

TEXAS CHRISTIAN ADVOCATE

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

Vol. LV

Dallas, Texas, Thursday, August 5, 1909

No. 51

EDITORIAL

RELIGIOUS FREEDOM AND RELIGIOUS LICENSE.

Prof. George B. Foster of the University of Chicago is complaining because of what he calls the intolerance of the Baptist Church. His recent book is in direct antagonism with the standard doctrines and beliefs of that denomination, and as a result the fellowship of his brethren has been withdrawn from him. Now it is claimed by him and his friends that "religious freedom" is no longer any part of the Baptist Church, that it is narrow, oppressive and proscriptive in its treatment of those who, within its narrow pales, exercise the right to think and write for themselves.

In our judgment there is no ground for this criticism. The Baptist Church, like all evangelical believers in the teachings of the Scriptures, stands for certain definitely stated doctrines and usages; and when a man of his own free will and choice sees proper to affiliate with that Church he publicly subscribes to these doctrines. As long as he is within the bounds of harmony with these teachings, he is entitled to membership among his brethren and to their esteem and confidence. But when he persistently sets these teachings aside, and places his own private interpretations upon the Scriptures without any regard to the canons of his Church, then he no longer has any right to a place in that Church as one of its teachers and leaders.

That he has a right to his own views, and that he has a right to give expression to them in his own way, we concede; but this right is his only after he absolves himself from the responsibility of his membership in said Church. When a man of self-respect and with honesty of bearing, finds that he is not in accord with his Church, and can no longer conscientiously believe and teach its standard doctrines, then there is but one manly course for him to pursue, and that is to surrender his membership and henceforth speak and write not as the mouth-piece of the Church, but of himself as a private individual. A course like this is commendable, and it carries the respect even of those from whom he honestly differs. But when he sets himself up as the exponent of his Church and at the same time studiously endeavors to undermine and disrupt the Church by his public and private teachings, claiming that as an individual he has this right, he not only forfeits his claim to membership therein, but he forfeits the respect of all right thinking men and women. There is a vast difference between religious freedom and religious license. The former is the right of all men under certain proper restrictions; but the latter carries with it the idea of liberty without lawful restraint or due regard to the rights of others. The one means law and order; the other anarchy and disintegration.

When a man can no longer obey the laws of his country, he ought to emigrate to some country whose laws he can obey. And so it is with the Church of Jesus Christ. When he finds himself out of harmony with his Church and

is no longer conscientiously able to abide by its constituted authorities, then such a man ought to sever his connection with it and find a communion in harmony with his changed views and convictions. Therefore the Baptist ministers of Chicago did exactly right when they withdrew their fellowship from Prof. Foster, and he is doing himself no credit by whining because of his treatment. At this distance he seems to be bidding for sympathy as a badly treated and martyred individual. He simply got all that he deserved, and he is not entitled to sympathy or condonement. No man has a right to feed from the hand of a Church and at the same time strive to destroy the Church. The Church itself has some rights, as well as its recalcitrant members. Were it otherwise, we would soon have no organized Church standing for anything definite in matters of religion.

Of course the majority of the secular press stand by Prof. Foster. This is the habit of the secular press. But the Church knows its business, and if it is faithful to its vows, its doctrinal standards and usages, it will always rid itself of men who, like Prof. Foster, seek to disrupt and destroy its peace and harmony. A wolf has no place in the domestic fold simply because he assumes to wear the fleece of a sheep. He is there to destroy and to devour, and his place is off in the gulch and out on the wide prairie. The Church needs men of stalwart convictions, with uncompromising integrity, and with devout and steadfast purpose to teach the great fundamental truths of religion. When men become wiser than that which is written and assume to know more than God and his Church, they need to have the fleece of the sheep taken from them in order that their true identity may be known beyond all question. Let the world have such men if it wants them; but the Church has no place for them.

THE MINISTRY OF SORROW.

God punishes sin. The Bible clearly teaches this. But in doing so he proceeds in an orderly way. That way is set forth in the language of Paul, "Whatsoever a man soweth, that shall he also reap." It follows the law of cause and effect. There is no escape from it. Even a forgiven sinner must suffer the natural consequences of his transgression. The great apostle to the Gentiles could never get away from the pain caused by the reflection that he had persecuted the Church. Tangled up with those third heaven visions and revelations which it was "not lawful for men to utter" was the shining face of the dying Stephen and other pictures of suffering martyrs, of which only hints are given us in the record. The wound may, and, thank God, it can be healed, but the scar remains. "The memory of these things," in the language of the ritual, "is grievous unto us."

But all suffering is not the consequence of personal transgression, else our Lord were the greatest of sinners, since he was pre-eminently "a man of sorrow and acquainted with grief." As the "captain of our salvation" he was "made perfect through suffering."

Indeed, the most intense suffering is the result of sympathy, and he who is most sympathetic and therefore more Christ-like, is capa-

ble of the profoundest sorrow. The hard-hearted world escapes the pangs that pierce and wound the gentle spirit of the man lover. It does not feel for others and therefore feels but little of the "sorrow which is according to God."

Here, then, we discover two sources of suffering—sin, personal sin, and sympathy for the sorrows of others. The latter is the inevitable heritage of the Christian. He can no more escape it than the transgressor can escape the consequences of his evil deeds. We "must suffer with him" if we would "also be glorified together."

But this sympathetic sorrow has a purpose. And this purpose, as we have seen, is not to punish sin. It is to qualify us to help others. Christ is declared to be a "sympathetic high priest, touched with the feeling of our infirmities," because he was "tempted in all points like as we are." So the man or woman who is a real comforter must have had experience like those to be comforted. Having suffered in the same way, the comforter can diagnose the case and prescribe the remedy. As Paul says, he can comfort those who need comfort by the same comfort with which he himself is comforted.

So we arrive at the real reason for the suffering of the saints. It makes them like their Lord in spirit, and enables them as it enabled him to be faithful and sympathetic priests. Let no Christian, then, when he is chastened, charge God foolishly, but duly and gratefully recognize it as a credential of Sonship; for "whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth."

When Christ arose from the dead he did not conceal himself. Everybody saw him who wanted to see him. The reason so comparatively few saw him is that their eyes were holden. They were not expecting to see him, and in reality did not want to see him. And the same is true today. He is not concealed from men. When they want to behold him, they can see the King in his beauty. He is present to save and to build up in righteousness. "Behold I stand at the door and knock; if any man hear my voice and open the door I will enter in and sup with him and he with me."

Spiritual stupor is the sin of this age and generation. It is worse than some forms of open sin and immorality. When a man is a great sinner and you do arouse him, he sees his need of a Savior. But the indifferent man is hard to stir, and when he is stirred he does not realize his great danger. And in this settled indifference thousands are lulled into a dangerous security. "Awake thou that sleepest and Christ will give thee life."

The disciples were dull of understanding because they were not good spiritual discerners. They were filled with false ideas of the Christ, and not until after his resurrection did they begin to fully understand him. It takes a keen spiritual insight to apprehend the spirit of the Master. The dull, carnal mind does not perceive him.

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"INNOCENTS ABROAD"

By REV. HUBERT D. KNICKERBOCKER.

Article Seven.

Jaffa & Camel's Milk & Jerusalem From a Mountain Top.

Jerusalem is a long ways from home. This is true, no matter where your home is, for it is a rocky road that leads up to Jerusalem. Even the 54 miles from Jaffa make the little engine pant mightily as it toils up through mountains and round the frowning faces of great cliffs and down into yawning valleys and gorges. Then it is a long way from home because only a comparatively few ships come this way, and those that come can't always land at Jaffa, where the sea is always either pouting, angry or raging. Fortunately for us we found the sea almost smiling and succeeded in getting ashore without more than a lunge or two that reminded us of things that were "gone" into the sea of the past. When it is rough here, the passengers are thrown bodily some twenty or thirty feet into the heaving and tossing boats. They are usually caught by the expert Arabs who have become adepts at this body ball playing.

Jaffa we found was a town of about 25,000. We didn't count the population, but all these Oriental towns are so crowded together, without yards or streets, that one could count the houses in a little while. Most of the houses are several stories high, built square and solid with either a red roof of tiles or a white flat roof of stone.

In Jaffa there were only two places of Biblical interest—the House of Dorcas, and the House of Simon the tanner, where Peter saw the vision from the roof of the sheet let down full of unclean animals. We did not see this house until on our return from Jerusalem, for we were too tired to take much interest even in such a sight at the time.

After lunch at Hard Egg's Hotel, where we got nothing even as good as a hard egg, we got on board the train, bound for Jerusalem.

The landscapes we found were different from any we had seen. Orange groves, olive groves and fig trees and a tropical aspect to the view, but not in tropical richness or profusion. The soil looked poor and rocky, and the orange trees were not more than half as big as those in California. We were told, however, that they bore oranges as big as ostrich eggs. If my readers don't know how big that is let them add one goose egg to two turkey eggs and three duck eggs and one hen's egg and they will have the size.

The Plain of Sharon, through which we passed first, was not extraordinary to a Texan. Its crops were wheat and sesame, a weed-like plant that is cultivated for its seed, out of which oil is made. Outside of this plain most of the way was just mountains, with little terraced farms on their sides—many of the terraces being not more than three or four feet wide. On the Plain of Sharon we saw a big herd of camels going down to a

First Monday Sale at Ramleh.

There were about 150 of the camels, a rare and curious spectacle. The little camel colts, or calves (is a camel a cow or a horse?), were new sights to us. By the way, I asked a native how camel's milk tasted. He said that camels only gave down their milk to their young. I knew that if a native couldn't milk a camel there was no use in my trying to get a taste of the milk to carry out my program of scientific gastronomic curiosity and experiment on all eatables wherever I travel. These Arabs use mule's milk, goat's milk, donkey's milk, cow's milk and buffaloes' milk, and a very little of the milk of human kindness, and I was surprised to find they didn't use camel's milk too. But to resume. It is a fact that the herd of camels belonged to camel traders, who were going by appointment from town to town, holding "first Monday" sales, the same as in Texas. Wouldn't it diversify things for a herd of camels to be introduced into the collection of spavined, knock-kneed, one-eyed, old "horses" that usually are brought together about Texas' court house squares on "first Mondays"?

Ramleh, you will remember, was the headquarters of Napoleon when he was in this country. There was some other historic event connected with the place, but it was so long ago I've forgotten it.

At Ramleh, however, we bought some good figs and ate them as we passed by the tomb of Samson. This tomb was a little square house with

a dome on it, and a palm tree growing by it, way up on the top of a hill. A little further on the cave of Delilah and Samson was pointed out to us. Also near here was the place where Samson tied fire-brands to the foxes' tails and turned them loose in the crops. A number of other places of historic interest were passed on the way, and, by and by, we came to

Jerusalem.

Now Jerusalem is literally a place where "you can't see the town for the houses." After you get in the city you can't see the city at all. The streets are so narrow—many of them not more than four feet wide—that you can see nothing except the adjacent houses. Even from the railroad station outside the walls you can see but little because the high wall of the city hides it from the valley where the station is. So I will take you with me to the Mount of Olives and let you climb with me the Russian tower and get your first

Impressive View of the City and Country.

We are on the Mount of Olives. Amidst all the conflicts of archaeologists concerning sites and places here, this place holds its undoubted identity. The stars, the sun and the rock-ribbed hills do not change. The most enduring monument in the world is a mound of earth, and when the mound is piled thousands of feet high, as is this mountain, and its massiveness is girded with stone, and weighted with majestic cliffs of rock; in short, when it is a God-made monument, it is almost changeless through the ages. We are on the Mount of Olives! Yonder is the spot where Jesus stood and looked down upon the city and wept over it. How lovely must its towers have looked to that tenderness that saw them through the prism of its tears! Beneath the shadow of olive groves, just such as these we look upon, Jesus would come and sit in the evening and rest in the peace of this silence that the stars would soon translate into rapture when they came out over these hills in the long ago. And there just beneath us is

Gethsemane.

another spot where sacred tradition has kept a good record, and where we know Jesus knelt and prayed and wrestled and conquered, even though the gems of his crown were only drops of ruby blood.

Now, look toward the east! Yonder is Bethany, whose name breathes the sweet perfume of hospitality, and holds as well the home scenes of Mary and Martha, and the regal splendor of that great victory over death at the tomb of Lazarus. Far away are the mountains of Moab and the mountains of the Wilderness of Judea. This side the mountains we look upon the glassy brightness of the Dead Sea, twenty-five miles in the distance, but through this clear air and in this Oriental sunshine apparently just beyond the nearest valley. Where now the mournful waves sob along a desolate and lifeless shore, marked only with the skeleton whiteness of salt sands where not one breathing thing ever calls or cries, two great cities once stood—Sodom and Gomorrah. But because of their exceeding sin God scourged them to death with whips of flame, and poured the waters of everlasting shame upon their ashes.

This side the Dead Sea we behold El Muntar, or the place of the scapegoat, where in that strange symbol of a goat laden with the sins of the people and cast to death from a precipitous rock was foretold the great doctrine of Christ's suffering in our stead, and bearing in his own body our sins.

Turning to the south we see Bethlehem, about five miles distant and to the right of it the plains where the shepherds kept watch by night, and heard the angels' song under the Christmas stars.

To the north is the village of Aram, and, winding between the hills, the road to Jericho.

And now as we turn toward the west we see Jerusalem—the Holy City! The distance, the transfiguring light of a cloudless eastern day, the holy bush of this mountain-top silence, the sacred touch of God's presence, give the city a glory that makes us realize for the first time some of the fervor of religious joy that we anticipated before this panorama was un-

folded to us in reality. Nearest to us is the Mosque of Omar, marking, with its graceful minarets and splendid dome, the spot where Solomon's Temple stood in the golden age of the city. And yonder is David's tower, and there is the Church of the Sepulcher, and in every direction churches of Jews and Greeks and Latins and chapels of men of all races. Some are white with the whiteness of new marble, and some are grey, with the color of old, old stone, and some are synagogues, and some are mosques, and some are churches, but all unite with bell and voice in proclaiming that this is the "Holy City," this is Jerusalem, the Mecca, the shrine of the three greatest religions in the world.

