

TEXAS CHRISTIAN ADVOCATE

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

HAYLOCK PUB. CO., PUBLISHERS.

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

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Vol. LV

Dallas, Texas, Thursday, July 29, 1909

No. 50

EDITORIAL

A WOLF IN SHEEP'S CLOTHING.

In a recent address before the Harvard Summer School of Theology, Dr. Charles Eliot elaborately defined what he termed "The New Religion," which he says is destined to displace the old ideas of Christianity as now taught and accepted by most people. It is passing strange, and yet it is the infidel way in these days, that the good Doctor did not come out and denounce the Bible and Christianity in explicit terms, rather than do the same thing in his adroit method, and in his assumed role as a religionist. It seems that he prefers to accomplish the same end by insinuation and innuendo in order to make his attack more subtle and plausible. Had he openly stated his views as an avowed infidel, the Harvard School of Theology would not have invited him to deliver the address in question; but as he claims to be a man of religious faith and practice, he was given an opportunity to air his views and to state his position as a Christian teacher. Yet his utterances carry with them the teachings of modern infidelity.

His "New Religion," as he tells us, will not be founded upon "authority;" it will contain no "personification of natural objects," neither will it engage in the "deification of remarkable human beings;" but it will be so rational that God will need no "intermediary" to reconcile him and the human family. It will "reject the idea that man is an alien," or a "fallen being who is hopelessly wicked." It will find all such "beliefs inconsistent with a worthy idea of God," and it will eliminate all idea of "the supernatural," and it will place no reliance on anything but "the laws of nature."

Wonderful promulgation is this "New Religion." Step by step it annuls the divine authenticity and inspiration of the Scriptures, treats them as any other specimen of ancient literature, denies the divinity of the Lord Jesus Christ, does away with a mediating Savior, and strips religion of all its supernatural elements. In short, it relegates the Old Testament Scriptures to the category of fables and old folklore, and it reduces the gospels to conceptions of men who wrote them under the spell of an ignorance and superstition unworthy of this age of advanced thought and lofty intelligence. Really, it leaves nothing of the old faith of our religion, and takes from us all our cherished beliefs and inspiring hopes. According to this man of letters, these beliefs and hopes are unworthy of a God of law and order and justice. It shuts us up exclusively to the "laws of nature" as our only revelation of a Divine Father.

This view of the question is the one held by Unitarianism, of which system Dr. Eliot is an ardent and an advanced disciple. In fact, it is in substance the most dangerous and insidious form of infidelity, because it masquerades under the guise of religion. But those who have made Church history a close study will readily observe that after all

it is nothing more than a revamping of the old heresies which have appeared in divers forms from the time of the Gnostics and the Ebonites on down to the present day. The Christian religion has fought these vagaries from the beginning in its steady effort to maintain the faith of humanity in the doctrine of a personal God and in the divinity of Jesus Christ as the Savior of men. Many of the same old errors, in the name of religion, are found in the Unitarianism and the Christian Science of this age and generation. There is nothing new in Dr. Eliot's so-called "New Religion." It is the same old spirit of anti-Christ with which evangelical Christianity has had to contend from the beginning. He only puts it in another form and expresses it in more modern terms, but when reduced to its last analysis it smells of the odors of the centuries long gone.

Therefore, let no one be deceived by the specious pleadings of this learned man of Harvard. He is far from the original truth as it is in Jesus Christ. He is drifting on the uncertain sea of skepticism, and in his cunning and plausible way he is endeavoring to accomplish the same end toward which infidelity has been working throughout the centuries. Renan, the great French infidel, were he living, would agree in every particular with Dr. Eliot. Even our eloquent American infidel, Robert G. Ingersoll, were he still in the flesh, would find but little to dissent from in this "New Religion." True, he was often coarse and irreverent in his attacks upon orthodox Christianity, but his argument invariably drifted him to the same conclusions. In the esteem of all these gentlemen, the Old Testament is without "authority" and the gospel is the notations of ignorant men filled with errors and in no sense reliable. Such a thing as "the New Religion" may satisfy such a learned man as Dr. Eliot, but it will never meet the moral demands and spiritual longings of common humanity. Hence "the New Religion" will in the future, as in the past, confine itself to his kind and class, while the old, old story of Jesus and his love will continue to bless the millions of our race.

FAITH THE NORMAL STATE OF THE CHRISTIAN MIND.

We once heard a minister while discoursing upon faith say that doubt, when properly worked out, was an aid to faith, that it made it stronger and left it on a more permanent basis. This may be true provided that faith finally overcomes the doubt and leaves the mind free of its influence and dominion. But on general principles doubt has no place in the Christian mind. It is foreign to a clear idea of God and of Jesus Christ. In other words, it is the disease of the Christian mind to cast any sort of doubt upon what God says to us in his Book of Truth.

The normal condition of the human organism is health; its abnormal condition is disease. When we are ill we are out of harmony with the laws of health and the system is in need of treatment. There is

no such a thing as a healthy disease of the body. Such a statement involves a contradiction of terms. So when we question what God says to us we are morally and spiritually ill. We are out of harmony with the laws of spiritual sanity. Hence there is no such thing as a healthy doubt. Doubt is the cause of our moral and religious disorder. We never become religiously diseased until we permit doubt to enter the heart and mind. Perfect faith is perfect religious health; and every form of religious disorder has its seat in doubt. Christ tells us that unless we become converted and as a little child we can not enter into the kingdom of God. He makes the child mind the normal mind, because the child mind never doubts. It believes all that we tell it. No one ever saw an infidel child, because a child does not question. It believes. And hence Christ makes the child mind the normal religious mind. When we cease to doubt and take God at his word, he can use us in the accomplishment of large things; but when we doubt, we limit the use he can make of us as instruments in his hand. We undermine our own spiritual strength and obstruct our ability to do God's will when we call into question the truth and authority of his commandments. "Lord, I believe, help thou mine unbelief," is the cry of the devout Christian heart. The great need of the Christian Church today is a profound and unwavering faith in the teachings of the Holy Scriptures. That this is in some measure lacking can not be doubted. There is an indifference along this line not born of faith, and sometimes we think that it almost amounts to semi-infidelity. O for a perfect faith, a faith like Job had when he said, "I know that my Redeemer liveth, and I will trust him though he slay me."

CREED AND CHARACTER.

It has become very much the fashion among the would-be liberals in theology to decry creeds and to affirm that it does not matter what a man believes so long as his heart is right. What a man really believes is of paramount importance. We are not now referring to the beliefs that are treated as we treat overcoats, first on and then off, today a convenience and used, tomorrow a burden and laid aside; nor yet of those fragments that are stored away in the junk shop chambers of our minds, but the real, vital beliefs that get hold of the springs of life. The very constitution of man is such that a false faith can not inspire true living. "As a man thinketh in his heart so is he." He who thinks in the valley without God will not leave his creed in the valley to walk and talk with God on the high table-land. A pure stream can never be traced back to an impure fountain. High living never gets its inspiration from low thinking. Right being is the child of sound thinking. It is contrary to every principle of philosophy for a man to acknowledge the authority and honor God in the realm of conduct who repudiates the authority and dishonors God in the realm of thinking. Go back of the Reign of Terror in Paris and you will find the

creed of the Revolutionists that filled the streets of Paris with the blood of murdered innocency. Go back to the burning of the Christians in Rome and you will find the ashes of Rome's burning; go still further back and you will find behind both Nero and behind his conduct his creed. To say that a man can be an atheist in creed and a saint in character is to contradict every principle of a sane philosophy and the intelligent verdict of the past. An atheistic creed never has and never can lead a saintly life. The heroes of the past were prepared for heroic achievements, not by feeding on an "indescribable agglomeration of pious nebulosities," but by being rooted and grounded upon eternal and fundamental verities. The modern liberalist who has decreed a divorce between creed and character, and who in Lotus-land listens to purling waters and the soft songs of birds, while he feeds on theological confections, will blow no bugle blast, will lead no campaign for social, civic and religious betterment. The record of the past that chronicles the onward and upward march of civilization gives us the achievements of the heroes of faith. "The altar shapes the throne, the character of the crozier measures the strength of the scepter." Religion can not be divorced from theology. Right character and life have an intelligent theological foundation, are the product of fundamental doctrine held in solution. Our creeds ought to be faithful interpretations of Jesus Christ, while our lives ought to be the transparent exponents of the Christ of our creeds. Indeed, no creed is entitled to be denominated Christian that does not incorporate enough of the spirit of Christ to make our lives God-inspired. Our creeds proclaim our intellectual interpretations of his Word, his presence in our minds, while our lives reveal our appropriation of his Spirit, his presence in our hearts. "Nothing can contribute more to the weal or woe of human society, therefore, than the spread of a high or low, good or bad, worthy or unworthy belief."

Every man is under the scrutiny of a three-fold judgment. He is judged by his fellow men, and they base their judgment on what they see and hear of him. Often their judgments are incorrect. He is judged by his own conscience and his own understanding of himself. Even this self-judgment is often wide of the mark, for it is easy to be self-deceived. Lastly he is judged by God who knows the secrets of the heart and the thoughts of the mind. His judgment is an absolute and impartial judgment. We may deceive men, and we may deceive ourselves, but we can not practice deception upon God. He knows us perfectly and will deal with us accordingly.

Wit is the spice of life when it operates without a sting. It makes people laugh and thus imparts a cheerful spirit; but when it carries a covert barb, touched with venom, it is a dangerous thing to handle. It gives pain instead of pleasure.

"INNOCENTS ABROAD"

By REV. HUBERT D. KNICKERBOCKER.

CAIRO: ITS SIGHTS, STREETS AND SMELLS, BAZAARS & A MOHAMMEDAN FUNERAL

Article Six.

To try to pick up the sands of the seashore in one hand; to try to unravel the ravellings of 100 yarn balls of 100 colors that 100 cats each with seven kittens have played with for seven days, is my job in attempting to describe Cairo, Egypt. Of all the conglomerated, heterogeneous conglomerations that ever concatenated in coincidental circumstances, Cairo is the most "conglomeratedest." The colors of the people range from the Egyptian darkness of a Nubian "nigger" or an African Abyssinian to the lily white skin of an upper class Greek. The great general divisions into which the population of our 600,000 are divided are: Egypt Arabian-town dwellers, Fellah settlers, Nubians, Copts, Turks, Armenians, Jews, Northern Africans, Bedouins or Desert Arabs, Syrians, Persians, Hindoos and other Oriental settlers. The fact that my gentle readers do not know what kind of folks many of the above named are, is sufficient commentary on their strangeness.

Besides the above there are 50,000 "foreigners," that is, Europeans of all sorts. Now stir all these folks together and mix in a few thousand donkeys, camels, goats, sheep, horses, oxen and mules; sprinkle in about 777 different costumes, breeches, pants, night-gowns, pajamas, dresses, petticoats, bloomers, that have bloomed into full blown blossoms; turbans, tarbooshes, fezzes, hats, veils, nose rings, anklets, and you have a Cairo population pie. Cut the pie open and instead of "four and twenty black birds commencing to sing," you will hear "four and twenty" plus one hundred different kinds of noises.

The Jargon of Arabic, which always sounds like the speakers were going to eat each other up without salt; the rattle of twenty other tongues at once; the calls and cries of a hundred vendors, who always seem to me to be mourning some awful calamity, like the death of their mother-in-law; the clashing of brass cymbals, the ringing of bells, the tooting of horns, the blowing of whistles, the braying of donkeys, the groaning of camels, the clatter of scores of heavy-wheeled carts, the calls of cab-drivers, constantly warning, "Uh-ah! Uh-ah! (Look out! Look out!)" make up a crescendo note of clangs that includes every discord that was ever made in Pandemonium.

The Streets of Cairo

then are the principal places of unending amusement and instruction. Out of the pie I have described above, that is, out of the streets, let's pick out a few individuals for description:

Yonder comes a fellow with a dead goat on his back. You get ready to hold your nose, as it is evident that the carcass is much swollen. It proves to be, however, only a goat skin, taken whole off a dead goat's back, sewed up and now used as a water jug by a water-carrier. It certainly looks gawdawny, however. It has every appearance of a gas-bloated carcass. Other water-carriers have jars of earthenware carried on their shoulders.

Then here is a man with a big glass "demi-john" jug holding about six or eight gallons, and ornamented with all sorts of brass work, crowns and crests and shrines and coins, etc. This jug is strapped across his shoulders, and in his hand he carries a pair of brass cymbals that he constantly plays as he goes down the street. At one side he carries a brass tray, containing glasses strapped to his waist. In one hand is a graceful brass pitcher. Mounted on the glass jug is a little brass barrel. This is a lemonade or orange blossom water, or liquorice water seller, and he carries his whole shop strapped on him or held in his hands. He is in constant evidence and does a thriving trade in this hot climate.

Now comes a caravan of camels, loaded with tremendous packs and driven by a Fellah (Arab farmer) or Bedouin (Arab desert-dweller). Then follows a herd of goats, or a dozen donkeys, some loaded with packs, some ridden. We get out of the way of the animals with celerity as they seem to have the right-of-way, and get in a corner of a jutting wall and watch the panorama pass on.

A veiled woman from a Mohammedan harem next attracts us. She has on a long gown, a black silk cloak with very wide sleeves, a veil of muslin that covers all her face but her eyes, and a mantle over her head. I do not blame these women for covering their faces, as most of them are mighty ugly. I have seen so far on my trip only one or two real pretty women. The swathing of the shape-

less gown and the voluminous mantle and the ample cloak make the women look broad and unwieldy.

The women of the poorer classes wear nothing but a blue gown and a veil. Their chins, lips, arms and chests are often tattooed blue; their ankles covered with copper and brass anklets; their ears ringed, and their eyelashes and eyelids dyed dark. Their finger and toe nails are also stained brown with henna. They wear sandals so that their stained toe nails are highly ornamental.

But how can I describe costumes when there are literally hundreds of different kinds and combinations. The prevailing style with the men is a long, flowing robe, reaching to the ground, worn over either a pair of very baggy breeches that have room for a feather bed in their ample depths, or sometimes over only a petticoat. The head dress is a cap without a brim that fits tight and looks like a moulded conical pot without a handle. The Mohammedans wrap round the base of this cap a long head kerchief called a turban. The orthodox length of the turban is seven times round the head, which equals the length of the body. This turban is used as a winding sheet after their death and serves to constantly remind them in life of their approaching end.

The Coptic (native Christians), Jewish and Syrian women wear the same costumes as the Mohammedans, but are unveiled. The high class, rich Mohammedan women, when riding in carriages, veil themselves with only a thin white gauze, which reveals their features quite distinctly. I will insert here an actual catalog of sights and costumes noted in thirty minutes in the passing throng that went by my hotel in Cairo. The list may be mixed, but so was the confused crowd. Now watch them pass:

Boy with red and white robe, man with yellow and red robe and Moorish slippers on bare feet; policeman in white duck uniform and red Turkish fez; man in pure white robe; man in pink with white fez; Nubian with an overcoat on over his robe (thermometer about 95 degrees); yellow man with blue vest and baggy breeches; high-class Egyptian with two robes, outer one blue, inner one white; gentleman with him with Parisian clothes and a Turkish fez; another gentleman with a hat (that is, of course, his hat was the differentiating garment); soldiers in khaki in omnibus drawn by white mules; carriage with Nubian driver with ear-ring in top of one ear; carriage with Arabian driver; Mohammedans in black robes and white turbans; a horse-drawn dray with long, narrow body on two wheels; woman in voluminous black shawl, with a dish balanced on her head; Egyptian soldier in khaki; automobile oil tank, up-to-date automobile; hand push cart loaded with musk-melons; dragoman in rich Oriental patterned robe; Arab with big basket of watermelons on his head; tricycle delivery wagonette; mule-drawn, two-wheeled dump cart, wheels 8 feet high; white donkey ridden by a yellow man, feet nearly touching the ground; procession of multi-colored boys, both as regards costume and skin, with dunce cap hats, whistles and bugles, carrying advertising banners; Egyptian with tray of native candy on his head; Greek ice-cream vender, his outfit carried on a wooden bar resting across the back of his neck near the shoulders; a big Arab with a tiny donkey and a miniature cart; two camels with big loads in their rope pack-nets; Turkish peddler; two men with scarlet jerseys and blue skirts; water-seller, with white silk turban, grey vest, white undershirt, scarlet and yellow skirt; but here two vendors of souvenirs have spied me on the third story porch of my hotel and are vociferously and with much pantomime trying to sell me something, so I'll have to quit.

I forgot to tell about the streets themselves where all these sights are seen. In the European section of the city there are wide asphalt paved streets, well-kept and clean, but in the Arabian sections and all the native parts, the streets are alleys, often not wide enough for any vehicle to pass. Down on

Muski Street and Its Cross Streets the Bazaars

are to be seen in their original Oriental state. There is where we went first, Muski Street itself is wide enough for two carriages to squeeze past each other, but many of the side streets had only room for a donkey, a man and a goat to walk abreast. This they frequently do—the donkey always being a little ahead, and the goat a little behind.

The bazaars are little shops six feet

wide and from four to eight feet deep, about as big as the fly-specked show-case of a country store. They are grouped together in arcades or covered streets, and the same kind of bazaars occupy a whole section together; that is, there will be a hundred yards of shoe bazaars, then silversmith shops, then carpets and rugs, etc., etc. In the bazaar there is just room for the proprietor and manufacturer and general manager (all in one) to sit and reach his goods without moving from the adjacent shelves. There is a seat for his customers to sit on just outside the bazaar. He has all the time there is and so has his Oriental customer and an American woman can't possibly hold a candle to these Easterners in their shopping. There are always two hundred prices, more or less—ten for the native buyer and 190 for the tourist. I always offered them about one-fifth of what they asked.

Many of the goods sold are made by handicraftsmen and pedicraftsmen (that's a word I just made, it means footworkers) on the place, or in front of the place. The woodturners and weavers use their feet almost as footly (complement to handily) as their hands. I saw a number of tailors ironing with their feet. They had the ironing board down on the floor and manipulated a hug flat-iron with a hoe-like wooden handle about two feet long with their foot, only occasionally giving it direction with their hands. The amount of handwork going on was very large to the eyes of a Westerner. Silversmiths, coppersmiths, ironworkers, weavers, shoemakers, saddlemakers, brassworkers, etc., manufacture their goods without any machinery and with the most primitive tools. Brass work of all kinds is largely used in this country; pots, pans, household utensils, ornaments, tableware, etc., being made of brass and all the beautiful designs of animals and pictures, and all the inlaying of silver is done with no more tools than a wooden mallet, a couple of hammers and a handful of little chisels.

The spice shops all grind their spices in big stone bowls with big iron mortars. The grain is ground in handmills as ancient as the earth. This handwork is common all over the East. For instance, here in Jerusalem where I am writing this I saw them making all the souvenirs of olive wood that are sold here, and it is all handwork. In making a pearl rosary every separate bead is cut and rounded and polished by hand.

The Smells of Ancient Cairo

are all of great age. The bazaar section of this city is particularly dirty. This made the direction of an Englishman given us perfectly intelligible. We asked him where a certain place was? He replied, "Take the third 'smell' to the right, then the second 'smell' to the left and there it is." We found the place without trouble.

One afternoon we had been walking for an hour through these malodorous alleys. That morning we had visited the Egyptian Museum and "Farmer Ed" had been much impressed with the accounts of the ancient kings, as given in connection with their mummies. He now remarked, "Boys, I know now why they call these Egyptian families dynasties. They live nasty, and, of course, they die nasty." We secured one for "Farmer Ed's" judgment and passed on.

A Mohammedan Funeral on Muski Street

passed by as we were walking back to the hotel. First in the procession were a lot of blind men, hired mourners, who were wailing out the virtues of the dead man, and then chanting verses from the Koran. Next to these were the men friends of the dead, all of them also wailing out verses from the Koran, the Mohammedan bible. Then came a rough pine coffin-shaped box with two long handles at each end. This was borne on the shoulders of four men, one at each handle. In the center of the lid of the coffin rose an ornamented column about three feet high with the "tarboosh" or hat of the dead man on it. At the rear of the coffin followed the female hired mourners and the female relatives with disheveled hair, and they, also, were extolling the dead. One of the expressions used, so I am informed, is, "O thou camel of my house!" This is for the man head of the house and means, "O thou bread-winner, burden-bearer," etc. In front of the procession are three boys, one carrying a Koran, and all chanting from a poem describing the last judgment. These last two items I take on information, as the babel and confusion prevented my observing more than the first part of this description. I succeeded in getting two pretty good snap-shot pictures of the procession before it got by. At the grave the body is taken out of the coffin and buried in a winding sheet. The face is always turned toward Mecca. The coffin is carried back for future use. Over the grave of a Mohammedan is put two white columns of stone, marking where two angels sit, one the angel with his good record, the other the angel with his bad record. These two angels

have accompanied him all his life and they now sit by him ready to testify at the judgment day. The vault of the tomb is made high enough for the body to sit up in when Munkar and Niker, these two angels, are examining the deceased the first night after interment.

In the case of rich Mohammedans a buffalo is led in the procession and is slaughtered at the grave and distributed to the poor.

A Five-Cent Carriage Ride.

By this time we were tired, so we called a carriage and for 20 cents we were rapidly driven back to the hotel. There were four of us, so that was five cents apiece for a carriage ride. From the porch of the hotel we could

observe the gay crowds round the cafes and the garden of Ez-be-Kiyah, and it was two o'clock in the morning before the noises of the night crowds died away. At three o'clock they began again with the beating of the milk-goats being driven through the city. About four o'clock an Egyptian regiment passed by with a corps of bag-pipe players blowing for dear life at their head. So that first night in Cairo I didn't sleep much, but the pictures of the realities of the day, and the pictures of the stories of the past mingled their images in my brain so that my thoughts were half dreams and half real. And that is Cairo; half a mystic dream of old, old days, and half a progressive reality belonging to the white-lighted day of the present.

Is There a Christless Christianity?

By REV. ROBT. P. SHULER

Paper One.

No man ever won the admiration of the whole world as did the man Christ Jesus. There is absolutely nothing praiseworthy in human existence that did not characterize his life as a man among men. He was human, with the peculiar battles to fight, the individual foes to face, the pernicious tendencies to overcome, the persistent temptations to resist which fall to the lot of all human beings. Yet amid all the raving of criticism, denial and bitter denunciation of our day there is no word of accusation when it comes to the fearless, pure and beautiful life of the lowly man of Galilee. The Unitarian denies every claim of his divinity, and yet closes by calling him the most perfect specimen of noble manhood the world ever saw. The infidel laughs to scorn the claims of the Christian world, and then comments with enthusiastic praise upon the worth of the life of Jesus Christ as a moral example. As a man, subjected to the scrutinizing gaze of a hostile world, he has withstood every swordthrust, conquered every enemy and successfully established the fact that he was and is the greatest ever born of woman.

But the infidel, the Unitarian and the scoffer at Christianity would stop with a declaration of his superior manhood. Here the wonder lies. They call him good, and even claim him as an example to be followed in all things, yet with the next breath they declare his teachings false, his pretensions preposterous and his claims unfounded. Christ affirmed his Messiahship; these men call him good, and then say that he lies. How can a good man lie? Christ declares that he is equal with God the Father. The infidel says there is no God the Father; the Unitarian says Christ is no more equal with God than are other good men; the advanced thinker or critic declares his claims unreliable except where they can be established by evidence other than his own, and such as will satisfy pure reason (so called); and yet all three classes refer to him as an example for all men to follow, despite the falsity of his teachings. Jesus Christ bases every word and act of his life upon the proclamation of his divinity. He repeatedly refers to his authority as Judge of the earth, his power as sufficient to resurrect the dead, his achievements as having created all things, his dominion as reigning both in heaven and earth, and, last of all, his characteristics, as possessing every attribute of God. That not one of these claims can be established other than by accepting his divinity is a self-evident fact. Therefore Christ could never have been a good and noble man and have been only a man. If he were only a man, then he was a falsifier, an impostor, breathing the boastful spirit of deceit, a bigot and a despot lording over his hoodwinked followers and dictating to their silly ears a mythical Eden and a kingdom of straw. If he were only a man, then Nero was a saint beside him, and the polluted name of Judas himself should glow like the light beside the name of him who delighted in blinding men's eyes and leading them into a superstition more cruel than a thousand deaths. Verily, they that call him good and yet affirm that he was only a man speak a riddle that admits of no solution; yea, they deal in a contradiction more palpable than ever before came from tongue or pen.

Of recent years a very praiseworthy spirit has permeated the ranks of sectarian Christianity. I refer to that feeling of charity and liberality of ideas that has taken the place of the much to be lamented prejudices of other days. We have broadened. We have bethought ourselves, amid the clamor of our different views, of the spirit of our common Master. We may not be coming nearer to each other in the letter of our doctrinal contentions, but we are certainly approaching a common goal, namely, the salvation of the world from sin and to righteousness. As we approach this great end of the Church universal we are learning a new lesson, a lesson of

fellowship and liberality. Surely this is the dawning of a brighter and a more useful day for the Churches and the kingdom.

But the extremes are just as dangerous one way as another, and where we have avoided the breakers we are even now about to rush upon the deadly coral trap. We are becoming too liberal. Protestant Christianity has so completely given herself to charitable thinking that she now finds herself about to compromise her cause for the sake of liberality. We have, for charity's sake, extended the right hand of fellowship to a certain extent to Roman Catholicism, and have thought it a duty of the latitudinarian to speak well of a doctrine which would corrupt the fountains of all religious life. Christ thought a man might believe a lie so pernicious as to effect his damnation. Modern Christianity has decided that an honest conviction must be praised, be it safe or dangerous, rescuing or damning. Protestant Christianity has no right to make friend with heresy. Christ had love in his heart for the Pharisee, but he entertained no thought of sympathy, excuse or liberality for his Pharisaism. He called it by the not very liberal name of hypocrisy. Now I hold that Roman Catholicism is a Christless Christianity, if such a contradiction could be true. If there is no such thing, then the Roman Church is heresy, and demands our rebuke.

Christ declared himself the mediator between God and man. He affirms that the only tokens necessary that man may enjoy the perfect peace and joy of reconciliation are to be located in the man himself. He yields the authority of salvation and damnation to no tribunal outside himself. Christ is all and in all in the Christ-theory of Protestant Christianity. But what says the Church of Rome? Prayer must be made to the Virgin Mary, who occupies the position of mediator by the right of intercession. She intercedes for man. Moreover, a man of flesh and blood stands between the supplicant and all divine assistance. This man may give me permission to inherit eternal life, or, if it pleases him most, he may consign my soul to eternal death. I must buy with money the washing away of my sins, which money goes to enrich a man like myself, except that he has power to remove sin while I have power only to sin. Such ideas are in direct contradiction to the Protestant truth of Christ as a personal Savior. They rob him of the only position which he dared claim for himself with reference to humanity. Roman Catholicism is not a Christ-Christ-ianity. It is a priest-Christianity, a man-Christianity and dangerous to all forms of Protestant faith.

But we must be broad-minded. We must prove ourselves latitudinarians. We must remember that liberality is the badge of genuineness. This is all very fine in theory, but when it comes to practice it means defeat to those very principles which yield us life. The only question is: Is there truth or falsehood in the doctrines and demands of Roman Catholicism? If truth, then let us be men enough to join them in its proclamation. If falsehood, no theory of liberality will excuse us in condoning its existence. Is there a Christless Christianity, a Christianity with Christ behind the screen, a Christianity where man dictates and holds the balance of power? These are the questions. What is the answer?

Recently a prominent Protestant affirmed that only bitter selfishness would make a Protestant cast his vote against a Roman Catholic for Chief Executive of this Nation. He declared that he hoped to live to see a disciple of Rome occupy that high position in this Nation. He prophesied the happy day when the arms of Protestant Christianity would be thrown wide open to receive any honest thinker and aid him in any friendly manner. This man dreamed himself a liberalist when, indeed, he was teaching the creed of religious anarchy. Rome is the bitter enemy of

Protestantism gladly c into a c provided could as no more praise h afford t the hand life.

But w truth of Church of the S not mo among t religion their i future a to Prot inism especiall clares it estant n the invi Its miss accepted fort is Unitaria touch h Protesta scholars its pois doubts, its ware its ruin we papers i its ravin

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Protestant Christianity. She would gladly convert any act of friendship into a curse to those who bestowed it, provided that in cursing them she could assist her own cause. We can no more afford to assist, encourage or praise her in her efforts than we can afford to polish the gun which in the hands of our enemies will seek our life.

But with all its prostitution of the truth of Christ's mission the Roman Church has never denied the divinity of the Son of Man. Therefore she is not most dangerous. There exists among us today a class of so-called religionists who, if permitted to spread their ideas, will become in the near future a much more dangerous foe to Protestant Christianity than Romanism has ever been. This class is especially dangerous because it declares itself a part of the great Protestant movement. It gives to itself the inviting name of Free Thinkers. Its mission is to disrupt the old and accepted ideas of Christianity. Its effort is one of disunion. Its goal is Unitarianism. Already its insidious touch has been felt by almost every Protestant Church in the land. Our scholars are becoming tainted with its poison and incapacitated by its doubts. Our schools are dealing out its wares as though they did not promise ruin and blight to the faith which we hold dear. Some of our religious papers are filling their columns with its ravings.

The so-called higher critic is the natural child of this mother. The critic has discovered many things. He has begun at the beginning with his free thinking and has slashed right and left with his carver of "pure reason" until the mangled, bleeding and thoroughly chastised word of God lies at his feet vanquished, and yet he has only well begun. He has much which he means to disprove yet, many characters dear to Bible readers whom he intends to annihilate, multifold of those precious falsehoods which he will expose with ruthless hand. Long ago he disproved the biblical account of creation. He exposed the false claims of that supposed historian, Moses. He showed how utterly out of all harmony with all reason was the false narrative of Israel's exit from Egypt. He destroys the superstition that would give credit to the story of a Jonah with a perfect shower of ridicule. He sifts poor Moses in his sieve of "pure reason" until the world at last beholds the most consummate farce ever written by pen of man. He leaves but little more of David. He points out the reason for that religious novel, the Book of Ruth, and opens our blinded eyes to the fact that no such woman ever lived. He solves the riddle of the lion's den by affirming that Daniel was only the hero of a poorly-written story, having no more drawn the breath of life than did little Dorrit, the creation of another novelist of more recent date. He divides the New Testament into four parts—some of what you may believe; a little of what you must believe; the hundreds of passages which you must never think of believing, and the remainder which you may, can, must, might, could, would, should or must never believe, according to the results of further investigation.

The critic is a thinker, a man of brains, a never-failing ocean of authority. It is true, he never had a conversion from sin to righteousness in his existence, but that is not his fault. He is occupied. More weighty matters demand his attention. He hasn't time. Why, here are thousands of preachers who haven't sense enough to do anything else. Let these old gump-heads get the world saved and leave the peerless thinkers to the sacred task of discovering the lies in the Bible and warning the world against them. Here this Jonah tale has been going for hundreds of years without contradiction simply because men were so busy getting other men saved that they didn't take time to deal in "pure reason." At last the world has awakened to the folly of such a course and has sent forth her men of brains to clean up the Bible. To be sure, there will not be much left when they complete their work, but that which is left will have the stamp of "higher thought" upon it, and our people can afford to read it without fear of being contaminated with awful falsehoods.

Only one branch of "higher criticism" has seen fit thus far to make public the most gruesome find of these investigations. The other branch holds that men must be educated up to some things, and therefore does not think it policy to make the startling announcement at the present time. I refer to the discovery that Jesus Christ was not divine, is not divine and never will be divine. However, this latter class of critics are gradually coming to the point, as can be easily ascertained by reading their books and utterances through our religious press.

