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

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## EDITORIAL

### THE NEW ORDER OF SERVICE.

This subject, somewhat strange to us, has attracted more than ordinary attention in our columns of late, and its discussion has been attended with some heat and pointedness. So far as we are able to understand the subject, we see no need for any excitement in considering a question of this character. For years and years we followed the old order of service in which the officiating minister not only took the lead, but really had a monopoly of the preliminary service. It was a very good order of service, but a trifle bald and almost painfully simple. It gave the people no part in the service whatever, aside from the singing, except to sit and listen. In some far-off rural section where the people are thinly settled and where they had service once a month, the old order of service in which the preacher alone took part served a good and convenient purpose. But those conditions have changed. Even the most of our rural charges have services most every Sunday, and the towns and cities have worship regularly.

This state of things brought about the necessity for a change in our order of service. So a joint commission, appointed by the authorities of our two great American Episcopal Methodisms, took the matter of a more elaborate order of service under consideration and agreed upon what we now call our New Order of Service. It contains three advantages not to be lightly esteemed. 1. It gives all the people an opportunity to take part in the preliminary exercises of worship. They can join in the Apostles' Creed, the Gloria, and the alternate reading of the first lesson from the Psalms. Such part has a beneficial effect upon the minds of the worshippers. It serves to bring them into sympathy with the service, to concentrate their attention upon the worship, and to reduce them to a spirit of reverence. 2. It establishes a uniform system of service among all Methodists. Into whatever congregation we enter, we take up our Hymnal, turn to the Order of Service, and there it is, ready for use; and we join with familiar interest in the preliminary exercises. We do not have to sit and gape at the minister while he announces the hymns, reads the Scriptures and leads the prayer. We can also join our voices with his in the responsive portions of the worship and feel that we are taking part in the same. And it is also helpful to know that while we are thus engaged, multiplied thousands, yea, millions of others throughout the world, are doing the same thing. 3. However, if the congregation is so situated that for any reason the New Order can not be completely followed, then the major part of the new service can be omitted. To follow it absolutely is not obligatory upon the minister or the people. It is a flexible order of service without anything arbitrary or exacting about it. Therefore we see no serious objection to it.

We have no sympathy with the idea that the New Order of Service tends toward per-

functory ritualism. There is not enough of it to warrant such an objection. The fact is, it is a very simple order of service. The Apostles' Creed, which is the foundation of our faith and practice put into concrete form, the Gloria, which has been in our hymn books for years and years, and the selection of a suitable Psalm from God's own word can not be charged with the formality of a dead liturgy. Besides this, from the beginning we have had a much more elaborate ritual for the reception of Church members, for the administration of the Lord's Supper, for the ordination of deacons, elders and Bishops; but we have heard no objection urged to these forms of liturgy. The reason is we have long been used to them. It is usage that makes practice. And the simple ritual thus used in these services is beautiful in thought, elegant in diction, and devotional and reverential in spirit. They give dignity to the occasions when used.

Besides this, we are followers of John Wesley, and he left quite an elaborate ritual for his "societies," and it is in use today among the Wesleyan Methodists of England. We spent some weeks in London several years ago, and while there attended the Wesleyan services, and a more devout people we have never seen. It was spiritual and beautiful to join with them in the Sunday morning worship. Their voices in the Apostles' Creed, the Gloria, the responsive Psalm and the general Collect sounded like the roar of many harmonious waters. It never failed to lift us in spirit to the throne above. Now our New Order of Service is tamely simple compared with theirs. If we worship God in the right spirit we will find nothing dull, formal or perfunctory in the New Order. But if we desire the old, simple order, utterly destitute of any responsive part for the people, even that will be acceptable to God if the heart be right toward him. Therefore let those use the New Order who desire it, and turn not away from those who prefer the old. Either one can be made a means of grace according to the habit and training of the people. But so far as we are personally concerned, we are very devoted to the New Order and find great spiritual uplift in its use. But we have no unseemly criticism for those who prefer the old, simple service of other days. If either one will lead to true spiritual worship, what is the difference? A little common sense mixed with religion will eliminate all friction and make either order helpful to worship.

When war is waged upon any public evil, it is a popular method upon the part of a good many people who favor the evil to reply by assuming that many Church people do things that are worse. Suppose it is true, does this afford any reason why the alleged evil should not be expunged? Wrong is wrong, it makes no difference who does it, and it ought to be prevented. The assumed excuse that Church people do worse things than the gambler and the saloon man is simply a subterfuge and only has foundation, for the most part, in the malicious imagination of those who assume it.

### THE RECRUDESCENCE OF SECTIONALISM.

The above heading is used in a recent editorial in the Central Christian Advocate, published at Kansas City, as the basis of a severe lecture to the Southern people on the question of "loyalty" to the Federal Government. The pretext for the lecture is found in a quotation from the speech of General George Gordon delivered at Memphis on the occasion of the recent Confederate reunion. The quotation is as follows: "It must be admitted that the South made a gallant defense of the right of independence, and I congratulate you of her surviving armies, not only on the gallant fight you made, but on the justice of your cause. Though self-interest and power denied us separate independence, the principle for which we contended still lives—the right to self-government." This seems to have aroused the patriotic spirit of our Kansas City conferees, and he raises his war bristles and pens the following in reply: "This is bad taste. It is false as a statement of history; it is un-American as a statement of principle. It is calculated to breed sectionalism, bad blood, disloyalty, dislike of the Republic, and various degrees of trouble. It looks a little like venom. And the trouble is, such talk is all too common." We are sorry that our usually amiable contemporary is disposed to take so much to heart the above mild statement of an old veteran.

Just why he feels called upon to defend the Federal government against Southern disloyalty on so trivial a pretext is a trifle more than we can understand. Does the Central feel that its mission is to defend and protect the National Government against all symptoms of outbreak down this way? During the Civil War it was hard to discriminate at times between the Federal Government and the Methodist Episcopal Church; and after hostilities had ceased between the sections, we had more trouble in some places in the South with the officious meddling of some of our Northern brethren than with the results of a conquering army and the graft of Carpet-bag State Governments foisted upon us by the North. But those days and those follies have long since passed and we are trying to forget them. Hence the Central ought not to remind us of those days and those hurtful experiences by penning such unnecessary editorials as the one in question. As a matter of fact, when you put the quotation of the old Confederate veteran's address under strict analysis, there is nothing in it to alarm the fear or to excite the warlike spirit of our offended brother. All that the old man meant is found in the last words—"the right to self-government." Is not this principle of "self-government" inherent in our Federal Constitution? Therefore we can see nothing of "bad taste," or a "false statement of history," or anything "un-American" in what the old man said. Neither do we see anything in it to "breed sectionalism, bad blood, disloyalty, dislike to the Republic;" nor do we discover anything of "venom." But really, were all these sins prominent in the speech of the old veteran,

no importance need be attached to them. He is only a harmless old man.

Let us therefore assure our conferees that the country is in no danger from the "disloyalty" of the South. We are just about as much interested in the Government as he is, and we are just about as devoted to its weal. And we furthermore assure him that we do not take to heart the ugly and unseemly things said about us by some of the old men of the G. A. R. Often in their annual gatherings they say very severe things and pass some very unkind criticisms, but we look upon them as the spoutings of a few antiquated patriots who are still fighting the battles of the Republic. We accord them liberty like we do our poets. Since the Central has taken it upon itself to run the Government and to defend it against the "disloyalty of the South," can it not permit our old gray veterans, who still survive, the right on their reunion occasions to fight some of their battles over again, and indulge in a little braggadocio and bombast? It does them good and it does us no harm. The war with nearly all of us has passed into history. We have come on under a new regime, and we only smile at the oratorical outbursts of these grand old men who still walk our streets and wear their gray uniforms. We love and honor them. No braver, no more patriotic men can be found upon the face of the earth. And we reverence the memory of Davis, Lee, Jackson and the other heroes of the Lost Cause, but we love our country none the less. Neither are we "sectionalists," but we do love the South and we are devoted to her traditions, her noble history and the splendid people who make up her citizenship. So we hope our good brother at Kansas City will quiet his perturbed spirit, devote himself to the interests of his Church, and permit Uncle Sam to look after "Southern disloyalty." He managed us with some degree of success back in the sixties, and he is still able to attend to such matters without the interference of the Central Christian Advocate.

The human heart is often hungry for sympathy and brotherly co-operation. Many a man is carrying a fearful burden about which the world knows but little. His spirit is sore, his brain is in a whirl, and his nature is crying out for a kind word and sympathetic hand. The great world about him has no remedy for his ailment; but the Christian heart ought to be ready to supply this need. It costs but little to stop by the way and speak a kindly word.

When a man professes religion and joins the Church, even the world expects more of him than it does of those who make no profession. If he goes wrong and brings religion into disrepute, the world points its finger at him and brands him as a hypocrite. But a man of the world can violate moral obligation, or even degrade himself with the grosser sins of life, and the world does not seem to think much about it. We are glad that something is expected of the man who professes Christ.

# "INNOCENTS ABROAD"

By REV. HUBERT D. KNICKERBOCKER.

Article Three.

On Board Steamer Prinz Heinrich, 250 Miles Southwest of Naples, in the Mediterranean Sea, and 6200 Miles from Fort Worth, Texas, the Center of the World.

June 5, 1909.

The above heading may be somewhat voluminous, but it's the best date place I can give. In fact, it is not correct even now, as we have steamed some distance since I wrote it. It will let my readers know that I got to Naples safe and got away safe and am still safe. With that introduction I shall "resume backwards" and tell you about

## Life on Shipboard.

Out of the dreams that come when you are "rocked in the cradle of the deep" the slow ascending silver notes of a bugle call you in the morning on board ship. You have a half hour then to get ready for breakfast, and for me this was time enough to dress and get on deck and walk a quarter of a mile around the deck and then go down and tackle the following menu: "Oat meal, milk rice, fried shad au beurre noir (with drawn butter), broiled fresh herrings, German beef steak with onions, fried calf's head with tomato sauce, hash of lamb with green peppers, fried Wiltshire bacon, fried Yorkshire ham, fried, boiled and Saratoga potatoes, boiled eggs, shirred eggs, omelet au confiture (with jelly), scrambled eggs with ham, fried eggs with browned butter, German pancake, coffee, tea, fresh milk, coffee freed from caffeine, corned beef, cheese."

This frugal bill-of-fare may be supplemented by about a score of cold dishes. There were a couple of long, lean and hungry Italians at my table that used to order mighty near the whole bill-of-fare and put it away with seeming comfort. Poor fellows I expect it was the first time they ever had enough to eat and they were certainly embracing the opportunity.

After breakfast you go up on deck and get ready for the next meal by walking around; by playing ring toss or shuffle board. Ring toss is simple. You try to throw rings of rope over an upright peg. "Farmer Ed" drew a steers head at the top of the peg so he'd feel more natural when he was trying to "rope" it. Shuffle board is played with paddles somewhat like canoe paddles, with which you shove discs of wood into a ring drawn with chalk on the ship deck. The endeavor is to stop the discs on various numbers written in the ring, and the score is computed from these numbers. This game combines good exercise with sufficient interest to keep your mind lazily occupied.

If you do not feel like being so strenuous you can sit on the deck in your steamer chair (a good deal like a Morris chair), and gazing over the sea, build those easy castles in the clouds whose colors are all rose and whose heights are always crowned with the stars of your own brilliant successes. Or maybe you will go into the deck "salon" and play games. If you do like 90 per cent of the passengers aboard our ship did you will order a few beers or bottles of wine to while away the time with. It was beyond my comprehension how these "furriners" could always be thirsty. By now it is 10 o'clock and the benevolent ship company to save you from starvation sends around by the deck steward a luncheonette consisting of bullion, ham, cheese and sausage sandwiches. This lunch I steadfastly refused, but most of the passengers partake of it. This refreshed you take up the "white man's burden" again and plunge strenuously into your steamer chair and ruminate till 11 o'clock, when the band enlivens you with a morning concert on deck. By the time the concert is over the first bell for lunch rings and everybody commences to slow down the pace of their taxing labors and to get ready to go down to the dining room and eat the following menu: "Luncheon—puchew, consomme, forced roast meat and lentils, fricasse of squabs with rice, Hungarian cream gulyas, boiled, fried and mashed potatoes, tagliatelli with tomatoes (a kind of macaroni), pastinachi, English fruit cake. Cold dishes to order: ox-tongue, fresh sausage, smoked beef, mortadella, leg of mutton, fresh brawn, sardelles, smoked salmon, fillet of herring in mustard sauce, tomato, vegetable and potato salad, beet roots, mixed pickles, salt cucumber, cream cheese, coffee, tea."

When your gastronomical labors are concluded you generally are lethargic and must needs take a nap. I must here pause to say that I do not eat the whole bill-of-fare. Some pious folks might be ready to have me up for gluttony if I did not here enter a general denial. However if any one wants the whole bill-of-fare they can

get it. There is nothing niggardly about the provisions.

After luncheon there is a pretty fair library on board from which you can draw some light intellectual diet in the way of fiction. Occasionally great excitement prevails over a dolphin race in the sea. Everybody runs to the rail of the ship to see these great fish leaping out of the water and apparently running a neck and neck race with each other and with the ship. They easily keep up with the vessel and sometimes run for miles by its side. Again a ship will sail through the curtain of the horizon and come into view. Sometimes it's a sailing vessel, romantic looking and beautiful with its "white wings that never grow weary," but long since left behind in the march of progress. Says a passenger at my side, "When I left Italy, 40 years ago, I came over in a sailing vessel. It took us two months to make the trip." Says another, "I went from New York to California in a sailing ship. We were six months on the way." Says one of the ship's officers, "I'd as soon be dead as work on one of those vessels. You only get home once a year."

It is interesting to know that the development of modern ship-building has all flowered as it were in the last twenty-five years. One of the officers aboard who had been long in the service told me that twenty years ago nearly all the ships were small side-wheelers, and that he well remembered the wonder occasioned by the first ship built on modern lines.

The Konigin Laiese on which I sailed is not an "up to the minute boat," but its elegance and comforts and luxuries are those of an Aladdin's dream compared with a few years ago. Its service is better than that of a great first-class hotel. Every convenience and luxury is provided. Electric lights, fans, bells, luxurious furnishings, paintings and decorations, the cream of the world's milk pan to eat, modern sanitation and cleanliness; music, moonlight and moving pictures drawn in the gem-crested waves in airy outlines of foam—all are "provided by the management."

At six o'clock dinner is served. This meal is served in courses and you are supposed to eat all of the following menu: "Potage reine margat, fried fish, remonade sauce, larded cushion of veal, vegetable panache, potatoes au-ban, roast chicken, green salad, vanilla ice cream, pastry, fruit."

These menus I have given are one day's provisions. They are varied extensively each day. An interesting fact that I learned from the head steward is that all the "bills-of-fare" are made out a year in advance, covering every day of the year when the ship is at sea. This is done by a chief chef for the whole line. The remarkable variations in the bills-of-fare and their appetizing variety is a wonderful tribute to the abilities of that chef. The elements necessary to concoct all these intricate dishes are stored in cold storage sometimes months in advance; yet it is very rare that any dish is not as fresh as if picked off your "own vine and fig tree."

The meals are served by stewards—a remarkable set of men. On this line they are all Germans. They are equal to that almost impossible woman that Solomon describes as being worth a bushel of rubles, for versatility and industry. They do all the work of chambermaids in caring for the staterooms; they wait on the tables like experts; they play three concerts a day, now as a string orchestra and then as a brass band, and they fill in their idle moments answering the calls of the electric bells rung by hundreds of sick passengers, night and day; for all of which service they get from 30 to 60 "marks" a month, which is \$7.50 to \$15. This is, of course, supplemented by "tips," but these are uncertain and varying.

After dinner there is a concert on deck or in the dining room "salon." (Please, Mr. Printer, spell that word "salon" not saloon, or Dr. Rankin will be after me) if the weather is bad. Occupied as above described we finally came to Gibraltar.

## Pirates and the Tariff.

Just before getting to Gibraltar we passed by Tarifa, a town on the African shore of the Strait of Gibraltar. This town is the source of the name tariff. Here in years gone by the barbary pirates had their headquarters and levied a tribute upon every ship that passed through the strait. From this piratical performance was taken the name of our American system of indirect taxation by "duties" levied upon nearly everything on earth. This is rightly called a tariff—a forced tribute to the barbary pirates called trusts and "infant indus-

tries." I cannot here forbear to "say a word in meetin'" about the tariff system. I am an absolute free trader. We boast that our taxes in the United States are smaller than any other country in the world, but forget that our indirect taxation in the shape of tariff duties is appalling. A tax of 50 per cent levied directly would produce a revolution and yet every laboring man pays nearly or quite that much indirect tax on every thing he uses. One trip abroad would convert 90 per cent of the common people to the doctrine of absolute free trade. Only by the tangible experience of a custom house do you realize the tax that you have always been paying. A suit of clothes costing \$10 is taxed \$5 duty. If all the articles of common use were sold with two tags on them—one with the real price, the other with the added tax price, the Democrats would go into power as soon as an election made it possible.

The "argumentum ad hominem" of the Republican party that free trade would reduce the American laborer to the condition of the European peasant is the veriest "buncombe." The condition of the European peasant is produced not by any political program, but by the lack of resources in their countries to support the population. When there are only five acres of land to each family then there can be only five products of five acres for each family. That's what the matter with the European peasant; he has no land, no ultimate resources. Italy that could be doubled up like an old boot and hid in the "Panhandle" of Texas alone, has 54,000,000 people to support. No wonder there is poverty. Cultivated as Belgium is by reason of this crowded state, Texas alone could take care of pretty nearly half the population of the world. "Tariff for revenue only" is also fake political economy. The part that the United States Government sets is but a small portion of the actual amount paid by the consumer. Direct taxation would let the Government get all that was necessary to run the Government and the barbary pirates would cease to flourish. I would like to see the day when every wily plutocratic, predatory representative of a trust, or duty-puffed "infant industry" would be banished to the bleak coast of Northern Africa and compelled to live in Tarifa till he went to a "warmer climate."

## At Gibraltar.

We landed and had a "good time." The Moorish market was a good vestibule to the curious sights of this city. Into it we walked immediately after leaving the ship's tender and we were at once in a strange world. The Moors are big ugly fellows, with yellow skins, beards shaved in rectangular cuts on the sides of their faces and a peculiar costume consisting principally of a cotton night gown and a pair of slippers. Their limbs are bare from the knees. Their heads are swathed in turbans. They look like they had just stepped out of a comic opera. These fellows had all sorts of things for sale in the booths of the market. We bought a lot of fruit—cherries, oranges, apricots and magnificent strawberries. A peculiar sight was a lot of turkeys—little fellows about as big as chickens, herded on the side-walk by a boy with a long whip. One little gobbler was gobbling and strutting and making out like he was a sure enough turkey, but was mighty short on size, though full grown. He reminded me of Bill Nye's expression. Viewing a baby he said, "It looks just like a human, only smaller." Another interesting place was a chicken-picking booth, where all sorts of fowls were picked at fixed prices. On the streets we could hardly get along, mostly because there wasn't a minute that didn't reveal something novel. Here were donkeys loaded up to their eyes with fruits

and vegetables and flowers, looking like gardens with four legs and a tail; here were strange carts drawn by bullocks or mules or horses or donkeys or all mixed; here came a water carrier out of his shoulders, and yonder went a bevy of pretty Spanish girls in native costume; here were red-coated soldiers and yonder Portuguese with no coats and not much more than rags of any kind; here turbaned Mohemmedans and in those bazaars Turks with fezes, and now here comes a flock of milk goats. These goats were driven to the doors of residents and the milk milked as ordered. I said to the boy, "Give me 'tuppence' (two pennies) worth of milk." He stopped one of the goats, milked about a quart and handed it to me. I drank some of it and to my surprise found very little, if any difference, between it and cow's milk.

Then "Farmer Ed" and I went on up the street. The city has 25,000 population and a garrison of 5,000 English soldiers, but it is built on the sides of the rock in such a small space that we were able to walk all over it in two hours. Most of the streets are staircases. This is literally true, and I saw horses coming down the stairs as naturally as folks. The houses are all five-stories high and built of cement-covered concrete, and roofed with tiles. Here and there are little patches of soil where beautiful gardens grow. The flowers made me homesick, as they were much like those of my old Southern Louisiana home—heliotrope, spice pinks, dahlias, etc. I bought some spice pinks and wore them in honor of my mother-in-law, for they are her favorite flower. Some evil-minded reader may think that I wore them in honor of the distance my mother-in-law was removed from me, but that really isn't so.

This famous rock is about 1500 feet high, a half mile wide and three miles long. It looks just like the advertisement of a certain insurance company in the States on all sides but one. On the side where the city lies it is not so steep and sheer. It has been in possession of the English since 1789, and will likely continue to be theirs to the end. It is a proverbial metaphor for strength and should be also for strategic position, as it commands the Strait of Gibraltar and thus controls the commerce of the whole Mediterranean Sea.

"Farmer Ed" and I climbed to the top of the rock and got a view that was beautiful and majestic—beautiful in the colors of city and sea and sky and majestic in the scope, both natural and national of the horizon. Under our feet was the city, on the left the wide space of the alameda, a public park, on the right the domains of Spain, in front stretched the sparkling waters of the bay, having the feet of Algecirra, a glistening white city on its shores in the distance, and farther away to the left the mountains of Africa lifted up their dark forms against the sky. Thrilling associations added their power to the beauty of the scene—Spain, Africa, England! What words to conjure with!

Spain, once proud and beautiful, faded now but holding still the mystic charm of romance and heroic past achievements; Africa looming, vast and mysterious in fancy's eye, with strange suggestions of great rivers, trailing vines, tropic forests, barbarism, riches, wars and opportunity, and England, mistress of the seas, fair Queen mother of the mightiest son in all the nations of the world; England, strong, clean, mighty, kin to me and adding now a pulse to my pride as I stood thus as it were on the pedestal of her proud rule! Hurrah for England! Hurrah for the United States! Hurrah for and thank God for the Anglo-Saxon race!

## SOME REMINISCENCES IN THE LIFE OF REV. H. T. HILL

By REV. C. W. GODWIN

Paper One.

In the year 1876 the conference was held at Seguin; and thither this young preacher went and beheld for the first time a Bishop of our Church. Bishop Doggett was presiding, and O. A. Fisher was the Secretary. Here Bro. Hill was ordained deacon. And at this time he was admitted on trial into the traveling connection. At the close of the session, he heard for the first time his name read out for an appointment. It was Sabinal Circuit. The Uvalde Circuit, covering most of three counties, was found to be too large; and at the conference was divided, and our young itinerant was assigned to the Sabinal canyon. He had sufficient territory to keep him busy; for he went from Leaky to a school house near Devine, and from the regions of Montel to the Comanche Pass in Bandera County. He found a membership of 32 scattered over a territory nearly one-third as large as the North Texas Conference. The scenery was beautiful, the work was trying, and

the pay was sufficiently small to insure him no worry over the investment of it.

While he was serving this circuit he had an experience with three Indians that was sufficient without repeating. While returning from a visit to Kerr County he encountered the red men in the Bandera Mountains. Sister Hill was in the buggy with him and sick, but knew nothing of the chase until it was half over. It was a question of who should reach the pass in the mountain first, and the sturdy pioneer preacher, plus of help of God, outwitted the Indians. The ways of God in protecting his servants are manifold. It is not always by the exercise of mere force, but perhaps more frequently by the blessed assurance of his presence and protecting care, thus enabling one to be self-possessed and use the best means of escape at hand.

During the Christmas times of 1877 some of the denizens of the upper

Frio came to Utopia, where the preacher lived, to get a supply of whiskey; and they were greatly incensed when they learned that the stuff was all gone. It seems that the parsonage was in an old storehouse, a part of which had been used as a saloon, and one of the conditions laid down by the preacher was that no more whiskey was to be sold while he was in the house. So the crowd of drinking rowdies concluded that the preacher was the cause of their having to go thirsty during Christmas. To have to spend Christmas without whiskey was to them a calamity, and redress for their wrongs was the next thought. So after consultation it was decided to dispatch the preacher, and accordingly some of the crowd took several shots at the offending parson. No shot either went near or hit him, for one of old said: "For he shall give his angels charge over thee to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone."

This charge was blessed with good meetings and many souls were saved. At the expiration of two years the minutes show a membership of 105. The gains were nearly all by profession of faith. And it was only by certain and unmistakable evidences of God's presence and power that this preacher was able to keep in the ranks. Being an independent thinker, and thereby coming into conflict with old theories, he oftentimes found himself out of harmony with those who said they held to the law and the prophets, but who were really teaching the tradition of the elders. They criticised him, and said he was a "metaphysical preacher," and some said he was too legal. Hill was ahead of his day, which was at least for awhile a source of trouble. A. J. Potter once said to M. A. Black: "Black, Hill is a metaphysical preacher." Black answered by asking Potter to give him a definition for a metaphysical preacher. Failing to give the answer, Black said: "Potter a metaphysical preacher is one who neither himself understands, nor is able to get his congregation to understand what he is driving at," and H. T. Hill does not fall in that class.

In the fall of 1878 he is sent to the Menardville and Junction City Mission. Again he is in perils by the Indians, and in perils by his own countrymen. While civilization was struggling westward, this country held many men who were not on good terms with the constabulary of the State. Along the streams tributary to the Llano and San Saba Rivers many of these were camped. And while going from one appointment to another, one day the circuit rider fell in with a bunch of these men. They were on the lookout for Rangers, and taking Hill for a Ranger they invited him to stop and get his dinner at a shack where a crowd of them were gathered. After some parleying, he left his Winchester at the fence and went into the hut for dinner. Some of the crowd went into the shack with the preacher, while others stayed outside. By devious methods, it was ascertained that his business was for the King of kings, and not for Captain Roberts, and the crowd skulked off to the woods again. But when the preacher examined his Winchester after leaving the shack, he found that all the shells had been extracted, while he was drinking coffee. An antagonist with an empty gun is not a dangerous proposition.

Over here this pastor had a membership of fifteen, and they were confined to the counties of Kimball, Menard and Mason. Perhaps he did not have to travel over 400 miles a month to meet his appointments and do his pastoral work.

There were no modern captains of industry out here then, whose mind can grapple with millions as a boy would count his marbles. But even the Church had some astute financiers. I will give one evidence of this statement: At the first Quarterly Conference for that year the stewards made the following assessments, viz: "For preacher in charge \$15, and presiding elder \$25." And the presiding elder refusing to take any part of the amount raised for the support of the ministry at the end of the year the pastor was able to report that nearly all his salary had been paid. The minutes show "for preacher in charge \$14." This good man counted not his life dear unto himself that these people might have the gospel preached unto them. Denying both himself and family nearly all creature comforts in order to stay there, you find him meeting every obligation of a pastor as truly as he could have done had they paid him \$1000 salary.

