was no "dead line" in his ministry. After he was 80 years old he built two houses of worship and equipped them for the Master's service. It was my pleasure upon a time to go with him to his church at Union Bower, some five miles out from Dallas, and preach to his people. From his work in the establishing of this church and the Church at Maple Avenue, together with his unselfish services in connection with the establishing of the Ervay Street Methodist Church, all of which was accomplished after he was more than four-score years of age, stamped him as a man who was unwilling to allow his talents to be buried or concealed. While he was one of the oldest men in our community in point of years, he never allowed himself to be burdened with the weight of years; to the very last he stood erect and his heart and mind were young. What a lesson this should be to the thousands of preachers who will read these words; although his head was whitened with the frosts of many winters, his heart kept buoyant and young; never once in all his long and eventful life did he permit himself to grow sour or ill at ease on account of his advancing years.

Another lesson that should deeply impress our every heart is that of his purity of life; no man who knew him can now recall a single incident of his long service with them that they now would wish to change. He managed his life well; there was never a whisper on the part of any who knew him that he was not exactly what he professed to be. While his work as a Christian minister bore transcendent fruit, his life was a sermon nearly 88 years long that proclaimed the truths of the gospel with more eloquence and power than any words he ever spoke. This true man of God died poor; he never sought to achieve business success; he left no investments, no bonds or stocks, or houses, or lands. The little narrow plot of ground out at Greenwood, which now holds the earthly tabernacle in which he lived, is the

only land that he could call his own. Like the blessed Master, like Paul and like the early Christian fathers, he simply went about doing good, and the riches he amassed can not be told by the numerals that chronicle the fortunes achieved in the marts of trade. In a far nobler and a far better way he left riches untold in the redeemed lives of those who were led to Christ through his ministry. Never once in his long life did he step aside to engage in earthly speculation. What an example was his unselfish life to every preacher of God's Word! That minister of Christ who yields to the love of money by so much as his earthly cares absorb his time and talents parts company with the highest usefulness as a preacher of the Word. Our ministers are prone to forget Christ's Sermon on the Mount, where he so gently spoke of God's care of the lilies of the field and the birds of the air. Brother Hawkes believed profoundly in the grace of Christ to care for his ministers if his ministers kept true to God. It was thus that he lived and wrought, giving freely of his time and talents to his Master and accepting with grateful heart the care that his Master had for him unto the end. Now that his gentle earthly life is done, I dare to say in this feeble tribute to his memory that he died invested with the highest riches and the truest wealth that ever crowned the life of man. In this commercial age, when even sometimes God's ministers run wild with money lust, it is well to contemplate such a life as the one just closed and to remember that saying of our Lord, "Foxes have holes and the birds of the air have nests, but the Son of man hath not where to lay his head." He was a preacher of the old time religion; he loved God's Book; to him it was the heart of God speaking to the heart of man. Through his long life he accepted the Bible as the fully inspired Word of God and he took no part in the speculative philosophies which gained in currency during the last years of his life. The "higher criticism" held no charms for him; the theory of evolution, so troublesome to men of small brain and little faith, never disturbed him for a moment. He believed profoundly in the doctrine of the fall of man and the redeeming grace of God as revealed by Jesus Christ. He loved to preach the oldtime gospel in a simple way, and it could be said of him as it was said of his Redeemer, "The common people heard him gladly." He was a true man. He had that rare endowment that made him a genuine and earnest friend. No one ever knew him to forsake a friend; through prosperity and adversity alike he stood by those he loved, forgetting their faults and magnifying their virtues and sustaining them in their times of deepest need. Although I knew him well for many years, I cannot now recall an evil or an unkind word he ever spoke to me of any soul. He cherished the good in man, and, like his Lord and Master, he was gentle to condone their faults. The last and most glorious thing of all was that he died triumphantly; through his long illness I went to see him many times; never did I hear him utter an impatient word, and never did he sound a low note concerning the things of the life beyond. As his last hour approached, he showed an increasing eagerness to join the loved ones on the other shore. On the very last night of his life, when he was approaching the celestial land, those who watched around his bed heard him utter the most sacred of all names—the name of "Mother." I have not a doubt that he saw her clothed with eternal youth, and she hastened to take his hand, as the angels conveyed him to that better world.

It is said that in the early history of Methodism, Charles Wesley in a conversation with his brother John expressed the regret that the new movement did not seem to be reaching any but the poorer people. His brother John turned to him and said, "Yes, Charles, nearly all of our converts are poor people, but they die well." That religion is a glorious religion that comforts men and sustains them when they approach the end of life. Although it has been mine to linger at the bedside of many a dying Christian, I have never known a more triumphant death than that of Brother Hawkes.

BOOK NOTICES.

Side-Lights on Christian Doctrine, by Dr. James Orr and published by A. C. Armstrong & Son. Everything written by Dr. Orr is of special interest to the Christian student, and this little volume is no exception to the rule. It contains his various addresses delivered from time to time at different conferences and Bible schools in our own country. When put into this volume it makes a permanent record of valuable thought and inquiry.

Christian Science in the Light of the Holy Scriptures, by I. M. Haldeman, and published by Fleming H. Revell.

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ORDER FROM SMITH & LAMAR, 296 ELM ST. DALLAS, TEX.

This is the third edition of this book, and this fact proves its popularity. It takes for its task to prove that Christian Science is outside of the Bible, that it has no claim on Christ, and that it is opposed to both. He proves his propositions largely by verbal quotations from the teachings of this fad, and he makes out his case very thoroughly.

Word Book of Temperance, by Dr. and Mrs. Wilber F. Craft, and published by the International Reform Bureau. This book is the result of the earnest thought and investigation of Dr. and Mrs. Craft. The Doctor is authority on all such questions and Mrs. Craft has had large experience in the work of the women. In this volume the history of the temperance movement is given, and its results are recorded. It strives also to show the Scriptural side of the matter, and it defines the relation of the citizen, the good women, the Church and the Sunday-school to it. It is a most valuable book.

Jesus and the Gospel, by Dr. James Denny, and published by A. C. Armstrong & Son. The British Weekly says of this book: "It is the most important contribution that has been made to theology for many years. It must arrest the attention of all who seriously care for religion. Not only those who teach Christianity, but all who think about Christianity in its intellectual aspects may be referred to it as by pre-eminence the frankest, the ablest, and the most conclusive treatment of the central problem which is anywhere to be found." Having a copy of this deeply interesting book before us, we are prepared to endorse the above statement. While some students of these questions may not accept fully everything it contains, nevertheless the book will command the attention and the admiration of all who will read it.

ZEPHYR CHURCH.

Table listing contributions to Zephyr Church: Money received for Zephyr Church not receipted for yet; Rev. J. H. Bowman, Breckenridge, Tex. \$4 00; Rev. G. R. Strange, Riesel, Tex. 12 75; B. B. Webster, Douglassville, 6 50; Rec'd from Rosebud, 1 00; Rev. Harry J. Hayes, Jefferson, 6 00; Rev. R. F. Dunn, McGregor, 14 20; Miss Helen Perry, 45; Rev. W. H. Mathews, Ft. Worth 45 00; Rev. W. E. Caperton, China Springs 9 20; Rev. Charley Hughes, Jasper, 11 50; Rev. Roy A. Langston, Blackwell 16 25; Rev. A. E. Turney, Winters, 17 50; Miss Annie C. Loring, Huntsville 5 00; M. W. Campbell, Huckabay, 5 00; W. H. Burkeen, Petrolia, 1 00; W. E. Word, Alfred 5 00; Rec'd from Bro. Henry Ford, Brownwood to the M. E. Church 59 35; From division fund sent by Bro. Ford 47 24; Total \$266 94; Previously reported \$412 87.

GEO. L. PILLER, Chairman Committee. G. W. HARRIS, P. C.

Dear Bro. Piller: I read a letter in the Advocate about your church being blown away and I felt like I wanted to help you a little, so I send you 45 cents—all the money I have now. I am a little girl nine years old. The

Bible says it is more blessed to give than to receive. I am very happy to give this to you. HELEN TERRY, 412 N. Haskell Ave., Dallas, Tex.

Zephyr, Tex., June 26 1909.

I take this method to thank the dear brethren for their prayers and financial help in our time of distress. May God bless the Advocate and those who have responded to our call. GEO. L. PILLER, Sec.

FROM ZEPHYR.

We are here and still battling with the problems of life and trying to rebuild our homes and churches and trying to get ready for the work that God has for us to do here. Brethren, we are trying to rebuild our church and unless we get more help we can not. You have seen our appeal for help, and we do earnestly ask those who have not sent us aid to rebuild to do so at once. We are doing all we can here at home and are ready to go ahead with the building if the Methodists of Texas will only help us a little more. Brethren, please present our cause and help us. I feel that if every one knew our condition they would gladly help to rebuild the Methodist church at Zephyr. R. N. SHELTON, L. D.

HELP THE ORPHAN GIRLS.

I have had sent to me a young lady from a Methodist Orphanage in another State who wanted to come to Texas to teach. She is now in the Summer Normal at Polytechnic College. I want a school for her. Then four years ago I found an orphan girl in this city and found a man who said to me, "You find the school and I will find the money and we will see how this investment pays." So I did. He has invested about \$1200 or \$1500 in her brain. Now she is equipped and wants to put into practice what she has received. Who will help her get a music class? Let us help these girls (who are alone in the world) to help themselves by aiding them to get schools somewhere. If you want to take stock in that kind of investment, write me. I am sure you will never regret it. I. Z. T. MORRIS, Fort Worth, Texas.

The divine in the Christian is the best demonstration of the divinity of Christ.

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.

Stammering Cured—A Great Offer

Rec. G. W. Randolph, who is the most noted specialist of the voice, has just returned to Dallas for 30 days to finish up his work before he returns to his voice school in Memphis, Tenn. He agrees to teach any stammerer to talk without stammering for \$20, or he will send his treatment by mail on receipt of \$5 cash and \$15 to be sent him in 10 days after the patient is cured. No one on earth can ask more of him. We know Brother Randolph well; he is all right, and he is endorsed by ministers and Governors all over the South. Give him a trial. He is now at Peacock Hotel, Elm Street, Dallas, Texas.

Good Books For Sale

I have Butler's Bible Works in twelve large volumes, bound cover, good as new. It is a fine work for young preachers. It cost me \$24; will take \$13. I also have Fletcher's works in four volumes containing his checks, an appeal with a number of sermons. Sheep cover, at \$2. "Christ and the Human Race," by Wm. B. Noble. Lectures: "The Ancient Catholic Church," by Ralney; "Studies in the Life of Christ," Fairbanks; "The Development of the Sunday-school," Official report, Kings at half price, all new. C. W. PERKINS, Cleburne, Texas.

Epworth League Department

GUS W. THOMASSON EDITOR
215 McKinley Ave., Dallas, Texas.

All communications intended for publication in this department and all papers with articles to be commensal 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. McVey, Dallas. Assembly funds should be sent to Theo. Berging, Jr., Houston.

STATE LEAGUE CABINET.

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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, Rule, August 10-12.

LETTER FROM MISS DYE.

Caixa 154, Rio de Janeiro, Brazil, May 23, 1909.—Mr. Gus W. Thomasson, Dallas, Texas: Dear Mr. Thomasson—Your letter bringing me the good news of the lovely, useful gift of my Texas League friends was received the last mail. I would that each could know my deep appreciation. The machine will be of great help both here and in my foreign correspondence for which I have so little time, for as my knowledge of the language increases my opportunity for service increases and my time for correspondence with friends and loved ones in the dear homeland decreases. But I will endeavor to answer all the letters I receive and the typewriter will enable me to do this.

I will be so glad to get the names of all the Leaguers who are sending me the typewriter. I shall not wait for the names however, but ask you to please thank them for me. May God bless them. The machine will be a constant reminder of them and a call to prayer in their behalf. Many thanks to you for all you have done. I will write again as soon as it arrives.

With most hearty thanks and earnest prayers for all the Leaguers throughout the State, I am, very sincerely,
(MISS) MAY DYE.

(Note.—We would suggest that the Leaguers send Miss Dye a post card shower with messages of love and sympathy. Note her address above.—League Editor.)

LETTER FROM MEXICO.

Many League workers in North Texas will remember Brother Laurence Reynolds who for several years resided here. He is now in Mexico, stationed at Cuernavaca, and writes us a very interesting letter about his work and that of his co-laborer, a former Catholic priest who was converted and joined our Church. We are taking the liberty to publish this letter. We are glad Brother Reynolds and his co-laborer are planning to be at Epworth. We hope our Leaguers will remember these good brethren in a substantial way. If you have a few dollars you can turn into the missionary channel, here is a splendid chance for it to bring results. We quote the letter in full:

The Letter.

Cuernavaca, Mexico, June 18, 1909.—Mr. Gus W. Thomasson, Dallas, Texas: Dear Brother—As you no doubt have noticed from the "Nashville" and "Go Forward," Rev. Antonio Valiente y Pozo, the converted Catholic priest, and I were appointed as pastors here, and besides were given the work of evangelists to hold revival meetings in the cities and principal towns of our three Mexican conferences. We are having a good beginning here and in the evangelistic work. About the 15th of July expect to be at San Antonio and will spend

A WOMAN'S APPEAL

To all knowing sufferers of rheumatism, whether muscular or of the joints, sciatica, lumbago, back-ache, pains in the kidneys or neuralgia pains, to write to her for a home treatment which has repeatedly cured all of these tortures. She feels it her duty to send it to all sufferers FREE. You cure yourself at home as thousands will testify, no change of climate being necessary. This simple discovery banishes uric acid from the blood, loosens the stiffened joints, purifies the blood, and brightens the eyes, giving elasticity and tone to the whole system. If the above interests you, for proof address Mrs. M. Summers, Box 187, South Bend, Ind.

a month or six weeks on Dr. Carter's district and then go to the Monterrey District for a month or more. Bro. Valiente y Pozo is a Spaniard and was eighteen years a catholic priest; was a missionary in that Church, to the Philippines, South America and Mexico. He is well educated and a fine speaker and has been preaching in our Church over two years. With his experience and education he delivers some very strong lectures against Romanism and exposes their intrigue and false doctrines in very forcible terms and preaches the gospel with energy and eloquence.

If possible while on Dr. Carter's district we should be glad to attend the League Conference at Epworth, at least a few days.

We are in a meeting at Toluca and I have not seen the "Texas" for some time, so I have not the dates or program of the "Epworth" meeting and I shall be obliged to you for program and information regarding accommodations, rates, etc.

The work in which we are engaged is a very, very important one and I wish you would please ask the Leaguers of Texas to remember us and this evangelistic campaign daily in their prayers. Our motto is: "Mexico para Cristo" ("Mexico for Christ").

As perhaps you remember I came from the North Texas Conference to Mexico in 1897, and was a delegate to the State Epworth League Conference at Waco in 1897. With kindest regards and best wishes, I am, your brother,
LAURANCE REYNOLDS.

Address me at Cuernavaca, Estado de Mor, Mexico.

LEAGUE MEETING CHANGED.

It has become necessary that we change our conference from Haskell to Rule and also to change date of same. Stamford District Epworth League Conference convenes August 10, 11, 12, 1909, at Rule and it is hoped we may have a big representation from every League in the district. Epworth League Day during our recent District Conference was a big success from every standpoint, as was also the League Rally, led by Mr. F. L. Meadow, of Stamford, on last Sunday. We feel very much encouraged over future prospects and we hope that this district may truly be "All for Christ."

(MISS) MAY RICHARDSON,
District Secretary.

Hamilin, Texas.

A RETURN TO EMORY AND HENRY COLLEGE, VIRGINIA.

It has been said that no man ever enjoyed but one senior class day, but a dream that I should return to Emory and Henry College after an absence of more than a half century, to look again upon its old walls consecrated to the cause of Christian education; to walk again upon the old campus;

to drink from the old mountain spring of pure water; to bow down at the graves wherein lie the precious dust of our venerable professors of 56-59, or perchance walk unobserved along that northwest brick trail to the nearest home, to know if that old front yard gate-screaked as loud as of yore on its hinges when thoughtlessly she and I came in a little late, or to button-hole another pure white rose that grew inside? High ideals of Southern womanhood and chivalrous manhood are more real in results than passing dreams, for when Emory Station was reached I was soon in the presence of Dr. Waterhouse, the President of the college, and a strong and noble faculty and a splendid student-body welcoming all friends of the grand old college to this 1909 commencement exercises. Imagine my surprise at the entrance of the hallway of the great auditorium to be introduced to "Mrs."—not "Miss"—she had married a better man, a preacher graduate of this college. I had married a pupil of the McKenzie Institute of precious memory, in North Texas; both marriages 1860, at the distance of the respective colleges. She was beautiful then; she is a lovely, charming woman now. Surely to us this is the evening twilight of that old, old senior class day. Perhaps this scrap of romance may catch the attention of those for whom I write, the noble young men and women now being graduated from our Methodist schools and colleges.

