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EDITORIAL

THE EMPIRE OF LOVE.

Alexander founded a mighty empire extending from Adriatic to the Indian Ocean; Julius Caesar carried the Roman eagles from the Euphrates to the Thames, and from the Danube to the Arabian desert; Charlemagne, gathering up the dissolving elements of the ancient order, molded them into the Holy Roman empire, combining in its scope the whole territory of Modern Europe; Napoleon brought in subjection to the empire of the French all Europe, Britain excepted, together with the venerable territories of Syria and Egypt. But these mighty aggregations of men and nations went to pieces like a rope of sand—confusion, war and carnage following in the wake of their dissolution. And what was the explanation of it all? Who will deny that the fundamental principle of all those mighty governments was force? Military and civil power demonstrated all that could be accomplished by such means alone. This was especially true of Rome, the best and stables of them all, and which had the longest and most glorious career of any of them. And yet, while it took Rome three hundred years to die, she died, nevertheless, as all human governments must die. For behind and beneath all forms of government, however wise and good, is the question of citizenship, and this question involves the question of individual character; and unless this is true and morally sound, constitutions and treaties, compacts and congresses amount to nothing. Human governments, of whatever class, form or principle, are temporary, and serve only as a convenience to the individual; and when the good of the unit citizen is not subserved, the government must either reform or give place to revolution.

Now, turning aside from the contemplation of these changeful and evanescent man-made measures for controlling the great masses of mankind, to the wonderful empire of Jesus, we are struck with the virility of the government and the loyalty of the citizenship. More than two thousand years have passed away since the great Founder of the Kingdom of God went away from the earth and left his empire in the hands of his disciples, and, as he claimed and promised, under the unseen leadership of the Holy Spirit. And while it has witnessed the rise and fall of kingdoms and empires, and while it has brooked the opposition of these same great powers from time to time, it stands today more firmly fixed than it ever did in the history of its mighty progress. Now, what is the explanation of this phenomenal growth, prosperity and perpetuity? It is not force. In the history of its onward march some of its foolish and imprudent votaries have undertaken to further its interests by appealing to the sword; but every one who knows anything about it, that every such attempt has always hurt instead of helped; that every effort to pattern after man-made governments has resulted in weakening its power with men and set back its onward progress to just that extent.

What, then, is the great secret of its life

and power? We answer: It is founded on the principle of love—love to God and love to man. The fatherhood of God and the brotherhood of man, these are the twin pillars upon which the whole superstructure of Christianity rests. And it must stand until the heart of the race shall reject as unwise and untrue the great concomitant duties that spring from these relations. Whenever the principle of love shall, in the parliament of humanity, be voted as no longer true or necessary, then and not until then shall the religion of Christ cease to be the religion of the most enlightened of the race, and Jesus cease to be the Lord and Master of the truest and most loving hearts. This, we take it, can never come to pass. The natural instincts of men, whatever be their conduct, are in line with the fundamental principles of the gospel; and as long as men acknowledge in their hearts, as the ultimate truth, the teachings of our Lord, so long will his kingdom spread and flourish. Not until human nature shall have completely changed; not until men shall openly advocate wrong as the best and wisest thing; not until the name of "mother" becomes a reproach, and the question of charity a joke, shall the Sermon on the Mount cease to be the Magna Charta of human society and the name of the Lord Jesus the hope of the world.

INVESTIGATING THE PENITENTIARY.

The Legislature at its recent session appointed a special committee to investigate the management of the convicts in the penitentiary, and the investigation is now in progress. So far the full results have not been given to the public, but enough has been intimated to show that the investigation is none too early.

For some time rumor has circulated the report that in many instances the guards have practiced grave abuses of power, and inhuman punishment has been inflicted on these unfortunate men. It has even been gravely hinted at that some of these same guards have used women prisoners for immoral purposes, and thus the State has been scandalized by these rumors and reports. So far as the investigation has gone some of these rumors have been confirmed. Of course, many of them have been exaggerated. But there is enough room left to warrant a thorough investigation so that the whole truth may be given to the public.

Whether there has been graft practiced or not awaits to be seen. The committee now have an expert auditor examining the books and the financial management of the institution will be publicly presented. If all matters are straight we will know it, but if they are crooked we will know it. The fact is, this investigation ought to have been called for long before this, for doubtless in the absence of any official inquiry things have rocked along rather carelessly.

That the management of the penitentiary is a grave problem no student of prison matters will question. Men and women convicted of all grades of crime are hard to handle. The most of them are people of brutal instincts, and they are strangers to discipline. Under restraint they are rebellious and mean. At the same time they are human beings and entitled

to humane treatment in so far as it can be accorded to them without interfering seriously with wise discipline. There is no reason why a man in prison should be subjected to needless harshness and inhumanity. He ought to come out of confinement at the end of his term a better man than when he entered that service. And there is no reason why women in prison should be made the victims of the lust of those who have them in charge. This is an outrage upon law and civilization. Inhuman and brutal guards ought not to be put over these men and women. They are not much better than the prisoners themselves. Neither ought superintendents to be kept in position who either abuse these helpless men and women themselves or permit those under them to do it. The State owes a duty to these victims of vice and crime as well as to the people of the State. Prison life is bad enough at best, and it is inexcusable to make it worse by the abuses of those who have charge of it. We are not living in the dark ages; we are living in the boasted light of the twentieth century, and humanity is now supposed to take the place of brutality. We ought to have passed the age when "Man's inhumanity to man makes countless millions mourn." Let justice be tempered with mercy in the case of men and women who are working out the results of their crimes and immoralities behind prison bars and under prison guards. Therefore, we hope that this committee will turn on the light and let the people of Texas see just how our State prisoners are being treated, and just how the moneys appropriated to this department of our public business are being used. This is due the officials in charge, and it is due the people who have to foot the bills through the medium of taxation. Give the people the facts, it matters not how these facts may affect the weal of public officials.

There can be no objection to an old sermon if the preacher will re-work and re-cast it. By taking it through this process he really makes it a new discourse. But if he never improves it and just keeps on repeating it, it will grow mechanical with him and very stale to those who hear it. At least he ought to put new clothes on it, brush its hair, wash its face and straighten out its wrinkles. It will then have the merit of being well kept, to say the least of it.

When we yield to a fit of temper and say the unguarded word we often regret it, but we are not always quick to acknowledge our error. The manly thing to do is to immediately repair the injury wrought by these temporary outbursts. But it would be better to curb the temper before the outburst occurs.

Even ice smokes when it is driven along the streets under a hot sun, but it gives out no heat. And some people have the semblance of heat, but in reality they are like icebergs at heart. It takes actual fire to make steam, and it takes steam to move things. The need of the Church is a pulpit that smokes because there is a living fire operating through it. Then Zion will move and results will manifest themselves.

"INNOCENTS ABROAD"

By REV. HUBERT D. KNICKERBOCKER.

Article Eight.

A Sunday in Jerusalem & Three Sabbaths in Three Days. Polyglot Services & A Walk Round the Walls.

The sweetest of all sounds to me, except the voice of love, is the melody of a bell. In this Oriental land of uncouth sounds it was with rare enjoyment then that here in Jerusalem I "listened to the tintinnabulation of the bells." From a hundred towers they sounded out this Sabbath morning—some with the harmonized voices of chimes and some in single tones; some were deep-voiced like the sound of deep-calling to deep, and some were silver-toned like the rippling music of laughing streams. To me they symbolized the invitations of heaven and I heard them saying over and over, "The Spirit and the bride say come, and let him that heareth say come, and whosoever is athirst let him come and take of the waters of life." All the more was this true because these sounds set the bells of memory ringing in my soul, and I was called back many years to my barefoot boyhood days and mother was saying, "Listen, there's the first bell, children; you must hurry to get to Sunday-school on time."

With these sweet melodies and memories within and without, I started out to enjoy a rare and notable Sabbath day in the city of the Great King. I had already had the experience of two Sabbaths in two successive days, and this was to be the third.

Jerusalem is the sacred spot of three great religions—Judaism, Mohammedanism and Christianity. Here are federal Churches of all three and here may be seen all the customs and rites of these great religious bodies as nowhere else in the world.

Friday is the Mohammedan's Sabbath; Saturday is the Jew's Sabbath, and Sunday is the Christian's. On Friday here in Jerusalem there were special religious services at the Mosques, or Mohammedan temples. At these services they have preaching; but no Christian is allowed to attend them. Their Sunday, however, is not a day of rest, so there was no visible difference between Friday and any other day. On Saturday, however, all the Jewish stores in town were tightly closed, and the day was observed by the Jews as a day of rest as well as a day of worship. Then to-day the Christian's Sabbath is being celebrated by almost countless services all over the city. It is observed, of course, as a day of rest also, though the large Jewish and Mohammedan population seem to be plying their trades and work and commerce with extra energy.

At the Church of the Holy Sepulcher I attended my first service for the day. There are 36 chapels in this church belonging to the various divisions of the Catholic Church—the Latins, the Greeks, the Armenians and the Copts. Often there are many services going on at once in this church, but as the chapels are all more or less separate from each other this is done without much mutual interruption. Entering this old church, parts of which date back to 336 A. D., I found numbers of worshippers kneeling to kiss the Stone of Unction, which lies on a marble pedestal in the entry way of the church. This is the stone on which Christ's body was laid out after his death and anointed for his burial. It is venerated almost or quite idolatrously by many worshippers. While I stood for a moment a whole family came in and the little children were taught to kneel and kiss this stone with awe and reverence. Passing on into

The Greek Chapel

I found the service already in progress. Three priests, with acolytes and choir boys, conducted it. At one end of the chapel was the altar screen and behind that the altar, revealed through an open door. On opposite sides of the chapel were choirs of boys with each of whom sat a priest. The service consisted largely of chants that were given responsively by the priests and the choir. The antiphonal responses of the choirs opposite each other were very impressive. Of course the service was all Greek to me, but at its close they had a sort of love feast that was more familiar. All the congregation passed in single file by one of the priests who gave each one a piece of bread about an inch square, and, with many "signs of the cross," they ate it as they passed on.

From here we went on to the Syrian Church, said to be built upon the site of the "house of the upper chamber," where John Mark's mother lived. The

service was over, but the church was of curious interest.

Covering nearly all of the walls were the crudest pictures of Biblical events that I ever saw. One was a picture of Abraham about to sacrifice Isaac. The ram that was caught in the bush by his horns was hanging about ten feet from the ground. He was thus placed, I suppose, so as to emphasize the miraculousness of his being there at all. Then the donkey who stood patiently at the foot of the bush wasn't more than half as big as the ram. The angel was about five feet up in the air and Abraham and Isaac in the foreground. The whole picture was as crude as the imaginative method of drawing for little children, where the teacher draws a straight line and says, "Children, this is a man," and they believe it, and see it. It is to childish folks, I suppose, that such pictures appeal. Thousands of pictures almost as crude as this may be seen all over this country and Europe in the churches thereof.

From here we went on to the Armenian Church, built on the site where St. James the Apostle was beheaded.