We find him preaching in court houses, jails, stores, ranch houses and under trees, brush arbors, and by the wayside. Wherever one can be found who will listen, this ambassador of the cross would represent his Christ as a Savior of all the world. While the net gain was only four during that year, yet this man laid the foundation for a richer harvest in coming

years. In 1879 Bishop McTyele sent this preacher to the Blanco Circuit. This was a more settled country and the membership of the Church numbered more people, but the shepherd found the sheep scattered and a wolf ready to grab even the shepherd if resistance was made. "The world, the flesh, the devil" and everything else mean had found its way into the midst of these people, and not a small part of it was in the Methodist Church. This was not a new field, and the work of weeding up tares and briars was a more difficult task than sowing afresh an uncultivated ground. When a preacher began to expose sin and show that he had some conviction on moral questions he was given to understand that he must desist, or he would be drawn and quartered. Evil was so rampant and the devil so daring that even the weekly newspaper published in the town devoted most of its energies and considerable space to defaming the Church and slandering the preacher.

With County Judge, Sheriff, Clerk, County Attorney, Constable, Postmaster, Justice of the Peace and the Deputy Sheriff and everybody else against him, and with not more than three of

his own flock who would stand by him when the pressure came, and these women, this man of God began a work of reform that swept these agents of evil from their feet, purged the Church of its stolid indifference and open participation in evil, and initiated an era of Church loyalty that continues until this day. Slaying the priests of Baal at the brook Kishon may check idolatry for a season, but its renewal was possible at any time until the "Groves and high places" were cut down and an altar erected to the true God. So this faithful Elijah did not stop when these open evils were checked, for the truth that inspired the destruction of evil was a leaven to bring about a revival of true holiness. They grew by leaps and bounds, and in a little while Blanco was a station. The word of God preached in "demonstration of the Spirit and of power" and discipline faithfully administered with a loving hand have always justified the faith of the Church in sending forth her ministers.

Among his spiritual children, there are none now who love him more than these at Blanco. How true is the promise of Christ in Matt. 19:29.

## Devotional—Spiritual

### THE PAINS AND PLEASURES OF LIFE.

Pleasure and pain are closely interwoven in the web of life. Every one has anxieties and sorrows; but many writers have greatly underestimated the blessings for which we have to be thankful. In life sunshine and shadow succeed one another as quickly as on an April day. Whether the result is happiness or sorrow depends a great deal on which elements we look at or brood over. If we turn our backs on our blessings and magnify our troubles we make ourselves miserable; if we look to the sunshine and leave the shadows behind we find that we have much to be thankful for, and in most cases that the good things are real, while what seems evils are but blessings in disguise. We live in a very beautiful world, but few good things are to be had in it without hard work. It is not a world in which anybody can expect to be prosperous if he is easily discouraged. Perseverance, earnest, steady perseverance, is necessary to success. This is no drawback. Good solid work is necessary to peace of mind as it is for the health of the body; in fact, the two are inseparable. Very few, happily, have cause for anxiety as regards the real necessities of life—for bread, water, meat, fruit, or house-room. But we make ourselves anxious about delicacies and superfluities, carriages and horses, gold and precious stones, for luxuries and appearance, making ourselves anxious and miserable lest we should be deprived of things which we can, perhaps, be even happier and better without. Time is said to be money, but it is much more—it is life. No doubt most of us will have to work for money, but let us not sacrifice our lives to it.—Lord Avebury in Great Thoughts.

### ALTITUDES OF FAITH.

To faith's enlightened sight,  
All the mountains flame with light;  
Hell is nigh—but God is nigher,  
Circling us with hosts of fire.

The eye would suffer pain were it not that it looks upon one vast panorama. Vision is restful because of its ever changing view. It is not one weary expanse. Heights and valleys, rolling prairies and wooded hills, barren wastes and fruitful fields, clouds big with refreshing showers and the skies that look like brass—all this mighty sweep of vision is saved from weariness by things that are near and different. Far-off horizons suddenly draw near. Monotony is an evil and the source of life's unrest. That which breaks the even tenor is always a blessing.

I shall never forget how that once I was wearied by the ocean itself. Beneath me were its fathomless depths. Above me a cloudless dome of blue, unbroken only when the

stars stole out to keep their vigils. To my right and to my left stretched a weary waste whose distant rim seemed all but to touch the sky. A dead calm is always unbearable. Nothing is ever so grand as when the monotony is broken. In the grip of the storm it is sublime. It is a perfect relief to watch the tides roll in fury one over the other. There is a charm in the wild witchery of the waves. The pounding sea throbs on. We listen to the restless sighings of the ocean. It thrills us in its effort to break away from eternal confinement. Sometimes, in the distance, fringed heights lift their heads from the depths below. It is rest—to mark the headlands that fret the tides as they come and go. Vision never tires of watching the crested waves as they dance and gleam. We love to gaze on the thick-plumed squadrons of the sea. So it always is. At last, that which serves to break the monotony of life is always a blessing. It may be the tempest—it may be the storm; no matter which.

The life of faith has its long level stretches. Because there are valleys, there are the high and holy hills. Long distances are gone over in the earthly pilgrimage. These plains would always be desolate were it not that here and there are the heights that loom into view.

On one of the great Texas prairies the monotony is suddenly broken by old Pilot Knob. I remember that out in Arizona we would drive across a weary waste only to ascend another mountain range. On reaching the summit there would spread out before us a vast table land on whose distant border verged another frightful ascent. Thus, on and on—here a great plateau, there a mountain height—on and on, over the valley and up the mountain side—till at last we breathed the pure ozone and drank the tonic of the lofty range.

Faith's broad experience has its common stretches. There are plains that border along earth's low grounds. Here the air is laden with the deadly miasma that rises from the bogs not far away. Thank God! Beyond us are the hills. These are the altitudes where the air is pure and fragrant. These are not the common places.

Right in the midst of life's toilsome journey, we come to fastnesses among whose heights we can shut out the world's loud roar. The years of wandering in the desert are forgotten when we reach the crest of some radiant Nebo. Sinai's wilderness is lost to view when we sit down on some Pisgah's height. Into such experiences God sometimes suddenly lifts us. We shall not always abide in the valley. From these enrapturing summits we survey, with unrestricted vision, the land of promise. The outlook can not be had in the vales that are so long and deep. The very hills restrict our vision

and we can not see beyond. Only from the hilltops comes the ever-expanding vision. The higher the summits the more distant the horizon.

Some day, thank God, we shall come to heights so lofty that there will be no more horizon. We shall find the undimmed vision. God will invite us to sit down in faith's awful altitudes. Life's horizon will fade away—the mountains will flame with light. The very air will be populous with the ransomed and the blood-washed. Faith's enlarged sight will survey undreamed-of realms. We shall find ourselves in company with all our loved and lost in the years gone by. The holy hush will be broken only by redemption's song. The very discords of life will be gathered up into one vast symphony. And we shall see that far down the river of God lies all our richer inheritance.

Thank God for these holy heights! They do not lead back to the valleys whence we came. They lead out upon the high plateaus and bring us again to heights yet far more lofty. In life's pilgrimage there are vast and tiresome stretches. Some sweet day we shall be lost amid the hills of God. Oh, yes—it is a pilgrimage—but from faith to faith, from glory to glory. Some day the altitudes will be so high that the tumult of earth will never reach us. The jars and jargon of the earth will be swallowed up in the music of the spheres.—J. Marvin Nichols, in Central.

### THROUGH THE BIBLE TO GOD.

The Bible opens with a majestic sentence, the moral grandeur of which not even inspiration could easily surpass: "In the beginning God created the heavens and the earth." The Bible is pre-eminently "God's Book"—it begins, continues, and ends with God. It is from God, concerning God, and leads to God. The reason why it more than any other book leads to God is because it more truly than any other book is from God and concerns God. We wish to consider some of those characteristics of the Bible which have made it the world's best guide-book to God. It is the Bible doctrine of God which more than anything else has made it the supreme handbook of theism for the world.

"All Scripture," says Paul, "is given by inspiration of God." The word "inspiration" means literally "God-breathed." By inspiration we mean that attribute of the Scriptures by virtue of which they possess a religious and moral value which attaches to no other volume, and in consequence of which they have an authority which belongs to no other book. How did the Bible get this unique value and authority? That it claims to be the Word of God in a sense true of no other book only part explains it. Christ and the apostles regarded the Old Testament as "God's Word," and the Christian Church has from the beginning appealed to the New Testament as a divinely inspired rule of faith and practice. That the Bible contains truths supernaturally revealed is attested by well-authenticated miracles, and by predictions of future events the fulfillment of which can not be doubted. Supernatural claims made by the Bible and for the Bible render it fitting and indeed necessary that there should be some such accompaniment of miracles as we find in the Bible. "The word of the Lord came unto me, saying," is an expression of frequent occurrence in the Scriptures, as is also the divine command to write down in a book the thing revealed or commanded. The New Testament, and also the later Old Testament Scriptures, bear witness to the reverence and care with which the church received, preserved and transmitted the written records handed down from the past, and this because they were believed to be divinely inspired.

The Divine Being whose character and attributes are set forth in the Bible is so far far above the concep-

# MAGNOLIA PARK

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

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(BEGINNING JUNE 2nd TILL JULY 1st.)

SALES INCREASING EVERY DAY.

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

NO INTEREST; NO TAXES; FREE ABSTRACT; FREE LIFE INSURANCE; EVERY LOT A BARGAIN. That 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 \$229.99 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.)

tions of deity found in the other religions of the world that we are fully warranted in concluding that the biblical doctrine of God is a revelation which he has made to man concerning himself. The biblical doctrine evinces its divine origin especially in three particulars, which it emphasizes, concerning the Godhead: (1) The unity of God. "Hear, O Israel; the Lord our God is one Lord." The only pure monotheism found in the ancient world is that of the Hebrew religion. Religions of human origin have had "gods many, and lords many." But a religion that has many gods has in fact no God at all. (2) The spirituality of God. "God is a Spirit and they that worship him must worship him in spirit."

By affirming the spirituality of God we mean to declare that he is not material in any sense; that he does not possess bodily parts, and can not be perceived by our physical senses; nor can he be represented by anything material or visible to the eye. The contrast between the pure monotheism of the Bible and the gross polytheism of heathen religions, great as it is, is perhaps not so convincing a proof of the divine origin of the Bible doctrine of God as is the emphasis laid in the Scriptures upon the spirituality of God. (3) The God of the Bible is not simply a being characterized by unity and spirituality; he is not simply one immeasurable, non-material, incomprehensible being; but he is a person, a being capable of relationship and fellowship with other personal beings. Not until personality has been added to the conceptions of unity and spirituality do the noblest attributes of deity become possible—freedom, holiness, love, fatherhood, and the like. This biblical conception of God is so rational and self-consistent as to commend itself to every man's reason and heart and conscience.—"Paths That Lead to God."

### THE PRACTICAL SIDE.

To be like Christ then and to perform a ministry such as his, among men is pure and undefiled religion. To attain the highest in character according to the Christ ideal, and to do the most possible for the blessing of mankind, according to the same ideal, this is a practical, everyday, working creed for practical Christian men. This is the type of religion

that the world needs, and it is all that it needs. Make religion consist merely in a form of any kind, and the man who loves reality will turn away from it. Make it consist in a doctrine or a series of doctrines, and the man who has come face to face with the world's woe will spurn it. Make it consist in an emotion, and the practical, hard-headed business man will speak and think of it only with contempt. But make it consist in the reincarnation of the pure, sinless spirit of Him "who went about doing good," and all intelligences, whether in earth or hell or heaven, will confess its charm and power.

"And so the Word had breath, and wrought  
With human hands the creed of creeds  
In loveliness of perfect deeds  
More strong than all poetic thought;  
"Which he may read that binds the sheet,  
Or builds the house, or digs the grave,  
And those wild eyes that watch the wave  
In roarings round the coral reef."

It will be seen that this ideal of religion agrees perfectly with the resume of its substance made by the pen of inspiration, whether in the Old or the New Testament. "Fear God and keep his commandments, for this is the whole duty of man"—being and doing; character and service. "Thou shalt love the Lord thy God, with all thy heart, with all thy soul, with all thy mind, and with all thy strength, and thy neighbor as thyself"—being and doing; character and service.

In the attainment and realization of this ideal, let every man do his best.—From "The Compulsion of Love."

### FREE DEAFNESS CURE.

A remarkable cure for one of the leading ear specialists in the country, who will send two months' medicine free to prove his ability to cure deafness, Head Noises and Catarrh. Address Dr. G. M. Braunman, 1249 Walnut St., Kansas City, Mo.

### 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.

## BOYS' AND GIRLS' SELF-CULTURE CLUB

Conducted By H. L. PINER, Denison, Texas

## BEST COLOR IN HOT WEATHER.

The Department of War at Washington has recently given a thorough and demonstrative study of the question of protecting the army men from the severe hot weather by means of making their clothing of certain colors which have been proven to reject or disintegrate the sun's rays.

Many experiments were made with the living soldier in actual service. Both black and red absorb the sun's beams, and thus become hotter wearing apparel than other colors. Blue, green and white do not absorb the sun's rays; at least not anything like the red and the black. Hence these colors are coolest and best for summer uniform. But the very best color is yet to be mentioned. It was found that orange color prevents almost altogether the passage or absorption of the sun's heat. For this reason the government will hereafter require underwear and hat-linings to be made in orange color.

## CAUSES OF DIPHTHERIA.

Cleanliness of house and premises is one of the best safeguards against this terrible disease. A chicken head left lying in the yard, an old soup-bone thrown out into the back yard, old rags saturated with grease and more or less covered in a warm moist place—all these may become culture media for diphtheria germs. Months after the bone or rag was thrown out a child may pick up his dead unconsciously. A child touches the bone or rag or old chicken head or similar articles, the hand goes to the mouth or to some sore and the work of infection is done.

The habit of leaving old feathers or horse lot is a dangerous one. There may be sufficient nesting place for germs in the quill-heads of a few feathers to destroy many human lives. Pet dogs and cats often carry this disease because they often scratch up buried bones or pieces of half-decayed meat and eat them, and thus have the germs on their own mouths. The rat and the mouse may also scatter the germs of this disease. A section of a broken "drumstick" may contain the germs that bring on death.

It is a mistake to suppose that only children suffer from this disease. Children probably come more in contact with the sources of the disease than grown people do, because the little fellows often play in the back yard, and they are always curious to investigate every place they see, but older persons have diphtheria. George Washington died of this disease. The Lancet, a medical journal of London, has just shown that wild pigeons have diphtheria, and that tame pigeons become infected like the wild birds, then other domestic animals, and then people. Whoever allows any kind of articles such as above named to be thrown out on the premises may be sure that, while they may be fortunate enough to escape, they may at any time contract the disease and be totally unable to account for the origin of the infection. One of the most beneficent achievements of the science of medicine in this age is the discovery of a serum treatment which is practically infallible as a cure for diphtheria; nevertheless, nobody wants to run the risk of leaving it even with a certain cure at hand.

## THE PILL-MAKING CITY.

Detroit, Michigan, has won the unique reputation of being the pill metropolis of the globe. The pill business has increased in our country rapidly in the last fifty years. Liquid patent medicines first had the big run, and yet a marvelous patronage, but the pill industry has steadily gained until it now far outstrips the bottled goods. It is impossible to estimate the number of pills manufactured in Detroit within a year, but they are like the sands of the seashore. Most of them are prepared by machinery, and most of them do great damage to the human constitution instead of good. They remind us of Dr. Holmes' remark that "if all the physic were cast into the sea it would be so much better for the people and so much worse for the fishes."

## HISTORY OF SOME HOUSEHOLD WORDS.

Daisy—The word "daisy" as we have it has really no classical origin, though the plant has its Latin botanical name. It is merely a contraction of "day's eye." It is an old English or Anglo-Saxon name given to the flower because of its fancied resemblance to an eye.

Grocer—The word "grocer" was once written "grosser," and it applied to the man who sold things by the

gross. Later it meant one who sells things in large quantities as indicated in the French word, "gros," that is great or large. By a shift of business on the part of the grosser who began to sell at retail and also to deal chiefly in eatables, we have the corresponding shift in the meaning of the word as now used.

Calomel—A great surprise is couched in this word for those who never examined into its history. It is formed of two Greek words, one meaning beautiful and the other meaning black. This is strange when we remember that calomel is white. But calomel is made from an unsightly black mixture of mercury and corrosive sublimate. A black made white would be a beautified black, or a beautiful black, that is, white, hence the word. If a blackened soul should be made white, would it not then be beautiful?

## THE HABIT OF PUNNING.

The incessant punster must accept the epithet of being a great nuisance. No greatness or cunning can redeem the monotony of the habit. Not even John G. Saxe could exalt the practice into acceptability. It would seem that a new pun each time, by virtue of its newness, would serve to relieve the monotony, but it does not do so. The idea upon which all puns rest remains the same, and the mind tires of it. Once in a while the perpetration of a pun upon our friends is refreshing, but the habit is unpardonably boring.

## SEEKING THE SOUTH POLE.

The nearest approach ever made to the South Pole was recently made by Lieutenant E. H. Shackleton, an English explorer who got within 100 geographical miles of the pole, and this is nearer than any human being ever came to the spot. Many English papers consider it a foolhardy undertaking not worth while, but it is possible that the actual discovery of the Pole might result in great good. There is not so much land about the South Pole as is about the North, and yet there is land and mountains and plains. Eight distinct mountain ranges were discovered, and over 100 mountains. It seems certain that the South Pole is situated on a plateau fully 10,000 feet above sea-level. It has been supposed that there is a great calm about the Poles, but this expedition proves that severe gales are prevalent. Access to the poles would probably throw much light on the magnetism of the earth, show the relative difference in location of the magnetic and the geographical Poles, and enable us to explain the reason of the actual rotation of the magnetic around the geographical Poles, and a better knowledge of the rotation of the earth, and of atmospheric circulation. It is known that ages ago vegetation flourished in polar latitudes, and there is a queer old theory that ancient life began there. Geology, biology and meteorology are interested in the definite location of the Poles.

## LLANO DISTRICT CONFERENCE.

The twenty-seventh session of the Llano District Conference met in the new Methodist Church at Lometa, Texas, June 23, 1909. The presiding elder, Rev. Theo. Lee, opened the conference by reading 1 Cor. 13 and making some suggestive comments.

The undersigned was elected Secretary. On roll call twenty-two clerical and twenty-eight lay members answered to their names.

After effecting the organization of the conference Mr. S. J. Enoch, one of Lometa's young and eloquent citizens, spoke welcome to the conference in beautiful expression and glowing words.

The work of the conference was taken up and all the interests of the Church were looked into, which showed a healthful condition and normal growth. The pastors' reports of their charged revealed a satisfactory grasp of our Church upon the people and their varied spiritual interests. On account of sickness and other causes a few of the brethren could not be present, but sent reports of their work.

The characters of twenty-two local preachers were passed and those requiring had their licenses renewed. Only about six of them, however, were present.

Quite a "nice" number of visiting brethren looked in on us, cheering us with their presence and good counsel. The Committee on Resolutions "resolved" on temperance, the Texas Advocate and editor (nothing said about the publisher), the presiding elder and hospitality of Lometa.

One petition to the Bishop and Annual Conference signed by eighteen laymen passed, asking for a redistrict-

ing of the conference in such a way as to give one more presiding elder's district than we now have. The laymen voted this through.

The Laymen's Movement received full and careful attention, one whole evening and a part of an afternoon being devoted to it.

The plans of the Mission Board, acting in co-operation with the laymen to raise \$1,000,000 for missions this year, were adopted by the brethren to be used in their charges.

J. A. Morgan was recommended to the Annual Conference for admission on trial.

The following brethren were elected delegates to the Annual Conference:

E. E. THOMPSON.  
J. K. RECTOR.  
W. D. YETT.  
W. Y. NORRED.

## Alternates:

W. B. Abney.  
Fred Wahrmond.

The next District Conference will be held at Kerrville, Texas.

T. F. SESSIONS, Secy.

## THE SAN ANGELO DISTRICT CONFERENCE.

The twenty-second session of the San Angelo District Conference convened in San Angelo June 17, 1909, with Presiding Elder W. T. Renfro in the chair. Bro. Renfro seemed to be at his best and dispatched with the business of the conference with rapidity and order, making timely remarks and giving advice as the occasion demanded, leaving ample time for the discussion of a well arranged and helpful program.

Each session was well attended and much interest manifested on the part of the people of the city and our sister Churches.

Of the nineteen pastors in the district three were absent and with the exception of five charges all had lay representation.

The reports show that each pastor is doing good work and all things point toward a successful year.

The San Angelo Collegiate Institute, under the efficient management of Bro. Wallace M. Crutchfield, has closed a successful term. The main building is complete, and a movement is now on to build other much needed buildings to meet the demand of this growing institution.

The most interesting features of the conference was the preaching by Bros. J. W. Long, J. W. Kelley, S. J. Franks and Bros. J. A. Biggs and Bloodworth, of the Northwest Texas Conference, together with a rousing address on the Laymen's Movement by C. C. Walsh and most excellent papers rendered by the ladies of the W. H. M. S. and W. F. M. S. Bro. S. L. Batchelor, a bright, consecrated young man, was licensed to preach and placed in charge of the Junction City Circuit, and in connection with this it gives us pleasure to note the good work that is being done by Shan M. Hull and C. M. Epps, young men in their first year.

Revs. W. H. Moss, superannuate Northwest Texas Conference; H. T. Hill, superannuate West Texas Conference; J. A. Biggs, Northwest Texas Conference, and Rev. Mr. Bloodworth, Northwest Texas Conference, were the visiting brethren, and added much to the conference by their presence and assistance.

Delegates to the Annual Conference are as follows:

E. D. L. WILSON, San Angelo.  
C. C. WALSH, San Angelo.  
GEO. S. GRAVES, Miles.  
E. R. BRYAN, Midland.

## Alternates:

J. R. Brooks, Ozona.  
S. J. Estes, San Angelo.

Most excellent entertainment was provided by Bro. J. W. Howell and the good people of San Angelo.

The next District Conference will be held at Miles.

GEO. E. GLASSPOOL, Sec.

## MCKINNEY DISTRICT CONFERENCE.

The McKinney District Conference convened at Wylie Friday the 25th and is now a thing of the past, but it will long be remembered by those present as one of the best they ever attended. The attendance, both of pastors and delegates, was good, nearly all of whom remained over Sunday.

The reports of the pastors showed improvement in all lines. Only one or two charges in the district did not report Orphanage and foreign missionary assessments paid. Two or three charges had already held successful revivals. Dr. Hill, of First Church, Dallas, preached Friday night and set a high mark, but the tide of spiritual power seemed to rise higher with each succeeding service until Sunday, when the overflow came. We began at 9 o'clock with a testimony service led by Bro. Fladger, which closed with two conversions and one penitent at

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

the altar. The 11 o'clock hour was

filled by Bro. Sanford, of Sherman,

leader of the Laymen's Movement of

the North Texas Conference, and it

was indeed a feast to the soul. At 3

o'clock Rev. J. G. Forrester spoke on

the pastor's relation to the Laymen's

Movement. Then at night Bro. M. D.

Brown, of Plano, our district leader,

told us more of this great movement

and our hearts were stirred within us.

A call was made and several gave

their hands for prayer. The spirit of

brotherly love was delightful and the

hospitality of the good people of Wylie

was unbounded. Bro. Pierce, our pre-

siding elder, was very careful to in-

quire into and bring out the details

of the work, but his courteous and

kind manner, if possible, endeared him

the more closely to us. Five places

asked for the next conference, but

Princeton was chosen.

The following brethren were elected

delegates to the Annual Conference:

J. J. McHARPER.  
A. P. RODGERS.  
M. D. BROWN.

I had to leave and so did not get

the last name.

We were delighted to have with us

quite a number of our connectional

brethren.

The only shadow upon an otherwise

ideal District Conference was that

three of our pastors were called home

to attend funerals.

J. F. ARCHER, Secy.

Nevada, Texas, June 29, 1909.

## WEATHERFORD DISTRICT CONFERENCE.

We have just closed the most harmonious, the most spiritual, the most uplifting District Conference this scribe has ever attended. I speak of the Weatherford District Conference, held in the beautiful little city of Graham, June 25-28, 1909.

From the very first the spirit of love and harmony prevailed.

The conference lasted four days, Sunday included, and it was certainly four days well spent.

The reports show the district in fine shape. Bro. Little, our presiding elder, has his work well in hand and is loved by all his preachers. He is doing a great work on the Weatherford District. We very earnestly hope that Bishop Key will not move him until his four years are spent with us.

The reports of the pastors on the Spiritual State of the Church show quite a number conversions and accessions to the Church. According to these reports, and all other indications the Weatherford District is in better condition spiritually than for many years.

The report on missions shows a forward move along the line of collecting the missionary assessments, a large per cent having already been sent in.

The Sunday-school report shows seventy-five schools in district, most all of which are doing good work.

The laymen's rally conducted by Hon. T. F. Temple was a distinguishing feature of our conference. Bro. Temple spoke on the "Origin and Aim of the Laymen's Movement." Other interesting discussions were given: What Can the Layman Do to Help the Pastor, (1) Evangelize the Circuits, Stations and Missions of Weatherford District; (2) As to Financing Our Circuits, Stations and Missions; (3) Building, Repairing and Furnishing Churches; and (4) As to Holding Lay Services Once per Week. These discussions took an entire afternoon and were very helpful.

The Committee on License to Preach was called and the following brethren, after having passed an approved examination and being balloted

on by the conference, were granted license: E. A. Cox, J. C. Evans and W. C. Ferguson.

The following brethren were elected delegates to the Annual Conference:

J. M. KEEN.  
S. H. THOMPSON.  
T. F. TEMPLE,  
REV. A. B. CROW.

## Alternates:

R. H. Pate.  
J. R. Rice.

Rev. M. K. Little, Rev. E. E. Robinson, Rev. J. Leonard Rea and B. W. Akard were elected as an emergency committee on license to preach.

Couts Memorial, Weatherford, was unanimously chosen as the next place of meeting.

J. LEONARD REA, Secy.

## LOCAL PASTORS' RESOLUTION OF RESPECT TO REV. B. H. KENNEDY.

In the midst of life we are in the midst of death. This, indeed, is prophetic of our fellow pastor and brother, Rev. B. H. Kennedy, who has recently been called from his labors below to his eternal reward. But inasmuch as God in his wisdom has seen best to take this energetic pastor to glory; he it

Resolved, in the first place, that we bow in humble submission to the will of God in this manifestation of his providence; and in the second place, that we extend to the dear wife and little daughter and all others who mourn the departure of Brother Kennedy, our deepest and most sincere condolence.

## I. WINDSOR,

Pastor of Baptist Church, Walnut Springs, Texas.

## J. T. BRYANT,

Pastor of Presbyterian Church, U. S. A., Walnut Springs, Texas.

Resolutions by Board of Stewards.

Whereas, Rev. B. H. Kennedy has in the wisdom of the Heavenly Father been removed from our midst to his heavenly reward; and

Whereas, Our brother by the faithfulness to his ministerial duties as our pastor has been a great power in our midst of uplifting and building our Church to a higher plane of Christianity and by his unselfish Christian life in our community was a power for good among all classes; therefore

Resolved, That we hereby express our sense of irreparable loss at his departure and knowing that God doeth all things well, that we bow in humble submission to his will.

Resolved, That we, the Board of Stewards tender his loved ones our deepest sympathy in their bereavement and commend them to the sustaining grace of him who is the Burden Bearer of all who are in trouble and distress and pray that God's richest blessings may rest on them.