Our noble Southland, from Virginia to Southwest Texas and across our western territories is calling for strong men and women intellectually and morally equipped to successfully meet the problems that confront our democratic civilization during the next half century even more heroically than their elders have done during the last half century. How soon was my class called to arms and drawn

up in battle array, the South expecting every man in that day to do his duty! There may not be heard any ominous sounds of thunders or war cloud on the sky, but more insidious and subtle wrongs are creeping in and tightening their coils on our body politics, influences changing the bedrock of our once happy Christian country homes, driving our youth into the cities where subtle sin and mockery ensnare many, very many pure and innocent lives. This and kindred wrong tendencies would require a chapter and I am glad that others on the watch-tower are giving each subject matter public attention.

I stopped off at Knoxville, Tennessee, to see Col. John Bell Brownlow and his mother, who is now ninety years of age. John was a student here with me and a bright boy. At Bristol I met with Dr. W. H. Preece, who came on with us here. All the faculty and their wives of that day, 1856-9, none are living now except Prof. J. L. Buchanan, at Reagan, Tennessee (now retired), also the widow of Prof. Davis, now eighty-three years of age. My wife and I accepted an invitation to dine with this venerable Christian mother at her splendid home, found her happily enjoying her evening life with her children and grandchildren. She kindly presented me with the "Semi-Centennial Catalogue," also "Proceedings of the Semi-Centennial Celebration of the College." This catalogue, of course, includes my day and the noble band of ante-bellum young men who went out to honor their alma mater and to make their part of the world the better for their having lived. Seated upon the stage I could more easily hear and observe the details of each day's exercises. The baccalaureate sermon by Rev. C. M. Byrd, of Nashville, Tennessee, and dedication of students home and memorial rooms by Rev. J. A. Straly, of Wytheville, Va., were great sermons happily delivered. Among the graduating class was one young lady measuring a little ahead in grade with the sterner sex, but modestly yielding honor, yet her graduating speech gave evidence of fine intellect and profound thought. The annual address before the literary societies, by Gus W. Dyer, of Vanderbilt University, would have done honor in Congress of the House of Commons. In all there was nothing academic, no play to the galleries, but every speech of the graduating class grappled with live subjects, evidence of a reading and thoughtful training.

Since I began this letter with a romance I might end it by telling our young people of the hundreds and thousands of beauty, chivalry and healthy young mountain people strewn all over this well-shaded campus, the memory of whose ancestors have formed part of the pleasing recollections of my life. But who might rise up to charge that I would entice the least one away from our own noble Georgetown school. Too much could not be said in favor of this or that school, for each has a great work to do—a work of sound Christian education which alone will enable our young people to come out victors amid impending conflicts.

W. H. WAGLEY.

A STUDY IN SIN REVIEWED.

By O. T. Rogers.

Our article on "Depravity" in Advocate issue of March 25 was honored last week by Bro. Ellis, of Mississippi, with a reply under the above head. Could the two papers be read side by side no further words might be needed, but as that can hardly be expected after so long a period, and in view also of the vital importance of the theme, this short review will not be thought amiss.

Passing for the present our good brother's peculiar, not to say mysterious, words touching the new birth, we take up again his thesis: "Sin is an act of the will and can have no existence apart from the free action of a moral free agent."

Sin and salvation is our one theme of preaching to dying men. It is impossible to preach a correct doctrine of salvation without a correct concept of sin. Over against the above definition of sin, we reaffirm our former statement imperfectly quoted by our brother: "No one sins or can sin outwardly until he first sins inwardly. No man or angel can sin inwardly until there is found within a sinful state of heart, for back of act and back of choice lies evil affection, evil desire."

No reconciliation is possible between these views. They are as far apart as the poles. Is sin originally an act or a state? The writers of our VII Article unquestionably regarded sin as not an act, but a state, for they agreed that it "standeth not in the following of Adam (i. e., in an original act of rebellion), but it is the corruption of nature," etc. Wonder if Bro. Ellis doesn't favor revision? He thinks our statement above

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quoted, touching sin, a "most remarkable statement." We will make it more "remarkable" and affirm and we think most clearly proves that so far from nothing being sin but an act, no act is ever sinful apart from the state of heart that prompted it, or in other words, unless it is the outward expression of a sinful temper or desire. Our common laws are based upon this great truth. I may kill, but unless malice or other evil passion lay behind it, it is not murder. "Man judges by the outward appearance" (i. e., he judges the deed by all the outward circumstances that reveal the heart of the doer and punishes or excuses accordingly.) But God looks at the heart. He doesn't need to weigh evidence in order to judge actions, for He knows the heart, the fountain of action. He knows it and pronounces it blither. Unless the will unseal the fountain the waters will not flow. True! But the will did not poison the fountain, neither can the will heal it. No murder was ever committed by the hand that was not first committed in the heart, and the deed never was, nor ever can be, fulfilled in the heart until the blood lust is begotten there. "Out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts," etc. Once men thought they could be very holy if they would shut themselves apart from others, in caves and convents, but they found that their hearts could become a very cell of all uncleanness, with no outward expression of it and even against all the struggles of will. "He is not a Jew that is one outwardly and circumcision is not outward," etc.

So then it is evident I may kill without crime, but I cannot hate without sin. I may take my employer's cash box from the safe at midnight and carry it home and do it innocently, but I cannot covet his goods at midday without being a thief. According to this new doctrine I must fall down and worship before the idol or at least consent to do it to be an idolater, but God says: "Covetousness is idolatry." There is no act of the will involved in the lustful look that brands the unclean man an adulterer according to our Lord's interpretation of the law. This will be plainer as we proceed to the

Genesis of the First Sin. Does James explain the origin of sin? Bro. Ellis thinks he does, and on the basis of human nature being essentially the same to-day as Adam's before the fall, which he seems to affirm, he would surely be right. In our judgment neither James nor any other has or can explain the origin of evil. "God can not be tempted of evil." How can any being, truly holy, be tempted of evil? How could a holy nature desire what was forbidden by divine love? It is inconceivable. The innocent desire for food would stop absolutely at the wall of the forbidden and never have crossed it without the power of the personal tempter. The holy heart could never desire what God forbade; so when Bro. Ellis speaks of an "innocent longing for that which had been forbidden," he begs the question. When desire went across—transgressed the law to fix upon the forbidden thing, it became in the going, covetousness, a thief and a rebel and bespoke a corrupted heart ere the will was persuaded at all. At this point James' analysis fits in very well, but the mischief has already been done. The seed of unbelief has been sown by the Tempter (I believe in a personal devil. Do you, Bro. Ellis), and "being deceived," Eve suffers the insidious poison to work its way through every power until the weakened will creates its throne to an imperious lust and man is "led captive by the devil at his will."

"All unrighteousness is sin," so says the old Book. What is righteousness but the state of being righteous or right. Sin then is a state of being as well as an act. And as it is impossible to act before we are, so it is manifest again that we must be in a sinful state before we can perform

a sinful act. But we both agree that depravity is an effect, transmitted to us. Hence it is not our sin until we make it so by choice. Then, my dear brother, it becomes a cause and we become sinners. Is not my cause clearly proven? Dallas, Texas.

"SOWING AND REAPING."

It is said by the Apostle Paul in regard to a man's sowing and reaping, not that whatsoever a man soweth that he may or probably will also reap, but whatsoever a man soweth that shall he also reap. Before a man sows his field he has power to say what the harvest shall be, but after he has sown his field he has lost this power. If he has sown oats he will get oats, however much he may wish wheat or some other grain. It is not dissimilar with man's spiritual sowing. While a man is building his character he has power to say what it shall be, but after he has built it, not only does he lose this power to say what his character shall be, but this character that he has built determines what his moral conduct shall be.

It is for this reason that we are able to predict with so much certainty what the attitude of our neighbor will be toward any moral issue. Often our prophecy in regard to his conduct may not be fulfilled, but it is always because we did not know his character as we thought we did, and not because we have mistaken the consequence of this character. A man may sow evil thoughts and deeds into his character until evil is a part of him, and so continue till evil is the whole of him, and then he does evil, probably not because he wishes to, but because he is powerless to help it. It is this man whom the Spirit of the Lord has ceased to strive with. He can no more govern his conduct or change his character than the leopard can change his spots or the Ethiopian can change his skin. But if a man sow good thoughts and good deeds into his character and continue thus to sow, in time righteousness and this man will become one and inseparable, and so long as this man exercise the means of grace he can do nothing else but right. This man it is who does not sin, because "God's seed remaineth in him and he cannot sin."

"If a man sow to the flesh he shall of the flesh reap corruption." Reap the corruption of the gracious ability to accept Christ and thereby get heaven to him while he lives and get himself to heaven when he dies. But if he sow to the Spirit he shall of the Spirit reap life everlasting; shall reap spiritual life; shall grow in capacity to love, appreciate and enjoy God both in this world and in the eternal world. Be not deceived. God is not mocked. "Whatsoever a man soweth that shall he also reap. For he that soweth to the flesh shall of the flesh reap corruption, but he that soweth to the Spirit shall of the Spirit reap life everlasting."—Gal. 6:7, 8. (REV.) L. C. LILLY, Leesville, Texas.

IF THE BABY IS CUTTING TEETH.

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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.

The things that make us happy are those to which we have given our hearts.

"THE MOULD OF A GREAT LIFE"

Rev. J. E. Wray preached the baccalaureate sermon to the thirty-two graduates of the Houston High School and a great congregation of their relatives and friends and members of Shearn Church in Beach's Auditorium recently. He spoke on "The Mould of a Great Life," basing his sermon on the text "He Is a Chosen Vessel," Acts 9:15.

"Paul is the outstanding figure of the early Church. He was the first Christian to fully grasp the Master's meaning when he said 'Go ye into all the world and preach the gospel to every creature.' Others heard the evangel, 'about five hundred brethren,' and the thousands of Pentecost, but their minds were darkened by Jewish prejudice and they failed to understand. Paul, though a Jew, was a Roman also, born to the freedom of the vast empire, and when he caught the good news the world became his parish.

"Unsupported by any earthly power, apathy and prejudice in the Church, hated and hounded by the Jews, Paul went forth to conquer a continent, to exterminate religions that were rooted in the traditions of centuries. Alone, assailed, he undertook the gigantic task of transforming Christianity from being the religious cult of a subjugated province at the foot of the Mediterranean, into being the religion of all races and all ages." The other apostles soon dropped out of sight. He, with his clear discernment, burning enthusiasm and imperial ambition, has filled the centuries with God's greatest revelation.

"Look at the making of this 'chosen vessel.' Paul's native city at the time of his birth was the rival of Athens and Alexandria as a place of learning. Strabo, a famous Latin author, was studying at Tarsus when Paul was a boy. The philosopher, Apollonius, was a Tarsus student. When Julius Caesar wanted an instructor for his successor, Augustus, he went to Tarsus and got Athenodorus. There has come down to us Aratus, a Tarsian poet, translated by Cicero, and from whose 'Phaenomena' Paul quoted in his sermon on Mars Hill. 'For we also are His offspring,' Paul's familiarity with Greek literature is evinced by this and his other quotations from the Greek poets. In 1 Corinthians he quotes from a play of Menander, 'Evil communications corrupt good manners,' and in Titus he uses an epigram from Epimenides summarizing the Cretan character. 'The Cretans were always liars.' Even if he did not attend the university, under whose shadow he was reared, the mere circumstance of having spent his early years in such a city could not but exert a very powerful influence on a mind like Paul's. And he was familiar from infancy with the sight of marching Roman legions, bearing aloft their all-conquering eagles. He grew up possessing a pride forgotten of the fact that he was a part of the great empire which had cast up its roads to the ends of the known world, and had made all nations tributary to the glittering, glamorous city on the far off Tiber, a city in which the glory of this world reached its utmost height. A Roman bridge still stands at Tarsus, under whose arches the little barefoot boy must have often passed.

Heredity.

"Paul's heredity counted for much. Says Bishop Wilson: 'Almost every man of note in the Bible had a pedigree on which he might look back with pride.' When God wants a 'chosen vessel' he takes care to provide for him beforehand. Paul's parents, noble Hebrews of the Hebrews, must have used his boyhood as a storing time of strength and wisdom and grace. The little lad was not squandering his life capital of nervous force by cigarettes and secret vices. For the great career at the last must not be imperiled by early mistakes. Like Kipling's 'Ship that Found herself,' he who was destined to be a 'chosen vessel' must get ready for the strain of the storm.

"When about 13 years of age Paul went to Jerusalem and sat at the feet of Gamaliel. Here he was nourished in the rich aspirations of Hebrew literature and history and later became a member of the Sanhedrin. How he must have saturated himself with the Old Testament! He quotes it at every turn and as though it ran in his veins. No unlearned fisherman, though bold as Peter, or lovable as John, could ever preach, and write, and plan, and work like this man, whose whole life was a strenuous and ever increasing process of intellectual culture and spiritual power. The preaching that has stirred and fired the lazy selfish masses and uplifted populations out of frivolous, sordid, sensual degradation has always been the preaching of men who lived with the Word of God. 'But Paul's teachers were not all

parchments. Tarsus, Jerusalem, Damascus, the rocks of Sinai in Arabian solitudes, Antioch, Athens, Ephesus, Corinth and finally the 'mistress of the world,' were laid under tribute to prepare this 'chosen vessel.' Set of God to accomplish the downfall of heathenism and preach a universal gospel, providence superintended his education. Languages were his alphabet, civilizations were his text books, cities were his opportunities, the God of Abraham was his power, and the cross of Christ his inspiration. The knowledge of Christ that gives new splendors to every purpose of life and new heights to all the hopes in this world did more for him than all his heredity, environment and education. His epistles when chronologically arranged show that he was constantly going deeper and deeper into his exhaustless theme—Christ—in whom are hid all the treasures of wisdom and knowledge. 'It pleased God to reveal his Son in me,' one of the deepest words of spiritual biography in the world's literature, is the dynamic of this tremendous life.

"Now notice some of the uses of this 'chosen vessel.' Think of the number, variety and magnitude of Paul's gifts and achievements. Think of the literature he created, the communities he transformed, the public sentiment he elevated, the abuses he corrected, the leaders he raised up, the great ideas he set going, the Churches he organized and the souls he saved. He wrote thirteen of the twenty-seven books of the New Testament, and we know that some of his writings were lost. And he is more luminous than voluminous. Read Romans or Ephesians, the twelfth or fifteenth chapter of 1st Corinthians, and you have the eloquence of profound thought. Paul's very conception of the possibility of a gospel for the Gentiles proves a width and power of spiritual imagination which, among Jews, is paralleled by Jesus and Isaiah alone.

He Brought Things to Pass.

"His executive ability is seen in his faculty for rapid and permanent organization. It is one thing to get men converted and another thing to lead them on to perfection. Paul's first missionary tour was devoted to the primary work of salvation and the organization of Churches. His second visit was devoted to the confirmation and establishment of the converts. Indeed, the very constitution of the Christian Church to-day is a testimony to his powers. And how he brought things to pass! At the end of his ministry at Ephesus 'all they that dwelt in that province of Asia had heard the word of the Lord Jesus.' Wherever he went he won souls. At Lystra, Timothy, at Philippi, a company of women; at Athens, a member of the Areopagus; at Antioch and Corinth many, and at Rome multitudes.

"As a moral hero, according to his own mysterious words, he filled up in his body that which was lacking in the sufferings of Christ. What cared he for pain and poverty, the scorn at Athens, the weeping at Miletus? He had faced Jerusalem, Felix and Agrippa. He had been stoned at Iconium and the mob at Lystra trampled upon him and cast him out for dead. He had fought with beasts at Ephesus. He had been wrecked at Malta and had been summoned before Nero. He staggers onward in his great career. 'He hears afar the alleluias of martyrs ringing round the amphitheater,' and he cries: 'What mean ye to weep and to break my heart? None of these things move me.'

"What was the crowning service of our 'chosen vessel?' I repeat Paul was a Roman as well as a Jew. He made friends more easily with a Roman soldier than with a Jewish priest. At the close of the Epistle to the Romans he adds more than twenty names of his friends and only one Jewish name among them. And Paul was a Roman citizen at a time when only a relatively small number of Rome's millions had the rights of citizenship—there were 500,000 slaves to 100,000 freemen in the Imperial City.

"All his life Paul had been moving toward Rome. He had never seen the great city of his citizenship, but now for many years 'obedient to the heavenly vision,' he felt himself drawn toward it by an attraction that grew stronger and stronger till it was beyond all resisting. He must have been at his best mentally and spiritually when about the year 54 A. D. he purposed in the spirit . . . saying, 'I must also see Rome.' In that very year the incarnation of paganism ascended the throne of Rome and began the reign of Nero-Caesar. Was this apostle to the Gentiles ascending a higher throne to oppose him? 'I must see Rome!' A mighty necessity is laid upon him by the hand that made the world. So his Lord had 'steadfastly set his face to go to Jerusalem.' In his Epistle to the Ro-

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mans he writes, 'I am ready (literally eager) to preach the gospel to you that are at Rome.' Again, after his terrible experience at Jerusalem, 'The Lord stood by him, and said, "Be of good cheer, Paul, for as thou has testified of me in Jerusalem so must thou bear witness also at Rome."