A Gorgeous and Elaborate Service

was being performed here. I say performed advisedly, and there were nearly as many performers as there were auditors. It was the most elaborate and ornate service I ever attended.

The church itself was gorgeous with paintings and ornamentations of brass and bronze and crystal chandeliers and ornamental lamps of every description. The great altar screen was fifty feet high and thirty-five feet wide, and was made of brass, beaten and chased with figures and symbols as myriad as the fancies of an artist, and it was crowned with pagoda-like shrine as rich as the jewels of kings. The service was begun in a little chapel on the side of the church, but after a few moments a "processional" was sung and the performers marched down to the main altar at the end of the church. First came the censor-bearers, swinging their burning, brazen censors and filling the air with the sweet smell of incense; then five priests in rich robes of red and gold; then two acolytes holding staves upon the end of which were some shaped pieces of beaten and chased brass, set round their edges with little bells. These musical instruments they shook, keeping time with the chants and the singing. After these came 25 men and boys, robed in red, who constituted the choir. The service of songs and reading and chants proceeded a few minutes, then out from side chapels with solemn mien and slow, dignified tread there marched "seven elders of the people," dressed in purple robes. Their long, white beards, and long, white hair gave them all the dignity of patriarchs upon thrones of the elder days. After another interval these elders came down among the people and the worshippers kissed their hands eagerly as they passed. Now and again the congregation would join in the responses and the singing. As the service approached a climax it became positively thrilling.

Above and around us a thousand lamps and candles were burning. The worshippers were bowing and sometimes falling down upon their faces and kissing the floor.

The chanting grew faster and faster, the censor-bearers, keeping time to the music, flung the curling smoke of sweet sacrifice more and more rapidly toward the altar and again toward the people; the cymbal players beat their cymbals, the priests interjected their benedictions in sonorous tones, and all was blended in a sensuous picture that fell upon the eye and ear with stirring and inspiring effect. It reminded me of the "voices that no man can number," and the playing lightnings and the strange sounds that in the great day shall proceed from beneath the pedestal of the throne of God.

I came away from the service much stirred and went on to the

Russian Cathedral.

This is a magnificent stone church outside the walls of Jerusalem, in the Russian quadrangle. The interior of this church is distinguished by a great crown-like circle of brass, gleaming as gold, surrounding a glorious chandelier that hangs in the space beneath the dome, and in front of the altar place. This circle is richly ornamented and contains apparently tons of metal. Hundreds of feet above it rises the great dome with flights of trumpeting angels pictured on the clouds.

The service here was just begun, and in a moment a processional was formed and from behind the altar screen came the pompous pageantry that characterizes all these ritualistic services. Mid chanting and responses came two candle-bearers holding candles five feet long and two or three inches in diameter; then followed the incense-bearers; attendant priests in pink silk robes, embroidered with silver, and then the Bishop with a crown-like head dress of silver and a gorgeous robe of pink-flowered silk and a shoulder-cape heavily embroidered in gold. A golden-bound Bible was borne to its place, and the service, which consisted of chanting, singing and Bible reading in the tongue of the people (Russian), went on.

The choir occupied a choir room on one side of the altar, and was composed entirely of men. There was no instrumental accompaniment, but the deep, rich basses sounded like melodic thunders, and the tenors had caught their tones from the silver stars. One of the priests, a giant in stature and form, sang "bass." He was also the principal reader. His bass voice was marvelous. Both in speaking and singing it had the clearness and majesty of a wide night sky filled with infinite worlds, and having a voice that spoke to the soul in immortal tones—a strange absence of tempestuousness, yet a presence of majestic power.

This choir does nothing else but sing (as a service is held here twice every day), and it is pronounced by many travelers as the finest in the world.

The bass-voiced reader closed the service by reading a passage from the Bible. Only once before had I heard such reading and that was by Joseph Parker, the famous London preacher. Parker's reading was of such dramatic power that you would weep over the most familiar passage of Scripture. It reminded you of the description given of Geo. Whitefield, "that he could pronounce the word Mesopotamia in such melting tones as to bring tears to all eyes." This Russian reader read the Bible in Russian, yet his voice was so rich and sympathetic, so majestic and grand, that I, knowing at least that it was God's Word he read, caught a wordless message from the other world that came to me like "good news from a far country."

I had been two Sundays at sea where it was impracticable to hold service, so in order to make up for lost time after the Russian service I went to the tabernacle of the

American Missionary Alliance,

and there enjoyed a service in English, with an old-fashioned gospel sermon. The service was held in a little plain chapel and the congregation consisted of about 75 boys and girls from the mission school and about one-third

INFANCY IN CHRIST

By REV. E. W. ALDERSON, D. D.

(An address delivered, in substance and in brief, before the Methodist State Sunday-school Conference and published by request of the body.)

Back of all problems relating to the religious instruction of children lies a question of transcendent import to every parent, pastor and teacher, and vital to our best success. What is the actual birth relationship of these young hearts and minds to the kingdom and person of Christ? Do they belong to the kingdom of darkness, lying under the wrath of God by reason of imputed sin, full of nascent moral corruption and love of evil rather than of good, and needing to be led, as quickly as may be, through repentance and faith, into a state of conscious salvation in Christ? Or, in the gracious scheme of saving mercy, is every child, despite the utter self-helplessness of our fallen nature, born into this world "in Christ," a child of God, a citizen in embryo of the kingdom of heaven, a temple of the Holy Ghost "from his mother's womb," and, by the power of that in-working Spirit, able to answer back, as his moral nature unfolds, to all those quickening, illuminating, purifying and energizing graces that make possible a holy life in Christ?

The heart of Methodism has long ago accepted the latter view; but her theological trumpet has given rather an uncertain sound. A fear lest we lose the emphasis that Methodism puts on the new birth, an almost morbid dread of Pelagianism, and a clinging fondness for the ancient verbal formulas of the Church have largely

as many adults, native and European. The sermon was preached by a Bro. Jago, a missionary, stationed at Hebron. We learned some interesting facts about him that added sympathy to our recollections of the service.

In Hebron he has not a single member nor is there a single Christian in all the population. There are 18,000 Moslems there, whose fanaticism is notorious. An incident is illustrative: Bro. Jago's horse ran away and killed a Mohammedan. It was all the Turkish authorities could do to keep the Mohammedans from killing Bro. Jago—in obedience to the old law, "An eye for an eye, a tooth for a tooth and a life for a life." Bro. Jago offered to kill the horse, but that didn't satisfy them. Finally, however, the matter was settled by the payment to the family of the dead man a large sum of money.

This missionary with dauntless purpose still labors and preaches amongst those who would gladly have taken his life.

A Walk Around Jerusalem's Wall

in the afternoon, Sunday, filled full the measure of the day. I went out at the Jaffa gate and walked completely round the outside of the wall in an hour. The wall is about forty feet high and built like the ramparts of a castle, of stones, many of which doubtless date back to the days of David and Solomon.

David, in the days of the glorious city's splendor, "marked the towers and walked round the walls" with kingly pride.

Walking alone I came to the east side of the city. Below me was a valley about a half mile deep and about a mile wide. In the distance was the Mount of Olives with the Garden of Gethsemane, and all the other sacred sites, and olive groves and churches and monasteries and cities of the dead upon its slope and its heights. To the right was an Oriental village of flat-roofed, mud huts, and in the depths of the valley were gardens of melons. Here there was a perfect stillness. The sound of the city was gone. The voice of the country was stilled. The almost ineffable white light of an Oriental sky fell like a purifying transfiguring benediction upon the whole scene. In the midst of this quiet I heard the voice of memory recalling that Christ died "without the wall," and all the tender, grateful chords of my heart responded to the echo, "Here my Savior suffered for me; he was 'without the wall,' as I am, but in an infinite symbolic sense as well as literally. Thrust out, outcast, alone he suffered and died 'without the wall.'"

And then my spirit walked the crest of a mountain higher than Olivet, the great mountain of High Resolve.

When I came again to the Jaffa gate the sun was going down, and in the sky the tenderness of twilight was glowing, and on the landscape of my soul there fell the splendor of that other light, "the light that never was on land or sea," the light of Immortal Love.

colored our theology. And so we have been, for a century and a half, defending "original sin," by showing that it is not 'sin,' and strenuously upholding "total depravity," after carefully eliminating the totality.

The idea that depravity is of the nature of sin did not grow, in the first place, out of a candid, critical study of the Scriptures, but out of the personal experience of St. Augustine. Wonderfully converted at the age of 33, from a life of pagan dissoluteness, and swinging at once to the extreme of rigid austerity, it is not much to be wondered at that he should fail to discriminate between the initial disability of infancy and the horrible monster of sin that had grown with his growth and strengthened with his strength. In the light—or rather the darkness—of that confusion of thought, St. Augustine formulated his theory, which finds statement to this day in the creeds of Churches that are called evangelical, that "original sin . . . in every person born into this world . . . deserveth God's wrath and damnation." The addition of the preposterous conceit that God has indissolubly joined the remission of this inborn guilt to the consecrated water of baptism gave us a veritable theological Frankenstein, that has stalked up and down in grotesque horror through the Church for more than a thousand years.

The most instructive illustration of the indiscriminating use of the Scriptures in support of the theory of inborn guilt is perhaps in the interpreta-

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tion of St. Paul's great argument on sin and salvation, found in fullest form in the Epistle to the Romans. In the fifth chapter the Apostle develops the federal headship of Adam and of Christ. He declares that "through one man sin entered into the world, and death passed through sin; and so death passed unto all men, for that all sinned;" that "by the trespass of the one the many died;" that "the judgment came of one (trespass) unto condemnation." Now that St. Paul knew depravity, as a sad, momentous, universal reality—a reality that, apart from the gospel, must ultimate in universal sinfulness and condemnation—goes without saying; and that this depravity is in the Apostle's thought directly traced to Adam's sin, is freely admitted. But the question remains, When and on what basis does the decree of universal sinfulness and condemnation go forth? When and why does God condemn the whole world as "guilty of death?" Fortunately St. Paul furnishes the material for both a negative and a positive answer. He tells us in this fifth chapter that "sin is not imputed where there is no law." Surely now, while St. Paul holds that a just God does not account as guilty of sin those who have had no opportunity to hear the law, we can not interpret his words so as to make him teach, in the immediate context, the imputation of guilt to those who, by reason of their infancy, can not hear the law—in fact, can not, in any proper sense, be classed as subjects of that law. But the Apostle shows us the ground of this condemnation and the time at which it goes forth in a parallel passage in the third chapter of this epistle. Having shown that the Gentile is guilty because he has sinned against the law of God written in his nature, and the Jew also against the law written on tables of stone, he sees "every mouth stopped" and "all the world brought under the judgment of God." So, then, while it may be truly said that all men are made sinners by the one trespass of Adam, because the disability inherited from him will inevitably—apart from the gospel—result in actual sinfulness; yet it was not at the time of or because of the "one trespass" of Adam that the decree of universal condemnation went forth against the entire race, but at the time of and because of the universal rebellion of men against the law of God written in their hearts and proclaimed from Sinai. And in the latter part of his wonderful argument, where the Apostle so vividly personifies sin—now as a masterful, merciless monster, and now as a loathsome, putrifying "body of death"—it is never the initial disability of our infantile nature that he has in view, but always that mature habit and passion of sin, that "nature" that has been developed by a "conversation in the lusts of the flesh" by which men become "the children of wrath." This criticism applies equally to the phrase, "the carnal mind" or "the mind of the flesh," which Paul also uses; it is applicable only to the mature, responsible sinner. Indeed, only once in all of his writings does St. Paul clearly appear to allude to the gospel status of infants, and then he says, "Else were your children unclean, but now are they holy."