## T. A. WHITE, Pres.,

J. W. IRELAND,  
J. D. SEALE,  
D. R. CLARK,  
J. B. NORMAN,  
WALTER HOAD,  
Sec-Treas.

## CAMP-MEETING.

The big camp-meeting at Dalby Springs, Texas, will begin July 8, 1909. This camp-meeting is to be a great religious feast, as well as a sin-destroying power. We have had the good fortune to secure the services of Rev. G. W. Schroeder, Ph. D., M. D., of New Boston, Texas, to do our preaching. All ministers are invited to come and be with us. We find work for all: J. H. WESTMORELAND, P. C.

Notes From the Field

Roswell, N. M.

The name of Rev. R. Y. Dorsett, a local exhorter, should be added to the list of Roswell local preachers, given some time ago. He lives within the bounds of the Roswell Mission, over which Rev. J. F. Allison presides, twelve miles up the Honda. Besides doing his share of preaching and exhorting, he superintends his home Sunday-school at Rocky Arroya School House. He is a good man, doing a good work, and has a noble family, consisting of a wife, a little girl and six boys, one of whom, Rev. E. S. Dorsett, now supplies the Snyder work, in the Northwest Texas Conference. He and his son were each licensed, the one to exhort and the other to preach, about five years ago on the Maypearl Circuit, Ellis County, Texas, by Rev. C. A. Clarke. They are faithful Methodist people. The latest developments with Roswell Church are a weekly Church bulletin and a missionary study class of about twenty boys and girls. —Hubert M. Smith, June 28.

Leesville.

Our third Quarterly Conference has already been held. The pastors and presiding elder's salaries are pretty well in hand up to date. The painting and papering of the parsonage is a thing of the past. We have considerable Church repair under way. We have held two Children's Day services in the charge. Of these any pastor might well be proud. The collection provided by our Discipline for this day, at one country appointment (Play's Chapel) amounted to \$15 net. How many entire charges in the West Texas Conference had that? The scribe has just returned from Georgetown, where he has been tending the Summer School of Theology. The members, seeking deliverance from dry sermons, sent him; that is, Brother Henry Cardwell paid the expenses of the trip without asking anyone else to help him. Of course, some great sermons will be forthcoming. We are expecting great things in our summer revivals. We are trusting in the Lord. —L. C. Lilly, June 28.

Hutto.

Our revival meeting closed at Round Rock Sunday night, having been in progress ten days. Professions about twenty-five. Seventeen persons were added to the M-thodist Church on profession of faith. The preaching was Huckabee, and it was well done. —C. G. Shutt.

Amarillo.

Rev. D. L. Coale has been with us two weeks. We have had a great meeting. Bro. Coale does splendid work; builds up the Church and strengthens the hands of the pastor. The Church will receive him gladly in another meeting. Bro. Phillips led the singing with his usual success. Phillips is all right everywhere. We will let contract for a \$6500 parsonage next week. With such men as W. M. Lay, Otis Trulove, J. L. Scott, J. D. Bartlett and Judge Jeter to lead in an enterprise of this kind success is assured. Have crossed the 225 mark in new members and reaching out for 300. —O. P. Sensabaugh, July 3.

Zephyr.

We are now moving as best we can for God and the Church. We have received to date to rebuild the church of donations from away from home in cash and good subscriptions \$1200. Part in the bank and the rest we consider good. Last Sunday we started the subscription at Zephyr. We only canvassed a part of our people. Many rose up and did real well. One man who lost \$4000 in the storm gave \$100 to rebuild the church. Let all the people have a chance to give to this stricken people. Oh how thankful we are for the donations already sent! We have built a real nice tabernacle. We are organizing our work and praying to God for help. Now let the people have a chance where they have not to aid this great work. Send to Rev. G. L. Piller, Zephyr, Texas. —G. W. Harris, July 3.

Como.

We have been enjoying some of the good things of life in Como recently. We began a revival meeting June 21 and closed Thursday night, July 1. Bro. T. M. Kirk, of Pecan Gap, came to me on Wednesday, June 23. He did the preaching till the close of the meeting. The preaching was of the very highest order. Nothing sensational, but filled with the Spirit and power. His preaching found its way into the hearts of the people. The meeting was a great uplift to the community and Church. We had several conversions and additions to the Church, and people are on their way to a better life. May the Lord bless him in all of his labor and love for the Lord. I am praying and expecting a great year on the Como charge. —S. H. Smith, July 3.

Guthrie.

We believe our Church on this charge is making some progress. Our third Quarterly Conference was held some time ago at Buford. Bro. Stewart preached to a good congregation. Considering the fact that it was Monday morning and the very busiest season of the year our financial re-

port was not as much as we had hoped, yet we are living and thankful that we are alive and are hopeful that everything will come up all right in the end. We have arranged for all of our revivals. We begin here tonight. Bro. Hill, of Vera, will be with us Monday. Bro. Butterfield will be with us at Buford, beginning August 2. Bro. Cadwell will be with us at Plainview School House beginning August 10. We are praying for great revivals at each place. We had a Sunday-school rally here last night. The children rendered a program of songs, drills and recitations that would have been a credit to a Sunday-school of far more advantages. Great praise is due the young ladies who drilled the children. This is not only the revival season, but also the "round-up" season for the cattlemen. The ranchmen here are "rounding-up" great herds of cattle and branding the little calves, so the ranchmen will be with their cattle. They work day after day. They work early and late. Can we not take a lesson from the example of the ranchmen in rounding lost men into the kingdom of God? —M. L. Lathan, P. C.

CHURCH OWNERSHIP.

By Dr. G. B. Winton.

Dr. DuBose's communication on "Church Ownership" was declined by me on the ground which he gives and for the further reason that it erroneously assumes that what I had written was with special reference to Vanderbilt University. This wrong assumption misleads him throughout his whole argument, which is therefore so far astray as to render unnecessary any extended reply upon my part. It is true that I am a member of the Board of Trust of Vanderbilt University. But it would argue a very slight power of detachment upon my part, and a very narrow conception of my duty as editor, if I could not discuss editorially an important question in its general bearings without injecting into the discussion my supposed partisan views of a local situation. I may say, however, that since Vanderbilt University is a Church institution, and the Christian Advocate is also an agency of the Church, I see no impropriety in using the columns of the Advocate to promote the interests of the University.

The whole matter would have been more intelligible to the readers of this paper if the editor had seen fit to insert along with Dr. DuBose's article the editorial which he criticises. The positions therein taken are only partially intelligible from the quotations which he makes. As he insists on discussing Vanderbilt University, it may be worth while to say in passing that the present relations between that University and the Church are as follows: (1) The General Board of Education is charged with confirming the election of all new members of the Vanderbilt Board of Trust before they can take their places; (2) besides this, the Commission appointed by the last General Conference gave out the opinion that the College of Bishops could at their discretion act as a Board of Visitors for the University. Both these arrangements are entirely satisfactory to the Board of Trust, the first having been made at their request, and the second formally declared by them to be "welcome." It will be seen therefore how little occasion there is for alarm about "the relation of the Church to Vanderbilt University."

Concerning the editorial objected to by Dr. DuBose I have already said in the Christian Advocate: "The discussion of mortmain laws, etc., was intended to account for the seemingly hostile attitude of certain State Constitutions, that of Virginia, for example, and those of California and of other States where the civil law has effected constitutions and legislation." That is all that was meant by that paragraph. It seems not to be generally known that European public sentiment at the end of the eighteenth century, and the Napoleonic code, coming soon after, did affect the constitutions of a number of American States.

My treatment of Church ownership in the remainder of the editorial was in general terms, and had reference primarily to the holding of other properties than churches and parsonages. The rule is, as I said, that Church property is held by trustees. There are occasional exceptions, of course. Dr. DuBose, however, or it appears, is not willing to trust trustees, nor satisfied to have the Church elect or confirm them. I am, which is merely a difference of opinion.

Trustees should, of course, be ready to bear with reasonable criticism of their judgment. They should also represent with vigor charges that they are false to their trust or to their Church.



SUMMER COMPLAINTS DYSENTERY, DIARRHOEA, CHOLERA MORBUS.

Radway's Ready Relief taken inwardly in water will in a few moments cure Cramps, Spasms, Sour Stomach, Nausea, Heartburn, Malarial Fevers, Sick Headache, Colic, Flatulency and all Internal Pains. Externally for Sprains, Bruises, Mosquito Bites, Stings of Insects, Sunburn, Burns, Toothache, Headache, Pains in the Back, the application of

Radway's Ready Relief

to the part or parts affected will instantly relieve and soon cure the sufferer of these complaints. Sold by all druggists.

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New York.

Because of a difference of opinion about some matter of procedure no man has the right to charge another with betraying a trust. And I stick to it that it is poor policy for those who constitute Boards of Trust to annoy them with "interference, questionings and public criticism." Dr. DuBose "regrets" that I should say such things. I regret quite as heartily that he should be at pains to disseminate throughout the whole Church his distrust of gentlemen whose loyalty to the Church's interests is no more open to question than his own.

DUBLIN DISTRICT CONFERENCE.

The attendance at the Dublin District Conference was quite good, considering the late crop season which kept away some of the lay delegates. We assembled at the beautiful little town of Carlton on the morning of June 29. We met under the tabernacle, a commodious structure with shingle roof, allowing plenty of breeze, and a splendid view of the rolling country around us.

The reports of the local preachers in the afternoon revealed a devoted band of helpers who are doing a good work in places which would be otherwise neglected.

Our Bohemian missionary, Bro. Cejnar, made a pithy and pointed talk in regard to work among his people in Texas; and his presentation of the Bohemian's idea of the Texans enabled us to see ourselves as others see us.

Dr. Jno. R. Nelson was present and gave us the benefit of his broad and statesmanlike plans and information regarding the home mission field, especially in Texas. He preached Tuesday night. The sermon was a strong appeal for revivals, and proved most helpful and uplifting. Dr. Nelson has the extension of the kingdom of God deeply upon his heart, and is making good proof of his ministry.

Dublin District is evidently an attractive field for the college men. Dr. H. A. Boaz was present with his interesting little pamphlet, "Why Not Go to College?" the implied college being, of course, Polytechnic. Dr. Boaz occupied the 11 o'clock hour Wednesday morning, and was greeted by a fine congregation. His sermon on the "Humiliation and Exaltation of Christ" was truly a masterpiece, and virtually lifted the audience out of themselves.

Dr. Jerome Duncan was present, telling of great things from the West, with Stamford as the center of achievement. He preached on Wednesday night. Dr. Duncan cannot be other than virile, forceful and convincing in speech. His subject, "The Personality and Power of the Holy Spirit," was a most happy selection following the morning sermon. There was a rousing handshaking at the close, and two young men came forward expressing their desire for a Christian life.

Southwestern was represented by Bro. Frank Reedy, the new Bursar. Bro. Reedy is putting the same enthusiasm into his present work that he did into his Sunday-school and business affairs in Dallas. He knows how to win the hearts of the preachers and is sure to make good in his present capacity.

Rev. Atticus Webb was present representing Granbury College. He reports a good year in that institution. His sermon Thursday morning was interrupted by a rainstorm, very much to the regret of his hearers.

The reports of the pastors indicated a sincere and concerted force of men who have wrought well and are getting results, but are not at all disposed to make spread-eagle re-

ports. Bro. C. S. Cameron reports a new parsonage at Eastland. Bro. Streety, the lay leader at DeLeon reports that the Sunday-school has doubled in attendance during the last few months. Rev. J. H. Baldrige reports a new parsonage and a church in process of erection, as well as a substantial increase in ministerial support. One preacher reported that his League was in a state of suspended animation. Someone suggested that it had fallen into "innocuous desuetude." Bro. Oswalt reports a good revival at Tolar. He says there are four hundred square miles of unoccupied territory adjoining his work, in which he has been trying to make a start for Methodism, assisted by his Lay Leaders. There have also been splendid revivals at Stephenville and Dublin, under the leadership of Bros. Collier and Evans, the respective pastors. Other points in the district reported in good condition. Three candidates were licensed to preach and three recommended for admission on trial.

Carbon was selected as the place for the next District Conference. Resolutions on temperance, with a hearty indorsement of Dr. Rankin, were passed; as well as resolutions of thanks to the Carlton people for kind hospitality; with an expression of hearty appreciation "of the wise and courteous administration of our presiding elder, Bro. J. G. Putman."

JNO. C. SLIGH, Acting Secretary.

Resolutions on Temperance.

Resolved, That we, the members of the Dublin District Conference, M. E. Church, South, urge all our people to vote for no candidate for representative, or State Senator, or other county or State office, unless he pledge himself as strictly in favor of State-wide prohibition.

Furthermore, that we urge them to vote for no candidate for Governor who is not unequivocally in favor of State-wide prohibition, and that we urge our people to see to it that the officers pledge themselves to enforce all present local option and prohibitory laws.

Resolved, That we endorse Dr. Rankin's stand against the liquor traffic and bid him God-speed.

Resolved, That a copy of these resolutions be spread on the minutes and sent to the Texas Christian Advocate for publication.

B. W. DODSON, R. A. CLEMENT, JNO. C. SLIGH, Sec.

The above resolutions were passed unanimously.

JNO. C. SLIGH, Sec.

A PEEP INTO THE PLAINS.

To realize the true meaning of the old expression, "Distance lends enchantment to view," one has only to take a trip to the great plains of Texas, a territory comprising about 35,000 square miles—larger than either the following States: Connecticut, Delaware, Maryland, Maine, Massachusetts, New Hampshire, New Jersey, Rhode Island, South Carolina and Vermont, with water, health and soil unsurpassed. But unfortunate for the development of the country it is held largely in the hands of speculators.

The writer took a hurried trip out into that country in May, made it convenient to drop in at Tulla during the session of the Plainview District Conference. Rev. G. S. Hardy, presiding elder, has his work well in hand. Methodism is being entrenched in that beautiful country. The Laymen's movement is well represented in that district, and oh, may the spirit of vital godliness so permeate that great factor of our Church that it may prove to be just what it is designed to be—the motor power of our Church!

Plainview District has twenty-three pastoral charges with eighteen present at the conference. Bros. J. T. and W. B. Gainer, from Terry County, the land that is designed to be in the not far distant future the land of corn and wine. They provided room for the pastor, Bro. Jamerson and wife, and sped over the plains a distance of one hundred and twenty-five miles in their automobile to the District Conference. Bro. Hardy is a dispatcher when it comes to business. We had the pleasure of meeting several of our old friends, with whom we saw service in battle for the Master in years gone by, and oh how time had made deep furrows in the brow and silvered the lock, which made us realize more vividly, that this world is not our abiding place and made us rejoice to feel that we were seeking a home, a city of God, a building not made with hands that wither, eternal in the heavens! We were in Hall, Briscoe, Swisher, Hale, Floyd, Lubbock and Terry Counties or practically across the Plains from the north to the south, and if that country could be developed like Oklahoma has been, it would

NEW INVENTION!

NO MORE WASH DAY! NEW METHOD OF CLEANING CLOTHES Cleans Family Wash in 30 to 50 Minutes—Woman's Hardest Work Made Easy—No Rubbing, No Motors, No Chemicals. NOT A WASHING MACHINE DOES IN ONE OPERATION THE WORK OF WASHBOARD, WASHING MACHINE AND WASH BOILER.

SEE HOW SIMPLE DIFFERENT EASY water that soap, then clothes, new knob occasionally. In 5 to 8 minutes hot water washes same way, soap water in 10 to 15 minutes family wash clean. No labor, no injury to clothes.



Clean washes, towels, blankets, or colored clothes as light as snow. Washes curtains, bed clothes. Saves time, fuel, labor. EASY WAY in 30 to 50 minutes cleans washing which before took entire day. All metal, strong, durable, sanitary, light in weight. Easily moved, cleaned, handles clothes, ready for child or weekly woman can use it. Save money, laundry. Ultra praise the "Easy Way."

J. McGee, Tampa, writes: "One young lady cleaned her washing in one hour with Easy Way, another in 15 minutes." Mrs. T. Butler, Columbia, writes: "I washed bedding, heavy quilts, curtains, etc., without rubbing." L. L. Mitchell, Jr., writes: "Have a big washing in 45 minutes with Easy Way." A. D. Poppleton, N. Y., writes: "Gives perfect satisfaction. Washed bed quilts, heavy quilts and fine clothes. Washed things on earth." E. E. Post, Pa., writes:

TWO WEEKS WASHING IN 45 MINUTES.

"Clothes cleaned without rubbing." J. E. Barrett, Ark., after ordering "Easy Way" writes: "You have the greatest invention I ever heard of." J. W. Myers, Okla., writes: "First order for 12 Easy Ways. Greatest invention in household, laundry, washing, irons, wash day, etc. sold here!"

AGENTS GETTING RICH.

R. O. Cowan, N. Y., placed 12 in 6 hours—total \$2500. Mrs. J. H. Hinton, Okla., in 10 days \$1000. J. J. Hinton, Okla., writes: "Made 2 calls, sold 5 in one day" (total \$1750). E. H. Lattimore, Pa., writes: "Sold 4 this morning. Never yet turned down." A. G. Whit, Pa., writes: "Easy Way yesterday sold 1 before and out for orders." Mrs. Gerald, Mont., ordered 1000. This morning, they had 1000 more. Just made one shipment 1000 Easy Ways to Boston, Mead, N. Brainerd, Mass., order 25 more. Mrs. F. W. Smith, Okla., writes: "I am a business woman and I can sell 1000 in one day—profit \$2500."

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be the garden spot of the State, which is saying a good deal for Texas is an empire itself; a country the soil of which is rich and fertile and does not wear out nor wash away and with water inexhaustible, pure and good as Tennessee or Kentucky; has health as good as the best; has all the necessary requirements to make a prosperous country. It is sparsely settled and under the present condition of things it will develop slowly, owing to the fact that it is in the hands of the speculator. The colonial plan is the most successful for that country and I ask the correspondence of twenty-five or thirty Methodist families that would be interested in a proposition of that kind. Write me and we will arrange for a meeting at some convenient town and get together and discuss the matter, go select our country, buy land, lay out a townsite, put up the town lots and sell to highest bidder and take the money derived from that source and build a school building and church house. I have spent almost half of my days in Texas—twenty-five years—almost every one of which I was a reader of the Texas Christian Advocate, and since I came to Oklahoma in 1901 it has continued its weekly visits to our home. Since coming to Oklahoma I have helped to hold up the banner of the cross and to contend for civic righteousness. Had the honor of helping to write the Constitution of our new State and the pleasure of seeing her born duly and constitutionally sober.

G. M. TUCKER

Comanche, Okla.

## THE HOME CIRCLE

### ONE TO CARRY.

I've learned to put together  
The figures on my slate;  
The teacher calls it "adding."  
And I like it first rate.  
There's one queer thing about it—  
Whenever you get ten,  
You have to "carry one," she says,  
And then begin again.  
That's what we do with pennies;  
When I have ten, you see,  
I "carry one" to Jesus,  
Who's done so much for me.

### A SYRUP-CAN MOTHER.

Dorothy Dean and her little brother Laurence were standing by the window watching for papa. Every night when it was time for him to return home they waited until they saw him come in sight around the corner, and then ran as fast as they could to meet him.

Unless papa was very tired indeed, he always carried one of them home on his shoulder, while the other took hold of his hand, and both tried to tell him of all that they had been doing that day.

"There he comes!" cried Dorothy at last, and the children raced toward the corner as fast as their chubby little legs would carry them.

"Careful now!" said papa, warningly, as the two hurrying little figures reached him. "Don't hit against my dinnerpail."

"What is in it?" asked Dorothy and Laurence in one breath, as they stood on tiptoe, trying to peep inside the cover.

"Guess!" said papa, laughingly. "A nickel to the one who guesses right!"

"Candy!" cried Laurence.

"Oranges!" said Dorothy.

Papa shook his head at both these guesses, and at all the others that followed, until they had reached the house.

"Now let mamma have a turn," he said, holding the dinnerpail up to her ear.

"Why, it isn't—mamma began, with a look of the greatest surprise.

"Yes, it is!" papa declared. Then he took off the cover and tipped the pail gently over in the middle of the kitchen table, and out came ten of the fluffiest, downiest little chickens that any of them had ever seen. Several stepped about timidly, but most of them huddled together near the pail, peeping softly.

"Oh, oh, oh!" cried the children, delightedly, jumping up and down in their excitement. "Are they really ours? Where did you get them?"

"They are power-house chickens," papa replied, smiling at their enthusiasm, "hatched right in the engine-room."

"What do you mean?" asked mamma in astonishment, gazing at the pretty little creatures.

"Just what I say," replied papa, who was an engineer in the big power house down town; "they were hatched on a shelf in the engine-room."

"You are joking!" mamma declared, but papa shook his head at once.

"It was just this way," he explained, hanging up his hat. "Tom Morgan brought me a dozen eggs from his new henry about three weeks ago. I put them up on the shelf, intending to bring them home that night, but never thought of them again until this morning, when there seemed to be something stirring up there. I looked, and, sure enough, there was a fine litter of chickens just picking their way out of the shells."

"But how did it ever happen?" asked mamma in a very puzzled tone, while Dorothy and Laurence scattered tiny crumbs near the newcomers.

"Because the engine, running night and day, gave the eggs just as much heat as they would have found under

a hen's wings," papa replied; "and so they thought that they were put up there to hatch."

"Oh, aren't they darlings!" cried Dorothy, clapping her hands as the chickens began to eat the crumbs. "They are the nicest pets that we ever had in our lives!"

"The only question in my mind is how they are to be mothered at night," papa said, patting Dorothy's bright curls as he spoke. "If mamma can decide the question for us, I will agree to make a nice home for them."

Mamma looked thoughtful for a moment, then told papa that, if he would make the little house, she would soon have a mother ready to put inside of it.

While papa was making a nice coop out of a wooden box, mamma found an empty tin can that had held a gallon of maple syrup. She filled this full of boiling water, screwed the cover on tight, and then wrapped it up in pieces of flannel.

"There!" she exclaimed triumphantly, fastening the last strip. "Let us see how the chickens like this for a mother!"

Setting the can carefully in the center of the coop, she put the little chickens close by it. Finding it soft and warm, they cuddled up against the flannel cover, and began to chirp as contentedly as if it were a mother hen. Then she pinned a square of flannel to the upper side of the can, letting it spread either way like a mother hen's wings, and leaving the ends open for the chickens to go in and out.

"We will fill the can with hot water every night," said mamma, "and I will keep the chickens nice and warm. They will never know that it is not a real mother."

Whether or not this was true, the chickens certainly lived quite happily with the syrup-can mother, until papa declared that they were large enough to go to roost in the barn—Mary Gilbert, in Little Folks.

### JANET'S VISIT.

Ella Manger had often heard her mother speak of her old school friend, Rachel Olmstead, Rachel Burton now, and knew they had been great chums and thought as much of each other as sisters. Rachel came from New York, and Mrs. Manger was from Pennsylvania, and when they parted after being graduated from the Lyle School they promised to see each other often. But Rachel married and moved away out West somewhere, and almost everywhere from Kansas to Oregon, for she kept constantly moving with her husband, who was a contractor, and finally settled in Idaho.

After years of separation and silence, for letters had grown more and more infrequent, with longer intervals of silence, Rachel wrote that her husband had died and she, with her only daughter, Janet, was coming back to her old home to live.

"You must come and visit me," wrote Mrs. Manger, "and I hope that Janet and Ella may become as true friends as their mothers were, for they are just about the same age."

When the time for the visit came Mrs. Olmstead was called away quite a distance from her home to care for a sick relative, but at Mrs. Manger's urgent request Janet was sent on, as planned. "The girls will have such a nice time together, and I want to see Janet very much," wrote Ella's mother.

Mrs. Manger and Ella, each wearing a bunch of pink sweetpeas, met Janet at the station, and easily found her amidst the throng by her three white carnations.

"You don't look like your mother, Janet," said Mrs. Manger.

"No, I'm father through and through everybody says who knew him," replied Janet, vivaciously.

"Let us have your grip, and give me the check for your trunk and I'll attend to having it sent home while you and Ella sit here and get acquainted," said Mrs. Manger.

"I didn't bring a trunk, it would be such a bother for a short visit of a month," replied Janet, as she passed her two small grips to Ella and her mother.

Ella's eyes opened wide and her lips were forming an exclamation, but she checked herself and began to make Janet's acquaintance.

Janet was a fine looking girl, such a girl as people cannot pass with a single glance, and who want to make her acquaintance. She was genial, cordial, cheery, beautiful, agreeable, but—

"Why does one so often have to say 'but'?" The exception that overrules so much good, the "flies in the ointment of the apothecary," the one vice that neutralizes so many virtues. Why? Sometimes, perhaps, because someone may not be careful, or watch-

ful, or thoughtful about details—the little things in conduct.

Well! I may just as well tell you. Janet was a born borrower, and in this respect she resembled her father as much as in features. She could do it so freely, cheerily, and easily that it was well-nigh impossible to refuse her, and she came to visit Ella with all the arts of her accomplishment at hand.

Janet began to borrow as soon as she was in the house.

"Could you let me have a cooler waist to wear? This black one is so hot," she asked of Ella as soon as they were in the room they were to share together.

"Certainly! here is this sheen linen one; it will be just the thing," and Ella passed it to Janet.

That is where the borrowing began, but did not end. Janet borrowed skirts, shoes, handkerchiefs, hats, hair-pins, collars, Ella's one little gold ring with an opal setting, and wore it all the time she was there; in fact, she borrowed everything in the way of wearing apparel, ornaments, and useful articles that belonged to Ella, everything except her tooth brush, and Ella, no doubt, saved Janet this by taking a new one she had just bought on her way to the station, and presenting it to her guest.

"You know it's quite a bother to take so much with you when you travel, and I thought, since you were my age, you would likely be about my size, and I was sure I could get along very well," said Janet one day, as she came down stairs with Ella's new plaid silk waist on, which Ella had not yet worn.

"Don't it fit me beautifully, and isn't it becoming?" she asked, as she stood before Ella. "I knew you were not going anywhere and would not be wearing it to-day."

After the first few days Janet ceased to ask permission to wear or use Ella's belongings, and this often became a matter of great inconvenience to Ella, who was frequently compelled to wear what was left in her wardrobe, and not what she wanted.

One Sunday morning, when dressing for Church, Ella found the laces missing from her best shoes, and as she did not have an extra pair of laces on hand she had to wear the shoes that she had worn all the week.

Ella finally spoke to her mother in reference to the inconvenience to which she was put.

"I know, Ella; I've seen it from the beginning, but she is our guest and you must be patient. She is not at all like her mother, and if her mother had been home when she came away, Janet would have brought her trunk with her," said Mrs. Manger.

Ella did try to be patient, and gave no outward sign of her inward annoyances.

It was near the close of Janet's visit that the girls received invitations to a musical given by the Mozart Orchestra. This was the social event of the year to all lovers of music in Clayton, and Ella had made all her preparations before Janet arrived.

"You won't mind if I wear this pink organdy to-night," said Janet, cheerily, as Ella, after helping her mother with the dinner dishes, hastily entered her room to dress for the musical, and found her guest arrayed in the organdy—a charming picture.

"Now, isn't this beautiful?" asked Janet, rapturously, as she stood looking at her reflection in the mirror.