"In the coast town of Caesarea the 'psychological moment' came. Paul had been imprisoned for two years. Three times he had made his defense, and as many times been returned to prison under some legal excuse. His commission from Christ commanded him to preach the gospel at Rome. Standing before the provincial judge, Paul cried: 'I appeal to Caesar.' This was the privilege of Roman law, but how many Christians on earth at that hour would have braved Juvencius's horror and St. John's black Babylon—Nero's bloody and fiery Rome? Well he knew that his Ephesian brethren would see his face no more.

"All the twelve apostles save one achieved a violent death, and yet they remained at Jerusalem or visited the easy towns of Abyssinia, Arabia and along the Euphrates. But Paul, who with characteristic statesmanship, always struck for the great strategic centers, where stood the citadels of Diana and Jupiter, now attempts the overthrow of all the gorgeous gods of the Pantheon.

"Very significant in this connection is the whisper of the angel to Paul during the storm on the Adriatic: 'Fear not; thou must be brought before Caesar.' The sea ran high, the Euroclydon shrieked, the ship was falling to pieces, and all were in despair. Every soul might have perished in that plunging main, but Paul was on his way to Rome. Below all cargo, gains, traffic, hopes, expectations, involved in that voyage, there lay a vital consideration. 'To have drowned Paul off the coast of Malta would have been to have drowned the eternal God from a corn ship of Alexandria.'

"Another People."

"Every student of history (that epic of which 'God is the poet and humanity the hero') recognizes divine providence in the growth of Rome's power as preparatory to the spread of Christianity. As in Palestine, God had been dealing with his own chosen people of Israel, revealing his will through great events and fine personalities, manifesting himself by particular interventions amid fixed laws, by visions and voices, and perpetuating the memory of his disclosures in social ordinances, in religious rites and literary compositions, so in Italy. He had been raising up another people, and making them strong to fight, and wise to organize, and skillful to build that they might break down the narrow national boundaries of antiquity, and bind the many nations together by bonds of a common law and common language; building out also those interminable white roads on which the feet of Christ's messengers should be swift and beautiful. And in the last few years such scholars and thinkers as Holtzmann, Spitta, Sabatier, Ramsey, etc., have been making clearer to us how large a part was played in carrying out that providential purpose by this one man Paul.

"The bonds of the empire at this time extended from the Atlantic ocean on the west to the Euphrates on the east; from Scotland on the north to the cataracts of the Nile on the south. The greatest of the earlier empires only ranked now as subordinate provinces of Rome. Italy, Greece, Egypt, Asia Minor, Gaul, Britain and parts of Germany—in a word, three continents were dominated by the sway of the Roman empire. 'Julius Caesar, whose immense personal power was so well balanced and controlled, who could with equal ease polish an epigram or organize an empire, and whose imperial idea of which he was the first embodiment,

has proved the central force of European political history even down to our time,' this mighty Julius did 'bestride the narrow world like a Colossus.' But the stride was far too much for those who came after him. Such a giddy elevation turned the heads of his successors. A strange streak of madness became the hereditary curse of the imperial family. Tiberius, Caligula, Nero—they were all maniacs, and not many of the line were altogether sane. No family of men had yet been developed whose faculties were commensurate with this immense expansion of power. Since the death of Augustus Caesar, whose seal, a sphinx, was suggestive of his inscrutable personality, there had appeared on earth but one single man with thoughts and ambitions large enough to match the power of the Caesars. In Paul, 'the apostle of the Gentiles,' God had raised up a man at last, and made him big enough to discern and use the glorious missionary opportunities of the vast Roman empire. The apostles might hang round Jerusalem to the end of their days, the Caesars might fail to 'follow the cloud,' but God has the right man, at the right time, and in the right place, for the carrying forward of his 'eternal purpose.'

"Almost from the beginning of his missionary labors Paul had availed himself of the Roman provincial organizations; he adapted himself to it, or rather constrained it to serve him. When the Jews got after him he said, 'I am a Roman citizen,' and when the Romans got after him he said, 'I am a free born Roman citizen,' his deliberate purpose being to claim for Jesus Christ the whole world which Rome had brought into the unity of a common government. Now he plants himself at the heart of that magnificent world empire, from which throbbeth forth the vital currents of universal civilization.

The Soldier Missionaries.

"In every way the conditions at Rome were the hardest that even Paul had ever known, yet he did his greatest work for God and humanity in a Roman dungeon. To the Philippians he writes that his imprisonment 'had fallen out rather unto the furtherance of the gospel; so that his bonds in Christ were manifest in all the palace and in all other places.' The Revised Version shows that the term here translated 'palace' is a collective noun denoting the whole body of the Pretorian guard (the flower of the Roman Army, rather than any locality, and we have a flood of light thrown upon the work he is doing. Paul's cell became a college of foreign missionaries. What though he had but one pupil at a time, the soldier of the Emperor's guard, to whom he was chained? That soldier might at any hour be ordered into German forests to fight the tribes that roved along the southern Baltic; might be commissioned to scale the Alps, and wage war with the valiant defenders of Gaul; might be directed to cross the stormy channel to quell the revolts of the yet stormier Britons. As the watch was relieved and soldier followed soldier, some six or eight within every twenty-four hours, Paul, the prisoner of Jesus Christ, educated his keepers in the story of the cross. We cannot overestimate the value of such a method in the evangelization of the Roman empire. 'On the few square feet of space allowed him Paul erected a fulcrum with which he moved the world.' He now writes, to the music of the chain upon his wrist, (Col. 1:5-6) that the gospel 'is in all the world bearing fruit and increasing.' Until the last great day none can ever tell how was sown broadcast the seeds of truth by soldier preachers of Nero's guard, captured for Christ by the captive Paul. More than a century later Tertullian marveled that the Roman army was almost entirely Christian. The great success of the Paulinian missions

throughout the empire changed forever the course of Christianity from the Orient to the Occident, from Asia to Europe.

"And the hour comes when Paul comes before Nero, the man called anti-Christ in the Book of Revelation. And Paul bore himself with such a high heart that souls were won for Christ out of 'Caesar's household.' The vivid pages of Tacitus and Suetonius tell us who were in the 'Domus Aurea,' Nero's 'Golden House,' at that time. 'The saints of Caesar's household.' Had the apostle written, 'The saints of perdition' the expression would have hardly been more arresting. For that 'Golden House' was hell on earth. Thank God, Jesus can save from the uttermost to the uttermost! Latin slaves and British savages! None are so low but Jesus can lift them up. None are so black but Jesus' precious blood can make them white.

"So Paul at last sets the cross on the highest place in the world, on the seven hills of Rome, and above the throne of the Caesars. The 'chosen vessel' had laid the foundation of an everlasting empire.

"The apostle who had placed his ear to the universe and caught the groan of travailing creation, the apostle who thought so much of Christ's world scheme because it was also the other world scheme, the scheme that included all worlds, now writes his masterpiece, the Epistle to the Ephesians, the crown and consummation of all his teaching, called by Coleridge 'the profoundest and sublimest book in the world.' In Romans the thought of salvation by Christ breaks through Jewish trammels and spreads itself over the field of history; in Ephesians the idea of Christ becomes cosmic and overlies the bounds of earth and time, showing that the final and sublime vocation of the Church will be to teach the highest intelligences of eternal spheres, the wisdom and love of God as manifested in Christ Jesus our Lord.

"About the time of the burning of Rome, 'the greatest holocaust of history,' God's 'chosen vessel' disappears from mortal view. Whether Paul perished in the conflagration or in the tortures of the arena or by the axe of the headsman or as a human torch in Nero's garden will never be known. But it matters not. Denied the tarnished diadem and Nero, Paul's is 'a crown that is incorruptible, and undefiled and that fadeth not away.' No imperial purple was his, but he walks forever with God in white. No 'Golden House' was his, but he went up from the lower dungeon of the Mamertine prison to the 'many mansions' 'not made with hands.' Paul left the so-called 'Eternal City' for a city never blackened by Nero's torch, nor thunderstruck by the armaments of Titus, 'a city which hath foundations whose builder and maker is God.'

"Go forth to thy fate and to thy victory, thou 'chosen vessel.' Thou goest not alone; from out the ages thousands follow thee, treading the path of martyrdom with shining eyes, and hailing the hour of heroic death with the peace of God which passeth all understanding. Disenthralled from the flesh, risen above the limitations of time, thou shalt live forever in the inspiration of thy great thoughts and glorious example. During the 'red lights at Rome,' and above the roar of the flames, we seem to hear the bugle rapture of thine own immortal words: 'I am now ready to be offered and the time of my departure is at hand.' . . . 'Oh death, where is thy sting? Oh grave, where is thy victory?'

"And when there arises another 'chosen vessel,' a Savonarola, a Luther, a Wesley, a Carey, one who is fired by a vast necessity, one who is in league with great events, one who is so close to God that he can hear the divine sobbings for a lost world, men everywhere will cry, 'Thank God, almost another Paul!'

The Woman's Department

Mrs. Florence E. Howell, Editor, 170 Maaten 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.

You may buy a million with your manhood; but you cannot redeem it with many millions when once it is sold.—Chicago Tribune.

THE EPWORTH HOUSE.

Receipts to date from Treasurers of the Woman's Home and Foreign Mission Societies of Texas conferences. (Due from each, \$200):

	Paid.
North Texas Home	\$ 50 00
North Texas Foreign	200 00
Northwest Texas Home	200 00
Northwest Texas Foreign	200 00
Texas Home	100 00
Texas Foreign	93 55
West Texas Home	96 50
West Texas Foreign	157 75
Total	\$1,097 80

The house is finished and the furniture being selected.

A. K. RAGSDALE.

(The foregoing brief but comprehensive statement, from the President of State Epworth League, will be read with much satisfaction by the membership of the W. F. M. Society and the W. H. M. Society of our four Texas Conferences, telling as it does of the completion of the building at Epworth-by-the-Sea, which is to be the joint property and headquarters of both these organizations. The thanks of one and all are due and are hereby extended Bro. Ragsdale for his faithful and active services in carrying forward this enterprise to a successful termination. It is hoped that the comfortable quarters thus afforded will be enjoyed by many of our members and co-workers for the season just now opening at Epworth, and that great good in every way will come of this joint investment there of the two organizations.—Editor Woman's Department.)

To the Auxiliary Superintendents of the Department of Supplies, W. H. M. Society of Texas Conference:

Dear Sisters—Just a few days ago I learned of my re-election to the office of Conference Superintendent of Supplies.

I appreciate very much the trust this re-election implies, and shall do my best to make this the "banner year" of this department. I can do it with your help. Without it I am powerless to accomplish much. Some of the superintendents did fine work last year, and sent in reports accurately and regularly. I hope all superintendents will do so this year. We are beginning our second quarter and only a very few have reported any work done. If your auxiliary has sent any donations please report them to me. If you have sent none then "get busy." We have so many confectional enterprises that we might send at least one donation a quarter. I was prevented from attending our annual meeting on account of the sickness which resulted in the death of my precious father on May 11. Since this date I have felt so heartbroken and lonely I have not felt like writing, hence this delay. I shall expect every superintendent to do her part in this great work. Send me your address so that I may make out my list for the new year. My new address is 497 Walnut Street. Expecting to hear from you soon I am sincerely, MRS. J. D. CAMPBELL, Beaumont, Texas.

W. H. M. SOCIETY, WEST TEXAS CONFERENCE.

Quarter Ending May 31, 1909. Rescue Home, San Antonio.

Box, Floresville	\$ 8 00
Cash, Floresville	1 00
Box, San Antonio, S. Heights	6 00
Box, San Antonio, Travis Park	50 00
Cash, San Antonio, Travis Park	34 60
Box, Carrizo Springs	17 25
Cash, Carrizo Springs	4 00
Total	\$120 85

Waco Orphanage.

Box, Floresville	\$14 25
Box, Kempner	9 00
Box, Lytle	5 00

Total \$ 28 25

Grand total \$149 10

MRS. W. E. SMITH, Supt. Supply Dept.

ANNUAL MEETING OF THE WOMAN'S FOREIGN MISSIONARY SOCIETY, NORTH TEXAS CONFERENCE.

The Woman's Foreign Missionary Society of the North Texas Conference

convened in annual session in Grace Church, Dallas, June 1-4, inclusive, with an unusually large and representative delegation present, and a program comprising an unusual number of good things. We were glad to welcome several of the pastors at our sessions—Revs. Peterson, Spragins, J. W. Hill, Bradfield, Hursey, L. S. Barton, Rankin, A. L. Andrews, Hamilton, Fladger and Nash. Miss Lara Johnson, our graduate from Scarritt, who will do further preparatory work before going to the field, was present and gave great pleasure by her sunny face and inspiring words. We were glad to greet also the volunteer, Miss Bock. Most interesting letters from our own two missionaries, Miss Norwood Wynn, of Guadalajara, Mexico, and Miss Mae Dye, of Rio, Brazil, were read. The Corresponding Secretary was instructed to write them, sending the greetings, love and prayers of the conference body. Rev. and Mrs. Campbell, of Durango, Mexico, and Mrs. Philpott, ex-President of the Texas Conference Woman's Foreign Missionary Society, were present, and all gave excellent and encouraging addresses. Mrs. Campbell, we all remember, was Miss Mattie Hugh Fladger. Mrs. E. J. Robinson, of Paris, a former President of the Conference Society and the oldest member, in years, of the society, and Mrs. Abbie Allen, of Frisco, and Mrs. J. H. Bowman, of Plano, both also former Presidents of the society, were welcome visitors to the annual meeting.

Mrs. W. H. Howell presided with dignity and ability, and Mrs. J. E. Wiley was made Recording Secretary pro tem. in place of Mrs. Lightner, who was prevented from attending by illness.

Rev. Frank Onderdonk, of San Luis Potosi, Mexico, was present and addressed the body several times, each time throwing new life and inspiration into our deliberations by his vigorous personality and his keen judgment so forcefully expressed. He held the opening devotional services of anniversary night, on which occasion felicitous addresses of welcome were given by Mrs. D. E. Waggoner, Mrs. J. L. Tichenor and Miss Mary Capers, of Dallas, and equally happy responses were made by Mrs. J. E. Wiley, of McKinney, and Miss Ludie Cartwright, of Terrell. The yearly reports of the Conference Corresponding Secretary and the Treasurer, and also the resume contained in the President's annual address, showed the conference to have gained ground during the past year, having an increase in number of organizations and membership, and having collected for the year \$6,880.71.

Each year we look forward to Miss Tinnin's wide-awake and concise report of the meeting of the Woman's Board of Foreign Missions, and this year she even excelled herself. Her report and a letter from Miss Ruby Kendrick to the Conference Society, written shortly before she died in Korea, are to be published in leaflet form.

We were especially privileged in having with us our own conference girl, Miss Helen Hickman, recently graduated from Scarritt and now under appointment by the Woman's Board for Brazil, sailing in the early autumn. The noon devotional services which she conducted were one of the strongest features of the conference, showing by her deep thoughtfulness and consecration that she will ever be a "workman who needeth not to be ashamed," and her fearlessness and joy in entering upon her chosen work were an inspiration to each individual in attendance.

Mrs. W. F. Barnum, Third Vice-President of the Woman's Board, was present for a short while and conducted an institute on various features and problems of our foreign mission work, which was extremely interesting and sure to be helpful in the year's work.

On Wednesday night the memorial service was held in remembrance of Miss Ruby Kendrick and several auxiliary members, conducted by Mrs. A. R. Nash. This was followed by the annual love feast, conducted by Mrs. J. H. Bowman.

On Thursday morning we had the pleasure of listening to an address on China by Bishop Joseph S. Key. He brought before us in forceful language the difficulties encountered by the missionaries; the deadly malaria, the almost impossible task of explaining the Bible through the medium of that system of extravagances, the Chinese language; the struggle of the Chinese to exercise a living faith after having been frozen for generations in unbelief, all manners of fear and superstition, Confucianism, ancestral worship and terror, and a devotion to old customs

that is almost impossible to break down. He told of the small boy, who having been taught that missionaries would kidnap little children, and gouge out and make medicine of their eyes, upon catching sight of Bishop Key clapped his hands over his eyes and ran screaming down the street. On the other hand, he told of our encouragements in working with the Chinese, their reliability and solidity, the evidences given by the converts of genuine faith, and the fact that although the Chinaman is slow to make up his mind, afterwards he is trustworthy under any circumstances. All who heard Bishop Key will hereafter have a better understanding of China and her problems.

Mrs. H. G. King, of Dallas, brought, with a graceful manner and in beautiful words, the greetings of the Woman's Home Mission Society of the North Texas Conference.

One of the happy events of the conference was the making an honorary life member of Mrs. W. W. Williams, of Decatur, by Mrs. C. B. Bryant, of Whitewright. Col Young Burgher, of Honey Grove, was also made an honorary life member.

After an excellent address by Rev. Glenn Flinn on "Systematic Giving," on Thursday afternoon, the pledges for the year were taken and advance made on all lines. The nucleus was formed also for a fund in memory of our beloved Ruby Kendrick, with which, if the board grants its permission, we will found a memorial school in Songdo, Korea.