Recently one of the greatest Protestant editors of the South, who happens to be a man of critical wisdom, in defending the tenets of Unitarianism,

made this statement: "Men are saved, not by believing in a dogma about Christ, but by trusting Christ. Saving faith is a faith in a person, not belief in a doctrine. The Unitarian who is a Christian rejects a certain statement of the doctrine of Christ's deity, but he accepts Christ's offer of salvation, and adheres loyally to Christ's person." Now this statement is representative, and explains what I mean by "coming to the point." They do not come out and say that Christ is not divine, but they do say that the crowd who makes such an affirmation is all right and as safe as any other. While they do not think the time ripe for a bold and open stand, they do think that a good way to ripen the time is to defend the crowd that has made the stand. Notice the logic: There is a wide difference between a dogma about Christ and Christ himself. Certainly; who would deny it? This difference the Christian Unitarian has discovered. They believe in Christ, but not the dogma. Stripped of his divinity, his incarnation, his atonement, his supernatural power, his eternal authority, the Unitarian believes in him. Christ's divinity, his incarnation, his atonement, his supernatural power, his eternal authority, are what in learned parlance we call dogma. Whatever is left is Christ. But what is left? The Unitarian makes answer: "A good man." The advanced-thinking, pure-reasoned, higher-critical, biblical-dissecting, gray-mattered apostle of liberality and knight of latitudinarianism declares that the above answer is altogether satisfactory and in keeping with the Theological Supreme Court decisions as to what must be believed by a Christian. So it is decided that Christ was at least a good man. But can a man, however good, save a soul? And yet we are told that the Unitarian accepts Christ's offer of salvation and told, not by the Unitarian, but by his liberal defender, the advanced thinker. Here is contradiction, indeed. A man who deceives every disciple and apostle who followed him into believing that he was divine; who openly spake lies, boasting that he was equal with God; who left a record of egotism in his claims of supernatural power; who subscribed to himself authority that no man could possess, and yet he was a good man, and capable of saving other men. Such are the reasonings of those who would establish a Christless Christianity among us.

The question is simply this: Can a man deny the highest claim of Jesus Christ, his divinity; can he declare false the atonement by his death; can he overlook the doctrine of the new birth as based upon his teachings; can he reject the doctrines which he taught as constituting Christian faith and service; can he give the lie to those repeated affirmations of power and authority and be a Christian? If so, we certainly have a Christless Christianity, and the greatest superstition ever born of ignorance is contained in the New Testament. There can no more be a Christ minus his divinity than there can be a fountain minus its sparkling waters.

This is the problem to be faced by Protestant Christianity, and I affirm that there is the greatest danger. We are on the coral-trap. The fight is on between the simple child-like faith of our fathers and the modern head-work of their sons. Let those who dream us safe from this heresy look at the spread of its influence during the past ten years. See how many of our leading men are at least charitable toward it? Can we afford to be liberal with those who would grant us no quarters, and whose greatest hope would be consummated in our ruin? The sting of the sword has settled such matters in the past, and the sting of the sword must settle this.

Now, I would not be understood as advocating the selfish spirit which resulted in the bloodshed and bitter hatred of the earlier centuries, when differences in religious views were always sufficient to estrange men and promote their hatred of all outside themselves. Not every man casts out devils by the same process and in the same manner, and yet Christ taught his disciples that only a bigot could rebuke his fellow where the offense were no greater than a mere form or method. But here is more than a difference over a how or even a why. Here is difference over a what. The essential is at stake. The very foundation of Protestant Christianity is at stake. Our hope and faith, our doctrines and teachings, our efforts and future successes, all are at stake. When we deny the divinity of Jesus Christ, yea, when we soften that fundamental doctrine, when we permit the so-called critics and advanced thinkers of our day to advance their ideas of liberality to the extent that men are declared Christians, whether they be Christ-believers or not; when we take off our hats to this mob of Free Thinkers and bid them Godspeed, then we have taken

our own cause by the throat and have dealt the death blow to Protestant Christianity, for, whether we think so or not, by such concession we surrender our cause.

There can be no Christless Christianity. It is one of the impossibles. There can be no liberality in dealing with the enemies of Christ's divinity.

Devotional—Spiritual

FOR THE SILENT HOUR.

Brightness of the Father's glory,
Radiance of Light Divine,
Beaming from the sacred story,
Shine into this heart of mine;
Every mist and cloud dispelling,
All mind illumine;
Each disturbing factor quelling,
That my soul on God may wait:

Wait—in silence deep enfolded—
Till I hear the Word of power.
Thus my actions shall be molded
In His pattern every hour.

And—with inmost soul aglow
I myself a power shall be,
Raising hearts sunk deep in woe,
For my God can work through me.
—Lulu Bliss Haldimand, in Westminster.

CHRIST THE LIBERATOR.

"Loose him, and let him go!" At this command of Jesus they unwind the bandages from the limbs of Lazarus, and by the old familiar paths he walks back to his old home. This was the master miracle of all which Jesus wrought during his incarnation, but he is still doing for imprisoned souls what he did for the body of his Bethany brother when it had lain four days in the sepulchre.

I looked not long ago with genuine pity on a noble eagle, caged in a public park, as an exhibition for schoolboys. The old gray mountaineer felt its galling imprisonment, and occasionally flapped its wings as if it were home-sick for the skies. "Loose him and let him go," was the thought inspired by the sorry sight, and how he would have sailed off to fly in company with the sun! Eagles were not born for slavery. I thought, too, as I looked at the chained bird, how much he resembled some fettered souls, yes, some Christian souls that are terribly tied down by unbelief. Too many people have enrolled themselves in the Church—some have entered the ministry—with a heavy clog that binds them to the lower earth. It hampers them, hinders them and is fatal to all spiritual joy or growth in holiness. Many a young convert begins his religious life with a doubting or desponding spirit. He nurses his fears in a morbid way, and mistakes all this greasiness for humility. He is a chained bird from the skies.

Others are fettered by besetting sins, from which they have never cut loose. They have never made a clean break with the old sinful self, or with the beggarly elements of the world; they are hobbled with practices and associates that they have never cut loose from. They have probably passed from death unto life, yet they appear very much as Lazarus would have looked if he had walked the streets of Bethany in his ghastly grave clothes! This is a pitiable style of religion; it brings but little joy to its possessor, and gives him or her no power in the community. While they are content to be what they are, there is no hope for such manacled professors. Their only hope is in a timely and thorough repentance, and a fresh work of Christ, a deeper and thorough work, and for this they must earnestly seek, or else they will be chained birds in a church-cage to the last.

Some really good people are clogged by bodily ailment—dyspeptic stomachs or weak nerves—and they see but little sunshine in their Christian experience. Bunyan has depicted several specimens of these pil-

grims who hobble toward heaven on crutches, until death unlooses them and lets them go. Such Christians are to be pitied more than blamed; they are rather patients in Christ's hospital than soldiers on his battle-fields.

False doctrine, false views of sin and of Christ are at the bottom of a great deal of this spiritual debility. Every error is the enslaver of the soul. Truth makes us free indeed. Martin Luther was a chained eagle in the Erfurt convent, until that heaven-sent truth, "The just shall live by faith," unloosed him. Thomas Chalmers was another chained eagle, but when the great doctrines of man's guilt and Christ's redemption liberated him, he soared up into the empyrean, the king of Scotland's gospels. John Wesley never attained to a full salvation until in that little London prayer-meeting his eye rested on these words: "The law of the spirit of life in Christ Jesus hath made me free from the law of sin and death."

To every member of our Churches who is dragging out a half-dead religion, the Holy Spirit comes with the arousing call: "If ye be indeed risen with Christ, seek those things which are above!" Instead of sitting in the gates of the tomb, cast away your grave-clothes, and begin to live as Christ's freemen and Christ's witnesses, and the heirs of a magnificent inheritance. Look higher! Live higher! Get a new grip on Christ and then go out and labor to draw sinners from the pit of hell. This is the revival we all need.—Theodore L. Cuyler, D. D.

COURAGE.

How often do we hear the admonition, "Keep your head above water." The best way to fulfill the injunction is to keep the spirit above. Courage, hope, what can a man not do with these? What is he able to do without them? Courage is an elixir of life, giving power both to mind and body. It strengthens the sinews, it revivifies the spirit. It makes life, indeed, worth living. "But," it may be asked, "how can a person gain courage who is not 'born with it'?" There are two requisites: 1. He believes that what he is doing is worth doing. 2. He must feel that of all the things in the world, it is the thing that calls him. With these convictions, he is equipped with weapons that shall level every obstacle, make a path through every maze—for of these are born courage and faith.

All common things, each day's events,

That with the hour begin and end,
Our pleasures and our discontents,
Are rounds by which we may ascend.

—Exchange.

WHY MEN DELAY.

Since Jesus cried on the cross, "It is finished," the way of salvation has been open to every soul of man. The delay is with the sinner and not with his Lord. Many who desire to be saved and hope to become disciples of Christ some day hesitate. Why? It is needless. There is no great and wide sea of angry billows, or dreary desert of burning sand, to cross. There is no long process of preparation to go through. A polished, scholarly English gentleman who had disgraced his family and his name was cast into prison, and while languishing in jail he wrote a book is this: "When you really want

love you will find it waiting for you." That sentiment, written by polluted fingers, is worthy to be inscribed in letters of gold. We may add to it this also: When you really want God, you will find him waiting for you. When you really want righteousness, and peace, and joy in the Holy Ghost, you will find them waiting for you. Jesus said, "Seek ye first the kingdom of God." It is not far to seek. When you really want the kingdom of God, you will find it waiting for you.

Some are waiting to make their record good and to clean up their reputation. But they are not likely to make any better record for the year to come than they have made the past year. If they should make a fine record, laying aside all profanity and wickedness, evil habits and bad practices, their improvement would be altogether negative, consisting in things eliminated. What every soul needs is something definitely and divinely positive, and they need it badly, and need it now.

Others delay, hoping that their surroundings will improve. They do not realize that God is with them wherever their lot be cast and is fully able to take care of them in any environment. If your place of business were located in one of the suburbs of hell, the friendly shadow of the Almighty will protect you under the shadow of the throne of Satan. If the home in which you live were reeking with the atmosphere of vice and shame, God can keep you there also.

It makes one tremble to contemplate the fact that so many souls are so near to the kingdom and yet not inside. Which way will they go? One may live for years on the threshold and yet not enter. While spending a few Sundays at a famous seaside resort, preaching to the people, a minister was informed of a family living in that seaside city in which there were young people who had never seen the ocean. They had been born and spent all their lives within a quarter of a mile of the shore, but had never taken pains to walk down to the beach. They were not interested in it. The beach was a common thing to them. It seems incredible, but not more so than many things which take place among us every day. There are many who have spent their whole lifetime hard by the gate of the kingdom of God, and have never entered in. They have heard of the beauty of the place and the rapture of the music, but have not believed the report, or they have been occupied with other things.

There is a famous well in Arizona in the middle of a dreary desert. There is no water to the eastward of that well for a distance of fifty miles, and none within thirty-five miles in any direction. Many miners and prospectors lost their lives trying to make their way to this famous fountain. The keeper of the station several years ago set up a pole by the mouth of the well and suspended a lantern to the top of the pole, and every night a light has been displayed on high to guide travelers to the place of life. Some have fallen, exhausted and famished, within a short distance of the well. One poor fellow came within a quarter of a mile, but his strength was not sufficient to cover the distance. But the well of salvation is within easy reach of every thirsty soul. Every one that perishes does so because he will not come.—Exchange.

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QUEER GUARD TO NAPOLEON'S GRAVE.

Napoleon's original grave was on the island of St. Helena. The remains were removed in 1840. At the original grave there is a queer configuration of two trees so related to each other that a perfect human figure is formed, looking not at all unlike Napoleon himself in military uniform. This human air-figure stands perfectly upright in military fashion, facing and looking down upon the resting place of the exiled conqueror. It is a perfectly clear outline which the dullest imagination may visualize into the form of a military figure.

PERIODICAL RUSSIAN FAMINE.

About every ten years Russia has a famine. In studying the cause for the recurrence of this calamity it is difficult to determine the exact reason, but it may safely be said that the form of government and the industrial customs and conditions are responsible for this intermittent national catastrophe. The writings of Tolstoy show abundantly that the people need enlightenment in methods of industry, practical lessons in economy and thrift, and a government where the greatest possible liberty to the people is guaranteed.

TOLSTOY'S DOCTRINE.

Tolstoy stands out above his fellows as one of the greatest men that ever lived. He has several times in his life changed his views on public policy and government. But, in his old age, his writings contain one supreme doctrine, "Resist not evil." Undoubtedly he caught this from the teachings of the Master. He had seen and felt the miseries of his people, and in his individual study of the situation he had tried almost alone to solve the problems out of which their miseries grew. His later years seemed to center his philosophy upon the one great doctrine enunciated by the Nazarene that we should not resist evil, but overcome evil with good. His very latest utterance is that he has lost interest in humanity at large and is seeking to know the truths of spiritual communion with God.

THE COW TREE.

In South America, especially in Venezuela and adjacent countries, there is a tree familiarly known as "la vaca" tree, that is, the cow tree. This tree yields a sap which flows readily from any section of its bark, and the fluid is remarkably like cow's milk. The analysis of it chemically does not show precisely similar qualities, but in a general way it looks like milk, tastes like milk, and is used as milk by the natives.

EATING WASPS AND GRASSHOPPERS.

The Comanche Indians were very fond of grasshoppers. In their search for them their custom was to line up in a single row with a front of sometimes several hundred persons, and walk abreast over the prairies. Whenever a grasshopper was sighted the person nearest chased and caught and ate him. There are white men now living who have seen this method of grasshopper hunting carried on all day.

In China wasps are eaten. Especially are these insects considered delicacies when they are cooked and then put into soups. Of course the poison of the "stinger" is either destroyed or much weakened, and the amount taken into the stomach is not sufficient to do harm; besides, the poison taken internally is not so likely to harm as when it is injected directly into the circulation.

A NEW WAR CLOUD.

In an article to the July, 1908, number of the World To-Day, by Lieutenant Richmond P. Hobson, of naval and congressional and kissing fame, the writer insists that he sees a war cloud in the East. It may be no larger than a man's head at present, but it is there, he thinks. In his article he strongly appeals for a well-equipped and well-manned navy in all its departments. His arguments are not without good logic, and whether he may have correctly or incorrectly quoted Mr. Roosevelt in the National Democratic Convention in Denver in July, 1908, his policies in regard to the navy are wondrously like those of Mr. Roosevelt. The last Congress refused to appropriate money for four battleships urged by President Roosevelt. The Japanese are very ambitious and aggressive. They could, with their present merchant marine, transport 200,000 soldiers on any voy-

age. They are enlarging their army. They have fifteen battleships and thirteen armored cruisers, besides numerous torpedo vessels and others. Furthermore, Japan has formed with England an alliance, offensive and defensive, and this is a strange and perhaps ominous condition. We are a long way from the Philippines; Japan is very close to them. Doubtless they stand for an Oriental Monroe Doctrine as we stand for it in the Occident. Our commerce in Japan and territory controlled by her has decreased over \$25,000,000 in a twelve-months. In every way, but most quietly, Japan is increasing her naval power and training her armies. She could send a million men against our Pacific shores before we could send 200,000 to defend it, that is, of trained soldiers. China would be a formidable ally of Japan, for though the Chinese are not great soldiers, they are capable of such training under Japanese cunning as would make their millions a dangerous horde. With Great Britain in active alliance, or at best neutral, war with Japan in the next ten years would be the most terrible conflict of the ages. The United States control seventeen billions of the world's banking capital. This is nearly three times that of Japan and Great Britain combined. Our territory render us capable of an annual production from soil and factory, forest and fishery, of double both the other countries at the lowest estimate. The Panama Canal will be a source of power, as well as of danger, but of power in our favor, and the Western Hemisphere would be one massive alliance against any war in the Orient. England agreed to aid Japan in the Russian War in case any second power took part. Not only so. England agreed to help Japan in any matter in which she might become involved. There was no need of such an alliance against Russia, for Russia was already defeated, her navy had been destroyed and her armies whipped and her people were in revolution at home. The alliance means something for the future. With the growth of the world-peace idea and the frequency of meetings of nations at The Hague, there seems to grow the spirit of war all over the world.

THE WORLD'S GREATEST RAT-CATCHER.

The most famous rat-catcher in all the world is Henry Dayve, of Paris, France. For thirty years he has run a thriving business catching the rodents. He uses no poisons, no traps, no nets, no baits, but captures them with his bare hands. He descends through a man-hole in the sewer and the work begins. A curious method of attracting rats from their dens is to drop a pebble near the entrance of any given den, and in five seconds some old rodent will pop his head up. Dayve's hand awaits his coming and seizes the animal by the back of the neck. He kills no rats, but sells them alive. Grover Cleveland offered him \$400 to come over and rid the White House and vicinity of the pests. He has a secret about catching them which he will not tell.

LAY LEADERS.

To the Men of Southern Methodism.

Brethren:—The word Leader is very suggestive. Chairman implies sitting down. President carries with it the idea of bossing, but leader refers to one who is going—a man who knows how to it and who can be followed.

Leaders are needed almost everywhere. Often a statement is made by brethren like this: "We are waiting for District Conference or for some meeting to find out what to do." An up-to-date District or Church leader in any community would soon banish such talk and substitute intelligent work.

I am grateful for the response the brethren have made to my request for a list of their Church leaders, and believe we ought to thank God and take courage for what has been done, but we have just begun this work.

This is a day of experts. In almost every line of work men get together and swap ideas and take instructions in order to do their work in the most up-to-date manner.

The man who can do a thing a little better than anyone else is the man who gets the job. The man who can tell it better than anyone else is the man we wish to hear talk.

Our work as lay leaders for God and his Church is no exception to the rule. It should be done in the best manner of which we are capable.

Those who are at the head of the great Laymen's Missionary Movement feel the force of this and are trying to meet the need so that busy business

men can get the help they desire. The Southern Laymen's Council of the Laymen's Missionary Movement made up of the officers of the Baptist, Presbyterian and Methodist Laymen's Movement have arranged for three meetings for the purpose of training leaders.

One at Hot Springs, Ark., August 10, 11, 12.

One at Monteagle, Tenn., August 13, 14, 15.

One at Montreat, N. C., August 17, 18, 19.

Reduced rates will be given to all those who wish to attend.

Brethren, nearly all business men take a few days' summer vacation, and here is a fine opportunity to use your vacation in touching the leaders of your own and other Churches in social fellowship and Christian training that will enable you to get a blessing and take it home to bless others.

These meetings will not be speech-making occasions only. What we need now is to learn how to do it and how to tell the other fellow the best way to do it also.

Among the topics for discussion are the following:

1. The principles which should guide speakers in the public presentation of missions. Things to avoid.
2. The value of a definite objective. What constitute proper objectives? What official action should be taken by Men's Missionary Conventions?
3. The value of a comprehensive presentation of the missionary situation. What are the outstanding facts that should be presented?
4. The appeal of facts. What kind of information is most useful? Best source of information.
5. Methods of Missionary Finance to be recommended.
6. The value of deputation work among congregations.
7. Missionary literature. What is most useful? How circulate?
8. The value of maps, charts, mottoes, etc.
9. How to enlist and use laymen as missionary advocates.
10. The spiritual value and results of a missionary awakening.
11. (a) To the individual. (b) To the Church. (c) To the nation.
12. Is it the duty of the Church of our generation to undertake to evangelize the world?

OUR DUTY TO GIVE MORAL SUPPORT TO OUR PASTORS.

(Paper read by H. C. Huggins before the Laymen's Meeting of the Tyler District Conference, at Mineola, Texas, June 1, 1909.)

That it is our duty to give moral support to our pastors, goes without saying. We are all willing to admit this, but we as laymen, in mixing with the world in business affairs, and in the social sphere are too often thoughtless and careless, and our obligation as Christians to our Church and pastor is forgotten. Brethren, we have no higher calling in life than the interest and welfare of the Church. There is nothing so abiding as our support here. We may spend a lifetime in building up a fortune that may be swept away in a day. And we not infrequently see the more successful we are in building up a fortune the worse it proves to be for ourselves, our children and those around us who are touched by our influence.

Let your pastor know that he can depend on you. Keep in touch with him, and if you feel he is making some mistake in the administration of affairs, whatever you do, do not criticize him, for the harm it will do to yourself, your home and the whole community in which you live will largely overbalance the good you accomplish by so doing. We sometimes wonder why our children are not reached, why the pastor can not have more influence with them; and we are troubled about it, and maybe it is because, in an unguarded moment, we have allowed some word of criticism to drop in their hearing and thereby put them out of reach of the pastor.

God is surely in this Laymen's Movement. I have felt for years that the crying need of the Church was consecrated laymen. Just a little help and sympathy and encouragement from a few consecrated laymen would so much lighten the work of many a struggling pastor and make him more efficient. Don't you imagine for a moment that you can be indifferent and careless in the work of the Lord and be a live Christian. Good impulses must be encouraged and cultivated to develop Christian character. Be sure you are on the right side of all public questions, that your pastor will not be uncertain about where to find you. And try to be a living example of what the Church

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L. L. GLADNEY, President, Plainview, Texas.

and the grace of God ought to make new members where there were already societies.

Your pastor goes into the pulpit and preaches purity of life and holiness of heart, and when we look around for examples in the laity sent forth by the Church they are hard to find. I heard from this pulpit yesterday that the Bible nowhere commands us to be an average Christian, and, brethren, the average is too low. Let us get on higher ground. And pray God to show us the work he has for us to do, and regard nothing as being of higher importance than the service of Him who loved us and gave himself for us.

PERSONAL.

Since Rev. Z. M. Williams, D. D., for four years presiding elder of the Kansas City District, and more recently one of our pastors, has answered the call to share in the work of that aggressive and eminently useful institution, Kidd-Key College, Sherman, Texas, the preachers of the M. E. Church, South, in Kansas City, Mo., desire by a unanimous vote to give public expression of their appreciation of the faithful and efficient service rendered in various positions by Dr. Williams, and to give assurance of their confidence in his genuine worth and personal character. While giving up the Doctor reluctantly, this body most cheerfully commends him to the love and Christian fellowship of the people of Texas, with whom he is called to labor.

JAMES C. RAWLINGS, Secretary Kansas City Preachers' Meeting, Kansas City, Mo.

POSITION WANTED.

The Advocate knows a most excellent lady, fifty-three years of age, cultivated and refined, the daughter of one of our most prominent ministers, now deceased, who is anxious to secure a place as matron in some one of our schools or orphanages. She has had experience, and is in every way well qualified for such a position. Or she is willing to accept a place as housekeeper in some good Christian home, suited to her age and station. We can vouch for this lady, and any institution or home needing the services of such a woman can be put into communication with her by writing to this office.

TO THE PASTORS AND WOMEN OF THE WEST TEXAS CONFERENCE.

One of the forward movements taken at the annual meeting of the Women's Foreign Missionary Society of West Texas Conference was to place an organizer, Miss Cora Posey, of Indian Creek, in the field. She has made one tour, in which she organized auxiliaries in four places and gained

N. W. T. C. BROTHERHOOD.

Rev. E. T. Harrison, a member of the Northwest Texas Conference Brotherhood, died at Groesbeck, Texas, July 13, 1909. His death was sudden, but calm and triumphant. The mortuary fee of \$2.00 is now due and should be in the Secretary's hands before August 29, when the call expires. This protection to your family is too valuable to lose, so respond immediately. M. S. HOTCHKISS, Secretary N. W. T. C. Brotherhood, 1508 N. Fifth St., Waco, Texas.

MARRIED.

Clark-Coleman.—At the parsonage, Elkhart, Texas, July 3, 1909, Mr. Walter Clark and Miss Mollie Coleman, rev. A. L. Conner officiating.

Black-Howard.—On July 21, 1909, at 9:45 p. m., in Austin, Texas, Mr. Garrett Black and Miss Minnie M. Howard, both of Driftwood, Texas, Rev. V. A. Godbey officiating.

Harper-Bowman.—At the residence of the bride's mother, Mrs. T. H. Bowman, Austin, Texas, July 12, 1909, Mr. T. S. Harper, of Childress, Texas, and Miss Carrie Bowman, of Austin, Rev. V. A. Godbey officiating.

Williams-Patterson.—In Tenth St. Methodist Church, Austin, Texas, July 13, 1909, Mr. S. H. Williams and Miss A. J. Patterson, Rev. V. A. Godbey officiating.

Hamilton-Adams.—At the home of the bride's parents, in Thornton, Texas, July 7, 1909, Mr. J. T. Hamilton and Miss Inna Bell Adams, both of Thornton, Texas, Rev. J. O. Jordan officiating.

Baggett-Boerner.—At the home of the bride's parents, Mr. and Mrs. W. L. Boerner, in Ozona, Texas, July 21, 1909, Mr. James Monroe Baggett and Miss Lillie Boerner, Rev. S. C. Dunn officiating.

AN OPENING.

A Methodist dentist would do well in a good county seat town in Western Oklahoma. Address Rev. W. W. Robinson, Cheyenne, Okla.

CHURCH PEWS WANTED.

Would like to correspond with parties having good second-hand church pews for sale. Address H. T. Swartz, Whitehouse, Texas.

Notes From the Field

Crowell.

My permanent address is Station A, Ft. Worth, Texas. We are in the midst of a gracious revival at Crowell, with Bro. Gray, our pastor.—D. L. Coale, July 20.

Barton Mission.

We have closed a meeting at Bartonsite. We had a fine meeting. Brother George F. Fair helped me and did nearly all the preaching. Brother Fair is good help.—W. H. Carr.

Rice.

Our meeting closed last night at Chatfield, lasting eight days. While it was not the success we desired, great good was accomplished. We could get no help. Visible results: Six conversions and nine added to the Church and the Church spiritually strengthened. We begin here in Rice next Sunday. Praise the Lord for the results at Chatfield.—H. B. Henry, P. C., July 26.

Point.

A gracious revival here. Up till Friday night thirty-five professions and twenty-one accessions to our Church. Rev. Harry King, a university student from Van Buren, Ark., was in charge when I left. He is a fine helper. The pastor, Bro. Adams, had returned, but was not able for service. Thirty-five books sold; family altars erected.—I. B. Manly, Marshall.

Malakoff.

Rejoice with us! We have just closed an eight days' meeting at Aley—one of the best meetings ever held at that place; so say some of the old settlers. Fifty or more conversions, backsliders reclaimed, Church all aglow and lifted up on higher planes of Christian living; sixteen accessions to the general Baptist Church; six joined our Church and a few will go to Baptist Church. Praise the good Lord; to him belong all the glory. You will remember Aley is that transcendent country. Pretty "tuff."—D. F. Pulley, Jr., July 24.

Red Oak.

We have just closed a very fine meeting at Chappell Hill. There were thirty-six additions to the Church. Rev. R. W. Nation, of Ferris, did the preaching to the great delight of all who heard him. We begin our meeting at Red Oak on the 24th.—C. E. Lindsey, July 26.

Salem.

We have just closed a great meeting at Salem, Buckholts charge. At least twenty-five bright conversions and twenty-five accessions by ritual; the old-time altar service, grove service and the shout of happy Christians. We began on Saturday night, July 10, and closed Sunday evening, July 18. Bro. S. S. McKenney, of Rosebud, was with us half the time and did us most excellent service. He was among the people of his first pastorate, and they love him greatly.—G. W. Riley.

Del Valle.

We left many friends (some in tears) at our old childhood home and are now keeping house on the Webberville Circuit right on the Colorado River, near a good Methodist Church, among as good people as can be found anywhere. And we have been storm-ed and pounded, too, since we came here, if we are just a local. Lots of water here for a Methodist, but with some fish and chickens, and such a fine chicken range, and the environments, we are well pleased. We are reliably informed the young pastor, Bro. Booth, is in fine favor and well-liked by the people. My health is fine and we firmly believe God is leading us and that we are still on the way to that better and brighter world above.—W. D. M. Ward.

Hereford.

Our meeting at Hereford was the most remarkable in some respects of any we have yet held. For the first week the men of the city were absorbed with a project of raising a bonus of \$100,000 to secure a new railroad. We had the pleasure of speaking at two of the rallies and about \$21,000 was raised. This matter completed, threatening weather and rain disturbed three night services in succession. Finally the sky cleared, the Church went to work and about fifty-five were converted and a good increase came to the Church. Two young ladies offered for special service, and Bro. D. W. Hawkins, after a twenty years' fight, surrendered and responded to a call to preach. He is a brother to Rev. M. E. Hawkins, the efficient pastor of our Church at Canyon City, and he, too, will do great service in the Master's vineyard. The choir was one of the very best, under the direction of Bro. G. F. Coffey. But

the most remarkable part of the meeting was the response to the educational work, and the appeal for missions. The contributions ranged from \$500 down to \$1. The pledges totaled \$1,565.50. This charge had already paid \$1,400 to missions, and with other amount in sight will place the contributions to benevolences this year at more than \$3,000. Rev. J. W. Story is in great favor with his people, and his strong sermons and careful educational work on missionary lines have contributed largely to the results above. The Plains country has not suffered so severely from drouth as many other sections. Some crops are fair, some are fine. The country is prosperous and has a great future. The climate is delightful. We slept under cover, often double blankets, etc., every night while there. We open at Rotan with good indications.—M. S. Hotchkiss, July 24.

Diamond Hill.

We have been very much uplifted in our Church and community in the last ten days. We began a revival meeting Sunday, July 11, and closed on the night of the 20th. Bro. J. A. Old, of Gainesville, Texas, was with us and did all the preaching after the first Sunday, and he certainly did it well. It is a great blessing to any community to have such a sweet-spirited man of God among its people. We had about twenty conversions and fifteen additions to our Church; these were real conversions too, and not of the "hold-up-finger" sort. A number of family altars were erected, hatchets buried, and the Church encouraged to do greater work for the Lord. Baptists, Methodists and even sinners say that it is the best meeting they have ever seen at this place. Bro. Old will always hold a tender place in the hearts of this people and will be welcomed back at any time.—W. B. Vaughn, July 22.

Pontotoc, Okla.

We have just closed one of the most successful meetings Pontotoc has ever had. This was a great meeting for several reasons. There seems to be a better feeling among the people at large than ever before. There were some twenty-five conversions, sixteen additions and the people placed on higher grounds spiritually. We were assisted by Rev. L. F. Tanney, of the North Texas Conference, and Rev. T. O. Shanks, of this conference. Bro. Shanks only stayed a few days, but did some very fine preaching. He is all right. Bro. Tanney stayed all the way through and did fine work. He gained the good will of the entire town. We have two camp-meetings to hold. We are looking forward to great things. The one at Conerville will embrace the first and second Sundays in August; the one at Frank's will embrace the fourth Sunday. Come one, come all, is the invitation.—C. A. Martin, P. C., July 22.

Elkhart.

Our revival meeting at Holmes' Chapel, which started Sunday, July 4, and closed the following Sunday, was not as good as we expected, but we feel that much good was accomplished at that place. Bro. W. F. Campbell, of Jacksonville, came and aided us from Tuesday until Saturday. Having been associated with Bro. Campbell in school, I understood how to work with him, and he did us some valuable work while he stayed, and our folks expressed themselves as being favorably impressed with him. The people of Elkhart Circuit certainly know how to help and encourage their pastor. During our meeting we received six members into the Church, and some were converted who said they would join the Baptist Church. Many of the Church members expressed themselves as having a greater determination to live a better life in the future. I think we had a good old time revival meeting, just the kind I enjoy. The folks are always ready to assist when the pastor calls for them. We feel that much can be accomplished with the efforts our people are now putting forth.—A. L. Conner, July 19.

Florence.

Florence charge is doing things along some lines. Our church at Florence has needed repairs for fifteen or twenty years; it was built of rock in 1868 and for a long time was used for a church and school house. The Methodists bought it a long time ago, but had never repaired it. Since conference we have completely changed the looks of the building. We took all of the wood work out, put in a new inclined floor, replaced the old windows with modern church windows, plastered the walls inside and out, built an entrance with a tower. When finished inside we will have one of

the prettiest little churches in the district. Our Children's Day service here was a good one; children were well prepared; had a good crowd, and an offering of \$5. The best Children's Day collection Florence ever had. We just closed a good meeting at Wesley Chapel. Bro. R. N. Huckabee did the preaching and he did it well. At the first service there were only five present besides Bro. Huckabee and myself; at the last service I think every seat was taken. The old-time power was manifested in shouts from Methodists, Baptists and Presbyterians—all together, and in the conversion of sinners. At the last service people were seeking God all over the congregation. It is hard to estimate even the visible results. We organized a Sunday-school and ordered literature to begin at once. This gives us a Sunday-school at all of our Churches. We praise God for such a meeting. Our meeting at Gravis begins the third Sunday in August. We expect another victory there. Pray for us, brethren. We want to climb to new heights every day.—Wm. C. House, P. C., July 23.