But the classical passage urged in favor of the Augustinian theory of depravity is Psalm 51:5: "Behold, I was shapen in iniquity; and in sin did my mother conceive me." The language is so strong and so personal that many who accept its Davidic authorship, coupling it with the silence of the Scriptures as to David's mother, have concluded that he was a child of sin. This view destroys, of course, all value of the passage as bearing upon the question of universal depravity. But the Davidic authorship rests only on uncertain tradition, and is strongly contradicted by the whole internal structure of the Psalm. The passage seems to be the heart wail of some unknown servant of God in ancient Israel, bemoaning the shame and calamity of his own illicit birth. And yet this passage has for centuries been presented to the world in the Baptistal Orders of the Church as God's statement that every child born into the world was shapen in iniquity and conceived in sin!

The correct interpretation of these passages removes all scriptural support from the Augustinian theory of original sin, and from all modification of it that see in depravity anything of the nature of sin or moral impurity. Such a conception was at home in mediaeval theology, that conceived so largely of God as an inflexibly just, wholly passionless monarch, seeking, through cold, well-ordered governmental "plans," to bring back his revolted subjects into orderly obedience; but it has no place with us, who see God as infinitely holy indeed, yet as pre-eminently the loving All-Father, striving—to the giving of his all and

the very breaking of his own heart—to safeguard his children, and to bring back the wayward prodigal in adoring love into his Father's house. That such a God should impute the sin of Adam—or of any one else—to helpless infants is simply unthinkable. And the difficulty is merely transformed into a puerility when we are told that, though God imputes the sin of Adam, he immediately cancels the act by imputing the righteousness of Christ; or that he has ordained that original sin shall be remitted when a priest shall sprinkle on the face of the child a little water over which he has said prayers. The former conceit lays folly to God's charge; the latter degrades him to the level of a juggler.

There remains the theory that, repudiating all idea of imputed guilt, yet sees in depravity a moral taint, a "virus of sin," that inheres in every child of Adam, and must be purged away—in regeneration, at some later point in the Christian life, or at death—that the soul may be fitted to enter heaven. This is the position assumed—with minor modifications—by Arminian theologians generally, until recent years, and possibly still held by the majority.

This theory has close analogy with the old view of medical authorities as to the transmission of "hereditary diseases." They postulated a "virus," a morbid poison that was physically passed on from parent to child, only to develop in the latter the disease with which the parent was affected. This "virus" was, of course, never located; and later authorities hold that it had existence only in the theories of their predecessors; and it is now held that what is transmitted from a diseased parent to his child is simply an enfeebled organism, abnormally susceptible to the attacks of the disease. Do we not see something like this when we look candidly and closely into this theory of depravity? A transmissible moral poison! An inherited moral corruption! Who can form any rational mental picture of such a thing? Moral corruption we know, but we know it solely as the effect upon the soul of the misdoing of a responsible subject of moral law; and a candid analysis of the tragedy of the fall reveals nothing beyond this. "God made man upright," endowed indeed with an appetite for food, a love of the beautiful, and a desire for knowledge—to specify only the lines on which the temptation moved—but endowed also with an intelligence as to the limits within which these desires might be innocently indulged, a conscience to warn when the limit was touched, and a will endowed with the sovereign power to say, "Thus far and no further." When our first parents suffered the fact that the tree was "good for food, a delight to the eyes and to be desired to make one wise," to warp the judgment, deaden the conscience and override the will, so that they "took and ate," they did not destroy any element of their being, or introduce any extraneous principle—they simply subverted their moral constitution, and introduced anarchy into human nature. Judgment, conscience, will, were still there, but warped, deadened, enslaved; bodily appetites, love for the beautiful, desire for knowledge, were still innocent in themselves, but, freed from restraint and exalted to mastery, they rioted on the soul's throne as "the lust of the flesh, the lust of the eyes, and the pride of life," a trinity of the sensuous nature, declared of St. John to be "all that is in the world." If, then, the beloved Apostle sees in the dominance of the lower nature an adequate explanation of the whole black tragedy of the world's sin, we are justified in rejecting, definitely and finally, all theories that postulate in any degree an inherited "sinful virus," or moral taint, as logically unnecessary, as well as psychologically impossible. Adam was conscious of a moral taint, for he had personally sinned against his nature and his God; but this taint he could not transmit to Cain; it came to him only when he himself, in conscious responsibility under law, sinned against law. I affirm, with the confidence of supreme conviction, that Cain, Jezebel, Nero—every child born of Adam from Eden down—as it cooes and prattles in its mother's arms, is as free from moral defilement as a rose or a nightingale; and for the same reason, it is not an actual, conscious subject of moral law. I affirm with equal confidence that—such is the utter anarchy introduced into human nature by the fall—every child of Adam, down to the end of time, will inevitably—apart from the redemption that is in Jesus—as he develops into a conscious subject of God's law, develop also into a conscious, guilty rebel against that law and its divine author, and will become a child of wrath. "But is it not a fact, after all," it may be asked, "that children are born with an inherent love of sin,

rather than of righteousness?" This crucial question must be answered in the negative, despite some appearances to the contrary. Children are not born with a love of sin; indeed, it is doubtful if many criminals have reached a point where they love sin or cease to wish that they were good men. Children are not even born with a love for specific sins; but they are born with a (potential) "love of pleasure more than of God;" and so many men go on from childhood to mature manhood, committing, because of the pleasure derived therefrom, sins that their souls abhor. St. Paul declares of such a man, under the convicting touch of the Spirit, "What I hate, that I do." "I consent unto the law that it is good." "The good that I would I do not; but the evil which I would not, that I do." "I delight in the law of God after the inward man." All of which simply reinforces the analysis just given of the fall and its results.

Arminianism has won its victory over Calvinism by force of the heart-faith of Christendom, and despite the fact that its logic has been lamed by the admission that depravity and sin have some elements at least of identity. As long as we concede this fundamental postulate of Calvinism we are involved in difficulties and inconsistencies. The sooner we reject all compromise, and plant ourselves squarely on the proposition that sin and depravity are incommensurable terms, the sooner will we be able to round out, in perfect symmetry and spiritual beauty, our glorious conception of the fullness of the redemption that is in Jesus.

We see, then, in depravity, simply the natural effect of a natural cause—a subverted, degenerate, helpless nature, inherited, under an inexorable law of our being, from our self-subverted first parents—the natural effect of the well known principle of heredity in race-wide and race-long operation. This depravity is total, in that it involves every element of our nature, and totally disables us from living a holy life in our own strength. It is as "constitutional" to the soul as mortality is to the body, and abides with us just as long. But being of the nature of weakness rather than of wickedness, it is consistent with the highest degree of holiness wrought by the Spirit of God. It makes ample room for the miracle of regeneration, and for the mightiest after sweeps of the soul out into the very "abysses of God."

I am aware that ultra conservatism will take alarm at the denial of any sin element in depravity, fearing that Arminianism will degenerate into Pelagianism, and "ethical culture" will be substituted for the new birth. But such fear is groundless. Never in the world's history has the ultimate proof of the divinity of our religion rested so absolutely in the personal experience of the Christian of Jesus' power to impart a new and a divine life; and never has there been such a "multitude that no man could number," declaring with one voice, "I know him in whom I have believed." Indeed, in its affirmation of the utter and life-lasting self-helpfulness of the soul, this view squares more accurately than any other with the Pauline conception, "I live, yet not I, but Christ liveth in me; and the life I live, I live by the faith of the Son of God." Here is left no place, at any time, or under any experience, for us to say aught except "all our works hath God wrought in us."

Denying any community of nature between depravity and sin, we are able to affirm at once the depravity and the sinlessness of infants, and to thus reach an immovable logical basis for the affirmation that infants are born "in Christ," the Sinless One, and are citizens in embryo of the kingdom of the holy. And seeing in this helpless but guiltless nature no bar to the Spirit's working, we as confidently affirm that they may "abide in Christ," to the end of life. Not, let it be well remembered, through any inherent moral strength, but solely because of the omnipotence of the Spirit's grace is laid upon the utter and ever weakness of human nature. And surely the possibility of this, from the divine side, will be disputed by none who remembers that the last of the prophets was "filled with the Holy Ghost from his mother's womb."

But, is the child born of God, and if so, when, and how?

Answers varying and conflicting have been made to this crucial question, owing, I venture to think, to a lack of discriminating analysis. By "regeneration" we are accustomed to indicate, in its entirety, the spiritual process by which a mature sinner is transformed into a conscious child of God. But the attempt to find in the spiritual experience of a child—guiltless of sin, and already "in Christ"—all the elements of the Spirit's work whereby the guilty sinner is brought

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back "into Christ," is absurd on its face. The number and character of steps necessary to bring a soul to God is determined precisely by the soul's distance from God at the beginning of the process. When the guilty sinner has "believed into Christ with a heart unto righteousness," he has simply "turned, and become as a little child." Yet these initial operations of the Holy Spirit have themselves essential elements of universal and abiding application. The mighty "quickening" that rouses the soul in its sepulchre of sin rouses also to extra natural activity, at the first pulse-beat of moral consciousness, the soul of the child, and abides with the Christian forever. The Spirit wrought grace of repentance, that causes the sinner to dash from him the cup of sin that he has drunk so long, is the grace, in essence, that enables the child to put from its lips the untasted chalice, and that maintains the Christian's lifelong attitude of antagonism to sin. The "washing of regeneration" that purges the stain of actual sin, abides always in the "cleansing of the ways" of all of God's children at all times. In short, the mighty grace that can reverse the whole current of the sinner's life, and make it flow back to God, can, in perfect harmony with the laws of our being, touch the moral nature of the child at its fountain head, and enable it to flow Godward from the beginning. And if this is possible, what Christian will doubt that it is actual—that the Holy Spirit, in his life-giving power, is in the heart of the child before the dawning of moral consciousness, and that the first impulse upon the awakening spirit is a God-wrought and a Godward impulse? Nor can we doubt that the Spirit still abides in the heart as the moral nature unfolds, impelling to a renunciation of sin and faith in Jesus as Redeemer and Soul Keeper, shedding abroad in the soul the love of God, and energizing continually both "to will and to do of God's good pleasure"—until the spirit-bud, planted in the garden of the Lord, warmed by the beams of the Sun of Righteousness and kissed by the dew of the Spirit's grace, unfolds into the lovely flower of conscious, glad discipleship. And this is—in essential fullness—the new birth. I offer, then, until something clearer is found, this statement in answer to the question under consideration: Every child is born into this world in Christ the Second Adam, and a subject, from the beginning, of the regenerating grace of the Holy Spirit.