An unusually good young people's and children's service was held Thursday night, under the direction of Mrs. Glenn Flinn and Mrs. W. B. Dashiell. One of the best numbers on the program was the paper on Mexico, by Miss Rebecca Tejada, a young, attractive and winning Mexican teacher preparing in the United States for further service in her own country. She was granted the scholarship of the Conference Society, known as the Ellen J. Robinson scholarship, in Scarritt Bible and Training School for next year.

Plano was decided upon as the place of meeting for next year. The officers elected were:

President, Mrs. L. S. Barton; First Vice-President, to have charge of pledges, Mrs. R. W. Baird; Second Vice-President, to have charge of organization, Mrs. W. H. Howell; Third Vice-President, to have charge of press work, Mrs. Edgar Kelly; Honorary Vice-Presidents, Mrs. Abbie Allen and Mrs. E. J. Robinson; Corresponding Secretary, Miss Martha Tinnin; Recording Secretary, Mrs. W. H. Allen; Treasurer, Mrs. C. B. Bryant; Superintendent of Young People's Work, Mrs. Glenn Flinn; Honorary Conference Organizer, Mrs. R. W. Thompson.

The conference closed with a never to be forgotten farewell service for Miss Helen Hickman, and "God Be With You Till We Meet Again."

MRS. W. H. ALLEN, Dallas, Texas.

WOMAN'S FOREIGN MISSIONARY SOCIETY, WEST TEXAS CONFERENCE.

The twenty-seventh annual meeting of the Woman's Foreign Missionary Society of West Texas Conference convened at Beeville, Texas, June 10 to 13.

There were thirty-five delegates, several ministers and a number of visitors present.

This beautiful little city threw its gates wide open to receive us, and from the moment we arrived, we were made to feel at home, and that truly Beeville was at our disposal.

A large audience gathered at the church at 4 o'clock, and as the Executive Committee were to hold a meeting at that hour Mrs. Stokes, our President, requested Mrs. Abernathy to conduct an open meeting or workers' conference in the auditorium of the church. A spirit of religious enthusiasm and zeal seemed to pervade the entire audience, and a large number responded giving their experience during the past and plan of work for the coming year.

Thursday evening at 8:30 Mrs. Stokes opened the conference; Rev. I. T. Morris led the devotional exercises.

The welcome address was delivered by Mrs. Little, of Beeville. Response by Mrs. Robert Massey, of Ozona. Rev. D. W. Carter then gave us a very interesting address on our work in Mexico, reviewing the past work, and showing the present need in Mexico.

Friday morning the business session of the conference was called to order by our President, Mrs. Stokes. All officers were in their places. Reports from various districts showed faithful service, some auxiliaries reporting everything in full.

The President recommended an organizer, with necessary leaflet and expenses paid.

Miss Cora Posey, of Indian Creek, offered herself, was accepted and will begin her work immediately. She

made herself useful in many ways during the conference, and we appreciated very much her paper on "Our Training School."

Three of our Texas girls offered themselves as missionary candidates. They were all accepted and will go at once to the Training School to prepare themselves for their chosen work. Their names are: Miss Cora Cook, Chappel Hill; Miss Lena Koch, Llano; Miss Margret Beadle, Houston. Miss Beadle was with us in our meeting and gave us a fine paper; subject, "Our Responsibility in Evangelizing Mission Fields." This paper made our duty to our heathen sisterhood very clear.

We pray God's blessing on these young ladies wherever they go.

Friday afternoon was given to juvenile and young people's work.

Mrs. Appleby's paper, "The Children Our Hope for the Future," was very suggestive, and heartily enjoyed. She also gave us some practical methods, illustrating with a number of her juveniles. "The Power of Consecrated Money" was the subject of a most excellent paper given us by Mrs. Orgain, of Bastrop. The Conference Society was so enthused with this paper that she was unanimously requested to allow it published.

"Charm of Mission Study," a good paper by Mrs. M. V. Thomas, was highly appreciated by us all.

"Reminiscences of West Texas Conference Society," a paper by Mrs. H. T. Steele, one of our pioneer workers, whom we regretted not having with us, was read by Mrs. Lee. From it we learned how many struggles and failures these brave workers overcame that our West Texas women might have a part in this glorious work.

Mrs. W. T. Robertson, of Gonzales, was appointed Press Superintendent. This is a very important office, and we feel confident we have chosen a woman well qualified, and one who makes a success of everything she undertakes. Mrs. Massey, our Recording Secretary, and Mrs. Smith, our Treasurer, requested that their names be not considered for these offices. Miss Malone was elected Treasurer. Mrs. Abernathy was elected Recording Secretary. The other officers were re-elected. Their names follow:

President, Mrs. M. F. Stokes, Lampasas; First Vice-President, Mrs. D. R. Orgain, Bastrop; Second Vice-President, Mrs. Tich, Llano; Third Vice-President, Mrs. L. E. Appleby, San Antonio; Corresponding Secretary, Mrs. Theophilus Lee; Recording Secretary, Mrs. Anna S. Abernathy, San Antonio; Treasurer, Miss B. Malone, San Marcos.

District Secretaries.

San Antonio, Mrs. Jas. Crider; San Marcos, Mrs. James, San Marcos; San Angelo, Mrs. Renfro, San Angelo, Beeville, Mrs. W. H. Laros, Beeville, Austin, Mrs. Kate Dechard, Austin; Quero, Mrs. McDonald, Yoakum; Llano, Mrs. Stuart, Marble Falls; Press Superintendent, Mrs. W. F. Robertson, Gonzales; Organizer, Miss Cora Posey, Indian Creek, Texas.

Saturday was given to committee work, reports and the election of officers.

The installation of officers and a very impressive consecration service by our President closed the business session of the annual meeting.

After the close the ladies invited us to the church lawn where we were delightfully refreshed with delicious ice cream, and, for the time, the exceeding warm weather was forgotten.

Sunday morning at 11 o'clock, Rev. Scarborough preached our annual sermon, from the 17th chapter of St. John's gospel. His theme was "Oneness of Christ with His Followers." "Christ is a gift to the world, so we should give ourselves to him. It is not what we receive, but what we give that measures character. The giving makes one more like God. If religion does not give God the heart it is a sham; but that religion which gives God the heart gives him the life and the wealth."

"That soul may last
But never live
Who much receives
And nothing gives."

The large congregation gave earnest attention to this sermon, and no doubt the seed sown will bring forth an abundant harvest.

Sunday afternoon, at 4 o'clock, Mrs. Stokes conducted the memorial services. Six noble Christian women had passed away during the year—Mrs. Fant and Mrs. Webster among the number—the other names I do not recall. There were many beautiful tributes to our sainted dead, and, as one sister said, "We know where to find them." Mrs. Stokes said, "Before we meet again no doubt some of us will be called to answer the roll. Let us be ready. We may be ready, but let's not go empty-handed. These lives are an important lesson to us. Our lives affect other lives. Truly our works do follow us."

A furious wind and rain came up Sunday evening and prevented us from hearing the sermon Bro. Morris

TO YOUNG WOMEN

You may be laying up for yourselves much future suffering, by not treating your ailments promptly, (be-fore they have a chance to become chronic), with that well-known female remedy, Wine of Cardui—about which you have so often heard.

Look ahead, and plan for a healthy, happy life, by preventing female trouble from getting a foothold.

Try if that famous medicine, Cardui, which has helped so many others, will help you.

For young girls just entering into womanhood and young ladies whose life duties have not long begun, Cardui is often of vital importance, giving them strength for daily tasks.

Read what Mrs. Mary Hudson, of Eastman, Miss., says about her young sister: "While staying with me, and going to school, my young sister was in terrible misery. I got her to take a few doses of Cardui and it helped her at once."

"I have taken Cardui myself and believe I would have been under the clay, if it had not been for that wonderful medicine."

"Now I am in better health than in three years."

Try Cardui.

had prepared for us. He has always been a friend to our work, and we are sure we missed many good things by not hearing this sermon.

The entire meeting was a feast of good things from the beginning to the very end. A beautiful spirit of peace and concord pervaded every service. The city of Beeville with its handsome new buildings, green grass, lovely flowers and numerous orange orchards is a delight to behold, and the people made our stay so enjoyable that we can say "they are full of hospitality and good works."

MRS. ANNA S. ABERNATHY, San Antonio, Texas.

FROM ASPERMONT, TEXAS.

The Woman's Home Mission Society here has had the election of officers, and our same President, Mrs. Nat G. Rollins, was elected to still fill her place. Quite a number of the Advocate readers know what a noble little worker she is. She is ever ready to do her duty at home, as when abroad. We feel with her as our leader, with the remaining officers and members ever ready and willing to do their part, that we are not going to cease doing great and good things for our Lord.

We have a live, earnest and energetic little society of twenty-seven members.

It will only be a few months until Aspermont will be connected with the world by rail, and, needless to say, our beautiful little town is growing and will continue to grow.

As our town grows we intend to grow religiously. We have a good preacher, Brother A. C. Bell. Our Sunday-school and League are doing nicely. As to our home mission work, during the Week of Prayer last October we raised \$50, and on the one dollar per member we have given \$100.

Amount raised in all during the past year for confectional purposes, \$217; amount, locally, \$145.50. We have made 427 visits to sick and strangers. Seventeen are reading Our Homes and The King's Messenger, which papers we feel like we could not get along without in our society.

May the Lord's richest blessing rest upon each and every member of our W. H. M. Society.

MRS. A. GUY HEMPHILL, Corresponding Secretary.

FROM CARBON, TEXAS.

Our Easter egg hunt, on Saturday before Easter Sunday, was a great success, and we received about \$5 in cash. Our cream supper last Friday night was no less a success. The young people were delighted with "Methodist measure," and we were delighted when we found that we had raised about \$32. This money was used in paying for a set of pulpit chairs and in helping the good people at Zephyr.

MRS. SUSIE SWINDALL, Press Reporter.

FROM DUFFAL, TEXAS.

The Woman's Home Mission Society held the annual election of officers for the coming year on Saturday, February 1, with the following result: President, Mrs. T. R. Duncan, First Vice-President, Mrs. T. J. Ham-nack; Second Vice-President, Mrs. J. H. Dameron; Third Vice-President and Corresponding Secretary, Miss Kate Wood; Treasurer, Miss Lillian McClure; Agent for "Our Homes," Miss Vera Duncan; Recording Secretary and Press Superintendent, Miss Alberta Wood.

Our roll contains fifteen names, and most of these take an active part in the work. Six out of the fifteen (thirteen) are subscribers to "Our Homes." Seven have paid the \$1 above dues and the assessed amount has been sent to Thurber Mission.

We have raised about \$60 for repairing the parsonage, and the badly needed work is now in progress. We have made many visits to the sick, and have endeavored to care for the strangers that have come among us. We feel that we have done a great work, and are encouraged to reach out for greater things during the coming year. ALBERTA WOOD, Press Reporter.

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NOTES FROM THE FIELD

Continued from page 5.

even more popular with my people... which cannot always be said of the modern revivalist.

Archer City.

We have recently closed a great and very helpful meeting at Archer City, Tex. Rev. G. A. Marvin, of Sherman, Texas, did the preaching, and he did it only as Marvin can.

PALMER HOUSE.

Perhaps an inmate of the Palmer House may be able to give the readers of the Texas Advocate "a bit of history" as Bro. D. F. Fuller gave "a bit of history" in Advocate of June 17.

"The first Bohemian baby baptized by our Church was not the one recently dedicated by Bro. Cejnar at Temple in 1885. August of that year Rev. W. R. Davis, Dexter Circuit, Cooke County, Texas, baptized three Bohemian babies."

This writer was on Dexter Circuit 1880, 1881 and 1882. During my pastorate we had something to do with this Bohemian people. There were quite a number of them at that time in the Deberan Bend, north of Dexter. They were Catholic, Lutheran and Evangelical.

Again in the spring of 1882 we served them again, preaching for them. Mr. Jordan, an educated Bohemian, served me as interpreter; giving them the holy communion and baptizing nine Bohemian babies. Again they gave an expression of gratitude by making a voluntary offering to the preacher.

In 1901 at Col. A. B. Manion's residence I baptized three babies of the Bohemians on his farm.

Have I spelled Bro. Fuller down and stand at the head of the class in "giving a bit of history of our Church in Texas?"

Now, this is from a native-born Texan, a son of the first Methodist preacher licensed in Texas, July 7, 1838, and occupying the first home for superannuates west of the Missis-

issippi. At the time I served this Bohemian people I found them to be a docile class of people. A mission was formed in the fall of 1881 at conference with one end in view, viz., to look after this class of people.

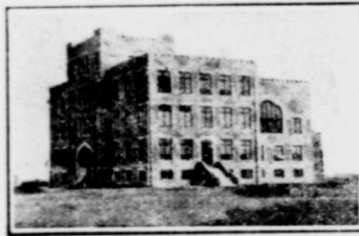
If I could I would be glad to tell of many incidents of my ministry, even about "the wild man of the lakes" near Monterey, one of my appointments while on the Atlanta Circuit. It was some eight miles north of Monterey at Good Exchange I found Stuart Nelson, and also it was in this country of the bend of the lake north of Jefferson, Texas, we persuaded Rev. W. W. Horner to heed the call of God and go into the work.

L. F. PALMER, Nocona, Texas.

THE PRAYER-MEETING PROBLEM.

If the spiritual condition of the Church is to be determined by the interest taken in the prayer-meeting we must confess that the Church is almost dead, spiritually. Now if the prayer services have no attraction for the bulk of the Church, where does the trouble lie? Is it in the way the service is conducted, or is it in the awful condition of the people?

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service. With some member of the Church appointed to lead the services and after some good old soul-stirring songs and a few earnest prayers and some good, rich experiences of such, no real Christian ever gets tired of or does it get old or tiresome, and when such a service has no attraction then we need a revival in the Church and very often it ought to begin with the pastor.

J. L. GRIFFITH, Denton, Texas.

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ABILENE DISTRICT CONFERENCE.

The Abilene District Conference held its session for the year 1908-9 in Anson, Texas, May 28, 29 and 30. Rev. S. A. Barnes, presiding elder, was in the chair and presided with such courtesy and ease that one would have thought him a beloved of long standing. All the preachers were present and gave encouraging reports from every pastoral charge.

The continued drought had so confused the commercial and farming interest that many of the delegates did not attend, yet a fairly good number answered to roll call and joined with the preachers in making their reports and planning for summer revival meetings. The conference was put upon a high spiritual plane and was a real high-feast to the end. Brothers, Linn, Young, Rucker and Duncan did the preaching.

Rev. C. M. Shuffler represented our church extension work; Rev. Glenn Flinn, the American Bible Society; Rev. Jno. R. Nelson, missions; Rev. Jerome Duncan, Stamford Collegiate Institute, and Mrs. Stephens, the W. H. M. Society. Each of these is a success in their departments and presented their work in an appealing manner.

Brothers Pittard and Bynum, our co-workers for the Laymen's Missionary Movement in the Abilene District, had charge of the evening hour on Sunday, and gave us a full hour of refreshing speeches on "The Layman and His Place in the Church."

Anson Methodist has just finished one of the best church buildings to be found anywhere in the West. Brother Terry and his good congregation treated us royally and invited us to return. We all came away with a prayer in our hearts for Anson, and all the pastoral charges in the Abilene District that a great revival may be the crowning of this year's labors. —W. J. Lee.

ALBUQUERQUE DISTRICT CONFERENCE.

The eighteenth session of the Albuquerque District Conference was held in the Highland Methodist Church in the beautiful city of Albuquerque, N. M., April 22 to 24, Rev. B. T. James, presiding elder, in the chair. The session, while a hurried one, was fraught with interest every moment of the time. The attendance was very good, considering the magnificent distance many of our preachers had to travel in order to reach the conference. One brother came a distance of 450 miles, while many were 200 to 300 miles away. No wonder this is called the "Jumbo District."

The work of the preachers has never been so gratifying as during the present year. New charges and classes are being organized and new houses of worship are being built all over the district. Reports revealed the fact that the membership of the Albuquerque District has more than doubled within the first six months of the conference year. While this is true, yet this work has been done amid great privation and sacrifice on the part of our heroic preachers. "Where there is no money and no organization connected with the ministry in these new settlements, yet there are hardships also of which the Church in older fields never dreams."

Dr. John R. Nelson, our Home Mission Secretary, came with us and gave the conference new inspiration by his sermons and talks. He was greatly interested in a new phase of his work of the New Mexico Conference—that of the thousands of Indians here among us. He visited the Government Indian School in Albuquerque and was highly pleased with the progress of the natives, both in education and all lines of manual labor, as well as that of art.

There was a pleasing sight at the Highland Methodist Church one evening to hear fifty boys and girls of about ten tribes sing the gospel in the English tongue.

The congenial Joel F. Hedgpeth, of Carlsbad, represented in a masterly way the interest of our new conference college at Artesia to the District Conference and to the people of Artesia. Rev. J. Allen Ray, of Artesia, was also a welcome visitor to the conference.

From first to last it was a very pleasant, profitable and inspiring session of the District Conference. GEO. H. GIVAN, Secretary.

PITTSBURG DISTRICT CONFERENCE.

The Pittsburg District Conference of the M. E. Church, South, met in Queen City June 8, at 8 p. m.