To thousands this place is indeed the very gate of heaven, and the near road to the throne of God. It is this vision of Jerusalem as the symbol of the deep, immortal sense of God, and monument to the undying desire of the human heart to find God, and to worship God, that produced the deepest impression upon my soul. In this sense it is indeed Jerusalem the golden, Jerusalem speaking through all

the din of the conflicts of ages, in tones as heavenly as the voices that break out of the throne itself, saying, "I am indeed the city of the Great King—the great King before whom all ages bow." So the bastioned walls of the city on the hills before me fade away and I see Jasper take the place of the yellow stone, and the New Jerusalem in my hope and faith is taking the place of the Old—

Beneath thy contemplation,
"Jerusalem, the golden,
With milk and honey blest—
Beneath thy contemplation,
Sink heart and voice oppressed,
I know not, oh, I know not,
What joys await me there,
What radiance of glory,
What bliss beyond compare!

There is the throne of David,
And there from care released
The shout of them that triumph,
The song of them that feast,
And they who with their Leader
Have conquered in the fight
Forever and forever
Are clad in robes of white."

Dr. Aked and Denominational Orthodoxy

By REV. JOHN D. MAJOR

In a recent communication we made some comments on the statements of Dr. Henry S. Pritchett of the Carnegie Foundation which were quoted from his last annual report by the Literary Digest in a review under the head of "The Inefficient Minister." In the same article was published an interview by Dr. Aked, pastor of the Fifth Avenue Baptist Church, New York City. The substance of this interview is as follows:

"I should think that Dr. Pritchett is quite right when he says the profession of the preacher has not kept pace with the progress made by the professions of law and medicine. He insists that the ministry has relatively retrograded. * * * When he says 'the standard of admission to the ministry has not kept pace with the general progress' he puts his finger on the secret of the whole trouble.

"Few things are more grievous than the spectacle of a really intellectual, highly educated, devout young man turned back from the ministry. A ministerial friend of my own vouches for the truth of this statement, which he makes of his own personal knowledge of the university in question. Man after man of great ability and great attainments and high character intending to devote himself to the ministry, before his university course closes, he has changed his mind and gone into law or railroad work or journalism and literature or something else, simply because he was too big a man to pass through the miserable little wicket gate set up by the keepers of the denomination. These men have felt themselves called to maintain the orthodoxy of the Churches, a narrow, stupid, stodgy little orthodoxy, out of harmony with our modern thinking, denied by all that we know to-day under the continuous operation of the living spirit of God. Men who respect themselves, real men, men who have it in them to do some good in the world, are not going to stultify themselves by submitting to the absurd little tests which these absurd little men propose.

"Certainly I can give you an instance which came under my own observation. There is in this city what is called a Permanent Council of a certain denomination. This council decides whether a candidate for the ministry shall be ordained or not. I have been present on more than one occasion; I have seen at least one young man, university trained, of conspicuous ability, bearing a name honored in his own denomination, badgered by the most belated questions about the beliefs which ought long ago to have been relegated to the junk-heap. It made me sick to hear men ask questions about the doctrines of everlasting punishment, and about the verbal inspiration of the Bible and about things that a decent man ought to be ashamed to bring up for discussion in the twentieth century. The fact is that only little men with little minds in little positions can afford to give their time to this sort of folly, and they like it. I do not mean one denomination or another, but speaking generally of the denominations the really able man such as Dr. Pritchett wants to see in the ministry is not going to submit to any such nonsense."

There is much in Dr. Aked's style that I like. He is frank and outspoken

He does not bore us with such vague statements as that "the old truths abide, but they must be restated in twentieth century language," or that the "truths of religion must be restated in the light of modern scientific knowledge." He does not like the doctrine of everlasting punishment. "It made me sick," he says, "to hear men asking questions about the doctrines of eternal punishment," etc. This language is plain and homely, but is vigorous and impressive. The figure is so familiar that a Texas field hand could understand and appreciate its forceful application. It is not surprising, however, that the weak and nauseated condition of his theological stomach rebels at the thought of these rugged Bible doctrines. It is likely that they are quite as nauseating to his rich Fifth Avenue congregation. Doubtless the soft doctrines of the new theology is far more palatable to them. How, for instance, could John D. Rockefeller and his millionaire neighbors be entertained and edified by such inspired Scriptures as: "Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupt, your garments are moth-eaten. * * * Behold the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth; and the cries of them which have reaped are entered into the ears of the Lord of Sabbath?"

To Dr. Aked and his ministerial friend the keepers of denominational orthodoxy are "little men, with little minds in little positions, and the big university graduates "are not going to stultify themselves by submitting to the absurd little tests which these absurd little men propose." To them the orthodox faith of the millions of Protestantism also appears to be a "narrow, stupid, stodgy, little orthodoxy, out of harmony with our modern thinking, denied by all that we know to-day under the operation of the Living Spirit of God." This is what exasperates Dr. Aked and his like. The masses of Protestantism is not in sympathy with their advanced thinking and will not have their skeptical disciples when they know them. This explains why such a tremendous effort is being made to popularize the new theology and the new science.

It is really surprising how microscopic the denominations and their leaders appear from the view-point of the Rockefeller millions. About the only men whom Dr. Aked recognizes as being big are the university men who have outgrown the old Bible and the true and tried doctrines upon which our religious and civil institutions are founded. These are too big and too conscientious to go through the "miserable little wicket gate set up by the keepers of the denominations," and hence go into law or railroad work or journalism and literature. These large, well-equipped and conscientious young men who cannot subscribe to the doctrines of inspiration, of eternal punishment, and of the miraculous conception of Christ, find the unjust, corrupt and deceptive methods of railroad corporations no barriers to entering this lucrative field of operation. The corrupt practices of lawyers in defeating the ends of justice for hire which has brought our courts of law into popular contempt and covered many of our legislative bodies with reproach, do not deter them and they find the ins and outs of modern journalism more in

In the Advocate above cut appears the work and as follows:

Stamford is half years old the T. C. Railroad County. The ford and Springfield two years ago ford was organized years ago by was then past When Bishop pastor (Rev. J. had a member. The larger part lived in the s had no church had secured th tion for a chu a debt of \$23 lots. Something No parsonage, wife and eight to shelter the winter. No ho So the pastor together and

keeping with pure conscient gospel of Jesus tive could inf men to seek of "little men appear, but pe their faith sh

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Here is the 1. In order



STAMFORD CHURCH IN 1902.

In the Advocate of Oct. 12, 1902, the above cut appeared. The write-up of the work and the church building read as follows:

Stamford is a new town—two and a half years old—the present terminus of the T. C. Railroad, situated in Jones County. The present charge of Stamford and Spring Creek was organized two years ago. The Church in Stamford was organized two and a half years ago by Rev. Samuel Gay, who was then pastor of Anson charge. When Bishop Chanler sent the present pastor (Rev. I. E. Hightower) here we had a membership of about forty-five. The larger part of them were poor and lived in the surrounding country. We had no church or parsonage. Bro. Gay had secured three lots in the best location for a church in town, but we had a debt of \$225 to begin with on these lots. Something had to be done at once. No parsonage, and a preacher and his wife and eight children, with no place to shelter them from the approaching winter. No house could be rented at all. So the pastor called the official board together and plans were soon formed

and in a day or two work was begun on the parsonage, and in two or three weeks the preacher and his family were domiciled in the new parsonage. What else must be done? The Church had no place of worship save in a small hall, and only one Sunday a month at that. So the pastor and people began laying plans, and in a short time we had our subscription started; and on May 20, 1901, Rev. J. H. Trimble, of Anson, preached the sermon and assisted in laying the cornerstone. So by the middle of August we had the house sufficiently finished for the congregation to worship in it. This year they have finished the house inside and seated it with circular pews, at a cost of \$750. They now have the nicest church in West Texas, or at least in this part of it, with a membership of about 200 of as loyal, true Methodists as can be found almost anywhere. During the two years past the pastor has received in the Stamford Church 202 members. They have Church property now valued at \$5000. Stamford has been a half station since the charge was organized, and now the official board is talking strongly of making Stamford a full station for another year.

keeping with the dictates of their pure consciences than preaching the gospel of Jesus Christ. Just what motive could influence these large young men to seek ordination at the hands of "little men in positions" does not appear, but perhaps their motives like their faith should not be inquired into.

But both Dr. Aked and Dr. Pritchett have discovered that these big young men can never be induced to go into competition with the little denominational preachers of the villages, four or five of whom eke out a living where one or two almost could do the work efficiently. Hard work and small pay beat the little wicket-gate in keeping these high-minded doubters out of the ministry.

But in order to make larger salaries it is suggested that the little denominational Churches in the country and villages be constrained to get together. Just how this is to be accomplished we are not told, but the trusts have solved similar problems and surely our educational specialists, backed by the millions of Rockefeller and Carnegie, can solve this one. When our denominational schools are put out of commission, and we are dependent on Chicago, Harvard and other universities of like character for our preachers and these come to us with the inspiring and edifying doctrines of evolution, how that our ancestors descended from protoplasm by way of the tadpole and the monkey; when they tell us that the Bible is a bundle of myths, forgeries and fables; that there is certainly no devil, angel or spirit; that man never fell; that there is no sin properly so-called, nor salvation after the traditional idea; that there is no worse hell than ignorance and poverty, and that there is no better heaven, for sure, than to be educated and rich. I say when this comes to pass, we may not care whether we are called Baptists or Methodists, Presbyterians or Campbellites, Episcopalians or Roman Catholics. Nor would we care whether our intellectual leader be called the rector of the parish or the priest of the village. Our religion would be so absolutely creedless and flabby that a name would amount to nothing.

Here is the proposition:

1. In order to accommodate the ad-

vanced thinkers the denominations must surrender their convictions and lower their doctrinal standards to the level of the spineless, sickly creed of the universities.

2. The educational standard should be raised so as to cut off the plain men from the shops and farms whose principal equipment is faith in God, good, common sense, and an ordinary education from the common school or small college.

3. In order to support the strong university man the little Churches must surrender their prejudices (or convictions it may be), and get together.

This program may be worked out, but before it is done there is a vast army to be reckoned with who have not yet bowed the knee to the modern Baal, and these modern Babel-builders may yet find that the Almighty still takes cognizance of what men have imagined to do.

I do not wish to appear as a defender of the denominational leaders, nor as an apologist for their faults, of which I am sure they have a plenty, but their loyalty to the credal statement of the faith of their vast and influential constituency, if a fault, is assuredly a very small fault. But the innovations proposed and advocated by some of these educational specialists are revolutionary and perilous. They are calculated to poison our religious and National life at its source. With due respect to all men and their opinions I am against this new religio-educational propaganda.

A PLEA FOR CHURCH INSURANCE.

The Methodist Church is indeed a great Church and a most independent body, and it should be independent to everything but God. She is able to care for herself, and is highly competent to manage every interest that concerns the entire Church. This she is doing, seemingly, in every respect except one, and that is the insuring of her property. The wonder to me is that her great and wise leaders have not devised a plan long ago whereby we could insure our property within our own body and thus conserve our own interest and save thousands of dollars to the Church, and as it is today the Church must insure, and we are making rich insurance corporations, and are drawing but lightly upon them.

Take for instance our Northwest

Can You Tell the Cause of Your Trouble?

Are you sometimes discouraged, and think you'll never be any better?

Can you tell the cause of your trouble, or what makes you sick?

Do you know that about nine-tenths of all sickness is caused by kidney trouble?

Have you ever stopped to think that your kidneys may be the cause of your poor health?

Most people do not realize how much work the kidneys are required to do every day.

Every drop of blood in the body must pass through and be filtered by the kidneys thousands of times a day.

How can they do their work well if they are sick?

If your kidneys need treatment, Dr. Kilmer's Swamp-Root, the wonderful kidney remedy, will prove to be just the medicine you need.

If you will write to Dr. Kilmer & Co., Binghamton, N. Y., every reader of this paper, who has not already tried Swamp-Root, the great Kidney, Liver and Bladder Remedy, may receive a sample bottle by mail, absolutely free. You can purchase the regular fifty-cent and one-dollar size bottles at all drug stores.

Texas Conference. Last year we paid out something over \$8000 in premiums and collected a little more than \$2000, thus leaving \$6000 to the companies. Why this great waste?

I repeat that the great Methodist Church is competent to man her own affairs. Why not have an Insurance Board and some good business man paid a salary out of the premiums paid, and let each Annual Conference have such board, with authority to invest said premiums, and when we have paid in sufficiently, then let arrangements be made to turn said sum to the Church Extension Board, and in this way we would greatly strengthen our Church Extension fund and save much money to our Church.

Now, I only write this that I may, if possible, stir up your pure minds, brethren, by way of remembrance. If these suggestions are not noteworthy, then what say you? It does seem to me that some such method would be praiseworthy. Let us hear from some of the D. D.'s.

M. D. HILL.
Vera, Texas.



METHODIST EPISCOPAL CHURCH, SOUTH, STAMFORD, TEXAS, IN 1909.

Basement has all modern conveniences—ladies' parlors, lecture room, primary department, Baraca and Philanthia class rooms, motor and heating plant. Main floor has pastor's study, Sunday-school assembly room, choir vestibule, men's room, with auditorium

seating room of 1200. Balcony runs entirely around the auditorium and seats 400. There are twenty-four separate class rooms, art glass dome effect ceiling, and four vestibule entrances. The building committee is: H. S. Abbott, C. M. Pattillo, R. H. Langford, Dr.

R. H. Rush, R. M. Dickenson, Ed Rountree, R. P. Edmonston, Starkey Duncan, S. Gay and C. E. Sammons. The pastor is Rev. Robert E. Goodrich. Flanders & Flanders, of Dallas, are the architects. The building committee hopes to have the cornerstone laying at conference.

up the old-time religion. It is good enough for me. So far we have had six accessions to the Church; others will join later. As another result of the meeting our ladies (with Sister Ross' assistance) organized a W. H. M. Society with sixteen charter members. Other names have been handed in since organizing. If it were not for our good women I don't know what we would do. We are expecting great results from our revivals during this summer. I have secured the assistance of Brother Shelby Estes for Varga Chapel and Brother L. C. Mathis for Locket. We are using our new song book, "Ministry in Song," and everybody likes it. It is fine for revivals or for any other Church purposes. The Lord has wonderfully blessed us since coming into the work. So far I have seen over sixty children brought to Christ, and have had twenty-three grown people to make professions. I have received fourteen grown people into the Church, have baptized eight infants and married two couples. We have two Leagues in good running order, and we hope to start our League at Milbury. I feel that we now have people who will take the lead. We are building a large tabernacle at Varga Chapel to be used during our meeting, and we are planning to build a nice church at Richland Springs. We have had fine rains, and the prospects are bright for a fall crop.—Shan H. Hull, July 29.