"O—O—you—you look lovely in it," and Ella hastily left the room and sought her mother—the organdy had been made for this particular event.

"I really cannot go, mother," she said, with tears in her eyes. "I haven't a thing to wear but my blue broadcloth. All my white dresses, thanks to Janet's borrowing, are soiled. What shall I do?" and she sat down in dismay.

"There is but one thing to do, and while it is a shame, you must wear the broadcloth," and Mrs. Manger kissed Ella in sympathy.

Just then Janet came down stairs with pink organdy and all the rest of Ella's finery that went with it—white chiffon hat, white silk mitts, and white gauze fan.

"Don't I look charming?" she asked, smiling, as she stood for Mrs. Manger's inspection, and turning to Ella, who was leaving the room, said, "Without freedom there is no friendship, Ella," and laughed heartily.

Ella was quite a different picture in her dark broadcloth.

That was a month of trial, self-denial, and severe lessons in forbearance for Ella, and when Janet's mother wrote for her to come home immediately, because her cousin was very much worse, it seemed like a blessing in disguise.

"I've had the loveliest time!" declared Janet, as she stood by the bureau curling her hair, as she was getting ready to go.

"I am glad you had a pleasant visit," said Ella, fervently.

"Indeed, I have had," replied Janet, "and I'm coming again next summer to see you."

But—another "but"—Janet was not again invited.—N. Y. Advocate.

### THE ART OF ENJOYING SMALL PLEASURES.

"O, you are at home again," exclaimed a lady to her young friend. "Well, I suppose you had rather a doleful trip with Mrs. H. She must have been so depressed."

"One would naturally think so, I know," replied the younger lady, "and of course she must have been sad; yet she seemed cheerful and was really good company. It was wonderful to me."

"She always has been wonderful," commented the older lady, "but she has been through so much and is so worn out that it did seem as if this last blow would crush all the spirit out of her. How does she do it?"

"Well, I've thought about it a good deal, and do you know, I believe I have discovered part of the secret. Of course she has her strong faith; but I've seen people before who had faith and patience and a number of Christian virtues but were pretty dismal company all the same. No, I think the reason she can appear cheerful and interested is her marvelous power of enjoying small pleasures. Nothing was ever lost on her; a sunset, a rare flower, a bit of fall foliage, a new book, a letter, a joke; they each gave her keen delight." The young lady had hit upon the secret not only of her friend's cheer but of half the joy of life, if we only knew it.

There are many persons to whom it is not given to know the greatest joys of life, and there are times in our lives when to each of us these joys are denied; but there is never a time nor a place when small pleasures are entirely lacking. The person who can seize upon them and squeeze all possible enjoyment out of them is the person who never loses his zest for life, who always gets much out of his experiences and whose presence is like the sunshine.

I remember once seeing a poor woman in a "Mothers' Rest" home, who was suffering from the toothache, but was so delighted with the care she received and the novel comfort of a hot poultice that she was positively radiant. Her happiness was almost pathetic to the visitor, but it was real. Perhaps few of us could reach such a state of ecstasy in the throes of a toothache, but the old lady served to show what is possible.

A woman once lived the lonely life of a lighthouse keeper's wife, on an ocean-swept, rocky ledge. She had no children and there were weeks and occasionally months when storms and high seas prevented her reaching the mainland or seeing any of her own kind save her husband. She grew more and more lonely, for few books ever came her way, and after her household work was done and she had sewed until she was weary, there were still many hours to pass. There was nothing; no possible pleasure in her life, she thought. One day, a summer visitor made a trip to the lighthouse and found among the rocks many beautiful specimens of seaweed, some of them rare. He showed them to the keeper's wife. Instantly she was interested and eagerly she learned her first lessons. From that moment she realized the possibilities of her barren home. She studied, analyzed, sorted, mounted, and sent specimens all over the country, for the lighthouse rock proved to be one of the finest places in the world for collecting, and it became a piece of pleasure to the lonely woman.

Some of us are apt to think that because we have not money we cannot have pleasures. There never was a greater mistake. Ten minutes a day with a fascinating book, fifteen minutes talk with an entertaining friend or even with the "home folks" if we only suggest an interesting subject, a few strains of music caught in passing—such small pleasures are within the reach of everyone.

We owe a great debt to Wordsworth and to many a poet since his day for teaching us to see the wonderful in simple things and to mark their beauty—the solemn beauty of a sleeping city at sunrise, in the sonnet on "Westminster Bridge," for instance, the modest beauty of the "primrose by the river's brim," or the hushed beauty of the snow in Lowell's, "The First Snow Fall." The artist helps us also, if we let him.

"For, don't you mark? We're made so that we love  
First when we see them painted,  
things we have passed  
Perhaps a hundred times, nor cared  
to see."

Once we have discovered them, there is a sure way to double these pleasures—not by increasing their number, but by getting twice as much enjoyment out of those we already have.

Alice Freeman Palmer once gave to a roomful of children from a city's slum district her rules for happiness: to commit something to memory, every day, something good; to see something beautiful—a leaf, a cloud, a flower; and to do something for somebody every day. Laughable and pathetic at the same time were the chil-

dren's eager efforts to follow the rules. One small girl said: "I never skipped a day, but it was awful hard. It was all right when I could go to the park, but one day it rained and rained, and the baby had a cold, and I just couldn't go out, and I was standin' at the window, 'most cryin', and I saw"—her little face brightened up with a radiant smile—"I saw a sparrow takin' a bath in the gutter that goes 'round the top of the house, and he had on a black necktie, and he was handsome."

"It was the first time I had heard an English sparrow called handsome," comments Mrs. Palmer, "but I tell you it wasn't laughable a bit—no, not a bit."

Uphill work, you say, to find pleasures in such squalid, sordid surroundings? Yes, it is not easy, yet the children did it. A woman, too, alone in the crowd, the crowd of a tenement house, brought cheer into her life by learning to watch and enjoy the ever-changing beauties of the sky and clouds. We may delight in Shelley's poem on the cloud as we read it at long intervals, but we sometimes forget that though we cannot extract as much poetry "from the cloud as he did, we can, if we will, derive as much pleasure:

"No price is set on the lavish summer:  
June may be had by the poorest comer."

Some of us are always postponing our good times; we are always going to do pleasant things by and by. We expect, after a while, to read the interesting book, to take time to enjoy our friends, to make the living room attractive, to take walks with the children. Meanwhile we work and drudge and grow old before we arrive. No, we must learn to enjoy small pleasures and to enjoy them as we go along if we wish to drink the joy of life.

"Gather ye rosebuds while ye may,  
Old time is still a-flying:  
And this same flower that smiles to-day,  
Tomorrow will be dying."

Once enjoyed, however, they are ours for always—the good times we have had, the beautiful sights we have seen. Often the memory of them will cheer and comfort us as the daffodils cheered Wordsworth; for like them the memory will—

"Flash upon that inward eye  
That is the bliss of solitude."

Everything serves us, in fact, if we are bent upon enjoying pleasure in small quantities and, in the end, the sum total of our joy will be beyond computing.—The Standard.

### A LITTLE GENTLEMAN.

A small boy was at a table where his mother was not near to take care of him, and a lady next to him volunteered her services.

"Let me cut your steak for you," she said; "if I can cut it the way you like it," she added, with some degree of doubt.

"Thank you," the boy responded, accepting her courtesy; "I shall like it the way you cut it, even if you do not cut it the way I like it."—Detroit Free Press.

### AN OLD TIMER.

Has Had Experiences.  
A woman who has used Postum since it came upon the market knows from experience the wisdom of using Postum in place of coffee if one values health and a clear brain. She says:

"At the time Postum was first put on the market I was suffering from nervous dyspepsia, and my physician had repeatedly told me not to use tea or coffee. Finally I decided to take his advice and try Postum. I got a package and had it carefully prepared, finding it delicious to the taste. So I continued its use and very soon its beneficial effects convinced me of its value, for I got well of my nervousness and dyspepsia."

"My husband had been drinking coffee all his life until it had affected his nerves terribly, and I persuaded him to shift to Postum. It was easy to get him to make the change for the Postum is so delicious. It certainly worked wonders for him."

"We soon learned that Postum does not exhilarate or depress and does not stimulate, but steadily and honestly strengthens the nerves and the stomach."

"To make a long story short, our entire family continued to use Postum with satisfying results as shown in our fine condition of health and we have noticed a rather unexpected improvement in brain and nerve power."

Increased brain and nerve power always follows the use of Postum in place of coffee, sometimes in a very marked manner. "There's a Reason."

Look in plgs. for the famous little book, "The Road to Well-being."

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

AN ESTIMATE OF CHRISTIAN SCIENCE FROM A CHRISTIAN AND SCIENTIFIC STANDPOINT.

By REV. CHAS. A. SPRAGINS
Paper Two.

Upon the fact that matter is something, that it has a substantial existence, depends the integrity of the Bible, as well as the possibility of scientific research and the reward of that research, scientific knowledge.

Champallion was able to decipher Egyptian hieroglyphics because they were the expressions of thought. Science rests upon the assumption that when God created he created something, and that this "something," these material bodies, are the expressions of thoughts, that they contain and reveal to capable investigators the archetypal thought of God, and hence can be apprehended.

Purporting to be scientific, Mrs. Eddy's fundamental postulate returns to the junk shop of exploded and useless theories the scientifically defensible findings of the world's greatest natural scientists, and if she does not brand them as ignorances by innuendo she charges them with following the "ignis fatuus" of mortal error, while she labels the rational results of scientific investigation as "delusions of mortal mind."

Before I am ready to subscribe to the dictum of this bold adventuress, I must be sure that she possesses fully accredited credentials which authorize her to speak with a high degree of authority, and of this, her aberrations of mind, her mental vagaries, offer no satisfactory evidence.

Appropriating the name science—and any other charlatan or quack might with equal consistency tag his or her mental incubations, science—the system has no standing in scientific circles. The words of Prof. James, of Harvard, agent "Christian Science So-called" may be taken as indicative of the estimate of the system among philosophers. He says: "The optimistic ideal of duty forbids us to pay it the compliment even of explicit attention."

In Miscellanies she delivers this ultimatum: "My first plank in the platform of Christian Science is as follows: There is no substance in matter; matter is mortal error, matter is the unreal." By the terms of her so-called philosophy found in the "scientific statement of being," which takes as place of a benediction, being used to close each service, "matter" is pronounced "mortal error."

"Matter is the unreal and temporal" (paragraph 469). Elsewhere she affirms "matter is but the subjective state of mortal mind" (p. 114). "The human mind and body are myths" (p. 151). "Nothing we can say or believe regarding matter is true except that matter is unreal." Matter is "illusion, sensation in the sensationless; that which mortal mind sees, feels, hears, tastes and smells, only in belief" (p. 591). "Mortal mind" is thus disposed of, "nothing claiming to be something; error creating other errors" (pp. 25-6).

The three great varieties of spirit—omnipotence, omniscience and omnipresence—contradict forever the belief that matter can be actual (p. 110).

"Matter is made up of suppositious mortal mind force" (p. 310). Of Moses she thus speaks, "When he was led by wisdom to cast down his rod, and he saw it become a serpent, Moses fled before it, but Wisdom bade him

come back and handle the serpent, and then his fear departed. In this incident was seen the actuality of science. Matter was shown to be a belief only. The serpent, evil, under Wisdom's bidding, was destroyed through understanding in science, and this proof was a staff upon which to lean. The illusion of Moses lost its power to alarm him when he discovered that what he apparently saw was really but a different phase of mortal belief" (p. 321). The "rod of God" that served Moses many a good turn was really only a "phase of mortal belief." This "rod," by a sort of mental legerdemain, was transformed into an "illusion" that took the form of a "serpent, evil." "Through understanding in science" this "illusion" that caused fear was again transformed into a "phase of mortal belief," an "illusion that furnished Moses a staff upon which to lean." A rod a serpent, a staff, all illusions, different phases of mortal belief.

Matter being an "illusion," of course facts that have to do with "matter" are "delusions," and hence the systematic arrangement of facts which we call the science of astronomy is baseless, a delusion of mortal mind. By the terms of her "discovery," by the "first plank in the platform of Christian Science," instead of science being a systematic arrangement of facts, it is such an arrangement of "delusions" based upon original "illusions." Having cleared the field of the vain imaginings of mortal error, she preempts the territory and promulgates a system which she christens science. She leads the credulous into a realm where the "material atom is an outlined falsity of consciousness;" where the only thing that we can affirm of matter is that it is not matter; where we can not taste an apple, but where we enjoy the same pleasure from tasting a belief, where we cannot enjoy the sweet fragrance of the rose, but where the fragrance of an illusion gives us real joy; where we can see no beautiful landscape, but where our love of nature holds a seance with the shadowy phantoms of a diseased mind; where we can hear no sweet-throated songster, but where we are enraptured by the sweet, musical notes of an hallucination singing to an hallucination on the imaginary branches of a fictitious oak, all being the outward projection of the subjective state of mortal mind.

Mrs. Eddy may teach that "matter is an illusion of mortal mind," but when brought face to face with the "illusion" she deals with it as a hard, stubborn fact.

The following letter is taken from Christian Science Journal, November, 1906: "Beloved Students—You have lovingly, lavishly contributed to the fund for paving the streets in Concord in order to make smooth my daily drives, but you have done enough in this direction. Now please discontinue sending more sums of money. Let mind, not matter, absorb all your thoughts, and make your ways pleasant, and your paths peace.—Mary Baker G. Eddy."

In S and H, "matter is unreal," "the human body is a myth," but in the streets of Concord matter is sufficiently real to make unpleasant the daily drives of the "myth." By the terms of her so-called science instead of employing artisans to pave the streets over which she daily drives, her students ought to have exorcised, by absent treatment, the error of mind that shook her up in her driveway. She thus graciously advises the "beloved students" and urges them to take the dose of Christian Science that she would not take: "Let mind, not matter, absorb all your thoughts, and make your ways pleasant and your paths peace." In other words, "mind" will "make your ways pleasant, and your paths peace," but it takes substantial dollars to make the streets of Concord a pleasant driveway for your teacher!

I have always believed that sauce for the goslin ought to be sauce for the goose. Before any system can demand recognition as a science these two conditions must be met. The system must be able to show facts capable of rational and scientific proof, and these facts must be systematically arranged. If Mrs. Eddy's system has a right to wear the name science we have reason to expect that the text-book of the system, S. and H., will authorize and confirm the right. This book, replete with contradictions, incongruities, high-handed distortions, patent sophistries, glaring absurdities and high-sounding but meaningless phrases is made up of facts and errors in about the proportion of one to fifty, and this small per cent of facts is found not in systematic order but in interminable confusion.

BETTER THAN SPANKING.

Spanked does not cure children of bed-wetting. There is a constitutional cause for this trouble. Mrs. M. Summers, Box 187, South Bend, Ind., will send free to any mother her successful home treatment, with full instructions. Send no money, but write her today if your children trouble you in this way. Don't blame the child, the chance are it can't help it. This treatment also cures adults and aged people troubled with urine difficulties by day or by night.

Making hodge-podge out of scraps of Hindu pantheism, German idealism, French atheism, English deism, Greek stoicism, flavoring it with quotations from the Scriptures, and labelling the product science would be as rational as calling that science which rests upon the authority of S. and H.

Accepting the fundamental plank of Christian Science that matter is nothing, that it is error created by error, mortal mind, and you deny the findings of natural scientists.

Accept the rational and scientifically defensible conclusions of natural scientists and you will find no room on your rational platform for Mrs. Eddy's irrational rantings that is a travesty on common intelligence.

Christian Science is not worthy to be mentioned in the same breath with the meritorious productions of LeConte, Huxley, Darwin, Tyndall and hundreds of others that might be named. Christian Science is unscientific.

THE STATE UNIVERSITY AND CHURCH SCHOOLS.

By V. A. GOSBEY, Pastor Tenth Street M. E. Church, Austin, Texas.

An article in the Advocate of June 3, by Dr. W. A. Jarrel, declares that "the time has come for the Churches of Texas to compel the State University to respect them." The occasion of the utterance seems to be the refusal of the recent Legislature to permit graduates of the denominational schools to teach without an examination by the State, while the graduates of the State University are recognized without examination. After stating this fact and making some comment upon it, the article in question has some things to say about the "ana hall" at the University and the Legislature is censured for not taking a stand against this affair. Then follows this statement: "The war is on. The University has forced it. Let all our religious annual, district and general meetings take the matter up and take measures to elect legislators who will honor our Churches. Let me add: Inasmuch as the State has no business with education above common school education, the State University money should be turned into the common school to educate the masses of our people instead of a few, among them the rich 'spider-legged dudes.' Let us have schools for higher education under control of our Churches instead of under control of tin-horn politicians, and which educate the young to 'hugging to music' and to despise our preachers and Churches who oppose their orgies."

In replying to the above let it be understood that I entertain a high regard for Dr. Jarrel as a faithful and fearless advocate of what he believes to be true, and that this article is not written in a controversial spirit, but in the interest of truth. Having been a pastor in this city for about two years of the University's history, and having had an intimate acquaintance with many of the teachers and pupils, I believe I know as much about the policy of the institution as any citizen here, and I feel that I should be untrue to my friends in the State if I did not give them the facts concerning the attitude of the University toward religion and denominational schools.

The attitude toward religion is shown by the fact that daily chapel services are conducted in the morning in the main building of the University, and students are influenced to attend them as far as is consistent with an institution in which Roman Catholics and others who do not desire to have their children under such influences will permit.

The strongest and most interesting speakers, both preachers and laymen, conduct these exercises, and they have perfect liberty in their utterances in all matters pertaining to character and Christian ethics. No pastor need fear to speak boldly on the evils of the dance, or any other evil, so long as he uses temperate and rational methods in his address. Many of the professors teach in the various Sunday-schools of the city, and they are active and sincere in their efforts to influence the pupils to attend the various services of the Church, and to accept the doctrinal and ethical leadership of the Church they choose to attend. These professors contribute to the collections raised to support the denominational schools, and in my Church the professors are among the most liberal donors for this purpose.

The Y. M. C. A. and the Y. W. C. A. have rooms at present in the main building of the University, and they not only do all the ordinary work done by these organizations in other cities, but they are able, on account of the prominence of the University, to secure such men as W. J. Bryan, Governor Glenn, and other men and women of unusual ability to address them, and the whole city of Austin is greatly benefited thereby.

Preachers are encouraged to work among the students in their fraternity houses and boarding places, and are invited as guests of honor to all important public functions. I have been surprised and touched by the delicate courtesies extended to me in every way, and I am unable to name anything which has been left undone to make my ministry effective among the students.

Recently the results from the religious work in the University and by the Churches of the city in the student body have been very fruitful. Two young men in the senior law class became convinced of a call to preach, and both graduated in law this commencement, but have entered heartily upon the work of the ministry as a life work, and one of them has been appointed assistant pastor of the Church over which I have the authority of a shepherd. A Japanese student of the University, Mr. Akawa, is an active worker in Japan and stands in the front rank of young native preachers in that country. Many other cases could be cited, but these will suffice. And yet the State University does not pretend to take the place of a denominational school in the larger and special work which can be done by these alone. I have given these cases only to show that an effort is being made to do the best possible for the student body here under the limitations which control such an institution. The foreign missionary sentiment here is strong, and "Higher Criticism" is not even a side issue. The tone is soundly evangelical and devout, and the only weakness in the work is in the ability of the student body to ignore all these provisions which are made for their welfare.

Most of the students of the University leave for home before the University hall, or do not attend it if they remain in the city, and it is not more far-reaching in its influence over the student body than similar affairs following the conclusion of high schools in the various towns in the State, and there seems to be an effort to supervise the occasion in such a way as to reduce the evils to their lowest terms. The faculty of the University is under the same limitations as those which control other public schools. They do not have control over the student body outside of the recitation hours, except in conduct so dishonorable and hurtful that there is no disagreement in the public mind as to the evil involved, and under such freedom the evils that come are not due to the professors, but to the system which has become a fixed factor in this Republic.

I had heard the ardent friends of the State University say many things against the denominational schools in various places in the State, and I had read articles which led me to believe that this sentiment was published by the University professors also. I was much surprised to find that they regard the Church schools as a blessing to the State, especially when they have proper standards of education, and that the work done by these schools is spoken of in a manner which gives no occasion of offense to their friends. Some of the professors have gone so far as to say to me that immature youths who come here should be under the more vigorous discipline of the denominational colleges until they reach the senior year, and then the State should give them advantages, not only in college work, but in the various departments of a great university, which would make it entirely unnecessary for them to go out of the State, and in this sentiment I most heartily concur.

The Department of Pedagogy has been established in the University to train especially for the work of teaching in the State, and it is to give emphasis to this that the objection comes to recognizing colleges which do equal work otherwise, but have no such department for teacher training. If the Church colleges add this department and do equal work in other particulars, there will be no reason for any discrimination, and I believe that none will be made. Some of the Church schools already measure up in the college courses in such degree that no issue could be made on this account, but the Department of Pedagogy has not been added, and as this has directly to do with the discrimination in favor of the State University in the particular named, we must either make war on the demand for trained teachers, or provide a department that will meet the demand.

I heartily approve of the demand for trained teachers, and shall aid the public in every way possible in securing them, and I shall so far as possible aid in securing an endowment for my own Church school to establish such a chair, and I guarantee in advance that the University professors in my Church will make some contribution for this purpose. I shall write an article at an early date on denominational schools.

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WANTS MORE METHODISTS.

I am now located in Pecos City, and the number of inquiries already about this section of the country make me believe there are many others who would like to know something of the condition of things prevailing here.

Now, let me say in the first place, I am not a real estate agent or in the real estate business, but I will take pleasure in giving my brethren or friends any facts about this country or answer such questions of interest to you if you will write me, always inclosing a two-cent postage stamp.

I may be mistaken, but I think this country has a great future. Pecos Valley and Toyah Valley is one continued rich body of land. Pecos is 400 miles west of Fort Worth and 213 miles east of El Paso on the Texas & Pacific Railroad and the terminus of the Pecos Valley Railroad. A new road is now being constructed from this place south. This is in the bounds of the New Mexico Conference. The preachers of this conference already impress me as a self-sacrificing lot of men from the small salaries paid and the long distances traveled. Think of a preacher going 700 to 800 miles to get to a District Conference and over two or three railroads to get there; only money, time and perseverance will do it.

Pecos and this immediate section needs a thousand new Methodists, and this is the main reason for writing now. Why not seek the best as long as you are going West, anyway?

Brother J. H. Messer is our pastor here. He is a faithful good man; he wants to build a new church, and it is certainly needed.

The meeting conducted here in May by Brother Lowery was a great uplift to the town and resulted in about 45 additions to our Church. I am told that the town has been growing morally, religiously and numerically ever since prohibition went into effect, which prevails now all over this section of the country.

C. S. McCARVER,
Pecos, Texas, June 22, 1909.

BUSY DOCTOR

Sometimes Overlooks a Point.

The physician is such a busy man that he sometimes overlooks a valuable point to which his attention may be called by an intelligent patient who is a thinker.

"About a year ago my attention was called to Grape-Nuts by one of my patients," says a physician of Cincinnati. "At the time my own health was bad and I was pretty well run down but I saw at once that the theories behind Grape-Nuts were sound and that if the food was all that was claimed, it was a perfect food."

"So I commenced to use Grape-Nuts with cream twice a day and in a short time I began to improve in every way and I am now much stronger, feel better and weigh more than ever before in my life."

"I know that all of this good is due to Grape-Nuts and I am firmly convinced that the claims made for the food are true."

"I have recommended, and still recommend, Grape-Nuts to a great many of my patients with splendid results, and in some cases the improvement of patients on this fine food has been wonderful."

"As a brain and nerve food, in fact, as a general food, Grape-Nuts stands alone."

Look in pkgs for a copy of the famous little book, "The Road to Wellville." "There's a Reason."

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



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OUR CONFERENCES.

Bishop Key Presiding.

Table with 2 columns: Location and Date. Includes entries for Sherman Mission, Houston, Oct. 27; West Texas, Frisco, Oct. 27; Northwest Texas, Stamford, Nov. 10; North Texas, Paris, Nov. 24; Texas, Jacksonville, Dec. 1.

We are having a deluge of articles on the tobacco question. Some of them are good and some of them are indifferent, and they represent both sides of the question. We shall reserve the right to cull out the best of them and publish them and consign the others to the waste basket with out giving further information as to their destiny. We are willing to give a reasonable space to the discussion of this question, but we do not want to surfeit our readers with the matter.

Dr. W. R. Lambuth has sent to us a copy of the annual report of the Board of Missions. It is an elaborate document, comprising all the facts and figures connected with the work of the board, and it also contains a great deal of information concerning the work of foreign missions. Every preacher ought to have a copy of it, and he can obtain it by inclosing his address and six cents of postage to Dr. Lambuth at Nashville.

The Tennessee night riders, some of whom were sentenced to death and others to life imprisonment by the lower courts for the murder of Captain Quinten Rankin at Reelfoot Lake some months ago, were granted a new trial the other day by the higher court. The ground of the new trial is based on purely technical points. That those men were guilty of the crime for which they stood convicted no one doubts for a moment. Yet they are to have another hearing. No wonder that people sometimes lose self-control and resort to lynch law under the delays of courts of justice. It is a difficult matter to convict men of capital crimes, and when by chance one is convicted it is next to impossible to make the conviction stick. Thus justice is thwarted and criminals go unpunished.

A DAY IN THE GOOD TOWN OF RICE.

The Woodmen of the World invited us last week to go to Rice and address them in their annual picnic. We accepted and had a great day with them. The entire town and community turned out. There were several hundred. The picnic grounds were about half a mile from town in a beautiful grove. They had a barbecue, and we have not seen so much that was good to eat in a long time. We spoke to them on the subject of temperance—the subject assigned to us by the committee. We did our best, but the day was hot and we had a perspiring time. After the speaking all were served at the tables and the whole occasion was pronounced a success.

The rest of the day we spent in the town. We were entertained by Bro. Collins and family, also by Mrs. Haynie and others. Rice is a delightful community, social, moral, progressive and wide-awake. Rev. H. B. Henry is our pastor. While there we took occasion to visit and inspect our handsome new church edifice—the Haynie Memorial. It was built at a cost of \$20,000, aside from the lot, and it is one of the completest plants of the kind that we have seen. The Church has a history. In 1874 the Rev. William Vaughan, one of the greatest preachers of his day in the Northwest Texas Conference, went to Rice. There was no Church or organization. He proceeded to organize one. Among the charter members were W. D. Haynie and wife. They were people of means. The membership grew and a good framed building was erected, and for years it served the congregation as a place of worship. In course of time Bro. Haynie died and left his wife his executrix without bond. Since then she has managed her estate successfully. A few years ago she made her will, and among other bequests provided \$10,000 to be devoted to the building of a Methodist church. In March of last year Rev. M. S. Hotchkiss went to Rice and aided Bro. Henry in a gracious revival. Some sixty-odd were converted and the Church was greatly revived. Some friend of Mrs. Haynie had learned that she contemplated leaving a large donation toward the building of a new church, after her death, in Rice, and suggested to her to make the contribution while she still lived and see the Church take on form. She at once agreed to the proposition, and the new church enterprise was sprung. It was done at a gathering of the members just at the close of the revival. Sister Haynie made a talk and told what she was willing to do. Bro. Hotchkiss urged the membership to rally to the enterprise and build a structure that would be a credit to Methodism. They did so, and nearly fifteen thousand dollars, including Sister Haynie's amount, was secured on the spot. Plans were formed for the beginning of the work at once. Committees were appointed and the work started off with enthusiasm. A splendid architectural plan was adopted. The building was to be brick and stone and everything inside and out was to be of the best material. The contract was let and in the progress of the year it was completed, a thing of beauty and a joy to the whole community.