Rev. R. A. Burroughs, our presiding elder, was in the chair, and showed himself alive to every interest of the Church. All of our preachers were present and reported the district in good condition. We have had about 400 accessions during the year. The financial condition is excellent, and many of the charges are ahead of any year in the past.

The meeting was spiritual throughout. Brethren C. B. Garrett, I. E. Manly and J. T. Smith were with us, and we had a spiritual feast. Brother Smith represented the Alexander Collegiate Institute at Jacksonville. There were not as many delegates present as we expected, perhaps because of the busy season. We rejoice to see our laymen and local preachers at our conferences.

Brethren D. H. Abernathy, of Pittsburg; C. S. Eble, of Houston; and E. W. King, of Atlanta, addressed the conference on the Laymen's Movement, and showed very clearly the object of their work. We will be glad when our business laymen take the financial responsibility from the shoulders of our preachers.

Rev. Glenn Flinn spoke of our relation and the need of the American Bible Society. Rev. West, of the C. M. E. Church, gave us a talk on the work of his Church, and the conference gave him assistance in the work.

CHANGE OF LOCATION.

WANTED—Position as Matron by a Methodist lady in Sanitarium, College, or Orphans' Home; have several years' experience in institution work; best references as to character and qualification. Address, enclosing stamp, Matron, care Texas Christian Advocate, Dallas, Texas.

trict is encouraging. The reports of all of the committees showed that we are progressing on all lines of work. Oliver V. Orman, A. G. Coleman and Vann Chapman were granted license to preach.

The W. F. M. and H. M. Societies were represented, and we rejoice in the work which they have accomplished in the past year. May God bless our faithful women.

Delegates to the Annual Conference are as follows:

D. H. ABERNATHY, E. W. KING, ROSS POWELL.

Alternates: J. S. Morris, James Sevel.

We write by request of our Secretary, Brother J. B. Turrentine, and trust we have overlooked nothing of importance.

We were delighted with the royal entertainment of Queen City, and trust that our stay with them was a blessing to both the good pastor and his people. J. W. TREADWELL.

THE BROWNWOOD DISTRICT CONFERENCE.

Report on Temperance.

The liquor traffic in this country represents an enormous waste of money and a terrific destruction of property. Every year more than two billion dollars are expended for liquor, and more than one hundred and fifty-three million bushels of grain are transmitted into strong drink.

What does this traffic give us in return for all this, and what are its results? It gives us an army of paupers, criminals, tramps, insane and bankrupt in purse and character, and over two hundred thousand centers of moral and political corruption, socialism and anarchy. It results in an annual loss of one hundred thousand lives. It is the cause of 95 per cent of all the murders. It is responsible for 75 per cent of all crimes, 75 per cent of all divorces and 40 per cent of all the insanity.

With such results looking us in the face, as the followers of Jesus Christ, we cannot sit by and see this infamous traffic continue without offering a solemn protest and doing everything in our power to destroy it. It is the greatest obstacle in the way of the progress of the kingdom of our Lord, and we call upon our Churches everywhere to reconsecrate themselves to the work of its destruction and never to cease their efforts until the last vestige of this accursed traffic is abolished from our land.

The saloon must go. It is going. Six of the Southern States have already banished it entirely from their borders, and many others from a large part of their territory. We confidently look for the coming of the time when every vestige of the liquor traffic shall be swept from every part of every State in the South.

The saloon has no place in a civilized community. It is out of date. It is a relic of barbarism. From a moral, religious, scientific, economical and political standpoint it is a parasite, a nuisance, the center of all vice, the radiating point of all evil influences, the breathing hole of the devil, a monster of injustice, iniquity and impurity.

He who expects Christian people to stand by and see this nefarious business practice its black arts upon the community, deceiving our sons and brothers into its power, transforming them into things that moulder and stagger and grovel; despoiling our homes and filling our jails, simply does not understand the genius of our holy Christianity whose mission is the destruction of the works of the devil as well as the building up of the kingdom of the good.

The time has come when this devilish traffic must go. We have two powerful weapons with which we may help to hasten its going. One is moral suasion, the other is legal suasion. With moral suasion we may help to keep the individual out of the way of temptation. With legal suasion we may keep temptation out of the way of the individual. It is good to keep the individual out of the way of temptation. It is better to keep temptation out of the way of the individual.

To this end, therefore, we heartily commend the work of the American Anti-Saloon League in seeking the suppression and destruction of the traffic, and give to them our co-operation and support to the extent of our ability.

We recommend: First, that we again earnestly request the proper officials of our National Government not to issue Federal license for the sale of liquor in territory where its sale is prohibited by the laws of the State.

Second, that we urge upon our representatives in both houses of the National Congress to pass more stringent and effective measures to prevent the shipment of liquor into prohibition territory.

Third, that we will not knowingly vote for, and we earnestly urge our people everywhere not to support for any office any man who is known to be in any sense in sympathy with the saloon.

(Signed) W. W. MOSS, A. E. TOURNEY, A. L. FARRIS, R. M. SHELTON, A. H. COX.

HE LIKES TENNESSEE.

At this writing I am attending the Summer Institute at Vanderbilt. It is to me a great inspiration, meeting many of my school friends of other days. The program is of the highest type, each lecture full of inspiration and life. I will be at home with my mother till the session of the North Texas Conference. Anyone desiring to communicate with me can do so by addressing me at Linden, Tenn. The wife, the baby and myself are enjoying the home folks and scenes of other days, while we go out into the world and make friends and enemies. There is nobody that loves us and stands by us like the folks we used to know. While Texas is to us home, and Texas people are great people, but with all the rush and excitement and push of Western life I doubt if the people are as happy and contented as the people of old Tennessee. I am glad to note that our Dr. Bradfield, of Dallas, has won for himself laurels in his masterful commencement sermon at Vanderbilt. The people were delighted with it. M. C. DICKSON.

OBITUARIES.

The space allowed obituaries is twenty to twenty-five lines, or about 75 or 100 words. The privilege is reserved of condensing obituary notices. Parties desiring such notices to appear in full as written should remit money to cover excess of space, to-wit: At the rate of One Cent per Word. Money should accompany all orders. Resolutions of respect will not be inserted in the Obituary Department under any circumstances, but if paid for will be inserted in another column.

Poetry Can in No Case be Inserted.

Extra copies of paper containing obituaries can be procured if ordered when manuscript is sent. Price, five cents per copy.

W. T. WILLIE.

A long and noble life came to a close May 18, 1909, in San Antonio, Texas, when William Thomas Willie passed from among us. He was born in Montgomery County, Ala., August, 1832, but spent sixteen years of his life with his mother at Washington, Wilkes County, Ga. In 1850 he came to Texas via Vicksburg and settled at Independence, where he spent forty-nine years as an honored and faithful citizen. In 1851 he was happily married to the bright and accomplished Miss Lena Haralson of Georgia, with whom he lived in glad companionship till her death in 1899. To them were born three daughters and one son, who died in his infancy. Mrs. W. L. Booker and Miss Sade Willie. He was a brother to the Attorney General, James Willie, and Chief Justice Asa H. Willie. He enlisted in the Confederate Army, but was stricken with paralysis, causing the loss of an eye, necessitating his retirement from the army as an active combatant. He then became master of transportation and hauled cotton for the Confederacy.

For twenty-eight years he was the honored Justice of the Peace and for two years he was an independent judge, then the seat of Baylor University. By his clean life, genial manner and native goodness of heart he won a wide circle of friends. He was without an equal in his life as a constant flow of bubbling good humor. Not gloom, but gladness was on his face and in his conversation. To the end he retained his sweetness of disposition and cheerfulness of mind.

A cousin from him took a course of hopefulness, gentleness and sparkling good humor—young and fresh to the last at seventy-six years of age. He was a devout and useful Church member—a Methodist of the old Georgia type. He and his wife together joined the M. E. Church, South, in 1868. Every office of the Church from the ministry down had been faithfully filled by him. To be class leader, steward, superintendent and trustee all at the same time was not deemed a burden, but a privilege and a labor of love, and he honored every post he filled. His house was the preacher's most welcome home, and the long line of pastors remember with grateful hearts the loving friendship they found in his home, and the friendships that grew sweeter as the years go by.

After the death of his wife he removed to Angleton, Texas, where in 1906 his house was completely wrecked by the Gulf storm which year ago and two of his daughters were badly injured and barely escaped with their lives. But courage rose with difficulties. In the midst of this, as in other calamities, his heroic faith and brave cheerfulness was a wonder. To a friend he remarked: "I have been in communication with heaven for thirty years, and I felt that whatever happened to me was all right."

After the storm he removed to San Antonio and there bravely began the building up of a new home, through it all his faith shining like a star in the night. To one who seemed to misunderstand his happy-heartedness he said: "I enjoy my religion; I do not suffer it."

In 1904 he was chosen Secretary of the High School in which position he held at the time of his death. After a brief illness the end came calmly, sweetly—like a child going to sleep. Why not? He had lived long and well. He was crowned with the love of his friends. His work was done, his life was ready. With his children all about him he "ceased at once to work and live."

The closing of his life was not in gloom; no, it was like a skilled workman laying aside his well worn implements in a noble position in a higher realm. His remains sleep by those of his wife in Independence. In a fair clime we will bid our friend and brother "Good morning."

C. H. BUCHANAN.

CARLTON.—H. A. Carlton was born July 20, 1832; moved with his parents to Falls County, Texas, in 1879; was converted and joined the Methodist Church at old Shady Grove Church in 1875, under the ministry of Rev. J. J. Dickey; was elected by the annual conference Quarterly Conference at Bremond, April 8, 1889, and served the Church faithfully in this relation until 1894. He was elected Librarian of the Sunday-school at Reagan in 1886, which office he held for twenty-three years, and a more faithful man was never elected Librarian. He was married to Miss Frank Crouch on December 23, 1875. To this union were born five children, two dying in infancy. Sister Carlton and three daughters are left to mourn the loss of a devoted husband and a loving father. As a steward Brother Carlton was always ready for anything that would advance his Master's kingdom, always finding time to attend every quarterly Conference, and was very liberal in the support of the Church he loved so well. He was a man who loved God with all his heart, and was always on the right side of every moral question. He loved the Church in the highest sense, and was always ready to spend and be spent in its service. In the twenty-three years as Librarian of the Sunday-school Brother Carlton was always at his post ready to do the bidding of his superintendent. He was loved and esteemed by the entire Church, and we greatly mourn his loss, but humbly bow in submission to the God who gave and has taken. On the early morn of April 6, 1909, our departed brother heard the call of his Lord and saying, "Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joys of thy Lord." Brother Carlton was in attendance at the Sunday-school Institute conducted by Brother Oxley April 4, and the last

words we ever heard him speak were: "I love the Sunday-school." In the death of Brother Carlton our Church and Sunday-school have sustained a great loss. We extend to the bereaved family our heartfelt sympathy and commend them to our great heavenly Father. C. WARD, For the Committee.

VAUGHAN.—In the early morning of May 14, 1909, one of the most saintly members of our Church in Anson left us to be with her Lord. Mrs. Elizabeth T. Vaughan (nee Ward) was born, grew to womanhood and married in Weakly County, Tenn. She came to Texas in 1876, and settled in Denton County, and in 1882 they came to Jones County, where she spent the remainder of her life. She died at the age of 75 years, 2 months and 9 days. Sister Vaughan was converted in her youth and united with the Methodist Church and lived a consistent member of that Church to the end of her life. She was not merely a nominal member of the Church; she read our literature, knew the doctrines and managed her Church, and was a modest, cheerful and generous supporter of all the institutions of the same. When during last year our people decided to build our beautiful Church, she was one of the larger contributors to the same. She manifested a keen interest in everything that pertained to the welfare of the Church. Devoting health prevented her from attending worship in the new church, but it was an appreciative throng which gathered with her children and friends around her in the church to attend the funeral service. She was a woman of domestic tastes and habits. As a devoted wife and a careful, painstaking mother she looked well after the affairs of her household and dispensed a generous hospitality. Eminent courage and steadfastness of moral purpose, combined with all the graces of a beautiful Christian womanhood made Sister Vaughan's life here in the pioneer days of this section a great blessing to the community. She is survived by two sons and two daughters, who, together with a host of relatives and friends, mourn her departure. May they be comforted by divine grace, and lead in her footsteps in the upward way. We all meet her in our Father's house above. W. H. TERRY.

DAVIS.—Josephine, daughter of E. A. and A. A. Vaughan and wife of W. T. Davis, was born September 25, 1882, and was happily converted when eleven years old and at once joined the Methodist Church, South. She lived a true and worthy member to the hour of her death, which took place May 22, 1909. She was united in marriage to W. T. Davis September 29, 1901. To this union were born two children—Daniel, who yet survives, and little Ardeth, who was born March 19, 1909, and was taken from the embrace of father and mother on earth the following arms of our heavenly Father May 13, there to greet the arrival of her mamma just nine days later. Sister Davis lived a beautiful Christian life, full of faith and love. From her conversion her faith was firmly fixed on Christ. God and heaven was the center toward which her whole being moved. A cheerful, gentle Christian spirit graced her beautiful life, so gentle and kind with everyone that the spirit of our Lord was the most prominent feature of her character. She was, indeed, a sweet, patient sufferer to the moment when the end came. She meekly consigned her spirit to God who gave it. Leaving friends below, she hastened to join the hosts above. On earth she leaves a heart-broken father and mother, husband, three brothers, two sisters and a little five-year-old boy. A faithful daughter, a devoted wife, a tender sister and mother has gone, but we mourn not as those who have no hope. Loved ones, be faithful to Him in whom she trusted, and you will meet her in that land of eternal joy to part no more. Her pastor, J. B. PARR.

CONNAUGHTON.—Sunday afternoon May 23, 1909, at his home in Calvert, one of God's noblemen passed from his place of service on earth to the higher world of our Father in Heaven. From the large circle of friends and loved ones on this side he went up to the land of rest to join the loved ones in "our Father's house." James Connaughton was born in Westmeath, Ireland, July 25, 1845. His parents moved to America when he was an infant and settled at New Orleans, where he remained till he was grown, and then he moved to Calvert, making his home there until the time of his death. He married Miss Dora Cole, daughter of the late Dr. David R. Cole, October 23, 1877, with whom he lived in happy wedded life till called to the "home over there." Two daughters were born to them, and they, with grief-stricken wife, mourn the going away of our brother. In 1883, under the ministry of Rev. Seth Ward, who was his pastor, he was converted and joined the Methodist Church. Soon after joining the Church he was elected steward, and filled that important office well for many years. He was the preacher's friend and those who served our Church there found him a wise counselor and willing helper. He could always be counted on to stand by his pastor and Church in every good work. He was a man of clean lips, of consecrated life, of sympathetic nature, and the very soul of honor. Unkind or uncharitable words seldom if ever passed his lips. We shall look on his life very seldom in this world. In his home life he was most beautiful and his influence most potent. He loved his home, his wife and children with the strongest love of his warm heart, and found his chief delight in that charmed circle. He lived well and died peacefully, having "fought a good fight," and he doubts not found the "crown of life" laid up for God's saints. Friend, brother, husband, father, rest in peace. We expect to see you again in a brighter and better world, where our tears shall all cease flowing, and where we will never say "good-bye."

BOWLES.—Rev. Benjamin F. Bowles was born in Dade County, Mo., June 11, 1840; died June 7, 1909, after much suffering. He was patient in his afflictions, never murmuring nor complaining, exhorting sinners to turn to God even while suffering what seemed to be most excruciating agony. Brother Bowles was married to Miss Elizabeth Trimble in April, 1859. Ten children blessed their union, five of whom

preceded him to heaven. He joined the Methodist Episcopal Church, South, at the age of twenty; was licensed to preach in 1892, and gave fourteen years of his life to the salvation of souls on Desdemona charge. He was intensely religious; had been known to get happy and shout while at his work in the field. He was loved and respected by all who knew him, saint and sinner. His loved ones know where to find him. To his devoted and lonely wife we would say, have courage and you will see him again where there will be no more weary nights and days of ceaseless suffering and suspense. The funeral was conducted by the writer. M. J. VAUGHAN, P. C.

HULLING.—Mrs. Fannie Huling was born in Clay County, Ala., November 26, 1876; converted at 11 years of age and joined the M. E. Church, South; was married December 25, 1893; died November 1, 1909. Sister Huling was a consumptive, and came to Texas two years ago with the hope that her health and strength would be restored, but her hopes were blighted several months before her death. She knew her time was short, and often talked of her departure. She wanted to be spared to her faithful husband and assist in raising the little one, but God called her hence, and she met the call bravely. Sister Huling was a sweet-spirited woman, and to know her was to love her. Her faith in God was never shaken. She believed as did David, "The Lord is my shepherd." To the extent of her strength she was faithful at the Church service, and always came with inspiration and appreciation. She loved God, her Church and her pastor; was loyal and true. We miss her much, but we spare her for God's glory, with the hope of meeting beyond this misty vale of tears. J. F. LUKER.