Woodland.

Our third Quarterly Conference is now in the past and forever recorded. Financial report not as good as it should have been, but was a good as it usually is for this time of the year. Our presiding elder, Bro. Sweeton (and wife also), was on hand looking into the interest of the Church in general. Bro. Sweeton is a sound and efficient leader. Nothing of interest escapes his attention. The conference was held at Albion. Albion has not had regular Methodist preaching for a number of years and she is showing her appreciation of her pastor by raising her assessment from \$50 to \$75, and, too, has a less membership than heretofore and every cent will be paid. Bro. W. K. Snell leads in the interest of the Church at Albion. Many pastors of Clarksville know W. K. Snell, and can truthfully say "he is a live wire." Our meeting at that point was prostrated, and we had a splendid meeting, in which from eighteen to twenty were either regenerated or reclaimed. Ten united with our Church and four will join the Baptist Church. We baptized three infants. Many of the unsaved said that the meeting was of great benefit to them, and strong men bowed for prayer. Bro. Sweeton remained with us until Monday night after conference, after which time the pastor and people carried on the work. We have no better preachers than Bro. Sweeton, nor presiding elders. Our next meeting is to be held at Woodland, and we must have a revival that will revive. Our prayer-meeting here is well attended, especially by the young people. We are looking forward to a great meeting. Bro. J. O. Davis will assist us.—A. C. Sterling, July 22.

Mountain Springs.

At Montgomery Springs, four miles below Meridian, we have enjoyed one of the best revivals ever known in this part of the country. The brethren created a nice arbor on the banks of the Bosque near our little church and we preachers with our families camped on the ground, taking advantage of the enemy every way possible. There were shouts in the camp from the first day to the last. Results, forty conversions, twelve additions to the Church and very nearly all who attended the services religious. Bro. C. C. Hightower did the preaching and did it exactly right. He fights sin and makes no compromises with it. We are now on our way to Coyote, praying for a great revival.—W. M. Bowden, P. C., July 25.

Sadler.

Have just closed a great meeting at Rockcreek, where we were ably assisted by Rev. Joe Cariker. Our beloved presiding elder, Rev. C. M. Harless, preached three great sermons and reorganized the Church with fourteen members. God bless Brother Harless; he is one of the most lovable characters and no doubt one of the best preachers in the North Texas Conference. Sunday was a great day on Sadler Mission. Brother Harless preached at Rockcreek and received fourteen members; the pastor preached at Gordonville and received sixteen new members; Rev. L. M. Harris preached at Sadler at night and received one young man—one of the best and one of the most promising young men of our town. God is wonderfully blessing the people all over the work. We expect to build and complete two churches and one parsonage before conference. Have received about 120 new members since conference. Happy is the man whom our dear Bishop Key reads out for Sadler next year.—J. T. Turner, P. C.

Mount Pleasant.

Our meeting closed here July 4, having begun June 27. Rev. C. L. Ballard did the preaching, and his sermons were marked with a strength such as I have very rarely ever heard from any evangelist. His messages were

sound and safe and sane, every one being marked with logical force. Professor G. P. Bledsoe, of Gilmer, led the music, and he is one among the most satisfactory conductors of choir service I have seen—spiritual, helpful and judicious in his selections. Any one needing such help will find in him what they need. From the human standpoint our meeting may not have been called a great success—there only having been one conversion—but the effect will evidently be wide-reaching. Doubtless we needed it just as it was. The lessons were sorely needed, and the final results will prove it.—G. V. Ridley, July 22.

Davilla.

We are moving along nicely on the Davilla District as far as we can tell. It seems to us that we are gaining ground and the work is in much better shape than it was when we came here. We began at the first of the year to pray for good revivals and a great ingathering of souls, and we feel like the Lord has heard our prayers. We have only held two of our meetings. We began on the third day of July at Lebanon. We had no help and had to do all the preaching ourselves save one. Our good old Bro. H. T. Hart came over and preached one helpful sermon. Bro. Hart is getting old, but he is active for his age. We were all glad to see him and hear him preach again and he seemed to enjoy it very much. We only had one week at that place. The results of the meeting were six additions on profession of faith and the Church greatly revived. Our second meeting we held at Davilla. We had for our help Bro. C. T. Talley. He came on Sunday and stayed with us till Friday night and I can truly say that the preaching was well done and I feel assured that all who heard him will testify to the same fact. We hope that it will be the Lord's will that he be sent this way again. The results of the meeting were: Fifteen additions to the Church, thirteen of them on profession of faith, and the Church wonderfully revived. We believe that Davilla will come out yet and maybe she will return and be like she was in former days. We go to Tracy next, hoping for a great revival there.—W. A. Belcher, July 26.

McLean.

Our membership at McLean is 137 in the Church. We began our Sunday-school in December, 1907, with about 65 enrolled. We now have over 200, with an attendance from 125 to 175. Have organized two Leagues and a Home Mission Society, all of which have to do with the success that has been achieved. No pastor ever had a more faithful corps of Sunday-school officers and teachers than this scribe this year; 13 officers and teachers, and seldom an absentee. These good men and women have made possible the exceptional Sunday-school which we have. And since March our people have brought great honor to themselves by building a very neat and comfortable parsonage. We have six rooms and an 8x20 hall, all built upon a solid concrete foundation, with room above for two good rooms, which will be put in later, or, making in all, eight rooms, a hall and two galleries. Then our faithful home mission women, assisted by both Leagues, have put down a cistern and some much-needed furnishing in the parsonage, aggregating more than a hundred dollars. I am sure that those who have wrought here before me will rejoice in all this improvement. Our protracted meeting begins here July 25, and we pray for a great revival; that is our greatest need. Our meeting has just closed at Alanreed. While the results were not as we had wished and prayed for, it was withal a good meeting. The Christians were greatly revived, and one bright young man was converted and we expect something to come of it. Our greatest need all over this northwest is an old-time, sweeping revival. We rejoice in the great possibilities of this country. M. E. Hawkins, of Canyon City, assisted most effectively in our Alanreed meeting. "He is a team."—M. L. Moody, July 22.

Stamford.

Thus far Stamford Station has had a victorious year under the blessings of God. Immediately after conference we projected our new Church enterprise. Without one opposing voice or vote the congregation voted on the erection of a \$50,000 building. Great movements like this must move slowly. But we have made rapid progress, considering all that was to be done. We have bought a new site just in the heart of Stamford, paying \$5000 for it. The building committee has selected plans, and we are now ready to advertise for bids. If all goes well, we hope to lay the cornerstone at Conference. Our Home and Foreign Missionary Societies are among the best in the conference. Our Leagues and Sunday-school are in fine condition. We have a local organization of the

Continued on Page 13.

EDUCATIONAL

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THE HOME CIRCLE

WHO'S AFRAID IN THE DARK?

"Not I!" said the owl
 And he gave a great scowl,
 And wiped his eye,
 And fluffed his jowl.
 "Tu whoo!"
 Said the dog, I "bark
 Out loud in the dark
 Boo-oo!"
 Said the cat, "Mi-ew!"
 I'll scratch any who
 Dare say that I do
 Feel afraid.
 Mi-ew!"

"Afraid," said the mouse,
 "Of the dark in a house?
 Hear me scatter
 Whatever's the matter,
 Squeak!"
 Then the toad in his hole,
 And the mole in the ground,
 They both shook their heads
 And passed the words round.

And the bird in the tree,
 The fish, and the bee,
 They declared, all three,
 That you never did see
 One of them afraid
 In the dark!

But the little girl who had gone to bed
 Just raised the bedclothes and covered
 her head.

—The Play Box.

THE CRUST THAT TOLD.

"Do you much believe it?"

That was the question that the Boy
 Twin asked the Girl Twin the day
 grandma told them a wonderful story
 about some dry bread crusts that un-
 folded legs and arms and made trouble
 for a little girl who tried to hide them
 under the edge of her plate.

"She meant us," replied the Girl
 Twin. "It's cause we leave our bread
 crusts, and hide 'em around under
 things."

"They're hard," remarked the Boy
 Twin, gazing out over the blue Pacific.
 "Dreadful hard," admitted the Girl
 Twin, gazing her little shovel into
 the sand and puckering her face into
 a frown.

"But even in a fairy story I never
 heard of bread crusts that walked and
 talked. Now, did you?"

"Course not."
 For a minute the twins said no
 more. They were so young the neigh-
 bors called them babies. That was a
 mistake. Mother and father spoke of
 them as Joseph and Beatrice; grand-
 ma referred to them as Little Boy
 and Little Girl, while grandpa always
 said Sis and Bub.

"Tell you one thin," continued the
 Boy Twin.

"What is it?" asked his sister.

"Well, it's this: If we can think up
 a place to hide our crusts, they'll never
 tell. That was just a story out of
 grandma's head!"

"To scare us!" added the Girl Twin.

"We'll think hard," continued the
 Boy Twin.

"And eat our dinner crusts to-day,"
 said his sister.

At the table that noon grandpa asked
 why Sis and Bub were so quiet.

"We're thinking," explained the Boy
 Twin.

"They're eating their crusts," grand-
 ma remarked; and, oh, how glad she
 was she told them the story about the
 crusts that walked and talked!

Just then the little sister choked,
 and her face was as red as big sister's
 scarlet bow.

After dinner the Girl Twin said to
 the Boy Twin, "I'm sorry I ate that
 long-st brown crust!"

"Why?"

"Cause I know a hiding-place."

There's some little shelves all around
 under the table that'll hold free bush-
 els of crusts!"

"Where?"

"I'll take you in and show you er-
 zactly soon's Norah gets through
 working and gone somewhere. It's
 'way under where the table-cloth goes
 down. You reach in when anybody
 isn't looking and feel around, and
 you'll find the shelves all waiting, only
 you mustn't try it if grandma's look-
 ing, even over the top of your head,
 'cause you might get choked."

"I wish it was supper-time now,"
 grinned the Boy Twin.

"So do I," was the answer, and for
 one minute the twins danced straight
 up and down, and laughed so loud the
 old white rooster crowed and the hens
 cackled.

"Wonder what's the matter!" ex-
 claimed grandma, who was in her
 room trying to get settled for her
 afternoon nap.

That night at table the twins didn't
 make any fuss about crusts. What
 was more strange, there wasn't a crust
 left in sight. Before Norah cleared
 the table grandma lifted both their
 plates to see if anything was curled
 around under the edges. It used to
 seem as if Mother Goose on the plates
 tried to help the children keep their
 bread-and-butter secrets.

"Not a crumb there," said grandma.
 "I guess that story was just what they
 needed!"

O grandma! If you had only looked
 under the table, or if the table-legs
 could have talked the way the bread
 crusts did in your twilight story!

Every two or three days after this
 the twins watched their chance to
 slip into the dining-room when no one
 was looking.

"We'll have to keep moving 'em
 along, or the piles will get too big
 right in front of our chairs," suggested
 the Girl Twin. "I wonder if mother
 knows how 'stremely dry bread crusts
 can get. Seems too bad some nice
 little mouse can't have 'em."

"If a mouse wanted to," the Boy
 Twin said, "it could have a nest right
 up in here, under where Norah puts
 the big platter; and it could get things
 for the mouse babies to eat just as
 easy—only if it fell in anybody's lap
 it wouldn't be nice for anybody but
 us. Wouldn't it be lots of fun to see
 grandma jump!"

"Wouldn't it though!" laughed the
 Girl Twin. "Kind of a silly story,
 wasn't it, about the crusts that talk-
 ed?"

"Our crusts will never tell!" declar-
 ed the Boy Twin.

"Of course not!" declared the Girl
 Twin. "I wish everybody that don't
 like crusts could get along as easy
 as we do nowadays. No, sir, crusts
 don't tell!"

The Girl Twin and the Boy Twin
 were both mistaken. The very next
 day the crusts told. Fifteen, twenty,
 thirty, fifty, and ever so many more,
 crusts told at the same time. It hap-
 pened as it did because the next day
 was the twins' birthday.

"We'll give them a surprise party,
 said mother.

"Certainly. Twins should always
 have a surprise party on their birth-
 day," added grandma.

Norah made the cake, and it was
 twins, two round, frosted, candy-trim-
 med cakes, side by side, with candles
 on both—a most beautiful birthday
 cake!

After dinner the twins were sent
 with their pails and shovels to play
 on the beach.

"Now we will set the table," said
 mother. "It must be long as we can
 make it, because all the children on
 our street are invited."

"Let me help, offered grandma.

Norah had removed the table-cloth
 and the cloth beneath it. She took
 hold of one end of the table, grand-
 ma and mother the other, and they pulled.
 "Seems to be stuck pretty tight,"
 said Norah, as she gave a little jerk
 and kept on pulling.

Then, with a creaking noise, as if it
 hated to give up its secrets, the table
 suddenly spread apart—and down
 tumbled the crusts! Long crusts, short
 crusts big round crusts and slim little
 crusts, brown crusts, white crusts,
 smooth crusts and ragged crusts,
 straight crusts and crooked crusts, all
 went crackling to the floor with little
 crispy noises that reminded one of
 the bread pudding!

Grandma, mother, and Norah laugh-
 ed until the tears rolled down their
 cheeks, because every crust said plain-
 ly as crusts ever said anything, "Be-
 atrice did it, Joseph did it; they did,
 they did!"

This is what happened next. The

children came to the party, and it was
 a beautiful party. And after it was all
 over, and time to go to bed, grand-
 ma called the twins into the dining-room.
 The table was cleared, but heaped up
 in a big pan in the center were the
 crusts.

"They told!" said grandma.

"Have we got to eat 'em?" deman-
 ded the Boy Twin, when he could do
 so—you see, for a minute, he was too
 greatly surprised at what had happen-
 ed to even so much as speak, and his
 face looked remarkably solemn.

"Oh, no," replied grandma, "but—
 they told!"

The Girl Twin looked at the Boy
 Twin and grinned.

"Grandma," she promised, "we'll
 never hide any more bread crusts—
 even if we always have to eat just
 pancakes!"—Frances Margaret Fox, in
 Little Folks.

"BILLY BOWLEGS."

A few summers ago Papa Brown
 had asked Jack and Fred to catch all
 the toads they could find, and put
 them into the garden. He said: "We
 gardeners have no better friends, for
 toads eat the insects that injure the
 young plants." Accordingly the boys
 had secured several specimens. One
 of these became a great favorite, and
 was quite easily tamed. The lads
 named him "Billy Bowlegs."

He had a brown body, covered with
 warts, a pair of greenish eyes on the
 top of his head, a very big mouth, and
 the queerest tongue. Billy darts his
 tongue in and out so quickly that it
 was only by the keenest observation
 that Jack had discovered that this
 tongue, unlike his own, was not fasten-
 ed to the back of the throat, but was
 in the very front of his mouth. So
 the toad can thrust it out a long, long
 way. He found, also, that a very sticky
 fluid, like molasses, is upon that
 tongue. So that ants, flies, or bugs,
 coming within range of it, are certain
 to be caught.

No doubt that you all know that
 frogs are developed from eggs. Toads
 are first cousins to frogs. Mrs.
 Toad, in April or May, when the
 weather is suitable, goes to the water
 to lay her eggs. These eggs are round
 and black, and laid one after another
 in long strings of clear, or grayish,
 jelly. As she lays them she moves
 around the grass at the edge of the
 water, and so fastens the string, to
 prevent the eggs floating away. Frogs
 lay their egg masses in the same wa-
 ter-nest as the toad. But you will not
 find it difficult to distinguish the
 strings of eggs from the egg-bunches.

Jack, the younger son, had secured
 one of the strings of eggs, and put it
 in a shallow dish of water. In about
 three days the round eggs, which have
 changed their shape, growing longer
 and longer, pop open, and they wiggle
 right out of the jelly. On seeing this
 Jack said, "Oh, Fred, come and see
 these little black fish." "These are
 young polliwogs," Fred replied. "They
 eat the tiny plants in the ponds and
 streams, so we will have to supply
 them with these, else they will
 starve."

"Oh, that will be easy," said Jack;
 "we want these to be fine, stout toads
 for father's garden."

So the polliwogs were well supplied,
 and they ate and ate so much that in a
 short time they grew very fat indeed.
 All this time, like their cousins, the
 tadpoles, they breathed in the water
 through the gills. But about the end
 of June they grew tired of their tails,
 and exchanged, or rather made, them
 into legs. They do not leave their
 tails behind them, as did Bo-Peep's
 sheep. They shrink into the body; at
 the same time polliwogs is changing
 his gills for lungs.

When this change is complete, he
 is a real toad. One morning, when
 the boys came to the dish to see the
 last one taking his final farewell of
 the dish and going hippy-hop toward
 the cool grass under the tree.

Their father told them that it has
 been estimated that each toad, in a
 season, eats 10,000 insects and grubs.
 As these must be alive, it is of the
 greatest help to farmers and garden-
 ers.

One warm evening Jack came run-
 ning excitedly to Fred and said, come
 quickly, Fred; Billy Bowlegs is mak-
 ing such a funny shrill sound, and
 there is a swelling under his chin; he
 must be very sick."

Fred went, and said, "No, Jack, Billy
 is not sick. That is the way men-
 toads make a cry. They puff out the
 skin under their chin, till it is like
 a little balloon; then it makes the rat-
 tling noise, and the balloon vanishes.
 It waits awhile and does it over again.
 Women-toads are all silent."

Billy and his friends of the garden
 enjoy evening "hops." They rarely
 catch cold after them either. In fact,
 they prefer moist ground and damp air
 for this exercise.

That same evening Father Brown



Shopping

Rushed—tired—nervous—thirsty. Buying desperately and with
 less care the wearier you become. Pause in your mad career—find
 a soda fountain. Sit down and drink a glass of cooling, refreshing



Now go back to your shopping with your thirst quenched—your
 fatigue relieved and your nerves calmer. So that you won't forget,
 put Coca-Cola on your shopping list.

Refreshing — Wholesome
 Thirst-Quenching
 5c Everywhere

Whenever
 you see an
 Arrow think
 of Coca-Cola.

told Jack that if he kept close watch
 on Billy he might see him change his
 coat. Jack was much astonished at
 this, but his father assured him it was
 a fact. He said: "When a new skin
 forms underneath the old, the outside
 skin will split down the back and
 front. Billy pulls out first one hind
 leg and then the other, using his
 mouth to free his front paws."

"Oh, then, if I see him change coats
 I shall keep his castoff one," said
 Jack.

"I am afraid you will not," said his
 father. "Billy is very saving, for he
 rolls the old coat into a ball, and swal-
 lows it."

Toads like to dig in the ground with
 their hind feet; and when winter
 comes they bury themselves in this
 way, and sleep until warm weather
 comes again. Fred told Jack that
 toads live for years. Billy Bowlegs
 is now three years old, and is still
 doing service in Jack's particular part
 of the garden. The boys guard their
 pets as well as they can from snakes
 and screech-owls, for they know these
 are enemies of toads.—Selected.

"Mother said not to cross in front of
 an engine," and Clara pointed to the
 one on the track. "We are waiting
 for it to go on."

Then father laughed and laughed,
 while the children looked at him in
 astonishment. "That engine won't
 run over you," he said, wiping his
 eyes. There is no fire in it, and no
 body to run it. That kind of an en-
 gine is called a "dead" engine. I guess
 I would have starved if you had wait-
 ed until it moved on." He lifted Clara
 and Fritz up to look at the "dead" en-
 gine, and they laughed, too.

Father laughed again that evening
 as he told mother. "I waited two
 hours for my dinner," he finished.

"The children did just as they were
 told, anyway, and that was the impor-
 tant thing," said mother.—Sarah N.
 McCreery, in S. S. Times.

When a man tries to patent any
 religious food you may be sure it is
 mostly sawdust.

SURPRISED HIM Doctor's Test of Food.

A doctor in Kansas experimented
 with his boy in a test of food and
 gives the particulars. He says:

"I naturally watch the effect of dif-
 ferent foods on patients. My own lit-
 tle son, a lad of four, had been ill
 with pneumonia and during his con-
 valescence did not seem to care for
 any kind of food.

"I knew something of Grape-Nuts
 and its rather fascinating flavour and
 particularly of its nourishing and
 nerve-building powers, so I started
 the boy on Grape-Nuts and found from
 the first dish that he liked it.

"His mother gave it to him steadily
 and he began to improve at once. In
 less than a month he had gained
 about eight pounds and soon became
 so well and strong we had no further
 anxiety about him.

"An old patient of mine, 73 years
 old, came down with serious stomach
 trouble and before I was called had
 got so weak he could eat almost noth-
 ing, and was in a serious condition.
 He had tried almost every kind of
 food for the sick without avail.

"I immediately put him on Grape-
 Nuts with good, rich milk and just
 a little pinch of sugar. He exclaimed
 when I came next day, 'Why, doctor,
 I never ate anything so good or that
 made me feel so much stronger.'

"I am pleased to say that he got
 well on Grape-Nuts, but he had to
 stick to it for two or three weeks,
 then he began to branch out a little
 with rice or an egg or two. He got
 entirely well in spite of his almost
 hopeless condition. He gained 22
 pounds in two months which at his
 age is remarkable.

"I could quote a list of cases where
 Grape-Nuts has worked wonders."
 "There's a Reason." Read "The
 Road to Wellville," in pkgs.

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

Jell-O

Ice Cream Powder

**Makes Ice Cream
at cost of 1 cent
per plate**

RECIPE:
Use one package of Jell-O Ice Cream
Powder, one bottle milk—mix and freeze.
Nothing more. All ingredients in the
package. Makes 2 quarts of Pure, Delic-
ious Ice Cream in 10 minutes. Grocers
sell 2 packages for 25c. Book of Recipes
FREE. Address,
The Genesee Pure Food Co., Le Roy, N. Y.

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

By REV. CHAS. A. SPRAGINS

Paper Four.

SIN IN CHRISTIAN SCIENCE.

(This article is reproduced because there were some misplaced lines last week.)

Like matter, sin has no existence as a fact in Christian Science. There sin is "false belief," "a discordant thought," "an unpleasant guest," which we should put aside. Hear the infallible Mrs. Eddy, to whom has been given the final revelation of the truth: "We should put aside our false beliefs daily, become more familiar with health than with sickness, with good than with evil, and never admit a discordant thought. We should dismiss those unpleasant guests, sin, sickness and death from mortal mind."—Page 234. Again, "Sickness, sin and death are not the fruits of truth. They are the inharmonies which truth destroys. Perfection does not animate imperfection. Inasmuch as God is good, and the fount of all being, he does not produce moral or physical deformity; therefore, it is not real, but an illusion, the mirage of error. Divine science reveals these grand facts."—Pages 243-4. What are the "grand facts" herein revealed? That sin is inharmonious, a deformity, not real, an illusion, the mirage of error. "All that mind, God, is or hath made, is good, and he made all; hence, in reality, there is no evil."—Page 311. "Sin exists only so long as the material illusion or mind in matter remains."—Page 331. John, James, Peter, Paul, Jesus Christ, were neophytes, whose immature judgments, rplete with flagrant error, are hereby reversed by the superior wisdom of Mrs. Eddy! "To hold yourself superior to sin is true wisdom. To fear sin is to misunderstand the power of love."—Page 231. Paul did not manifest "true wisdom," he did not have a proper understanding of the "power of love"—in other words, he speaks out of appalling ignorance when he confesses his fear of sin in the words, "I keep under my body and bring it into subjection, lest that by any means when I have preached to others, I myself should be a castaway." By universal consent mortal belief has constituted itself a law to bind mortals to sickness, sin and death."—Page 229. When Judas betrayed the Son of God he was the bond-servant of mortal belief, he was under the control of "an illusion," "a mirage of error," "an hallucination," "a false belief."

That the above quotations properly represent the teachings of Christian Science on the subject of sin, I am sure, for they are in perfect accord with the words of Professor Hering, of Boston, who is authorized to speak authoritatively. In the course of his address at Carnegie Hall, Dallas, April 17, 1909, as reported in the Dallas News, he says: "It is our aim to show that Christian Science is the science of salvation in and through Christ." "In working out our salvation we must first see that salvation, or deliverance from evil, is a mental process; takes place in mind; that it is a transformation through mind." "Sin and all evil are meretric illusion." "Evil can have neither power nor existence." "Everything that is evil, pertains to evil, or results in evil, is not real."

The above quotations from Mrs. Eddy, substantially confirmed by her lecturer, Professor Hering, establish the fact that Christian Science denies the existence of sin. Such a doctrine of sin needs no atonement, no Savior. Indeed, the purpose of Christ's coming was to secure character transformation by means of mental information; to banish and drive away that strange doctrine that had by universal consent taken possession of the minds of men and "bound them to sin," by showing sin to be an illusion, "the mirage of error;" "to secure saints by showing sinners how to get rid of false beliefs." "Man governed by his maker, having no other mind, can triumph over sin."—Page 232 "If mortals would keep proper ward over mortal mind, the brood of evils which infest it could be cleared out. We must begin with this so-called mind and empty it of sin, or sin will never cease. Evil thoughts, lusts and malicious purposes can not go forth, like wandering pollen, from one human mind to another, finding unsuspecting lodgment, if virtue and truth build a

strong defense."—Page 235. The way to salvation, as indicated by Christian Science, is to empty the mind of sin, or "false belief," that creates the "error" which ignorance names "evil thoughts, lusts and malicious purposes." No Christ is needed, for "man will reopen with the keys of science the gates of paradise, which human beliefs have closed, and will find himself unfallen, upright, pure and free." Mrs. Eddy for Christian Science thus disposes of the doctrine of the Atonement: "The atonement is a hard problem in theology, but its scientific explanation is that suffering is an error of sinful sense which truth destroys, and that eventually both sin and suffering will fall at the feet of everlasting love."—Page 23. This "hard problem" is disposed of by affirming that it is a delusion based upon an illusion—"suffering is an error of sinful sense"—and to affirm that God the Father would at such infinite cost secure salvation from an "error of sinful sense" is an impeachment of the wisdom of God, and hence the doctrine of the atonement is a "man-made theory." "Final deliverance from error, whereby we rejoice in immortality, boundless freedom and sinless sense, is neither reached through paths of flowers nor by pinning one's faith to another vicarious effort."—Page 22. Not by the way of Jesus Christ, but by the way of Christian Science, will man be made or "find himself pure." "The voice of God in behalf of the African slave trade was still echoing in our land when the voice of the herald of this new crusade sounded the keynote of universal freedom, asking a fuller acknowledgment of the rights of man as a son of God, demanding that the fetters of sin, sickness and death be stricken from the human mind, and that its freedom should be won, not through human warfare, nor with bayonet and blood, but through Christ's divine science."—Page 226.

"The lame, the deaf, the dumb, the blind, the sick, the sensual, the sinner, I wished to save from the slavery of their own beliefs and from the educational systems of the Pharaohs who today, as of yore, hold the children of Israel in bondage. I saw before me the awful conflict, the Red Sea and the Wilderness; but I pressed on through faith in God, trusting truth, the strong deliverer, to guide me into the land of Christian Science, where fetters fall and the rights of man are fully known and acknowledged." Pages 226-7. Mrs. Eddy, the "herald of this new crusade," was by divine appointment commissioned to secure "universal freedom" by striking the "fetters of sin from the human mind" by means of "Christ's divine science." "The sensual, the sinner," "slaves of their own beliefs," "and the educational systems of the Pharaohs, who today, as of yore, hold the children of Israel in bondage." I wish to save from this "slavery" by guiding them "into the land of Christian Science, where fetters fall off."

The Christian Science doctrine of sin is "full of deadly poison." John Tetzel manipulated the stupidity of the credulous to his financial advantage by selling indulgences that would inoculate the purchasers against any evil effects following sin, but as a manipulator of stupidity, as a minimizer of sin, he must yield first place to Mrs. Eddy, for she in Christian Science surpasses him in her premium on sin, making it merely an "error of mind," "a false belief." In the words of I. M. Halderman: "In its last analysis Christian Science is one of the greatest religious perils of the day," denying the Scripture and quoting it; a false system breathing the name of Christ; an angel of light talking of righteousness, it is a concealed hand seeking with a grip of steel to lead the sons of men downward to darkness and to woe."

"Possessed of an error," "bound by the law of universal consent," the "possessed," under the influence of this "illusion," this "unwelcome guest," invades and desecrates the sanctity of the home or perpetrates some other diabolical deed. The scoundrel, the deep-dyed villain, gets rid of the sin by getting rid of the "mental illusion." By the teachings of Christian Science he need give himself no further concern, for, if sin does not exist, the practice can no more make it real than the belief.

The foregoing is the teaching on the subject of sin and atonement of the teacher whom many are blindly following as a spiritual guide, having put aside Jesus Christ and his apostles. Divine Science, and not repentance, faith and regeneration, will make man "pure and upright." These fundamental Christian doctrines receive no recognition in the "little book open," Science and Health, for the

obvious reasons that said doctrines are not in harmony with "Truth;" they are the erroneous conclusions of ignorant teachers. By any fair and reasonable interpretation of Science and Health the Christian Science doctrine of sin is dishonoring to God, belittling to Jesus Christ and destructive of the integrity of the holy Bible. Such a system can not be Christian, but is essentially anti-Christian.

THE STATE UNIVERSITY AND CHURCH SCHOOLS.

Article No. 2, by V. A. Godbey, Pastor Tenth Street M. S. Church, South, Austin, Texas.

In a former article I have shown that the State University is neither opposed to Church schools nor the religious work done by the denominations in behalf of the religious life of the student body in the State University, but, on the contrary, it is the policy of the management to co-operate with the Churches as far as consistent with the liberties and sphere of such an institution. Since writing this article I have received a very kind note from President Mezes, in which he states that he has read my article and endorses it as a fair and correct presentation of the case.

As the university ball has been mentioned as an objection to the university, I will say in passing that I am as much opposed to this as any one, and I am especially opposed to the least sanction of it on the part of the institution. While I am opposed to it on moral grounds, there are many who are not, but I am also opposed to it as a matter of public policy. The State University is not charged with the task of amusing the public or providing sports, and only such things should be permitted as may be necessary for physical development, recreation and the maintenance of college spirit. And such amusements as may have a direct tendency to prevent the public from patronizing the institution should not be permitted under the authority, directly or indirectly, of the university. It is no part of the duty of an institution of this kind to give a ball, a high five party, a horse race or anything else of this class, even though many of the patrons may enjoy entertainment of this sort. Eliminating other arguments, it is my view that a public ball is foreign to the business of a State University. But objections to the policy of the institution should be raised in a friendly and patriotic spirit, and not in such a way as to engender strife or unkind feeling. The State University is here to stay, and no unfriendly statements will be able to do away with it. It has a mission in the making of the State, and every patriotic citizen should seek to aid it in the accomplishment of all its legitimate work. It should have such financial support from the State treasury as to keep it independent of the gifts of plutocrats, who tie strings to their gifts and make possible the subsequent domination of such a powerful influence in our educational affairs. My education was obtained in a private school, taught by my father and mother, and in a Methodist college, and with the exception of three grades in the high schools of this State my son has been educated in the same way. I am not, therefore, paying a debt to State institutions when I advocate them, except the debt I owe for the influence they have had in the elevation of National life. I stand for a generous provision for the public schools of the land, because they are the hope of the masses and the salvation of the Republic in a large degree, and I regard the State University as a very necessary part of the system.

While this is my view concerning the State institutions, it is very apparent to me that the denominational schools are of larger value, and their preservation is of the greatest importance. An emasculated religion will not preserve us from National decay. When the Church ceases to speak with authority on all matters vital to character the decline in public purity begins. "I believed, therefore have I spoken," may be said of every reformer who has left blessings for unborn generations. In the annals of the faith in Hebrews, the writer boldly attributes all the great victories of the past to the faith of the victorious ones. Luther, Wesley, Knox and others of this class were men who were giving expression to great convictions, and they preached their faith without any regard to whether it was popular or otherwise.