On May 16 the dedication exercises took place. Bishop Seth Ward had charge of them. A number of the former pastors were present. The Bishop preached a deeply thoughtful sermon, full of spirit and power, and the building now known as the "Haynie Memorial" was formally dedicated to the worship of Almighty God. It was a great day and a great occasion for the Rice community. Every dollar of the indebtedness was paid, Sister Haynie having added to her original amount until it reached about \$15,000. Thus she has lived to see the desire of her heart accomplished, and by her generosity she has left a monument to the community that will be doing good long after she has passed to her final reward. In the afternoon of the dedication there was a great laymen's movement. Addresses were delivered by Bro. Whitecomb and Bros. Lunsford and Mizell.

We looked through the elegant building. It is far in advance of any church in Texas in any town of the population of Rice. In fact, it would do credit to a place of 15,000 population. The walls are of solid brick. It has eighteen rooms for different purposes; the auditorium proper will seat about 600, and the Sunday-school room will seat nearly 300. It has all sorts of conveniences, beautiful art glass in the windows, many of which are memorials. The vestibule is floored with cement and immense stone pillars support the projecting roof. The ceiling of the auditorium is heavy panel work, the seats are polished golden oak, and so is the pulpit furniture. It is heated with large furnaces. The walls are beautifully tinted. The whole thing is in elegant taste and first-class finish. There is not one shoddy thing in it from the basement to the roof. And it is the home of a membership numbering less than two hundred. Many of these live in the country. Its doors stand open to all in the community whenever the people assemble for worship. We congratulate Rev. H. B. Henry, under whose pastorate it has been built. He cooperated with the movement from the beginning to its close, and his wisdom and counsel helped materially to bring it to perfection. We also congratulate Mrs. Haynie, the good woman whose large contribution made such a building possible. She has done nobly in that she put her money into the enterprise while still in the flesh and her eyes behold the good that the enterprise is accomplishing. All those people rise up and call her blessed. And she is still active in the Sunday-school and the Missionary Society. May she continue to live many years to come to serve the Master and do good in her day and generation. We also congratulate the good men and women who put their money also into this movement, for they did nobly. Many of them had to sacrifice to make this a great Church while they were building it. Hence they did their part. But the work of their hand is established upon them, and they rejoice at the success of their great undertaking.

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Dr. McMurry, Church Extension Secretary, has sent to our table several samples of literature on that subject. They are tracts, leaflets and circulars and they contain the latest facts and figures touching this important branch of our work. Among them we note the following: "Twenty-Seven Years' History of Church Extension," by Bishop Wilson; "The Dynamics of a Building," by Rev. Henry Trawick; "The Reign of the Rose," by the Board of Church Extension; "An Appeal for a Great Enterprise," by various leading men; "Report of Progress," by the office, and other publications. These are for free distribution, and our preachers can render a useful service to church extension by giving their people the advantage of them.

CHURCH EXTENSION LITERATURE.

Dr. A. L. Andrews and his people are rejoicing over their success in paying off all the debts of their church not otherwise provided for. These had accumulated for several years until they reached in the aggregate about \$6000. They made up a burden with which the pastor and his people have been struggling for some time. They determined to make an end of the matter. One man who declined to give his name to the public proposed to pay \$1000 of the amount if the congregation would raise the remainder. Bro. D. A. Wagner, one of

the stewards, aided at all times by his pastor and other leading spirits, projected a movement looking toward the raising of the necessary amount. In the course of ten days or two weeks the whole amount was in hand, and the burden lifted off the church. Dr. Andrews and his co-workers are rejoicing over their success. They are now ready to make some other improvements and to project other enterprises. The decks are cleared and Grace Church is looking toward the future. Grace is one of the strongest congregations in Texas Methodism, and she is girding herself for great things for the Master.

he goes out and helps his preachers in their protracted meetings. He is not only an official preacher, but he is also evangelical. He does things and helps people to get religion.

Rev. T. W. Lovell is hard at work on the White Rock and Petty charge. He knows how to preach and to visit, and his people get the full benefit of his labors both in the pulpit and the parsonage. His work is in good condition.

Rev. W. F. Clark is spending the summer among relatives and friends in Arkansas. He expects to be able to assist some in revivals in that section. His correspondents will address him at Arkadelphia, Ark.

Rev. S. B. Beall, of San Antonio, has just made a delightful visit to the home folks in Mississippi and Alabama. He reports a good time. His aged father, now nearly eighty years of age, is still an itinerant and filling a charge with four appointments.

Rev. and Mrs. Abe Mulkey passed through the city last week on their way to Comanche to hold a meeting. They were just from New Mexico, where they had closed a successful revival. They keep busy. Of course they called pleasantly on the Advocate.

Rev. A. P. Hightower, of Prosper, made the Advocate a brotherly visit last week. He was on his way to Mansfield, La. to visit relatives for a few days. His work is in good shape. We have no better and more faithful man in the conference than Bro. Hightower.

Rev. D. A. Coale has just closed a successful revival with Rev. O. F. Sensabaugh's charge at Amarillo. There were more than one hundred conversions and one hundred accessions to the Church. The power of the old-time revival abides with the Panhandle Churches.

Rev. J. O. Peterson is doing well at Ladonia. He has a good church building, a cozy parsonage and a devoted people and harmony prevails. He is a strong, earnest preacher and feeds his people on meat convenient for them. And he and his flock stand by the local option laws of that section.

Rev. A. P. Johnson is devoting his time and ability to the work at Trenton. He has a delightful charge, for we have been among his people and know many of them. Hence we are not surprised at his success among them. Things are moving well up that way.

Rev. W. A. Clark is doing a good work on the Honey Grove charge. They have good crop conditions up that way this year, and that work is going forward under his safe leadership. He has several appointments and looks after them all with care and fidelity.

Rev. W. A. Stuckey, of Bonham, stands well in the love and esteem of his congregation. He is a student, a thinker, a reader, and when he goes into the pulpit he gives to his people well-beaten oil. He is one of the most orthodox preachers we have. Woe betide the man who invades the Bonham charge with "strange and erroneous doctrines."

At the recent commencement of Morris Harvey College at Barboursville, Ky., the degree of Doctor of Divinity was conferred on E. B. Robinson, pastor of First Methodist Church, Weatherford, Texas. Dr. Robinson is a new man among us, but those who have met him and formed his acquaintance have already learned to appreciate him. And they will all join us in extending to him a hearty congratulation. We will henceforth know him as Dr. Robinson, if you please.

Rev. J. D. Major at Brookston and High is attending strictly to business. We have never heard him preach, but if his preaching is in keeping with his ability as a writer, he is a genius. We have no man in the conference more skilled in the use of his pen than he, and when he writes he says something. On account of his recent writings in the Advocate we have had fifty men, more or less, to ask us: "Who is J. D. Major?" Well, he is the man now engaged in holding down Brookston, and he seems able to hold down most any man who strays from his ideas of sound teaching.

This is a beautifully gotten up and handsomely illustrated booklet, prepared by William D. Fisher, Esq., of Canadian, Texas. Really, it comprises a lecture often delivered by this dis-

tinguishes in this fiction may that its t If we ml delivered by-the-Sa complime merit. H it is pop takes up traces it perience scripive extreme, and its sp catholici a useful of the no table oug

Money not receiv Rev. Mae Texas Rev. J. P. Rev. S. M Rev. E. L Rev. C. Texas Home MI nior Le A Method Rev. O. I Bunyan Mr. Carl Texas Rev. M. Texas Rev. Geo. ton, T. C Texas Total Previous G G "WHY D TEJ I notice an article draws un vide the ence?" a proceeds should no thought o to me, at opposed i fact that fully con the Chur division of the mea as I do I for the a committee nual Con memorial ence aski of the N according that com Let us set forth we should are as we first sight fear toucherence is ty of the and west tain them that all t that a b facts will southeast the base ence has new coun for the l by this c and Me done. H gregation mental w two-third bounds of posed ne serious a the actio Extension nual Con considera upon whi ment agi charge of the board believe it been so. board m five Chu there w bounds o with alm less cong the six c which thi written, t three, pr number l am free- portant t each con first-class houses, b tions are side of tl our Conf tension it The w are that confere

PERSONALS

Dodd and Wisdom have a successful worker in Rev. Walter Douglas. He is one of the most active men in the conference, and results follow his labors. He is well received by his people and his work flourishes.

Rev. J. B. Gober, the "beloved" of the Bonham District, permits no grass to grow under his feet throughout his diocese. He is at work early and late, and when he has a few days with no special work on hand



tinguished gentleman, and it is put in this form in order that its circulation may become more general and that its usefulness may be enhanced. If we mistake not, this lecture was delivered some time ago at Epworth-by-the-Sea and we have heard the most complimentary testimonials to its merit. Having read it we can see why it is popular before an audience, it takes up life at its beginning and traces it through youth, matured experience and to old age; and its descriptive phases are fascinating in the extreme. Its truth is deeply religious and its spirit replete with the broadest catholicity of sentiment. It will prove a useful member of the literary family of the household, and no family center table ought to be without it.

**REPORT OF CHAIRMAN.**

Money received for Zephyr Church not reported yet:

Rev. Mac M. Smith, Sipe Springs, Texas	\$ 6 00
Rev. J. P. Rodgers, Burnet, Tex.	10 00
Rev. S. M. Black, Bellevue, Tex.	18 25
Rev. E. L. Sisk, Robert Lee, Tex.	9 00
Rev. C. A. Leubeben, Casteel, Texas	29 50
Home Mission Society and Senior League, Deport, Texas.	10 00
A Methodist sister, Waco, Tex.	1 00
Rev. O. P. Clark (by W. J. A.), Bunyan, Texas	6 50
Mr. Carl Francis, Marble Falls, Texas	10 00
Rev. M. F. Daniel, Angleton, Texas	2 00
Rev. Geo. A. Campbell, Hamilton, Texas	57 50
Rev. C. C. Williams, Lake Creek, Texas	3 50
<b>Total</b>	<b>\$163 25</b>
Previously reported	\$679 81
<b>G. L. PLILER, Chr'n Com.</b>	
<b>G. W. HARRIS, P. C.</b>	

**"WHY DIVIDE THE NORTHWEST TEXAS CONFERENCE?"**

I notice in the Advocate of June 17 an article written by Rev. W. B. Andrews under the caption, "Why Divide the Northwest Texas Conference?" and in this article the writer proceeds to give the reasons why we should not divide. I confess that the thought of division is rather a sad one to me, and one which I have always opposed until now, and but for the fact that I believe that the time has fully come when the best interests of the Church are to be conserved by division I would stubbornly oppose the measure to-day. But viewing it as I do I must say that I shall stand for the adoption of the report of the committee appointed by the last Annual Conference and will join in a memorial to the next General Conference asking it to grant the division of the Northwest Texas Conference according to the line agreed upon by that committee.

Let us notice some of the reasons set forth by Bro. Andrews as to why we should not divide and see if they are as well founded as they appear at first sight. It would seem that all his fear touching the division of the conference is with reference to the ability of the six districts on the north and west of the line indicated to sustain themselves. I am of the opinion that all this alarm is needless and that a better understanding of the facts will dispel this fear. True, the southeast has for many years been the base of supplies and the conference has done a noble part by this new country and has made it possible for the Methodist preachers to stay by this country and hold it for God and Methodism, which they have done. He refers to the homeless congregations and grows rather sentimental when he speaks of almost two-thirds of them being in the bounds of the six districts in the proposed new conference. Now is it so serious as it seems? Let us notice the action of the Board of Church Extension in its work at the last Annual Conference and see with what consideration it treated this matter upon which the writer rests his argument against division. I have no charge of unfairness to bring against the board; indeed, to the contrary. I believe it was fair and has always been so. But the facts are that the board made appropriations to thirty-five Churches and of that number there were only nineteen in the bounds of the proposed line. Notice with almost two-thirds of the homeless congregations in the bounds of the six districts in the interest of which this article seems to have been written, there is a difference of only three, practically no difference in the number helped by the board. Now I am free to admit that it is very important that we have a house for each congregation, and we cannot do first-class work without church houses, but I submit that the conditions are about the same on either side of the line and cite the action of our Conference Board of Church Extension in proof of my position.

The writer says: "The indications are that at the next session of our conference the figures will show

more than four homeless congregations, and that at least two hundred and forty-five of them will be in that territory northwest of the proposed line." This may all be true, and yet it is no argument against division. The numbers have increased annually for many years and we both expect and desire that it should continue to do so, and with our vast, unsettled territory and the great influx of population it would be but natural for the number to increase. We have room enough in this great northwestern country for a population equal to the present population of the entire State of Texas, and we expect them to come this way, and we expect to continue to form new Church organizations and worship in school houses and in dug-outs if need be, and do the best we can until we can do better, just as we have done for more than twenty years. Now if the homeless congregation is an argument against division at this time, then there is no prospect of division, for this state of things must continue for the years to come if the Church retains her power and continues her forward movements.

Again he says: "The base of supplies for the Panhandle—and by this I mean all the territory embraced in the proposed new conference—has been and is now the southern and southeastern section of the Northwest Texas Conference." As to this statement there is a sense in which it is quite correct, and yet there is a sense in which it may mislead and cause us to form conclusions which would be radically wrong. If we are to understand by this statement that we have no self-supporting territory in the proposed new conference and that all on the other side is self-supporting, then it is far from a correct statement. I shall not take into account the whole territory for the reason that this article would be too long. But let us compare Clarendon District with the Fort Worth District, the one in the extreme northwest and the other in the central part of the State, and the strongest district in the Northwest Texas Conference. I shall use the method of calculation which the writer has employed in the article under review and will give the figures covering only two years for the reason that the Clarendon District has only been in its present form for that length of time. Let us look at these two districts with reference to Church extension and missions and see how they compare. The Fort Worth District for 1907 and 1908, two years, paid on church extension the sum of \$1842.25, and received from the Conference Board the sum of \$1175. Now when you follow the instructions given by Bro. Andrews and divide the amount paid by two and send half to the General Board, you have in the hands of our board for distribution \$921.12, so you see that this great district has received from the board in the last two years \$254.88 more than it paid to that board, and yet it would not be fair to say that this great district is not able to support itself. Notice Clarendon District on the same item for 1907 and 1908, the same two years paid on church extension the sum of \$809 and received from the Conference Board \$190. Divide the amount paid by two and we leave in the hands of our board for distribution the sum of \$404.50; so you see that this extreme northwestern district has received from the board in the last two years at least \$4.50 less than it has paid in to that board. It has not only supported itself, but has helped elsewhere, and doubtless this would be true in a number of instances, for the Vernon and Abilene Districts have been about on a par with the Clarendon District. The Stamford District is in the first year of its history, and it remains to be seen what its record will be, and the Colorado and Plainview Districts have been largely missionary and have drawn rather heavily upon both the Board of Missions and the Board of Church Extension, but conditions are improving and these districts are becoming more and more self-supporting. I am frank to say that should the division come there will be times when we will feel lonely and we would doubtless be comforted to know that the strong arm of the Church in the central part of our great State was underneath us, but as the matter now stands the argument is without much force and the great sympathy is "wasted on the desert air," for all the helplessness is not confined to the six districts in the Northwest, but the conditions are about the same on either side of the proposed line with the advantage in favor of the Northwest, so to those who oppose division there is very little comfort to be derived from the argument as to church extensions.

Now I observe that what is true of church extension is largely true of missions. But let us compare these two districts on the item of domestic missions. Fort Worth District has paid for missions in the past two years the sum of \$3294 and received from the board in appropriations for mission charges \$2900. For these two

years there stands to the credit of Fort Worth District the sum of \$1004. Clarendon District for the same two years paid for missions the sum of \$1784.75 and received from the board the sum of \$1950. We see that for these two years Clarendon has overdrawn to the amount of \$165.25. I agree with Bro. Andrews that the division question is more closely related to the Board of Missions than it is to the Board of Church Extension. Those who oppose division will find very little support in the "cold facts" as regards church extension. That argument would apply as well to one part of the territory as to the other. But I have thought that the argument made on the missionary status of the case is without much force when properly understood. In fact I think that the writer would have made a stronger case if he had argued that while the southeast and the southwestern section of the Northwest Texas Conference had been for many years the base of supplies for the section embraced in the proposed new conference, but now the situation was rapidly changing and the conference ought to remain intact in order that the Northwest might assist in carrying on the missionary operations in the southeast. This argument would have weight with one who stands for division, for as I see it the argument would have been much stronger. True in this country we are forming new missions each year, while in the southeast we are putting old circuits on the Board of Missions, and in that way we are increasing the demands upon our Conference Board of Missions, and if there is a surplus on church extension and mission money in those ten districts I suggest that it might be used with profit in the bounds of that territory.

He sounds the alarm: "To do that is to make possible the coming into that territory of the M. E. Church, North." Strange as it may seem to Bro. Andrews the fact that our Northern brethren are coming into this territory is a strong argument in favor of division. We are receiving into this country a great tide of citizenship from the North, a people of whom any country might well be proud. Many of them are Methodists, and they are coming into our Church. The Northern Methodists have not made an organization in our territory in about twenty years. But this Northern element in our Church does not go to Fort Worth and Dallas, and therefore they do not come in touch with our Church centers and our representative Church men. They go to Kansas City, St. Louis, Chicago, New York and other Northern cities. We often find it difficult to put our Church papers into good Methodist homes because they have no acquaintance with them, and yet they read the great Advocates of the Northern Church. What is the remedy? I answer it can be found alone in division, for by this method we will form Church centers in this far northwestern country, and we will bring our Annual Conferences into this country and bring our people in touch with our Bishops and connexional men and acquaint them with Southern Methodism and thereby prevent the formation of Northern Methodist organizations in this country. Bro. Andrews says: "I have carefully studied the figures covering the past year," all of which I am certain is quite true, but he is certainly uninformed as to the conditions in this country along many lines covering the same period of time. I must confess that I am not specially alarmed after reading his splendid article, but believe still that the time has come for division.

J. G. MILLER,  
Clarendon, Texas.

**DR. W. A. JARREL EXPLAINS.**

But untouched, as truths to which our Christian people sorely needed their attention called, that my letter directly or indirectly brought before them and that remain untouched and without gainsay, are:

1. The Texas University annually disgraced, the youth of Texas annually demoralized by what Sam Jones rightly characterized as "hugging to music" (by even heathen ethical writers characterized as immoral), being used to close it, but what a leading member of the Legislature rightly termed "spider-legged dudes."
2. The "spider-legged dudes" annual University "hugging to music" at the close of its year so influencing legislation as to give respectability to the disgraceful, immoral thing, so dear to the "spider-legged dudes," in the way that the State appropriation is made to the University.
3. Requiring the great host of Texas Christians as they go deep down into their pockets in the name of the blessed Christ to build and support great Christian institutions of higher learning, to submit to taxation to build up a University, with "hugging to music" to boot, in competition to their own.
4. The truth to which many great educators have called attention that the State should have nothing to do

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with education above that of the voters—the masses as qualifying them for the exercise of suffrage. In other words, that the State should have nothing to do with education above common school education.

5. Consequently that the money that goes into the State University should go into the support of the education of the masses, into the support of our common schools, including, of course, the State Normals as a part of the common schools, as their feeders in supplying them teachers. In the Governor having measurably crippled our common schools through cutting off the appropriation our last Legislature made to the State Normals this point is emphasized.

6. Up to the Act of the last Legislature, giving recognition to the work of our Christian or denominational schools, the State University has made war on them through manipulation of legislation so as to send its pupils out with certificates for teaching, while requiring students of Christian schools to pass a State examination for the same certificates.

7. The fight made in the Legislature that made the change so as to recognize our Christian schools emphasizes the unfriendly spirit of the University to our denominational Christian institutions of learning, and shows that the State University has had friendliness to them forced upon it.

8. In calling attention to the foregoing truths and facts it can hardly be said that my former article has not rendered valued and needed service to our State and to its Christian people.

9. As to the mistake of the article, to which estimable brethren have called attention, that mistake is not so great as President Taft recently made in a communication as to the Wilson tax law being yet in force. My mistake was from being misled by a newspaper report, for which I am not responsible. Instead of the article in the main being a mistake, it was a mistake as to only its incidentals, not as to the law discriminating against our Christian educational institutions, but as to its being yet in force, and as to the call for a move to change it.

10. My article has rendered great service to our State, to our Churches, and to morality by calling attention to the evils yet remaining as to the State University, and, especially to the truth that "de sun do move," that the State University has been forced by the thorough education of our denominational schools so affecting legislation as to force from it the acknowledgment that, notwithstanding the pile on piles of money from the State to the State University, our denominational schools give as good education as they give—see where to send your children?

DR. W. A. JARREL.  
**OUR ORPHANS' HOME.**  
I had an occasion last week to visit our Orphans' Home at Waco. I visited the Home for the purpose of placing some children in the Home. I was agreeably surprised in the general appearance. We have a most excellent lot of boys and girls in the Home—bright, intelligent and healthy—and seemed to be enjoying life as well as if they were in private homes. I believe that we have some as bright and refined girls in that Home as you can find in any home in Texas. In fact, they would be an adornment to any home. There was only two on the sick list out of about 125 children. I believe that our great Church ought to place larger funds to the equipment and support of this institution, and I believe if more of our preachers and laymen would visit the Home that would be the result. The boys

and girls are going out into good homes all over Texas, and some to homes of their own.

While I was there I had the pleasure of attending the marriage of one of our beautiful, sweet and accomplished girls that was raised in the Home, Miss Hattie Hunt. She was married to a Mr. Cotner, of Austin, Texas, a man of fine appearance, Bro. Bowman officiating in the most impressive manner. The occasion was one long to be remembered by this scribe. It was a delightful occasion. The happy couple received many congratulations and nice presents. They will make their home in Austin.

While there I learned that another is to be married in September. So you can see by the above that this is really a home where boys and girls are are trained to be useful men and women. May God bless the Home and the inmates and impress it more and more upon the heart of the Church. I believe that the orphan children are much better in that home than to be left to grow up without education or training, drift over the country as I was.

W. J. LAND,  
Horn Hill, Texas.

**DEDICATION.**

Rev. E. W. Solomon, pastor of the Methodist Episcopal Church, South, at Huntsville, Texas, will dedicate our new church at Enterprise, August 29, 1909, the time being the fifth Sunday in August.

All former pastors and presiding elders are invited to attend the dedication. S. W. STOKELY, Pastor.



**A DISCOVERY**

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

PARLIN & ORENDORFF CO.,  
Dallas, Texas.

**SINGER WANTED**

Want a good singer for 15 days, beginning the 19th of September. Address  
**REV. D. A. MCGUIRE,**  
2520 McKinley Avenue,  
North Fort Worth, Texas.

**SINGER WANTED.**

I want a singer to begin with me the first Sunday in August and be with me until the second Sunday in September.  
**O. C. SWINNEY, Crawford, Texas.**

**SOUVENIR POST CARDS FREE.**

To any person sending a list with correct addresses of ten or more names of young persons who will go to school this year or next we will send five beautiful souvenir post cards free. Address L. L. Gladney, President, Plainview, Texas.

# Epworth League Department

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

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

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

## STATE LEAGUE CABINET.

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

## COMING LEAGUE MEETINGS.

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

Texas State Encampment, Epworth, August 5-15.

Stamford District League, Rule, August 19-22.

J. E. Harrison, Jr., has charge of the Epworth Inn, and will have sole charge during the Encampment. If J. E. Harrison, Sr., is there, he will be a boarded like the rest of the young people. Signed in the presence of myself. J. E. HARRISON, SR.

## A WORD FROM THE EDITOR.

We thought it was generally understood that J. E. Harrison, Jr., was the expert in the management of affairs of this kind, and if our good friend, the Doctor, has received credit for such professional ability, we think he owes for it at regular advertising rates. Our bill will be forthcoming in due time. G. W. T.

## PRESIDENT RAGSDALE IN DALLAS.

Allan K. Ragsdale, President of the Texas State Epworth League, was in Dallas a few hours on Friday of last week in consultation with Secretary McNeny and others regarding the final plans for the approaching Encampment. President Ragsdale states that the crowds will be larger this year than ever before, and that everywhere he goes there is a great interest being manifested in the meeting. As to improvements, a cement walk has been completed from the Inn to the Auditorium, and a sample section laid in front of the Inn toward the bay. It is the intention of the board to build a four foot stretch from the Inn to the bay and from the Auditorium to the bay, but it is hardly likely that this can be done this season on account of a lack of funds.

The Woman's Building, owned jointly by the Home and Foreign Mission Societies, has been completed, the cost being about \$1000 unfurnished. Some \$200 worth of new furniture is to be installed. We say "new" furniture because we are informed that the ladies have given notice far and wide that they did not intend to use any second-hand furniture in this building. Everything is to be epic and span.

The program is completed and will be published at once. We understand that many Texas speakers have been drafted for platform work. The program in detail will be given in this department as soon as received from Secretary Weeks, of the Program Committee.

Brother John E. Harrison, Jr., has the Inn in fine working order, and will be well-equipped for satisfactory service by the time the Encampment opens. Altogether the outlook is good.

## JOIN THIS CROWD.

A very congenial party of Dallas Leaguers and their friends is being made up under the supervision of Mr. Frank McNeny and a special committee for the purpose of leaving Dallas in a body for the Encampment at Epworth-by-the-Sea. Arrangements have been made for as many special sleepers as will be needed, and Mr. McNeny is now securing the names of all who will desire reservations in these sleepers. Leaguers from nearby points are cordially invited to join this Dallas party, and if the number is sufficiently large a special train will be made up and operated from Dallas. Full information about the trip, cost of accommodations, etc., may be had from Mr. McNeny. Write him to-day if interested.

## STATE SECRETARY'S NOTES.

Not many days remain until the trained ear of the outlying scouts at Epworth will be able to detect the tread of the coming hosts, for the ad-

vance guards will soon be turning toward the tented city, and news comes from the front that General Ragsdale, richly caparisoned in all the splendid panoply of successful war, and in charge of two regiments of Epworth Leaguers, will move on Epworth-by-the-Sea August 5, and it is expected that the defenders of the city will hoist the flag of truce on the Inn and announce an unconditional surrender, and the invading army of Leaguers will take possession without firing a single shot.

We are able to announce again this year the extremely low rate, of one-fare plus one dollar from all points in Texas, on sale August 4 and 5, and good to return August 18. This is the lowest rate made to any convention in Texas, and this rate, as we understand it, is offered only to the Epworth League and the B. Y. P. U. Encampments.