Revival in An Abandoned Field.

Porter Springs is a country community ten miles from Crockett, in Houston County, and used to be one of the appointments on the old Crockett Circuit. For reasons deemed sufficient by the authorities that then were, this work was abandoned several years ago, since which time this community has been without Methodist preaching. I preached for them three times last year, and was so impressed with the opportunity I promised to return this year and hold a meeting with them. The people in preparation for it built and comfortably seated as good a brush arbor as I have ever seen. With Bro. Little, a useful local preacher of the Creek community, to lead the singing, and to otherwise assist in the meeting, we commenced on the night of July 22nd. The people were hungry for the gospel, and from the first service the revival fire began to burn, and increased in power until the whole community was ablaze with it. Brother Willis, our presiding elder, came to us on Tuesday and remained with us until the close of the meeting on Thursday night. Backsliders were reclaimed, sinners converted, Christians strengthened and made to rejoice. Nineteen united with our Church and others converted will unite with other Churches. The question naturally arises, is it wise to leave unoccupied a community where such a meeting is possible? This is one of the old communities in the county, and some of the most useful members of the Crockett Church were raised and received their early religious training there, and I am satisfied that I will be perfectly safe in saying that these have paid more to the general work of the Church, outside of what they have paid to the support of their home Church, than it ever cost the mission fund of the Church to keep a preacher on that circuit, and this only takes account of a part of those who have gone out from this one appointment on a large circuit. There are a number of such abandoned communities in this county, and in each of them is to be found a splendid body of young people, and brethren of the ministry and laity, listen to me: The Church needs to respond to the opportunity and send among them a man of God to help direct their developing life in right channels; and it is my candid judgment that the Church will reap large dividends in dollars and cents, to say nothing of the far greater benefit to the otherwise result. The Crockett Church is still prospering. They have just furnished the church with electric fans and new light fixtures, thus adding much to the comfort and attractiveness of the building.—F. M. Boyles.

Abbott Circuit.

It is very dry and crops are spotted, but I suppose that this section of Hill County is in better condition than many parts of our great State. We have some corn fields that will yield twenty-five to thirty bushels of corn per acre, while there are other fields that will make nothing. Most everybody has a pretty good feed crop, either of millet or sorghum. The cotton ranges from very poor to fair. In regard to water, famine conditions prevail in some parts. Despite all this, our people are not discouraged. God is greatly blessing this charge. Have had steady gains every way from the beginning, and of late our cup of blessing is beginning to run over. For some years past only one appointment on this charge had been observing Children's Day, the others claiming it was impractical for various reasons, and when I mentioned the matter this year some of my best workers said we could do nothing. But we did, and I was in this wise: A beautiful place, near central to the entire charge, was secured; the Superintendent of such school empowered the pastor to get such assistance as he needed, and arrange the program so that each school would have a certain part, and so that all might engage jointly in some parts, and so have a circuit Children's Day.

It came off Tuesday, June 2, and was a great success. Rev. E. Hightower, President of our Conference Sunday-school Board, was present and delivered a stirring address at the close of the program. Get-acquainted committees from each appointment were appointed, and we were all dismissed, to eat all we could of one of the finest picnic dinners that this experienced scribe ever sat down to. Then what a time we had socially. About 3 p. m. our Honest Ridge young people rendered a fine special program, consisting of music and recitations, mainly along temperance lines, after which Bro. Hightower was called for again, and he made a very fine impromptu speech on the liquor question. Each Sunday-school wore a badge made of two bits of ribbon, one of which was blue, to represent the circuit, for Abbott is the "blue ribbon" circuit of this district, so says Dr. Nelms, and the others a special color to represent the particular school of which the wearer was a member. Among the many visitors, for it was advertised and the public invited, was W. H. Keener, pastor of Peoria Circuit. It was a Sunday school picnic and Children's Day happily combined. I believe it's the thing for the circuit. We expect to try it again next year. Bishop. God is blessing us in our meetings. Expect to add at least one hundred souls to the Church on profession of faith. But of my meetings I shall write later.—M. A. Turner, July 31.

Elkhart.

At Antrem, just six miles from Elkhart, we have just closed a splendid meeting. We were not as successful there as we would like to have been, but I feel that the Lord wonderfully blessed us at that place. While we had no ministerial aid, we had some splendid laymen who were always ready to assist when called upon. We received eleven members into the Church, and while only eleven came into the Church, I feel that they are truly converted, and that was the basis upon

which we worked to have people converted first, and then join the Church. Our people on this work are a prayerful people, and not only do they pray for the meeting, but they work. There are two things I especially admire about them, and that is they attend service well, and work when they get there. I have just gotten well acquainted with the people, having been here but two months. Our people are easy to get acquainted with and pleasant to work with.—A. L. Conner, Aug. 2.

Indian Creek.

Meeting just closed, Rev. J. T. Bloodworth did the preaching. It was well done. Stirred the whole country for miles around. Had a great meeting. Twenty or twenty-five converts. Bro. Bloodworth is a power, truly, a man of God and a soul winner. We are happy this morning over the meeting.—G. W. Harris.

Petty and White Rock.

We closed a two weeks' meeting at Petty yesterday morning, Rev. O. S. Thomas doing most of the preaching and Ed Huckabee leading the singing. Each is a specialist in his line. Twenty-five conversions and twenty-one additions to the Methodist Church. We have a good start at White Rock, with Rev. Z. B. Pirtle to assist.—T. W. Lovell, Aug. 2.

WILL HELP IN MEETINGS.

I am open for engagements to assist in revival meetings between now and conference. My address is 1818 Creswell Street, Shreveport, La. REV. H. W. KNICKERBOCKER, Shreveport, La.

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.

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

TO EXPLORE AND EXPLOIT THE TIBER.

Archaeologists propose to form and execute some scheme by which to dig up the treasures that lie buried in the bed of the Tiber. It has been known since the destruction of Rome, and long before, that the river was the depository for all manner of relics and treasures, such as implements of war, breastplates, armor, swords, etc., domestic utensils, jewelry, all manner of gold and silver products and much of the finest statuary that Rome ever had or that Greece ever created. How to accomplish this important work is the question. Various schemes for dredging have been tried, but all of them were futile. In the thirteenth century Flaminio Vacca, in raising a sunken boat, brought up warlike accoutrements of the Etruscan period. In 1773 Bruzzi undertook to exhume certain treasures by means of a cofferdam, but he failed. In 1815 Joseph Naro tried a huge rake, but it failed. Perhaps the most feasible plan was that suggested by Garibaldi and the Cardinal de Polignac, to turn the Tiber's bed into an artificial channel around the city and then walk in dry-shod, as it were, and dig to their heart's content. But Rome bitterly opposed this. There are many Jewish treasures in the Tiber. It is claimed that the Golden Candlestick was lost there when a ship sank in the Tiber. It is well known that when Goth and Vandal overran the city the people threw their treasures into the Tiber to prevent their utter destruction.

CUD-CHEWING HUMAN BEINGS.

The London Lancet, a reliable medical journal, reports that there are over 100 cases on record of human beings who swallowed their food and then brought it up and chewed it again before allowing it to pass on into the smaller or lower bowels. In other words, these human beings were ruminants. Many cases have been noticed in the last 300 years. Dr. Ferranni, in 1903, reports a young man of neuropathic tendencies who brought up both solids and liquids from the stomach, and the taste of both was practically the same as when swallowed, with alkaline reaction. In the same year Dr. R. L. Mueller, of Erlangen, gave the startling announcement that he had discovered three in one family—the father and two sons. The father seems to have been born with the ordinary stomach, but at the age of six his food came back into his mouth some time after eating it, and he continued to chew his cud like an ox, living till he was fifty years old. This man had always been a rapid eater, and it would seem that nature was rebuking him for gulping down his food. He persisted in eating like a ruminant, and, like a ruminant, his stomach cast up for mastication that which he had swallowed. This strange phenomenon would occur

about twenty minutes after the hasty meal, and the food would continue to rise for about an hour. If, by force of will, he prevented the food from rising, he suffered gastric disturbances that were painful in the extreme. When this man died an autopsy was held. His stomach was found to have the shape of an hour-glass. This is a most unusual shape, but it is not the only one of that shape on record. We do not here pretend to discuss the physiological or other scientific reasons for this. The evolutionist will find in these cases an easy conclusion that they are simply cases of atavism. The opponents of evolution will find only one of those inexplicable freaks of nature.

BOOKS THAT EMIT SOUND.

It is claimed that an invention of recent years may enable the blind to have books made that will read themselves. A sheet of transparent paper is the first essential. Upon this is a black background, and upon this background are white squares at necessary intervals from one another. The squares and intervals represent the alphabet. The sheet is placed between thin plates of glass and then exposed to light. An opaque cardboard with a square cut in it is passed over the printed squares, and whenever the light passes through the square hole in the cardboard and falls on the row of white squares on the original sheet of paper the rays of light that illuminate the paper are transmuted into sound. This result is accomplished by means of what is called a photo-phonetic apparatus. What will be the outcome of this remarkable invention cannot be foretold. It may be a practical possibility or merely an interesting bit of invention from a scientific point of view.

THINGS TO INVENT.

Boys, and sometimes girls, evince a strong desire to invent something. The desire is commendable, and should be encouraged. The most stupendous fortunes have been made on the smallest and seemingly unimportant inventions. The person inventing the rubber attachment on the end of a lead pencil made a fortune out of it. The originator of the present safety pin made a fortune from it. In both these instances the simple invention was worth a fortune to the world. Fortunes have been made on toys perhaps more than on any other line. Anything that will appeal to the children will win. The inventor of the return ball grew wealthy. There is a reward for the boy who will invent a bottle that cannot be refilled; that is, that counterfeiters cannot use again. Any simple toy that can be made of a single bit of wire will win. Cheapness of manufacture is one main thing, popularity of the invention the other. Things used by all people or in the family are good. Nickel sellers are good. Penny sellers are better.

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The University of Texas
Co-educational. Tuition free. Annual expenses \$100 and upward. Main University, Austin; session opens Wednesday, September 22nd, 1909. College of Arts: Courses leading to the Degree of Bachelor and Doctor of Arts and Doctor of Philosophy. Department of Education: Professional courses for teachers leading to elementary and permanent certificates. Engineering Department: Degree courses in civil, electrical and mining engineering. Law Department: (In its new building) Three-year course, leading to Degree of Bachelor of Laws, with State license; course leading to Degree of Master of Laws. Summer School: Regular University and Normal courses; seven weeks. Session 1910 begins June 18. For catalogue address THE REGISTRAR, University Station, Austin, Medical Department, Galveston. Session eight months, opening September 28th. Four-year course in medicine; two-year course in pharmacy; three-year course in dentistry. Thorough laboratory training. Exceptional clinical facilities in John Sealy Hospital, University Hall, a dormitory for women students of medicine. For catalogue address THE DEAN, Medical College.

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UNANSWERED LETTERS.
July 20—W. W. Graham, sub. E. M. Huff, sub. Jno. E. Green, subs. 2 cards.
July 21—J. W. Slagle, subs. H. M. Long, sub. V. A. Godbey, sub.
Aug. 2—L. F. Palmer, sub. C. A. Long, sub. T. C. Sharp, subs. S. W. Miller, sub. M. L. Latham, sub.
Aug. 3—J. L. Rea, sub.
Aug. 4—M. J. Allen, sub. J. E. Vinson, sub.

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BREAKING DIRT FOR NEW M. E. CHURCH, SOUTH.

On Monday, July 5, at 8:30 a. m., a large congregation of Haskell citizenship gathered at the lots where the new Methodist Church is to be erected, and the Building Committee standing on the lot with the pastor, the following impressive program was rendered:
Music by the band.
Prayer by Rev. Arbuckle.

"Past Methodism in Haskell." (By F. G. Alexander.)

Having been asked by our pastor to give you some of the past history of Methodism, not because I could give it better, but because I was the only male charter member of the Church at this place. Now here permit me to say something of this place before the Church was organized. I came to Haskell in February, 1884, to make it my home. At this time this county was not organized. There were no preachers here. Only four families lived in this county. There were at this place the families of W. R. Standifer and R. D. Wilfong, and southeast of Haskell lived the family of Judge Tucker, who was elected the first County Judge of Haskell County. Then northeast sixteen miles lived the Casner family. They at this time constituted the inhabitants of Haskell County. During this year there were possibly a dozen families came into this county with several men seeking their fortunes. During the latter months of this year a Methodist preacher by the name of Woods preached the first sermon ever preached in Haskell County. Then Bro. R. R. Raymon, who was traveling for his health, preached here for a few days. The results were no doubt good, for some of the old-timers today refer to some of his sermons with much interest. Then in November, 1884, our Annual Conference attached Haskell County to Jones County as a mission field. It was then in Abilene District, and sent a timid, young, bashful preacher to this wild western country to fight the battles of our Master, with but few members of the Church to encourage him in his labors, and even these few felt somewhat backslidden on account of the associations of the day. Most all the people were here for the money, and gave very little attention to a religious life. One night in the latter part of November or first of December, 1884, about 8 o'clock, a man hallooed at my front gate. (This was after supper.) I went to the door and said, "Get down and come in," not knowing who it was, but the party asked if Mr. Alexander lived there. Yes, get down. Then he said, "I understand you are a Methodist family, and I am a Methodist preacher." I did not wait longer, but said to my wife, "Did you hear that? I have found us a Methodist preacher. Fire up the stove and make ready a warm supper." So I went to him and insisted he go into the house while I took care of his horse, but no, he would go with me anyway. He had made his way from the little town of Anson, thirty miles south of Haskell, without any road, and after dark saw the lights and finally found my house. This man was J. H. Wiseman, the first pastor of Haskell County. He organized the first Methodist Church in a family residence in the county at Haskell with six members, namely: Myself and wife, S. S. Cummings and wife, Mr. R. C. Lomax and Mrs. L. L. Dewees. Myself and wife are now the only charter members remaining with the old Church. Our Church was then a part of Anson Mission.