The corollary of this proposition is at once startling, humbling and inspiring. Read between the lines of the last paragraph, "if only we be faithful co-workers with God on our children's behalf," and you have it. It is God's thunder call to every Christian to become the personal, present evangelist of every child entrusted to his care. It is also God's assurance of immeasurably increased success. If the view here presented is correct, the actual regeneration of our children before they reach the "parting of the ways" ought to be the rule with rare exceptions; instead of being, as it is today, the rare exception to the rule. But the religious instruction of children must be pitched to a higher key. It is certain that today it is ethical rather than evangelical, in the large majority of Christian homes. Telling, indeed, "the old, old story," but with reference to a "conversion" that we hope for "at the line of accountability" or soon thereafter, we are too often content, in the meantime, to

teach our children to say their prayers (instead of teaching them to pray), to read the Bible, to attend Church and Sunday-school, to do the things that are "good" and to refrain from those that are "bad." The result is that our children by thousands slip through our fingers into a life of sin. The true conception of infancy in Christ must work a revolution in the spiritual training of children. There is no sharply defined "line of accountability." Rather there is a borderland, a zone of several years that separates blank infancy on the one side from full moral consciousness on the other. As our children pass through this borderland, four tremendous forces play upon them continuously—the awakening passions of our fallen nature, the solicitations of the Evil One, the Godward impulsion of the Holy Spirit, and human instruction. And such is the moral order of the world that the Holy Spirit can do little without human co-operation. Remember ever that it is not a preparation for a battle to come in the future, but an actual present struggle now going on for the soul of your child. And remember also, therefore, that your effective weapon is not ethical instruction, but personal evangelism, tender and tactful, but intense and instant, a "telling of the story," again and again, not for future reference, but that your child may now, now put his hand into the mighty hand of Jesus, that he may lead him always.

I have purposely reserved, as the climax of the argument, that which is its essential and only sure foundation, the teaching of Jesus on the subject. Our Lord says nothing about depravity, which is what we would expect if it is simply the natural outcome of racial heredity—a thing present, palpable and always to be presupposed; but he has much to say of the relation of the child to himself and his kingdom. The phrase "in Christ," so constantly recurring in the New Testament, as illuminated by our Lord in his intercessory prayer and in the parable of the vine and the branches, expresses the being within the sphere of his influence and power, not in any mere mechanical, legal or sacramental sense, but in a sense so intimate and vital that, to every one who is in him, there flows that "eternal life" which it is his to give, as the vine gives its vital sap to the branch, nourishing the tender bud into mature vigor and fruitfulness. So St. John says, "We have eternal life, and that life is in his Son," so also St. Paul says, "If any man be in Christ, he is a new creation." So the alien sinner is said, on the human side, to "believe into Jesus Christ," and, on the divine side, to be "baptized into Christ Jesus," by the "one Spirit." But does our Lord teach that the little child stands in this relation to himself? When the disciples disputed as to which was the greatest, Jesus called a little child, put his arms about him, set him by his side, and said, "Except ye turn, and become as little children, ye shall in nowise enter into the kingdom of heaven." * * * Whosoever shall receive one of such little children in my name, receiveth me, and whosoever receiveth me, receiveth not me, but him that sent me." The expression "receiveth one such little child in my name," compared with the similar phraseology, "giveth a cup of water in the name of a disciple," or "because ye are Christ's," indicates our Lord's recognition of the relationship; while the statement that "whoso thus receiveth the child, 'receiveth me,' * * * and him that sent me," brings the passage into perfect unison with the intercessory prayer and the parable of the vine and the branches. The reason that he who receives the little child receives Christ and the Father, is that, as the Son is in the Father and the Father in the Son, so the child, in common with the mature believer, is "in Christ," and Christ, in all his life-giving power, is in the child. In his indignant insistence that infants be brought to him for his Messianic blessing, based on the fact that "unto such belongeth the kingdom of God," and in the woe pronounced against those who cause to stumble "one of these little ones that believeth" (or, as we may fairly render, "that is believing"), the Savior clearly contemplates the infant as "in him," receiving continually his saving grace, and developing, as it passes through the dim twilight of the period that precedes full moral consciousness, a real, personal, active faith in its Savior and Lord.

The glorious, inspiring conception of infancy in Christ ought long ago to have found its appropriate place in the Church's Order for the Baptism of Little Children. The merely controversial phases of the question might be ignored; but that a great Church, to which God has given to see the

truth as Methodism sees it, should persist in excluding that truth from its most appropriate place of expression, and in offering to the world instead a formula that squints—to put it no stronger—in the direction of baptismal regeneration, is little short of a crime. The change is coming quickly, and I confess to an intense coveting, for my beloved Church, of the glory of being the first to put to her lips the silver trumpet that shall peal forth to the world the glorious, conquering truth of Infancy in Christ.

Infant regeneration, in its broad, scriptural sense of the development, before the period of full moral responsibility, of a clear consciousness of personal sonship unto God, is the only solution of the problem of the salvation of the children of the Church and Sunday-school. That it is a possibility is proven by the testimony of those who have experienced it. That it is so rare is a natural result of the persistent effort to conceive of and express the simple turning away from sin and commitment of its life to Jesus, of a little child, in the full terms of the "conversion" of a mature sinner. Revivalism, glorious as its results may have been and will be, does not cover the situation; religious training, as commonly seen, falls short; solemn confirmation or any similar ceremony is altogether inadequate; Decision Day is fraught with possibilities of great blessing—and of great peril. Only a direct, personal, tender and insistent, whose method and message are adjusted to a true conception of the child-nature and of its relation to God in Christ, and which is inspired to a holy enthusiasm by the glory of this conception—this only is morally certain of success, and therefore adequate to the solution of our problem. It is morally certain also that the child who emerges into the full consciousness of moral responsibility, with an equally clear realization of sonship unto God, will never turn away from the great truth that has entered into the very foundation of his being.

Infant evangelization must become the all-dominating element in the Church's activity, and infant regeneration the normal experience of her members, before the day of the final triumph of our Lord can be expected. We wonder at the strange perverseness of many children, contrasted with the spiritual tractability of others, and wonder how one got so much more of evil impress from Adam than another. The truth seems to be that this diversity is the result of heredity in its narrower sense, an inheritance from immediate or close ancestry. It is hardly possible that there lives a Christian today who has back of him an unbroken ancestry of more than ten or twelve generations of real Christians; and those were, almost without exception, converted after years of personal sin had made an indelible impress upon them, to be handed down to their children. It is no wonder that evil seems to preponderate. But when infant regeneration becomes the normal experience there will follow generations of children whose ancestors, never knew a life of sin by personal experience. The operation of heredity will be reversed; and, while depravity will always remain and the new birth will always be a necessity, the inherent aptitude for spiritual things will be so tremendously increased that the dawning of the day will be at hand, when "the knowledge of the righteousness of God shall cover the earth as the waters cover the seas," when "they shall not teach every man his brother, and every man his neighbor, saying, know the Lord; but they shall all know him, from the least unto the greatest."

Washington, August 3.—Uncle Sam's pocketbook suffered a big shrinkage because of the prohibition wave during the fiscal year ended July 30 last, during which period there was a decrease of \$5,290,733 in whisky tax receipts, as shown by the preliminary report of the Internal Revenue Bureau just issued by Acting Commissioner Robert Williams, Jr.

Whisky tax collections last year were \$131,868,024, as against \$119,158,897 for the preceding year. The receipts of beer and other fermented liquors amounted to \$51,546,411, a decrease of \$2,351,295, compared with 1908.

The nation's tobacco bill, however, showed an increase. The Government tax on all sorts of tobacco aggregates \$1,887,178, an increase of \$2,924,423 over the previous year. The oleomargarine tax collections were \$902,197, a falling off of \$52,197 compared with the year before.

Internal revenue receipts from all sources were \$246,212,179. The Government expended approximately \$4,976,000 in collecting its internal revenues.

Had not David begun by saying, "The Lord is my Shepherd," he could never have said, "I will dwell in the house of the Lord forever."

Notes From the Field

Hutto.

Our revival meeting at Robinson chapel closed last night. We had about 25 conversions and reclamations and 19 additions to the Church. Church much revived. Rev. H. G. Cook, of Beaumont, led the singing and I preached several times with acceptability.—C. G. Shutt, Aug. 3.

Tom.

On the third Sunday in July we began our meeting at Harper's Chapel. The meeting continued eight days. The results of the meeting were a great uplift to the community and Church and 22 conversions and 7 additions to the Church. We began at Pine Forest the fourth Sunday in July, closing out on the Saturday night following. I was assisted there by E. F. Brown, of Reilly Springs. His preaching had the old-time gospel ring, and was very acceptable with the people. The results of the meeting were 6 conversions and 18 additions to the Church. I have one more meeting on my charge to hold yet, at Forest, near the Hopkins County line. It will begin the third Sunday in this month.—S. H. Smith.

Greenville.

My son, Rev. C. L. Bounds, and myself held a protracted meeting of ten days duration at Salem, on Greenville Mission, four miles northwest of Greenville, beginning the third Sunday in July, which resulted in 13 conversions and 19 additions to the Church at that place, at which time I raised the collections ordered by the Annual Conference for that place. My presiding elder allowed me to postpone those collections in the early part of the year on account of a debt of \$520 on the parsonage, which we succeeded in raising in the early part of the year, and with the prospects now before us we hope to secure all the collections by conference. I commence another meeting next Sunday at Shady Grove, with the promise of Rev. McGuire, of Cumby, to assist me; will write results later on, if any.—Ben. H. Bounds, Aug. 5.

Gustine.

We have just closed one of the most gracious meetings Gustine has ever experienced and one of the greatest spiritual upliftings it has ever been may not to witness since I have been in the great State. There were a godly number converted, the backsliders reclaimed, with 16 accessions to the Church. Our faithful pastor, Rev. J. E. Laker, did the preaching until Thursday, when Bro. Atticus Webb, of Granbury, came to his rescue and did some very earnest preaching for two days, when he had to leave for other engagements, then Bro. Geo. Smith came and was with us the remaining part of the meeting, and at the closing service he told his Christian experience, which was an inspiration to every one present. Our meeting was a feast of good things from start to finish. May God's blessings be on our faithful pastor in all his work.—H. E. Heeling, Aug. 3.

Nubia.