A special train will be run from North Texas over the M., K. & T. Ry., leaving Dallas at 8:20 p. m., Wednesday, August 4, reaching Epworth afternoon of the next day, and it is specially urged that the entire North Texas delegation concentrate in Dallas and Fort Worth for this train. It has been put at this hour to accommodate those who wish to come on the afternoon trains of the T. & P., Santa Fe, Cotton Belt, H. & T. C., Rock Island, etc. The Northwest Texas delegation will meet in Fort Worth, take the Katy Flyer to Hillsboro, and there connect with the "Epworth League Special."

This train will carry a sufficient number of tourist sleeping cars to accommodate the entire crowd, provided arrangements are made in advance so we will know how many sleepers to procure. To secure sleeper reservations remit \$1.50 to F. L. McNeny, State Secretary, Dallas, which amount pays for one berth, Dallas to Epworth.

Buy your tickets to Epworth, not Corpus Christi, and see that your baggage is checked accordingly and marked plainly.

Any amount of information folders can be had by addressing F. L. McNeny, Dallas. These are very exhaustive and give all the information desired. Please send a stamp or two to pay postage, according to the number of folders wanted.

We have also had printed an abundance of large posters, about 18x26 inches, showing two magnificent panoramic views of Epworth, with pictures of the leading instructors, the Vanderbilt Quartette, the Inn, etc., etc. We are very anxious to put one of these in every League room in Texas, as it gives a splendid idea of the property. Write for them.

We want to again call attention to the strong program, and to the emphasis being placed on Institute work. Our Bible study and mission study classes and institutes on Epworth League methods will be conducted by the very best talent our Church affords, and than whom there are probably no better in our country.

## Tents.

In the entertainment of the enormous crowds that attend our Encampment we are compelled to depend to a large degree on tents. These can be made very comfortable, and in fact should be made the leading feature of the "outdoor life" of the assembly. It seldom rains during the summer, and you will find camp life quiet, restful and delightful, if you will only prepare for it.

The regular tents are 10x12 feet, wall tents, made of 10-oz. duck, and are sufficiently large to accommodate four persons. The price on these will be \$4 for the ten days of the Encampment. A deposit of \$2 per tent is required, which will be credited on one's bill, and this money must be sent with order for reservation to A. K. Ragsdale, San Antonio, Texas. Plank floors for tents 5x12 feet \$1.00 additional. Please advise about this when reservation is made.

We have again secured this season a number of 12x12 tents, with six foot walls, that can be divided into two rooms. These are roomy and very comfortable. The price will be \$6.00. F. L. McN.

## SUGGESTIONS FOR SECOND VICE-PRESIDENTS FOR SMALL CHAPTERS.

(By Miss Villa Curtis, Denton, Tex.)

Read at the annual session of the North Texas Conference Epworth League, McKinney, Texas, June 12, 1909.

The First Vice-President looks after the public meetings and stresses the Church's mission to the soul. The Third Vice-President is concerned with what the members read—a noble work, not often well done. The Second Vice-President is the head of

the Charity and Help Department. Her mission is to the poor and unfortunate.

The League rooms where the devotional and literary meetings are held are likely to be attractive, the music inspiring, and the association congenial. But it is likely to be a bare floor upon which the Charity and Help Committees have to spend sleepless and watchful nights—perhaps cold and the surroundings loathsome. The one is easy, the other difficult. One shows us in touch with the cultured class, the other with the opposite, at least in the main. The truth is, there is nothing attractive to the flesh in the work of the second department. It is much easier to take the course of the priest and Levite than that of the Good Samaritan when we find the unfortunate man on the road to Jericho. To make the burdens of the poor and afflicted our own has never been popular nor easy. It is the drudge work of the kingdom, and yet it is the most attractive from the heavenly viewpoint. The priest and the Levite are remembered only to be despised. The Good Samaritan is enshrined in the heart's affections of all men.

Life is not made up of great sacrifices and duties, but of little things, in which smiles and kindnesses and small obligations given habitually are what win and preserve the heart and secure comfort.

St. Paul made himself "all things to all men that he might win some." To the weak he became as weak; to the Jew he became a Jew. But in order to do this, and "save some," he said he had to count all things but loss, and thus it is. No one is properly qualified for the work of a Second Vice-President who has not sunk completely out of self. Like his Lord, he must be willing to "make himself of no reputation," taking the form of a servant, a servant of suffering humanity. When the Spirit of Christ is thus imbibed by one who studies to show himself approved unto God, a workman that needeth not to be ashamed, there is no measuring the good that person can do.

Two attributes of the Second Vice-President should be gentleness and tenderness expressed in a consideration for others based on a perception of their needs, sorrows and imperfections. Another important attribute is cheerfulness. By being cheerful they diffuse hope, courage and joy. It is not too much to say that they are not only light, but life bringers; for courage and joy prolong life, as discouragement and despair shorten it.

One trouble of many of the Second Vice-Presidents is self-consciousness. The true remedy for this, the real refuge from personal grief and loss, are to be found in closer contact with the suffering world, in more devoted consecrations to the welfare of those about us. There is no such efficient help for ourselves as lending a hand to aid our fellows. Not to be ministered unto, but to minister, should be the aim of every Second Vice-President.

A good prayer for every Leaguer would be to "send some one, Lord, to love the best that is in me, and to accept nothing less from me; to demand everything from me for my own sake; to give me so much that I cannot think of myself, and to ask so much that I can keep nothing back; to console me by making me strong before sorrow comes; to help me to live that while I part with many things by the way I lose nothing of the gift of life."

Many of the Leaguers suppose themselves to be eager to find their work in life and longing for an opportunity when they are surrounded by work and opportunity which they fail to recognize. Opportunities come in some form to every one. What we need is not a new chance, but clearness of vision to discern the chance which at this hour is ours if we recognize it.

There never was a greater mistake than that which removes the need and want of the world to a distance, which makes people feel that they are shut out from noble unselfishness of thought and action by reason of the narrow range of activity about them.

There is no community so small that there is not room in it for the spirit and work of a large-hearted and large-minded Second Vice-President. Every village, every remote neighborhood cries out for the inspiration and help of a great service. It is your privilege to enrich the community with a noble and unselfish nature, which is a perpetual ministrations of heaven in the world. No service of the hands, no special work for any cause is comparable with the value of one noble man or woman in a community in influence and inspiration.

This noblest service to your kind is open to you. Does your life touch the community in which you live with the power which stimulates every good enterprise? Does your character mean kindlier feeling, purer religion, better education for and among your neighbors?

If the kingdom of heaven must be taken by force, then must the earthly

victory be won by bold, aggressive attack. God appointed work for every earnest soul. Take hold of life in a trustful, animated spirit; put out of your life all thought of failure, and out of your heart that weakness that springs from it; strike boldly, strike strongly, with full faith in yourself, your destiny and God!

It is the purpose of the second Department to let the world know that the Church has a mission to the bodies of men as well as their souls. "The poor ye have with you always." Then there is always work for this department.

"Relief" is the watchword, the ensign upon the banner. Jesus did so much of this work while here, and shall we suppose that he wishes us to leave undone the work that took so much of his time and thought while among men? "But whose hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwellth the love of God in him?" "Blessed is he that considereth the poor; the Lord will deliver him in time of trouble."

Think of what it meant for Christ to take a basin and towel like a slave and wash his disciples' feet! Do we stoop to serve? Can anyone say of us, as was said of him, that we go about "doing good?" Think of his words: "I have given you an example that ye should do as I have done to you."

When some good Samaritan deed is performed the remark evoked from the onlookers is, "How Christ-like!" A lady in the station in one of our small villages one day saw an afflicted lady with a large family of small children, dirty, hungry and neglected. She had never seen them before, and never expected to again. She secured some liniment from a physician who chanced to be there, rubbed the sick woman's side until the pain was gone, combed the children's hair, washed their faces, took a collection among the onlookers for them; and as they were going away on the same train, she took two of the ragged little ones in her arms and carried them into the car and cared for them as far as she went. While she was engaged in this Christ-like service there was not a dry eye in the waiting room. A wicked man went out and said to some men on the outside: "Boys, there's an angel in that depot as sure as the world!" The woman did not seem to realize that anyone saw her, and when told of the effect of her kindness upon the crowd, was very much surprised and overjoyed, saying: "I have been a Methodist all my life, and have been taught that it is my duty to help those in need, and did not know that anyone was paying any attention." The incident is mentioned here to illustrate the work of the Second Department of our Leagues. Self-forgetting kindness is the most effective work a Christian can do. Not ostentatious, but humble, self-denying service is what the world needs and wants.

The manner of approach—the way of getting at a case—is exceedingly important. It is easy to make the impression that we are condescending, stooping. This spoils the effect and makes the service rendered utterly unacceptable. Many of those whom we are called upon to help have seen better days, and are sensitive. They are quick to resent if we make the impression that we are stooping to do a kindness. It requires great tact; the spiritual sensitiveness to the needs of others breeds this divine tact which makes the touch of the Second Vice-President so gentle and healing. There is only one school in which it can be learned, and that is the school of Christ. Without his Spirit we cannot do this kind of work successfully. It must be done as if we loved to do it. There is a certain sense in which we can make ourselves the equals of even the lowest class, and that without compromising any of our dignity, but it is a fine art, and few there are who learn it.

To-day Christ languishes on beds of pain and looks out of the windows and longs for the sunshine, the joy, and strength of life. To-day Christ is yearning with unutterable longings for the sympathy of friends. Shall we not seek him, find him, and minister to him, visit him and comfort him, so that at last when he shall appear he shall say to us: "I was sick and ye visited me?" To pity distress is but human; to relieve it is God-like.

Jesus said that the crowning glory of his kingdom is that "the poor have the gospel preached to them." All preaching does not consist in expounding the Scriptures. The person who carries a load of supplies to a poor widow, and leaves a "God bless you" behind has preached a great sermon. That is the kind of preaching that counts. Such deeds are more eloquent than words.

One of the greatest services which a Second Vice-President can render to our fellows is to be so strong, earnest, and cheerful that the discouraged take a new lease of hope from them, the doubtful secure a new vision of faith, and those who have fallen a new impulse to get on their feet again.

Reinforce the faith of those who are feeble in the possibility of such a good, useful life, reconcile them to the hard conditions of their own existence, and inspire them with a faith which they alone cannot achieve.

Our tender Father comforts us by sending a message just when we need it. Are we weary? We hear him whisper: "Come unto me all ye that labor and are heavy laden and I will give you rest." Are we tempted and tried? "My grace is sufficient for you." Are we down in the depths of sorrow and feel that we are sinking still lower? He says: "Underneath are the Everlasting Arms." Leaguers, carry these messages to the weary, the tempted, the despondent. I wish we would realize the value of a flower, a smile, a kind word, and a hearty hand-shake. If you will do faithfully what Christ has set you to do he will give you more to do in his good time, and of his good kind. Be content to do little, if God sets you at little tasks.

Take your League down to the home of an invalid and hold prayer-meeting. Have the Juniors sing and recite—make it as interesting as you can and your work will be blessed. Let the physicians know that the Leaguers are ready to sit up with the sick. Place yourself in the hands of your pastor and at least give him a committee of three to direct. If there is little work for you at home, there is a chance to send help away. Send a box of clothes and groceries to the Orphanage or perhaps there is a poor girl who is to graduate at some school and is not able to buy any new clothes. Fix up a "graduating box" and send to her, and you'll find that not only the graduate, but every one who donates something, will be made happier and better.

"Then shall the King say unto them on his right hand: 'Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.' What a reward! Yet there is a beautiful fitness in it. The banquet of everlasting joy to those who gave him meat; the river of his pleasures for those who gave him drink; the mansions of the Father's house for those who took the stranger in; the white robes for those who clothed the naked; the tree of life and no more pain for those who visited the sick; the glorious liberty for those who came unto the prisoners. The call of the cross is not merely a call to forgiveness, but a call to love and work for Christ. He has said: 'Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.'"

"And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing." I, that saving word in the Second Department: Charity! It is charity we need most of all. Charity, heavenly love, is not easily provoked. The love that suffers long, that endures unkindness, not callously, but with a bleeding heart, remaining still kind, is heaven born. Charity is heaven born, but its mission is earthly. It is just those relations of life that try patience the most that call for and develop true charity.

You say: "What can I do?" You can furnish one Christian life. You can furnish a life so faithful to every duty, so ready for every service, so determined not to commit every sin that the great Christian Church shall be the stronger for your living in it. No well-doer is beyond the need of the helpful ministry of your words of kindly cheer. To many a loving preacher, teacher, neighbor or friend, whose vital force has all gone out in helpful ministries of counsel, of sympathy, or of affection, no word of special cheer is spoken in his despondency, because he has seemed to give cheer so cheerfully as to have it in a never-failing supply.

The minister needs encouragement. Offer your services to him and see how it will gladden his heart. Whatever the duty, whatever the necessity, the whole life of the Church might be stirred with fresh impulses, if instead of leaving all to others, individual Christians would say: "I will go and do it myself." Be up and stirring in some quarter of the vast harvest field. "The harvest truly is plenteous, but the laborers few."

Everywhere we may find work for the King. It may be in a very unlikely and unfavorable place—it may be among hedges of all sorts, hindrances in all directions. No matter, the King who placed us there will come and dwell with us.

One by one the bright lamps, the cheering lights of our path, are extinguished. May the deeper shadows quicken our homeward path! May we seek for Christ now to dwell in our hearts, so that we may not fear him when he comes to receive us to himself! May the Lord pour strength and peace on us! May he grant peace and joy in believing!

IF THE BABY IS CUTTING TEETH.  
Be sure to use that old and well-tried remedy, Mrs. Winslow's Soothing Syrup, for children teething. It soothes the child, softens the gums, relieves all pains, cures wind colic, and is the remedy for diarrhoea. Twenty-five cents a bottle.

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# Christianity And Its Appeal

(Address on the laymen's work, by J. E. McAshan, of Houston, at Galveston, Texas, May 14, 1909.)

Ladies and Gentlemen: I do not wish to be charged and convicted of what Bishop Candler calls "Assault with intent to preach." I will therefore make no attempt at impassioned oration, but will attempt to impress upon you a few facts which have proved of great interest to me.

Nineteen hundred years ago a new religion was launched into the world. It came in the fulfillment of time as the logical conclusion of Judaism, which, up to that time had been the most spiritual religion of the earth. Judaism is the only religion that I can find which has a consecutive history from the cradle of the human race, through the gates of antiquity down to the present day. It is a history rich in masterpieces of heroism, statesmanship and literature and is the record of a people who, however scattered they may have been, and however persecuted, and however misguided, always made their loyalty to their religion and to their co-religionists of first and primary importance. It is a religion for which I have the profoundest respect. Its literary antiquities have been translated into every civilized language of the world and its history from remote ages is as well known to mankind at large as is the history of Great Britain. This is not true of any other ancient religion. The literature of other religions, if known at all, is only known among scholars and learned antiquarians, and furnishes no part of the world's common literature and history. This is a fact, notwithstanding the history and material power of many other nations have in times past been vastly more powerful than that of the Jews. The spirituality of Judaism, from which came the Savior of the world, was in sharp contrast with the grossness and the depravity of other beliefs. This was its salvation. In the fullness of time Jesus Christ was born. He was the Messiah. This name was called wonderful. He was the Prince of Peace, and as his princely title typified he ushered into the world a new doctrine and theory of government—a government of peaceful measures and a government whose victories were won by all-pervading and everlasting love. The Jews failed to receive him as the Messiah and from this period in Jewish history arose that religion now known in every civilized country and in many that are uncivilized as Christianity. In nineteen centuries this religion, which at its beginning only had a few dozen believers, and these few men and women without social rank, commercial influence or political power, has spread until practically one-third of the human race are at least nominally Christians.

Among the Christian nations are numbered the most powerful governments of the present day. This stupendous work is the missionary movement. About 15 years after the birth of Christ St. Paul, whose deeds are as well known as those of Bonaparte or Washington, first offered to the Gentiles after its rejection by the Jews the doctrine of forgiveness of sins, and hope for the fallen, which were hopeless under the Mosaic law and there at Antioch the great missionary movement began. It has deepened and widened until both hemispheres have felt its influence and about 500,000,000 people have nominally accepted its teachings, and therefrom have been led to better, brighter and happier lives, and to become better citizens of their countries and this is a suitable inscription for the imposing face of the great missionary monument. In every age of the world there have been backsliders, renegades and unworthy members of the great body of Christians, but the progress of the general movement has been forward and continuous. Traitors are regretted, streaks

of yellow in Christians are deplored, and cowards are sorrowed for, but no individual frailties, defects or wickedness, have ever or can ever prejudice the grand ultimate result. This religion is in harmony with the mental, moral, spiritual and material constitution of the human race. It is a religion suited to mankind and is the only religion which ever placed a proper value upon what is now so generally called the common people, and the common people from necessity compose the greater portion of the world's population. Among pagan religions no ruler, no pagan tyrant, ever felt that his subjects had any rights that he was bound to respect, and under every pagan religion human and political slavery, with its related social depravity, has flourished. No pagan nation with a proper understanding of Christianity can find it possible to resist. To know it is to receive it.

To pagan nations this religion is carried by missionaries and teachers. They have done a noble work of great results. This is a work in which active participation by laymen is almost unknown, owing to their lack of fitness for the undertaking, except in a commercial way. Commerce quickly follows the missionary movement. There is no source of information about trade possibilities so accurate and so reliable as the Christian missionaries. Commerce and statesmanship both rely implicitly upon them. Our part in this movement, the missionary movement, is this: The laymen of the Church must hold up the hands of the missionaries. The missionaries are on the firing line. We are in the quartermaster's service. Our work is as important as theirs. To furnish the sinews of war is as important as to use them. Our labors may not be as brilliant or conspicuous as theirs, but our reward will be as certain. Ours may not be the figure on top of the monument, but we will place a few stones in the foundation to hold up the statue, without which it would be reared in vain.

There is one view of the work of laymen that is sometimes overlooked. When a man or minister advocates that cause which is his profession, and for which he is paid, his work is often regarded as professional and perfunctory of the same nature as that of the "barker" in the show business, and his sincerity may at times be questioned, but when a layman espouses a cause which not only pays him no money proper, but for the advancement of which he contributes liberally in money, time and influence, the critic must hard pressed for a subject for criticism to question the sincerity of his motives. This is a stand that the laymen is taking. This is one of his daily contributions to the missionary movement, the home missionary movement, where he is known and understood.

The momentum of the missionary movement is now very great, and in accordance with the law of force is increasing, yet I do not believe that anything short of a divine miracle will enable us to evangelize the world in a generation, and we should not expect impossibilities. All the money in the world and all the physical forces peacefully employed would not accomplish it. The progress and growth of revolutionary thought is necessarily slow. This is the philosophy of history. Hitch your wagon to a star is good rhetoric, but poor sense. Shoot at the stars is bad advice for high shooting, but bad advice toward hitting the mark. Let us then go forward, trusting God, creating enthusiasm and bending our energies to the great work without trying impossibilities.

Every rational human being believes in God. "The heavens declare the glory of God and the firmament showeth his handiwork." A man need only to be able to reason from cause to effect to realize the impossibilities of denying the existence of an Intelligent creator. The life, death and resurrection of Jesus are as well proven as the battle of Galveston. The resurrection of Christ is the only proof of the immortality of man, but it is sufficient. The religion of Jesus furnishes the best code morals, the best code of living and dying, that exists in the world. It is the only known code which is all gain to man and fellowman, to the individual and society. The spread of a religion of right living and right hoping after death; a religion which throws a golden beam over life and which shoots rays of light through the valley of shadow, is a work that is worthy the loftiest intellect and the holiest consecration.

The missionary increases the wealth and comfort of his fellow man by opening new fields of commercial conquests. The missionaries carry our gospel of salvation to those who would never get it if they did not do so. They

increase the blessings of the life that now is and the happiness of that which is to come. The layman is behind this work. He is the promoter. It is worth while to give you statistics. The layman knows the work is worthy. He has done great things in the past, and he will do greater things in the future. The layman is not a quitter; he has a good thing and he will keep it. He intends to keep everlastingly at it. His conscience and his own salvation is involved, and while the clergy may at times think we do not measure up to our full duty, I have the utmost confidence in the outcome, and to the consecrated layman I am willing to take off my hat and say, "God is with you, and there can be none against you."

## BASIC PRINCIPLES OF PROGRESS IN CHRISTIAN LIFE.

P. E. Riley.

In this day of progress and change, when vast enterprises are being fostered by Church and State, he who lives aimlessly confesses by his inaction that the grandeur and sublimity of life are appealing in vain, and that magnificent opportunities for service are passing by unheeded. Drifting, idly drifting, is a true indication that we are making no progress, and that our energies are not bent toward arriving at the harbor of a useful life, and any life other than this is one of unattained possibilities. The helpers of the world have ever been toilers, thorough-going characters, with a definite purpose and a particular goal. In the religious world especially it is true that men of force and character are needed to win the day. The type of character demanded is effectively portrayed in the life of Paul. His was a purposeful life, and a recital of his deeds never fails to inspire. He believed that he had a divine mission to preach the gospel, and he would rather die than be false to it. Men of oak and iron may be buffeted by the force of circumstances, but they are never conquered. The issues of the struggle are ever apparent; they keep close to the source of power, and under the most untoward circumstances they are ever ready with, "I know whom I have believed."

The Christian life is one of progress; hence there is no excuse for aimless living on the part of any Church member. In fact he has a divine mission to live daily a Christ-like life, and in the fulfilling of this mission he finds his normal life. A consistent Christian life is the most eloquent of sermons, and its glory is its fruitfulness. Personal contact brings the world to Christ, or drives it away from him. A large part of my world is my neighbor; my duty is to present him to Christ, and with such service at hand no life need be aimless or fruitless. Indecision at such a time is folly. The mission is before us and a true realization and use of it will affect the world as it was affected by the godly life and spiritual power of Moody, who said: "There shall be one man given up to God to show the world what God can do with a surrendered life."

Since every Christian has a divine mission to live the Christ-like life, how may we account for the fact that so many Christian lives are barren? Because personal devotion to Christ is lacking. The gist of the whole matter is this: Half-hearted Christian service, like any other half-hearted service, is doomed to failure. There is no joy in the contemplation of many tasks well begun, but never finished. Likewise there is neither happiness nor fruitfulness in the Christian life if God gets only a limited part of our time and talents. "The way to the highest is through the high" is certainly as true in religious life as in any other, and the way to achieve a strong and enduring Christian character will never be found in the way of indecision, doubt and denial. Mountain top experiences and visions are for those who are prepared for such altitudes and ecstasies. Always the amount of devotion given to a cause will measure the success attained. Christ, the leader of our cause, is worthy of all the devotion we are capable of giving—and more. Yet how often do we follow from afar!

Personal devotion to Christ calls out the best that is in us. Every forward movement on the mission field has been propelled by love for God and humanity, and every convert on the foreign field is an enduring monument to the personal devotion to Christ of self-sacrificing men and women. This same principle is the explanation of gifts for Christian education, hospitals, rescue homes and mission stations. Under this same banner are being won all those victories at home and abroad that make glad the heart of the true follower of Christ.

Personal devotion to Christ is a life power. Is it not the basic principle in every great character? It was the abiding source of power for John Bunyan, and in the hour of his trial he was able to shout from his

# Afraid of Ghosts

Many people are afraid of ghosts. Few people are afraid of germs. Yet the ghost is a fancy and the germ is a fact. If the germ could be magnified to a size equal to its terrors it would appear more terrible than any fire-breathing dragon. Germs can't be avoided. They are in the air we breathe, the water we drink.

The germ can only prosper when the condition of the system gives it free scope to establish itself and develop. When there is a deficiency of vital force, languor, restlessness, a sallow cheek, a hollow eye, when the appetite is poor and the sleep is broken, it is time to guard against the germ. You can fortify the body against all germs by the use of Dr. Pierce's Golden Medical Discovery. It increases the vital power, cleanses the system of clogging impurities, enriches the blood, puts the stomach and organs of digestion and nutrition in working condition, so that the germ finds no weak or tainted spot in which to breed. "Golden Medical Discovery" contains no alcohol, whisky or habit-forming drugs. All its ingredients printed on its outside wrapper. It is not a secret nostrum but a medicine of known composition and with a record of 40 years of cures. Accept no substitute—there is nothing "just as good." Ask your neighbors.



prison window: "I will stay here until the moss grows over by eyebrows sooner than deny my Lord." This power is a means of progress for every Church member. The adoption and use of it make possible the Christ-like life. Under the aegis of personal devotion to Christ the Christian life is one of progress and achievement. Truly to live and labor in such a cause is sublime.

## EDUCATIONAL PROGRESS.

By C. E. Evans, General Agent of the Conference for Education in Texas.

The people of the State, regardless of creed or calling, have a common interest in the establishment and maintenance of good schools. Every child in Texas has an indefeasible right to an education and it is the sacred duty of the State to protect and enforce that right. Private schools and denominational colleges are immediately concerned in good schools for all children; for the common schools feed all the higher educational institutions.

Of 914,000 enrolled in the scholastic census of 1908, approximately 150,000 were in reach of high schools, graduation from which gives entrance to the best colleges of the State, and this fifteen per cent of the children of Texas furnished Baylor University 1296 students, Southwestern University 1243 students, Austin College 202 students, and Polytechnic College 760 students. I regret that at this writing statistics of attendance upon other educational institutions are not available. It is altogether reasonable to assume that the 750,000 children who are not accessible to high schools will send as large a per cent of children to the colleges of the State if we will place standard high schools within reach of these children. The Conference for Education in Texas believes that the efficiency of the elementary schools, the adequate support of all colleges and universities of the State, the training of boys and girls at the critical age of adolescence for useful manhood and womanhood, and the development of the talent of country children depends upon the maintenance of high schools. Believing as we do that the education of our boys and girls for the rendition of honorable and useful service is a privilege as well as a duty, the conference is waging an aggressive State-wide campaign for the improvement of all the schools of Texas.

In line of educational progress, two constitutional amendments have been submitted to the voters of Texas at a special election, August 3, 1909, for ratification. The amendment to Section 3, Article VII, authorizes the formation of county-line school districts where necessary, i. e., districts embracing territory in two or more counties. A recent decision of the Supreme Court is to the effect that the Constitution gives no warrant for county-line school districts; and as a result more than forty county-line districts and about three hundred common school districts are invalidated. It is, therefore, illegal to organize districts, parts of which are in two or more counties; and the people who desire such districts have no relief unless the amendment is adopted. Conditions, such as impassable streams, bad roads, mountains, or community interests call for the organization of these districts in many localities, while the experience of practically every State in the Union is in accord with that of Texas with reference to the absolute necessity for the county-line districts.

The amendment to Article VII, adding thereto Section 2a, validates the school districts of Texas together with the bonded indebtedness thereof. The adoption of this amendment will provide a legal method for the payment of debts incurred by the school districts of Texas in the construction of school buildings for the children. Texas people are honest, recognize that these obligations are honest, and are asking for an opportunity to make debts for school buildings legal and

binding. If the amendments authorizing county-line school districts and validating the bonds of the school districts of the State are adopted in the August election, a substantial contribution to the cause of good schools will have been made by the citizens of Texas. Remember that a vote for these amendments is a vote to increase educational opportunities in certain districts of Texas and to assure the payment of debts for school buildings actually used by the children of the State.