Man has as much need for the training of his religious tendencies as for the proper guidance of mind and body. A policy of suppression or neglect will hurt as much in the making of the moral and spiritual faculties as it will in the development of mind or body. The State University encourages religious work among the students because this is true, and the very effort to meet this demand carries with it the admission of the need to be supplied.

It only remains to be shown, there-

fore, that the denominational college and academy has greater freedom for this task, as well as greater facilities, to show that, other things being equal, the denominational school has the advantage in the effort to give symmetrical development to the pupil. Religious work exists in the State University by permission, and has the friendly sanction and co-operation of the authorities, but it is only by permission. There is nothing in the constitutional provision for such schools to require any oversight over or provision for the spiritual life of the body. And if at any time in the future a management should have control which saw fit to ignore the helpful agencies named, or to discourage them, it is not unconstitutional for it to be done. A Roman Catholic, a Christian Scientist, a Jew, an Adventist or any other citizen may protest against some things that are done, and politicians may hear the cry and stop the work. Any of these may declare even the ethical doctrines given in the chapel talks objectionable and jeopardize this effort for the students. Nothing now safeguards all this but the strength and influence of the greater Protestant denominations in the State, among whom there is fundamental agreement on all things ethical and in all things most vital in the Christian doctrine for the making of character. But there are other influences constantly pouring into this State which pollute the doctrinal and ethical streams, and these are soon to be reckoned with. Under the present favorable conditions in the State University, a very small per cent of the students attend the chapel exercises, or otherwise avail themselves of the advantages afforded them for spiritual training, and my opinion is that not more than half of the students attend Church while in this city. The special efforts that have just begun in the University Churches about the campus will raise the number of church-goers, but the management will have no power to cause the students to go, and the control exercised over the conduct of the student body outside of the walls of the building will be very limited. Of the effect of all this on the student in his adolescent period and in youth I shall briefly write in a future article.

LAKE ARTHUR, N. M.

I was appointed to this the Dexter Lake Arthur charge last fall. I came onto the field and found an empty parsonage at Dexter. The work was sadly disorganized. At Lake Arthur we had practically nothing. A few discouraged people—Methodists—were worshipping in what they termed a "tabernacle," which, however, would have suffered by comparison with the Jewish tabernacle or Solomon's Temple; the front windows were broken out, canvas nailed over the sash; the doors were ill-fitted; the boards which comprised the walls were split and warped until, as one young lady said, they let the air in and the light out. The interior was unfinished and anything but inviting. I tried to preach, but I failed—time after time—for the conditions were too much against me. But I found some most excellent people—they were religious, big-hearted people. They loved the Lord. They took the preacher into their homes and treated him royally. I suggested the erection of a church. They took kindly to the idea. We drew a plan and began the work slowly, cautiously, but firmly. We were weak in number, but strong in faith. God prospered the enterprise in our hands. We soon secured the lots, in a beautiful part of town, and with the aid of Rev. R. J. Basel, a splendid local preacher, we soon had \$1000 on our list toward the building. In a short time the foundation was laid and the structure was completed. We kept after the financial end of matters and when we prepared to dedicate, the church had cost us \$3600. We needed \$1234 to pay our debts. Bro. Cochran, our presiding elder, preached the dedicatory sermon, and our people rallied to the demand and we dedicated the church free of debt. We arranged the laying of the cornerstone and the dedication for the 30th of May. It proved a grand success. This church is one of the first in the territory. The Ladies' Aid Society purchased a fine \$425 piano for the new building. They covered the pulpit and choir loft with handsome moquette carpet, and paid \$100 on the circle-back pews. They also paid \$100 on the church building property. The building stands as a monument to the faith and pluck of a noble people. It is a credit to a town much larger and older than Lake Arthur. It is a perfect beauty. When I came I found some forty-eight members enrolled, but many of them were gone. Since building I have received twenty-eight into the Church. Following the dedication Rev. Geo. H. Shearer, conference evangelist, came down from Clovis and held a two weeks' meeting. He is a preacher who fears nothing

RADWAY'S READY RELIEF



RADWAY'S READY RELIEF taken in water will relieve in a few minutes, Croup, Whooping Cough, Spasms, Stomach Ache, Sore Throat, Headache, Neuralgia, Rheumatism, Stomach Ache, Stomach Distention, Flatulency, and all Internal Pains.

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Internally a half to a teaspoonful of Radway's Ready Relief in a tumbler half full of water, repeated as often as the discharge continues, and a flannel saturated with Ready Relief placed over the stomach and loins, will afford immediate relief and soon effect a cure.

There is not a remedial agent in the world that will cure fever and ague and all other malarial affections and other fevers, diphtheria, erysipelas, PILES, so quickly as RADWAY'S READY RELIEF. Sold by druggists.

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but God and certainly bombards the strongholds of sin with such a strong fire of gospel truth that the hosts of Satan fear and tremble. He held good crowds from start to finish, made no compromise with sin and helped us wonderfully. Bro. Shearer is a faithful, efficient preacher, carrying the force of conviction and truth to his hearers. He has a good mind; is well qualified and perfectly fearless. I am glad to have had him. I hope to have him with me again before conference at Dexter.

Besides building the church at Lake Arthur we have arranged to build another church at Dexter. It will cost about the same money as the one at Lake Arthur. The main auditorium will be 30x50 feet; constructed of concrete block, most of which are now on the ground. We have the finest location in town, consisting of three lots. The membership is growing and the outlook is very encouraging. Most of the people who locate here are from the north, and when they are Methodists they come from the M. E. Church. Last year the two points paid the preacher only \$250. This year they are paying \$600 and building two churches. The two points will raise, all told, this year about \$9000 with a membership of less than 100. The Lord has prospered us beyond our greatest hopes or fondest expectation! Our joy is full! Our cup "runneth" over! Bless the Lord of heaven for his goodness to the children of men!

W. J. WRIGHT, P. C.

IN MEMORIAM OF SISTER OSCAR T. COOPER.

Whereas, God in his providence has seen fit to remove from the Epworth League, Jackboro, Texas, dear Sister Cooper; and

Whereas, She was ever prompt and faithful to every call of duty, and gave herself devotedly to the work; therefore, be it

Resolved, 1. That while we bow to the will of Providence, and will try to submit with Christian grace to His will, we must regret and grieve at her removal.

2. That we extend to the bereaved husband, father, mother and brothers our sincere sympathy, and pray God's blessing upon them.

3. That a page of our minutes be set aside to her memory, and a copy of these resolutions be sent to the husband and parents, the Epworth Era and the Texas Christian Advocate for publication.

MRS. J. G. MULLINS,
MRS. D. N. AYNES,
MISS SUSIE LIGHT,
Committee.

Jackboro, Texas.

"This complaining spirit cuts the very root of a possible deepening friendship with God, and is to be recognized, therefore, in all its seriousness, as one of the deadliest enemies of a true and joyful and peaceful Christian life. It is not a small sin, nor a small danger."—Henry Church Hill King.

Back of the loaf is the snowy flour,
And back of the flour is the mill;
And back of the mill is the wheat and the shower
And the sun and the Father's will.

FALLING HAIR.

A free sample of the Wonderful Creatin Treatment, which grows new hair at the rate of an inch per month and stops dandruff and falling hair, will be sent to all afflicted, together with a booklet on the care of the hair and scalp. THE CREATIN CO., 48 Lenox Bldg., Chicago, Ill.

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Office of Publication—416-418 Jackson Street.

Published Every Thursday at Dallas, Texas

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

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SUBSCRIPTION—IN ADVANCE.

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

For advertising rates address the Publishers.

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OUR CONFERENCES.

Bishop Key Presiding.

Table with 2 columns: Location and Date. Includes German Mission, Houston, Oct. 21; West Texas, Ft. Worth, Oct. 27; Northwest Texas, Stamford, Nov. 10; South Texas, Paris, Nov. 21; Texas, Jacksonville, Dec. 1.

In a personal note from a preacher's wife, and a leading worker in the missionary societies, this request is added: "Please put the inclosed notice on some other page in the Advocate rather than in the Woman's Department. If it is put there the preachers will not read it. They do not read that page. I have lived with one of them for more than twenty-five years, and know whereof I speak." Is it possible that our preachers do not keep up with the work of the good women as reported from week to week in their page in the Advocate? If so, the preachers ought to wake up and find out what the women are doing, and their page contains it. Their work is too important for any preacher to thus be ignorant of it, especially so when the facts are furnished weekly.

A number of leading men are telling, through the columns of the Nashville Christian Advocate, what they would do "were they the General Conference." Some of them are very radical. But, fortunately, men who thus figure in the public prints just prior to the meeting of the General Conference rarely ever become members of that body. And the men who quietly endeavor to organize "tickets" to be put through at the Annual Conference usually so thoroughly overdo the matter as to defeat the very object they have in view. Therefore, the General Conference is usually composed of wise, conservative and sane men, and a majority of them as a rule do not permit the novices to destroy our Discipline. But we must confess that some of the brethren are working their "campaigns" rather early.

Our confrere, the Wesleyan Christian Advocate, with its last issue brought out a large educational edition. They are making special effort over that way to endow Emory College, and Dr. Dickey, the President, is in the field for that worthy end. To date he has secured \$150,000, and the fund grows apace. The object of the Wesleyan's special number was to aid in this worthy enterprise. By the way, the Wesleyan is one of the most valued of our Southern exchanges.

The revival spirit is broad over Texas, and every copy of the Advocate contains extensive notices of great meetings in different portions of the State. This is a most hopeful indication, for when the revival fires burn throughout our Zion the spiritual temperature reaches a high figure and all other interests come to the front.

ANOTHER GREAT COAST CALAMITY.

After about nine years Galveston and the coast country had another storm visitation last week, and the results in property loss are appalling, but the loss in life is small. All the Louisiana and Texas coasts were struck, and according to present reports nearly two millions of property went down. Many small towns were almost wholly destroyed. Crops were washed away and live stock killed. The great seawall saved Galveston from a repetition of the terrible fate of September 9, 1900. Had it not been for that granite defense the city would have been devastated, but that wall stood there like a mountain and beat back and defied the waves of a troubled sea. At times the spray and foam would leap the walls, but the waters were broken by the barrier and kept out of the city. Galveston has been congratulated by the outside world upon the success of those stone breakers. And now that the wall has proven such a success, there will be effort made to continue the projection further around the city and thus make it impossible for the Gulf to break over at any point.

The last storm had its origin in the Caribbean Sea, and was two or three days reaching our shores. The Weather Bureau gave ample warning of its approach, and small vessels and fishing parties had time to flee to harbors of safety. But twenty-five or thirty lives were lost despite the warnings. The coast people had just as well make up their minds that storms will periodically visit them, and unless they have ample protection great loss of life and property will follow. Science, skill and money can make these preparations, just as they are doing in Galveston, and in this thought alone is safety.

WERE THIS NOT GRUESOME 'TWOULD BE LUDICROUS.

We are indebted to Dr. James Cannon, of the Baltimore and Richmond Advocate, for reproducing a paragraph from an editorial in the British Weekly, edited by Dr. W. Robertson Nicoll, a distinguished scholar and theologian of that country, and we reproduce it as an illustration of the dense ignorance of men across the water of the facts of history concerning our own country and people. Yet Dr. Nicoll writes theological books and commentaries which we buy, read and keep in our libraries. The paragraph in question appeared in the British Weekly of July 1, 1909, and was written on "The Tartars and the Laps," and it was used as an illustration to show the evil and oppressive influences of power when lodged in the hands of cruel and greedy men:

Still history tells us that it is the privileged and the powerful who are the most cruel. In the American Civil War the Southern women wore personal ornaments made of the bones of their unburied foes. They starved prisoners; they took scalps for trophies; when they reckoned on taking Washington they proposed to darken the air with gibbeted carcasses of dogs and catfish. So it is always with the defenders of institutions that are safe only in law and forever in danger from justice. Selfishness, fear, cruelty, follow in an inevitable order."

Think of a man of Dr. Nicoll's intelligence writing a thing like this; and, stranger still, think of a responsible weekly like that British publication giving it a place in its columns! Yet it is written and published as guilelessly as though every word of it were an undisputed fact in history. We only reproduce it as a specimen entitled to a place in the museum of literary curios. To even deny it would be supremely silly. It carries its own refutation as a piece of stupendous slander.

We have before us a copy of the Goliad Advance, in which there is reported the substance of a speech delivered in that town during the late local option campaign by an imported anti speaker, and when it comes to vileness and coarse vulgarity we have never seen it excelled in print. It was an attack upon the ministry and the Christian women who take part

in these campaigns, and the speaker was the official and paid mouthpiece of the Brewers' Association, and was speaking for that organization. We would love to reproduce the statement in order to show our readers just what the saloon heart is when untrammelled and unrestrained, but it is not suitable to the columns of the Advocate. An exploded cesspool would be a decent spectacle compared with that performance. Yet it is the anti speaker of this day when rendering value received to his masters, the brewers of Texas.

Mrs. J. Addison Hayes, the only surviving daughter of Jefferson Davis, died last week at her home in Colorado Springs, Colo., and her death has been generally mourned throughout the entire South. No man has a deeper hold upon the memory and the reverence of the Southern people than Jefferson Davis. He was a man of great ability, pure character and lofty ideals, and he led our cause in the dark days when we went down in defeat. As the years go by he will grow larger and larger, and the future historian will do him full justice as a great American. No wonder that the death of his accomplished daughter has awakened an interest in his life and character throughout the South.

From a Killeen dispatch to one of our exchanges we notice that Rev. J. T. Bloodworth, District Evangelist for the Gatesville, Brownwood and Dublin Districts, was in that town recently aiding in a most successful revival. It is said to have been the most satisfactory meeting of the sort ever held in that community, and all Christian people united and took part in the services. Brother Bloodworth is meeting all the demands of his position, and wherever he holds meetings the Spirit works through his efforts in the salvation of souls.

We had a good day last Sunday with the congregation at Arlington. Congregations were encouraging at both services. The young people were in a large majority. They have one of the best Sunday-schools in the county. Rev. E. R. Wallace will sail for home, on his return trip from the Orient, August 13. Last Sunday we were pleasantly entertained at the home of Mr. and Mrs. William A. Bowen. He lives in Arlington, and is editor of the local paper.

Rev. T. M. Kirk, of Pecan Gap, is aiding Rev. J. F. Holmes, of Chico, in a fine meeting. It has been in progress several days, and is still moving on. A goodly number have been converted and the community generally is deeply stirred. The old-time revival is the hope of the Church. When people are converted and the membership given a strong spiritual impetus, then something comes to pass in our Zion.

Rev. Jno. R. Allen, D. D., of Southwestern University, preached two able sermons at Grace Church, this city last Sunday. He is visiting his Brother, Judge Allen, and family, Rev. Jas. W. Hill and Rev. Chas. A. Spragins, exchanged appointments last Sunday night. The former preached in Oak Cliff and the latter at First Church. These friendly exchanges of appointments are mutually helpful, both to the preachers and the people.

Rev. T. E. Bowen, who has been connected with our Orphanage at Waco for several years, will tender his resignation to the approaching board meeting and return to the next session of the North Texas Conference for an appointment. He has been a most efficient worker in this institution. He is a man of good ability, and will succeed in any Church sphere.

The Crawford precinct, which has been dry for two years, was forced into another election the other day, and the vote was largely in favor of remaining free of barrooms. But the anti wanted to annoy the pros, and put them to needless expense, and so brought on the election.

Rev. E. M. Sweet, Jr., of the Oklahoma Conference, and pastor at South Lawton, has been elected President of the State Normal College at Ada. Brother Sweet is the son of Rev. E. M. Sweet, Sr., of the Northwest Texas Conference, and he is a well-equipped man for the position to which he has been elected.

Vanderbilt University reports for the year just closed 900 students, 123 teachers, 19 buildings valued at \$950,000 and an endowment of over \$1,000,000. But it is not settled yet whether or not Vanderbilt is a Church school. We hope the next General Conference will define its relation in matters of this sort.

PERSONALS

Rev. W. B. Vaughan, of Diamond Hill, Fort Worth, was a welcome visitor to this office last week.

Rev. E. L. Shettles, of the Calvert District, brightened the office by a visit a few days ago. He shows the marks of a very busy man.

Rev. J. A. Stafford, of Lufkin, called recently to see us on his way to Wichita Falls to visit his daughter. He reports everything in good case over his way.

Kavanaugh Church, Greenville, has given their pastor a vacation during August. The pastor, Rev. C. Pugsley, and his family will resort to the mountains for a much needed rest.

The little son of Rev. H. B. Smith, of Roswell, N. M., was kicked by a horse some time back, and the results became so serious that he died. His afflicted father carried the remains back to Georgia for interment.

"Uncle Dick" Thompson is spending the summer quietly at his home in the city. He has not been able to preach in two years, and he looks rather worn and feeble. But he is as bright and cheerful as usual, and his faith is firm.

Rev. R. C. Hicks, of Paris, made the Advocate a most pleasant visit recently. He is doing well at Lamar Street and will take up a good report at conference. But Bro. Hicks always does this, it matters not where his charge be.

Rev. L. A. Webb, of Central Church, Fort Worth, made us a brotherly visit this week. He occupies one of the important posts in the Panther City, and one of these days a leading Church will be well equipped in that charge.

Rev. V. G. Thomas, of Corpus Christi, spend a day or so in the city recently, and called pleasantly on the Advocate force. He is maturing his plans for the Church project, and hopes to have them in operation before long.

Rev. J. B. Turrentine, of Texarkana, and his people have about paid off their Church debt, and will have it ready for dedication in the fall, and now they are turning their attention toward the construction of a brick veneer parsonage. All reports will come up in full at Jacksonville.

Brother Pope Sebastian, of Valley View, dropped in to see us the other day. He was one of our stewards on the Tilton and Rebecca Mission thirty-five years ago. He was then a young man, but the gray is showing itself in his hair now. Those were good old days away back in Georgia.

Rev. J. R. Wages is attending strictly to his own business at Bowie, and in doing it he has his hands full. He is one of the best-natured men we know, and he is resourceful as a preacher and a pastor. His people love him, and he is rendering them good service. He always does this sort of work.

Rev. J. E. Roach, of the Bowie District, is one of the busiest men in the conference. He is young, vigorous and enterprising, and he taxes his resources to their utmost in serving his important charge. He is making full proof of his ministerial and executive ability, and he has the details of his work reduced to system and order. These facts we gather from various sources out that way.

In a personal note from Dr. W. F. Tillett, Dean of the Vanderbilt University, he adds the following note: "Permit me to say that I have seen

nothing saner, sounder, clearer, and more satisfactory on the New Order of Service than your late editorial on that subject." This is good authority and we have received many others of the same sort.

Rev. A. L. Andrews, of Grace Church, this city, is enjoying his vacation in Colorado, where it is cool. His people voted him a month for this rest spell.

Rev. G. W. Kincheloe, of Kerens, is in the city with his daughter, who has undergone serious surgical treatment at St. Paul's Sanitarium. She is doing well. Brother Kincheloe is one of the most earnest workers in the Northwest Texas Conference, and he is the fast friend of the Advocate. He found only a few copies of the paper in that charge, but he will leave at least fifty there when he winds up his work.

Rev. Nath Thompson, who spent a few years in the West Texas Conference, is now back in Georgia. He is the same old "Nath." He is interested in educating the young people of his section. An advertisement of the college whose cause he espouses, amongst other things, reads: "Trains are fine things to haul freight and folks, but poor things to produce study. It will help a boy or girl with money to come here. We will help any boy or girl without money who will come. Military enough to buy clothes cheap, produce correct carriage and make discipline easy. Sleeping three in a bed last fall, but we are building more dormitories and have plenty of room, air, turnip greens and corn bread. For further information, criticism or contribution, come to see us or write Nath Thompson, preacher."

SERIOUS AND AMUSING.

H. G. H.

Some of the Church weeklies have opened columns for discussion and suggestion of General Conference legislation. All the writers seem to be in a serious mood. It is almost incredible that such should be the case in some suggestions made.

One writer wants the local Church conference to "originate, pass upon and approve all legislation." The General Conference is our legislative body. The Church Conference is composed of all sorts of men, all sorts of women, all sorts of children. There are thousands of these Church Conferences. Wouldn't they have a rich, rare and racy time in rejecting or approving a batch of General Conference legislation? Consensus of opinion—no, nonsense of opinion.

Another writer would have a Bishop for each Annual Conference and no presiding elders. This would give us forty-eight Bishops—say, with an annual salary of \$2000 each—\$144,000 for Bishops alone. Another writer would have the local Church Conference elect all Church officers, trustees, stewards, etc. Take the composition of the local Church Conference and see what a mess they would make of it.

Another writer would elect no one to the episcopacy except directly from the pastorate, cutting out all college and connectional men. Seriously think of the unfitness of our college and connectional men for this august office.

Another writer makes equally absurd suggestions about transfers and Church certificates.

If the brethren were not so seriously earnest and sincere in suggesting that the Church Conference be made the highest legislative and elective body of our great ecclesiastical system, we would hold our sides and say, "Let the band play on."

HOME FOR IMMIGRANTS CLOSED SUCCESSFUL YEAR.

One year ago Sunday the Galveston Immigrants' Home was formally opened, and at the end of the first year's work those in charge of the home held the first anniversary program in the chapel of the seaman's home. The program was given Sunday afternoon, beginning at 4 o'clock, and was full of thanksgiving and praise for the great success attending the work thus far.

Rev. J. B. Sears, Mission Secretary for this district, had charge of the program. There were reports of the work done in the home, made both in English and in German; songs in English and German and addresses by several of the local ministers and also by Rev. W. A. Moers, District Superintendent of the German Mission Church.

Rev. F. Bruckmann, Manager of the home, in his report of the work done, stated that in the year from July 18, 1908, to July 18, 1909, the home had handled 1734 immigrants, which is about 48 per cent of the total of 3338 immigrants landing at this port in that time. These people had landed

from twenty-four ships, fourteen from Bremen, nine from the Mallory line and one from Cuba. It was stated that these were not all the people who had been cared for by the home, but that those coming here and sailing, or those sailing from this port for a short stay in the old country, had not been included in the total of 1734. This number represents only the actual immigrants, or those who are so classed by the immigrant authorities. The others who were cared for were about 500 more, making the total cared for by the home in the one year of its existence 2234.

Bibles, Testaments and gospels in eleven different languages were distributed to the number of 497. This number was distributed free, while 113 had been sold. Tracts, religious papers and wholesome reading were distributed to the number of 3135 pages. Eleven meetings were held in the immigrants' home and eight others in the seamen's home, making a total of nineteen meetings held.

Clothing was given free to thirty-nine who were needy, and work has been provided for 116. This number represents the actual immigrants who have been provided with work. Others who have been in this country as long as several months have applied to Rev. Bruckmann for work, and in every case when possible he has supplied it. He has secured in all employment for 195 persons. Free meals have been furnished to all destitute families, and the number of these reaches 39.

This, he stated, was an excellent record, considering the fact that the home was only one year old and remembering the difficulties under which they had labored. The home has not made money, nor was it intended as a money-making scheme. But it was planned to help the needy and destitute, and this is what it has been doing, as is shown by the report of its work. "The people are beginning to see what we are trying to do," he said, "and are more in sympathy with our work. The steamship and immigration authorities, both here and abroad, are in sympathy with our work and are heartily co-operating with us."

Rev. J. E. Reifschneider, of the German Methodist Church, followed with an address in German, showing the Christian work of the home. He related how they had helped the needy and helpless by furnishing them the means to proceed inland, and had cared for the sick and needy while they were in the city.

Rev. W. J. Johnson, pastor of the First Methodist Church, also made a short address. He laid stress upon the need of bringing a Christian influence to bear upon the foreign element who land on our coast as soon as they land. He said: "We must Christianize and Americanize them then, or else they will un-Christianize and un-Americanize us." He also gave a few figures concerning the financial part of the home to show that it was not a financial success as measured from a business standpoint. He stated that the home had cost above all income in the past year an even \$8900, and thus it was to be seen that there was no money to be made in the business.

The following was the program as carried out:

- Voluntary, by German choir.
- Scripture lesson.
- Prayer by Rev. C. A. Hooper, West End Church.
- Solo (German), Prof. G. Urbantke, of Brehman.
- Statement of the year's work by F. Bruckmann.
- Song by the choir of the First Methodist Church.
- Importance of work done for immigrants.
- Short address by Rev. J. E. Reifschneider, of the German Methodist Church.
- Quartet (German), by Revs. H. Schmalz, of Perry, Texas; G. C. Braines, of Houston; C. F. Bohmfalk, of Addicks; J. W. A. Witt, of Reisel.
- Address, Rev. A. W. Moers, District Superintendent of the German Mission Church.
- Short address by Rev. W. J. Johnson, of the First Methodist Church.
- Song.
- Benediction.—Galveston News.

To the above I would like to add a request that all the pastors and home mission workers of the Methodist Church of Texas not only read the above, but call attention to all good people to it, and ask those who visit Galveston to be sure to call at the immigrants' Home and learn as much as possible about the work. Mark especially the location. The building is on the southeast corner of Twenty-first and Strand. The exact street number is 208 Twenty-first Street. Visitors will be welcomed to the immigrants' home and also to the Seamen's Home, which is in the adjoining building. I make this request that all visitors who desire to do so may have an opportunity to acquaint themselves with this work. Let all come; we will see that they have courteous attention.

JOS. B. SEARS,
Superintendent.

THE CAUSE AND CURE OF THE DROUGHT.

I call your attention to the fact that God says: "And I called for a drouth upon the land." (Hag. 1:11.) And our Lord says: "Ye can not serve God and money." (Luke 16:13.)

Please turn and read Deut. 28. This will serve as a basis and an introduction to this study. My mother taught me when a child that God sent the rain to us and our crop in answer to her prayer. I have always been glad that I have a mother with such an experience with God. I count it a rich heritage. An old German lady told me with joy how on one occasion God heard her prayer for rain on the corn in South Dakota. I, too, have an experience: Last year I prayed earnestly for a good crop throughout this charge. It came in spite of the failure of a great deal of the country adjoining us.

God Sends the Rain and the Drouth.

God sends the rain. God sends the drouth. Jesus says without stopping to prove it: "God sends the rain upon the just and the unjust." This was, and is, so plain in the history of the Jews that it was not necessary to stop to prove it to them. Then if God controls the rain, the whole system is within his hand. God sends the drouth.

Why does God send the drouth? Because he has to send it. Man is not and experiment or a creature in which God has failed. He intends for the good to swallow up the evil. Our Lord and his kingdom shall rule, govern and consume the whole earth. These drouths are his means, in part, of holding the children of men in check. Because of the wickedness in the Church and out in this section of our State, God can not give us abundant rainfall from year to year without great danger to his kingdom. "Life would not be safe, nothing would be safe, if we had plenty of rain and good crops each year," declares a godly man—a banker and stockman of this section. God's kingdom would soon be unknown if prosperity was given each year. Therefore God sends the drouth to save us.

God Owns the Whole Earth.

God, the Father, through his Son, the Word, created the world. Anything you create you and all the world with you call your own. Then by creation, the land, the horses, the cattle, everything belongs to God. There is not a thing of value that does not belong to God.

The Word of God in the Psalms, says: "The earth is the Lord's and the fullness thereof; the world and they that dwell therein." The mineral, vegetable, and animal kingdom, man, all nations, everything is the Lord's. Then He says again: "The cattle upon a thousand hills are mine." But we do not believe this. We persist in telling the Lord and everybody that these are my horses, my farms, and my cattle.

We Are But the Stewards of God.

If God owns the world, then we are but stewards or chief servants over the property we call our own. We are quick to put out a renter or underservant who dares to even call our farm "My farm." An instance to prove this has occurred in the bounds of this charge this year. But we all say to God, "My farm," "My horses," etc. Isn't it just as bad and worse for us to say this as it is for our servant to say it to us? If these things belong to God then we are to manage and use them for the one great purpose and that is to make it pay returns to the Lord. Not to enjoy these things, but to use them for the extension of our Lord's kingdom. God has made an investment in these material things and has made us his chief servants over it. We, by our hard work, have made ourselves fit for such a place. Now, have we been honest and made this investment pay 10, 20 or 30 per cent for our Lord and Master?

We Are Dishonest Stewards.

I say we have not been honest stewards. We have used our very freedom, God-given, to extinguish his work and kingdom in the world. We are free. God does not require any certain per cent of income from us. He trusts to our honesty and the most of us enjoy all the income and set aside practically nothing for God. We do this, and still it all belongs to God. In the Methodist Episcopal Church, South, we give only about \$12,000,000 annually for all Church work, when we could give, according to an estimate you can make, at least \$45,000,000. This estimate is based on the average income of a man in the United States, being 75 cents per day. The \$45,000,000 is only a tithe. The Jews were required to give at least two tenths and a temple tax, the whole amounting to nearly twenty-five per cent. But we are not giving one-third of one tenth. It is plain that we

have robbed God from some cause—ignorance, I think, to some extent.

What I have said deals with the fact that we love money and things, or allow these things to come between us and God. This brings the drouth, the boll weevil, the worm, the grasshopper, etc. Now, if you have read what I asked, the cure is at hand—it is in reach of every land. God loves us, but he loves all weaker nations, too. God loves the English-speaking nations, but he loves the Mexicans, the Germans, the Chinese, the Negro, the Indians and everybody. O, how much money he needs for these weaker races!

There are forty millions of these people to whom we as a Southern Methodist Episcopal Church must give the gospel or they will not get it now. Yet we are spending only .01 1/2 on them annually. We spend \$750,000 on these a year when the same laymen of our Church say we ought to spend at least \$3,000,000. You say we are not able to do this? One-fourth of the tithe would be \$11,000,000. That is nearly as much as we pay for everything. We could give that amount to missions and drouths would be no more so far as we are concerned.

I know a great doctor who has money to go to the best schools in the world to make him a better doctor. He used to have farms, but he has sold them. Why? It may be for the extension of his Lord's kingdom. He has no more money to put in land, but he has enormous sums to put into his Lord's work of evangelizing the world. Does he make money? No man with the same opportunity makes more. Does he tithe? He goes far beyond that. He is honest. Prosperity is one continuous thing with him.

EDWARD W. MORTON,
Oakville, Texas.

MARSHALL DISTRICT CONFERENCE.

The restored Marshall District Conference met at Beckville on Tuesday, June 29. Only one pastor failed to attend the conference, and he was kept away by sickness. The attendance of lay delegates was disappointing, and only two local preachers were in attendance. In spite of the dearth of lay members, the sessions of the conference were interesting and the discussions animated. Rev. H. T. Cunningham, our new presiding elder, although ill during the session, was in the chair, and his presiding called forth a resolution of appreciation from the conference. We regretted his decision to save his opening speech for next year's conference, but feel sure it will improve in flavor with the passing of time, and wait in patience the coming of another District Conference.

The pastors' reports show the work in the district in excellent condition, and, with one or two exceptions, financial outlook was reported as good. The revival spirit is spreading over Marshall District, and the brethren were expecting great meetings during the summer season.

Dr. West, General Missionary Secretary of the C. M. E. Church, was present on the opening day and spoke of his work among the negroes of the South hopefully.

Other visitors were Rev. J. B. Turentine, of Texarkana; Rev. Glenn Flinn, at large; Rev. J. T. Smith, of Jacksonville; Rev. O. T. Hotchkiss, of Pittsburg; Rev. C. U. McLarty, of Carthage, near Beckville; and Prof. J. E. Willis, of A. C. I. and M. D. Fields and B. L. Palmer, of Houston.

John Cockrell, Eddie J. Harris, J. E. Whittaker, C. J. Williams and Virgil Metcalfe were licensed to preach, and John Cockrell and Eddie J. Harris were recommended to the Annual Conference for admission on trial.

John A. Carr was recommended for local deacon's orders.