The third Quarterly Conference for the Nubia Mission was held at the Knight School House appointment on Monday, August 2. Brother Barnes was on hand, Brother Goodrich, from Stamford Station, Colorado District, was with Brother Barnes and preached for us Sunday night from Genesis 11:1-8. He certainly preached a fine sermon. My people did appreciate his visit so much, I believe he made some lasting impressions for our great school at Stamford. Brother Barnes, our beloved presiding elder, preached Monday at 11 from the seventeenth chapter of John a soul-stirring sermon on prayer. The good ladies were loyal and Methodist, and brought plenty of dinner for all present. We had a real nice time, and I am sure, a profitable time. All the appointments were represented except Nubia. I am sorry to say the reports were not what they ought to have been. I have never tried harder in my whole life to do my whole duty than this year, and have no complaints to make. My faith is in Him that cannot fail. I am looking for the final windup of the year to be triumphant. Just a good word for our good old Advocate. I am occasionally sending in a new subscription, I certainly appreciate our great Church organ and our unequalled editor. May peace and perseverance prevail, and may the Abilene District come to conference this fall with her sails up.—T. H. Davis.

Renner Charge.

The programs for Children's Day were rendered in a most excellent order both at Renner and at Richardson, resulting in the baptism of eight babies and a collection of a little over \$19, as well as a good Home Mission Society at Richardson, which has indeed been busy during its four months' existence. Just look into its bank; have organized both a Senior and Junior League, with a force of 36 in the former and 33 in the latter, which are making a good showing in their special departments of work. Of the senior there were two bright young men, J. Bunyan Lee and Fred Rippey, who were licensed to preach at our District Conference at Wylie, both of whom will enter one of our schools this fall. Also Harry Allen, a young Presbyterian preacher; Harris Huffines, a young man of the Baptist Church, and Miss Chloe Wallis, daughter of Rev. W. C. Wallis, one of the best local preachers a pastor ever had, has volunteered their services for foreign work. So you see the League has not been idle altogether. We closed out a good meeting at Alpha the fourth Sunday in June. The spiritual tone imparted to the Church was of inestimable value. Some few were received into the Church. We also spent

eight days in a meeting at Frankfort, for which we are especially indebted to Bros. Overstreet, Rippey and Pierce for their most excellent work both in the pulpit and altar. Great good was accomplished, sinners got religion and backsliders, too, and victory was manifestly achieved over sin by the old-time power in the old-time way. Bro. J. H. Griffin, of Oak Lawn, came to us the first Sunday in July and for 15 days preached with great power. No, his method was not of the sensational order, but with zeal and energy plus an invincible faith in God and his fervent and sincere spirit manifest both in the pulpit and altar; therefore, the Church caught the inspiration and the bulwarks of Satan began to tremble and fall and shouts of the saints and the conversion of the sinners were characteristic of nearly every service from the first to the last. There were 31 conversions besides reclamations. In many respects I believe it was the most far-reaching in its results of any revival I ever witnessed. I believe I can safely say that ninety per cent of the membership were in perfect order—work anywhere—by the close of the meeting. Bro. Pierce held our third Quarterly Conference the third Saturday and Sunday in July and did some of the best preaching I have ever heard in a revival, as was mentioned above. He possesses the qualifications of elder, revivalist and abilities galore that will inspire efforts in the achievements for the development of the Church and the glory of God. We have the Laymen's Movement on foot, and we think well manned and expect it to bear fruit. We would not fail to mention having Miss Stella White, a missionary, with us last Sunday at Richardson. She gave us one of the most edifying and inspiring talks I have ever heard a benediction to our Leaguers and the mission study class. To God be all the praise for blessings we enjoy.—S. L. Crowson.

Merkel.

We have just closed a fine meeting at Merkel. It proved a great blessing to the Church. Conditions here made pastor and people appreciate so great an uplift. There were some 50 conversions and reclamations and 27 united with the Church. Rev. Harris, of the North Mississippi Conference, preached us several fine sermons. Rev. J. C. Moore, of Trent, preached us two fine sermons. Rev. C. W. Young came on Tuesday and remained to the close. He is original, unique and a man of great power in the pulpit. He condemns sin of every sort, but holds the crowds. It is said we had more people than ever attended a meeting at Merkel. A few things Charley said: "A Methodist who will get mad at the pastor and not pay him is lower than a heathen. No heathen nation inflicts the punishment of starvation for crime. Even our own Methodists try to starve the pastor and his family." "Some of you sorry people will get drunk, play 42 and backslide and blame the pastor for it." "It takes the Spirit of God to reach the spirit of man. Material may act on the material. Water may cleanse the body, but it can't reach the soul. Immersion won't cleanse the soul. You can't drown the devil that way. The devil got in some hogs once and they undertook to drown him and lost out at it. Some people have no more sense than these hogs; they are still trying to drown the devil." "The last Sunday was a high day. The crowds were immense. The tide ran high. How Charley preached and shouted and the people rejoiced.—S. J. Vaughan.

Indian Creek.

I am closing a good meeting here with Rev. G. W. Harris, with whom I lived when I was a boy. It has been extremely pleasant with me to be associated again with them in the good work. Brother and Sister Harris are royal folks and their members respect and love them. Bro. Harris is doing a great work among the people. They are discussing his return to them for another year at this early hour in the program. The meeting has certainly stirred the natives. People converted from 7 to 70 years old. Many backsliders were found on deck and many were swept out into the gulf stream of a better life. I have held eleven meetings this year and I have found hundreds of backsliders. I think much of this wholesale backsliding is because young converts are not put to work and kept at it. If I were a pastor again I think I would give every one something to do. The Bible is not read and often young converts enter on a new life and do not read the Bible nor the Church literature, and of course 'tis not long until they are cold and makeshift backsliders and furnish good material for the pastor and the evangelist to work on during the hot days in August. I am going to close this squib and go to Corpus and jump into the bay and get wet.—J. T. Bloodworth, Aug. 2.

Rochele.

Rochele Mission's preacher in charge is Brother Ross. I am his local preacher. He had more work than he could do, and I have preached at school houses that he could not reach regularly. I had a regular appointment at Cow Creek. I got Brother Ross and his good wife to come the fifth Sunday in May. I never saw as many people there at that place before. They came for miles. They could not all get in the house, so they sat in the windows and stood on the outside, and all seemed to house, so they sat in the windows and had dinner on the ground; plenty for everybody. After evening preaching they said they wanted Brother Ross and myself to hold a revival, commencing on Saturday before the second Sunday in July. I commenced on Saturday night. Sunday we had 3 conversions. Monday Brother Ross came, He preached three days and went home

sick. I I great rev have stay Ross left Two wer Ross pro could not he will I come day befo had so Brother I some req of the I got there gether. I Sister R is the be ever saw indeed. to work why more was grea take up a good I me Godsp ing for that stre day nig Brother I them m plain tru ple are h conversio They lov much on ing ref We go fi has been all this; disapoin revival tl are exp terson, L.

Gordon.

We had praying Gordon 1 town, o timed w lived from many of reached a a number. Christian it was ut a finer u life. I re Church is meeting- give the gelist Th ing, and Bro. Pric- vange-lis He appea reced rat sermons, and his a their w Price or choir of W. rema in cornet. fine. At raised ov meeting, services. praise.—I

Vernon.

Our pec- ing of d day even Church The Boas- satic new, but the preat is makin never be many Deq and dea Day prog this depa delighted bene- of from one er were made du the fathe Departme Mrs. J. I beginning be taking we get work we in all tense at church, a congrega ices. Ye people ar for the are doin and we p thank G A. L. Mo

Lexington.

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sick. I believe it would have been a great revival if it had been so. He would have stayed the week. After Brother Ross left we had 3 more conversions. Two were men who said that Brother Ross produced a conviction that they could not get rid of. Well, that is what he will do if they will listen to him. I commenced at Car Colony Saturday before the first Sunday. I never had so many people to preach to. Brother Ross came Monday. I had had some requests for prayer, but a lot of the people were mad. When he got there he began to pull things together. We had 4 conversions. I think Sister Ross was the cause of it. She is the best worker in a revival I most ever saw. She is a preacher's wife, indeed. They all got right and went to work for the Lord. I don't see why more were not saved. The Church was greatly helped. Many promised to take up family prayer. They gave me a good handshake Friday night, bed me Godspeed and gave me a good offering for my services for a place of that strength. I went to Nine Saturday night and commenced there. Brother Ross said for me not to get them mad. I commenced with the plain truth, and that is what the people are hungry for at Nine. We had 2 conversions. Brother Ross has come. They love him and his good wife very much on this charge. We are expecting great things. We are looking up. We go from here to Live Oak. There has been a revival spirit at Live Oak all this year. We will be very much disappointed if we do not have a great revival there. Glory to His name! We are expecting great things.—W. R. Peterson, L. P., August 2.

Gordon.

We have been planning, working and praying for a great union meeting in Gordon that would reach the whole town. On July 11 it began and continued two weeks. The Church was revived from center to circumference and many of the hardest sinners were reached and brought to Christ. It was a union meeting of the Presbyterian, Christian and Methodist Churches, and it was union indeed, too. I never saw a finer union spirit manifested in my life. I received 25 into the Methodist Church last Sunday as a result of the meeting. The other Churches will receive their results in due time. Evangelist Thurston B. Price did the preaching, and it was certainly well done. Bro. Price is one of the most thorough evangelists that I have ever known. He appeals to the heart through the word rather than the emotions. His sermons bring deep conviction of sin and his appeals are for men to forsake their ways and follow Christ. Bro. Price organized a senior and junior choir of from 75 to 150 voices each. We had two pianos, a violin and a cornet. The music and singing was fine. At the close of the meeting we raised over \$250 for the expenses of the meeting, giving Bro. Price \$225 for his services. To God be all the glory and praise.—Leon Henderson, Aug. 5.

Vernon.

Our people are happy over the breaking of dirt for our new church Monday evening, July 27, at 6 o'clock. Our Church work is moving steadily on. The Board of Stewards is keeping the salaries paid up to date—something new, but a splendid convenience for the preacher. Brother L. G. Hawkins is making our Sunday-school move as never before. We now have the Primary Department thoroughly organized and doing fine work. Our Children's Day program was largely rendered by this department, and the people were delighted with the variety and excellence of it. The graduation exercises from one department to the next higher were very interesting, and not only made the little hearts glad, but even the fathers and mothers. The Junior Department, under the leadership of Mrs. J. H. Stewart, is making a fine beginning, and it in a short time will be taking the regular course. When we get quarters sufficient to do our work we will be among the very best in all the Northwest. The heat is intense at times, but people come to church, and last Sunday two splendid congregations greeted us at our services. Yet a goodly number of our people are in California and Colorado for the summer. Our young people are doing good work in the League, and we feel very much encouraged and thank God for the hopeful outlook.—A. L. Moore, August 2.

Lexington.