## THE MID-WEEK SERVICE.

The editorial in the Advocate of June 10 on this subject seems to a layman very timely and deserving of the prominence given it of first place on the first page. The danger to the Sunday service, of its degenerating into ritualism, is, we believe, not worrying the average pastor half so much as the apparent or real lack of interest in his weekly prayer-meeting. By the way, we notice that you do not use this adjective, perhaps because it is too suggestive of a condition rather than an occasion. The attendance and the attention of his people is what the pastor desires first of all, and you rightly suggest the means by which he secures both at the Sunday service—special preparation of an attractive program. "Special attention is given to the music. You have a reasonably good choir and they practice the selections. When the time comes they conduct the singing with the spirit and the understanding." There is no question about the spirit with which the singing is conducted, and this makes up for the lack of understanding on the part of the untrained of the words. "The preacher puts in much of the week in making special preparation for this service. If he does his duty there is nothing monotonous in the service."

There is no doubt of the effectiveness of these means in securing the attendance and holding the attention of the congregation. The day, of course, makes the average member more inclined to go to Church, but this inclination would be weakened and finally find an excuse for absence if the mid-week kind of service were imposed upon them. The chanting of the Gloria, the reading of the Psalm, and the repeating of the Creed give variety and, as Dr. Campbell says in the Nashville Advocate, an opportunity for the pew to take part in the service. And this part not more perfunctory than that of the average prayer at the prayer-meeting, which seems to be used as an opportunity for brothers So-and-So to exercise their gifts. Perhaps it may be suggested that it is easier to diagnose a disease than to find a remedy. That the disease exists no one who compares the mid-week with the Sunday services will deny. The prayer-meeting becomes moribund soon after the revival ceases. As a means of keeping up the revival fires it seems to be a failure. Why not keep up the revival methods to some extent? What is that plan? Praise and experience more than perfunctory petition. This recalls the remarks of a W. C. T. U. representative who happened in at a prayer-meeting, and noticed the predominance of petitions. "Brethren," she said, "give more praise for blessings received than prayers for blessings wanted." Perhaps more and better selected and prepared music with a due admixture of prayer, exhortation and experience, or may be the study of special topics in the Bible, or of the Discipline, as has been tried, might attract the young convert and minister equally well to the needs of the older member. At least it is hoped that thought and discussion may be provoked. This is a vital question, and not one to be held in abeyance for General Conference legislation. Shall we "go on at this poor dying rate?" Other lines of activity may suffer; at least there seems danger of contagion.

LANDON SMITH.

# The Woman's Department

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

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

### MISSIONARY COLLECTIONS OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

The books of the Treasurer of the Board of Missions show that there has been collected during the past fiscal year for missions, foreign and domestic, and Church Extension work the sum of \$1,470,169.58. Itemized, this amount is to be credited as follows: Foreign Missions, \$592,056.89; Woman's Board of Foreign Missions, \$238,949.77; Woman's Board of Home Missions, \$167,828.50; Church Extension, \$182,595.23; domestic missions in Annual Conferences, \$286,838.99.

### TO THE AUXILIARIES Woman's Foreign Missionary Society North Texas Conference.

Will each auxiliary Secretary send me a card telling what their society has decided to give for Miss Hickman's outfit? The articles can be sent later, but knowing now what will be sent will be a help to her. Let us give liberally that "our own missionary" may have no care for her personal comfort, but may give her whole time and thought to the work. I trust every auxiliary in North Texas Conference will have a part in sending her forth well equipped.

MRS. L. L. JOBE  
Sherman, Texas.

(We much regret that the foregoing notice did not reach us in time for publication last week, but hope it will be given due attention now.—Ed. Woman's Department.)

A special meeting was held by the Woman's Home Mission Society of the Eleventh Avenue Church, of Corsicana, on Sunday, June 29, at which time an instructive and attractive program was given in the interest of the work of the society.

### DISTRICT MEETING W. H. M. SOCIETY.

The district meeting of Brenham District will be held at Hempstead, Texas, July 26-28. Hempstead extends a most cordial invitation to the pastors, delegates and visitors. We shall have several of our conference officers—Mesdames Helley, Call, Fonda, Metcalf and Osborne—there to present their different lines of work. This is a rare privilege and I trust as many as possible will avail themselves of these instructive talks. Sisters, let us make a sacrifice to attend and do all in our power to make Brenham District the best in Texas Conference.

The success or failure depends on whether you come or not. Send names of delegates as soon as possible to Mrs. W. H. Ward, Hempstead, Texas, and to me. Praying and expecting a large delegation, I am, yours for service.  
FANNIE L. STONE,  
District Secretary of Brenham District.

### JOINT DISTRICT MEETING.

For the third time the home and foreign missionary societies of the Colorado District met in joint session in connection with the District Conference at Roscoe, May 28, 1909, with a large and appreciative attendance. Two days were given to the meeting, the first to the home mission work and the second to the foreign missionary work. From the time we arrived till the conference closed the Roscoe people did everything for our comfort and pleasure. Mrs. Young's address of welcome in terms of genuine hospitality made us feel that we were indeed welcome, and the response by Mrs. Perimeter, of Big Springs, expressed our appreciation to the entire satisfaction of all.

Mrs. Allen Payne, our Home Mission District Secretary, was just from the annual meeting at Corsicana, and Mrs. C. C. Blandford, our District Secretary for the Foreign Missionary Society, was fresh from the annual meeting at Vernon. They came to us full of enthusiasm and with inspiring reports from each of these meetings. Those of us who could not attend the annual meetings derived a great deal of benefit from them through our District Secretaries.

We were fortunate in having with us Miss Eugenia Smith, our missionary at Thurber, Texas. Her description of her work there shows that Christianity is slowly, but surely, gaining ground among the Italians, Mexicans and other foreigners.

Our district has made great advancement during the past year. The report of each of our District Secre-

aries showed a gratifying increase along all lines. The two societies of the district were represented in this meeting by forty-five delegates and visitors. The delegates' reports showed enthusiasm and zeal in all of the auxiliaries and a determination to do more this coming year.

The most excellent program which had been prepared was carried out with but few changes, and the papers and discussions were indeed entertaining and instructive and thoroughly enjoyed.

A paper read by Mrs. Fox Stripling, of Big Springs, deserves special mention. Before the afternoon session opened Saturday Mrs. Blandford organized a Foreign Missionary Society at Roscoe with twenty-one charter members.

The consecration service that fol-

lowed, led by Mrs. Arnett, of Colorado, was a very precious service. The Committee on Publication and Literature in their report recommended the election of a Press Reporter in each auxiliary and emphasized the fact that no auxiliary could do its best work without studying our literature and making a systematic study of the minutes of the Woman's Board and annual meetings.

At the close of the afternoon session on Friday everybody was invited to the hospitable home of Mrs. Rotramell to an informal reception, where conversation, music, refreshments and a general good time were enjoyed.

At the close of the last session a surprise awaited perhaps no one but the writer. I had been elected Recording Secretary for the three successive district meetings and to my astonishment Mrs. Shaw rose and in behalf of the meeting presented to me a beautiful fountain pen. Though I could write pages of appreciation now I could think of nothing to say then, but suppose I said something, for Mrs. Shaw told me to "sit down as I had said enough."

So closed the district meeting, to be held next year at Stanton.

MRS. JOSEPH B. DODSON,  
Recording Secretary,  
Sweetwater, Texas.

### PITTSBURG DISTRICT.

The Woman's Home Mission Society of this our great district met in Queen City, June 9, for the district meeting. Opening session in Baptist Church, at 9 o'clock. President, Mrs. J. E. Turentine in the chair. Devotionals led by Mrs. Huff, of Daingerfield. This consecrated woman by word and illustration stirred the heart of every one, and all present gave their hand in token of renewed pledges to God's service. Address of welcome by Mrs. J. J. Robertson. Her well chosen words truly expressed the fact of the open hearts and homes. Mrs. G. V. Ridley, Mt. Pleasant, responded in her charming way, for which she was given a rising vote of appreciation. There followed roll call and enrollment of delegates. Excellent papers on "Our Home Mission Finances" and "Relation that Woman's Home Mission Society Bears to the Church," were read by Mrs. Bumm, of Texarkana, and Mrs. Ligon, of Linden. Open discussion, "How to Get the Most Out of Our Auxiliary Meetings," led by Mrs. Ridley. Helpful plans were given by Mesdames Hopkins, Ellington, Huff and Turentine. Fine reports were given by delegates from Pittsburg, Texarkana, Mt. Pleasant, Red

Water, Atlanta, Daingerfield, Linden and Queen City. Motion carried that the latter be made the banner report of the conference. Adjournment for eleven o'clock service with the District Conference.

Afternoon session in Methodist Church; District Conference adjourned and time extended to the women. Mrs. Hopkins, of Pittsburg, addressed the conference on Press Work. Mrs. Ellington, Queen City, read a paper on Tithing. Mrs. Turentine reported the district in a flourishing condition. Her address was greatly appreciated.

We are indeed proud of our District Secretary. May every auxiliary strive to become ideal and prove worthy of her service.

LILLIE BELLE POWELL,  
Secretary District Meeting.

### JOINT HOME AND FOREIGN MISSIONARY DISTRICT MEETING.

The district meeting of the new district—Stamford—was held in Hamlin, June 19. The writer had the pleasure of being present and on Friday night before spent a delightful night in the

important questions which today are confronting the Christian world. The prospects of Stamford District are very bright indeed. It contains some of Texas' finest soil and best people. The religious sentiment is at height. There were seven young men licensed from only one pastoral charge—Haskell. This speaks very highly for Bro. C. B. Meador's work and verifies the excellent reputation of his remarkable success in spiritual work and development of his young, especially in the League work.

There was one other young man licensed from this district.

The development of the Stamford Collegiate Institute has indeed been marvelous in the two years' history just made. \$4000 was subscribed at the men's meeting towards the building of the boys' dormitory, which, added to the large stone main building and brick dormitory for girls, will be quite an improvement for the 20-acre campus of the college. The eyes of Methodists are upon this new institution and new district and will watch with keen interest as the same "comes into its own" under the development of those in charge and God's good care.

MRS. KATE SIMS,  
Gordon, Texas.

### FROM HUTTO, TEXAS.

As we have only been organized two quarters, our report for the year ending March 1 will not appear as full as some; but we have not been idle. A mistake was made by our not reporting to the conference officer of the newly assisted, so we get no credit on our report on this line. It was an oversight, and we will try to do better in the future. I never saw a more willing set of workers than we have here.

Number of members, 15; subscribers to "Our Homes," 4; pledged to tithing, 1; papers and leaflets distributed, 55; Week of Prayer collection, \$7.20; number of visits made to sick and stranger, 98; garments distributed, 61; amount of money sent to Conference Treasurer, \$17.65; local work, \$26; needy assisted, 2; amount, \$50. This was done the first quarter, and the second quarter nearly assisted to the amount of \$70, making a total of \$127 for the year. Christmas boxes sent, 1; value \$5; box sent to needy, value \$10.

Officers for the year are: President, Mrs. J. Herrod; First Vice-President, Mrs. B. E. Robinson; Second Vice-President, Mrs. Smith Green; Third Vice-President, Mrs. S. O. Tisdale; Recording Secretary, Mrs. Irene Farley; Treasurer, Mrs. J. W. McCarmack; Corresponding Secretary, Mrs. H. B. Stephens; Agent for "Our Homes," Mrs. Dr. Dozier; Press Reporter, Mrs. C. G. Shull.

PRESS REPORTER.

### UNANSWERED LETTERS.

June 30.—C. B. Meador, sub. S. I. Habern, sub. I. A. Thomas, sub. July 1.—J. D. Hudgins, sub. J. U. McAtce, sub.

July 2.—J. M. Smith, sub. J. M. Lynn, sub. July 3.—T. H. Davis, sub. E. W. Morten, sub. W. F. Bryan, sub. W. E. Boggs, sub. P. G. Huffman, sub. S. M. Black, sub. Thos. Gregory, sub. J. M. Adams, sub. O. F. Sensabaugh, thanks. R. S. Marshall, has attention. V. A. Godby, sub. J. C. Stewart, sub. July 4.—J. A. Old, sub. S. M. Black, sub. F. A. Ray, change. P. E. Riley, sub. O. T. Hotchkiss, sub. W. B. Vaughn, sub. J. T. H. Miller, sub.

### CAMPBELL BRANCH CAMP-MEETING.

The Campbell Branch Camp-meeting will begin Friday, July 9. We have plenty of shade and good water. We are expecting great things at the hands of our corps of workers. This is a noted camp-meeting ground. We trace its history back to 1853. Let everybody come and camp and join in another old time camp-meeting—enjoy religion in the old time way.

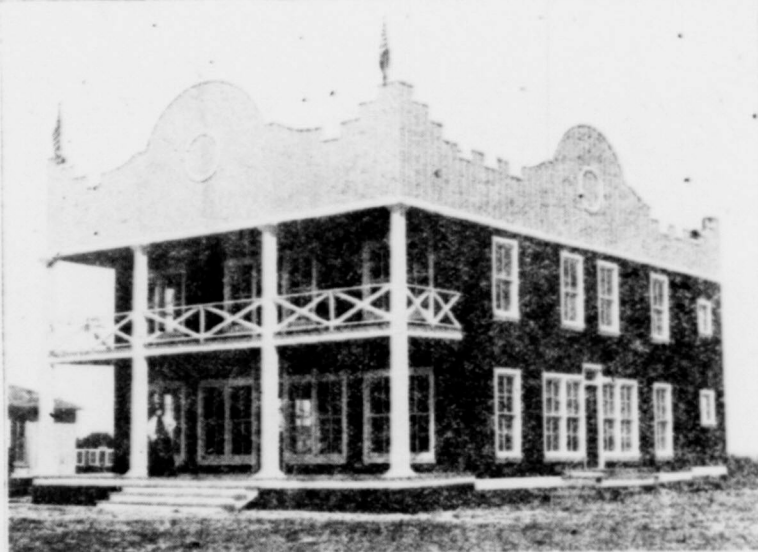
O. B. TURNER, P. C.  
Mexia, R. F. D. No. 1

God can see jewels where we would see only common sand and gravel.

### If You Are Fat and Hot Read This Article

There is no necessity of fat people suffering as they do. Most fat people are so good-natured they do not care how they look or how they get along during the hot weather. As a matter of fact there is a natural fat reducer that in the past several years has been demonstrating that it will reduce fat and not tear down the body or leave big, flabby rolls of skin and wrinkles. This method is the famous Marmola prescription, which is now prepared in tablet form to meet the demands of fat people in the summer, and to enable them at all times to take their fat reducer after each meal. One of these little tablets taken after a meal turns that meal into good food for the blood and stops all fat-producing elements from going into the system. Marmola Tablets has an army of men and women who testify to its success, and you would tire reading what they say of its triumphs. Marmola tablets not only stop producing fat in the body, but they reduce flesh at the rate of from 12 to 15 ounces a day. They are harmless, and do nothing but assist nature to give to the body the nourishment it requires. They are sold at all drug stores, price 75 cents, or you may write The Marmola Company, Dept. 741, Detroit, Mich.

The ideal officers were then given in turn in a concise and interesting manner. Mrs. Rollins concluded the program in her usual able manner and gave a pointed but beautiful and most helpful and instructive talk on



WOMAN'S BUILDING, EPWORTH-B Y-THE-SEA.

### A "SQUARE DEAL"

It is often argued that women do not have an equal chance with men, for enjoyment and usefulness, because women suffer so much from pain and weakness. In a general sense, it is true that women bear more physical pain than men. However, the belief that women must suffer regularly, on account of ailments and weakness peculiar to their sex, has been successfully contradicted by the relief so many women have obtained by the use of Cardui, that great remedy for suffering women.

During the past fifty years, many thousands of women have written us, telling of the immediate relief and permanent benefit they have received from Cardui. These letters cover a great many forms of womanly illness. Mrs. M. E. Allred of Hartford, Wash., writes: "Ever since I was 16 years old, I have suffered from female troubles. I had headache, backache and other troubles, every month. Some two years ago, I began to use Cardui, and since then I have had no backache, my other troubles have stopped, I don't need any medicine, and I am well."

What Cardui has done for Mrs. Allred and other women, it surely can do for you. Try it at once. Give yourself a "square deal." You will never regret it. Sold everywhere.

### EDUCATIONAL

### Belmont College

For YOUNG WOMEN. Nashville, Tenn. College and Preparatory Courses. Music, Art, Expression, Modern Languages, Physical Culture and Domestic Science. Matchless location. Register now. Catalogues on request. Address: Box 134, NASHVILLE, TENN. I. H. LANDRITH, D.D., LL.B., President. Miss HOOD and Miss H. E. EON, Principals.

### The Randolph-Macon System of Endowed Colleges

Correlated Schools

Advances men and women, boys and girls not together but in Five Separate Institutions under one management. The combination enables us to offer the best advantages and to

Save Time and Money  
For particulars, address, stating age and sex of student. Chancellor WM. W. SMITH, A. M., LL. D. College Park, Lynchburg, Va.

### The University of Texas

Co-educational. Tuition free. Annual expenses \$100 and upward. Main University, Austin, includes courses: Medicine, September 22nd. Law College of Arts; Courses leading to the Degrees of Bachelor and Master of Arts and Doctor of Philosophy. Department of Education; Professional courses for teachers, leading to elementary and permanent certificates. Engineering Department; Degree courses in civil, electrical and mining engineering. Law Department (in its new building); Three-year course, leading to degree of Bachelor of Laws, with State Income; Degree course leading to Degree of Master of Laws. Summer School; Regular University and Normal courses, seven weeks. Session 1910 begins June 15. For catalogue address THE REGISTRAR, University Station, Austin. Medical Department; Graduate School, eight months, opening September 28th. Four-year course in medicine; two-year course in pharmacy; three-year course in nursing. Through laboratory training. Exceptional clinical facilities in John Sealy Hospital, University Hall, a dormitory for women students of medicine. For catalogue address THE DEAN, Medical College.

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4. Every student sent here is looked after carefully by Bro. Webb, the President, and by Bro. Cox, pastor of the Church.

5. These words of commendation are written at our suggestion, and not Bro. Webb's.

(Signed) E. V. Cox, Pastor of the Church; S. L. Nutt, President of the Board; S. B. Ferrell, Secretary of the Board; W. B. Daniel, Treasurer of the Board; Rev. M. F. Whitaker, Dr. E. L. Menefee, J. B. Wilson, D. L. Monroe, Members of the Board.

"A LITTLE HELP NEEDED."

On Friday, June 25, there was a considerable cloud, rain and storm in the Nubia community, and as a result our nice church house was badly damaged. We had just paid off the last little account against our church a few months ago. We had a considerable struggle along that line. In the first place the people of the Nubia community went down in their pockets and built the house without but very little help. Then the seating, ceiling and wall papering has made it a very hard pull. The two past years have been very hard years in that community. Crops almost entirely a failure. We have only been organized there two years, and are not strong in number and our people are nearly discouraged. I am going to have the house fixed and repaired and have it done right and just as cheap as I possibly can. If any friend of mine or of our great Church who may read these lines and feel so disposed to come to our help in this time of need with a little contribution it will certainly be appreciated, and mentioned in our paper. "Bear ye one another's burdens" is the voice of the Son of God, and ought to be considered a great privilege. You can address me at Ocala, Texas, or D. L. Boyd, Nubia, Texas. Read the thirty-fifth verse of the twentieth chapter of the Acts of the Apostles. T. H. DAVIS, Ocala, Texas.

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OBITUARIES

The space allowed obituaries is twenty to twenty-five lines, or about 170 or 180 words. The privilege is reserved of condensing all obituary notices. Parties desiring such notices to appear in full as written should remit money to cover cost 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.

FORREST. — Captain Carr Forrest was born in Marshall County, Tenn., September 10, 1826; died at the home of his son, Tom C., in Waxahachie, Texas, May 5, 1909. Within these dates we have 82 years, 7 months and 24 days, in which the record of a long, useful and unselfish life was made. Captain Forrest was the son of Jonathan C. and Susan E. Forrest. His father was accidentally killed by a man who was engaged in a street duel with General Bedford Forrest. Captain Forrest was a first cousin to General Forrest. In early life they were much together in the home, at work and at school, and were as devoted to each other as if they had been brothers. Captain Forrest came to Texas in 1855, and located in Ellis County (then Navarro), on Chambers Creek, twelve miles south of Waxahachie. Here he opened a store the following year and established the old Chambers Creek postoffice and kept it forty-two years. Some years ago the Captain moved his store some two miles north of the old site, changed the name of the postoffice to Forreston and established that beautiful and enterprising little town. Here Captain Forrest practically spent his life. December 23, 1857, he was happily married to Miss Virginia Sims. To them five children—three girls and two boys—were born, two of whom, Tom C. Forrest, of Waxahachie, Texas, and Mrs. Lee Patterson, of Clarendon, Texas, are living. Mrs. Forrest died February 22, 1868. Captain Forrest was never again married. After the marriage of his son, Tom, he lived with him. His devotion to his son was beautiful and touching. Captain Forrest was in two wars, the Mexican and the Civil. Of his service in the former I have no data; his record in the latter was a good and honorable one. There are a number of living witnesses to this fact among the old Confederates of "Company C," Parsons' Brigade, Nineteenth Texas Cavalry. In connection with Colonel Watson, Captain Forrest raised and organized this company of volunteers and was made its Captain in 1861. He commanded this company during the entire war. He had opportunities of promotion, but his devotion to his men was such that he declined them all. He was as brave as a lion and as gentle as a woman. He was loved and honored by his men, and today wherever you meet a member of old "Company C" you will find a loyal friend to Captain Forrest. They will love his memory as one of the best of their lives. The name Forrest shines upon the pages of the history of the Civil War, and faithful to his duty as ever his noted cousin was to him. They both filled their places with distinction and honor, and will live in history and in the hearts of men. Captain Forrest was a Master Mason for nearly fifty years. He was devoted to the order, and always manifested interest in its welfare. He was also a member of the Methodist Church about the same length of time. For forty-two years he was Sunday-school Superintendent. Much of the time he was steward and trustee of his Church. He was always unselfish and generous in his work for and in support of the Church. He was a loyal friend to the ministry, and especially was devoted to his own pastor. His home was the preacher's home. Captain Forrest never accumulated a large fortune, though he possessed good property. He was public-spirited and enterprising. He would do more work, give more money, endure more suffering and say less about it than any man I ever knew. He gave the lots for the public school and every church and parsonage in his town. Besides this, he helped with his money. He gave one third of the cost of the Methodist Church in Forreston, and without that it could never have been built. He was always ready to encourage and help any worthy man or enterprise. As the procession passed the negro school and every church and parsonage stood out in line with uncovered heads out of respect to his memory. This was appropriate and beautiful, for he was their friend and had helped many of them. Captain Forrest was a great man, an humble man, a good man. No man is truly great who is not humble and good. He loved his family and friends with a devotion that was undying. He was a devout Christian, with a frail, but a healthy, strong in heart and mind, timid in disposition. He was to me as a father. My heart is bereft. My eyes are blinded with tears. He deserves a better tribute than this, and he has it in the "Well done, thou good and faithful servant." May the Blessings of heaven rest richly upon his loved ones. J. D. ODOM.

FULLINGIM. — Sister Virginia Fullingim (nee Morris) was born in Sangamon County, Ill., January 3, 1842. She was married to A. E. Fullingim December 25, 1858. Ten children were born as the result of this union, nine of whom were present to witness her death, and all a members of the Methodist Church. She was left a sorrowing widow many years ago with a large family to raise, with a great debt hanging over her; but she struggled through years of hardships, canceling the indebtedness, clothing and educating her children, who live to honor their mother and father shining as ornaments to society and a blessing to the Church. Death claimed her March 27, 1909, but found her ready. Her funeral was preached by the writer to a large congregation of relatives and friends at Oak Grove, March 28, thence, followed by a large concourse of people, to the Decatur Cemetery, where we laid her body beside that of her husband to await the resurrection. We weep not as those who have no hope, but expect to meet her in our Father's home on M. B. JOHNSTON.

HOLDEN. — Ruby Pearl, infant daughter of George H. and Mrs. Lizzie Holden, was born October 20, 1907, and died June 18, 1909. Little Ruby made a strong fight for life. For days and weeks she fought back the attacks of the grim monster, but at last was overcome. She was a bright, sweet child, buoyant and healthy till the attack of sickness came that ended her precious life on earth; but she has gone on to join the innumerable host of children that have preceded her to that blessed home on high, to bloom in eternal youth. The devoted, loving parents cannot call to mind but they know where to find her, and after a while can meet her there to part no more. Blessed hope! It now thrills and comforts the weeping parents' hearts, for they know that if their earthly home of this tabernacle were dissolved, they "have a building of God, an house not made with hands, eternal in the heavens." God comfort the sorrowing parents and the sister and brother left behind, and bring them at last without the loss of one into the beautiful mansions above. G. S. WYATT, Pastor.

CARTER.—James T. Carter, son of Rev. J. C. Carter, a member of the Northwest Texas Conference, was born in Izard County, Ark., March 8, 1878, and died in great peace at the home of his sister, Mrs. T. Mitchell, in Iredell, Texas, June 7, 1909. The funeral was conducted by the writer in the Methodist Church at Iredell before a large company of sorrowing friends and relatives, and his body was laid to rest in the cemetery at that place in the hope of a immortality. "Mr. Jim," as he was familiarly called by all his friends, was converted and joined the M. E. Church, South, at the age of twelve years, but at the age of twenty-one years at Folstein College, Fort Worth, he received a great blessing and really dated his conversion from that time. He lost to some extent his spirituality, yet he never wickedly departed from the Lord, and as the end drew near he received by the Holy Ghost the sweetest and most abundant testimony of his acceptance with the Lord, and often expressed his willingness to go and be at rest. He spoke freely to the whole family of God, and begged them not to weep for him, and exhorted them to meet him in the better world. He was an obedient son, and always honored his parents. He loved his mother dearly, and told her he wanted her to stay with him to the last, as he desired her face to be the last face he looked into on earth. At midnight before he died he said, "I see heaven, and at 5:30 a. m. he looked up into his mother's face, smiled, put his arms around her neck, and his spirit passed into the haven of eternal rest. He graduated in pharmacy at the Southwestern University, and was in the drug business at Carlton, Texas, for several years, and was well known here, and the almost universal verdict of this people is that he was generous to a fault toward his friends, honest and true in every relation in life and was always found on the right side of almost every question. The children of the Carlton community dearly loved "Mr. Jim." He was a favorite of theirs, and they showed real grief at his departure. I cannot close this sketch until I have said that wife and I numbered him among our very best friends, and we enter into this sorrow with the father, mother, brothers and sister and a multitude of friends, for we realize we have been bereft of a true friend and brother. We cannot say that he died "in sight of heaven," and how in humble submission to Him who doeth all things well, and pray for grace to sustain us in this trial, and to lead us to the home of the blessed. C. E. GALLAGHER.