Bro. Wiseman remained from 1884 to 1888. J. Fred Cox was our first presiding elder, and he stayed four years with us. In 1885 a schoolhouse was built near where the South Ward building now stands. During Bro. Wiseman's pastorate, 1885-86-87, we had the worst drouth West Texas ever saw. Many of our counties were almost depopulated.

In 1888 Haskell Mission was formed and Bro. C. V. Bailey came as our first resident pastor and made his home with myself and Judge McConnell.

During his stay the first effort to raise money to build a church was made. My wife, Mrs. McConnell and Mrs. Lomax walked from house to house, asking donations to a public dinner for the benefit of the proposed church. Not a refusal came to them from any one. The people were a unit to that end, and the result of that dinner was \$51. The Church had not grown much up to this time.

J. N. Snow then came and stayed through 1889-91, two years. J. A. Wallace was still our presiding elder. Our old church was built in the year 1890. Lumber was hauled by Judge McCon-

ICE CREAM 1c. a Dish

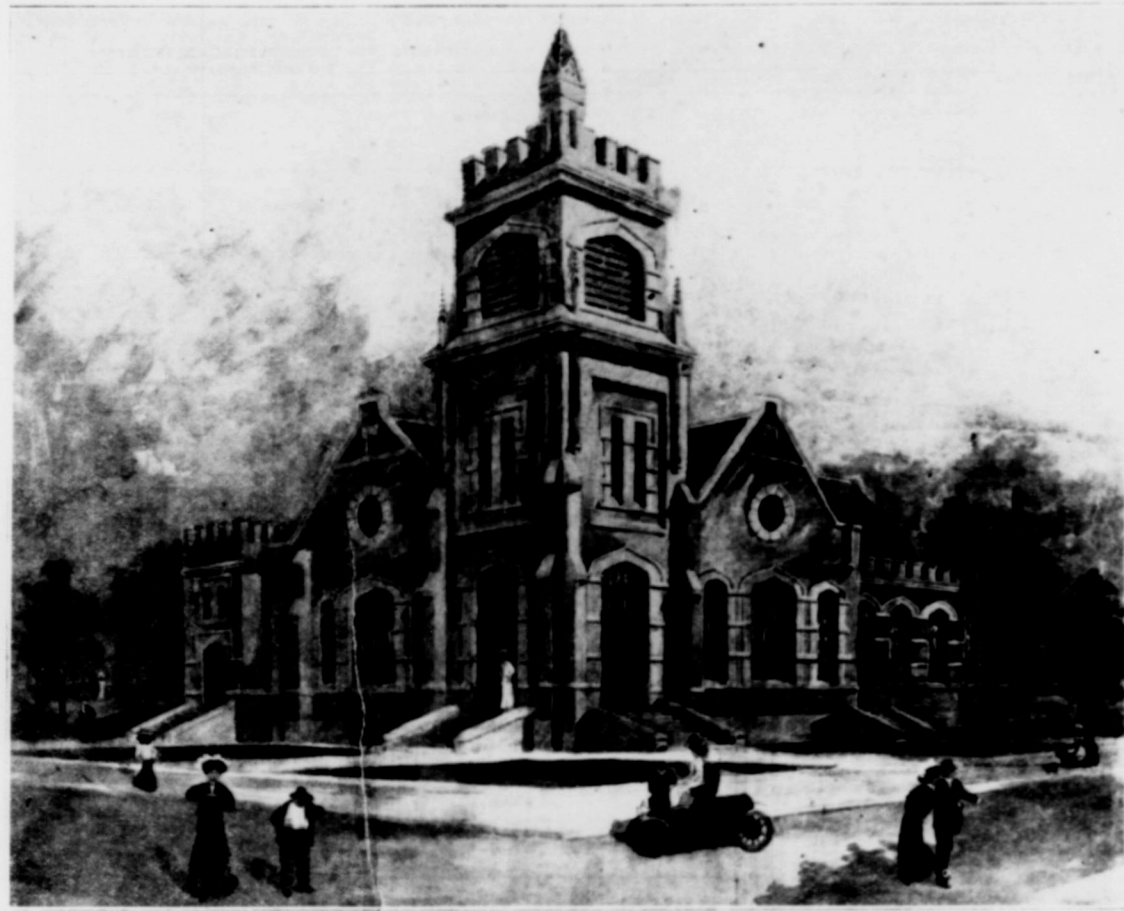
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HASKELL M. E. CHURCH, SOUTH.

REV. C. B. MEADOR, PASTOR.

nell, S. W. Scott, myself and others from Abilene. The windows were bought of the old Abilene Church. Abilene donated \$65 to the building of this church. The contract to build this house was let to the venerable old man and much loved by all the old-time people of Haskell, Bro. J. W. Evans, at the sum of \$150.

Bro. Jerome Haralson was our next pastor, staying with us only one year. Bro. E. L. Armstrong was our next presiding elder, a faithful, good man, who has for thirteen years been bedridden with that awful disease, paralysis.

During Bro. Haralson's stay the parsonage was wrecked by storm and lightning.

Next came Bro. W. D. Bass, and stayed with us one year on his first charge. Bro. Armstrong was still our presiding elder. Bro. N. B. Bennett then came and stayed three years, and Bro. Armstrong took supernumerate relations because of failing health in 1895. We had our first District Conference in 1895. We went to Merkel for it and captured it for Haskell. Some time during 1894 or 1895, Abe Mulkey came and held a revival meeting of great power. All Churches co-operated and great were the results. Much good material lives in the Church here at present as a result of this meeting.

M. L. Moody was our next pastor for three years of faithful service. C. W. Daniel followed Bro. Armstrong as presiding elder and stayed three years. Our charge was then placed in the Vernon District. J. H. Wiseman in 1898, ten years from the time he left this work as pastor, returned as presiding elder to see the growth and development.

J. T. Bloodworth next came and stayed two years, and the Church continued to grow.

R. R. Young then came and stayed one year. This was a hard year and the Church did not grow much.

Next came R. S. Helzer and stayed one year. E. A. Smith came as our next presiding elder. Bro. Helzer did a fine work. Everybody loved him.

Then came Bro. J. H. Chambliss in 1902 and stayed four years. Under his leadership the Church was greatly strengthened. He was loved by all.

J. R. Morris came as next presiding elder, and during his stay we again had the District Conference with us, and under Bro. Morris we were again changed to the Abilene District.

Bro. C. B. Meador, our present pastor, followed Bro. Chambliss and in one year nearly doubled our membership. Our Church now numbers over 600 mem-

bers, and is much more able to pay a preacher a \$1500 salary now than for many years to pay \$100 in those days. In 1908 came Bro. Griswold as our presiding elder of Stamford District, and Haskell was changed to that district.

If time would permit there is much I would like to say in behalf of every one of our preachers who labored so faithfully among us, starting in an unorganized county and coming to the present day, when our Church now stands among the leading appointments in the conference and our town with a population of nearly 6000. There is much history connected with our growth and development that would read like romance if we but had the time to tell it.

Remarks by S. W. Scott on the Future of Methodism in Haskell.

The future of Methodism in Haskell is what the individual members of the congregation will do to make it. It is only as the rank and file of the Church members grasp the significance of this statement, and do their part toward the advancement of the Church, that it can hope to attain its greatest possibilities.

Cromwell had an army, each individual unit of which was inspired by its purposes and determination of their iron leader. This made them invincible. They could go forth to meet ten times their number and put them to flight.

Gideon selected a small band, but the spirit animating each was such as to make them irresistible. A greater than Cromwell and a greater than Gideon is our leader. If the Church will take him wholly as their leader and go forward in his spirit, what may not be accomplished?

It is only as we accept him as our Captain and follow in his footsteps and put into practice his teachings that we may enter into that larger life which shall bear the greatest fruit to his name's honor and glory.

Beginning with a membership of six on May 24, 1885, the Church now has a membership of about 600. It is hard to estimate the influence for good of this congregation in Haskell County. If we live up to our privileges and up to the measure of our Christian responsibility, there is no reason why the increase to the ranks of Christianity emanating from their center should not in another quarter of a century grow almost a hundredfold.

Four days from today will be twenty-

five years since I first came to Haskell County. At that time there were not fifty people in the whole county. There were three houses in the town of Haskell at that time.

In all the years there has been a step taken which I consider fraught with such possibilities for good as that which is started on this happy day. In this largest undertaking of its kind which has ever been inaugurated in Haskell County, let us hope and pray that the good flowing from this center may be boundless as the tides on the sea of eternity. The poet has said that the might of a nation is not in its moated walls and oak-ribbed ships, out in men alone, high-minded men. So the might of a Church is in its consecrated membership. No man lives to himself and no man dies to himself. His influence is felt either for weal or woe. The good men do lives after them, and Christian work goes on in unending geometrical progression. Under the old dispensation it was meet that the seat of the Most High between the wings of the cherubim and the seraphim should be in a temple finished in pure gold. This was only symbolic of the temple in our own hearts, under the present dispensation, fit for the indwelling of the Holy Spirit.

All ages and races have had their places of worship. It is the glory of our American civilization that we put so much into our places of worship. And it is a glory to our Methodism in Haskell that we have projected the edifice which is this day commenced.

Let us remember the trials and difficulties encountered by the children of Israel, as read about in Nehemiah, in rebuilding the house of the Lord. Let that lesson nerve us to be faithful, so that every man will remain in his place and do his part. Let us stand together in unity and in consecrated zeal until the completion of the work. The progress of the past quarter of a century should be sufficient to inspire us. No prophet's eye is sufficient to foresee what fruit for the Master may grow from this day's work. Then will it be for future generations to say it is done. "What hath God wrought?"

Judge Sanders and G. T. McCulloch unlocked the team from the wagon and hitched them to the plow, when H. M. Rike plowed the first furrow, with G. J. Graham as teamster, and when the plow would not take the dirt a very heavy weight in the form of C. B. Meador took his seat on the beam of the plow, when it immediately plunged to bottom.

"I BELONG TO THE CHURCH."

The above remark was made in my hearing sometime ago by a young colored girl, and though I had often heard the expression this time it set me to thinking.

What does it mean? "I belong to the Church." Then the Church in a certain sense owns me, and has a right to my best service. When I gave myself to the Church it was my own voluntary act, and I solemnly promised to "attend upon its ordinances and support its institutions." If I join a club or other organization I must pay my "dues" and help in every way to promote its interests, or else step down and out.

While the Church does not deal thus strenuously with its members, the fact remains as before stated that we owe her our very best service and our material support. But how often we forget our obligation and think we can do as we please!

Not long ago I heard a woman about 60 years of age say, "I belong

to the Church, but I hardly ever attend," and the manifest indifference with which she spoke fairly shocked me. She seemingly had lost sight of her duty to her Maker, to herself, to her family, to her pastor, to her neighbors; indeed where does the obligation of Church membership end? I wonder how many Methodists who read this Advocate can plead guilty with the aforementioned sister? To the widows of the Masonic Home who are hungry for the gospel, and who only hear preaching once a month, such indifference is without excuse.

I belong to the Church, and may God help me to recognize the obligations growing out of this sacred relation, and act as one who shall give account!
MRS. H. V. NEELY,
Fort Worth, Texas.

"A NOISE AND A SHAKING."

Changes in China are affecting every department of life. Within eleven years 3500 miles of railway have been built, 1600 miles in course of construc-

tion, and 4000 miles are projected. Within the same period telegraph lines have been extended to all the provinces. A few years ago there were no modern postoffices; now there are over 2500, and the number is rapidly increasing. Ten years ago there was only one daily paper in Peking, and that an official one; now there are ten dailies in the same city, one of which is a woman's paper. Printing presses are numerous, but they are not able to supply the demand for translations of Western works.—Exchange.

There have been many religions, but only one Christ.

Pimples Disappear

when treated with

Glenn's Sulphur Soap

The time-tested remedy

for skin diseases.

Hill's Hair and Whisker Dye, black or brown, 50c.

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

By REV. CHAS. A. SPRAGINS

Paper Five.

PRAYER IN CHRISTIAN SCIENCE.

The possibility of effectual prayer is conditioned upon the fact of personality both in the petitioner and in him to whom the petition is addressed. A system in which God is an "impersonal Principle," and man is not a person, is a system where there are no personalities, and hence where there is no place for prayer. Just such a system we have in Christian Science.

The denial of personality by implication contains this positive affirmation, that prayer is not only a useless but a nonsensical performance. I do not charge that all followers of Mrs. Eddy live prayerless lives, but I do affirm, and by the positive statements of Mrs. Eddy I will prove, that prayer in the Christian sense is not authorized in, but is rather contrary to the plain teachings of Christian Science.

Hear Mrs. Eddy: "God is love, can we ask him to be more? God is intelligence, can we inform the infinite mind of any thing he does not already comprehend? Shall we plead for more at an open fountain, which is pouring forth more than we accept? Who would stand before a blackboard and pray the principle of mathematics to solve the problem. Shall we ask the divine Principle of all goodness to do his own work?" (P. 1, 2, 3.)

Again, "if prayer nourishes the belief that sin is cancelled, and that man is made better merely by praying, prayer is an evil." (P. 5.) "Audible prayer" is called "zeal not according to knowledge." "God is not influenced by man." "The divine ear is not an auditory nerve. It is the all-hearing and all-knowing mind, to whom each want of man is always known, and by whom it will be supplied." (P. 7.) "A mere request that God will heal the sick has no power to gain more of the divine Presence than is always at hand." "Prayer to a corporeal God," by which Mrs. Eddy means Christian prayer, "affects the sick like a drug which has no efficacy of its own, but borrows it from human faith and belief." (P. 12.) "Intensely contemplating personality impedes spiritual growth."