I write to tell the good news from Lexington charge. We held our first meeting at Early chapel, embracing the second and third Sundays in July, and it was a good meeting, though the visible results were not what we expected and hoped for. There were about four professions and two additions to our Church and the Church members considerably revived. I had no ministerial assistance except two sermons preached by Rev. J. C. Grath, the pastor of the German Methodist Church in Lexington. Those two sermons were good, clear and scriptural and were much enjoyed by our people. Our second meeting was held at Tanglewood, and it was one of the most glorious revivals that I have been in for a long time. The Baptist, Presbyterian and Methodist Churches all mutually agreed to have a union meeting together and the Lord gave us great success. The three Churches agreed to lay aside the little points of doctrine on which they are divided and preach only the vital and fundamental truths of the gospel which are held in common by them all and work together for the salvation of souls and the edification of believers. The Baptist pastor secured the Rev. Dr. G. W. Baines, of San Marcos, to do the preaching for them, and the Rev. McFerrin, of Cameron, of the Presbyterian Church, came and preached several very able sermons for us. He is a young man, but a fine preacher and a sweet-spirited, lovable man also. Dr. Baines is a very able preacher and his sermons were very much enjoyed by all of us. He is very far in advance of the most of the preachers in his denomination, and if all the Baptist preachers of Texas would preach as he does on repentance, regeneration

and the higher Christian life or true consecration, that Church would be a mighty power in the land and many souls would be led to Christ. His sermon on "Consecration, or Doing the Will of God," based on the text, Luke 6:46, was very fine indeed and got very close to the brethren. He said if we could have heard such preaching as that when a young man it would have been a great help to him in the development of a higher Christian life. I could not help but think if he had attended Methodist services he could have heard it all his life, for we have been preaching along that line for 150 years, and this is one reason why Methodism has grown so much and has become so strong in the land. The results of the meeting were as well as we could tell about as follows: About 70 or 75 conversions and reclamations with two additions to the Presbyterian Church, 17 to our Church and 25 to the Baptist Church. I think there will be some more additions yet when the converts decide which Church they want to join. The great amount of good that was done at this wonderful meeting can never be known till we reach the other world, for our hearts were so motion there that will widen and spread as long as time shall last. We all learned to love each other better, and all were able to see that there was good in all these Churches. We came out of the meeting with broader visions and stronger determination to do more than ever before. The spirit of love and harmony was beautiful to behold, and the sinners were deeply impressed with the fact that we were all working for the same end. I sold 26 small Testaments, five large ones, one teacher's Bible, five "In His Steps" and a good lot of missionary literature, and thus sowed good seed which I hope will produce an abundant harvest of rich fruit in the near future.—W. W. Horner, Aug. 1.

Bronte.

We have just closed a meeting at Norton. It began Saturday night, July 24, and closed Sunday night, August 1. Taking everything into consideration, it was, indeed, a great revival. The old-time power rested upon the preacher, the Church and the people. Men and women were convicted of sin, and kneeling at an old-fashioned Methodist altar, gave their hearts and lives to God. Many backsliders were reclaimed and all the Churches received a great spiritual uplift. No attempt was made to keep count of the conversions. There were 11 conversions to the Methodist Church and some to other Churches. Rev. C. M. Shuffler, the efficient Secretary of the Northwest Texas Conference Board of Church Extension, did the preaching. I have never, in all my life, heard the truths of the Bible more faithfully and locally presented. Brother Shuffler is distinctly a Bible preacher, and the results that followed his preaching in this meeting prove clearly that the simple truths of the gospel have lost none of their drawing power. Revivals resulting from such preaching will not soon pass away.—C. N. Morton, Aug. 3.

Lee Street, Greenville.

We have just closed a great meeting at Jacobia. To begin with, this was one of the best meetings in Texas. Their large, modern church will seat between 400 and 500 people. There was an average attendance of 150 at every night service, and many times at the night services the house would not hold two-thirds of the people. In ten days we had 31 conversions, at least two dozen reclamations, 25 accessions; every convert joined our Church, and most of them had reached or passed middle age. If there are more than three sinners left in this community, I do not know them, and these seldom attend the services. Rev. Franklin Moore, of Winnsboro, did the preaching, and he did it well. There was no compromising; it was the plain gospel that brought the power. This has been a great year. We now expect the membership to double, salaries about up to date, collections will be up and over. The Lord is blessing us.—L. G. White, Aug. 5.

Iowa Park.

July 24 was the occasion of our third Quarterly Conference. Rev. Jno. E. Roach was on hand promptly, looking into the work of the charge in detail. The stewards made a splendid report of gospel truth. They are good, faithful men, standing by the pastor in every good word and work. The Quarterly Conference was the beginning of our revival services at Denny. Brother Roach remained with us for one week, doing all the preaching. He is clear, forceful and logical in the presentation of gospel truth. His preaching has truth in it. The influence of his sermons is not easily thrown off. I have never witnessed more effectual work. The power of God was manifest in every service. Visible results of the meeting were: 18 conversions and reclamations and 14 accessions to our Church. Four infants were baptized. We organized at Denny last December with about a dozen members, and we now have more than thirty. It bids fair to become one of the strongest country Churches to be found anywhere. We have no house of worship there at present, but expect to have before many more months have passed. Revs. C. C. Davis and E. W. Bridge rendered valuable service in the revival. The meeting was, indeed, a time of spiritual refreshing from the presence of the Lord.—Chas. P. Martin, Aug. 6.

Jacksonville Circuit.

We had not been here long after conference until W. S. Ault, Charles Walker, T. T. Booth and S. Ousley all drove up to the parsonage, each with a good load of wood. Dr. F. L. Sewall and wife and several of the good women from Craft came along with canned goods, chickens, syrup, butter, eggs, turnips and oh, my! half has not been told! Then Brother Chas. Walker made us a present of a two-horse wagon, so you see we have no excuse, actually to eat while we are at home, and a wagon to ride in when

we want to go. May the good Lord ever bless these good people for their kind remembrance of us. Our first protracted meeting was at Gallatin, where we had a very small membership. But the good Lord came to our assistance and we had a good meeting; 12 additions to the Church, and several backsliders were reclaimed. We baptized three infants. Brother J. P. Lane, our local preacher, did some very fine preaching; he is good help. Our next meeting was at Turney, where we have only been organized a few months, and only had 21 members at the beginning of the meeting; added 22 new members to this Church; a good meeting. Brother Ellis Smith, our wide-awake presiding elder, came on Saturday and held our third Quarterly Conference and preached three fine sermons for us. This was the best conference I ever attended; good preaching, good dinner and good collections. I think of it! One Church in the country (Providence) paying \$102 at one time. That's the way Providence does things. Sunday evening we drove down to Gallatin and Brother Smith, our presiding elder, dedicated our new church at that place. Brother D. S. Burke built this church. Our new church at Turney will be ready for dedication in a few days. We have a good people to serve. God bless them all, and the Texas Christian Advocate, too.—W. F. Campbell.

Matador.

We have just passed through a gracious revival at Matador and though the visible results as to numbers were not all we desired, yet it was a soul-stirring time from beginning to end, and many were the shouts of praise that went up to the throne of God, while nearly all seemed happy in a Saviour's love. The meeting lasted twelve days and resulted in some 15 to 18 conversions and 16 additions to our Church. Brother A. W. Waddill, of Stratford Station, did the preaching, and he did it well and captured his audiences at every service. Our people hold him in high esteem as a preacher of righteousness. Our pastor, Brother R. L. Jameson, is a very busy man in trying to bring things to pass, and we feel sure of his final success and a full report at conference. Brother Jameson is engaged this week in a union camp-meeting with the Dickens charge—for a number of years past the two charges have gathered there in a union meeting. We suppose this is owing to the fact that there is much water there, for here we find a solid sluice of water of about six inches bursting out of the mountain-side and pouring over a bluff with such force and noise that it is very appropriately called the Roaring Springs. Wish ye editor could get a drink out of this spring; for we feel sure it would remind him very forcibly of the mountains of Tennessee.—Wiley P. Jones, Aug. 2.

Oak Lawn, Dallas.

I am just in from a series of very successful meetings which I assisted in holding for some of my fellow pastors. The first meeting was at Richardson, where we had one of the most wonderful meetings I have been in for a long time, and in which we had thirty-one conversions and reclamations and a great many additions to the Church. The older members of the Church said it was the best in the history of the Church. I found the pastor, Brother Crowson, in fine favor with his people and making things hum, as he does everywhere he goes. I went from there to Carrollton, where I assisted Brother Hanson. We had a good meeting there—extremely good under the circumstances—but did not do so well at Farmers' Branch, where we held a meeting after the closing of the meeting at Carrollton. I found Brother Hanson as popular as ever and doing a fine year's work. I then went to help Brother Hudgins in a meeting at Duncanville. I was almost worn out when I went, and would not

have gone, but Brother Hudgins took sick after he had his meeting started, but we had a great meeting. The Church was revived and we had 17 or 18 conversions and several reclamations and a good increase in the membership of the Church. Hudgins had one conversion and took a whole family into the Church in making an evening pastoral call. He is a great worker and good preacher, and is justly popular with his people. We are flourishing as Oak Lawn, and hope to bring the best report at the end of the year we have ever had. We had over 40 per cent net increase last year, but expect to exceed that this year.—J. H. Griffin.

Dalby Springs.

The Dalby Springs camp-meeting is now a thing of the past. It began July 28 and closed Sunday night, Aug. 8, lasting twelve days. It was indeed a great meeting. Continued on Page 16.

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

By REV. CHAS. A. SPRAGINS

Article Six.

CHRISTIAN SCIENCE AS A HEALING CULT.

The unscientific fundamental Christian Science proposition of "no matter" commits the system to the unscientific conclusion, "there can be no sickness." Stand with Mrs. Eddy on her "no matter" proposition and you will by inexorable logic stand with her on her "no sickness, no disease" conclusion. This conclusion undermines the authority of the Bible, is an impeachment of the integrity of God, a conviction of Jesus Christ on an indictment of ignorance. From Genesis to Revelation sickness, disease, is uniformly regarded as a substantial fact to be dealt with by the use of material means and not as an "error of mortal mind" to be gotten rid of by simply denying its existence. If the postulate of C. S. is sound the Bible teaches for truth an untruth and hence is unworthy of credence.

The C. S. "no sickness" conclusion is an "impeachment of the integrity of God." Jehoram, the king, had forsaken the God of his fathers. God sent him a writing by the hand of Elijah. This was a part of that writing: "Thou shalt have great sickness by disease of thy bowels, until thy bowels fall out by reason of the sickness day by day." "And it came to pass, that in process of time, after the end of two years, his bowels fell out by reason of his sickness, so he died of sore disease." Jehoram had an incurable disease of the bowels. This disease was brought upon him by God, and of this disease he died, his bowels falling out by reason of his sickness. To say that the king suffered for two years from an "error of mind" and finally died of an "illusion" is to impeach the integrity of God.

"And the Lord said unto Moses and Aaron, take to you handfuls of ashes of the furnace, and let Moses sprinkle it toward the heaven in the sight of Pharaoh. And it shall become small dust in all the land of Egypt, and shall be a boil breaking forth with blains upon man, and upon beast, throughout all the land of Egypt." If the aforesaid boils upon man and beast were "errors of mind" God is convicted of the folly of having Moses and Aaron to make a spectacular performance before Pharaoh. Yea, more, He is convicted of duplicity, for He said man and beast should be afflicted with boils and the producing cause was ashes, but this could not be; for man can not in fact be sick. If these boils germinated in the imagination of man and beast, as Mrs. Eddy would have us believe, then we must believe that God is unworthy of belief. Of this there can be no room for controversy. God in His word inculcates belief in disease and furnishes sufficient evidence for the belief, while Mrs. Eddy in S. & H. denies the reality of disease and furnishes that which purports to be evidence that justifies the denial. If Mrs. Eddy is right in her contention, God's integrity is impeached and you can not deny it. "Let God be true, but every man a liar."