Delegates to the Annual Conference are as follows:

- M. J. WHITFIELD.
- R. M. KELLY.
- H. L. GRIFFIN.
- REV. C. M. DAVIS.

Alternates:

- W. T. Ferguson.
- J. M. Brown.

On Wednesday afternoon Mrs. I. B. Manly, District Secretary, presented the work of the Woman's Home Mission Society, and the papers read were vibrant with enthusiasm for this work.

Thursday was Laymen's Day, with H. L. Griffin, District Lay Leader, in charge and M. D. Fields, Lay Leader for Texas Conference, taking a prominent part. Dr. Packard preached pointedly and forcefully to the laymen at the morning hour, and in the evening Rev. J. W. Bergin preached on the "Power of a Consecrated Life." At the close of this service there was made a call for volunteers for special service and eight of our young people responded, among them a brother for the ministry and his sister for the foreign field, whose work will bless the great Presbyterian Church, and a daughter of one of the lay delegates

FOR THE SCIENTIFIC TREATMENT OF WHISKEY, DRUG AND TOBACCO ADDICTIONS THE BEST PEOPLE IN THE WORLD

ENDORSE

WHITE SANITARIUM

Dr. S. J. White, Dallas, Texas:

Bartlett, Texas, May 7, 1909.

Dear Doctor—I have several times lately intended to write you as to a former case of the White Sanitarium here. I am now pressed to do it by the fact of your recent letter to Mr. Dempsey. He came to me yesterday with your letter, saying that he could write you, and would soon, but preferred that I write in his stead for the present.

I want to say that you could have no more reason for genuine satisfaction from any case you have treated than from his. It has been a constant delight to me for nearly a year now to see him every day, and to see in him the effects of a real and complete cure. It was my joy to receive him into the Church and baptize him six months ago. He believes with all his heart in you, the Baptist Church here and in Christ. The proof, too, of his faith in all is that he is constant and loyal.

I want to commend your work in the cases here and others that I have known. Faithfully,
(REV.) H. CARROLL SMITH,
Pastor First Baptist Church.

Bartlett, Texas, May 12, 1909.

Dear Doctor White—I am getting along nicely, and feel better spiritually, mentally, physically and morally. I trust that you may continue the noble work you are doing until even thousands may be reached. You are at liberty to use my name concerning my cure whenever and wherever you please.
H. M. DEMPSEY.

Write for FREE Booklet of Testimonials and General Information.

WHITE SANITARIUM,

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

to the conference, Miss Nelson, from Church Hill.

E. C. Escoe, I. B. Manly, J. B. Turentine, L. B. Elrod, H. G. Williams and Drs. Packard and Bergin were the preachers of the occasion, and they satisfied the congregation, which is composed here of particular people.

The next conference goes to Gilmer.

Many things I would like to say concerning this conference, but to do so would take time, and time is a scarce article when seven meetings are to be crowded into two months. We were glad to have the conference, and it did us good. And, by the way, we are still hoping to see a fence around the parsonage at Beckville.

WALTER W. ARMSTRONG,
Secretary.

THE CO-OPERATIVE HOME FOR GIRLS AT SOUTHWESTERN UNIVERSITY.

Our Co-operative Home for girls has been in operation for one year and has proved the needed thing. Eleven girls enjoyed its privileges and were delighted with the homelike and the help towards lessening expenses. Financially, also, it proved a success. We are unfortunate in having to rent a house for this purpose, and we are hoping that some one who has the interest of girls at heart will help us to get them a home of their own.

Already we have given rooms to a number of girls for next year, but there are others yet to be filled, and we shall be glad to hear from other girls who are contemplating attending Southwestern, but are not able to meet the expenses of the Annex. Please address all communications to the undersigned.

MARY H. HOWREN,
Amarillo, Texas.

Colbert, Okla.

At the call of Bro. M. B. McKinney of the Oklahoma Conference, I came here to help in some meetings. Closed our first last night; fine meeting; fifteen or sixteen conversions—i. e., they got up from the altar and "told to sinners round, what a Savior I have found." Somehow I love to see and hear it that way; that's the route I came. I preached yesterday at 11 a. m., and an old leading Indian closed with prayer in his native tongue. I couldn't tell what he said, yet somehow it thrilled us all. A good many Indians attend our meetings. We rest today and begin tomorrow night at Paucaunla, a little county village and postoffice. Eight or nine years have passed since I bade farewell to Bro. McKinney and recommended him as suitable for a supply. Praise God, I'm so glad I did it. I believe God directed. He is now an ordained elder in Oklahoma Conference and can preach like a Bishop and ere long will fill any place in the conference. His family is now large and he needs a stronger work than this, and he will get it. Wital he is an humble, modest man and a soul winner. I think now I'll help through the pending meeting and

run back to meet some Texas calls for August and September. Crops here are fine compared to the burnt region I left in Texas. Of course they are cut some by hot winds, but lots of fine corn and cotton. Oklahoma Conference ere long will be in front.—F. M. Winburne, July 26.

PENSIONS FOR METHODIST DEACONESSES.

Mr. Norman W. Harris, an eminent banker and Methodist layman of Chicago, has given \$100,000 as a capital for providing pensions for deaconesses serving in the Methodist Churches. As trustees of this fund Mr. Harris has associated with himself a number of prominent gentlemen from all sections of the country, and they have engaged to help him increase the fund to half a million dollars. Mr. Harris has been the chief patron of Mrs. Lucy Rider Meyer's "Chicago Training School," which was the first institution established in the country for the special preparation of Christian women to serve as deaconesses and missionaries, and which has now become the prototype of a great number of other schools devoted to the same object. The work of this institution has gone on long enough to bring to the front the serious question of support for its graduates when they are no longer capable of active service. The deaconesses on entering service bind themselves to labor without salary, receiving only board and clothing, and consequently they can have no hope of laying up even the most modest resources for their own support in age. The provision planned by Mr. Harris is, therefore, necessary to relieve very natural anxieties.—Interior, Chicago.

CAMP MEETING.

The Sardis camp-meeting will begin Aug. 13. Let all be on the ground with their tents. We are expecting the greatest meeting ever held in this part of the country.

A. D. LIVINGSTON,
Jonesboro, Texas.

PEWS WANTED.

Any church desiring to dispose of second-hand pews will please write Rev. W. B. Vaughn, Fort Worth, Texas, Station A.

W. B. VAUGHN.

No greater thing can we do than to love God and keep his commandments.

FOR RENT—One 16-room house near the campus of Politechnic College, Fort Worth, Texas. This building has just been renovated throughout. Address J. P. MUSSETT, Polytechnic Heights, Fort Worth, Texas.

WHAT DOES THE BIBLE TEACH?

Thousands of this pamphlet being circulated with fine results. Puts the proselyter on the run. Pastors, workers, etc., should get a supply for distribution. Order from the author, Rev. C. G. Shutt, Hutto, Texas. Price 10 cents; 75 cents per dozen, postpaid.

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. McNew, Dallas. Assembly funds should be sent to Theo. Herling, Jr., Houston.

EPWORTH SONG.

Oh, Epworth-by-the-Sea,
Bright Epworth-by-the-Sea!
'Tis there we meet,
In counsel sweet,
Our Lord beside the sea,
At Epworth-by-the-Sea
Our League will welcome thee,
With hands reached out,
No one to doubt,
At Epworth-by-the-Sea.

Chorus:

Epworth by the seaside,
Epworth-by-the-Sea,
Meet us there to cheer us,
Fill our hearts with glee,
Jesus is our Savior,
We his praises sing,
Hallelujah! to our Lord,
To our coming King.

At Epworth-by-the-Sea
You'll find God's love is free,
Our hearts are bright,
For life is right

At Epworth-by-the-Sea,
You may not know us, yet;
Salvation you should get,
So come and find
True peace of mind

At Epworth-by-the-Sea.

At Epworth-by-the-Sea,
We make to you this plea—
Come, bring your friend,
And your help lend.

At Epworth-by-the-Sea,
Come, rest and praise and pray,
And you will bless the day
You gave your heart
To God, your part,

At Epworth-by-the-Sea.
—Warren Collins.

A PLEASANT AFFAIR.

The Leagues of the Dallas and Fort Worth Unions were joined by the Leagues of Tarrant and Dallas Counties in a picnic at Handley Station on the Dallas and Fort Worth Interurban on the evening of Thursday, July 22. There were several hundred Leaguers in attendance, a very large crowd being present from Arlington. Bro. Ralph Porter, President of the Dallas Union, was the moving spirit of the occasion. He was master of ceremonies and acquitted himself very creditably. Bro. Porter is a very active League worker and knows how to bring things to pass. The meeting at Handley was a great success. Special cars from Fort Worth, Dallas and Arlington, arriving at about the same moment, brought the crowd together at about 8 o'clock, and lunch was immediately spread. It was a happy, jolly, good-natured crowd and everybody seemed to have a good time. Following the lunch an informal program of exercises was opened in one of the pavilions, where addresses, music and other diversions were engaged in for an hour. Bro. Porter opened with a stirring talk and was followed by a number of others, all of whom spoke in high appreciation of the occasion and of the work of the League in general. At 11 o'clock the outing was brought to a close and the Leaguers boarded their cars for home.

AN OBSERVATION.

The Board of Trustees of the Texas State Epworth League is composed of ten members—five lay and five clerical. The five clerical are all presiding elders and the striking aspect of this is that each of the brethren were elevated to their present office after having been elected to membership on the Board of Trustees. The five reverend gentlemen are as follows: L. S. Barton, of Decatur District; T. S. Armstrong, of the Waxahachie District; A. J. Weeks, of the San Antonio District; C. A. Lehmborg, of the Eastern District; Ellis Smith, of the Jacksonville District.

BRO. ELLIS SMITH.

We are publishing this week the splendid report of the recent session of the Jacksonville District Epworth League Conference, and are in receipt of a personal word from one of the newly elected officers regarding the work of Bro. Ellis Smith, the presiding elder of the district, in bringing the new district organization to pass. We are taking the liberty to publish this personal word, viz:

Palestine, Texas, July, 1909.
To the League Editor: This confer-

ence is the culmination of a great deal of work on the part of Bro. Ellis Smith, presiding elder of this district, and we feel that it is due him to mention his name along with the report of the meeting which I am sending you. Bro. Smith is busy with his district work, but never too busy to look well after the League interests. He is in high favor with our young people.

C. C. COCKING, Secretary.

JUNIOR LEAGUE NOTICE.

To the Juniors of the North Texas Conference:

Which district in North Texas will carry away the "White and Gold" banner at Bonham in 1910? This banner will be given to the district having the greatest number of Junior Leagues and sending the best report to the conference. Let Junior Superintendents organize new Leagues in their respective districts and report to me. Let me urge you to join me in an active campaign of organization and development, to the end that the North Texas Conference may take the front rank in the junior work. Take for your motto: "Undertake great things for God; expect great things of God." Write me.

(MRS.) FRED MERCER.

Supt. North Texas Conference.
Royse, Texas.

MUSIC AND ITS INFLUENCE.

Miss Stella Nash.

"Music is the only art of heaven on earth, and the only art of earth on which we take to heaven."—Landon.

Music is love. It springs from religion and leads to religion. Job tells us that the morning stars sang together at the creation of the earth. "Music is well said to be the speech of the angels; in fact, nothing among the utterances allowed to man is felt to be so divine. It brings us near to the Infinite. We look for moments across the cloudy elements into the eternal Sea of Light, when song leads and inspires us. Serious nations, all nations that can listen to the mandate of nature, have prized music as the highest, as a vehicle for worship, and for whatever in them was true and divine."

Music is capable of being used as a factor in leading each one of us to appreciate the beautiful in nature and the goodness of God. God has made two kinds of music for us—the music we hear and the music we do not hear. The winds, brooks, birds and the murmuring forest afford music we may hear. The sunrise, sunset, flowers and all scenery fill their part in the harmony of the universe by making music which we feel. We, too, can make two kinds of music, that which is produced by the voice or by the fingers, which we hear; then by doing some one a kindness, and living an unselfish life we make music one can feel.

Just as the composer uses each little note in the right place to make a complete melody, so God has a beautiful plan for every life, and if we omit one duty, one privilege, the outline is spoiled.

Music has a wonderful influence upon a person. A certain strain of music, a song or a piece may make a lasting impression. Music has the power to soothe many an aching heart, grief and to soften the wildest nature. Savages and beasts have shown their love for music. Sometimes just a song has been a means of converting some one and causing one to lead a better and higher life.

The story of David, the shepherd boy, playing to King Saul is a beautiful illustration of how music may have a strong influence upon a person. Browning tells us that Saul lay very sick and no one had been able to do anything for him. Finally David was sent for with the hope that he might play and sing and arouse Saul from the stupor. The little shepherd boy came and brought his harp. He sang the song he used to call his sheep to the fold, but Saul made no sign of improvement. Then he sang the song he used to make the quail fly after him. All this time he was watching Saul to see what effect the music had upon him, but Saul did not seem to hear it. Then he kept on playing the pieces that the crickets loved and the tune that made the reapers happy. The music was doing its work. Saul began to show signs of life, and when David called him by name he sat up and seemed to feel well again. This made David very happy, for he felt that his music had so charmed the King that it had made him almost well.

Just as our life has many changes in it, so has music its changes, which

are caused by rests and other expressions. Ruskin beautifully compares the rests in life to the rests in music. "There is no music in a rest, but there is the making of music in it." In our whole life-melody the music is broken off here and thereby rests, and we probably think we have come to the end of tune. God sends a time of forced leisure, sickness, disappointed plans, frustrated efforts, and makes a sudden pause in the choral hymn of our lives, and we lament that our voices must be silent and our part missing in the music which ever goes up to the Creator. How does the musician read the rest? See him beat the time with unvarying count, and catch up the next tone, true and steady, as if no breaking place had come between. Not without design does God write the music of our lives. Be it ours to learn the tune, and not be dismayed at the rests! They are not to be slurred over, not to be omitted, not to destroy the melody, not to change the keynote. If we look up God himself will beat the time for us. With the eye on him we shall strike the next note full and clear. If we say sadly to ourselves, "There is no music in a rest," let us not forget there is the making of music in it. The making of music is often a slow and painful process in this life.

How patiently God works to teach to teach us! How long he waits for us to learn the lesson!

Every beautiful life is a song. The most unlettered man may live so that gentle music shall breathe forth from his life through all his days. Even in the hardest toil of life some life may become a song which will prove a blessing to others.

The story is told of a working man who presented himself for admission to the Church. The minister asked him what sermon or appeal had led him to take this step. He said: "No sermon, no one's word, but a fellow-workman for many years at the bench beside me has been so true, so faithful, so Christ-like in his character and conduct, in his disposition and temper that his influence has brought his companion to Christ." The man's life was a song of love. "Our lives are songs. God writes the words and we set them to music at pleasure, and the song grows glad, or sweet, or sad.

"As we choose to fashion the measure, We must write the music whatever the song.

Whatever its rhyme or meter, And if it is sad we can make it glad.

Or if sweet, we can make it sweeter."—Dallas, Texas.

JACKSONVILLE DISTRICT EPWORTH LEAGUE.

The closing of the first Annual Conference of the Jacksonville District Epworth League marked one of the most important events in connection with League work for this section.

There were several present who had attended the Epworth-by-the-Sea Encampment, and know of the great good done there, and all were of the same mind when one said that this meeting was one of the finest and most interesting they had ever attended.

The program, with only one or two exceptions, was carried out as planned, those absent being detained by business.

Bishop Seth Ward on Sunday night talked to us about Japan. The night was excessively warm and he said he could not preach and would not ask us to listen to a long sermon on such a hot night. So instead he would interest us with travel stories and facts about that great, growing, country, Japan.

Bro. G. H. Collins preached the opening sermon for the Leaguers on Monday night.

The regular business of the conference was taken up at 9:15 o'clock Tuesday morning, and from then on the Leaguers showed they could be depended on to do their part in any department called. Every one responded quickly and earnestly and the second day of the conference was one of the greatest in the history of the Leagues of this district.

At 11 a. m. Bro. M. N. Terrell, of Bullard, Texas, preached to the Leaguers and set before them many important things they should not overlook in their journey through the Christian life.

After the Leaguers had gathered again in the afternoon a committee on resolutions was appointed, also one on nominations.

Following are the resolutions as adopted:

Report of Committee on Resolutions. Whereas, The Epworth League is an organization of young people gath-

ered together for training in Church work, be it

Resolved, 1. That every pastoral charge should have an Epworth League.

2. That time and place of meeting of next District League Conference be left with District League Cabinet.

3. That as the Corpus Christi Encampment is a place of training for Leaguers as well as a place for the meeting of Leaguers from all parts of the State to participate in exercises, both religious and social.

Resolved, That every League should send one delegate to the conference to be held at that place Aug. 5 to 15, to represent them.

4. That we extend our thanks to Bro. Thos. R. Morehead, the Grace Church Leaguers and the good people of Palestine for their hospitality and their kind and courteous treatment of delegates and visitors while in their midst; also to the railroads for their liberal rates granted us.

5. That copies of these resolutions be sent to the following publications: The Epworth Era, Texas Christian Advocate and the local press. Respectfully submitted,

WILL B. STITH,
C. C. COCKING,
A. L. CONNER,
MISS DORA COLE,
MISS BETTIE EDMONSTON,
MISS FANNIE URBAN,
MISS ETHEL COLE,
Committee.

The Committee on Nominations was then called and names submitted to be voted on for officers of the District League for the ensuing year. A motion was made that the names as read be unanimously elected and the Secretary instructed to cast the vote of the conference. Motion was carried, and the following list of names are the officers for the ensuing year: Mr. Clarence Pearson, President, Palestine, Texas; Mr. J. Vandiver, First Vice-President, Athens, Texas; Miss Annie Fisher, Second Vice-President, Alto, Texas; Miss Cora Allen, Third Vice-President, Rusk, Texas; Miss Fannie Urban, Fourth Vice-President, Bullard, Texas; Miss Abbie McKinzie, Junior League Superintendent, Jacksonville, Texas; C. C. Cocking, Secretary and Treasurer, Palestine, Texas.

There were twenty-five appointed delegates present and more than forty Leaguers and delegates together were in attendance, and all had an enjoyable as well as a profitable time. Jacksonville is clamoring for the next conference, and if signs count for anything the meeting next year will be a grander and more helpful one than even this one was. Considering that this was the first meeting of the kind, and all were new to the work, still in many ways things could not have worked better nor better results have been obtained.

C. C. COCKING, Dist. Sec.
Palestine, Texas.

A FINAL WORD ABOUT EPWORTH.

Indications point to the greatest Assembly we have ever held. All the rooms at the Inn are engaged and about twenty more wanting rooms. There are good rooms in the city of Corpus and we still have plenty of tents, and we hope you won't miss the Encampment because you can't get in the hotel. This is an Encampment and you are expected to camp. If you stay in the hotel you will want to "dress up," and we don't want you to do that. The interest is growing and we ought to be proud of the fact that every year our same people come again and again, bringing others with them. This demonstrates the fact that we are "making good" both in a material way and in a spiritual way, for without that we would not grow. We have made some improvement—you won't find us going backward—and we believe that this year our friends will come to our relief on the finances. A few of us have carried the load and it has been a thankless task so far. I expect to turn my part over to some one else at the coming Assembly. I have done the best I could with it, but it is a "young people's work," and we have young people eminently qualified to handle it, and we who have been in the work so long should not keep in the lead. Let's get in behind and push or awhile. I want to express my very great appreciation for those who have aided and encouraged the work in all its phases. We have made a good beginning, thanks to you, and it is bound to "go on to perfection" if we will continue to conduct it as a religious place for recreation, instruction and inspiration. Long live Epworth-by-the-Sea!

The clause in the rules "No sleeveless bathing suits allowed" has brought a number of inquiries from men folks. This does not mean that you shall have a long mutton chop sleeve or that it must have a ruffle on

it, but merely that your suit must be decent—have a short sleeve at least three or four inches long and not fit you like a horse collar. Some of the "thirty-two" men last year tried to wear a "forty-four" suit, and it won't work unless you use a draw string. We don't want to make the rules too stringent on any line, but must make things right and proper.

Rates announced repeatedly to Corpus Christi for the Encampment are: Sixty day rates on sale every day in the year. Encampment rates, convention basis, with a maximum of one fare plus one dollar on sale generally August 4 and 5, limit August 17. Lines in the Panhandle and in West Texas have been asked to sell also on August 3.

The "Sap"—our road—the road that has stood by Epworth since it was first started, will on Friday, August 6, sell from Waco and intermediate points a round trip ticket for half the other way rate (\$4.75 from Waco and other points in proportion), good to return Monday. This will also apply on the Lockhart Branch. This will give you Friday night, all of Saturday and Sunday and Sunday night at Epworth at very small cost, and being a day ride you will not need sleeper. I hope that our pastors along the line will get up parties and come down for at least one Saturday and Sunday. We will do our best to take care of you on the grounds. Bring a blanket and we will give you a place to spread it.

Those residing in North Texas can for parties of fourteen or more get a rate to Waco or intermediate points on the Sap for half fare each way and join the delegation.

Rate from San Antonio for the popular excursion will be \$2.25 round trip on sale Saturday morning, August 7, with return limit Monday afternoon, Sunday and Monday on the grounds. The train will leave San Antonio at 8:45 a. m. Parties at San Marcos or other points can come in and join this excursion. Make up a party of 14 on one ticket and get a half rate each way to San Antonio.

Tom Swope is working up a special train out of Houston Friday night in addition to the regular delegation on Wednesday, and would be glad to have you advise him if you want a berth in the tourist sleeper out of Houston. If you want to join us out of San Antonio at 9 p. m. write me to reserve accommodations for you. No matter where you are you can join some delegation at some point on the Sap.

Our program is on the press and will be ready in time. Get your delegations organized, adopt some distinctive badge and let folks know that your Leaguers are there and that they are "live ones."

Dr. E. E. Rall, of Austin, will be Chairman of the Social Committee at Epworth, and he will welcome suggestions for the "good of the order."

There are lots of things that ought to be said that we have not space nor time to say. Come to Epworth and in our "Annual Address on Jewelry" we will try and tell you all the rest. (By the way don't bring those highly prized "hairlooms." If you do they will be confiscated the first time we "pass the plate.") A. K. R.

SEPCIAL TRAIN FROM HOUSTON.

Reports are to the effect that quite a large number of Leaguers will attend the Encampment from South and East Texas. Orange will probably have ten or more, and Beaumont will be represented. Rev. J. W. Cullen writes from Cedar Bayou that he will be in attendance. Unless all signs fail, there will probably be thirty-five or forty out of Houston.

I am very anxious to have every person who will attend the Encampment for the full time write me so that we may know whether it will be necessary to have a special train out of Houston on the night of August 1. If enough go we can have the special. If enough reservations are made we can secure tourist sleepers, and the sleeping car fare will only be \$1. If any one desires to reserve a tourist berth they had better send me \$1, and if reservations enough come in to justify the putting on of the tourist car, I will see that reservations are made. If enough reservations are not made to justify the running of the car, the money will be returned, of course, to those who sent it.

I have plenty of literature about the Encampment and will be glad to have every person who is interested write me. TOM C. SWOPE.
Houston, Texas.

Knockers cannot open heaven's gate.

Missionary Literature And Biography

By REV. W. W. HORNER

I. INTRODUCTION.

It is a well known fact that the vast majority of people are ignorant of the great missionary work that is being carried on by the Church, and ignorant also of the grand results and splendid success that has been accomplished by our great missionaries in foreign fields.

II. THE VALUE OF MISSIONARY LITERATURE.

The Power of the Printed Page.

1. It was by the careful study of "Cook's Voyages Around the World," in which he gave a graphic description of the moral condition of the heathen world, and their dire need of the Gospel of Christ, that William Carey became aroused on this question.

Carey wrote an "inquiry into the obligation of Christians to use means for the conversion of the heathen," and his biographer, Dr. Smith, has ranked it the "first and greatest paper on missions."

John M. Mason, converted under John Newton's ministry, wrote "The Star in the East," which was a powerful appeal for missions, and this, and other literature stirred the mighty soul of Adoniram Judson, and aroused within him a burning desire to carry the gospel to the heathen.

Miss Belle M. Brain has said: "Perhaps the surest way to beget missionary interest in the hearts of young people is to induce them to read missionary books."

Edward's "Life of Brainerd" made Henry Martyn a missionary; together with Martyn's own memories, it gave inspiration to Robert Murray McCheyne's saintly life.

Miss Brain further says: "Distributing tracts is a form of missionary seed-sowing that has yielded a most abundant harvest."

A WOMAN'S APPEAL

To all knowing sufferers of rheumatism, whether muscular or of the joints, sciatica, lumbago, back-ache, pains in the kidneys or neuralgia pains, to write to her for a home treatment which has repeatedly cured all of these tortures.

well-filled box to over-worked and underpaid missionaries in our home land. (Missionary Issues, p 296.)

III—MODERN MISSIONARY BOOKS.

1. First of all the Bible stands at the head of the list.

General Remarks About the Bible.

2. "The Bible a Missionary Book," by Dr. R. F. Horton, of England. The first two chapters of this great book, "The Method of Study" and "The Burden of the New Testament" alone are worth the price of the book.

3. "The Encyclopedia of Missions," by Dr. E. M. Bliss (Rev. Ed.), is almost indispensable to the preacher and student of missions. (Note its vast comprehensiveness.)

4. "Christian Missions and Social Progress," by Dr. James L. Dennis, in three large volumes, full, complete and thorough on the missionary question.

5. "The Ecumenical Conference" held in New York in 1900 (2 large volumes). About seven hundred missionary workers in home and foreign fields met in this famous conference and discussed all forms and phases of the missionary problems that confront the Church.

Miss Lalavaita Sigh and President Harrison.

6. "World-wide Evangelization," Toronto Convention in 1902. One speaker said: "No man will succeed in the ministry at home who does not have the mind of Christ and his vision of a world in need, as well as a personal conviction as to his own responsibility toward the extension of the kingdom in regions remote." (p. 122.)

(Stress this thought.) Here refer to a letter from a Southern Church: "No. added names, none; dismissed, 5; deaths, 3; for State Missions, nothing; home and foreign missions, nothing. Pray for us that we may hold out to the end." This is one of the greatest missionary books of the age. Don't fail to get it and study its contents.

7. "Students and the Modern Missionary Crusade," Nashville Convention, 1906. Student Volunteer Movement. This is one of the finest books of the time, and discusses all the great questions of the day relating to the spread of the gospel in all lands. The section on the laymen's part in missionary enterprise is especially valuable, and no pastor can well afford to do without this great book.

8. "History of Protestant Missions," by Warneck. This is one of the most illuminating and inspiring works on missions now extant, and no preacher should be content without it. The gifted author shows clearly that the early Church in apostolic times was a missionary Church, and that Christianity is essentially missionary in its character and nature.

9. Robert E. Speer, Secretary of missions in the Presbyterian Church, is one of the finest writers on missions now extant, and his two volumes entitled, "Missions and Modern History," ought to have a place in every preacher's library. The last chapter in volume 2 is especially fine and deserves careful study. This chapter is entitled, "Missions and the World Movement," and the learned author shows that he is a philosophical statesman as well as a devout Christian.

10. "Missionary Principles and Practice," by Robert E. Speer. This is one of the most learned and able discussions of missionary principles I have ever read, and I do not hesitate to say that no preacher or layman should deprive himself of the rich and glorious truths set forth in this great book. I especially commend the chapter on "The Science of Missions," "The Civilizing Influence of Missions," and "Impressions of Christian Missions in Asia."

11. "China in Convulsion," two volumes, by Dr. A. H. Smith. The gifted author has spent more than thirty years as a missionary in China, and speaks as one who knows. He gives the most graphic and satisfactory account of the Boxer War in China, and shows how God wonderfully preserves the lives of great missionaries in that Empire.

12. Dr. Arthur T. Pierson is one of the most up-to-date writers on missions, and his books stand very high as specimens of missionary literature. His "Modern Missionary Century" is a very inspiring book, replete with valuable information, and packed with facts that the student of missions needs to know. He gives a graphic account of the stupendous work done and the missionary literature produced in the last one hundred years. If you fail to get this book you will miss a rare treat.

13. His other works, "The Miracles of Missions," "New Acts of the Apostles," are also valuable contributions to missionary literature. Don't fail to get all these books.

14. "Missionary Issues of the Twen-

tieth Century." In April, 1901, a General Missionary Conference was held in New Orleans, and was one of the most inspiring and helpful of the many meetings of this kind in our country. The able papers and addresses there delivered are very interesting, and no preacher or layman ought to be without this great book.

15. The autobiography of John G. Paton is one of the most thrilling and interesting books in all the wide range of missionary literature. It shows the wonderful power of the gospel even in the black race.

16. "Lomai of Lenakel, a Hero of the New Hebrides," by Frank Paton, is full of interesting facts which demonstrate the fact that black men have souls and can be saved by the glorious gospel of Christ.

17. "The Pacific Islanders from Savages to Saints," by D. L. Pierson, is of intrinsic value to the student of missions. It gives thrilling chapters from the heroic lives of famous missionaries and native converts. Get this book and digest it.

18. "Modern Missions in the East," by Lawrence, is full of interest, and answers many of the objections of the "globe-trotters" who see no good in foreign missions. Be sure to get this valuable book.

19. "The Missionary and His Critics," by Dr. Barton, is one of the very best books on missions ever published, and no preacher can well afford to do without this great and wonderful book.

20. "The Open Door," consisting of addresses delivered before the first General Missionary Convention of the M. E. Church, in Cleveland, Ohio, October 21 to 24, 1902, is a very valuable contribution to the missionary literature of the day.

21. "The Pastor and Modern Missions," by John R. Mott, should have a place in the library of preachers and all thoughtful laymen.

22. "Questions and Phases of Modern Missions," by Ellinwood, is full of interest and useful information on this great theme.

23. "Foreign Missions of the Protestant Churches" is also very valuable and full of information; by Dr. Baldwin.

24. "Latin America," by H. W. Brown, giving an account of the dense ignorance and awful superstition of the people of South America, and the great need of Protestant missionaries there, should be read by all who are interested in that subject.

25. Dr. Jacob Chamberlain was one of the greatest missionaries of recent times, and his two books, "In the Tiger Jungle" and "In the Cobra's Den," are worthy of a place in the homes of all Christians. Wonderful answer to prayer!

26. "The Transformation of Hawaii," by Miss Belle Brain, is a very illuminating and fascinating book, and should be read by every preacher and layman.

27. "A Study of Christian Missions," by Dr. W. N. Clark, is also very valuable, and should have very wide circulation.

Titles of Other Valuable Books.

"A New Era in Mexico," "The New Era in the Philippines," "The Bible in Brazil," "The Price of Africa," "The Conquest of India," "Christus Liberator," "Day Break in the Dark Continent," "The Evangelization of the World in this Generation" (Mott), "Dawn on the Hills of Tong," "Missionary Methods" (Adams), "Aliens or Americans?" (Grose), "The Uplift of China," "Sunrise in the Sunrise Kingdom," "The Call of God to Men," "Medical Missions; Their Place and Power," by Lawe, "Concise History of Missions," by Bliss, "The Blue Book of Missions," "Christianity and the Social Crisis," "Christ and Other Masters," "The Great Commission," by Harris, "God's Missionary Plan," by Bashford, "The Social Teachings of Jesus," by Matthews, "Christ and the Social Question," by Peabody. All these are very fine missionary books, and deserve wide circulation.

"The Unfinished Task," by Dr. Barton. The literature of the Missionary Training School is invaluable. "The Gospel Among the Slaves. Tracts for free distribution are very fine indeed and should have very wide circulation.

TOBACCO AND THE DALLAS DISTRICT CONFERENCE.

I notice some very severe and uncharitable criticisms regarding the "tobacco resolution passed by the last Dallas District Conference. Some go so far as to say that the resolution is ridiculous, inconsistent, hypocritical, Pharisaical and assuming to be a judge of our brother.

I do not believe that a single delegate that voted for the resolution did so with any spirit of judging, but with a desire to glorify God in enlarging and strengthening the influence of our ministry.