COUPLAND.—Taylor Methodism lost one of her most sainted members when, on April 13, 1909, Mrs. Frances S. Coupland was suddenly called from labor unto rest, from service unto her reward. Sister Coupland was a daughter of the late Captain W. C. Flanders, and Mrs. Annie Cunningham Flanders, and was born in New Orleans September 17, 1841. She was born from a noble and I numbered him among our very best friends, and we enter into this sorrow with the father, mother, brothers and sister and a multitude of friends, for we realize we have been bereft of a true friend and brother. We cannot say that he died "in sight of heaven," and how in humble submission to Him who doeth all things well, and pray for grace to sustain us in this trial, and to lead us to the home of the blessed. C. E. GALLAGHER.

MURCHISON.—Rev. William A. Murchison was born February 14, 1824, in Montgomery County, N. C. He was converted at the age of 14, licensed to preach in 1866, ordained deacon a few years later, was pastor of the North Alabama Conference with Dr. Anson West, the leader of Alabama Methodism, as his presiding elder. He moved from there to Texas, and from Texas to his home near Roswell, N. M., where he has spent the last two years of his life. The deceased was twice married, the last time to Miss Nancy Roberson, of St. Clair County, Ala. Both wives have passed over ahead of him, the last one eleven years ago. By his first wife he had only one child, Flavius Josephus Murchison, who now lives at the house where his father died. The children by his last wife are Frank and "Bill," who live about nine miles south of here. For the past two years Brother Murchison has been slowly declining, and he died last Sunday of old age. Twelve children and grandchildren bemoan his absence. Scores of souls in Alabama and Texas have been led to Christ by his ministry. He was a kind friend, a neighborly neighbor and a Christian gentleman. As Job phrases it, he came to his end "in full age, like a shock of corn cometh in its season." HUBERT M. SMITH, P. C.

DOOM.—Judge David W. Doom was born in Jasper County, Texas, September 5, 1848, and died suddenly at his home in Austin, Texas, May 24, 1909. He was soundly converted when a young man and received into the Church by the writer. He was a great Sunday-school worker and the superintendent of the Tenth Street Methodist Sunday School in Austin for twenty consecutive years. He was a noble, honest, upright, bold, aggressive, consistent, modest, faithful Christian gentleman everywhere and every day, devoted, kind and loving husband, and an indulgent and affectionate father. As a friend he was true, obliging and unswerving. For more than fifty years of intimate association I am justified in saying I never knew a truer, more noble, honorable man in every relation in life. He never sought position, and never dabbled in politics. He was eminent in the law, and ranked as a leader at the bar. No man has died in Austin who had more strong and trusting friends. He is now at rest in the home of the blessed. May grace be given the surviving widow and her three children and numerous friends to be ready to meet him at home. E. L. ARMSTRONG.

Spicy Drink Dr. Pepper Sparkling Thirst-Quenching Non-Injurious A pure soda fountain drink, absolutely free from cocaine, caffeine or any nerve-racking drug stimulant Dr. Pepper Co. Waco, Texas

OSLEY. — Miss Lucy Osley was born at Gravelton, Tenn., November 23, 1879, and died in Fort Worth, Texas, June 27, 1909. She was educated at the Knoxville (Tenn.) Female Seminary, one of her classmates, and her particular friend being Miss Mary Henderson, now the wife of Chandler J. H. Kirkland, of Vanderbilt University. After her graduation she engaged in teaching, and continued in that work to the time of her death, having but a short time before been re-elected to a position in the public schools of Fort Worth. When about twenty-three years of age, and while teaching at Thackerville, I. T., she was converted under the ministry of Rev. P. E. Hicks and continued faithful until death. From January 1, 1909, till the day of her death she was a member of the Glenwood Church, Fort Worth. Though in failing health and doing hard work in the school-room, she never once failed to be present at Sunday-school, at the preaching service and at prayer-meeting. Once she was too ill for work in the school-room and her place was taken for a time by a substitute, but when Sunday came she was with her class of boys, though she had to ask her pastor to assist her. It is hard to understand how one so good, so true, so useful as she should be taken when she seemed most capable of great service in the kingdom of Christ. Hers was a great, unselfish character. She was never happier than when doing something for others. She had conceived and inaugurated a plan for helping poor girls in securing an education, using her own means in this good work. That mind which was in Christ Jesus the Lord was in her. Self was farthest from her thoughts, and she literally gave her life in unselfish and devoted service for the good of others. At the last she talked to her brother, sister and other relatives and friends of the life of perfect consecration which she so beautifully exemplified in her own life. Her last intelligible words were: "And I, too, will be lifted up, will draw all men unto me. No words could be more appropriate considering her own life. Great, good, noble, pure, unselfish heart! Your reward is sure. Earth is richer because you lived. You have written in the lives of your influence a golden legacy, the record of a life like unto that of the Master." G. G. HAMILTON.

PARK.—Sister Myrtle Park, wife of Brother O. A. Park and daughter of Dr. J. W. and Allie Cartwright, of Amarillo, was suddenly called from labor unto rest at 8:15 p. m., June 13, 1909. She reached up to turn on the electric light, and the current from some unknown cause passed through her body, causing instant death. Brother Park was sitting near by, and she fell in his arms, where she lay for some time. Sister Park Dec. 7, 1898. She was the mother of two of two sweet little girls, Hazel and Sarah, who will not forget the many good lessons taught them by their precious mother, who regarded theirs as the ideal happy home; but how soon the golden bowl was broken! Sister Park professed faith in Christ and joined the Methodist Church in early life, no doubt, as a result of training in a consecrated Christian home. She was permitted to see the result of her own training on her oldest little girl, who professed faith in Christ and joined the Church at seven years of age. Her life touched society at every point, so all sustain a great loss in her death. The poor the no better friend; she cheered many a life with her smile and kindly word. We here give a quotation from resolutions passed by the W. H. M. Society: "May the memory of her lovely useful life, which added so much to the sum of human happiness, of her kindly spirit and her efforts to advance whatever was noble and true, be to us a never-ending source of inspiration." Dear loved ones, you are not left as those who have no hope. You may see her again. May the spirit of the Lord comfort the bereaved husband and children and guide the parents, brothers and sisters and many loved ones to that rest that remains for the people of God. M. E. HAWKINS.

OGBURN.—At 5:30 a. m., May 8, A. D. 1909, the heavenly messenger summoned the immortal spirit of Mrs. Julia Ogburn from the sorrows of earth to the joys of heaven. Sister Ogburn was the daughter of J. H. and N. T. Stone, and was born in Winston County, Miss.; moved to Texas in 1859, and was married to L. H. Ogburn in 1867. From this union there were four children—two girls and two boys. Only the sons, John S. Ogburn and Joe L. Ogburn, survive. Mrs. Ogburn was early converted and joined the Methodist Church, of which she lived a faithful member till death. When first struck, a few days before her death, she told her son, Joe, she would never get well. But she was ready to go. To the dutiful sons who survive we extend our deepest sympathy and commend them to the tender mercies of the God of their mother, who is as willing to save and keep them as he was her. May the all-sufficient grace

where no flower fades and where no hearts are made sad. Brother and Sister Doran have given up two children to God. Cheer up, poor hearts; Margie and Lula Lee are peckoning you home. Weep not as those who have no hope; have faith in God and press on. Her aunt, MRS. A. B. BRYAN, Matador, Texas.

HENDERSON.—Mrs. Virginia Henderson, wife of Rev. J. F. Henderson, was born September 30, 1842, in Sussex County, Virginia; raised in Petersburg; converted and joined the Methodist Episcopal Church, South, at the age of thirteen. She died at her home in Woodville, Tyler County, Texas, at 6:30 p. m., June 10, 1909. She was married September 7, 1864, to Rev. J. F. Henderson. The fruits of their union were five children. Four of whom preceded her to the other world. Faithful, obedient, kind and loving wife and mother, a joyful and happy Christian life, is the testimony she leaves behind, while she is gone to the reward of those who lived as she did. She shared with her husband in all the trials and difficulties, labors and joys that came to them for nearly forty-five years as husband and wife. She traveled nine years with him in the itinerant life, when his health failed and he located. Still she was found in her place in the work of the Lord. She was found on Sabbath in Sunday-school and at Church when her strength would permit. She leaves her husband to miss her more than all, with the infinites of age and the tolls of many years. A few more days at best and he will follow her and those gone before. Sister Henderson's life appeals to those who knew her that it is not a vain thing nor a mistake to remember the Creator in the days of youth. She never lost sight of the hope set before her for 52 years, 9 months and 10 days. She endured as seeing Him who is invisible when she was called from labor unto rest. She surrendered her spirit unto Him whom she had trusted long without a struggle. On whom will her mantle fall, who will go for her now? May the spirit of her Lord live the stay and support of her loved ones. HER PASTOR, Woodville, Texas.

WOOLRIDGE.—Mrs. Sallie Davis Woolridge, widow of Rev. S. W. Woolridge, was born in Barnwell County, South Carolina, July 21, 1836, and died in Houston, Texas, June 13, 1909. Sister Woolridge came with her parents to Texas when she was fifteen years old, and she lived in this State thereafter till her death. In 1855 she was married to Rev. Thomas Woolridge, who died at Montgomery, Texas, in the early sixties. Three daughters, Mrs. S. W. Bridges, Mrs. Eloise Wood and Miss Emily Woolridge, survive their mother. Sister Woolridge was a gentle and faithful Christian, a devoted mother and grandmother, a good and constant friend. Her long life was one of service, and death to her was the going home at the close of the day. E. P. R.

SIMS.—Brother and Sister F. L. Sims were made glad by the gift of their little daughter, Inez, who stayed in their home but 23 months. Her voice has been hushed, her feet are still, her presence will be felt no more. Inez was never really stout. Her last days were made up of suffering and pain. We knew her but a short while. Her parents moved from McCulloch County to Paint Rock a few weeks before her translation. Hard as it may seem to give her up, her suffering is over and heaven is hers. She has passed on and up where sickness is not known and where death never enters, and where no darkness is, for He who said, "Suffer little children to come unto me," is there. She awaits your coming. Be true and you will meet her again. J. W. LONG, P. C.

of our Lord enable you to live faithfully, so that in the sweet by-and-by you may both meet your dear mother in heaven. W. F. DAVIS, Willis Point, Texas.

BENNINGFIELD.—Joseph Nolen, the little son of Brother Joe and Sister Annie Benningfield, was born January 17, 1907; died June 25, 1909. The hearts of papa, mamma, brother, sisters and other relatives were broken by the death of this sweet child. The writer looked at little Nolen time and again while he lay upon his bed of affliction and thought, "What a sweet child he is!" And now, since he has gone to live with God, surely heaven will be a brighter place with his lovely face and sweet voice. How papa will miss him when, at noon and night, he returns from work! How mamma time and again will listen for the patter of his little feet and his cute remarks! How brother and sisters will miss him in their plays! How the relatives will miss his meeting them at the gate! But to papa, mamma, brother, sisters and relatives let me say: Remember that while little Nolen's voice is stilled on earth, it will ring with praises and joyfulness in our Father's house above. Let us all meet him there. N. G. OZMENT.

RUMPH.—Little Maurlee Pierce Rumph was born in Taylor County, near Tecumseh, April 16, 1899; died June 2, 1909. Little Maurlee was a precious, good little boy. His mother told me he was the most obedient and tender-hearted child in her family. His stay was not long in this world; but long enough to be greatly missed. Just blessed be the name of our God, we can so live that we may have the sweet assurance that some sweet day we can meet little Maurlee and other precious loved ones on the other shore, where there will be no more sad partings. We know He who makes no mistakes has seen it best to take little Maurlee while he was just right and ripe for the better world. We weep not as those who have no hope. We do not look in the cold chambers of the grave to see our departed loved one, but we look beyond and see him as he is in the kingdom of Him who said: "Suffer little children to come unto me, and forbid them not; for of such is the kingdom of God." So come on, precious loved ones; let us meet him. T. H. DAVIS.

WOOLRIDGE.—Mrs. Sallie Davis Woolridge, widow of Rev. S. W. Woolridge, was born in Barnwell County, South Carolina, July 21, 1836, and died in Houston, Texas, June 13, 1909. Sister Woolridge came with her parents to Texas when she was fifteen years old, and she lived in this State thereafter till her death. In 1855 she was married to Rev. Thomas Woolridge, who died at Montgomery, Texas, in the early sixties. Three daughters, Mrs. S. W. Bridges, Mrs. Eloise Wood and Miss Emily Woolridge, survive their mother. Sister Woolridge was a gentle and faithful Christian, a devoted mother and grandmother, a good and constant friend. Her long life was one of service, and death to her was the going home at the close of the day. E. P. R.

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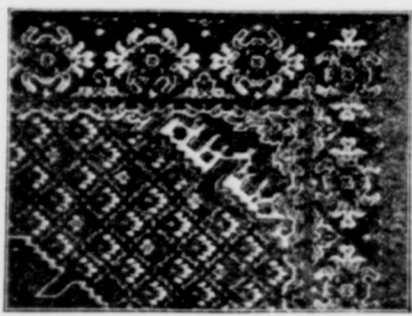
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## THE SUNDAY SERVICE

The order of public worship as now appearing in chapter 6, section I and paragraph 217 of our Discipline is:

"Paragraph 217. Ans. 1: The morning service shall be conducted in the following order of worship:

"Let all our services begin exactly at the time appointed and let all our people kneel in silent prayer on entering the sanctuary."

[I. Voluntary, instrumental or vocal.]\*

II. Singing from the common Hymnal, the people standing.

[III. The Apostles' Creed recited by all, still standing.]

IV. Prayer, concluding with the Lord's Prayer, repeated audibly by all, both minister and people kneeling.

(V. Anthem or voluntary.)

VI. Lesson from the Old Testament, which, if from the Psalms, may be read responsively.

[VII. The Gloria Patri.]

VIII. Lesson from the New Testament.

IX. Notices, followed by collection; during or after which an offering may be rendered.

X. Singing, the people standing.

XI. Sermon.

XII. Prayer, the people kneeling.

XIII. Singing, the people standing.

XIV. Doxology and the Apostolic Benediction.

\*Parts inclosed in brackets may be used or omitted.

The substitution I propose for paragraph 217 is as follows:

"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 the head.

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 also to join the Church; singing, congregation standing.

7. Instruction to penitents, reception of members or prayer.

8. Doxology and benediction.

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

\*Seated, because many pastors prefer to have the collection during the singing of this hymn."

Some of my reasons for proposing this substitution are:

1. Because it will give uniformity.

At the meeting of the Joint Commission of the two Methodisms in 1898, Bishop Granbery and Dr. (now Bishop) Hoss offered a paper saying, "We have noticed with pain the wide divergence of forms of worship in our Methodist congregations. Is it not desirable and practicable to provide for a devout and simple uniformity in this regard?"

The proposed new order now in the Discipline has had the opposite effect and has produced confusion.

This order I propose will secure uniformity in essentials because it contains those parts of worship ap-

proved by all Methodists, and will enable any pastor to go into any of our pulpits feeling confident of the order of worship. It is an easy matter for him to learn what additional music is available and to indicate where it will be used.

2. Because it is strictly Methodist worship. Every number in it has upon it the stamp of approval by all Methodism. It does not depart from the ideal of Methodism, and yet it is sufficiently elastic to allow for diversity of Church conditions, so that while it maintains the distinctly Methodist form of public worship, it gives sufficient latitude to the pastor.

3. Because it preserves the evangelistic spirit. The prime purpose of a Methodist sermon is to induce people to forsake sin and to accept Christ as a personal Savior, and to bring converted people into the Church.

The giving of a place in the order for an invitation to accept Christ and to join the Church fixes the preacher's mind and heart on the question of salvation, so that he will the more earnestly press the claims of Christ in his sermon, and will thereby be the more eager to preach the cross to those who hear.

4. Because it gives liberty to the pastor. We have in this distinctly Methodist form the needed uniformity, and at the same time without marring that uniformity we allow the pastor such liberty as he has a right to claim.

The liberty of bowing the head reverently at prayer is worth something to the congregation. They do not kneel and yet they know it is required.

The liberty of timing the announcements and the collection to suit the pastor's convenience, and of adding such musical members as he wishes, and of using them at any place he desires, is certainly an improvement on the proposition now before us in paragraph 217.

5. Because Methodists can agree on this. A fatal defect in the paragraph as it now stands is that agreement in the Church on it is an impossibility. Some charges it may suit, but after six or eight years' trial, there is more opposition to it now among the preachers and especially among the laymen than there was five years ago. We cannot hope to put this present order into general use. But in the order I propose there is the Methodist ideal and the Methodist liberty—two essentials to uniformity of worship in our Churches. The liberty granted in the present order is not flattering to the pastor, and leads to general confusion.

6. Because it will bring harmony. There is everywhere throughout our connection a manifest lack of harmony. Congregations are divided in sentiment. I have not found a congregation that is united on the so-called new order of worship. There is a division among the preachers, and a quiet but evident discontent in the membership of our Church.

The order I propose will relieve this discontent, heal the division and bring harmony to our Zion.

J. E. HARRISON.

## The Tobacco Question Again

### THE TOBACCO MEMORIAL.

The deliverance of the Dallas District Conference on the tobacco question was wise and opportune. Although a member of the conference I was not present when the motion carried to memorialize the next General Conference to make it a condition of licensure to preach that the candidate should promise abstinence from the use of tobacco, but I am in hearty accord with it. Not that the use of tobacco is the worst habit possible to a preacher, but the people to

whom we preach have a right to demand clean examples in the presence of their children on the part of their pastors.

Bro. Hughes charges inconsistency upon the members when he declares that perhaps two-thirds of the members were users of the weed. With all deference to my long time and valued friend, admitting his conjecture to be true, they were more consistent than he, who says, "After having chewed and smoked tobacco for more than seventy years I would advise young men not to contract the

useless habit." His quotation from Paul rebounds upon himself, "Therefore thou art inexcusable, O man," etc. The brethren saw the evil and wanted to guard their young brethren against it. Brother Hughes has suffered his zeal for a practice that no one approves, not even himself, by his own advice to young men, to be fog his reason when he says "there would have been far more consistency in first passing a resolution to expel every tobacco user whether layman or preacher," and again "if this proposition be correct then every preacher who voted for that resolution who uses tobacco and does not quit has logically plead guilty to a crime sufficient to forfeit his authority to preach." Now Bro. Hughes has been too long a Methodist preacher to forget that habits that are not to be classed with crimes disqualify men from the ministry. I do not think a filthy man is the best type of man to deal in holy things, and he readily admits that the use of tobacco is a filthy practice, but it is a physical and not a moral defilement. Now I read, "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit." The body is the temple of the Holy Ghost, "Know ye not that ye are the temple of God and that the Spirit of God dwelleth in you. If any man defile the temple of God him shall God destroy, for the temple of God is holy, which temple ye are." I do not say that the use of tobacco is a sin for others, but I do say it would be for me. The deadly cigarette, the nicotine poison of cigar, pipe and other forms of use are working the degeneracy of boys and men, and as a minister and a man I ought to warn against these deadly poisons, but with what consistency can any one do this whose practice condemns his admonitions. Isaiah says, "Be ye clean that bear the vessels of the Lord," and under the old law the priests were required to be clean in body and dress as well as spirit. How much more should ministers in holy things! The reference to the use of tobacco by preachers and good Bishops is a kind of special pleading that does not affect the question. This practice should be considered on its merits and not on what course others have pursued.

Brother Hughes confines Christ's teachings "to the soul or heart," and yet he brings a fearful indictment against the pastors when he declares "we have not in a decade enforced the law against drunkenness, swearing, lying, swindling, gambling or any other gross immorality." I think that is too strong, but there is a measure of truth in it, but with my Savior I would say these things ye ought to have done and not leave the other undone. I am glad of this agitation and hope it may lead to a purer life in ministry and membership.

H. A. BOURLAND.

### THE TOBACCO QUESTION.

We are not disposed to remain silent after reading in the Advocate of June 3 an article by L. W. Clark ridiculing the resolution on tobacco passed by our Dallas District Conference.

First, it seems he fears confusion from two classes thus formed in the ministry. Those ministers who now use tobacco and learned the habit in their boyhood when its harmful effect was not known, and any one who did not use it was clear out of the fashion will die like other people, and a ministry free from this pernicious habit will remain, and mothers who teach their boys to abstain from this extravagant and filthy habit will not have their teaching counteracted by a Methodist minister.

We are willing to "let him that is filthy be filthy still" and remain unmolested to smoke or chew on; but we do not want our young men, in this day when every school girl and boy know the harmful effect of tobacco as well as that of alcohol, to hold on to this condemned practice.

Bro. Clark sees in the law requiring our young men entering the ministry to abstain from tobacco inconsistency with the belief of a divine call to preach. Does not our Church require its applicants for the ministry to complete a prescribed course of study and stand examination on same? Why is it not just as consistent to require of those who feel they are called of God to preach the gospel to refrain from the useless but harmful tobacco habit?

Bro. Clark says the funny part is that the resolution was introduced by a layman. Instead of it being considered lightly by our tobacco-using ministers, I think it should be very serious. If our ministers do not already know I hope this fact will be a revelation to them of what the great mass of laymen think about our ministers using tobacco; and the sentiment against it is growing stronger every day.

Did not our Presbyterian brethren pass a similar resolution to that passed by our Dallas District Conference with the exception the restric-

tion was placed on laymen, too? Let all our ministers and laymen who use tobacco in any way read the editorial in our Advocate of June 3 on the tobacco question, and if you can't quit yourselves, pray discourage the taking up of this sinful habit by our young men. (MRS.) R. H. DANIEL.

### "THE FIGHT IS ON."

We notice with great pleasure the action taken by the Dallas District Conference with reference to the tobacco question, and we trust other District Conferences which have not already met will follow this good example. Mothers in the Church will rejoice with great joy when the General Conference takes such action upon this question as will cause the ministry in deed and in truth to be living epistles of a clean life, known and read of all men.

We also noticed the remarks made concerning this matter by one I. W. Clark. We do not know whether he is a minister or a layman, but we do believe almost beyond a doubt that he is not without guile in the use of the weed. He may be a deep thinker, a logical reasoner, and a person of spiritual mind, but the article referred to does not indicate that he has as yet become awakened to the true status of the question at issue. The entire article is a conglomeration of "funny" and extremely weak excuses why a filthy habit should continue to exist among a class of men, than whom there should be none others farther above reproach.

His first statement is the only one that merits any degree of approval. We, too, believe it is somewhat inconsistent to demand more of a young minister just starting out in the race of winning the world for Christ than of those who have reached some milestones further on. If that be just and right, what becomes of the Methodist great doctrine of "Growth in Grace"? Should not a minister, as he nears the goal of a finished life, grow cleaner in physical life and habit, and purer and stronger in spiritual attainment? Should he not be a shining light of purity of life and sanctity of spirit to the younger brethren? If he cannot give up a habit which he knows to be unbefitting in an ambassador of God, then is he not a slave unto the habit and not a freeman in Christ Jesus?

Mr. Clark speaks of forming a Nazirite Society in order to distinguish the users of tobacco from the non-users. That would not be at all necessary, my brother, for like some other offensive animals, the presence of the tobacco user is quickly known by the odor given out from his person. The olfactory nerve can quickly distinguish one from the other.

Again Mr. Clark says, "If we believe in a divine call to the ministry, we should let the Lord pass on the fitness of the man to answer the call." My brother, did you not know that the Lord has so passed upon the requirements of a man for the office of the ministry. I call your attention to 2 Thes. 3:1-10. Among other requirements, Paul says, "A Bishop must be blameless. \* \* \* Moreover, he must have a good report of them that are without, lest he fall into reproach and snare of the devil."

Is a man without blame who is a slave to an unclean and a death-dealing habit? What is the opinion of those that are without with reference to an ambassador of God being guilty of any habit that snacks of worldliness or fleshy appetite? I was talking to a moralist recently on the matter of salvation alone through Christ. He claimed that he was living a cleaner life than many Church members. Among other things he said: "Why, the other day a preacher was talking to me on this subject with his mouth so full of tobacco that he could scarcely talk for spitting and chewing. I told him I was not guilty of a habit like that." So we see the influence of these things. Again, read Titus 1:6-9: "A Bishop must be blameless \* \* \* a lover of good things, sober, just, holy, temperate." I have known ministers who were more intemperate in the use of tobacco than many men who are addicted to the drink habit.

Again he says: "If tobacco using is a sin, then all members of the Church should be required to join the Nazirite Society to help the young minister by example to be clean." Of course no Christian should be guilty of the habit, but, my dear brother, when, where and by whom was it ever written or said that the sheep should be an example for the shepherd to follow, or that the ambassador of the most High God should follow or be led by the men to whom he is sent to minister? A man who by virtue of his own manhood and by the grace of God is not an example in all things pure and good to all men has not the insignia of office and is not a true ambassador of the cross. Paul's advice to Timothy was, "Be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity." What has become



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of the old time sanctity of the pulpit. I can remember when I thought the spotless robe of Christ's righteousness and the sanctity of his office encircled a minister that the contamination of the world and fleshy desires could make no encroachment whatever. Of course, there are many good shepherds of Israel, but as a class the ministry is not living above reproach.

Mr. Clark says: "If tobacco-using is a sin—" We do not claim that the use of tobacco is a sin that will send a man to perdition. Sin is transgression of law. In that case it is a transgression of physical law, a sin against the body, which should be kept pure and clean for the indwelling of the Holy Spirit, making it also a transgression of the spiritual law of Christ's indwelling; for how can the Spirit of Christ dwell in power in an unclean temple? No, we do not claim that the spirit may not pass out of a tobacco defiled body into the realms of bliss, but "as one star differeth from another in glory, so also is the resurrection of the dead." The spotless robe of Christ's righteousness is promised to those who overcome and keep themselves unspotted from the world. And shall that one "walk with Him in white," who never overcame the filthiness of the flesh in this life?

Now, the brother says that the funny part is that this motion was made by a layman, and he seems of the impression that this layman by this act has shown a "holier than thou" spirit. I think he must be mistaken. "Tis true, and pity 'tis 'tis true" that the laymen are taking the initiative in this matter. I say shame to the ministers who have placed the Church in such a position that the rank and file must sit in judgment on the officers of the Church.

Mr. Clark further states that a man has no right to sit in judgment on his brother who believes tobacco using is no sin. We hold that a man has the right to sit in judgment on his brother because of a fault or sin in that brother that is contrary to the common good. If a man who by his influence, words, example, and very life is leading my boy into forbidden and dangerous paths, I have a right to cry out to him, "Thou art the man," and to sit in judgment on his conduct. Christian motherhood to-day is crying out against the influence of tobacco using ministers over her boy who she has tried to steer clear of the shoals of nicotine poison. Mothers' hearts are grieving as they watch the rosy-cheeked visage of their once clean boys change to the pallid, covering countenances of the youth who are becoming addicted to the tobacco habit, and later on it is these same mothers who with broken hearts keep the night vigils when the poison has well-nigh done its work, and these boys are languishing on beds of pain, once the pride and joy of a mother's heart, so early robbed of the joys and pleasures of a noble, pure, strong manhood—and, perhaps, all because they thought there was no harm in the habit because preacher So-and-So used tobacco.

In this fight against tobacco, I would suggest that you ministers keep quiet unless you stand for God and the right, for that is where humanity expects to find you, and if you fail, woe be to your influence.

"The fight is on. O Christian soldier, Be strong and in his might hold fast. If God be for us, His banner o'er us, We'll sing the victor's song at last."

(MRS.) A. H. CARTER  
Elgin, Texas.