The Christian Science "no sickness, no disease" conclusion is a "conviction of Jesus Christ on a charge of ignorance." He affirms: "They that be whole need not a physician, but they that are sick." These words postulate the possibility of sickness, and in case the possible becomes the actual, the actual sickness, calls for the attention of a physician, not a healer, and his material remedies.

Jesus Christ, the Great Physician, considered disease as a fact and treated it accordingly. He "spat on the ground and made clay of the spittle, and he anointed the eyes of the blind man with the clay and said unto him, 'Go wash in the pool of Siloam.'" If this man was not really blind, if there were no medicinal properties in the material means employed, Jesus Christ is convicted either of ignorance or hypocrisy.

One of the kind offices of the Samaritan, who is known and loved as the Good Samaritan, was that he bound up the wounds of the stranger, pouring in oil and wine. To meet the demands of an emergency he made use of all the material means at hand, giving the wounds the best possible medical attention, which treatment was an act of "mercy." Not only does Jesus Christ commend the act of the Samaritan, but he makes a like procedure the bounden duty of all Chris-

tians, "Go ye and do likewise." Jesus Christ affirms that sickness, disease, is a fact and not an "illusion;" that the sick need the attention of a physician and his material remedies; that cures are effected by the use of material remedies, and that it becomes our bounden duty to make use of material remedies. If the contention of C. S. is true the irresistible conclusion is that Jesus Christ is either an ignoramus or a moral monstrosity.

If you are ready to deny the authority of the Bible, to impeach the integrity of God, and to charge Jesus Christ with unpardonable stupidity, you are "duly and truly prepared, worthy and well qualified" to follow the leadership of Mrs. Eddy and thereby become an orthodox Christian Scientist.

The sum total of the truth found in C. S. as a healing cult is that the mind properly directed may become either a preventive or a curative auxiliary within a narrow and well recognized sphere. This truth does not owe its currency and market value to Mrs. Eddy. Long before her day this truth was hoary with age, if truth ages. Shakespeare tells us: "Tis the mind that makes the body sick," and an older than Shakespeare, Seneca, said: "It is part of the cure to wish to be cured;" and an older than Seneca, Solomon, said: "A merry heart doeth good like a medicine." From time immemorial the influence of mind over body has received due and intelligent recognition, and by the medical profession the co-operation of this valued auxiliary has been sought and gained at its full capacity as a preventive and curative within legitimate bounds. Recognizing the therapeutic value of "optimistic thinking pertinaciously pursued," of the influence of suggestion, expectant attention and mental excitation upon the body, many wise physicians have supplemented an allopathic dose of calomel with a large dose of mental therapeutics, realizing fine results.

This modicum of truth in C. S. considered as a healing cult but enlarges and intensifies the danger of the system. Even suckers will not bite unless bait enough is used to hide the barb of the hook. A naked falsehood is too hideous in its deformity to gain recognition in good society. Reeking rotteness and festering corruption may be adorned in purple and fine linen. Mrs. Eddy may limp as a logician, she may hobble as a philosopher, she may amble as a natural scientist, she may provoke a smile when she poses as a theologian, but she is an unrivaled artist when it comes to veneering falsehood. She holds the premium for doing the largest volume of business on the smallest truth asset. Her system of healing retains its unmerited and undeserved respectability largely because capable men and women have never taken C. S. seriously, and hence have not taken the pains to thoroughly investigate the system, to go behind the truth veneer in order to find out what the system really stands for. Scratch the veneer with a pin and you will find that very little truth has been used to cover a large surface of falsehood.

All healing cults that purport to cure without the use of material remedies employ the same agency, however much they may differ in the methods used in order to secure the service of the agent. Mesmerism, represented by Quimby, faith cure by Dowie, and Christian Science by Mrs. Eddy, all seek the service of the same agent, and if any benefit comes to the patient of either the benefit is due to the service of the agent and not the method employed. It may somewhat impinge the dignity of Mrs. Eddy to class C. S. with mesmerism, but if her old teacher, P. P. Quimby, takes no offense she should take no umbrage. The agent that serves them all in common is what we have come to know as "mental suggestion." That which differentiates C. S. from other no-drug systems is the distinct method employed, and by the way, a most efficient one, in order to secure for the patient the best services of the agent. The purpose of these cults is to convey suggestions of healing to the mind. The one that can get this suggestion to the mind with the greatest force is certainly the most effectual. They all have to contend with the counter suggestion of sickness, disease. The elimination of this counter suggestion insures force to the health suggestion.

This Mrs. Eddy can do. Her "no matter" doctrine enables her to positively inhibit the counter suggestion by affirming the unreality of disease, calling it an "illusion," while pain is a "creation of the mind." Hear her: "Sickness, disease, is the false testimony of material sense." P. 167. "You say a boil is painful, but that is impossible, for matter without mind is not painful. The boil simply manifests your belief in pain, through inflammation and swelling, and you call this belief a boil." P. 153. "The illusions of material sense, not divine law, has bound you, entangled your free limbs, crippled your capacities, enfeebled your body and defaced the tablet of your mind." P. 227. Many more quotations of like import could be given. That we have not misrepresented the position of C. S. will be seen by a quotation from Professor Hering. As reported in the Dallas News, he says: "Sickness is the result of mesmerism, illusion. The Christian Scientist * * * understands the unreality of matter and evil and knows that man is not sick, but that the patient is simply suffering from a false mesmeric belief."

I am not unmindful of the fact that Mrs. Eddy and her followers resent as slanderous an intimation that C. S. as a healing cult is one with other "no drug" systems. Her explanation of cures under her system are such as will satisfy the stupidity of the credulous. As elsewhere, so here, she makes claims which are incapable of rational defense. She affirms that Christian Science cures are effected by the agency of God, the "volition of God," using S. & H. as the medium through which God as the health giver reaches the mind possessed of the sickness, or disease error. Before we establish by her testimony and analyze this proposition, suffer a word: If God is good, and good is God; if God is all, and all is God; if God is mind, and mind is God, I am at a loss to know how error is going to take possession of mind, of God. "Christian Science cures are cures by the direct volition of God." Proof: "Unless an ill is rightly met and fairly overcome by a truth, it is never conquered. If God destroys not sin, sickness and death, they are not destroyed in the minds of mortals." P. 231. "If God heals not the sick they are not healed." P. 231. "This is a cardinal point in Christian Science healing, that it is God, divine mind, that does the healing."—Professor Hering, from Dallas News, April 18, 1909.

The "volition of God" is secured for the cure of the sick through the medium of Mrs. Eddy's publications. Proof: "A thorough perusal of the author's publications heals the sick." P. 138-9. "Vast numbers have been healed through the perusal or study of this book." P. 600. "My writings heal the sick."—Christian Science Journal, December, 1906.

There are about seventy testimonials in the 1902 edition of S. & H., and they uniformly attribute healing to reading C. S. literature. An analysis of the above proposition reveals the following facts: Healing is the result of the "volition of God;" Mrs. Eddy received a revelation of truth to this effect; this truth is at the disposal of Mrs. Eddy; she disposes of it through S. & H. at so much a volume. The gigantic steel trust, the great coal oil trust, pale into insignificance in the presence of Mrs. Eddy's trust that has cornered the truth, the healing "volition of God," selling it at from \$3 to \$10 a volume. To quote from Professor Hering again: "We love her not only for the revelation of the demonstrable Christ truth, which is contained in her wonderful book, Science & Health, with key to the Scriptures, and her other writings, but for her consecration and devotion in continuing to lead the great religious movement she has inaugurated. Mrs. Eddy did not simply state her discovery to the world; she first demonstrated it and then offered it as a demonstrable science for all mankind to profit by."—From Dallas News, April 18, 1909. True, "she did not simply state her discovery to the world," she published it and "offered it as a demonstrable science" at an enormous profit. She might have wanted "mankind to profit by" her discovery, but the court's record will show that she was more concerned to secure personal enrichment than she was to benefit the sick, for when people begun to be cured by "simply reading her first published work," the "copyright was infringed," she went into the courts and had her copyright protected, thereby preventing the "volition of God" from curing the sick because she had not authorized the sale of the health-giving volume of truth. My conception of God will not allow me to think of Him as giving a revelation of ultimate

truth to a woman, and then permit her to run a corner on the "truth." He can not become a party to such commercial shrewdness. My conception of goodness will not permit me to believe that Mrs. Eddy's copyright litigation quadrates with as high a standard of personal piety as her claims would indicate.

By her testimony she is a super-excellent saint, the "divinely appointed messenger of God's highest thought to this generation; by her conduct she is an adventuress, a charlatan, a religious nondescript, possessing a commercial shrewdness that would do credit to a Wall Street broker. "By their fruit ye shall know them."

If, as Mrs. Eddy positively affirms, cures under her system are wrought by the direct "volition of God," how does it come to pass that this power operates within such a narrow field? Surely the agency, the "volition of God," would be as effectual in curing organic and constitutional diseases as in correcting such as are purely functional. The facts are that organic diseases do not respond to C. S. treatment, and hence the conclusion that partakes of the nature of a demonstration, C. S. does not command the "volition of God" by means of S. & H. The failure of organic diseases to respond to C. S. treatment is most natural and to be expected. It is a scientifically defensible fact that the mind has practically nothing to do with the vital organs and their functions, that it can not control involuntary physical functions. To expect to control the diaphragm by mental therapeutics would be as rational as to expect to cure a boil by spraying it with moonshine! I am aware that there is much personal testimony which corroborates the claims of C. S. as a healing cult in the realm of the organic, and such testimony substantiates the words of Mrs. Eddy. Hear her: "Working out the rules of science in practice, the author has restored health in case of both acute and chronic disease, and in their severest form. Secretions have been changed, the structure has been renewed, shortened limbs have been elongated, cicatrized joints have been made supple, and carious bones have been restored to healthy conditions. I have restored what is called the lost substance of lungs and healthy organizations have been established where disease was organic. Christian Science heals organic disease as surely as it heals what is called functional." P. 162. "Can Christian Science cure acute cases where there is necessity for immediate relief, as in membranous croup? The remedial power of Christian Science is positive, and its application direct. It can not fail to heal in every case of disease, when conducted by one who understands this science sufficiently to demonstrate its highest possibilities." Miscellanies, p. 44.