It is useless to deny that the use of tobacco is a filthy, expensive and wasteful habit. It is beneficial to none and harmful to many.

Mothers and fathers endeavor to

The Uniform Soda Cracker

There's never the slightest variation in the high quality of Uneeda Biscuit.

Wonderful care and precision on the part of expert bakers, combined with facilities to be found in no other bakery, ensure this uniformity of Uneeda Biscuit.

Damp days, cold days, wet days or hot days their goodness is kept intact by the moisture-proof package.

5c

NATIONAL BISCUIT COMPANY

persuade their children to refrain from its use, but the persuasion is usually in vain if some good man, preacher or layman is using it before them. The use of tobacco is largely a selfish pleasure, but we are taught in God's Word that "we are debtors not to the flesh to live after the flesh, for if ye live after the flesh ye shall die, but if ye through the spirit do mortify the deeds of the body ye shall live."

The greatest principle in our Christian religion is love and self-sacrifice for others. Paul tells us that "Love worketh no ill to his neighbor." "None of us liveth to himself." "All things indeed are pure, but it is evil for that man that eateth with offense." "It is good neither to eat flesh nor drink wine nor anything whereby thy brother stumbleth or is offended or is made weak." "Wherefore if meat maketh my brother to offend I will eat no flesh while the world standeth." "Destroy not him with thy meat for whom Christ died." May we all abstain from the very appearance of evil, and covet more of that love that "seeketh not her own;" and may it burn into our hearts and minds the word "others."

Every Christian should realize that God has blessed him that he should be a blessing. The Master in sending out the seventy said: "Freely ye have received, freely give."

N. W. GODBOLD.

THE TOBACCO HABIT.

I agree with Uncle Buck Hughes and Dr. I. W. Clark, but I am not going to try to defend their position in the war that is now on, as they are fully able to take care of themselves, and I don't know of two Methodist preachers that are more fitting for the parlors of a home than those two gentlemen, and they both use tobacco, but they don't make themselves filthy in the use of tobacco, but on the contrary, they are clean in its use. Any person can be clean and decent in the use of tobacco, or they can make themselves filthy, so it is the person that is filthy and not the tobacco. I never knew a more refined, clean gentleman than Bishop Pierce, and he was a constant smoker of tobacco and often said that he got more pleasure in the smoking of a good cigar than from any other luxury of the home (for he never smoked in church) and he further said that he received great benefit in smoking, as it was helpful to his throat. I suppose no one will deny that smoking is one of the very best things to be done for dyspepsia, asthma and catarrh. So after all some good can be said for the tobacco

habit, but you say that it makes a bad breath. Well, that is true with filthy people. There is a bad breath that many people have who never use tobacco in any form, but neglect their teeth until their mouth gets filthy from the saliva that gathers in the mouth until they are as offensive as though some man had slipped off his boots. The use of a little tobacco would be very good in such cases.

There are a great many things with men and women that are made filthy because the person is filthy. I love to think of my precious mother as she sat in her accustomed place in the home and enjoyed smoking her pipe. A legion of angels might say that mother was filthy and still I would say no, for she was pure as gold tried in the fire and clean as a ribbon, and thousands multiplied by thousands of other mothers just as pure that smoked the pipe. As the war is on let's fight the cigarette habit as the smoking of the paper is what destroys the health, and not the tobacco. I am opposed to any habit at home or in society that renders or makes us filthy or indecent, but if we want always to have the fragrance of the rose let's quit eating onions, limburger cheese, bologna sausage and a number of other things that have not a very pleasant smell, and then the women that are as delicate as the morning glory, caused by tight lacing and bending forward, will enjoy our presence. I reckon I had better say just here that I am a local preacher of the M. E. Church, South, and have been for fifty years, and during all that time I have either chewed or smoked tobacco, but I was never filthy in its use. If any one wishes to know anything further about me I refer them to Dr. G. C. Rankin, who has known me intimately for nearly forty years, and I don't know that he ever knew that I used tobacco, as I have always been decent in the habit.

T. J. SIMMONS.

Denton, Texas.



Telephone M. 5720. Hours: 9 to 1.3 to 5 W. D. JONES, M. D. Practice Limited to EYE, EAR, NOSE AND THROAT. 615 Wilson Building Dallas, Texas.

The Woman's Department

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

Do not keep the alabaster box of your love and tenderness sealed up until your friends are dead...

ATTENTION, MEMBERS OF THE W. H. M. SOCIETY OF THE GATESVILLE DISTRICT:

The annual meeting of this district will be held at Clifton, August 25. Every auxiliary should be represented by one or more delegates, more if possible.

MRS. SHELBY COSGROVE, District Secretary.

IN MEMORY OF MRS. G. A. TURNER.

There is no death! What seems so in transition; This life of mortal breath

Last Monday at the meeting of our Home Mission Society our sister was with us. Ere the end of the week she departed to be forever with her Lord.

What a great opportunity we have in assisting in this great work! God help us to see these opportunities and seize them.

Fourth, she urged that we have our pastor preach a sermon on home and foreign missions at least once a year.

They offer fullest sympathy to the sorrowing ones and bid them look for comfort to Him who ordereth all things for the best and doeth all things well.

MRS. CHAS. A. SPRAGINS, MRS. A. C. CASON, MISS FLORA THOMAS.

JOINT DISTRICT MEETING.

The third annual session of the Dublin District, Northwest Texas Conference, Woman's Home and Foreign Mission Society, was held at Gorman, June 9-11, 1909, with a large and appreciative attendance.

From the time we reached Rucker, a little station 8 miles below Gorman, where we were met by Mr. W. A. Waldrop and Miss Clara Love, who assigned us our homes and pinned on us official badges of the society.

At 4 o'clock in the afternoon a reception was tendered the delegates at the Methodist Tabernacle, and nice refreshments were served.

This was our "get acquainted" occasion. The address of welcome by Mrs. McDaniel made us feel very much at home among them, and we found the people of the town carried out the spirit of her address all through the meeting.

We were fortunate in having with us Mrs. Nat Rollins, our Conference Corresponding Secretary, who delivered a most encouraging address on "The Home Mission Work and Its Progress."

On Tuesday morning the first busi-

ness session of the district meeting was opened promptly at 8:30 o'clock with the President, Mrs. M. C. Witcher, in the chair.

The devotional exercises conducted by Mrs. S. J. Perry, of Dublin, were opened by singing "He Is So Precious to Me."

After the lesson earnestly given and earnestly received another hymn was sung. The President, then taking the chair, called for the different reports of the several auxiliaries in the district.

Mrs. Bryant, of Hico, gave a very enthusiastic talk on the work of their society. Time was then allowed for discussion along different phases of the work.

Mrs. Rollins, of Aspermont, our Conference Corresponding Secretary, gave us some very helpful instructions. First, along the financial part of our society, explaining fully the \$1.25 above dues, and urged each auxiliary to meet this amount in full.

The meeting opened at the appointed hour with Mrs. M. C. Witcher in the chair. Opening hymn, "Stand Up, Stand Up for Jesus."

Mrs. W. E. Kimble then conducted an "ideal service" in regular business session, selecting her temporary officers from the different auxiliaries over the district.

The reports from the different officers were very encouraging, and this "ideal service" was a great means whereby we gained more light, grace and courage to go forth and do even greater things for our Lord and Master Jesus Christ.

The duties of the Third Vice-President and the Press Reporter were very forcibly brought out, and we were made to feel more sensibly the need of these two departments in our society and the great good they are doing.

An intermission of five minutes was then allowed.

We were called to order and the question for a place for the next annual session was taken up. The following places were nominated: Hico and Carbon. Hico received the largest vote and was upon motion chosen unanimously.

We shall never forget the unbounded hospitality extended the third annual meeting of the Dublin District by the good people of Gorman.

MRS. ODWIN E. WHALEY, Secretary, DeLeon, Texas.

THE DISTRICT MEETING OF THE W. H. AND F. M. S. OF THE WEATHERFORD DISTRICT.

The annual district meeting of the Woman's Home and Foreign Missionary Societies was held in Graham, Texas, June 22.

The meeting will long be remembered on account of its spirituality, interest and fellowship. Especially do we speak of the spirit-

uality side of the meeting. The devotional part of each service was held by consecrated women who in their preparation for the conference had not forgotten to tarry before the throne asking God's blessings and guidance for a profitable meeting together.

It would be hard to say which department of the work was most stressed, as all were discussed ably. Especially did the District Secretaries urge upon us the possibilities of the press work.

The department of tithing was under the leadership of Mrs. E. S. Graham. It was discussed by several delegates, many giving their personal experience, telling what blessings, both temporal and spiritual, had come to them by following God's plan.

Much good was gotten from the Workers' Conference, so many taking part and giving so many helpful suggestions.

The meeting was very fortunate in having present Mrs. J. T. Bloodworth, our Conference President. Her address on the history and work of the W. H. M. Society was splendid.

Mrs. J. W. Downs address on missions in the Weatherford District awakened us to our duty. Our district has only four Foreign Missionary Societies, but Miss Beeler, the District Secretary, is reaching out, and we hope in another year to have expressed our interest in foreign missions by really doing something.

Mrs. M. K. Little gave a very interesting report of the annual meeting. Miss Eugenia Smith, our missionary at Thurber, told of her work. We should consider ourselves very fortunate in having her represent us at Thurber. Her spirit of willingness and love for the foreigners show her to be a true Christian.

We are very grateful to the pastors for their presence and help, many of them staying through the entire meeting. Our presiding elder even took the time to be at every service.

The people of Graham were lovely to us, showing us every consideration. The South certainly has a rival in the West when it comes to hospitality.

Much of the success of the meeting was due to Miss Emma Beeler and Mrs. J. B. Price, the District Secretaries.

The work of the district meeting was well planned and was carried on with business methods.

The District showed their appreciation of Mrs. Price and of her work by presenting her with a life membership in the W. H. M. Society.

The meeting closed with singing praises to God for the progress of his work in the Weatherford District.

MRS. RICHARD A. STEWART.

DISTRICT MEETING.

The second annual session of Decatur District, W. H. M. Society, of North Texas Conference, was held in Decatur, Thursday and Friday, June 24 and 25.

The meeting was opened by devotional services beautifully conducted by Mrs. Lewis Kirkpatrick. Very cordial were the choice words of welcome then tendered by Mrs. Lewis, and Mrs. W. W. Williams, Mrs. J. E. Davis, of Alvord, responding in behalf of all visitors.

During these services we were very much encouraged by the continuous presence of Rev. L. S. Barton, Rev. Isbell and Rev. Ratcliff. Rev. S. C. Riddle, pastor at Decatur, came in from Georgetown and he and Rev. G. A. Marvin were present at a part of the sessions.

We had with us three conference officers—Mrs. J. S. Holmes and Mrs. W. W. Williams, of the W. H. M. Society, and Mrs. L. S. Barton, of the W. F. M. Society; also two District Secretaries, Mrs. W. S. Gilbert, of the W. H. M. Society, and Mrs. W. W. Williams, of the W. F. M. Society.

Many regrets were spoken over the absence of our Conference President, Mrs. L. P. Smith, who so helpfully assists in all departments when present.

At 11 o'clock of the first day Rev. L. S. Barton, our much loved presiding elder, preached one of his soul-inspiring sermons on the subject of the "Good Samaritan."

Noon and evening in the parlors of the church the ladies, assisted very kindly by the young ladies, tastily served delicious lunch—this expression for the pleasure and comfort of all was augmented by the sweet social hour which followed and was greatly enjoyed.

Representation from auxiliaries was good considering the extremely hot weather. Eight had delegates, three sent reports, three not heard from. Though we are the "baby district" our reports as given by District Secretary, Mrs. W. S. Gilbert, show that both work and workers are increasing, now having fourteen auxiliaries with a membership of 261, of which number

100 take "Our Homes." Those needy have been assisted, 344 garments distributed, visits made to sick and strangers, totaling 2157; pledged to tithing, 47. Leaflets numbering 570 were sent out, and with 100 reading "Our Homes" and thirteen studying the Reading Course, we hope as a district to become better informed along all lines of home mission work.

From the reports it was found that Decatur Auxiliary had the largest number of members and largest number taking "Our Homes." Plans for Work Committee included in their report this motto for the year: "Attempt great things for God; expect great things from God."

The discussion of "What has the Woman's Home Mission Society done for our women?" called forth many inspiring expressions, all having been broadened in views, interests and desires for advancing this great work and built up spiritually.

During a very helpful discussion of "How I can enlarge my auxiliary" Mrs. Caldwell, of Bridgeport, gave the plan of selecting two captains who choose sides, using the entire membership; under their direction they work for a stated length of time, three or six months, to secure new members.

The discussion of "Our Schools as Character Builders" Mrs. L. S. Barton made an interesting report of our schools. Mrs. Thompson then briefly told of her visit to Wolff Mission School, Tampa, Fla.

Mrs. Kirkpatrick read a choice paper on the "Paying of Dues," and the discussion following revealed the fact that "some" auxiliaries have no trouble at this point, Chico being one.

Under the discussion of "Our Schools as Character Builders" Mrs. L. S. Barton made an interesting report of our schools. Mrs. Thompson then briefly told of her visit to Wolff Mission School, Tampa, Fla.

Mrs. J. S. Holmes gave a helpful talk on "Our Literature." The important work of the Supply Department was given by Mrs. W. W. Williams, Decatur District having sent 14 boxes.

The auxiliaries of our district are working a plan to send one box each month to the Mission Home and Training School, Dallas, Texas. Last year nine were sent; this year we hope to send the entire twelve, one each month.

Mrs. Beaumgartner told of the "Model Corresponding Secretary." Bro. Barton gave the object of our Epworth Home at Corpus Christi, of which we are all very proud.

The evening was given entirely to Conference Second Vice-President, Mrs. J. S. Holmes, who addressed us on the subject of her work, "Tithing." She is a charming speaker and her convincing words drawn from the treasures of the Old Testament inspired the minds and hearts of those present to believe that this command of God endureth from Melchizedek King of Salem even unto our own day.

Morning session and until 3 o'clock of the second day was given to the work of our District W. F. M. Society. Home mission work again being resumed, Mrs. S. C. Riddle told of the duties of the Press Reporter. Bro. Riddle also gave some very instructive thoughts about this much neglected part of our work.

As a district we feel great sorrow in the loss of one of our most Christ-like members, Mrs. Crouch. No one came in the presence of this good woman without feeling her personal influence for good.

The special work of paying for the transportation of a little Mexican girl from California to Miss Norwood Wynn's school, Guadalajara, Mex., was freely discussed, but left open for further investigation. This girl wishes after being educated to become a missionary to her own people.

During these sessions many helpful and instructive papers and talks were given, which we do not take space to review; also some of much importance were for lack of time crowded out.

Throughout this meeting Mrs. L. S. Barton, with the assistance of the choir, rendered beautiful and appropriate music, which was inspiring to all. At this the close of our last session Mrs. Fulgum, of Chico, sweetly sang the verses of "Will There Be Any Stars in My Crown?"

At 11 o'clock of the first day Rev. L. S. Barton, our much loved presiding elder, preached one of his soul-inspiring sermons on the subject of the "Good Samaritan."

Noon and evening in the parlors of the church the ladies, assisted very kindly by the young ladies, tastily served delicious lunch—this expression for the pleasure and comfort of all was augmented by the sweet social hour which followed and was greatly enjoyed.

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MRS. J. E. DAVIS, Recording Secretary, Alvord, Texas.

HOME REMEDY

Mrs. Temple Clark suffered for years, before she found relief in that popular, successful woman's medicine, Wine of Cardui.

Mrs. Clark, who lives in Timberville, Miss., writes: "Cardui has been worth more to me than a carload of silver. If it had not been for Cardui, I would have been dead. I love a dollar, but I have never seen one that I do not think as much of, as I do of a bottle of Cardui. I now keep it in my house, as regularly as I do coal oil or coffee, and have done so for years."

"Some years ago I jumped off a horse and had a mishap, and for about four years after that I suffered intense agony. At last I was induced to try Cardui, which cured me, and now I am well and happy."

"I am sure Cardui will cure other sick ladies as it has me."

Cardui is for women. It acts specifically and in a natural manner on the womanly system and has been found to relieve pain and to restore woman's health.

If you are nervous, miserable, or suffering from any form of female trouble, try Cardui. What it has done for other sick ladies it surely can do for you. Sold by all first class druggists, with full directions for use.

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

Dear Sisters: Again we appeal to you in the Master's name for a work that is sorely needed, i. e., the establishment of a rest room for the farmers' wives who come many miles to town and bring all their children with them because they cannot leave them at home alone.

A quiet, comfortable room close to the business part of town where tired mothers and children can go for and to eat their noon lunches would be both a blessing and a benefit to any town and people.

The small expense of maintaining such a room would be cheerfully borne by the merchants because of its value as an advertisement—if the home mission women would manage it.

Just rent a comfortable room and furnish it simply (by donations, if possible); have an abundance of good reading matter such as Christian newspapers, magazines, etc.; a supply of good drinking water; and have some worthy woman—white or colored—to stay there and look after everything while the room is in use.

This is a good time in which to establish a rest room because no fuel or stove would be needed.

We suggest these things that you may see the vast opportunities for good which such a room affords.

The educational, elevating and refining influence which such a room would exert over the lives of country women and children cannot be estimated, and its commercial value as a "trade-getter" is not small.

Hoping that you will give this matter your most thoughtful and prayerful attention and consideration, and requesting that you report all efforts and results to Mrs. T. F. Williamson, of Honey Grove, Texas.

MRS. T. F. WILLIAMSON, Chairman Committee on Civic Righteousness, Honey Grove, Texas.

Unanswered Letters. July 22—J. M. Alexander, sub. S. E. Pritchett, sub. C. E. Garrett, sub. W. C. House, sub. V. A. Godbey subs (2 cards). D. B. Doak, sub. C. H. Ledger, sub.

July 23—J. A. Old, sub. J. M. Armstrong, sub. S. T. Francis, sub.

July 24—C. A. Long, sub. W. B. Martin, sub. J. L. Smith, sub. W. T. Renfro, sub.

July 26—F. E. Singleton, sub. T. W. Lovell, sub. C. T. Tally, sub. C. B. Meador, sub. J. M. Slatton, sub. M. M. Beavers, sub.

July 27—E. H. Coburn, sub. W. F. Campbell, sub. J. H. Watts, sub.

All sold. All of the "Folders on Baptism" I had printed have been sold. I make this statement, as many are writing me for them.

W. F. BRYAN, Sulphur Springs, Texas.

Laymen's meeting, confere... fifty adu... leads m... blessing... ly, our g... closed. I... two week... fessions... Church. S... P. Shuler... ing, and... Springs, ... tor could... tion of ... ren mad... power as... messages... the peop... house to... ed in his... his preac... blessings... in the h... is ceasel... limit of... But beyo... a thorou... one of t... workers... God for t... his confere...

Hallville... Last S... set apart... terfield, ... Carr, ou... ing Sund... ting the... therefore... which w... a large c... meeting... and the... vival of... the spee... Monday... of the L... relief an... and such... fore. H... heart of... vation t... The con... were con... reclaimed... plane; t... ters sho... count of... from sin... Church... Presbyte... the great... old W... time. L... Sunday-s... and more... power in... next to t... pen whet... Bergin... will neve... in Friday... preach, l... He was... mornin... ments to... G. B. Ric...

Hereford... Last V... great m... forty pr... their na... Church. ... other Ch... the Lord's... preachin... in great... of our p... faithful... Two you... for missi... collector... ference... \$1505.10... on our c... cials for... sion \$300... low. He... grade sp... a great... We are... ning lar... all glory... Jonesbor... The L... in our n... The mee... compan... saw any... meeting... under th... ings we... have ha... C. F. Be... is doing... has also... versions... ning at... We thi... power i... A. D. Li...

NOTES FROM THE FIELD

Continued from page 5.

Laymen's Movement, and we are expecting great things from it. Since conference we have received 204 members, exactly half of them being on profession of faith. Have baptized fifty adults and many infants. This leads me to tell now of the greatest blessing and victory of the year, namely, our great meeting which has just closed. Beginning July 4 and running two weeks, we had more than 100 professions, and 88 additions to the Church. It was the best meeting Stamford has ever seen. Bro. Robert P. Shuler, of Temple, did the preaching, and Bro. Ed G. Phillips, of Siloam Springs, Ark., led the singing. No pastor could wish for a better combination of leaders than these two brethren made. Bro. Shuler is a great power as a preacher in a revival. His messages are plain and forceful, and the people are going to crowd the house to hear him. He is sweet-spirited in his work, lives close to God, and his preaching bears the fruit of God's blessings. Bro. Phillips is a master in the handling of a large choir. He is ceaseless in labor, and gets the limit of possibilities out of the people. But beyond his power of song, he is a thoroughly consecrated man, and one of the most effective personal workers we have ever met. We thank God for this great meeting and for all his blessings. Will tell the rest at conference.—Robt. E. Goodrich.

Hallville Circuit, Winterfield Charge.

Last Sunday, the 18th, was the day set apart to begin our meeting at Winterfield, in the Hallville Circuit. Bro. Carr, our pastor, started to the meeting Sunday morning, and before getting there took a very hard chill, therefore could not get to the church, which was a great disappointment to a large congregation assembled for the meeting, so we had a prayer meeting, and the people prayed for a great revival of religion at Winterfield and for the speedy recovery of Bro. Carr. Monday morning Bro. Bergin, pastor of the Longview charge, came to our relief and took hold of the meeting, and such preaching we never heard before. He went right down into the heart of the people and preached salvation to all who would receive it. The consequence was that sinners were converted to God and the Church reclaimed and built up on a higher plane; the good old brethren and sisters shouted the praises of God on account of their children being saved from sin; nine joined the Methodist Church, and others the Baptist and Presbyterian. In all we had one of the greatest revivals of religion that old Winterfield has had for a long time. Last Sunday we organized a Sunday-school of over fifty members, and more to follow. Bro. Bergin is a power in a revival. He will get right next to the people and things will happen where he is. May God bless Bro. Bergin. The people of Winterfield will never forget him. Bro. Carr came in Friday night, but was not able to preach, having had fever for a week. He was very feeble, but left Sunday morning for one of his other appointments to begin a ten days' meeting.—G. B. Richardson, Lay Member.

Hereford Station.

Last Wednesday night we closed a great meeting at this place. About forty professions, and eighteen gave their names for membership in our Church. Quite a number will join other Churches. Bro. M. S. Hotchkiss, the great recruiting officer in our Lord's army, was with us and did the preaching. The Lord was with him in great power, and he won the hearts of our people by his earnestness and faithful preaching of the word of life. Two young ladies offered themselves for mission work in foreign lands. The collection for missions and other conference collections amounted to \$1505.10. We have raised this year on our conference collections and specials for missions and church extension \$3002.80, and there is more to follow. Hereford Station is on the upgrade spiritually, and the meeting was a great blessing, a mighty inspiration. We are trusting in the Lord and planning larger things. To his name be all glory and praise.—J. W. Story.

Jonesboro Circuit.

The Lord is graciously blessing us in our meetings. We have held two. The meeting at Union Grove was accompanied with much power. Never saw any deeper conviction of sin. The meeting at Levita was wonderful under the circumstances. These meetings were the best that these places have had for years. My singer, Rev. C. F. Bell, of the Polytechnic College, is doing fine work with the choirs. He has also held some services and conversions in each one. We are beginning at Jonesboro. Prospects good. We thank God that great grace and power is resting upon the charge.—A. D. Livingston, July 26, 1909.

EDUCATIONAL NORTH TEXAS FEMALE COLLEGE "KIDD-KEY" Conservatory of Music and Art

Founded 1877. TWELVE WELL EQUIPPED AND THOROUGHLY FURNISHED BUILDINGS OCCUPIED. 532 GIRLS FROM THIRTEEN STATES AND TERRITORIES.

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OBITUARIES

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Poetry Can in No Case be Inserted.

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BAILEY.—Mrs. Isabella Minerva Bailey (nee Reedus) was born in Marion County, Alabama, July 6, 1840; joined the Methodist Church when a child; was married to R. M. Bailey in Pontotoc County, Mississippi, February 1, 1869; died at Childress, Texas, on April 26, 1909; aged 68 years, 9 months and 20 days. Thus ended the earthly career of one of those characters whose work, example and influence is the greatest heritage of organized society. The wife whose standards of the conjugal, maternal and Church relations of life are those announced by St. Paul, may not be the most popular from the standpoint of the general public, but it is such characters that count most in the elevation of society and the advancement of religion. Her work in the Church of her Lord was constant, earnest and devoted, but meek and unobtrusive. Her true worth was most appreciated by those who knew her best. Her loss will be distinctly felt because she was a potent factor in all social and devotional Church work. She was ever ready to minister to the needy and to sympathize with and comfort the distressed and afflicted. She had no desire for social or other public distinction, but, on the contrary, preferred to do all her work in the least conspicuous way. She was not in harmony with the present day tendency of leaving the cares and responsibilities of the home with servants or children. She believed that the mother's mission could not be delegated to others. Her conception of this sacred duty was worthy the wives and mothers of a more heroic age; nevertheless, these duties were met cheerfully, even joyfully. Her force was not dissipated by worrying and fretting. Optimism and cheerfulness were notable. Why should they not be? She lived to see her youthful ambitions fulfilled. Her life is a shining example of the influence of a Christian wife and mother in the home. By example and precept she constantly called those about her to a higher life. No sacrifice was too great for her to make if it was in the interest of her home or her Church. She was quick to discern the evils, the character-corroding influences that are so prevalent; but she was equally resourceful in devising ways and means to obviate them. She possessed the highest ideals of a mother's duties, responsibilities, opportunities and influence in the home and her power in shaping the character of those committed to her. Always patient and kind toward the erring, always charitable and considerate toward those who could not agree with her. Her life was most unselfishly given to others. Under her influence, as the guide of the social, moral and religious life of the home, all of her children were converted in childhood. This was the leading ambition of her life, and God freely answered her prayers. When all the mighty powers of this world with their armaments, their generals, their death-dealing equipment and paraphernalia fail, and when the martial spirit of the people will not respond to the drum tap of the nations, then will the influence exerted by such sainted mothers direct the destinies of this old world in God's own appointed ways.

JESSIE WRIGHT.

GOLIGHTLY.—Mrs. Clara Golightly (nee Harris) was born April 26, 1865, and passed to her reward February 18, 1909. Sister Golightly joined the Church when a child, and ever remained a true Christian. She was married to S. P. Golightly November 16, 1881. There were seventeen children born to them. It can be truly said, "Her children rise up and call her blessed." She died in the triumph of a Christian's faith. Mother is gone, but she is not dead; only gone before. Our hearts are sad, but we would not call her back to a life of weakness, pain and sorrow. It is far better for her to have departed that she may be with Christ. In Mrs. Golightly we had a beautiful example of the true woman, wife, mother and friend described in Proverbs 31:10-13. May the lives of her children be so lived that they may ever honor the name of their sainted mother, so that this may be an unbroken family in the home of the pure and good. Her remains were interred in the Matador Cemetery. Oh that God in goodness and mercy would help us all to live so as to meet those that are gone on before!

MRS. A. B. BRYAN.
Matador, Texas.

McKAY.—Frankie McKay, who was the daughter of Mr. Franklin and Mrs. Ma McLaughlin McKay, was born in Houston, Texas, where she was reared and educated. Her mother died when she was very young, leaving two other lovely girls—Pearl, now Mrs. George Perry, and Miss Nellie, who resides with her uncle, Mr. L. Blaylock, Dallas, Texas. Frankie made her home with her mother's only sister, Mrs. Irene McLaughlin Hoover, where she was tenderly loved as their own. About two years ago the family moved to El Paso. Frankie, with her cousin, Mattie Hoover, came to Houston to attend a house party at Mr. W. J. Hoover's, and anticipated much pleasure in meeting some cousins from Denton and Beaumont and a host of former schoolmates in Houston. Frankie took sick on the way, and when she arrived in Houston, had to be carried to St. Joseph's Infirmary. A telegram brought her sister, Mrs. Pearl Perry, husband and baby, and the devoted uncle, R. M. Hoover and wife and the children, who loved her so dear. She was not conscious except at intervals. She recognized her uncle, R. M. Hoover who had been a loving friend to her when she was a homeless, helpless, motherless child. She loved the Sunday-school, loved to pray. Friends rallied to the help of this stricken family. Mrs. Carey and Mrs. C. C. Perry stayed by the dying girl and soothed the aching heart of her sister, Nellie McKay, who was the first to reach her bedside. It was a sad and touching scene on Wednesday, June 22, 1909, in St. Joseph's Infirmary, Houston, Texas, when our little Frankie expired at 10 o'clock. Her sudden demise cast a pall of gloom over her schoolmates and friends, the startling effects of which have not yet left their hearts. It was my privilege to know and love this sweet girl. She was the most unselfish Christian I ever knew, and her going away is a personal bereavement to me. Rev. John E. Green officiated at the funeral services. Six young men were pallbearers, and the floral offerings were all that loving hearts could suggest. Jesus can speak comfort to a bereaved heart. His tenderness and love and hope are a balm on the wounded spirit. His truth crowns the shadow of death with life. When the loving and mighty Christ comes all sorrow must give place. "He gives us again our loved ones in a higher, holier, sweeter, endless life." They buried her by the side of her Grandmother McLaughlin, in the narrow house appointed for all living, and she will smile on under the sod till Christ comes. One who loved her.

MRS. M. L. J. HOOVER.
Denton, Texas.

HUDGINS.—Charles C. Hudgins was born February 17, 1868, in Tarrant County, Texas; was converted and joined the Methodist Church in 1882 at Grapevine, Texas, and was happily married to Miss Mabel Saunders in Harrison County, Texas, November 29, 1894, and died June 18, 1909. Bro. Hudgins was a faithful member of the Church and a steward who loved the Church and was anxious about her interests, striving always to fill the place or places assigned him by the authority of the Church. The Church has lost a much needed workman, the community a true citizen and the family a faithful son, husband and father. He leaves a wife and five children, an aged father and brother, four rothers and one sister to mourn their loss. And they mourn not as those who have no hope. Their earth home is sadder that he is gone, but the heavenly home is brighter, more real. He rests from his labors and awaits your coming.

M. L. MOODY.

McLean, Texas.

ROBINSON.—Little Frances Irene Robinson was born October 17, 1907, at Roanoke, Texas; died April 27, 1909. Though Irene lived but a few months in this happy world, yet she lived long enough to scatter sunshine and happiness along the pathway of all with whom she came in contact. Her innocent little face, with its infant smile, attracted all to her, and we easily learned to love her because of her lovable disposition. Her death was but Christ saying: "Suffer the little children to come unto me and forbid them not, for of such is the kingdom of heaven." In the spirit world she is waiting. Dear father and mother, brother and sister, dear bereaved friends, your temporary loss is your eternal gain. Your hearts are more firmly bound to the things of God because you have another dear one over there. Praise God for the life of little Irene, and, though she has gone from this world, we know where she is, and by his grace we shall be able to rise above the tempests of this life and some sweet day mount on the wings of the Spirit to the celestial city of her God of atonement and our God of redemption. "God is our refuge in time of trouble."

HENRY M. RATLIFF.