* * * I earnestly advise all Christian Scientists to remove from their observation or study the personal sense of any one." (Miscellanies, p. 308.) Can prayer be taught either by precept or example in a system in which the above deliveries are fundamental postulates? In eliminating prayer Mrs. Eddy is but complying with a law of logical necessity. Suppose there should come a time when the Christian Scientist would feel disposed to hazard the experiment and to pray, to whom would he address his petitions, and for what would he pray? I fully agree with Mrs. Eddy on one proposition: As well "pray to a blackboard" as to a God who is "impersonal Principle." By the verdict of Christian Science the God of Christian theology is a creation of the imagination, the Fatherhood of God is pure fiction, the sonship of man is an "illusion of mortal error," and hence prayer is the utterance of an imbecile!

What does he pray for? Surely not for deliverance from sin because "sin is an illusion;" nor from evil because evil is a "delusion of mortal mind;" nor from sickness, because sickness is a "creation of the imagination;" nor from death, because there is no death; nor for salvation, because men are not lost.

Christian Science has no place for prayer, and Scientists cannot be prayerful and orthodox!

There is more soundness in the theology of Islam that affirms that there is one God and Mohammed is his prophet, and that leaves a place for prayer, than in Christian Science, which affirms that the "principle of divine Metaphysics is God" and Mrs. Eddy is its prophetess, and that leaves no place for prayer.

On the subject of prayer, as on the foregoing essential Christian doctrines,

BETTER THAN SPANKING.

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

your choice is between the Bible and Science and Health. If you believe in the duty and efficacy of prayer you cannot be a Christian Scientist. If you are an orthodox Scientist, you cannot believe in and certainly do not practice this divinely appointed and commanded form of worship. You are either a Christian after the Bible standard or you are a Christian Scientist after the S. & H. standard. Both you cannot be. They have nothing fundamental in common.

Marriage in Christian Science.

The family, the result of the union of one man and one woman, is the unit of society. Marriage by which the union is formed that creates the family is not simply an advantageous conventionality, not a commendable institution evolved and established by human prescience for the betterment of the social order by the creation and maintenance of the home, but rather is it a fundamental human relationship, a psychical and physical union of complementing personalities by Divine appointment.

Marriage being an actual union of complementing personalities as the result of a Divine creative act the institution is obviously out of reach of human laws. That is, marriage being a Divine institution, it is not a union made by law, and hence it cannot be dissolved by law. It is within the province of law to ratify the union already made, and to legislate for the family the product of the union, but law has not the prerogative to break up the family by decreeing a dissolution of the union. When this higher union has been abrogated by unfaithfulness to the marital vows on the part of either husband or wife, the decree of the law simply publishes this fact.

An agent that is incapable of creating a union is certainly incapable of dissolving the union. A husband who calls to his assistance the law and by the terms of the law puts his wife away, and the wife who does the same, acts under the decree of a court that was without jurisdiction.

The teachings of Christian Science on the subject of marriage are surcharged with sufficient poison to undermine the very foundation of our social order.

Mrs. Eddy, with high exultation, recounts the fact that about 1875 she entered the arena and crossed swords with free-love, which fell "hors de combat." Her marriage and divorce doctrine put into general practice would create and foster a condition but little, if any, better than that authorized by iniquitous free-love. Where marriage simply means an agreement to live together as man and wife, which agreement may be dissolved at any time by mutual consent, with or without a real cause, the basis of the union is purely physical, mere passion, and is in no real sense a Scriptural marriage.

In Christian Science marriage is not recognized as a Divine institution, but rather as a present convenience growing out of present appalling ignorance and immature human judgments. Under the tutelage of Christian Science the time will come when superior judgment will not consider marriage to be an act of wisdom, but rather marriage will be prohibited as being out of harmony with the demands of superior wisdom. Witness the following:

"Until time matures human growth, marriage and progeny will continue unprohibited in Christian Science. We look to future generations for ability to comply with absolute science, when marriage shall be found to be man's oneness with God—the union of eternal love. At present more spiritual conception and education of children will serve to illustrate the superiority of spiritual power over sensuous, and usher in the dawn of God's creation, wherein they neither marry nor are given in marriage, but are as angels. To abolish marriage at this period, and maintain morality and generation, would put ingenuity to ludicrous shifts; yet this is possible in Science, although it is to-day problematic." (Miscellanies, p. 286.)

Let's analyze this statement:

1. Marriage is a temporary provision made necessary by immature human growth.
2. The time will come when superior wisdom will discontinue marriage.
3. This time of superior wisdom

will be inaugurated by absolute Science—Christian Science.

4. Marriage will then be prohibited because the relationship will not manifest superior wisdom, will not be in accord with mature growth.

5. This prohibition will apply to marriage and not to progeny.

6. When Christian Science succeeds in inculcating superior wisdom, children without marriage will not be immoral.

7. At that time concubinage and not marriage will manifest superior wisdom. Shades of the departed! I thought free-love was "hors de combat," when lo! here we meet it wearing the garb of Christian Science! The evangel of God, the messenger of Jehovah "echoing the harmonies of heaven" and such teachings!

"Is marriage nearer right than celibacy? Human knowledge inculcates that it is while Science indicates that it is not." (Mis., p. 289.)

Christian Science affirms that the celibate can attain the highest degree of perfection under Christian Science, and that therefore Christian Scientists ought not to marry. Remember that this state of single-blessedness, of higher religious possibilities, is also a state in which man may become a father and woman a mother in accord with high morals!

"Until it is learned that generation rests on no sexual basis, let marriage continue." (Science and Health.)

Generation does not rest on sexual basis, the time will come when this truth will be fully appreciated, and when such a time comes, let marriage be discontinued.

"Human nature has bestowed on a wife the right to become a mother; but if the wife esteem not this a privilege, by mutual consent, exalted and increased affection, she may win a higher." (Mis., p. 289.)

Win a higher what? A higher privilege? How win this "higher privilege?" By declining to become a mother. What, then, is the "higher privilege?" To be simply a wife and not a mother.

"I hereby state, in unmistakable language, the following statute in the morale of Christian Science. A man or woman having voluntarily entered into wedlock, and accepted the claims of the marriage covenant, is held in Christian Science as morally bound to fulfill all the claims growing out of this contract, unless such claims are relinquished by mutual consent of both parties, or this contract is legally dissolved." (Mis., p. 297.)

What does this "statute in the morale of Christian Science" mean?

1. That the marriage relationship voluntarily entered attaches certain obligations to both parties.

2. That said obligations are not binding because of the marital relationship, but only when both parties have by "mutual consent" agreed to meet the obligations.

3. That the "claims of the marriage covenant," the relationship of husband and wife, may be dissolved at any time by mutual consent.

4. That this covenant, this contract, may remain in full force while the claims growing out of this contract may be relinquished.

5. That marriage is not a Divine institution, and hence may be legally dissolved at any time.

Marriage, that Divine institution that guarantees social security and fosters with benign jealousy social purity, finds no place or encouragement in the teachings of Christian Science. The general practice of the doctrine of Christian Science on the subject of marriage would mean the abolition of marriage—"celibacy is nearer right than marriage"—the lifting of the flood-gates that have given protection to our social fabric, followed by an inundation that would sweep away the nobility of fatherhood, the sacredness of motherhood, the justification of childhood, and leave in its wake social prostitution and moral putrefaction, where concubinage and not marriage would be endorsed as indicative of superior wisdom. From such a fate may we be saved!

The acceptance of Christian Science as interpreted by Mrs. Eddy—and she reserves to herself the sole right to interpret the system—means the rejection of Christianity as interpreted by Jesus Christ.

Accepting Science and Health as truth means branding the New Testament as untruth! Accepting Mrs. Eddy as your religious guide means the repudiation of the authority of Jesus Christ in the moral realm! I would hesitate a long time before giving up God as a compassionate Father, Jesus Christ as a loving Savior, the Holy Ghost as a comforter, and, withal, the old family Bible and the Church of my fathers for what? For Mrs. Eddy and her Science and Health.



SUMMER COMPLAINTS DYSENTERY, DIARRHOEA, CHOLERA MORBUS.

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

Radway's Ready Relief

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

RADWAY & CO.,
New York.

THE TYLER DISTRICT CONFERENCE.

The twenty-sixth session of the Tyler District Conference was held at Mineola, Texas, June 30 to July 2, 1909. Rev. D. S. Burke, of Canton, preached the opening sermon.

Rev. C. B. Garrett, the presiding elder, opened the conference by reading a lesson from I Tim. 4, and delivering a short, pointed talk. He had the work of the conference well in hand, and presided with ease and dignity and his own characteristic kindness. Truly he is a presiding elder, indeed.

The attendance of the conference was large, and every one took an enthusiastic interest in every part of the work. The business was carried on with dispatch, and every one was delighted with the spirit of the meeting. The preaching by J. R. Ritchie, D. S. Burke, O. T. Hotchkiss, W. F. Davis and New Harris was of a high order, and each man seemed conscious of the Holy Spirit's presence.

We had with us, representing the Board of Missions, Rev. O. T. Hotchkiss; the American Bible Society, Rev. Glenn Flinn; the Texas Methodist Historical Association, Rev. J. B. Turrentine; the Alexander Collegiate Institute, Rev. J. T. Smith, and the Laymen's Missionary Movement, Mr. M. D. Fields. A number of other brethren were visitors at the conference.

One entire day was given as Laymen's Day, with Hon. H. C. Geddie, District Chairman, in the chair. A number of interesting papers were read and speeches made on the different phases of the laymen's work and the purpose of the Laymen's Missionary Movement. Mr. M. D. Fields, of Houston, delivered a fine address to the conference on that day.

H. A. MATNEY, Secretary.

GO TO

Have Sharp Brains Nowadays or Drop Back.

The man of to-day, no matter what his calling, needs a sharp brain, and to get this he needs food that not only gives muscle and strength but brain and nerve power as well.

A carpenter and builder of Marquette, who is energetic and wants to advance in his business read an article about food in a religious paper and in speaking of his experience he said:

"Up to three years ago I had not been able to study or use my thinking powers to any extent. There was something lacking and I know now that it was due to the fact that my food was not rebuilding my brain.

"About this time I began the use of Grape-Nuts food, and the result has been that now I can think and plan with some success. It has not only rebuilt my brain until it is stronger and surer and more active, but my muscles are also harder and more firm, where they used to be loose and soft and my stomach is now in perfect condition.

"I can endure more than twice the amount of fatigue and my rest at night always completely restores me. In other words, I am enjoying life and I attribute it to the fact that I have found a perfect food." Read "The Road to Wellville," in pgs. "There's a Reason."

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



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TO OUR CORRESPONDENTS.

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

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

OUR CONFERENCES.

New Mexico, El Paso, Bishop Hendrix, Sept. 23
German Mission, Houston, Bishop Key, Oct. 21
West Texas, Euale, Bishop Key, Oct. 27
Northwest Texas, Stamford, Bishop Key, Nov. 19
North Texas, Paris, Bishop Key, Nov. 21
Texas, Jacksonville, Bishop Key, Dec. 1

Read in another place in this issue the appeal of Rev. C. F. Smith in the interest of the storm sufferers. He is presiding elder of the Houston District and his territory covers that part of the State the most severely stricken by the recent storm calamity. He is on the ground and knows whereof he writes.

Turn to page three of this issue and see what Stamford is doing. In 1902, seven years ago, those people built a neat little framed church structure, a picture of which with its history will be found on the page referred to; and they did some blowing about it. It was worthy of a good deal of blowing. Stamford was a village then. But now Stamford is a young city and look at what the Church proposes to do! When that enterprise is completed, there will be but few better and more elegant Church edifices in the State than the one now going up in that enterprising community. Methodism out West is of the vigorous type and it stands for a stalwart progress.

The Advocate has received from Rev. C. A. Clark, pastor of our Church at Albuquerque, N. M., a souvenir postal containing an engraving of St. Paul Institutional Church in that city. It is a magnificent structure and would be a credit to any of the larger cities in this country. Among other things Bro. Clark says:

Our work has prospered in this territory this year as never before in its history. We will have an increase of 100 per cent in our membership throughout the conference by the close of the year.

A PERSONAL REQUEST.

We are often asked to write speeches and addresses on various topics for young people to deliver on special occasions. There is scarcely a week that requests of this character are not made of us. We have not the time to even reply to such requests, much less to make an effort to comply with them. As a result we are forced to drop such letters in the waste basket. Then, we are often asked to read and criticize manuscripts for books and pamphlets and to return the same to the writers with our criticisms. It is useless for us to say that we have no time for such work, and we have less inclination. We are kept busy with our duties as editor of this paper without occupying our time reading the long-winded manuscripts intended to be brought out later in printed form. It levies a tax upon our patience and time to wade through all the manuscript copy sent to us for the Advocate, and when we get through with these we have no time left for this extra work. No one but an editor knows how trying it is to deal with the badly written, badly spelled and badly composed productions of the majority of contributors to a weekly religious paper, except the man who has to go through with this sort of uninviting work. Therefore, let no brother or sister ask us to prepare addresses for special occasions for them; and especially let no man or woman who has a mania for authorship send us their manuscript productions to read and pass judgement upon them. We can not do this sort of work, and we trust that this hint to the wise will be sufficient. G. C. R.

DEATH OF REV. JNO. J. LAFFERTY, LL.D.

Rev. J. J. Lafferty, of the Virginia Conference, died recently at his home near Richmond, Va., after an illness of some weeks. He was a prominent man in our Church and one of the most versatile editors who ever presided over the tripod of a Church paper. For many long years he was editor of the Richmond Advocate and made that paper famous for its humor, its sharp paragraphs, its pungent editorials and its sound theology. In his day he was a power in the Old Dominion, and he has left his impress upon the public sentiment of the State. As a controversialist he was without a peer, and those who knew him always counted the cost before entering the arena to engage him in combat. But Dr. Lafferty is gone, and we shall not see his like again. He was one man peculiar to himself as a preacher, a lecturer and a writer. In all respects he was a true man and faithful to every trust committed to his hand. But we will let an old classmate and friend of Dr. Lafferty tell more at length about him. We copy from the Baltimore-Richmond Advocate:

On Friday morning, July 23, 1909, from "The Cottage on the Cliff," near Crozet, Va., Dr. John L. Lafferty left us to join the great majority of his comrades on the other side of the stream. He had suffered long, had borne keenest pain, but his cheerful courage never faltered, and his faithful Savior made good the precious promise of his presence to the end.