COLLERMAN.—Miss Effie R. Colleman, daughter of J. L. and Susan M. Colleman, was born March 28, 1887, near Rising Star, Eastland County, Texas, and passed to the better land June 16, 1909. She was converted to Christ and joined the Church four years ago, under the pastorate of Rev. H. B. Clark. She lay sick for eight weeks, but she was patient and cheerful and hoped to see her father, who she might get well. When she felt she would die she clasped her weak hands and said, "I am going to heaven," and asked her parents, brothers and sisters to meet her there. She has two little brothers and a baby sister to greet her already over there. We buried her at Nimrod June 18. A number of relatives and friends were present at the funeral service. C. M. BARRICK, P. C. (Cisco, Miss.)

FRANCIS.—Toney H. Francis was born in 1878 and died March 21, 1909. He was married to Maud Guinn in 1898 and joined the M. E. Church, South, in 1905, in which he lived a faithful member until his death. He was a sufferer for many years, but he bore his suffering with patience and Christian fortitude. Just before he died he called up his wife and his two little children and bade them an affectionate farewell. The writer was with him when he died, and it is my deliberate judgment that it was one of the most triumphant deaths that I ever witnessed. F. O. MILLER.

MARRIED. Morris-Power.—At the home of the bride's mother, Mrs. J. G. Power, in Goldthwaite, Mills County, Texas, June 29, 1909, Mr. Wade A. Morris and Miss Ruth Power, Rev. G. W. Templin officiating.

Jones-Whelock.—At the Tenth Street Methodist parsonage, Austin, Texas, July 19 at 4 p. m., June 23, 1909, Mr. W. R. Jones and Miss Halley Wheelock, both of Marlin, Texas, Rev. V. A. Godbey officiating.

West-West.—On Wednesday, June 16, 1909, at 7:30 p. m., at the home of the bride's parents, in Dunn, Texas, Mr. N. W. West and Miss Ruby West, Rev. S. T. Cherry officiating.

McKinney-Andrews.—At the bride's home, in Elkhart, Texas, June 23, 1909, Mr. George H. McKinney and Mrs. Minnie Andrews, Rev. A. L. Conner officiating.

Bratcher-Galloway.—At the home of Mr. and Mrs. G. F. McClain, in Benjamin, Texas, June 8, 1909, Mr. Ed L. Bratcher and Miss Belle Galloway, Rev. M. D. Hill officiating.

East-Harris.—At the home of the bride's father, Mr. J. E. Harris, Benjamin, Texas, June 21, 1909, at 12 o'clock m., Mr. T. H. East and Miss Golden Harris, Rev. M. D. Hill officiating.

Douglas-Kilburn.—At the home of the bride's parents, W. M. (Mack) Johnston, near Romney, Texas, Mr. J. L. Douglas and Mrs. Nora Pearl Kilburn, Rev. C. M. Barrick officiating.

Blankinship-Lowrey.—At the home of the bride, in Roanoke, Texas, June 23, 1909, G. W. Blankinship, of Corsicana, and Miss Janie M. Lowrey, Rev. G. W. Kincheole officiating.

Bawcom-Moore.—At the Tenth Street Methodist parsonage, on June 16, 1909, at 5 p. m., Mr. A. E. Bawcom and Miss Trah Moore, Rev. V. A. Godbey officiating.

Barnes-Mayne.—In front of the Methodist Church at Bee, Wheeler, Texas, June 13, 1909, at 1:30 p. m., Mr. R. L. Barnes and Miss Leoni Mayne, Rev. Frank Everitt officiating.

Brightest hopes dawn on darkest days. The unchanging Christ is the secret of the Christian who is ever being changed into His likeness.

Rider Agents Wanted. In each town to ride and exhibit complete 1909 model. Write for Special Offer. First guaranteed \$10 to \$27. 1909 Standard and Pioneer-Peak tires, with Coaster-Breaker and Puncture-Proof tires, 1907-1908 Models \$7 to \$12. 500 Standard and Pioneer-Peak tires, all makes and models, \$3 to \$8. Free Catalogue. Ship On Approval. Ten days free trial. Tires, coaster-brakes, pumps, and tools, included. Head Cycle Co., Dept. M31 Chicago.

July WE' Affec My ear The And H Will R The w And But th We'll My sin 'Gef' Hut Je Alone Mayn The u No an I'll w He's m Far n To bea And I I've ca My ex But wh They JA TH Dioge the vill anythin asked. "No, pill com "Give Diogen have at Christia NOE Sher Waples Tom Be 9-11. Pecan a Sadler J Trinity Aug Pottsbo Southm Whitesb Sherman Sulphur Brashear Mt. Vern South F 10. 11. Hagans Sulphur Sulphur Cooper Klondike Pearley Jewell C Lake Cr Riley Sp McKin Nevada 1 Wylie C Renner C Farmers July 2 Blue Ric Aug. 1 Farmers Josephine Weston C Cella S Anna Cr Bonha Trenton, Dodd an July 14 Bailey C Brooksto Trephon Petty Mi Petty an 11, 12. South E Bonham Ladon a Honey G Parl White R. Woodland July 16 Detroit S Blossom a Rosalie C Avery Mi Aug. 1 Clarkvill Clarksvill Paris Clr. Bonham H 15, 16. Bagwell 21, 22. Lamar Av Centenary Gainsv Marysvill Denton St Broadway Woodbine, Eas, Eas July 24. Myra and Dexter, W Aubrey, at Denton St Sanger an Wesley an St. Jo, at Collinsvill Pilot Poin Greenville Quinlan M Farlie Clr. Wolfe Cit Leonard a July 17, Lee, St. July 24.

A SONG.
WE'LL UNDERSTAND SOME DAY.
 Affectionately inscribed to the friends of Moore County, Texas.
 My earthly race will soon be ended,
 The goal's not far away,
 And He who has my steps attended
 Will guide me lest I stray.

Refrain—
 The world may hate and scold me,
 And friends may turn away,
 But then, when Jesus' hand will hold me,
 I'll understand, some day.

My sins and failings vex and grieve me,
 O'er them I weep and pray;
 But Jesus promised ne'er to leave me
 Alone along the way.

(Refrain.)
 Maybe tonight, perhaps tomorrow,
 The wheels of life stand still;
 No anxious care my soul shall borrow,
 'I'll wake on "Zion's Hill."

(Refrain.)
 He's made my bed and spread my table,
 Far more than I've deserved;
 To bear life's burdens made me able,
 And has my home reserved!

(Refrain.)
 I've carried many heavy crosses—
 My expectations vain;
 But when I've counted up my losses,
 They're less than is my gain.

(Refrain.)
JAMES ALLEN CRITCHFIELD.
 Wasta, S. D., May 25, 1909.

THE END OF THE SEARCH.

Diogenes, lantern in hand, entered the village drug store. "Say, have you anything that will cure a cold?" he asked.

"No, sir, I have not," answered the pill compiler.

"Give me your hand," exclaimed Diogenes, dropping his lantern. "I have at last found an honest man."—
Christian Advocate.

NORTH TEXAS CONFERENCE.

Sherman District—Third Round.
 Waples Memorial Sta., July 1-4.
 Tom Bean Cir., at New Prospect, July 8-11.
 Pecan and Friendship, at F., July 14-18.
 Sadler Cir., at Gordonville, July 23-25.
 Trinity and Preston, at P., July 25-28.
 Aug. 1.
 Pottsboro Sta., August 4-8.
 Southmayd Cir., at Ethel, Aug. 14, 15.
 Whitesboro Sta., Aug. 18-22.
 Sherman Cir., Aug. 27-29.
 C. M. HARLESS, P. E.

Sulphur Springs District—Third Round.
 Brashear Cir., Greenville, July 3, 4.
 Mt. Vernon, at Creasy, July 7.
 South Franklin Cir., Clear Water, July 10, 11.
 Hagansport, Lavada, July 17, 18.
 Sulphur Bluff, at Lone Star, July 21.
 Sulphur Springs Sta., July 24, 25.
 Cooper Sta., Aug. 1, 2.
 Klondike Cir., July 31, Aug. 4.
 Jewell Cir., at Harmony, Aug. 1.
 Jowell Cir., Aug. 7, 8.
 Lake Creek, Bushy Mound, Aug. 10.
 Riley Springs, Aug. 14, 15.
 W. D. MOUNTCASTLE, P. E.

McKinney District—Third Round.
 Princeton Cir., at Culleoka, July 3, 4.
 Nevada Sta., July 10, 11.
 Wylie Cir., at P. V., July 17, 18.
 Renner Cir., at Alpha, July 24, 25.
 Farmers Branch and Carrollton, at C., July 28.
 Blue Ridge Cir., at P. G., July 31, Aug. 1.
 Farmersville Sta., August 1, 2.
 Josephine Cir., at Sabine, August 7, 8.
 Weston Cir., Cottage Hill, Aug. 14, 15.
 Cellina Sta., Aug. 21, 22.
 Anna Cir., Chambersville, Aug. 28, 29.
 J. F. PIERCE, P. E.

Bonham District—Third Round.
 Gober Cir., at Bartley, July 3, 4.
 Trenton, at Marvin, July 10, 11.
 Dodd and Windham, at Shady Grove, July 14, 15.
 Bailey Cir., at Bailey, July 17, 18.
 Brookston, at Pleasant Hill, July 24, 25.
 Telephone, at Elwood, July 29, Aug. 1.
 Petty Cir., at Georgia, Aug. 7, 8.
 Petty and White Rock, at W. R., Aug. 11, 12.
 South Bonham, at B., Aug. 14, 15.
 Bonham Sta., Aug. 15, 16.
 Ladonia Sta., Aug. 22, 23.
 Honey Grove Sta., Aug. 29, 30.
 J. B. GOBER, P. E.

Paris District—Third Round.
 White Rock and William's Chapel, at W. R., July 3, 4.
 Woodland and Kanawha, at Blakely, July 10, 11.
 Detroit Sta., at Red Oak, July 17, 18.
 Blossom and Slyvan, at S., July 18, 19.
 Rossie Cir., at Bethel, July 24, 25.
 Avery Cir., at Shawnee Chapel, July 31, Aug. 1.
 Clarksville Cir., at Union, Aug. 7, 8.
 Clarksville Sta., Aug. 8, 9.
 Paris Cir., at Elbethel, Aug. 14, 15.
 Bonham Street, at Cross Roads, Aug. 15, 16.
 Bagwell Cir., at Robbinsville, Aug. 21, 22.
 Lamar Av., Aug. 28, 29.
 Centenary, Aug. 29, 30.
 J. M. SWEETON, P. E.

Gainesville District—Third Round.
 Marysville, at Vanslyke, July 3, 4.
 Denton Street, July 11.
 Broadway, July 11.
 Woodbine, at Friendship, July 17, 18.
 Era and Rosston, at Spring Creek, July 24, 25.
 Myra and Hood, at Hood, July 25, 26.
 Farlie Cir., at Forestburg, Aug. 21, 22.
 Aubrey, at Oak Grove, Aug. 7, 8.
 Denton Sta., Aug. 9.
 Sanger and Bolivar, at B., Aug. 14, 15.
 Wesley and Bethel, at B., Aug. 15, 16.
 St. Jo., at Forestburg, Aug. 21, 22.
 Collinsville and Tioza, at T., Aug. 28, 29.
 Pilot Point, Sept. 4, 5.
 D. H. ASTON, P. E.

Greenville District—Third Round.
 Greenville Cir., at Concord, July 3, 4.
 Quinlan Cir., at Williams Ch., July 4, 5.
 Farlie Cir., at Olive Branch, July 10, 11.
 Wolfe City, July 11, 12.
 Leonard and Orange Grove, at O. G., July 17, 18.
 Lee Sta. and Jones-Bethel, at J.-B., July 24, 25.

Wesley Sta., July 25, 26.
 Lone Oak Cir., at Miller Grove, Aug. 1, 2.
 Kavanaugh Sta., Aug. 7, 8.
 Merit Cir., at Bethel Grove, Aug. 14, 15.
 Floyd Cir., at Floyd, Aug. 15, 16.
 Campbell Cir., at Friendship, Aug. 21, 22.
 Celeste and Lane, at Lane, Aug. 28, 29.
 Kingston Cir., at Kizer, Aug. 29, 30.
 Commerce Cir., at Smith's Ch., Sep. 4, 5.
 Commerce Sta., September 5, 6.
 R. G. MOOD, P. E.

Dallas District—Third Round.
 Forest Ave. and West Dallas, at W. D., July 3, 4.
 Fairland, 8:30 p. m., July 4.
 Oak Cliff, 11 a. m., July 11.
 Oak Lawn, 8:30 p. m., July 11.
 Lancaster, July 17, 18.
 Ervay, 11 a. m., July 25.
 Trinity, 8:30 p. m., July 25.
 Grand Prairie, at Irving, July 31, Aug. 1.
 Aug. 1.
 Cochran, at Cochran, Aug. 7, 8.
 Grace, 8:30 p. m., Aug. 8.
 Hutchins and Wilmer, at Wilmer, Aug. 14, 15.
 Wesley Ch., 8:30 p. m., Aug. 15.
 Wheatland, Aug. 21, 22.
 Oak Lawn, 11 a. m., Aug. 29.
 Oak Cliff, 8:30 p. m., Aug. 29.
 J. M. PETERSON, P. E.

Terrell District—Third Round.
 Garland Sta., July 4, 5.
 Tolosa Mis., July 10, 11.
 Crandall and Seago, July 17, 18.
 Elmo Mis., July 21.
 Fate Cir., July 24, 25.
 Kemp Cir., July 31.
 Mabank Mis., Aug. 7, 8.
 Kaufman Sta., Aug. 9, 10.
 Royce Sta., Aug. 15, 16.
 Pleasant Mound, Aug. 19.
 Rockwall Sta., Aug. 22, 23.
 College Mound, Aug. 25.
 Mesquite, Aug. 28, 29.
 Chisholm, Aug. 31.
 Terrell Sta., Sept. 5, 6.
 Forney Sta., Sept. 12, 13.
 M. L. HAMILTON, P. E.

Decatur District—Third Round.
 Argyle, July 3, 4.
 Boyd and Garvin, July 10, 11.
 Chico Cir., July 17, 18.
 Jacksboro, July 18, 19.
 Chico, July 24, 25.
 Bridgeport, July 25, 26.
 Mexican Mis., July 28.
 Ponder and Kram, July 31, August 1.
 Justin, August 7, 8.
 Bryson, August 14, 15.
 Oak Dale, August 15, 16.
 L. S. BARTON, P. E.

Bowie District—Third Round.
 Crafton, July 3, 4.
 Neeona Cir., July 10, 11.
 Neeona Sta., July 11, 12.
 Wichita Falls, July 16.
 Electra, July 17, 18.
 Iowa Park, July 24, 25.
 Bowie Sta., July 30, 31.
 Bowie Mis., July 31.
 Bonita, Aug. 7, 8.
 Byers, Aug. 14, 15.
 Post Oak, Aug. 21, 22.
 Holliday, Aug. 28, 29.
 Henrietta Cir., Sept. 4, 5.
 Henrietta Sta., Sept. 5, 6.
 JNO. E. ROACH, P. E.

Northwest Tex. Conference.
Brownwood District—Third Round.
 Gustine Cir., at Energy, July 2.
 Comanche Sta., July 3, 4.
 Blanket Sta., July 4, 5.
 Bangs Cir., at Concord, July 9.
 Santa Anna Cir., at Salem, July 10, 11.
 Talpa Cir., at Midway, July 15.
 Coleman Cir., at Mt. Olivet, July 16.
 Valera Cir., at Pisk, July 17, 18.
 Brownwood Sta., August 3.
 J. A. WHITEHURST, P. E.

Waco District—Third Round.
 Peoria Mis., at Red Point, July 3, 4.
 Whitney, July 4, 5.
 Penelope Mis., New Hope, July 10, 11.
 Lorena Cir., July 17, 18.
 Bosqueville Cir., Evergreen, July 24, 25.
 Reisel, at Reisel, July 31, Aug. 1.
 Mount Calm, Aug. 7, 8.
 West, at Elm Mott, Aug. 11.
 Mart, Aug. 15.
 Abbott Cir., Aug. 21, 22.
 Axtell Mis., Aug. 28, 29.
 W. L. NELMS, P. E.

Abilene District—Third Round.
 Nugent, at Delk, July 3, 4.
 Albany, at Luders, July 4, 5.
 Lawn, at Drasco, July 10, 11.
 Dudley, at Opalin, July 11, 12.
 Putman, at Scranton, July 17, 18.
 Sabanno, at Curtis, July 18, 19.
 Clyde, at Eula, July 24, 25.
 Baird, July 25, 26.
 Camp, at Tuscola, July 31, Aug. 1.
 Nubia, at Knight's S. H., Aug. 1, 2.
 Tye, at Stith, Aug. 7, 8.
 Eskota, at Lawlis, Aug. 8, 9.
 Moran, at Moran, Aug. 14, 15.
 Cross Plains, at Dressy, Aug. 21, 22.
 GUS BARNES, P. E.