RICHARDSON.—Nearing noon March 25 last Prof. John James Richardson, of Paris, Texas, passed over that bourne never recrossed by mortal. Though well over the limit set by the Psalmist, no one a week before his death would have thought of so hasty a departure. Stricken by pneumonia on the afternoon of the 20th he was confined to his bed, and all that loving care, all that anxious medical skill could do was done, but the ebb of life's tide was too far out to flow again, and his spirit went beyond all ebb and flow out into the great ocean of eternity where we know the peace and calm of bliss eternal are with him. His sickness was borne through all the five days without a word that those around him could wish unsaid. Whatever his sufferings were no expression of them ever passed his lips. Consciousness remained with him to within a few minutes of the end, and he passed away as gently as a tired child falls asleep. He seemed as solicitous for the comfort of his nurses as they were for his, and not a murmur of discontent with anything escaped him through all his illness. Constantly at his sick bedside were his wife, his three children, Mrs. D. A. Chambers, of New Boston, Texas; Miss Moss M., his only son, Lieut. James O., of the United States Navy, called home by telegram, and his foster daughter, Mrs. William Ogilvie, and her husband. The funeral service was held in the Centenary Methodist Church. The many floral offerings testified to the respect in which he was held. The funeral sermon was preached by his pastor, Rev. G. E. Cameron, from the words, "I have kept the faith," and was an elegant tribute to his keeping through a life of many sides and duties. The church was crowded as it seldom is by a congregation from all classes and creeds. The pallbearers were selected from the societies to which he belonged, and one of them was an old Confederate veteran. The deceased was a Lieutenant in the Confederate Army, and was Lieutenant Commander of the Albert Sydney Johnston Camp, No. 70, United Confederate Veterans, which as a body tendered its respects. It was pitiful to see many apparently older and feebler than he whom they came to remember for the last time, tottering to the grave to witness his sepulture. Soon all will follow him. Let us pray it may be as well with all as with him. The societies to which he belonged all passed resolutions of condolence to the family. To the stranger the language employed might seem fulsome, but we who know feel that it is not. "We can but point to his life and say he who follows in the footsteps of Prof. Richardson need not fear death, but rather meet it bravely and with great rejoicing, for his crown is surely waiting him." Born in DeKalb County, Tennessee, August 28, 1837; graduated from University of Alabama just before the Civil War through which he served as Lieutenant, till captured at Missionary Ridge whence he was imprisoned on Johnson's Island, Lake Erie, till peace came, when he came to Texas, and engaged in teaching, which profession he followed till within a few years of the end. He joined the Methodist Episcopal Church, South, soon after his advent to Texas, and continued an active working member to the end. He was a source of comfort and a stay to the many whose privilege it was to know him.

ONE WHO KNEW HIM.

WATKINS.—Mrs. Lots Watkins, daughter of W. I. and Theodocia Sanford, was born in Wise County, Texas, May 22, 1858. She was married to Ben Watkins March 17, 1907. She joined the M. E. Church, South, when twelve years of age; departed this life June 16, 1909. Her fond parents and devoted young husband are sorely bereaved and the sweet little daughter may not remember mother, but we trust that with this strong tie in the heavenly home they may all meet the gentle, amiable and loving spirit who will be watching and waiting for them.

S. C. RIDDLE.

Decatur, Texas.

WILSON.—Ruby Lorena Wilson, infant daughter of Ed and Mrs. Mollie Wilson, was born August 2, 1908, and departed this life July 12, 1909. She made glad the hearts of her fond parents by her brief stay of eleven months and ten days. Ruby was a sweet little child. She had a long and painful illness, but seemed to bear it with patience. She was the only child of her devoted parents, and it seemed hard to have to give her up, but the Lord knoweth and doeth all things well. Parents and loved ones, she is infinitely better off. She is transplanted from the sorrows and troubles of this world to that of the beautiful land of promise. Look up! you know where to find little Ruby. Be true

Dr. Pierce's Favorite Prescription

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It is sold by medicine dealers everywhere, and any dealer who hasn't it can get it. Don't take a substitute of unknown composition for this medicine of KNOWN COMPOSITION. No counterfeit is as good as the genuine and the druggist who says something else is "just as good as Dr. Pierce's" is either mistaken or is trying to deceive you for his own selfish benefit. Such a man is not to be trusted. He is trifling with your most priceless possession—your health—may be your life itself. See that you get what you ask for.



to God and meet her again in the better world. May God bless and sustain the loved ones in their trouble and affliction. S. E. PRITCHETT.

KNOX.—After an earthly pilgrimage of seventy-five years Bro. W. E. Knox passed out to the better world on June 8, 1909. He was born in Woodford County, Kentucky, on April 21, 1834. In the year of 1874 he came to Texas, locating in Dallas County. Leaving Dallas County he moved to Johnson County in 1876, finally settling in Alvarado in 1881, where he remained until the end, which came in the home of his daughter, Mrs. D. F. Sansom. Bro. Knox was the son of a Methodist preacher, and was from early boyhood united with the Church. His marriage was in 1857, when he took for his bride Miss Sarah Lowe, of Beaver County, Pennsylvania. This supremely happy union continued till January, 1908, when his beloved companion finished her course and went up to rest. The separation was not long, and he was glad for the hour to come that would bring him again to her whom he had loved long since and lost awhile. With Mrs. D. F. Sansom there also survive two sons, Messrs. John Knox, of St. Louis, and James Knox, of Detroit, Mich. The life of Bro. Knox was an example to all men, and an inspiration to every one with whom he came in contact. As a business man, he was energetic to an amazing degree, persisting to the last day of his life in maintaining an office where he transacted his business with an accuracy and neatness that provoked wonder. As a citizen he was stanch and true, standing with all the fervor of his soul in the support of every cause that was just. His patriotism stood next to his religion, and every triumph of good principles in State or Federal legislation was hailed with sincere gratitude. But it was as a Christian that his life reached its full flower. From the day of his wedding the family altar was a fixed institution in his home, and God's holy word was the daily meat on which he fed his soul. For more than forty years he was an active official in the Church, never failing when called upon to give his most devoted service to that holy institution which he loved with a consuming passion. He was remarkably well versed in the Scriptures, and in his prayers and public talks he was endowed with the gift of using many of the most beautiful and apt quotations of the Word. He was the truest friend that a pastor ever found. This writer tried to minister unto him in spiritual things for the space of four years. And during that time the worth of his friendship was proved. There was never a burden on the pastor's heart but that Bro. Knox was willing to share it. In matters requiring counsel his advice was always safe to follow. No one was ever found more faithful in attending upon the ordinances of worship and in supporting the institutions of the Church; and now that he is gone the Church militant will miss his unflinching step; but on the plains of glory the Church triumphant will crown one more faithful soldier with the diadem of life eternal. With hushed hearts we bid him hail and farewell till we meet again on a brighter day and in a better world.

ROBT. E. GOODRICH.
Stamford, Texas.

MESMERIZED

A Poisonous Drug Still Freely Used.

Many people are brought up to believe that coffee is a necessity of life, and the strong hold that the drug has on the system makes it hard to loosen its grip even when one realizes its injurious effects. A lady in Baraboo, writes: "I had used coffee for years; it seemed one of the necessities of life. A few months ago, my health, which had been slowly failing, became more impaired, and I knew that unless relief came from some source, I would soon be a physical wreck. "I was weak and nervous, had sick headaches, no ambition, and felt aged of life. My husband was also losing his health. He was troubled so much with indigestion that at times he could eat only a few mouthfuls of dry bread. "We concluded that coffee was slowly poisoning us, and stopped it and used hot water. We felt somewhat better, but it wasn't satisfactory. "Finally, we saw Postum advertised, and bought a package. I followed directions for making carefully, allowing it to boil twenty minutes after it came to the boiling point, and added cream, which turned it to the loveliest rich-looking and tasting drink I ever saw served at any table, and we have used Postum ever since. "I gained five pounds in weight in as many weeks, and now feel well and strong in every respect. My headaches have gone, and I am a new woman. My husband's indigestion has left him and he can now eat anything." "There's a Reason." Read "The Road to Wellville," in pkgs. Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

ones that there is a better and sweeter life than this where there will be no separation. Sister Bratton has only gone on before where she shall enjoy the happiness and joys that cluster around the throne of God. Loved ones, be faithful to Him in whom she trusted, and you will meet her in that land of eternal joy to part no more. C. M. EPPS.

GAY.—John R. Gay was born in Corveta County, Georgia, July 15, 1829; was converted quite young; came to Texas and settled in Upshur County, 1855; was married to Miss Minerva Tinscher, 1858. To this union seven children were born, four of whom survive. He died at his home near Pine Forest, Hopkins County, Texas, May 17, 1909, aged nearly seventy-nine years. It is consoling to the bereaved when able to say of the departed, "He was a good man." By the truest tests such can be said of John Gay. In the varied relations of life his honor and fidelity were measured by his ability. As he knew and could, so he acted. As a husband he was thoughtful, affectionate, provident; as a father, kind, patient, loving; as a neighbor, quiet, peaceable, accommodating; as a Christian, loyal to his Lord and the Church. I would not write thus of a recent acquaintance. Flattery and undue eulogy are sin against the living and wrong to the dead. I met Brother Gay first in 1874, and have known him since, and feel justified in this estimate of his character. His early opportunities were quite limited. He came to life's reality in a perilous time. All interests of his country were overshadowed by bloody war. Instead of the school, Church and home, it was the camp, field and bivouac. But neither education, wealth nor circumstances make the man, but character alone. This, John Gay possessed. Church and community could trust him, for he was the soul of honor. Industrious, humble, faithful, his neighbors confided in him, his family revered him. He lived well, died well, and I believe lives in heaven to-day. May his loved ones meet him there in the sweet, by and by. D. F. FULLER.

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FOSTER.—Booker Foster was born into this beautiful world July 6, 1849. He was born of the Spirit July, 1908, at his home, Roanoke, Texas. It was the good pleasure of this writer, as pastor of the Methodist Church at that place, to receive him into the fellowship of our Church, of which he was a consistent member until his death. We never had any reason to doubt his profession of Christianity, for his life was a complete turn around, and though he had but a short time to live for God, yet he made his life count for the Church. In building our new church at Roanoke we found in him an ardent supporter with his money as well as his prayers and enthusiasm. He looked forward with fond anticipation to the initiative service in the new church. But God called him home to his great triumphant Church one week before our first service, and, while we were worshipping down here in our imperfect way, he was resting in the glorious sunlight of God's immortal love. To Sister Foster and affectionate sons and daughters, we would say, "Be true to the duties of the Christian life, and when God's summons comes for you to lay down your armor you will be carried by the ministering servants of God into the presence of your Lord, and your beloved husband and father will greet you there." "Be thou faithful unto death and I will give thee a crown of life." "The Lord gave and the Lord hath taken away: blessed be the name of the Lord."

HENRY M. RATLIFF.

BROCK.—Sister Blanch Brock was born September, 1885; was married to Bro. T. D. Brock in August, 1905, and departed this life October 18, 1908; professed religion in 1902, and joined the Methodist Episcopal Church, South, in which she lived a faithful life up to the day of her death. She leaves behind her a husband and a little sweet boy baby, a few months old, to mourn their loss. The baby has fallen into good hands, its Grandmother Brock, who is tenderly caring for it. Her stay in Winfield was short, coming here but a few weeks before her death, and, before I knew she was in town, I met her at prayer-meeting. She is not dead, but only sleeping. Jesus said, "I am the resurrection and the life; he that believeth in me shall never die." May God's richest blessings rest upon the sweet little babe and husband and other loved ones she has left behind. Be faithful and meet her in heaven where there will be no more sickness nor death.

J. M. SMITH.

THOMPSON.—Sarah N. Thompson, whose maiden name was Powell, was born in Fayette County, Alabama, in 1831. She died at Sanger, Texas, May 14, 1909. She was married to T. J. Thompson in 1849. To them were born seven children, six of whom are still living. She had been a member of the Church for 67 years—the M. E. Church, South. She loved her Church very positively to the end. She died at the home of her son-in-law, Rev. H. W. Isbell, where she had made her home since coming to Texas in 1909. No old person had a better home, nor more careful attention. She had read her Bible through several times—the last time when she was 77 years old. She was devout and full of faith to the end. She was truly a good woman. She has gone and we know where to find her. Peace to her sacred dust.

E. G. ROBERTS.

CHRYSAL.—Mrs. Joe A. Chrysal, daughter of Mr. and Mrs. Robt. Young, of Cedar Valley, was born February 20, 1872, and passed to her reward June 11, 1909. Several years ago at a meeting held by Bro. Collins at Thomas Springs she was converted and joined the M. E. Church, South, and was a faithful member till the time of her departure, which occurred at Sour Lake, Texas, December 25, 1904, she was married to W. R. Crystall, who survives her. She died in peace, and was buried at Cedar Valley after services at the cemetery, conducted by the writer.

R. A. HOLLOWAY.

SMITH.—Pat C. Smith was born in Georgia July 23, 1835, and died at his home five miles west of Ingram May 25, 1909. He was married in Gordon County, Ga., December 28, 1852, to Miss Nancy L. Stewart. To them were born nine children. Uncle Pat was converted when a boy and joined the M. E. Church, South, at nineteen years of age and served as a steward for fifty-five years. For thirty-three years he made his home in Texas, and I have often heard those who knew him best and loved him most say: "Not one thing Uncle Pat ever did could be called into question. A life absolutely above reproach! The grand old man is here no more, but he is not forgotten. We would have kept him a little longer, but it was his will to obey the Father. To his wife, now old in years, we extend our heartfelt sympathy. Almost since childhood they have lived happily together. A truer husband, a more devoted father and a more consecrated man I never knew; his money, his time, his talent and influence he gladly gave to the Church. God bless his loved ones left behind. His pastor,

R. A. WALTRIP.

TAYLOR.—Thomas Taylor died July 4, 1909, at 5 o'clock. One more good man gone to rest. W. W. SAMFORD. Corpus Christi, Texas.

NORTH TEXAS CONFERENCE.

Bonham District—Third Round.
Telephone at Elwood, July 30, Aug. 1.
Petty Mis., at Georgia, Aug. 7, 8.
Petty and White Rock, at W. R., Aug. 11, 12.
South Bonham, at B., Aug. 14, 15.
Bonham Sta., Aug. 15, 16.
Ladonia Sta., Aug. 22, 23.
Honey Grove Sta., Aug. 29, 30.
J. B. GOBER, P. E.

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

McKinney District—Third Round.
Blue Ridge Cir., at P. G., July 31, Aug. 1.
Farnesville Sta., August 1, 2.
Josephine Cir., at Sabine, August 7, 8.
Weston Cir., Cottage Hill, Aug. 14, 15.
Celina Sta., Aug. 21, 22.
Anna Cir., Chambersburg, Aug. 28, 29.
J. F. PIERCE, P. E.

Sherman District—Third Round.
Trinity and Preston, at P., July 31, Aug. 1.
Pottshoro Sta., August 4-8.
Southmayd Cir., at Ethel, Aug. 14, 15.
Whitesboro Sta., Aug. 18-22.
Sherman Mis., Aug. 27-29.
C. M. HARLESS, P. E.

Paris District—Third Round.
Avery Mis., at Shawnee Chapel, July 31, Aug. 1.
Clarksville Mis., at Union, Aug. 7, 8.
Clarksville Sta., Aug. 8, 9.
Paris Cir., at Ethelbet, Aug. 14, 15.
Bonham Street, at Cross Roads, Aug. 15, 16.
Bagwell Mis., at Robbinsville, Aug. 21, 22.
Lamar Av., Aug. 28, 29.
Centenary, Aug. 29, 30.
J. M. SWEETON, P. E.

Gainesville District—Third Round.
Dexter, Walnut Bend, July 31, Aug. 1.
Aubrey, at Oak Grove, Aug. 7, 8.
Denton Sta., Aug. 9.
Sanger and Bolivar, at B., Aug. 14, 15.
Wesley and Bethel, at B., Aug. 15, 16.
St. Jo., at Forestburg, Aug. 21, 22.
Collinsville and Tioga, at T., Aug. 28, 29.
Pilot Point, Sept. 4, 5.
D. H. ASTON, P. E.

Sulphur Springs District—Third Round.
Cooper Sta., Aug. 1, 2.
Klondike Cir., July 31, Aug. 1.
Pearley Cir., Harmony, Aug. 4.
Jewell Cir., Aug. 7, 8.
Lake Creek, Bushy Mound, Aug. 10.
Riley Springs, Aug. 14, 15.
W. D. MOUNTCASTLE, P. E.

Dallas District—Third Round.
Grand Prairie, at Irving, July 31, Aug. 1.
Cochran, at Cochran, Aug. 7, 8.
Grace, 8:30 p. m., Aug. 8.
Hutchins and Wilmer, at Wilmer, Aug. 14, 15.
Wesley Ch., 8:30 p. m., Aug. 15.
Wheatland, Aug. 21, 22.
Oak Lawn, 11 a. m., Aug. 29.
Oak Cliff, 8:30 p. m., Aug. 29.
J. M. PETERSON, P. E.

Terrell District—Third Round.
Kemp Cir., July 31.
Mabank Mis., Aug. 7, 8.
Kaufman Sta., Aug. 9, 10.
Royse Sta., Aug. 15, 16.
Pleasant Mound, Aug. 19.
Rockwall Sta., Aug. 22, 23.
College Mound, Aug. 25, 26.
Mesquite, Aug. 28, 29.
Chisholm, Aug. 31.
Terrell Sta., Sept. 5, 6.
Forney Sta., Sept. 12, 13.
M. L. HAMILTON, P. E.

Decatur District—Third Round.
Ponder and Krum, July 31, August 1.
Justin, August 7, 8.
Bryson, August 14, 15.
Oak Dale, August 15, 16.
L. S. BARTON, P. E.

Bowie District—Third Round.
Bowie Sta., July 30.
Bowie Mis., July 31.
Bonita, Aug. 7, 8.
Byers, Aug. 14, 15.
Post Oak, Aug. 21, 22.
Holliday, Aug. 28, 29.
Henrietta Cir., Sept. 4, 5.
Henrietta Sta., Sept. 5, 6.
JNO. E. ROACH, P. E.

NORTHWEST TEX. CONFERENCE.

Brownwood District—Third Round.
Brownwood Sta., August 3.
J. A. WHITEHURST, P. E.

Waco District—Third Round.
Reisel, at Reisel, July 31, Aug. 1.
Mount Calm, Aug. 7, 8.
West, at Elm Mott, Aug. 11.
Mart, Aug. 15.
Abbott Cir., Aug. 21, 22.
Axtell Mis., Aug. 28, 29.
W. L. NELMS, P. E.

Waxahachie District—Third Round.
Red Oak, at Red Oak, July 31-Aug. 1.
Maypearl, at Oak Branch, Aug. 2.
Midlothian, Aug. 22, 23.
T. S. ARMSTRONG, P. E.

Abilene District—Third Round.
Caps, at Tuscola, July 31, Aug. 1.
Nubia, at Knight's S. H., Aug. 1, 2.
Tye, at Stith, Aug. 7, 8.
Eshta, at Lawlis, Aug. 8, 9.
Moran, at Moran, Aug. 14, 15.
Cross Plains, at Dressy, Aug. 21, 22.
GUS BARNES, P. E.

Corsicana District—Third Round.
Barry, at Drane, July 31, Aug. 1.
Kerens, at Long Prairie, Aug. 7, 8.
Kirk, at Kirk, Aug. 14, 15.
Richland, at Quinby, Aug. 21, 22.
Munger, at Della, 11:30 a. m., Aug. 27, 28.
Coolidge, at Coolidge, 8:30 p. m., Aug. 27, 28.
HORACE BISHOP, P. E.

Stamford District—Third Round.
Rule, July 31, Aug. 1.
Haskell Mis., Katron, Aug. 3.
McCauley and Silvester, Neander, Aug. 6.
Knox City, Thorp, Aug. 7, 8.
Munday, Aug. 14, 15.
Pinkerton, Jud, Aug. 28, 29.
District Conference at Hamlin, 9 a. m., June 17.
J. T. GRISWOLD, P. E.

Vernon District—Third Round.
Crown Mis., July 31, Aug. 1.
Childress Mis., Aug. 6-8.
Childress Mis., at High Point, Aug. 7, 8.
Vera, at Vera, Aug. 13.
Seymour Mis., at Red Springs, Aug. 14, 15.
Seymour Sta., Aug. 15, 16.
Estelline, at Bethel, Aug. 21, 22.
J. H. STEWART, P. E.

Cleburne District—Third Round.
Granbury, July 31, Aug. 1.
Granbury Mis., at Fairview, Aug. 2.
Morgan & Kopperl, at K., Aug. 7, 8.
Cresson, at Falls Creek, Aug. 11.
Gooley, at Godley, Aug. 13.
Walnut Springs, Aug. 14, 15.
Burleson, at Burleson, Aug. 18.
Main St., Cleburne, 11 a. m., Aug. 22.
Thum, at Rio Vista, Aug. 22, 23.
Glenrose Mis., at George's Cr., Aug. 26.
Glenrose, Aug. 28, 29.
E. A. SMITH, P. E.

Plevinview District—Third Round.
Barton, at Lone Star, July 31, Aug. 1.
Post City, at P. C., Aug. 7, 8.
Fabrika Sta., 3 p. m., Aug. 9.
Waddado, at Day School House, Aug. 14, 15.
Hereford Mis., at Arney, Aug. 17.
Silverton, at Reulah, Aug. 18.
Lockney, at Ellen, Aug. 21, 22.
Plainview Sta., Aug. 29, 30.
Lummitt, at D., Sept. 4, 5.
G. S. HARDY, P. E.

Colorado District—Third Round.
Clairmont, at Elkins, Aug. 1-6 (camp-meeting).
Dunn, at Dunn, Aug. 7-15 (camp-meeting).
Laurens, at Pride, Aug. 15, 16.
Seminole, at Andrews, Aug. 22, 23.
Stanton Mis., at Courtney, Aug. 28, 29.
Stanton Sta., Aug. 29, 30.
SIMEON SHAW, P. E.

Gatesville District—Third Round.
Gatesville Sta., Aug. 1, 8.
China Springs, at Greenock, Aug. 7, 8.
Stratford, at Hurst, Aug. 11.
Fair and Lanham, at L., Aug. 14, 15.
Pearl, at Cox's Ch., Aug. 21, 22.
Copers Cove, at Young's Port Aug. 24.
Crawford at Corvell City, Aug. 28, 29.
J. M. SHERMAN, P. E.

Dublin District—Third Round.
Duffau, July 31, Aug. 1.
Iredell, 11 a. m., Aug. 3.
Bunyan, Aug. 7, 8.
Barbin, Aug. 8, 9.
Bluffdale, Aug. 14, 15.
DeLeon Sta., Aug. 22.
DeLeon Mis., Aug. 22, 23.
Proctor, Aug. 28, 29.
J. G. PUTMAN, P. E.

Weatherford District—Third Round.
Farmer, at Farmer, July 30.
Graham Mis., July 31, Aug. 1.
Elhasville, Aug. 3.
Crystal Falls, Aug. 4.
Davis Mis., Aug. 7.
Throckmorton, Aug. 7, 8.
White, Aug. 14, 15.
Peaster, Aug. 15, 16.
Graham Sta., Aug. 31.
M. K. LITTLE, P. E.

Clarendon District—Third Round.
Wheeler, at Cataline, July 31, Aug. 1.
Ochiltree Mis., at Ochiltree, Aug. 7, 8.
Hansford Mis., at Grand Plains, Aug. 10.
Stratford, Aug. 12.
Dumas Cir., at Dumas, Aug. 14, 15.
Dalhart Sta., Aug. 29.
Texline Mis., at Hartley, Aug. 21.
Channing Sta., Aug. 21, 22.
J. G. MILLER, P. E.

Fort Worth District—Third Round.
Grapevine, August 10, 3 p. m.
Kennedale, August 12, 3 p. m.
Brooklyn Heights, August 18, 3 p. m.
Arlington, August 21, 8 p. m.
SAM R. HAY, P. E.

TEXAS CONFERENCE.

Brenham District—Third Round.
Hempstead, July 31, Aug. 1.
Waller, Aug. 7, 8.
Caldwell Mis., Aug. 14.
Caldwell Sta., Aug. 15, 16.
Lexington, Aug. 18.
Richmond, Aug. 22, 23.
Rosenberg, Aug. 21, 22.
Somerville, Aug. 25.
Fulshear and B., Aug. 28, 29.
A. A. WAGNON, P. E.

Jacksonville District—Third Round.
Jacksonville Cir., at Turney, July 31, Aug. 1.
Brushy Creek, at Brush C., Aug. 18, 19.
Larus, at Baxter, Aug. 21, 22.
Kilgore, at Hopewell, Aug. 25, 26.
Mt. Selman, Tatum's, Aug. 28, 29.
Bullard, Aug. 29, 30.
Malakoff, Sept. 4, 5.
ELLIS SMITH, P. E.

Marshall District—Third Round.
Beckville Cir., Allison's Ch., Aug. 1, 2.
Harrison Cir., Karnak, Aug. 7, 8.
Waskom Cir., Bethel, Aug. 14, 15.
Marshall, First Church, Quarterly Conference, Aug. 16.
Kellyville Cir., Smithland, Aug. 21, 22.
North Marshall, Quarterly Conference, Aug. 25.
Jefferson Sta., Quarterly Conference, Aug. 26.
Harleton Cir., Harleton, Aug. 28, 29.
H. T. CUNNINGHAM, P. E.

Beaumont District—Third Round.
Port Arthur, Aug. 1, Sept. 6.
Dayton, Aug. 7, 8.
First Ch., Beaumont, Aug. 8, 9.
Cartwright and Spindletop, C., Aug. 15.
Liberty, Aug. 18.
Silbsbee, Aug. 21, 22.
Aldridge, at Wolf Creek, Aug. 24.
Woodville, at Rockland, Aug. 29.
Warren, at Nona, Aug. 30.
Burkeville, at Barr's Ch., Sept. 1.
Saratoga and Batson, at R., Sept. 5.
Wallisville, Sept. 8.
Cedar Bayou, Barber's Hill, Sept. 11, 12.
D. H. HOTCHKISS, P. E.

Calvert District—Third Round.
Fairfield and Dew, July 31, Aug. 1.
Teague Sta., Aug. 1, 2.
Tola, at Gum Springs, Aug. 7, 8.
Centerville, at Centerville, Aug. 14, 15.
Maysfield, at Port Sullivan, Aug. 21, 22.

Whelock Cir., at Harris' Chapel, Aug. 28, 29.
Franklin Sta., Aug. 29, 30.
Jewett, at Buffalo, Sept. 4, 7.
District Conference meets at Lott Wednesday morning, June 30.
E. L. SHETTLES, P. E.

Pittsburg District—Third Round.
Pittsburg Cir., at Ebenezer, July 31, Aug. 1.
Pittsburg Sta., Aug. 8, 9.
Quitman, Aug. 13.
Winnboro, Forest Home, Aug. 14, 15.
Hughes Springs, Aug. 20.
Daingerfield, Aug. 21, 22.
Napies and Omaha, Aug. 28, 29.
R. A. BURROUGHS, P. E.

Tyler District—Third Round.
Murchison, at Pine Hill, July 31, Aug. 1.
Edom, at Ashburn, Aug. 7, 8.
Cofax, at Tunnels, Aug. 14, 15.
Emory, at Fords, Aug. 20.
Alba, at Golden, Aug. 21, 22.
Whitehouse, at Lanes, Aug. 28, 29.
Cedar Street, Sept. 4, 5.
Marvin Church, Sept. 5, 6.
C. R. GARRETT, P. E.

Houston District—Third Round.
Grace, Aug. 1.
St. Paul's, Aug. 3.
Harris Co. (at Dairy), Aug. 15.
Harrisburg and Pasadena, Aug. 21, 22.
Humble, at Katy, Aug. 29, 4.
Galveston, First Ch., Sept. 5.
Galveston, West End, Sept. 5.
CHAS. F. SMITH, P. E.

Huntsville District—Third Round.
Willis Cir., at Willis, July 31, Aug. 1.
Huntsville Sta., Aug. 1, 2.
Dodge Mis., at Black Jack, Aug. 3.
Conroe Sta., Aug. 4.
Bryan Sta., Aug. 8, 9.
Cold Springs Mis., at Evergreen, Aug. 14, 15.
Shepherd and Cleveland Cir., at Lamb, Aug. 28, 29.
Willard Cir., at Willard, Sept. 4, 5.
Groveton Sta., Sept. 5, 6.
H. C. WILLIS, P. E.

San Augustine District—Third Round.
Melrose, at Union, July 31, Aug. 1.
Corrigan, at Corrigan, Aug. 4.
Geneva, at Patron, Aug. 7, 8.
San Augustine, at S. A., Aug. 9.
Gary, at Mt. Pleasant, Aug. 14, 15.
Garrison, at Arlem, Aug. 20.
Minden, at Concord, Aug. 21, 22.
Kennard, at Prairie View, Aug. 28, 29.
Lufkin Mis., Aug. 29.
Carthage Sta., Sept. 1.
Hemphill and Bronson, at H., Sept. 4, 5.
Burke, at Ryan, Sept. 10.
Livingston, at Goodrich, Sept. 11, 12.
Appley, at Prairie Grove, Sept. 18, 19.
C. A. TOWER, P. E.

WEST TEXAS CONFERENCE.

Austin District—Third Round.
University Church, at Austin, 11 a. m., August 1.
First Street, Austin, 7:30 p. m., August 1.
Tenth Street, Austin, 11 a. m., August 8.
South Austin, Austin, 7:30 p. m., Aug. 8.
NAT B. READ, P. E.

San Angelo District—Third Round.
Midland, July 31.
San Angelo, First Ch., Aug. 3.
Menardville, Aug. 6, 7.
Junction City, Aug. 8, 9.
WILL T. RENFRO, P. E.

Llano District—Third Round.
Johnson City, at Walnut, July 31, August 1.
Kingsland, at Mays, August 8, 9.
THEOPHILUS LEE, P. E.

Llano District—Fourth Round.
Burnet, at Strickling, Aug. 21, 22.
Lampasas, Aug. 22, 23.
Kempner, at Stanley, Aug. 28, 29.
Mullen, at Mullen, Sept. 4, 5.
Goldthwaite, 10 a. m., Sept. 6.
Center City, at C. C., preaching at 11 a. m., Sept. 7.
Lometa, at L., preaching at 8 p. m., Sept. 8; Quarterly Conference at 10 a. m., Sept. 9.
San Saba Cir., at China, Sept. 11, 12.
San Saba Sta., Sept. 11, 12.
Center Point, Sept. 18, 19.
Kerrville, Sept. 19, 20.
Boerne, at Boerne, preaching at 11 a. m., Quarterly Conference at 2 p. m., Sept. 21.
Bandera, at Medina, Sept. 25, 26.
Willow, at Willow, 8 p. m., Sept. 30.
Blanco, at Blanco, Oct. 2, 3.
Johnson City, at J. C., Oct. 3, 4.
Cherokee, at Valley Springs, Oct. 9, 10.
Kingsland, Oct. 16, 17.
Marble Falls, Oct. 17, 18.
Llano, Oct. 19.
THEOPHILUS LEE, P. E.

Beeville District—Third Round.
Aug. 1—Nueces town, 11 a. m.
Aug. 1—Corpus Christi, 8 p. m.
Aug. 5-15—At Epworth Encampment.
Aug. 21-22—Pleasanton.
A. L. SCARBOROUGH, P. E.

San Antonio District—Third Round.
Atascosa, July 31, Aug. 1.
A. J. WEEKS, P. E.

Concho District—Third Round.
Hope, July 31, Aug. 1.
Yoakum, Aug. 7, 8.
R. A. ROWLAND, P. E.

San Marcos District—Third Round.
Dripping Springs Cir., at Wimberley, July 31, Aug. 1.
Belmont Cir., at Oak Forest, Aug. 7, 8.
San Marcos, Aug. 15, 16.
D. K. PORTER, P. E.

NEW MEXICO CONFERENCE.

Albuquerque District—Fourth Round.
Puerto, at Quay, July 31.
San Jon, August 7, 8.
Taiban, Aug. 13.
Cantara, at Ard, Aug. 14, 15.
Melrose, Aug. 16.
Blacktower, at Harmony, Aug. 17.
Texico, Aug. 18.
Texico Cir., Aug. 19.
Texico, Aug. 21, 22.
Portales, Aug. 23.
Elida, Aug. 24.
Kenna, Aug. 25.
Crozier, Aug. 26.
Causey, Aug. 28, 29.
Monument, Sept. 4, 5.
Grady and Hollene, Sept. 11, 12.
Piedra, Sept. 17.
Moriarty, Sept. 18, 19.
B. T. JAMES, P. E.