For half a century Lafferty was the unique personality of the Virginia Conference. Sometimes daring, often radical, always genial. His wit, flashing like summer lightning, captured his opponents, even when his logic failed to convince them. His scimitar was so keen that you laughed while he dismembered you. His abhorrence of the circumlocution office, with its red tape, was at once the terror and the amusement of his brethren. He could be as courteous as a Chesterfield, while goading a presiding officer beyond the limit of patience. Some will remember that scene on the conference floor when Dr. Lafferty had been speaking at considerable length until the patience of Bishop Early, who occupied the chair, was exhausted, and when, after several ineffectual efforts to get him to close, the Bishop ordered him to sit down and let the business of

the conference proceed. Dr. Lafferty replied: "I have long since learned to obey the orders of the Earlys, both military and ecclesiastical, and will promptly comply if you will promise me another chance."

Dr. Lafferty, when he nerved himself to the work, was a great preacher. At times his eloquence was of a high order; rich in classic illustration, sparkling with native Irish humor, fascinating by reason of originality, which sometimes bordered on the eccentric, yet glowing with the fervor of a prophet, who came from the immediate presence of Jehovah with a message for men. In the pulpit he was as fearless as Miltiades at Marathon, yet as gentle as Mary at the feet of Jesus.

His was a life of large vicissitude. He served as preacher, soldier, scout, teacher, lecturer, miller, farmer; but his throne of power was the editorial tripod. Here his versatile talent revealed all its splendor. Few have written their names above his or furnished their readers a more varied or more interesting mental pabulum.

He impressed his friends as being an overworked man, a man with too many lines of effort, each demanding his best; yet he toiled on for another quarter of a century, all the while handicapped by a diseased body and insufficient capital.

His was a warm and generous nature, woven of the fibre from which strong friendships are made. When he took the other side of a question, the fight was sure to be vigorous, interesting; but once settled, it was all over, and no sediment of bitterness remained.

He is gone! We shall not see his like again. Peace to his ashes! The blessing of God on his loved ones! H. E. J.

Since our last issue we learn that the Church in Texarkana is not only fully completed, but the last dollar of its indebtedness has been paid off, and Bishop Key will dedicate the same the first Sunday in October. It is our purpose to be present and take some part in the exercises. Rev. J. B. Turentine and his people have wrought nobly and the result is a monument to their enterprise and liberality. Also Rev. O. T. Hotchkiss and Rev. E. W. Solomon, former pastors, did fine work while connected with the enterprise.

In San Antonio all saloons are being relicensed under the Roberson-Fitzhugh liquor law, though that law expressly says that there shall only be one saloon to every five hundred population, and that Churches and schools shall be free from saloons within three hundred feet of their locations. But what do San Antonio officials and liquor people care for law? Nothing whatever. Liquor and beer are in the saddle over there, and all they have to do is to crack their whip over the heads of officials and their wish is law.

One candidate for Governor has come out against submission, against Constitutional prohibition and against statutory prohibition; and the Fort Worth Record and the San Antonio Express have endorsed, editorially, his position. And strange to say, the "candidate" poses as a Methodist. No other man who is aspiring to State office is so bold as this one man; but he is the candidate, at his own solicitation, of the saloons. And he has the advantage of being permitted to travel over the State free of railway fare, by virtue of the fact that he holds a position that is immune from fares.

Two Rangers from Austin visited Galveston last week at the request of the Judge and Attorney of the Criminal Court of that county and looted several full-fledged gambling dens. In one of them they captured thirteen white men in the act, hand-cuffed them and took them to the county jail. They also captured money and a lot of gaming devices. Yet we are told that Galveston officials are enforcing the law! And not strange to relate, the capture was made over a saloon. Neither the Sheriff's depart-

ment nor the Chief of Police could locate and capture these fine-haired gentlemen; but two lone Rangers from Austin did the work. Saloons and gambling dens run hand-in-hand, and it seems that Galveston is the paradise of both right under the noses of the county and city officials. Where is the President of the Brewers' Association? We thought that he had pledged the city by the sea to law enforcement.

Dr. C. M. Rosser, according to the Daily News, made an address at a cornerstone laying of an evangelical Church in this city last Monday afternoon. His address took up Dr. Elliot's "New Religion," and riddled it from start to finish. He showed that it was neither new nor is it religion at all. Mayor Hay and Commissioner Gillespie were also present and spoke. The former said that he would rather take part in the laying of a cornerstone for a Church than for a jail; and that if the Churches will do their full duty to the youth of the land we will need fewer jails to look after criminals.

Mr. A. V. Lane, a modest though leading layman of Trinity Church, occupied the pulpit of that charge last Sunday night, and he spoke on "The Evidences of Christianity." Dr. Lane is a banker of this city, also a graduate of Vanderbilt University, and for years a teacher in the State University. He is one of the best equipped and alert laymen in the Church in this city, and when he makes a deliverance it is of a high order. We have heard him talk often, and his addresses never fail to edify and to instruct. The lay sermon last Sunday night was in keeping with his gifts and attainments, and we have heard many complimentary words concerning it.

ITEMS OF GENERAL INTEREST.

Dr. A. J. Lamar, one of the Agents of the Publishing House, was recently elected President of the Board of Trustees for the new College for Women at Montgomery, Ala.

Mrs. J. L. Hendry, wife of our missionary to China, will return to Texas the last of this month to put her children in school. Brother Hendry is one of our most earnest workers in that far-off land.

Dr. W. S. Neighbors, long a member of the Holston Conference, but recently pastor of one of our leading Baltimore Churches, has just been elected President of Sullins' College, Bristol, Va. It is understood that he will accept the appointment if confirmed by Bishop Hoss.

Rev. E. G. Mann, of the Kentucky Conference, has been elected editor of the Central Methodist, the organ of the West Virginia and the two Kentucky Conferences. We congratulate the paper on his beginning as its editor. He is already putting new life into the organ.

The next Ecumenical Conference will meet in Toronto, Canada, in 1911. St. Louis was a competitor for the Conference also. Our representatives on the Commission which decided the matter were Dr. DuBose, Bishop Hoss, Dr. Lipscomb, Mr. T. F. Fishburn and Mr. Jno. R. Pepper.

PERSONALS

Rev. H. M. Long, of the Polytechnic Church, was a pleasant visitor to this office this week.

Rev. James F. Carter and his wife and son recently visited Houston and were the guests of Mr. and Mrs. E. V. Long. Brother Carter is now at Trinity, though formerly he was pastor at McKee Street and deservedly popular

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Bishop Seth Ward on Church Extension

(Address of Bishop Seth Ward, of Houston, Texas, delivered at meeting of Board of Church Extension of the Methodist Episcopal Church, South, at Francis Street Methodist Church, St. Joseph, Missouri, Friday evening, May 8, 1909.)

Bishop Hendrix, and My Fellow-Workers in the Kingdom of Our Lord:

Church extension is not ordinarily a popular theme for platform discussion. The bare announcement suggests facts, figures, suitable locations, limited resources, almost limitless needs, and these things, while they may add weight, do not add spice or brilliancy to public discourse.

The great battles of the world have been immortalized in literature. We have all read of the conflict of William and Harold at Hastings, and of the charge of the Light Brigade, and of the Old Guard that died, but would not surrender; but who of you ever read an ode or listened to eloquent periods inspired by the fidelity of the commissary department. And yet, I suspect that if the baggage train had been late or inadequately supplied, the gallant six hundred might not have ridden so boldly into the valley of death, and if the commissariat had been negligent, even the Old Guard might have been less heroic.

And so, Church Extension, while it may be lacking, while it is lacking, in some of those features of romantic interest that attach to other departments of work, yet has an important and vital relation to the well-being of the Church, and to the progress of God's kingdom in the world.

Church building stands pre-eminently for organized and aggressive Christianity. It is for the congregation and the home, a fortress and an arsenal. It stands for the development of life, for the defense of the faith, and for the conquests of the world. As has been suggested from this pulpit during the days just past, the Church expresses in stone and brick and wood and iron the principles, the sentiments, the forces for which the Church as an institution stands.

The church building, if taken as an end, is of doubtful value and may be of positive hurt to the kingdom of God. We need but look at some of the great piles of stone, costly and gorgeous, in a neighboring Republic, standing in the midst of poverty and ignorance and degradation, to be convinced that churches as mere buildings have but little power to uplift. But when they are used as a part of the organization, the material organization, through which the life of the Church is to express itself in the world and impress itself upon the world, the church building, matter-of-fact as it is, is of incalculable value.

I have just said that the church building stands for organized and aggressive Christianity. The Church might be defined, I think, as Christian discipleship organized for fellowship and for service. I need not say in this presence that the term "Church," or its equivalent, was not often used by our Lord. It occurs only twice, I believe, in His recorded teachings. No form of Church organization, no method of ecclesiastical administration, is enjoined in the New Testament. But while this is true, it is also true that the organization of the Church, the existence of Christianity in organic form, varied, of necessity, from the commands laid upon the disciples by our Lord, from the Spirit inspired in them by Him, and from the splendid ideals that He set before them. The tasks that He gave into the hands of His followers are so great that even yet we have scarcely grasped them. The development and enrichment of individual character, the making of manhood after the divinest fashion, the promotion and the purification of social order, the evangelization of the world, the eternal salvation of the souls of men! He gave to His disciples no less than the overthrow of all evil and the establishment in every quarter of the earth of that kingdom which, in its content, is "righteousness and peace and joy in the Holy Ghost." Tasks so large as this could not be accomplished by isolated discipleship or by individual effort; and loyalty to their Lord required that those first followers should work together, that they should co-operate, that each should be the helper of the other, and thus there was put into the very heart of Christianity the necessity for its or-

ganic form and organic expression. And I think in this day, in this age, when, if I mistake not, there is a tendency to disparage the Church, to set but little store by the Church, I think we need to get back to this bottom truth, that loyalty to Jesus Christ requires that we shall work together for the accomplishment of these great tasks that cannot possibly be accomplished except by men who do work together.

So one of the great principles underlying the existence of the Church is the thought of organization, co-operation for service. As I remarked a moment ago, no form of organization was enjoined, no specific method of organization was taught; something was left for the indications of providence, for the leading of the divine Spirit.

But again I say that in the very heart of Christianity is the necessity for organization, for the solid ranks of believers who work together while they work with God. That thought needs to be emphasized again and again. Ours is an age of organization. The world about us is learning the power of organization, and while our Lord put that great fact as one of the basic principles of His Church, I fear that we have only begun to realize what it means in our great Christian organizations. An organization of one hundred or two hundred or five hundred or one thousand men and women, if they be really organized, if they are all working, and working all together, can accomplish results far beyond our dreams. Seventeen hundred thousands of Methodists, all enlisted, all at work, working all together, could make the very earth to know our power as the earth has not known it. With seventeen hundred thousand members enlisted in building churches and carrying on missions, and promoting education, and advancing civic righteousness; seventeen hundred thousand Southern Methodists carrying out the great ideas of Church organization, could accomplish results far beyond anything that we ever dared to plan for in the past, and I will venture to say in this presence that this principle applies far beyond our denomination, or any other denomination. The Church of God to-day exists in various organizations. I confess to a measure of sympathy for that man who does not believe in a "holy catholic Church" that is larger than any man's communion, and the idea of co-operation ought to apply. I say very frankly, in my judgment, the organic union of all Churches in one great organization is not possible, under existing conditions. Under existing conditions, it is not desirable. And while these various organizations exist side by side, a measure of generous rivalry may be expected which is perfectly in keeping with the highest ideals of righteousness; but we need to grasp the greater truth that every disciple of Jesus Christ on this earth to-night ought to stand in league with every other disciple of Jesus Christ in those great common interests of the Kingdom of God in the world. And so I have dwelt for a moment on the idea of organization, for which the church building stands. I shall not trespass on your time nor reflect on your intelligence by arguing that the church building is indispensable to the permanent life of Christianity. That can be passed aside as a truth recognized everywhere.

Now, organized Christianity, for which the church building stands, organized Christianity, which cannot exist without the home, the Church home stands for the great interests that I suggested only a moment ago, committed to our hands by our ascended and ever-living Lord. The making of manhood, the promotion of social honor, and I shall pause a moment to dwell just here, even if we were to lose sight, for the time being, of the higher and more spiritual things for which the Church stands in this day. There are reasons sound and sufficient, it occurs to me, to enlist every well-wisher of this land, every lover of his fellowmen, in these efforts for the establishment of the Church of God in our land, in our age. It is not a mere matter of benevolence. The church buildings of Missouri to-day, with all that they stand for, the Christian influences, the Christian convictions, the Christian institutions, the Christian homes, the Christian manhood and womanhood, all those things for which this church building stands to-night, contribute more to the social order of Missouri than your great State Capitol, and all your court houses, and the man who invests in the Church, who puts his means into

an institution that stands for these great principles and for these mighty forces, is, by his contribution, building bulwarks about his own hearthstone, and guaranteeing the safety of his children who shall come after him. You may go through the length and breadth of your great State; you may go through the length and breadth of our great Southland. Find the man of our communion who has contributed most largely to the building and maintenance of our Churches. I care not how large the figure may be required to express the gift. I shall venture to say in this presence this evening, that the man who has made the largest contribution has received one hundred fold on his investment in this world. The largest giver to Church work in Missouri would not live in your State if you could take out of it all that the Church stands for. If you could take out of it the church buildings and the Bibles, the influences and the convictions, the institutions and the character for which the Church stands, the man who makes the largest gift would not live in your State for twice the amount of his investment if these things should be taken out. The man who lives in this Christian land, which, after all, is a Christian country; the man who lives in this great land, with his property protected by Christian civilization, with his life guarded while he sleeps by this constant vigilance of the Church; the man who lives in this fair land, and does not contribute to the Church, even though he never goes in at its doors, is a drone, living off other people's money. The presence of the Church is the greatest factor in the promotion of social order, in the maintenance of the institutions that we hold dearer than life itself.