Stamford District—Third Round.
 Stamford Sta., July 3, 4.
 West Stamford and Liberty, July 5.
 Stamford Mis., Ericsdale, July 6.
 Haskell Sta., July 10, 11.
 Weinert, Rose Ch., July 12.
 Avoca, Avoca, July 17, 18.
 Tusudo, Anderson Ch., July 21.
 Goree, Hood, July 24, 25.
 Somerton, Ample, July 26.
 Rule, July 31, Aug. 1.
 Haskell Mis., Ketron, Aug. 3.
 McCauley and Silvester, Neander, Aug. 6.
 Knox City, Thorp, Aug. 7, 8.
 Munday, Aug. 14, 15.
 Pinkerton, Jud, Aug. 28, 29.
 District Conference at Hamlin, 9 a. m., June 17.
 J. T. GRISWOLD, P. E.

Vernon District—Third Round.
 Olney, at Newcastle, July 3, 4.
 Spring Creek, at Deep Creek, July 6.
 Quall, at Marilla, July 10, 11.
 Wellington Mis., at Fresno, July 14.
 Wellington Sta., July 17, 18.
 Crowell Sta., July 24, 25.
 Crowell Mis., July 31, Aug. 1.
 Childress Mis., Aug. 6-8.
 Childress Mis., at High Point, Aug. 7, 8.
 Vera, at Vera, Aug. 13.
 Seymour Sta., at Red Springs, Aug. 14, 15.
 Seymour Sta., Aug. 15, 16.
 Estelline, at Bethel, Aug. 21, 22.
 J. H. STEWART, P. E.

Corsicana District—Third Round.
 Corsicana, at North Corsicana, July 3, 4.
 Eleventh Ave., at E. A., 8:30 p. m., July 4, 5.
 First Church, at F. C., 8:30 p. m., July 7.
 Dawson, at Dawson, July 10, 11.

Horn Hill, at Steele's Creek, July 14.
 Thornton, at Thornton, 11 a. m., July 17, 18.
 Groesbeck, at Groesbeck, 8:30 p. m., July 17, 18.
 Purdon, at Purley, July 24, 25.
 Barry, at Drane, July 31, Aug. 1.
 Kerens, at Long Prairie, Aug. 7, 8.
 Kirk, at Kirk, Aug. 14, 15.
 Richland, at Quinby, Aug. 21, 22.
 Munger, at Delia, 11:30 a. m., Aug. 27, 28.
 Coolidge, at Coolidge, 8:30 p. m., Aug. 27, 28.
 HORACE BISHOP, P. E.

Georgetown District—Third Round.
 Temple, Seventh St., July 3, 4.
 Temple, First Ch., July 4, 5.
 July 17, 18.
 W. H. VAUGHAN, P. E.

Cleburne District—Third Round.
 Grandview, July 3, 4.
 Anglin St., Cleburne, July 6.
 Grandview Cir., at Chappell Hill, July 10, 11.
 Brazos Ave., Cleburne, July 11, 12.
 Covington, at C., July 13.
 Joshua, at Crosby, July 17, 18.
 Alvarado, July 24, 25.
 Main St., Cleburne, July 25.
 Granbury, July 31, Aug. 1.
 Granbury Mis., at Fairview, Aug. 2.
 Morgan & Kopperl, at K., Aug. 7, 8.
 Cresson, at Falls Creek, Aug. 11.
 Godley, at Godley, Aug. 13.
 Walnut Springs, Aug. 14, 15.
 Burleson, at Burleson, Aug. 18.
 Main St., Cleburne, 11 a. m., Aug. 22.
 Blum, at Rio Vista, Aug. 22, 23.
 Glenrose Mis., at George's Cr., Aug. 26.
 Glenrose, Aug. 28, 29.
 E. A. SMITH, P. E.

Plainview District—Third Round.
 Hale Center, at Nordlet, July 1.
 Lubbock, July 3, 4.
 Dickens, at Wichita, July 10, 11.
 Matador, at Dutchman, July 15.
 Turkey, at Northfield, 2 p. m., July 11.
 Bovina, at Hurley, July 17, 18.
 Gomez, at Gomez, July 23.
 Brownfield, at Meadow, July 24, 25.
 Barton, at Lone Star, July 31, Aug. 1.
 Post City, at P. C., Aug. 7, 8.
 Tahoka Sta., 3 p. m., Aug. 9.
 Wildorado, at Day School House, Aug. 14, 15.
 Hereford Mis., at Arney, Aug. 17.
 Silverton, at Beulah, Aug. 18.
 Lockney, at Elletts, Aug. 21, 22.
 Plainview Sta., Aug. 29, 30.
 Lammit, at D., Sept. 4, 5.
 G. S. HARDY, P. E.

Colorado District—Third Round.
 (Corrected list)
 Loraine Mis., at Zelma, July 1, 2.
 Big Springs Sta., July 4, 5.
 Big Springs Mis., at Richard, 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 Intan, July 25, 26.
 Claremont, 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.

Gateville District—Third Round.
 Nolanville, at —, July 3, 4, 11 a. m., 5 at 9 a. m.
 Killen Sta., July 4, at 8 p. m.; 5, at 9 a. m.
 Josepho, at Union Grove, July 10, 11.
 Hamilton Sta., July 17, 18.
 Gateville Cir., at Stockton, July 21.
 Evans Cir., at Lund, July 24, 25.
 Gateville Sta., Aug. 1, 8.
 China Springs, at Greenock, Aug. 7, 8.
 Turnersville, at Hurst, Aug. 11.
 Fry and Lanham, at B., Aug. 14, 15.
 Pearl, at Cox's Ch., Aug. 21, 22.
 Copers Cove, at Young's Port, Aug. 24.
 Crawford at Corvett City, Aug. 28, 29.
 J. M. SHERMAN, P. E.

Fort Worth District—Third Round.
 Handley and Diamond Hill, July 7, 8 p. m.
 Wylie, July 11, 8 p. m., Aug. 1.
 First Church, July 14, 8 p. m.
 Azle, July 21, 3 p. m.
 Mansfield, July 25, 11 a. m.
 Smithfield, July 28, 3 p. m.
 Grapevine, August 10, 3 p. m.
 Kennedale, Aug. 12, 2 p. m.
 Brooklyn Heights, August 18, 3 p. m.
 Arlington, August 31, 8 p. m.
 SAM R. HAY, P. E.

Dublin District—Third Round.
 Carlton, 11 a. m., July 2.
 Hico, July 3, 4.
 Desdemona, 11 a. m., July 7.
 Gorman, 8:30 p. m., July 9.
 Carleton, July 10, 11.
 Cisco Mis., 11 a. m., July 12.
 Stephenville, 11 a. m., July 17, 18.
 Hockabay, 11 a. m., July 20.
 Volar and Lipan, 11 a. m., July 22.
 Cisco Sta., Aug. 12, 2 p. m.
 Brooklyn Heights, August 18, 3 p. m.
 Arlington, August 31, 8 p. m.
 SAM R. HAY, P. E.

Weatherford District—Third Round.
 Gordon, at Gordon, July 3, 4.
 Thurber, July 4, 5.
 Strawn, at Strawn, July 6.
 Ranger, at Oakley, July 7.
 Wayland, at Union Hill, July 10, 11.
 Breckenridge, at Aeolian, July 12.
 Mineral Wells, July 17, 18.
 Graford, at Leville, July 24, 25.
 Whitt, at Whitt, July 31, Aug. 1.
 Peaster, at Peaster, Aug. 1, 2.
 Graham Mis., Connor Creek, July 7, 8.
 Graham Sta., Aug. 8, 9.
 Farmer, at True, Aug. 10.
 Eliasville, at Chandler, Aug. 12.
 Crysan, at Falls, Crook's Ch., Aug. 14, 15.
 Throckmorton, at T., Aug. 15, 16.
 Davis Mis., Aug. 17.
 M. K. LITTLE, P. E.

Waxahachie District—Third Round.
 Milford, at Midway, July 3, 4.
 Venus, at Barnsville, July 10, 11.
 Leavelle, at Pleasant Hill, July 11, 12.
 Alma, at Avalon, July 14.
 Britton, at St. Paul, July 17, 18.
 Ovilla, at Long Branch, July 21.
 Bethel, July 24, 25.
 Lillian, at Prairie Grove, July 29.
 Red Oak, at Red Oak, July 31-Aug. 1.
 Crysan, at Oak Branch, Aug. 2.
 Midlothian, Aug. 22, 23.
 T. S. ARMSTRONG, P. E.

Clarendon District—Third Round.
 Clarendon Sta., July 3, 4.
 Panhandle, at Panhandle, July 8.
 Miami, at Moteette, July 10, 11.
 Shamrock, at Ramsdell, July 13.
 McLean, at Heald, July 14.
 Canyon City Sta., July 17, 18.
 Higgins Sta., July 23.

Glazier Mis., at Glazier, July 24.
 Canadian Sta., July 24, 25.
 Wheeler, at Cataline, July 31, Aug. 1.
 Ochiltree Mis., at Ochiltree, Aug. 7, 8.
 Gansford Mis., at Grand Plains, Aug. 10.
 Stratford Sta., Aug. 12.
 Dumas Cir., at Dumas, Aug. 14, 15.
 Dalhart Sta., Aug. 20.
 Textline Mis., at Hartley, Aug. 21.
 Channing Sta., Aug. 21, 22.
 J. G. MILLER, P. E.

TEXAS CONFERENCE.

Brenham District—Third Round.
 Wharton, July 3, 4.
 Glenora, July 17, 18.
 Bay City, July 21.
 Sealy, July 24, 25.
 Chappell Hill, July 27.
 Bellville, July 28.
 Hempstead, July 31, Aug. 1.
 Weller, Aug. 7, 8.
 Caldwell Mis., Aug. 14.
 Caldwell, Aug. 15, 16.
 Lexington, Aug. 18.
 Richmond, Aug. 20.
 Rosenberg, Aug. 21, 22.
 Somerville, Aug. 25.
 Pulshar and R., Aug. 28, 29.
 A. A. WAGSON, P. E.

Jacksonville District—Third Round.
 Cushing, at Nat, July 3, 4.
 Alto Cir., at Lynch's, July 10, 11.
 Jacksonville Sta., July 11.
 Troup and Overton, at Bethel, July 15.
 Athens, July 18.
 Eustace, Meredith, July 18-21.
 Neches, Fields, July 24, 25.
 Grace, July 25.
 Jacksonville Cir., at Turney, July 31, Aug. 1.
 Brushy Creek, at Brush C., Aug. 18, 19.
 Lurie, at Baxter, Aug. 21, 22.
 Kilgore, at Hopewell, Aug. 25, 26.
 Mt. Selman, Tatum's, Aug. 28, 29.
 Bullard, Aug. 29, 30.
 Malakoff, Sept. 4, 5.
 ELLIS SMITH, P. E.

Marshall District—Third Round.
 Longview Sta., preaching p. m., June 27.
 District Conference, Beckville, June 29-July 2.
 Gilmer Sta., July 4, 5.
 Gracetown, Harleton Cir., preaching p. m., July 5.
 Hallville Cir., Summerfield, July 10, 11.
 Gilmer Cir., Glenwood, July 17, 18.
 Rhonesboro 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., Allison's 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.

Beaumont District—Third Round.
 Orange, June 29, Aug. 2.
 Sour Lake and China, Greysburg, June 26, 27.
 Cail, at Watson's Ch., July 11, Sept. 2.
 Kirbyville, July 11, 12.
 Port Bolivar and Ameda, A., July 15.
 Jasper Mis., July 17, 18.
 Jasper Sta., July 18, 19.
 Brownell and Brookland, July 19, 20.
 Kountze, July 24, 25.
 Nederland and S. P., Deweyville, July 26, 27.
 Port Arthur, Aug. 1, Sept. 6.
 Dayton, Aug. 7, 8.
 First Ch., Beaumont, Aug. 8, 9.
 Cartwright and Spindletop, C., Aug. 15.
 Liberty, Aug. 18.
 Silsbee, Aug. 21, 22.
 Aldridge, at Wolf Creek, Aug. 24.
 Woodville, at Rockland, Aug. 29.
 Warren, at Nona, Aug. 30.
 Barkeville, at Farr's Ch., Sept. 1.
 Saratoga and Ratson, at B., Sept. 5.
 Wallisville, Sept. 8.
 Cedar Bayou, Barber's Hill, Sept. 11, 12.
 D. H. HOTCHKISS, P. E.

Pittsburg District—Third Round.
 Nasah, at Duchanan, July 3, 4.
 Cedar, at Cedar, July 4, 5.
 Hardy Memorial, July 10, 11.
 Redwater, at Concord, July 17, 18.
 Winfield, at Oak Grove, July 24, 25.
 Mt. Pleasant Sta., July 25, 26.
 Pittsburg Cir., at Ebenezer, July 31, Aug. 1.
 Pittsburg Sta., Aug. 8, 9.
 Quitman, Aug. 13.
 Winstboro, Forest Home, Aug. 14, 15.
 Hughes Springs, Aug. 20.
 Daingerfield, Aug. 21, 22.
 Naples and Omaha, Aug. 28, 29.
 R. A. BURROUGHS, P. E.

Calvert District—Third Round.
 Lott and Durango, at Lott, July 3, 4.
 Travis, at Sneed's S. H., July 10, 11.
 Calvert Sta., July 14th.
 Kosse and Reagan, at Alto, July 17, 18.
 Rosebud Sta., July 24, 25.
 Fairfield and Dew, at Dew, July 31, Aug. 1.
 Teague Sta., Aug. 1, 2.
 Tola, at Gum Springs, Aug. 7, 8.
 Centerville, at Centerville, Aug. 14, 15.
 Maysfield, at Port Sullivan, Aug. 21, 22.
 Wheelock Cir., at Harris' Chapel, Aug. 28, 29.
 Franklin Sta., Aug. 29, 30.
 Jewett, at Buffalo, Sept. 4, 5.
 District Conference meets at Lott Wednesday morning, June 30.
 E. L. SHETTLES, P. E.

Tyler District—Third Round.
 Mineola, July 4, 5.
 Canton, at Wallace, July 10, 11.
 Tyler Cir., at Bascom, July 14.
 Mt. Sylvan, at Sylvan, July 17, 18.
 Lindale, July 24, 25.
 Murchison, at Pine Hill, July 31, Aug. 1.
 Edom, at Ashburn, Aug. 7, 8.
 Colfax, at Tunnels, Aug. 14, 15.
 Emory, at Ford's, Aug. 20.
 Alba, at Golden, Aug. 21, 22.
 Whitehouse, at Lanes, Aug. 28, 29.
 Cedar Street, Sept. 4, 5.
 Marvin Church, Sept. 5, 6.
 C. B. GARRETT, P. E.

Houston District—Third Round.
 Angleton, July 3, 4.
 Trinity, July 4.
 Shearn, July 6.
 League City, at L. C., July 16.
 Alvin, July 18.
 Tabernacle, June 25.
 Grace, Aug. 1.
 St. Paul's, Aug. 2.
 Harris Co., at Dairy, Aug. 15.
 Harrisburg and Pasadena, Aug. 21, 22.
 Humble, at Katy, Aug. 29.
 Galveston, First Ch., Sept. 5.
 Galveston, West End, Sept. 5.
 CHAS. F. SMITH, P. E.

Huntsville District—Third Round.
 Montgomery Cir., at Harmony, July 3, 4.
 Grapeland and Lovelady, at L., July 8.
 Augusta Cir., at Augusta, July 10, 11.
 Crockett Sta., July 12.
 Navasota Sta., July 15, 19.
 San Jacinto Cir., at Bay, July 24, 25.
 Willis Cir., at Willis, July 31, Aug. 1.
 Huntsville Sta., Aug. 1, 2.
 Dodge Mis., at Black Jack, Aug. 2.
 Conroe Sta., Aug. 4.
 Bryan Sta., Aug. 8, 9.
 Cold Springs Mis., at Evergreen, Aug. 14, 15.
 Shepherd and Cleveland Cir., at Lamb, Aug. 28, 29.
 Willard Cir., at Willard, Sept. 4, 5.<

THE SUNDAY SERVICE

Let our people face squarely the question: "Shall the M. E. Church, South, become a liturgical Church?"

It has never been such, and twice before it has refused to become liturgical in worship. There must be some good reason for annulling the more than a century of history, for reversing the two former decisions of the Church on this matter and for repudiating the position taken by the fathers of American Methodism.

There have been advanced thus far no reasons for this High Church worship in Southern Methodism that are adequate at all to satisfy the minds of the people.

Southern Methodists are a very loyal people and their very loyalty puts them at a disadvantage in cases like this.

A few men decided to make the worship of nearly two million Southern Methodists liturgical.

They made a new order of worship which is new only in the fact that it is for the first time put in our order of worship; new in the same sense that some one else's old shoes would be new shoes to me if I put them on. They take from the accepted liturgy of the Episcopal Church certain parts and put them into our order of worship with permission to use or to omit.

These few men made this so-called new order of worship and promulgated it through the general organ of the Church.

Some of our preachers were pleased with this liturgical change and had cards printed so as to introduce it in their Churches.

Some of our Bishops favored the use of it, and others strongly opposed it, but so far as I know both parties in the College of Bishops have been wisely silent on the subject.