El Paso District—Fourth Round.
Toyah, July 31, Aug. 1.
Pecos, Aug. 1, 2.
Fort Stockton, Aug. 4, 5.
Odessa, Aug. 7, 8.
Sanderson, Aug. 10.
Alpine, Aug. 12.
Marfa, at Fort Davis, Aug. 14, 15.
Marfa, Aug. 21, 22.
Carlsbad, Aug. 25.
Hope, Aug. 28, 29.
Artesia, Aug. 29, 30.
Hagerman, Sept. 1.
Dexter, Sept. 2.
Dayton, Sept. 4, 5.
Roswell, Sept. 8.
Clint and La Mesa, Sept. 11, 12.
Trinity, Sept. 15.
J. F. COCHRAN, P. E.

PLAN OF EPISCOPAL VISITATION, 1900-1910.

First District—Bishop A. W. Wilson.
North Carolina Conf., Raleigh, N. C., Dec. 1.
South Carolina Conf., Charleston, S. C., Dec. 8.
Baltimore Conf., Washington, D. C., Dec. 15.
March 23.

Third District—Bishop E. R. Hendrix.
New Mexico Conf., El Paso, Texas, Sept. 23.
Arkansas Conf., Morrilton, Ark., Oct. 1.
Missouri Conf., St. Louis, Mo., Oct. 1.
Illinois Conf., Chicago, Ill., Oct. 1.
Ohio Conf., Columbus, Ohio, Oct. 1.
Michigan Conf., Grand Rapids, Mich., Oct. 1.
Indiana Conf., Indianapolis, Ind., Oct. 1.
Kentucky Conf., Louisville, Ky., Oct. 1.
Tennessee Conf., Nashville, Tenn., Oct. 1.
North Carolina Conf., Raleigh, N. C., Oct. 1.
South Carolina Conf., Charleston, S. C., Oct. 1.
Baltimore Conf., Washington, D. C., Oct. 1.
Maryland Conf., Baltimore, Md., Oct. 1.

Fourth District—Bishop J. S. Key.
German Mission Conf., Houston, Texas, Oct. 21.
West Texas Conf., Dallas, Texas, Oct. 27.
North Texas Conf., Stamford, Texas, Nov. 10.
South Texas Conf., Fort Worth, Texas, Nov. 17.
Texas Conf., Jacksonville, Texas, Nov. 24.

Fifth District—Bishop W. A. Candler.
Denver Conf., Trinidad, Colo., Oct. 1.
Missouri Conf., Savannah, Mo., Oct. 1.
Southern Missouri Conf., Kansas City, Mo., Sept. 8.
St. Louis Conf., St. Louis, Mo., Sept. 15.
Illinois Conf., Waterbury, Ill., Sept. 15.
Ohio Conf., Columbus, Ohio, Jan. 14.
Michigan Border Mis. Conf., San Antonio, Tex., Feb. 7.
Central Tex. Mis. Conf., San Luis, Texas, Feb. 10.
Northwest Mexican Mis. Conf., Nogales, Ariz., Feb. 14.

Sixth District—Bishop H. C. Morrison.
South Brazil Mission, Para Alegre, Brazil, July 27.
Brazil Mission Conf., Philadelphia, Brazil, July 29.
Virginia Conf., Newport News, Va., Nov. 16.
North Alabama Conf., Bessemer, Ala., Nov. 23.
Alabama Conf., Opelika, Ala., Dec. 1.

Seventh District—Bishop E. E. Hoos.
Kentucky Conf., Paris, Ky., Sept. 8.
Western Virginia Conf., Parkersburg, Va., Sept. 15.
Louisville Conf., Henderson, Ky., Sept. 29.
Boston Conf., Johnson City, Tenn., Sept. 4.
Tennessee Conf., Franklin, Tenn., Oct. 1.
North Mississippi Conf., Oxford, Miss., Nov. 27.
Mississippi Conference, Hattiesburg, Miss., Dec. 1.

Eighth District—Bishop Seth Ward.
Japan Mission, Adira, Japan, Oct. 25.
Korea Mission, Seoul, Korea, Oct. 25.
China Mission Conf., Peking, China, Sept. 29.
Little Rock Conf., Little Rock, Ark., Dec. 1.
Louisiana Conf., Alexandria, La., Dec. 4.
White River Conf., Searcy, Ark., Dec. 15.

Ninth District—Bishop James Atkins.
Montana Conf., Bozeman, Mont., Sept. 8.
East Columbia Conf., Spartanburg, S. C., Sept. 8.
Columbia Conf., Madison, Wis., Sept. 23.
Paducah Conf., Paducah, Ky., Sept. 23.
Western North Carolina Conf., Blowing Rock, N. C., Oct. 7.
Los Angeles Conf., Phoenix, Ariz., Oct. 21.
Oklahoma Conf., Muskogee, Okla., Nov. 7.
Florida Conf., Lakeland, Fla., Nov. 19.

Dr. Chalmers tells us of a man in Glasgow he visited twenty-one times before he would receive him, and the next time the dying infidel invited him in because he wanted to see the man that had grip enough to stand twenty-one refusals. Therefore, brethren, "Be not weary in well-doing, for in due season ye shall reap. If ye faint not."—Sel.

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

"Righteousness has been, and is, the desire of all desires. In this world of shame and sin, we long for it in our hearts. There is a sadness in the very word, as if it stood for something far beyond our nature. Righteousness is the gift of the Holy Ghost."—Morgan Dix.

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DR. H. H. GREEN'S SONS, Box 9, Atlanta, Ga.



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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.
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The Old Reliable CHURCH BELL (West Troy), N.Y.
Monsey Foundry, CHURCH, CRIME, SCHOOL, & OTHER BELLS.
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Please mention this paper.

THE GENERAL EDUCATIONAL BOARD, OR THE HEN THAT LAYS THE GOLDEN EGG WILL RULE THE ROOST.

By REV. JAS. W. MOORE

The greatest wizard in American finance has been John D. Rockefeller. Starting in life poor he has made his way in the financial world until to-day he is reputed to be worth a thousand million of dollars. So widespread is his domain, and so perfect his monopoly, that if he wishes to give a million of dollars away to a university or to missions, he can levy a tax on the world and pay this million in a day. This man of power is most simple in his tastes, showing no desire for that ostentation that so often accompanies wealth. In word, at least, Mr. Rockefeller is religious, but Mr. Rockefeller's religious life seems not to have had even long-distance communication with his business life. If they had occasionally gotten together and talked matters over there are those who believe that his character would have been more symmetrical. During Mr. Rockefeller's earlier years he showed a contempt for public opinion, but in his later years his desire to make the American people think well of him is quite pathetic. Some of his enemies have said that he has bought everything else that he wished and now he would try the power of his wealth in making Americans like him and reverence him after he has gone hence.

Wheel Within a Wheel.

There are two organizations working together in the South. One of these is the General Educational Board and the other is the Southern Educational Board. That we should have this wheel within a wheel is decidedly Rockefelleresque. We can scarcely think of him operating anything at all, without having at least one subsidiary corporation. The habits of a lifetime are not to be overcome in a day.

The Southern Educational Board was organized in New York City, November 3, 1901, as a result of resolutions adopted at the fourth Conference for Education held at Winston-Salem, North Carolina, April 29, 1901. The purposes of this board are set forth in the following resolutions:

Resolved, That this conference proceed to organize by the appointment of an Executive Board of seven who shall be fully authorized and empowered to conduct:

1. A campaign of education for free schools for all by supplying literature to the newspapers and the periodical press, by participation in educational meetings and by general correspondence; and

2. To conduct a bureau of information and advice on legislation and school organization.

This board is not chartered and has no constitution and has no by-laws. But this non-chartered, this ill-defined, unorganized institution, subsidized by the General Educational Board, has a well-defined work. It is the press agent and the propagandist of the ideas of the General Educational Board and is their official lobbyist. "Advice on legislation" is but euphemistic expression and literally means "lobbying." We are not surprised when to find that the board is not chartered and has no by-laws or constitution.

The General Educational Board, the "big wheel," is chartered under the laws of the United States. Its charter is of a general character, giving it power to do everything under the sun in an educational way. It proposes to deal with the primary, industrial, normal, technical schools of any grade, and especially the higher institutions of learning are to be looked after. Its charter is after the omnibus kind that formerly were issued to Standard Oil Companies. Mr. Rockefeller has endowed this General Educational Board by gifts amounting to \$43,000,000. Quite a number of schools have already been helped, and others are living in hope.

Merger Proposed.

If Carnegie and Mr. Rockefeller are operating in any field we are never surprised at hearing a merger proposed. This, too, is the force of habit. Unlike other mergers, however, they are willing to let other capitalists in on the ground-floor. In fact, they invite other philanthropists to join with them. But Mr. Carnegie's and Mr. Rockefeller's purposes are different. Mr. Carnegie's primary aim is secularize education, whilst Mr. Rockefeller wishes to shape public sentiment on economic questions and purchase the reverence of the American people. Their aims, however, are not so divergent that they cannot co-operate. Mr. Carnegie sympathizes with Rockefeller, although Rockefeller does not al-

together sympathize with Carnegie's evident purpose.

Has Rockefeller Sought to Control Teaching?

I recognize that the charge made that Mr. Rockefeller is striving to subsidize the universities is a serious one. Have we any grounds for that belief? Mrs. Stanford had Professor Ross dismissed from Leland Stanford, Jr., University because he was opposed to Chinese immigration, and believed in reforms that would have affected the Stanford wealth. E. Benjamin Andrews had to resign from Brown University because he believed in the free coinage of silver, and wealth has persecuted others because of their economic creed. I write this to show that Mr. Rockefeller does not stand alone, and to emphasize the great danger threatening the American college and not to make Mr. Rockefeller responsible for the misdeeds of others.

The Chicago University has been fostered by this wizard of finance. He did not found it, for it was already in existence, having a fair degree of prosperity; already Mr. Harper had been discovered. But Mr. Rockefeller has made this university rich and great. The founder is a wonderful liberal man in all his beliefs except in his economic creed. To teach that the world is flat will not endanger your position at the Chicago University; it would only add piquancy and flavor to your class-room and make people talk; to assert that Shakespeare was not a great poet, or that all of our Christian hymns are merest doggerel would not endanger your position as a teacher of English literature; the advertisement of a column write-up would materially aid the school. Chicago professors have used their liberty to the utmost and thereby have contributed to the gaiety of nations. The American people are kept in a constant state of excitement, wondering what will break out next, and who will be seized with the mouth-malady. Mr. Aked has told us that Mr. Rockefeller will not interfere with Professor Ross in his heretical teaching concerning the Christ. Dr. Aked himself has made discoveries, but all these are theological in their nature. If Dr. Aked should turn the attention of his acute and investigating mind to the social realm and should make a few discoveries there many wonder how long the tenure of his pastorate in New York would be. A heresy that touches the brain or the heart is a matter of small moment, but a heresy or alleged heresy that touches the pocketbook calls for immediate action.

Professor E. W. Bemis was one of the brightest and most successful teachers of political economy in the United States. He became a teacher in the Chicago University. Professor Bemis was laboring under the unfortunate delusion that a professor ought to teach what he thought to be true. In a series of lectures Professor Bemis very imprudently, and without consulting the founder, took the position that cities ought to own the electric railways and heresy of heresies, ought to own their gas plants. (Exit Bemis.) Wisdom now hangs like a pall over the department of political economy at Chicago. A heresy that might send souls to hell is of but little moment, but a heresy that touches the pocket of Standard Oil is of the greatest moment. Do we want our colleges subsidized into acquiescence, or do we want them to be free?

Mr. Archbold has recently paid the debts of Syracuse University, a large Methodist institution, to which he has given magnificent sums before. These recent obligations amounted to three hundred thousand dollars. Mr. Archbold is the man who had the distribution of Standard Oil's "yellow dog fund," and whose correspondence Mr. Hearst so recently exploited. He is the gentleman who established such cordial relations with Senator Foraker and other distinguished Congressmen and Senators. If you wish to know what will be expected of our college Presidents under the new regime you will have only to study the wild antics of President Day whilst Mr. Roosevelt was uncapping the corruption existing in financial circles in the United States. Mr. Day more than earned that three hundred thousand dollars. But this is the kind of sycophancy that pleases such men and just such grotesque performances will they demand of their trust-fed institutions.

A Man Loves His Ideas.

I have somewhere read that a man's greatest desire is for offspring, for some one to worthily bear his name, and that the next greatest desire that he possesses is to propagate his thought and belief. Next to the sacrifices a man will make for his

children will be the sacrifices of his creed. And when opinions and interests are coincident we may look for greater exertions to be put forth. Mr. Rockefeller really believes in the divine right of the abler man to possess the world.

Happily we are not left to surmise his opinions. They are apparent from his acts and have been lucidly explained by his son. Rockefeller, Jr., has led us forth into a flower garden where the roses were richly blooming. He has shown us no ordinary rose, but the queen of them all, the American Beauty. He has shown us hundreds of smaller roses lying on the ground, withering and dying in the dust, whilst a very few beautiful roses lift their heads to the sun. He tells us that the gardener produced these beautiful roses by killing off the hundreds of less favored ones that lie trodden under foot. Of course the smaller roses were content to die if thereby they might make the great big rose. The application of the "Parables of the Roses" is quite simple. The big rose, our American Beauty, is the Standard Oil trust, whose success is conditioned on the death of the thousands of competing concerns. Taken altogether, this was best and right. Will our General Educational Board insist on the teacher of political science adding this parable to the course of instruction?

Public Opinion.

America's uncrowned King is Public Opinion. Before this power politicians tremble and demagogues pale. Politicians may defraud the people for a time, but sooner or later their will is law. Constitutions hoary with age are torn to shreds and institutions seemingly impregnable are as chaff before the wind. The mind of this King is to be formed and not forced; shaped to the idea of those who would control and master us.

There are three forces that make and shape public sentiment, namely: the press, the pulpit and the school, or the editor, the preacher and the teacher. Of this trinity the greatest is the school. The college makes the editor and the preacher and the teacher, forming their minds and furnishing them with a creed. The easiest and surest way, therefore, of shaping public sentiment is to capture the universities.

The University Will Rule.

The universities are going to rule America. Who will rule the universities and colleges? The most gigantic scheme for the perversion of American ideals and control of American thought is now in the process of being carried through. The hen that lays the golden egg will rule the roost. This Southern Educational Board demands that its moneys be invested separately; that it shall have access to the books of the institution that it helps; that under certain conditions the gifts shall revert. These institutions doubtless will be filled with that gratitude which has been defined as "a lively sense of favors expected." We may look for our Presidents to become miniature days, burners of the incense under the nostrils of Mammon. Such vast power is too great to intrust to a committee of Solomon.

Could Southwestern Accept a Gift From Rockefeller?

I want to say that this question is purely academic. I do not apprehend that Southwestern or any other Texas institution will likely see a cent of Mr. Rockefeller's money. That million and a half that he, through the Waters-Pierce Oil Co., recently contributed to our State Treasury will perhaps be the limit of his benevolence. Mr. Rockefeller's Standard Oil Company has been outlawed in Texas. Some years ago the Waters-Pierce was chartered to do business in our State but was adjudged a violator of our laws and was expelled from our borders. It was told that it might come back if it only would "come back with clean hands." It dissolved and presumably washed its hands. As to whether the rest of its anatomy received any ablutions we are not informed. The President of the subsidiary company swore that it was not a part of a trust. Again were proceedings instituted against this company, and once more has it been expelled. An indictment is now pending at Austin against Mr. Pierce, the meeting of which he has striven unavailingly to avoid. Would not a Christian college put itself in an attitude to make good men weep and devils grin if it should hold out an itching hand for the alm that came from the exploiting of her own people and money which was procured by fraud and perjury? What is true of Texas is true of other States as well. You cannot receive money from a man and teach your children that the money given was obtained fraudulently or through force, and maintain any standard of morality.

Tainted Money.

Money can be tainted. We will all agree that there is no moral quality

in money in itself. It is useless to higgler over terms. We all understand that tainted money is money made through methods that are unsocial and wrong. Says one, "Shall we inquire how each man has made his money? Assuredly not. The presumption is that he made it rightfully and that it is his own. But if it be a notorious fact that a man's methods are unscrupulous and positively wrong, then his gifts ought to be refused. Robin Hood was very religious, taking nothing from the poor and supporting a private Chaplain, but ought the Church of Christ to accept the gifts of a robber? His money was tainted. Captain Kidd was a jolly rover and a pirate. He amassed a fortune. Ought a Church to accept his gifts, or ought the Captain to have been the recipient of a basket of letters asking him for his contributions. Washington Gladden has truly said, "Most certain is it that the wealth that has been won by wickedness can only be a curse to him who won it and to them who covet it. The more of it the Church gets the feebler will be its life and the wider and the deeper the gulf between it and the millions of honest working people."

But the editor of the Independent walls his sanctimonious eyes and remarks, "The altar sanctifies the gift." I would not have chosen the editor of the Independent as one to give utterance to pious platitudes or to cover misdeeds with a cant phrase. Come all ye poor unfortunates from the purlieus of our great cities, ye who feast on the price of the purity of our sons and reach your insatiate hands to clutch at our daughters; come bring your wealth, the price of your shame and lay it on the altars of the Church, for the altar sanctifies the gift. And you, ye robbers just from the bank, whose safe you have cracked; here lay your booty on the altar of the Church, for "the altar sanctifies the gift." And you, ye highwayman or bland-hand "artist," come, bring your bloody dollars and place them in the lean coffers of the Church, or give them to some educational institution, for "the altar sanctifies the gift." It must be true, for the Independent said so. All the blood-drops are gone from it.

If our educational institutions must have this money let them at least be frank with the public. Let them say, "We covet this money so greatly that we are willing to part with our high ideals, and to compound with those violations of a high ethical code. We do not intend to be overnice; indeed, it is not necessary so to be, with our sanctifying altar so close by. A hundred thousand dollars in hand is worth more than an ideal in the clouds. We are practical men."

What Ought We to Do?

Let us, as Southern Methodists, be true to our old conceptions of right. Let us refuse these gifts that degrade us; let us patronize our own schools and go down into our pockets and endow them. We have in Texas men of means whose wealth represents honest endeavor. They have demonstrated their willingness to help. Let us make them feel that we are depending on them and they will contribute even more liberally. The Church of Jesus Christ arose amongst the masses. Methodism thrived amongst the middle class. Let us trust the people, work for their upbuilding, and God will see that Rockefeller cannot hurt our schools.

FROM OUR FIELD EDITOR.

Right recently we closed a meeting in Tucumcari, N. M., a pushing, prosperous, promising town. Despite perplexing problems which were almost too much for us, the good Lord gave us some success. The seven-year-old town has a population of 5080, and right rapidly the place is growing. Many have rushed in as land grabbers and fortune hunters, and it's by no means easy to interest them in matters religious. The few faithful ones who are standing for God and good are working under difficulties, but fully believing that the Church has an opportunity in that field. Our Church has a little building, poorly located—too far out. Bro. C. L. Brooks and his good people have secured good lots in the right place and they hope before a great while to have a commodious Methodist church. This is absolutely necessary to our success. We have the largest membership, but the poorest equipment. Our building was too small for the late meeting. We accepted the kind offer of the Baptists and moved into their church. With the Baptists and Presbyterians in good buildings and the Northern Methodists on the field, besides other denominations, our folks have got to do something great and do it quickly. The Church Extension Board could hardly make an investment that would bring quicker and larger returns than money put in Tucumcari. I attended a mass meeting of the citizens one afternoon and saw them raise \$50,000 on a bonus to secure the building of a

new railroad through the town. We believe a good Methodist church would be worth more to the community than a new railroad.

Bro. Brooks is a fine preacher and a brave man. He is making a heroic fight and we believe he will win out. Our meeting resulted in a few bright conversions and reclamations. There were 22 accessions to the several Churches. Seven of them joined our Church. Six subscriptions to the Advocate were secured.

From Tucumcari I came to Marfa, where we are having large congregations and good interest. I count myself fortunate to be in this delightful climate in midsummer. The days are not hot and at night we sleep under blankets. I deeply breathe this pure mountain air and feel that I am storing up health and strength for a good long life of usefulness. The big-hearted ranchmen and their good families are hard to head off in the matter of splendid entertainment. I feel fine and am fattening.

Mr. Ed McKenzie, a first-class singer, is leading our choir, and we are happily working with Bro. B. W. Allen, an old Texas Conference man, who is doing well in the West. From here I go to Stockdale to start a meeting on the 28th inst. On August 15 I expect to begin, in Cleburne, a big tabernacle meeting in the special interest of railroad men, towards whom I feel like kinfolk. JNO. E. GREEN.
Marfa, Texas, July 23, 1909.

FIELD NOTES FROM FIELD.

I am, at this writing, in Amarillo, Texas—the wonder of the great Plains. I am on a round of institutes in Bro. Miller's district. Spent last Sunday with Bro. Kiker, at Clarendon.

Clarendon is, in many respects, the best home town on the Plains. In the first place, it is full of pretty trees, and that relieves it from all looks of bleakness and barrenness. It is also full of good people and a veritable stronghold of Methodism.

I think Bro. Kiker has about 700 members in his Church. The Sunday-school numbers over 500.

The crying need is a new church, and they have adopted plans and will soon be erecting a handsome and a modern brick church.

The Clarendon College is certainly a light-house in this great northwest country. They do not need to drum for students, but are full to overflowing all the time.

The new gray brick administration building is a thing of beauty and a joy forever.

President Slover is in Seattle at this time.

Prof. Burkhead is located here and has charge of the girls' dormitory. He also teaches in the college. He continues the same sunny, joyous, bright man, and, as Henry Ward Beecher says, "His gray hairs will wave above the heart of a boy."

Bro. Kiker is doing well in his work, and, if presiding elder lightning does not hit him, his people will hold him for four years.

Bro. J. G. Miller, the beloved of the Clarendon District, spent the Sunday in Clarendon; was present at all our meetings and participated in discussions. He is a live wire presiding elder on Sunday-school and all advance work.

Bro. Sensabaugh has Amarillo by the ear. He has had a splendid revival, and is preparing to build a fine brick parsonage at a cost of about \$10,000.

Lockett Adair is now running a co-operative meeting here and seems to be doing great good.

I go to-day to conduct an institute and rally for Bro. Huffman. Thence up to Higgins with Bro. Winfield.

It is much cooler up here than "down in the State," as they say here.

When I reach Higgins in the northern Panhandle I am nearly 500 miles from Fort Worth.

They say it is the warmest summer ever felt out here, but it seems cool to me. We have an altitude of about 4,000 feet here, while Fort Worth is 600 feet.

I have slept under a good thick quilt every night since I have been out here and have not suffered a day with heat.

The summer rains have fallen over the Plains and everything is prosperous and promising.

Railroads are building, especially over middle and lower Plains, and this country will soon be thickly settled.

I will be at work out here till some time in August. CHAS. S. FIELD,
Secretary.

NOTICE.

Any of the brethren who want to make application to the Board of Church Extension for aid will please write to Bro. W. B. Andrews for blanks.
C. R. WRIGHT,
Secretary.

Some folks never really pray for rain except on their neighbor's wash-days.

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The universities are going to rule America. Who will rule the universities and colleges? The most gigantic scheme for the perversion of American ideals and control of American thought is now in the process of being carried through. The hen that lays the golden egg will rule the roost. This Southern Educational Board demands that its moneys be invested separately; that it shall have access to the books of the institution that it helps; that under certain conditions the gifts shall revert. These institutions doubtless will be filled with that gratitude which has been defined as "a lively sense of favors expected." We may look for our Presidents to become miniature days, burners of the incense under the nostrils of Mammon. Such vast power is too great to intrust to a committee of Solomon.

Could Southwestern Accept a Gift From Rockefeller?

I want to say that this question is purely academic. I do not apprehend that Southwestern or any other Texas institution will likely see a cent of Mr. Rockefeller's money. That million and a half that he, through the Waters-Pierce Oil Co., recently contributed to our State Treasury will perhaps be the limit of his benevolence. Mr. Rockefeller's Standard Oil Company has been outlawed in Texas. Some years ago the Waters-Pierce was chartered to do business in our State but was adjudged a violator of our laws and was expelled from our borders. It was told that it might come back if it only would "come back with clean hands." It dissolved and presumably washed its hands. As to whether the rest of its anatomy received any ablutions we are not informed. The President of the subsidiary company swore that it was not a part of a trust. Again were proceedings instituted against this company, and once more has it been expelled. An indictment is now pending at Austin against Mr. Pierce, the meeting of which he has striven unavailingly to avoid. Would not a Christian college put itself in an attitude to make good men weep and devils grin if it should hold out an itching hand for the alm that came from the exploiting of her own people and money which was procured by fraud and perjury? What is true of Texas is true of other States as well. You cannot receive money from a man and teach your children that the money given was obtained fraudulently or through force, and maintain any standard of morality.

Tainted Money.

Money can be tainted. We will all agree that there is no moral quality

in money in itself. It is useless to higgler over terms. We all understand that tainted money is money made through methods that are unsocial and wrong. Says one, "Shall we inquire how each man has made his money? Assuredly not. The presumption is that he made it rightfully and that it is his own. But if it be a notorious fact that a man's methods are unscrupulous and positively wrong, then his gifts ought to be refused. Robin Hood was very religious, taking nothing from the poor and supporting a private Chaplain, but ought the Church of Christ to accept the gifts of a robber? His money was tainted. Captain Kidd was a jolly rover and a pirate. He amassed a fortune. Ought a Church to accept his gifts, or ought the Captain to have been the recipient of a basket of letters asking him for his contributions. Washington Gladden has truly said, "Most certain is it that the wealth that has been won by wickedness can only be a curse to him who won it and to them who covet it. The more of it the Church gets the feebler will be its life and the wider and the deeper the gulf between it and the millions of honest working people."

But the editor of the Independent walls his sanctimonious eyes and remarks, "The altar sanctifies the gift." I would not have chosen the editor of the Independent as one to give utterance to pious platitudes or to cover misdeeds with a cant phrase. Come all ye poor unfortunates from the purlieus of our great cities, ye who feast on the price of the purity of our sons and reach your insatiate hands to clutch at our daughters; come bring your wealth, the price of your shame and lay it on the altars of the Church, for the altar sanctifies the gift. And you, ye robbers just from the bank, whose safe you have cracked; here lay your booty on the altar of the Church, for "the altar sanctifies the gift." And you, ye highwayman or bland-hand "artist," come, bring your bloody dollars and place them in the lean coffers of the Church, or give them to some educational institution, for "the altar sanctifies the gift." It must be true, for the Independent said so. All the blood-drops are gone from it.

If our educational institutions must have this money let them at least be frank with the public. Let them say, "We covet this money so greatly that we are willing to part with our high ideals, and to compound with those violations of a high ethical code. We do not intend to be overnice; indeed, it is not necessary so to be, with our sanctifying altar so close by. A hundred thousand dollars in hand is worth more than an ideal in the clouds. We are practical men."

What Ought We to Do?

Let us, as Southern Methodists, be true to our old conceptions of right. Let us refuse these gifts that degrade us; let us patronize our own schools and go down into our pockets and endow them. We have in Texas men of means whose wealth represents honest endeavor. They have demonstrated their willingness to help. Let us make them feel that we are depending on them and they will contribute even more liberally. The Church of Jesus Christ arose amongst the masses. Methodism thrived amongst the middle class. Let us trust the people, work for their upbuilding, and God will see that Rockefeller cannot hurt our schools.

FROM OUR FIELD EDITOR.

Right recently we closed a meeting in Tucumcari, N. M., a pushing, prosperous, promising town. Despite perplexing problems which were almost too much for us, the good Lord gave us some success. The seven-year-old town has a population of 5080, and right rapidly the place is growing. Many have rushed in as land grabbers and fortune hunters, and it's by no means easy to interest them in matters religious. The few faithful ones who are standing for God and good are working under difficulties, but fully believing that the Church has an opportunity in that field. Our Church has a little building, poorly located—too far out. Bro. C. L. Brooks and his good people have secured good lots in the right place and they hope before a great while to have a commodious Methodist church. This is absolutely necessary to our success. We have the largest membership, but the poorest equipment. Our building was too small for the late meeting. We accepted the kind offer of the Baptists and moved into their church. With the Baptists and Presbyterians in good buildings and the Northern Methodists on the field, besides other denominations, our folks have got to do something great and do it quickly. The Church Extension Board could hardly make an investment that would bring quicker and larger returns than money put in Tucumcari. I attended a mass meeting of the citizens one afternoon and saw them raise \$80,000 on a bonus to secure the building of a

new railroad through the town. We believe a good Methodist church would be worth more to the community than a new railroad.

Bro. Brooks is a fine preacher and a brave man. He is making a heroic fight and we believe he will win out. Our meeting resulted in a few bright conversions and reclamations. There were 22 accessions to the several Churches. Seven of them joined our Church. Six subscriptions to the Advocate were secured.

From Tucumcari I came to Marfa, where we are having large congregations and good interest. I count myself fortunate to be in this delightful climate in midsummer. The days are not hot and at night we sleep under blankets. I deeply breathe this pure mountain air and feel that I am storing up health and strength for a good long life of usefulness. The big-hearted ranchmen and their good families are hard to head off in the matter of splendid entertainment. I feel fine and am fattening.

Mr. Ed McKenzie, a first-class singer, is leading our choir, and we are happily working with Bro. B. W. Allen, an old Texas Conference man, who is doing well in the West. From here I go to Stockdale to start a meeting on the 28th inst. On August 15 I expect to begin, in Cleburne, a big tabernacle meeting in the special interest of railroad men, towards whom I feel like kinfolk. JNO. E. GREEN.
Marfa, Texas, July 23, 1909.

FIELD NOTES FROM FIELD.

I am, at this writing, in Amarillo, Texas—the wonder of the great Plains. I am on a round of institutes in Bro. Miller's district spent last Sunday with Bro. Kiker, at Clarendon.

Clarendon is, in many respects, the best home town on the Plains. In the first place, it is full of pretty trees, and that relieves it from all looks of bleakness and barrenness. It is also full of good people and a veritable stronghold of Methodism.

I think Bro. Kiker has about 700 members in his Church. The Sunday-school numbers over 500.

The crying need is a new church, and they have adopted plans and will soon be erecting a handsome and a modern brick church.

The Clarendon College is certainly a light-house in this great northwest country. They do not need to drum for students, but are full to overflowing all the time.

The new gray brick administration building is a thing of beauty and a joy forever.

President Slover is in Seattle at this time.

Prof. Burkhead is located here and has charge of the girls' dormitory. He also teaches in the college. He continues the same sunny, joyous, bright man, and, as Henry Ward Beecher says, "His gray hairs will wave above the heart of a boy."

Bro. Kiker is doing well in his work, and, if presiding elder lightning does not hit him, his people will hold him for four years.

Bro. J. G. Miller, the beloved of the Clarendon District, spent the Sunday in Clarendon; was present at all our meetings and participated in discussions. He is a live wire presiding elder on Sunday-school and all advance work.

Bro. Sensabaugh has Amarillo by the ear. He has had a splendid revival, and is preparing to built a fine brick parsonage at a cost of about \$10,000.

Lockett Adair is now running a co-operative meeting here and seems to be doing great good.

I go to-day to conduct an institute and rally for Bro. Huffman. Thence up to Higgins with Bro. Winfield.

It is much cooler up here than "down in the State," as they say here.

When I reach Higgins in the northern Panhandle I am nearly 500 miles from Fort Worth.

They say it is the warmest summer ever felt out here, but it seems cool to me. We have an altitude of about 4,000 feet here, while Fort Worth is 600 feet.

I have slept under a good thick quilt every night since I have been out here and have not suffered a day with heat.

The summer rains have fallen over the Plains and everything is prosperous and promising.

Railroads are building, especially over middle and lower Plains, and this country will soon be thickly settled.

I will be at work out here till some time in August. CHAS. S. FIELD,
Secretary.

NOTICE.

Any of the brethren who want to make application to the Board of Church Extension for aid will please write to Bro. W. B. Andrews for blanks.
C. R. WRIGHT,
Secretary.

Some folks never really pray for rain except on their neighbor's wash-days.