But the building of churches affords opportunity for the application in the highest sphere of that great law discovered in the last century—the conservation of energy, if you please. It affords opportunity of transmuting our material wealth into the forces that make for righteousness. And reverting for a moment to the line of thought suggested a moment ago, if I am not mistaken in reading the signs of the times, the wealth of our age needs to invest itself in the Church of God for its own protection. If the forces that are calculated to disrupt society, if discontent and selfishness and anarchy are allowed to have full sway, and after all, my friends, the Church of God stands against these things as no other institution beneath the bending heavens, unless our social life shall build about itself these strongholds of defense, what guarantee have we for the years to come?

I am admonished that I must not talk many minutes longer. Another is to come after me. Church extension is the application of the principle I have been trying to suggest, of co-operation. Church extension is the application specifically of that principle to the work of building church houses. In the beginning of our work, the idea dominant was that it is an effort to enlist the strong to help the weak; and that, to be sure, is true unto this time, and will continue to be true; but we have passed the time when our chief concern is to be the building of the church on the frontier or in the remote country places. We should not neglect that work, to be sure; but we are coming to a time when the Church must be stirred from one end of our great land to the other, until our resources shall be far more largely consecrated to God than in the past, until this department of our Church shall take in hand some great enterprises.

We had before our board to-day a matter of considerable moment, one that has commended itself to every man that knows about it. Some of us were doubtful if we were able in our own strength to cope with it; but we must come to the day when we can take charge of such enterprises, and vastly larger ones.

A million people are coming to our shores every year. Our great cities, with their vastly enriched popula-

tion, are growing on every hand. In one of our great Southern cities, having a population of more than one hundred thousand people, with one little Methodist Church and one small Baptist Church, and just two or three others; a thousand communicants, perhaps, out of more than a hundred thousand population! We must so enlist the membership of our Church, so apply the principle of co-operation, of organization for service, that we can bring to bear at these points of importance the united resources, the united faith, the united efforts of our Church.

Seventeen hundred thousand people! Count out seven hundred thousand of them as poor people and children, and haven't we a million people that can give one dollar per year to build a church house? If we had half that amount, we could go to the great cities, go to every part of the country, and put up buildings that would at once command attention and give efficiency to the service of the men who occupy those fields.

And so the Church Extension Board stands for the application of one of the fundamental principles of our Church to this development of our work. It is taking hold upon the hearts of our people; with our enlarged loan funds, with our growing contributions, we are beginning to accomplish what, after all, is a small part of the task that is set before the Church.

And so I bring to you in these brief minutes this one thought: The Church of God, with the organized discipleship of Jesus Christ for service, for realizing the magnificent ideas that filled the mind of our Master and were given by him to the men who followed him. We must stand side by side, and work together while we work with God.

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Is There a Christless Christianity?

By REV. ROBT. P. SHULER
Paper Two.

MODERN SCHOLARSHIP VS. TRUE METHODISM.

I do not agree with R. T. Crane, the well-known manufacturer and financier, who recently declared that the only way to save the country from the universities was to burn them to the ground, but I do see systems of destruction springing from the Babel-savored teachings of the professors which should alarm us for the safety of our government and much more the safety of our Church. Not all schools are responsible for statements those which shall be quoted in this article, nor do many colleges and universities permit such teachings within their walls in the exercises to which these teachings have gone in other institutions; and yet that the smaller schools are but followers of the larger and will some day arrive at the same convictions and teachings with them, no one who has studied the progress of our educational life will deny.

In the June number of the Cosmopolitan there is an article from the pen of Mr. Bolce who has just completed a tour of the largest schools in America and has gotten from the lecture rooms the information he gives. He points out the fact that the majority of the professors whom he heard are absolutely antagonistic to the principles of our government and are teaching to thousands of young men a kind of theoretic anarchy. Here are some of the quotations: Woodrow Wilson, President of Princeton University, declares that "The minds that prepared the way for the American Republic were dominated by Rousseau, apostle of all that is fanciful, unreal and misleading in politics." Professor Sumner, of Yale, says, "Conspicuous among these rhetorical delusions of colonial times is the doctrine that proclaims that governments get their just powers from the consent of the governed." Prof. Wendell, of Harvard, says, "The revolution was fought to uphold a delusion, and the rank and file of the colonial army went down in rags to oblivion to maintain the fallacy that all men are created equal." Prof. William James, of Harvard, in speaking of the disrupting influence that are abroad and threatening our government names them as follows: "The Nihilists, the Socialists, the Prohibitionists, the anti-vivisectionists, the radical Darwinians," etc. I might multiply these quotations indefinitely, but these are sufficient to introduce you to the character of the teaching of the men who threaten our national wellbeing and who, by the way, are the fathers of the "Higher Criticism" of our day. Tom Paine, Voltaire and others being the granddaddy. With the above in mind it may not be so strange after all that Jonah, Ruth Job and the like have been compelled to take a back seat.

Now I am not so much concerned about the Declaration of Independence which Prof. Wendell calls "a piece of spectacular rhetoric," and declares should be placed upon the same shelf with the venomous party platforms of to-day, but I am concerned about the "Old Book" of my fathers of which Prof. Wendell speaks not quite so favorably as he does of the declaration and which he seems to consider the bundle of falsehoods ever perpetrated upon an ignorant humanity. Political anarchy is not coming to-day from the basement of tenement houses. It has left those quarters and sought a more telling location. To-day it hangs its shingle out of the front doors of our universities. What is more, infidelity needs the streets and half-lighted halls no longer. This monster has found a truer friend and a more congenial companion in our great institutions of learning. As to the anarchy that threatens our State let others take notice, but as to the black hand that reaches out for the throat of my Church, though it be backed by all the scholarship of the ages, I defy it and call upon my brethren to fight it and its fosterers to the bitter end!

Let us see wherein the schools, if you please, threaten our Methodism. I believe our Church was born in a revival and of a revival. If I read correctly that revival was emotional, sentimental, full of the power of feeling. With the growth of our Church there came to their fullest fruition the great doctrines of heart-felt religion, of the witness of the Spirit, and of the joys that attended a Christian life. Methodist revivals were attended by great shouting and praising God and a sure enough Methodist revival yet has these signs of power. We grew swiftly to be the greatest Protestant Church and our marching

was attended constantly by experiences that made the world think of new wine. But there has come a change. We had few great scholars then and much great shouting. Now we have many great scholars and very little shouting—at least within twenty miles of the railroad. The preacher with a diploma thinks to the depths and has few conversions. In fishing for men he baits with brain rather than heart. He delivers a discourse rather than preaches the gospel. Perhaps it would astonish you to know that four-fifths of the conversions in Southern Methodism year before last were the result of the ministry of men who never graduated at even a fourth-class college. By their fruits ye shall know them. Oh yes, to be sure, that is found in the Bible and so we don't know whether to believe it or not!

What's the matter? Let's see what the schools have to say: Prof. Jordan, of Stanford University, says: "Whiskey, cocaine and alcohol bring temporary insanity, and so does a revival of religion." Prof. Sidis, of Harvard, declares, "As a sot, man falls below the brute. As a revivalist he sinks below the sot." Mr. Bolce tells us that this is the position of the large majority of the leading educators in these great universities. No wonder our scholars have ceased to be revivalists and no longer praise God as the multitudes are being gloriously converted! Methodist religion does not accord with modern scholarship. Prof. Giddings, of Columbia University, in speaking of the revivals, the doctrine of miracles, etc. says: "America has specialized in religious lunacy," a very similar charge to that made against the disciples at Pentecost. Prof. Schouler, of Johns Hopkins University, speaks of the revival as a "popular and passing hysteria."

I forbear to mention the names of some of our own institutions in whose lecture rooms the revival has been laughed to scorn during the past few years. One thing is sure: If the policy of our Church is to be dictated by modern scholarship, Methodism will be compelled to discover a new source of life, for her revivals will be gone forever.

But there are other teachings of our Church which are equally imperiled. Methodism has ever accepted the inspiration of the Bible. She believes in miracles. She does not question the existence of Bible characters. She even believes in the divinity of Jesus Christ. That the scholars have no sort of charity for such foggy notions may be easily ascertained by sitting in the lecture rooms of the universities or by coming in contact with the products of those lecture rooms. I know several men who have graduated at Vanderbilt University in the past five years and only one of them, so far as I can learn, came out of that school believing in the inspiration of the Bible, the genuineness of miracles, the real existence of old Bible characters and the truthfulness of all Biblical narratives as these doctrines have been considered by Methodist theology. Recently a great scholar delivered lectures at one of our universities in which he disproved the Biblical account of creation, the account of the exit of the children of Israel, the whole story (of course), the existence of Daniel, Ruth, Job, Esther, etc. According to those lectures the old Testament is the most laughable piece of literature ever published. But there is a reason for this. Our schools are trying to put on the badge of scholarship and in order to do it they must be scholarly. But how may they be scholarly? Let's see.

Prof. Howison, of the University of California, declares that man can never be saved through the suffering and crucifixion of Christ. Prof. Munsterberg, of Harvard, says: "The least creature of all mortals has more dignity and value than even an Almighty God as that being is popularly conceived." Nine professors out of ten at Harvard stand on the side of higher criticism and some even take the other short step into absolute agnosticism. Yale has an equal percentage. The University of Chicago is almost unanimous against the orthodox views of our fathers. Stanford, Princeton and other leading schools come in with a well organized army. There they are by the thousands teaching tens of thousands of young men the theories that are as sure to devour true Methodism as they are accepted by our Church. And yet our teachers and scholars are accepting them, lest per adventure they should not be counted among the learned of the land. It is

nothing less than a sickly, groveling fear that has forced our schools to ape these famous Northern and Eastern Universities, accept their doubts and subscribe to their heterodoxy. We are afraid we will not be called scholarly unless we swallow every dose they administer.

The result of these half-brained notions is that real men who have real eyes with which they really see are beginning to have a supreme contempt for what is known as our theological training. A very prominent and highly educated business man recently said to me:

"If I wanted my boy to get a theology that would help him to help the world I would go to some old time circuit rider and get him to give him a four years' course on his circuit." It is commonly understood that the theology of the schools is destructive and pulls away the child-like faith of our young men rather than adds thereto. I have in mind three young men who entered one of our universities to prepare for the ministry. Each one had as beautiful a Christian experience as I had ever known. They were talented, consecrated, full of faith and zeal. Each one took his degree. Not one of them is preaching to-day. They are engaged in other pursuits and spend their leisure moments placing brackets around those passages in the Bible which they learned to be doubtful in that university. One of these young men whose Christian character when I knew him was absolutely ideal, after reading some books on higher criticism suggested by his professor, denounced conversion as sentimental nonsense and wondered that he had ever been so ignorant. A few years ago I was associated with a man who had spent several years in the schools in search of theological training. I noticed that many verses and sometimes whole chapters had been cut out of his Bible. On asking for an explanation I was informed that the passages cut away were the false portions of the Bible, and was further informed that he meant to cut out about a hundred more passages after completing a book which he was then reading. To be sure these are pitiful commentaries on the work of our schools and no man deplores their existence more than do I, but since that seems to be the trend of the educator in our divinity schools it seems to me high time that attention be called to his pernicious influence and an end be put to his career of destruction if possible.

Mark you, these things may be all right for the schools but they are not all right for Methodism. If the contentions of the schools are true then I am ready to surrender my credentials and so should every other Methodist preacher. If they are not true I am ready to fight them as best I can. Now I know that our Church has no jurisdiction over Harvard or Yale. But I do know schools over which the Church does exercise oversight and there is the place to strike. It is supreme folly to demand orthodoxy of our traveling preachers while our greatest schools send forth heterodoxy with every class that comes before a professor. Recently a certain preacher was forced to retire from the service of the Church because of his false notions and in his closing words referred to the fact that he had first received these impressions at the feet of our instructors in one of our leading schools. If our schools teach it, let our preachers preach it. Why am I any more a heretic when I stand before my congregation and declare the divinity of Jesus Christ a doubtful thing than was that professor who stood before twenty young men and said: "The doctrine of the divinity of Christ is shadowed with doubt; at least the story of His virgin birth is preposterous?" If we mean to swallow camels, then for the sake of good sense let's not strain at gnats!

"Oh, but you would restrict men's right to think for themselves," says one. Not at all. Let every Methodist preacher think all he pleases, but when the result of his thinking becomes antagonistic to the doctrines and teachings of his Church let him be man enough to get out. The Unitarians have their door open and will welcome any recruit they can get. The Universities are calling for more men every day. Even the Mormons need men. There's plenty of room for these advanced thinking brethren where their views are acceptable. If they can't find room in the Churches, then the field of infidelity is as broad and inviting as it ever was.

But what of the future? A prominent preacher recently said to me: "The critics will control our next General Conference and within eight years they will dictate whatever changes they desire." I hope not. If they do, it will force thousands of consecrated

Methodist preachers to go elsewhere. And the sad thing will be, the men who will be forced out are the men who have been instrumental under God in the wonderful reports of conversions and additions that have been coming up from year to year in our Church. I say such a change would force men out. The critic may be able to stretch his conscience to where he can believe one thing and stay with a Church that teaches another, but the ordinary Methodist preacher can't do it. When our Church stands for no Bible or even a half Bible, for no Christ or even a half a Christ, for no spirituality or even a diluted spirituality, then the darkest day that Methodism ever knew will have dawned and some of her most loyal sons will bow their heads and with breaking hearts will leave her. Such a transition might give her more brains, but God pity her heart when it comes!

CALVERT DISTRICT CONFERENCE.