At Birmingham in 1906, while the General Conference was in session, a liturgical delegate offered a resolution that the new order of worship be inserted in the Discipline; and upon authority of that resolution passed by the body, many of them not voting at all, the Book Editor has placed this skimpy liturgy in our Discipline under the head of "Order of Worship."

Now the loyalty of Southern Methodists leads them to take up whatever has been put into the Discipline and so there was a kind of acquiescence in the new order by a large part of the Church, while a few of the brethren with High Church notions have pushed it upon the Church everywhere they go.

Some of the brethren, loyal to the core, have been like the sick man whose physician, diagnosing his illness to be from tobacco, required him to smoke just three cigars a day, and who, at the end of a week, reported that he had carried out instruction, although it made him a very sick man to smoke.

I am writing to these loyal Southern

The Badge of Honesty

Is on every wrapper of Doctor Pierce's Golden Medical Discovery because a full list of the ingredients composing it is printed there in plain English. Forty years of experience has proven its superior worth as a blood purifier and invigorating tonic for the cure of stomach disorders and all liver ills. It builds up the run-down system as no other tonic can in which alcohol is used. The active medicinal principles of native roots such as Golden Seal and Queen's root, Stone and Mandrake root, Bloodroot and Black Cherry bark are extracted and preserved by the use of chemically pure, triple-refined glycerine. Send to Dr. R. V. Pierce at Buffalo, N. Y., for free booklet which quotes extracts from well-recognized medical authorities such as Drs. Bartholow, King, Scudder, Coe, Ellingwood and a host of others, showing that these roots can be depended upon for their curative action in all weak states of the stomach, accompanied by indigestion or dyspepsia as well as in all bilious or liver complaints and in all "wasting diseases" where there is loss of flesh and gradual running down of the strength and system.

The "Golden Medical Discovery" makes rich, pure blood and so invigorates and regulates the stomach, liver and bowels, and through them, the whole system. Thus all skin affections, blotches, pimples and eruptions as well as scrofulous swellings and old open running sores or ulcers are cured and healed. In treating old running sores, or ulcers, it is well to insure their healing to apply to them Dr. Pierce's All-Healing Salve. If your druggist don't happen to have this Salve in stock, send fifty-four cents in postage stamps to Dr. R. V. Pierce, Invalids' Hotel and Surgical Institute, Buffalo, N. Y., and a large box of the "All-Healing Salve" will reach you by return post.

You can't afford to accept a secret nostrum as a substitute for this non-alcoholic, medicine or known composition, not even though the urgent dealer may thereby make a little bigger profit.

Dr. Pierce's Pleasant Pellets regulate and invigorate stomach, liver and bowels. Sugar-coated, tiny granules, easy to take as candy.

Methodists in order to bring them face to face with this question as heretofore announced: "Is it your wish for the M. E. Church, South, at this time to disown its history, to repudiate its achievements and to reverse its two former decisions and now to become a liturgical Church?"

It is in such a shape that the body of the Church must decide the matter. If the great body of Southern Methodist preachers and laymen sit silently by and let the active liturgists of our ministry have full sway, then the Church will become in time a liturgical Church and will become so because of the apathy of the majority.

But if the preachers and laymen of our Southern Methodism will express their opposition and take a definite stand against it, this third liturgical invasion will meet defeat as did its two predecessors.

Let the M. E. Church, South, continue to stand for the preaching of the gospel to every creature. Let the people assemble for preaching Preaching or divine service, which will you have? The history of liturgy proves that you cannot have both, for when liturgy comes in it supersedes the preaching of the gospel in importance. The answer comes from hundreds of thousands of Southern Methodists: "No, we do not wish our Church to become liturgical." Then I ask you this: If you are not willing for the M. E. Church, South, to become liturgical, why should you sit silently by and allow two or three distinct parts of liturgy to be forced upon an unwilling Church? The only thing now necessary is for the preachers and laymen to study the matter and speak out on it.

J. E. HARRISON.

MY SENTIMENTS.

Just a few "sticks" of paragraphs, please, to say amen to Dr. Harrison's timely touching up of the "jelly regular, splendidly null."

I trust he will continue till the next General Conference. Lots of folks—and in my opinion, the majority—think and feel as he does. If some one differs from him, let him answer with facts and argument if he can. If he can't write to the question at issue, but fills up space with irrelevant and unfair criticism, just drop his "piece" in the waste basket. Temperamentally I am against ritualism. It always chills me. It tends to the stereotyped mummy and pious twaddle that dries up the stream and freezes the fountain of religious enthusiasm. Some choice souls have been, and are, spiritual in its use in spite of it—not because of it.

Images, processions, incense, candles, vestments, glittering paraphernalia, bowings and scrapings and crossings, and all the other accompaniments and accoutrements evidence a degenerate spiritual life. Ritualism comes in the same category. 'Tis an appeal to the lower and grosser faculties of our nature. When Israel left Egypt they were on a low spiritual plane; so when Moses, their leader, who represented God to them, tarried in the Mount and they would go on, they insisted on a golden calf for a god—something visible. As a nation Israel never reached a very high spiritual altitude, hence their use of symbols. As man climbs spiritual heights the less use he has for all forms. In the final city there is not even a temple! True, there may be dignity in a ritualistic service. But 'tis so often the dignity of cold marble in a damp, dark sepulcher!

No man nor set of men can put the Holy Spirit in a "program" or a "straight-jacket" form and keep Him there. No more can they put a spirit-filled, spirit-impelled man! Imagine a ritualistic service on the day of Pentecost!

New wine will break old bottles! Let the good Dr. Harrison keep his column on the last page of the Advocate.

J. C. WILSON.

Del Rio, Texas.

THE SUNDAY SERVICE.

There is one thing, and only one, on which I insist in our order for public worship. Between Dr. Harrison's Nos. 2 and 3 I would insert "singing." Then No. 3 would be: singing, the congregation sitting. The reason is obvious. The Bible should be read amid profound silence. Those who have collected about the entrance ways to the church would have ample time to be seated, so that the Lord might speak to a quiet, listening people. The Psalmist said: "I will hear what God the Lord will speak." And in order to hear there must be silence. No part of public worship is more important than Bible reading. Special preparation of head and heart is necessary for this important service. The Spirit reveals himself to the hearers as the godly minister reverently announces the will of the Father.

We need to give prominence to

what the Bible emphasizes. In the days of Nehemiah "they read in the book, in the law of God, distinctly, and gave the sense, and caused them to understand the reading." St. Paul said to the Colossians, "When this epistle is read among you, cause that it be read also in the Church of the Laodiceans." He also exhorts Timothy to give attendance to reading. St. Peter is of like import: "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts."

JOHN FREEMAN NEAL.
Lytle, Texas.

GALLOWAY MEMORIAL CHURCH.

One of the important things which Bishop Galloway wished to see accomplished before his death was a thoroughly representative Church in Jackson, Mississippi, on the site where now stands the First Methodist Church, built twenty-six years ago during his ministry as pastor. The officials of the Church there have resolved to build such a church, costing some \$75,000 to be called "Galloway Memorial." This gives it more than a local character, and at a meeting of visiting Methodists attending the Millsap's College commencement, permission was asked to add not less than \$25,000, that not only Bishop Galloway's many friends in Mississippi, but throughout the connection and the country might have some part in making the "Galloway Memorial Church" a fitting monument to the noble Bishop opposite whose home it will stand. It will cost \$100,000. Committees were appointed to co-operate in the two Mississippi conferences in receiving contributions for this purpose.

Mr. J. R. Bingham, of Carrollton, Mississippi, a warm personal friend of Bishop Galloway, has been appointed to receive all contributions other than the local contributions of Jackson, and he will see that the amount received draws 4 per cent interest until used, being placed in a savings bank.

Already the local Church at Carrollton has paid in \$100, the result of a week night service where the matter was mentioned, and without solicitation the amount was at once contributed. It is not designed to solicit funds, but to make known what is being done and to give all who have felt the touch of Bishop Galloway's ministry an opportunity of aiding in the erection of this noble monument alike to the servant and his Lord. The site fronting the park and within a block of the capitol invites just such a worthy building as the many friends of Bishop Galloway would wish to see erected. It is enough to mention this noble enterprise to our congregations to secure the willing contributions of thousands of grateful hearts.

EUGENE R. HENDRIX.

The erection of a church in Jackson, Mississippi, as a memorial to Bishop Galloway, is an enterprise that will meet with heartiest approval throughout Southern Methodism. In Jackson a part of his active ministry was spent. There he made his home for many years. There, in the capital city of his native State, his dust awaits the summons of the resurrection angel. It is eminently fitting that a great Church should bear his name and attest to those who shall come after us the esteem in which he was held by the generation in which he lived. I am sure there are many who will be glad to have some part in this memorial to our honored and ascended leader.

SETH WARD.

Our friends at Jackson will proceed with all diligence, having due regard to the care needed in perfecting plans and specifications for a building of such magnitude. They are entitled to know as soon as they may how much more than \$25,000 will be given by the people at large. Therefore I urge prompt response on the part of those who contemplate contributing. Your money will bear interest from the day it is received to the day it will be used by the committee. Thus our funds will increase themselves and the sooner the remittances reach me the faster they will increase.

J. R. BINGHAM.

Carrollton, Miss.

ECCLESIASTICAL POLITICS.

In his mail a day or two ago the writer got this:

"Dear Brother: The preachers and laymen of Blank have agreed to send Rev. Blank to the General Conference if possible. We know him to be in every way worthy and certainly deserving this honor." There is much more, and the epistle closes by saying: "Anything you can do for him and an early reply regarding this matter will be greatly appreciated."

Thus the political pot has begun to boil early; and now that the friends of one candidate have established headquarters and formally inaugura-

ted his campaign, may we not expect with confidence that candidates will loom thick on the horizon, that headquarters will be established at least in each district; that campaign literature will fly thick and fast, and that printers and the postal authorities will reap a rich harvest?

The document already issued is fatally defective in that it contains no statement of principles. Its only plea is that the candidate hails from a certain district. Since our conference—like the Lone Star State—has from its birth been one and indivisible, and since also like the aforesaid State the interest of one is the interest of all, what the plain voter wants to know is not where a man hails from, but what he stands for. Let each candidate tell us plainly where the next General Conference meets, how he would get to the place of meeting and what he thinks he would do after he got there if elected. We want no equivocation on these important points. Since the Bishops are our Bishops and the connectional officers are our connectional officers we certainly have a right to instruct our delegates as to matters of this sort, and so I demand that each candidate tell us whom he expects to support for the Episcopacy, and so on, if elected.

I also give notice now that at our Annual Conference I shall move that each candidate for the General Conference be required to furnish the Auditing Committee a certified statement of campaign expenses, showing the source of all receipts and the nature of all disbursements. If this is a good rule in State politics, why not in Church politics? We want no delegates in the General Conference who are under obligations to special interests. Seriously, it has been the boast and pride of Southern Methodism for more than half a century that we were in no sense a political Church. Until recently this writer felt that it was no vain boast. I still firmly believe that it is best for our Methodism that we keep clear of the tricks of the political convention and the tactics of the campaign managers. Electioneering and trading of votes and boosting of friends, though they be presiding elders, does not correspond with the spirit of Christ.

There is not a man among us who would not feel honored and gratified should his brethren send him to the General Conference; but his appreciation of the expression of their confidence must be increased tenfold should that expression come entirely unsolicited by him or his overzealous friends.

The best way is for each voter to record his honest judgment untrammelled by promises or trades. Let us keep our Church affairs on a high plane.

E. HIGHTOWER.

FROM CALIFORNIA.

Though we are away out on the Pacific coast it does not mean that we have lost interest in the dear old State of Texas. We anxiously look every week for the Advocate and Home and State. And as I read the steady and sure march of victory against the open saloon it makes me want to enter the battle again, and again enjoy such victories as we had at Midland, Moody, Seymour and Vernon. May the good work go on till the greatest enemy on the face of the earth to everything that is sacred and righteous be swept from our great country. In a number of towns out here in Southern California the saloons have been closed. And best of all the sentiment against open saloons is growing fast. We have no saloons in Santa Ana and the law is strictly enforced. Several individuals had to go to jail before they got their lesson, but they got it all the same. This is my first year in Santa Ana, a beautiful little city of 11,000 souls, just twelve miles from the ocean. This charge is said to be in some respects the most desirable appointment we have in the conference. We have a \$20,000 church building, a splendid parsonage and about 325 members. I have just closed a three weeks' meeting in our Church. I preached forty times. We had a good meeting. A number were saved and joined the Church. At the close of the meeting I preached a sermon on tithing and asked my people to pay \$1000 on conference assessments and for special missions. I got \$800. Of course the other two hundred will come.

Since conference I have added sixty-two members to my Church—thirty-five of these on profession of faith. It is said by some that we can not have meetings on this coast; that we can not have conversions. That is all stuff. God saves the people here on the same conditions that he saves them elsewhere. It we will furnish the lives for God to work through; if we will preach the gospel and live it the results will be all right. Much of our failure everywhere is due to the fact that we substitute other things for the word of God and the preaching of the gospel. About three weeks ago there were four sermons

printed in full in one of our great dailies. The Bible was hardly referred to in either of them. God and the Holy Spirit were not referred to, and Christ was referred to only once. His command was not to go into all the world and preach the gospel, but to go and preach his gospel. The Wrights and Barcus are leaving Santa Ana. This Church sustains a great loss in this. These good people are going on a ranch twenty miles from Fresno, California. The health of Sister Wright and Sister Barcus demand this change. It is higher and dryer in Fresno County. Personally I am all broken up. To have Bro. and Sister Wright on the front seat before me praying for God's blessings to rest upon the service was a great inspiration to me while I preached. Then Bro. Wright's frequent visits to my study were a great blessing to me. In my judgment no two people live closer to God than Bro. and Sister Wright. Bro. Wright's health is fine. Sister Wright is not so well as he, but she is much better on the ranch. W. R. THORNTON.
Santa Ana, Calif.

STAMFORD DISTRICT CONFERENCE.

The Stamford District Conference met June 17 at 9 a. m. at Hamlin, Texas. After devotional exercises conducted by the presiding elder roll was called and a good per cent of delegates and local preachers were present and every pastor but one, and he was detained on account of sickness in his family. This being the first meeting of Stamford District, we had to organize and get ready from the stump, but very soon committees were appointed and we were working equal to the best. Our conference was one of the most harmonious and religious it has been my privilege to attend. I never saw a conference where everybody was as near ready and anxious to make a speech. Brother Griswold's greatest effort was to keep it from getting away from him. Everybody was loaded to the brim, and the last wine in the cup was held until the last, when an hour was devoted to the League work of the district and the tide rose so high it washed the presiding elder off of his feet and he said, "Go it;" and they shouted, shook hands and a powerful service we had. Brother Griswold is much loved by his district; both clerical and laity think he is the right man in the right place. He is a great leader of men; he is wise, fearless and yet cautious, and is looking with the greatest care to the interest of both the charges and the preachers. We had no visitors but Brother Chambliss, representing the Church Extension Board, and Rev. West, Secretary of the Colored M. E. Church.

We had ten bright young men licensed to preach and three recommended for admission on trial to the Annual Conference.

The following were elected delegates to Annual Conference:

N. A. BROWN.
GEO. S. LINK.
NAT. G. ROLLINS.
A. F. CLOFLIN.

Alternates:

G. J. Graham.
J. J. Switzer.

Rotan was chosen as next place of meeting.

In our good-by remarks everybody said it had been one of the best conferences they had ever attended.

C. B. MEADOR, Secy.

TO THE TEXAS CONFERENCE MISSIONARIES.

Dear Brethren—By resolution of the conference your drafts are not due for third quarter till July 15. If the Treasurer notifies me that the money is in hand you will get the drafts promptly on time. I can't send out till I get such notice as it greatly confuses him to have them sent in before the money is in hand to pay. You may be sure when you do not get your drafts in time that it is not his or my fault.

J. T. SMITH, Pres.

San Augustine District—Third Round.
Shelbyville, at McClelland, July 10, 11.
Center Sta., July 12.
Timpson Sta., July 15.
Nacogdoches, July 18.
Center Cir., at Newburn, July 24, 25.
Tenaha, at Concord, July 28.
Melrose, at Union, July 31, Aug. 1.
Corrigan, at Corrigan, Aug. 4.
Geneva, at Patroon, Aug. 7, 8.
San Augustine, at S. A., Aug. 9.
Gary, at Mt. Pleasant, Aug. 14, 15.
Garrison, at Arlem, Aug. 20.
Minden, at Concord, Aug. 21, 22.
Kennard, at Prairie View, Aug. 25, 26.
Lufkin, Aug. 30.
Carthage Sta., Sept. 1.
Hemphill and Bronson, at H., Sept. 4, 5.
Burke, at Ryan, Sept. 10.
Livingston, at Goodrich, Sept. 11, 12.
Appleby, at Prairie Grove, Sept. 15, 19.
C. A. TOWER, P. E.

NORTHWEST TEXAS CONFERENCE CALL.

I need to receive three thousand dollars by August 1. Let the pastors take special notice and send in domestic money as soon as possible. "Do it now!"
J. H. WISEMAN,
Treasurer Board of Missions.