The Calvert District Conference met in Lott, including the dates June 30-July 2, with Presiding Elder E. L. Shettles in charge. The pastors, with one exception, were all present; also a large number of delegates were in attendance. The reports of pastors showed splendid progress throughout the district. A number of churches have been built during the year, while a number of others are in course of construction. Some old church and parsonage properties also have been improved. The financial state of the district, as well as the spiritual, is good. A number of revivals were reported with good results, while several other meetings are planned. The conference enjoyed the presence of a number of visiting brethren: Revs. E. D. Mouzon, J. B. Sears, T. J. Milam, I. Z. T. Morris, J. R. Nelson, J. Dobs and V. Cejnar. The preaching through-out the session: W. C. Morris, C. T. Tally, J. R. Nelson, E. D. Mouzon. The entertainment of the conference, too, was splendid by that hospitable little city. We all left praying heaven's blessings upon the people who made our stay among them so delightful. The following delegates were elected to the next Annual Conference:

- H. W. CUMMINGS,
 - J. W. HOKE,
 - R. W. KING,
 - J. S. WATSON.
- Alternates:
T. F. Hardy,
Henry Mitchell.
- Thus another page in the records of our district has passed into history.
S. S. McKENNEY, Secretary.

THE NEW WOMAN

Made Over By Quitting Coffee.
Coffee probably wrecks a greater percentage of Southerners than of Northern people for Southerners use it more freely.

The work it does is distressing enough in some instances; as an illustration, a woman of Richmond, Va., writes:

"I was a coffee drinker for years and for about six years my health was completely shattered. I suffered fearfully with headaches and nervousness, also palpitation of the heart and loss of appetite.

"My sight gradually began to fail and finally I lost the sight of one eye altogether. The eye was operated upon and the sight partially restored, then I became totally blind in the other eye.

"My doctor used to urge me to give up coffee but I was wilful and continued to drink it until finally in a case of severe illness the doctor insisted that I must give up the coffee, so I began using Postum and in a month I felt like a new creature.

"I steadily gained in health and strength. About a month ago I began using Grape-Nuts food and the effect has been wonderful. I really feel like a new woman and have gained about 25 pounds.

"I am quite an elderly lady and before using Postum and Grape-Nuts I could not walk a square without exceeding fatigue, now I walk ten or twelve without feeling it. Formerly in reading I could remember but little but now my memory holds fast what I read.

"Several friends who have seen the remarkable effects of Postum and Grape-Nuts on me have urged that I give the facts to the public for the sake of suffering humanity, so, although I dislike publicity, you can publish this letter if you like."

Read "The Road to Wellville," in pkgs. "There's a Reason."
Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

An Unoccupied Field Its Challenge to Methodism

By REV. ALONZO MONK, JR.

The situation in this territory, with Morgan as a center, is not unlike many other sections of this great State. The bold, plain fact is that Methodism is not covering the territory that rightfully belongs to it; people in many instances are doing without the gospel for the space of a year or more. Such a state of affairs exist in this section whether it is true of others or not.

Now, to be sure, these people could manage to go to some Church four or five miles away if only there was an interest in religious matters upon their part. But such is not the case. We deal not with ideal conditions or what we would like to have, but with conditions that surround us. Our scriptural injunction is to "Go"—to seek and to find.

We are led to believe that since these good, substantial people of our country are not under the touch of the Church and its services and do not display enough interest in matters religious as to attend in any regular manner the services of the Church that they are practically without spiritual influences. Thanks to the good work done by my parents who are now in heaven, we do find many faithful Christian people who are careful as to their private devotional life. But it is our opinion that few and far between are the family altars which alone can keep up the religious life of a family. So the startling fact is that large numbers of our children in the country are deprived of even Sunday-school advantages. What is to be the result of this lack of religious training and influence?

Paragraph No. 169 of the Discipline says: "It shall be the duty of local preachers to aid the preacher in charge of the circuit, station, or mission, to which they belong, in supplying the people with the ministry of the Word." Such is the provision made for by our Church for the emergency that is upon us. But when we look for the local preachers, as every one knows, they are sadly diminishing in their effective numbers. Many a true and faithful one is still in our midst, but not able to do any regular work.

How many young men are being licensed as strictly local preachers, men who are engaged in other work than the ministry and in position to aid the preacher in charge to supply the people with the Word? Only eight charges, according to the Conference Journal, of those composing the new Cleburne District have local preachers, and their entire number is twelve. It is possibly true that there are ten charges in this district that have no local preachers.

So we see that the provision made by the Church is ineffective because of the lack of workers. The field is truly large and in a sense ready for the harvest and the same sad wail of our Master is true to-day. "The laborers are few."

The situation is an interesting one to those who like a challenge or see a problem that demands real serious consideration and matching. Along with this situation—there is another larger and more serious problem—that of keeping our members in a healthy spiritual condition. Those most inclined to optimism must admit that the Christian profession of most of our members amounts to no more than an enrollment of a name upon the Church register and an occasional attendance upon Church whenever it is convenient or popular. To those who would call this in question we would refer them to the small percentage that attend the weekly prayer service or the session of the Sunday-schools. Furthermore, how few of our people are trained in anything like spiritual graces, such as leading in public prayer, testifying—save at a revival—and personal work, looking to the salvation of souls. It is a sad fact that in so many of our Churches we have no real leaders for the work that ought to be done. What is the trouble? Conditions we think would be far better if after the conversion of thousands of our young people each summer—not to take into consideration the older Christians—we should give each one of them some definite work to do in the Church. Unlike the negro, we have not offices to go around.

We should then create offices for the development of the young Christian lives.

Many Churches make the serious mistake, not of organizing their Church to death, but of working some few Christians in every place. I believe that each Church ought to have as many organizations as is necessary to cover the field; but be sure to use different ones in carrying on the work of the different organizations. The older and more experienced can lead and develop the younger ones. There is nothing that can so revive a lost member as to give that member some work to do, however insignificant that work may be. It is marvelous how a Church revives in its attendance and interest upon the part of the members generally when the pastor makes it a study to give each one something to do.

Now place the two situations side by side and any one can easily see the solution of both of the problems. A large and surrounding territory that is unoccupied by any Sunday-school or Church service and that, too, when the people are anxious for the services; then a large and indifferent membership with a lukewarm religious experience. Let this membership be wisely generated and supervised by a determined pastor whose soul is burdened with the responsibility of giving every one the gospel—as Christ commanded—then it will be that every schoolhouse in our country will be supplied with some kind of a religious service, though it be not regular preaching by the minister.

How are we to effect this? The real reason it is so hard to get people to do any religious work as leaders is that they feel themselves incompetent or unworthy. The latter is a good sign and can be overcome by a real consecration of self to the Lord's work, a willingness, if needs be, to fail, and a spirit of never-ending activity. The former can largely be overcome by good training upon the part of the pastor in expository preaching or a return to what the preacher really is—a teacher of God's Word instead of a public speaker or an orator. We need more good expository preaching in the form of well beaten oil. Let our preaching be for the one purpose of showing God to our people. Then they will have something to impart, and the more precious the truths are to them because of the consciousness of their reality the more anxious they will be to tell others about the great Savior of the world.

This work can be started in a practical way by the institution of the Home Department of the Sunday-school. Many a young man or young lady under the leadership of some wise Superintendent will be willing to assist in the capacity of a visitor by carrying the literature and collecting the quarterly reports. After the field has been thoroughly covered and the local Church has thus become acquainted with the field and its needs, Sunday-schools can be organized with some of the members of the working Church acting as teachers under a Superintendent taken from the community if possible. Others will go along to do the singing and praying and testifying. In addition to the organizing of the Home Department and also a local school, if at all expedient, the Epworth Leaguers would find a great impetus given to their work if they would go to the different schoolhouses or county Churches and conduct some services similar to their devotional services, always using some of the local material, after they have become acquainted with them. Thus the work would not appear like missionary work nor would the people have any ground for thinking that they were considered as heathens. The work would be co-operative in its nature.

Some will say that the pastor can do much by visiting among these people and getting them to come to the central Church in the little town that is nearest to the people. Such may be true, but even then the large majority of the people will not come to the towns, for they do not feel at home there. Let the pastor and his people go out among these good citizens and win their confidence and love. Let them enthuse the people with a desire for religious things and the Church. Then it is, we believe,

that they can be induced to go to Church, though it be miles away. In addition the membership of many a Church will be strangely and wonderfully awakened and revived. One's Christian profession will mean much more to most of our members. Morgan, Texas.

"PREACHING PEACE."

(Written for the Western Methodist, but declined.)

In our paper of May 29 you as editor of the paper published an editorial on "Preaching Peace," which is to some of the readers of the paper and friends of peace very surprising and humiliating; that is, if you fairly represent your constituents in the sentiment, or lack of sentiment, contained in the editorial. I, for one, doubt very much your representing a majority of the subscribers of the Western Methodist or of the intelligent Christians of these United States. If the article had been published in a secular paper it would have been bad enough, but to find it in an influential paper published by a Christian editor is a great deal worse.

You start out by stating that "war is a terrible thing, and that peace and good will among men are to be the chiefest fruits of the gospel of Christ," and yet in the same article decry agitation on the subject, unless the agitation is carried on according to your judgment, which accords with the judgment of the princes of this world and the lower world, but does not correspond with the teaching of the Prince of Peace. I admit that you have quite a respectable following as far as numbers and social position are concerned, but you are certainly a long ways behind the leaders of intelligent thought among Christians on this subject. I read a short while ago a little couplet that correctly describes the kind of peace-makers your class are. The couplet was intended to touch up Mr. Roosevelt, whom you know is of the same opinion you are on the subject. The couplet reads thus:

"Our President is a man of peace,
But preparedness for war implores.
His sword within its scabbard sleeps,
But mercy how it snores."

The theory advanced by you, Mr. Editor, is that "being prepared for war" is the best guarantee of peace. Your position, I think, is unscriptural, unreasonable and historically untrue. Let us try the theory by the Scriptures. When the angels first came out on the balcony of heaven, telling of the advent of Christ, their trumpet-like but musical and harmonious message was, "Peace on earth, good will of men." The messages of the Prince of Peace have all been in sweet accord with that sentiment. He says: "Blessed are the peace-makers (agitators), for they shall be called the children of God." He says to Peter, "Put up the sword, for all they that take the sword shall perish with the sword." In another place he says: "If you are struck on the right cheek, turn the other also," which according to my understanding of Christian ethics, takes from us (Christians) the right of self defense. But doubtless you will say that these Scriptures were intended for individuals and not meant for nations to follow. What are nations composed of if not of individuals? and what is right for the individual is right for any collection of individuals. The "pistol-toting" nation, England for instance, is fast losing the respect of enlightened Christians on account of her unjust wars conducted to success against weaker nations because (on account) of her "preparedness for war" she "got the drop on the other fellow, and had the most money, the most ships and the latest guns. The Boer War is an illustration of the brutality of the nation that is in the lead as to size of armaments and improved weapons of war. It would have been one of the greatest blessings to civilization that has ever occurred, it appears to me, if that heroic little Dutch country in South Africa had achieved its independence and established a Republic in that part of the world as the people of the United States did in America. The burdens of sustaining these great ships of war are getting to be greater and greater as the years go by. The English (common) people are protesting against the constant drain on England's resources swallowed up by this theory of preparedness for war." France is in the same condition. One of the representatives of the Chamber of Deputies in a speech on this subject deplored the condition of France because of this depletion of her men and of her means, which was constantly being poured into that great "suck hole" war through that (funny) funnel of

"preparedness." This speaker said that statistics proved accurately that the birth rate in France was less than the death rate, and that the standing army and the navy were using up uselessly and extravagantly the best young men of France. A soldier, you know, is a consumer, not a producer. While the army or navy is consuming him he is consuming the finances of the country. The financial drain for the army and navy in France—so this speaker said—was so great that every internal improvement was at a standstill; the mouths of their rivers were being filled with sand so that ingress and egress to and from their inland cities had to be done by lighters in which the freight could be handled across the sand bars. Other internal improvements were at a standstill on account of the waste of war. Time would fail to tell of the many other reasonable arguments against war that is bearing down every nation of Europe and into the same mad swim we of the United States are racing like a wild ass' colt. This is only looking at the financial side of the question. Of course the number of men killed ought to be considered next. When these so-called Christian countries begin to pay more attention to men than money, then they will consider the death and horrible mutilation of their sons and the consequent destruction of the peace and happiness of their families of more consequence than either honor or property (lands and so forth). But my last proposition is that the theory of "preparedness" is historically untrue? The Scriptures tell us that the Lord fights with and for the people who are in the right. Joshua and Gideon and Samson are still captains of the Lord's host who won decided victories with small numbers against great armies, because the Lord was with them. History tells us of the conquests of Alexander, who had by constant success awed the countries around him so that there was no (fighting) life left in them; but when he approached Jerusalem the High Priest had (faith) life enough left in him to suggest the plan by which he saved Jerusalem and Alexander didn't even enter the city. Readers of history remember how the High Priest, dressed in his robes of office, followed by thousands of other Jews, all dressed in white and carrying a white flag, met the General, and having seen such a vision in his dream, caused him to salute the High Priest and listen to his appeals for mercy, which he respectfully heard and turned away from destroying the city. The United States has never been prepared for war, and yet has been successful in every war she engaged in. The war with Great Britain was done by ragged soldiers, without money, weapons or sufficient food. In the war against Spain, in behalf of Cuba, we were unprepared, but we got ready pretty quick and licked the sox off the old woman in a very short time. What's the sense of having millions of dollars invested in battle ships to parade around the world at an expense of \$25,000 a day for fear some other nation will pick a quarrel with us and cause us to fight. The patriotism of the people of the United States will be equal to the emergency when the time comes, if our cause is just. China wasn't prepared for war when the allied armies, almost without opposition, entered Peking, and, instead of the allied armies destroying the Chinese and dividing up the country, they simply protected our people, provided for their national interests and marched home again. Every student of history knows that these nations—the United States, England, Germany and France—could have destroyed the people, divided up the country between them, if they had so desired. But Christian civilization is against any kind of war but defensive war, and then in such a cause that nation is thrice armed by God, patriotism and the sentiment of the civilized world. A great part of this sentiment has been generated by the peace agitator, in the same way that other great questions have been advanced.

The Bible tell us that "judgment must first begin in the house of God." Let's not stand in the way of any man who preaches (teaches) what is right because he don't follow us. May God speed the men who are calling the attention of the people to the horrors of war. If the United States should disarm to-morrow I believe her example would be followed in less than five years by all the other nations of the earth, except perhaps Turkey, and she could be made to. Hoping to see this in the Western Methodist for the benefit of your readers and with kindest regards, I am yours sincerely,

H. BRADFORD.

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