In the investigation of a fact, or what purports to be a fact, it is the prerogative of the jury—in this case the jury is the public—to estimate the credibility to be given the witness. I submit, the testimony of Mrs. Eddy should be considered with a large margin of allowance. No matter how ill she may be she persistently affirms that she is well. She who affirms that she is well when she is sick would certainly not scruple at saying that she was cured while disease was drinking her life's blood. By the legal rules which govern the admissibility of testimony such a witness could not make out a case in a court of justice. But by such witnesses C. S. is vindicated as a curer of organic diseases. Says David Bruce Fitzgerald: "In a considerable number of alleged Christian Science cures, which I have personally investigated, I have not found a single case of organic disease in which the facts correspond with the testimonies given by the healer, the patient, or the patient's Christian Science friends." Says Dr. Mitchell, one of the world's greatest neurologists: "There is no scientific record of any case of organic disease having been cured by any form of influence exerted through the mind."

Tutt's Pills will save the dyspeptic from many days of misery, and enable him to eat whatever he wishes. They prevent SICK HEADACHE, cause the food to assimilate and nourish the body, give keen appetite, DEVELOP FLESH and solid muscle. Elegantly sugar coated. Take No Substitute.



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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, Uvalde, Bishop Key	Oct. 27
Northwest Texas, Stamford, Bishop Key	Nov. 19
North Texas, Paris, Bishop Key	Nov. 24
Texas, Jacksonville, Bishop Key	Dec. 1

THE LIMESTONE ELECTION.

The pros brought on an election in Limestone County, and it transpired last Saturday. Four years ago we carried the county by a small majority, but everything possible was done to make the law a failure. So two years ago the antis brought on a fight and we lost by about forty majority. So this time the pros inaugurated the campaign. It was a hard fought battle. The antis dumped their vilest speakers into the county and some of them abused the Church, the Christian ministry and the temperance women. They went to the limit in such matters. But the Church, the preachers and the women stood by their guns, and the result was a majority of over six hundred for prohibition. The antis were overwhelmed. They could scarcely believe their own figures. They were sure of winning. But they lost on all parts of the grounds. The people rose up and rebuked the vulgar and slimy speakers who sought to asperse and slander the ministers and Christian women. That sort of thing only helps our cause. Let them keep it up, for they are the mouth-pieces of the Brewers' Association. That organization hires them and puts them in the field, and when they belch forth their slander and abuse they are only doing what their masters are paying them to do. They have no argument, and they have to resort to lying. Let the good work go on. Texas now has one hundred and fifty-seven dry counties. Hurrah for Limestone! On with the battle!

Christ was not obliged to die. He willingly laid down his life for us.

A DAY IN HONEY GROVE.

The Honey Grove people had a great picnic last week. It continued two days. All the town and the country round about were in attendance. A more social, good-natured and law-abiding people no man ever saw. They had a jolly, good time and made everybody welcome. They had two candidates for Governor present and one of them addressed the gathering on Thursday and the other one on Friday. Judge William Poindexter was the first speaker and he boldly announced himself on the right side of the prohibition question. There was not an unsound note in his speech from beginning to end. Railway Commissioner O. B. Colquitt spoke on the second day. He came out squarely for anti-prohibition. He is opposed to submission, to State prohibition by amendment and to prohibition by statute. He said that if he is Governor he will veto anything passed by the Legislature looking toward prohibition. And he does not believe in any more "restrictive legislation."

We were invited up there to mix things with the politicians. The subject assigned to us was "The Political Status of Prohibition in Texas." We had an immense audience and an enthusiastic hearing. It was a hot day and the speech was also hot; so that all in all, we had a hot time. Prohibition is in the lead in that section. And the law is a success. They are ripe for the State campaign.

We enjoyed the hospitality of the good family of Mr. and Mrs. Norwood. They are staunch members of our Church. We met many of the citizens of that community and our visit was made most delightful. Rev. O. S. Thomas is the pastor of our Church there. We saw much of him. He is deservedly popular with his people. He has a large congregation and it is well organized in all its work. Everything connected with the Church is prosperous. We have no more faithful and business-like preacher in the conference than Brother Thomas. For years he was a most competent presiding elder, and he returns to the pastorate with alacrity and he takes to it just as though he were born to it. He made a good report of the work of Rev. J. B. Gober, the presiding elder of the district. We heard good reports from all the preachers in that section.

A FEW HOURS IN SHERMAN.

We spent a few hours between trains in Sherman last week. We took a look at the new church enterprise. It is going up rapidly. The walls are nearly completed. They are gray pressed brick triamed in stone. They are beautiful. By conference at its present rate of progress it will be nearly finished. It will cost \$50,000 and it will be one of the handsomest and most convenient and commodious church structures in North Texas. It is finely located and it will be a credit to the city.

We met Rev. J. M. Binkley and he took us in his buggy to the North Texas Female College. He is in good health and is serving the Key Memorial Church till conference. He has fine congregations, a good prayer-meeting and he says they are very much encouraged with the prospect of building a new edifice in the near future. After his rest for a few years, Brother Binkley has renewed his youth and he is doing some of the most useful work of his life. At the college we met Mrs. Key. She is busy arranging for her next opening. She says the prospect was never brighter for the school. She has her buildings in good repair, the grounds under fine cultivation and new paint is everywhere visible. She is progressive and up-to-date in all her work. It is wonderful how she manages that institution and keeps it in the forefront at all times. She has spent more than \$2000 on the old Ca-

bel Hall to the north of the main college building. For some years it has been her only eye-sore. But now she has it in keeping with the other improvements. It has been strengthened in its foundation, new floors put in, rearranged in its rooms, new galleries and huge columns supporting the gallery roof. All of it is painted and it looks like a new, modern building. In fact everything about the college has an air of modern progress and improvement. While there we met Dr. Z. M. Williams, now associated with the faculty of the institution. He was elected at the late meeting of the Board of Trustees. He comes from Missouri and he is a most accomplished Christian minister. And he is a teacher of experience. For some years he was connected with the Central Female College at Lexington, Missouri. We knew him when we were in the Southwest Missouri Conference. He is a man of fine ability, good address and brotherly in bearing. We are sure that he will prove an accession to the college force and a useful member of the North Texas Conference. The brethren will find him a worthy man in all that goes to make a true minister of the gospel.

REV. W. C. YOUNG.

Rev. W. C. Young, of this city, celebrated his eighty-second birthday last Sunday. For years he was a member of the North Texas Conference, but for a long time he has been in the local ranks. He came to Texas more than half a century ago, and for the most of that time he has been living in Dallas. He owned a farm at one time that took in a large portion of South Dallas. He gave to many of our streets their names. At no one time has he been a rich man, but he has always been liberal toward the Church both with his means and his labors. He is an active Mason, having taken all the degrees from those of a Master Mason to the Scottish Rite Order. He takes great interest in this ancient institution. He is now an old man, but his health is good, his eye is undimmed and his "natural force is unabated." He has always been a student, keeps up with the progress of affairs in and out of the Church, and always ready for every good word and work. Long may he continue to live to enjoy the fruit of his age and experience.

NEW CHURCH AT BROWNSVILLE.

After so long a time we now have a beautiful church building in Browns-ville, and it is a credit to Methodism. It was recently dedicated, and we give the following account of the event from the Brownsville Daily Herald:

The dedicatory services held in the beautiful new Methodist church in this city yesterday were participated in by a very large congregation, the seating capacity of the edifice being taxed to the utmost. The opening exercises were conducted by Rev. A. L. Scarborough, of Beeville, presiding elder of this district. The exercises were also participated in by Rev. A. Noble James, pastor of the church; Rev. C. E. W. Smith, who until recently was the Methodist pastor in this city; Rev. W. C. C. Foster, pastor of the Presbyterian Church, and Rev. Dr. L. R. Burrell, pastor of the First Baptist Church.

An excellent musical program had been provided for the occasion, one of the features of which was a vocal solo by Mrs. Virginia Wilkins. Mrs. Frank Heath accompanied the singing very effectively on the organ.

Rev. Mr. Scarborough took as the subject of his discourse "The Divinity of Christ." It was an eloquent sermon, bringing out forcibly the fact that upon this belief is founded the Christian Church.

The new church is handsome in design and makes quite an ornament to the city. It combines the mission and colonial styles very effectively, the general design being in the mission style with a colonial front. The latter includes a porch with Corinthian columns across the front entrance,

being at the end of this porch. At the entrance to the pastor's study is a similar porch, though smaller. A similar porch is in front of the Sunday-school room. The building is of frame constructed with steel laths, and stuccoed on the exterior, giving a very substantial as well as artistic effect. The interior is divided into four compartments. First is the auditorium, which is constructed with a slanting floor. In the east side of the building is the Sunday-school room, which is divided from the auditorium by portiers, and on the west side are the infants' class room and pastor's study.

The church is lighted by electricity, the fixtures being quite handsome. It is equipped with folding chairs and has a seating capacity of about 265. The total cost was approximately \$50,000. It was designed by the Building Committee.

WEATHERFORD COLLEGE WANTS A PRINCIPAL.

Just as we go to press a long distance phone tells us that on account of illness, the man elected to the principalship of Weatherford College has resigned, and the Board of Trustees are anxious to secure a first-class man for the place. It is a splendid location, with an elegant building, equipped with twenty-six rooms for boarders, three rooms for living apartments of the president, a magnificent auditorium—and all these accommodations in first-class condition. Here is an opening for a man of good qualifications, and such a man desiring the place, can address Rev. M. K. Little, of Weatherford, for further information. The position must be filled immediately, but none but the right man need apply.

The precinct in which the town of Nixon is situated recently held a local option election, and after a heated contest the pros won by a majority of three. This was a great disappointment to the antis, as they fondly hoped to hold it in the wet column.

GENERAL NOTES.

The American Bible Society received last year \$607,132. Its investment funds amount to \$808,798. There is strong probability that it will secure Mrs. Sage's donation of \$500,000 by raising another \$500,000.

Mrs. Ella Flagg Young, of Chicago, has been elected Superintendent of city schools at a salary of \$10,000 a year. She is considerably over 60, but, then—she will have a man to assist her.

The four hundredth anniversary of the birth of John Calvin, who was born July 10, 1509, was observed at Geneva, Switzerland, with elaborate exercises. Addresses were made by the representatives of many countries.

Dr. James W. Lee is closing out his fourth year at Trinity Church, Atlanta, Ga. Dr. Bradley is also closing out his quadrennium at St. John's, St. Louis. These are large men and they fill large places in our Methodism. They are studious, thoughtful, and they bring things to pass.

The widow of Rev. R. G. Porter (Gilderoy) is spending a season in Mineola, Texas, and we hope for her a pleasant visit in the Lone Star State. Her husband was one of our regular contributors and his communications were always read with interest by our wide circle of readers. He lived well and died in peace several months ago.

Bishop O. P. Fitzgerald will celebrate his eightieth birthday on August 24, 1909. From 1887 to 1890 he was editor of the Nashville Christian Advocate, and under him that paper reached its maximum circulation. From 1890 to the present time he has been a Bishop in the Church, but for a number of years he has been on the

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retired list. During the most of his life he has been given to authorship and many books have issued from his brain and hand. All these have had a good run, and wherever they have gone the home has been blessed by them. He has been a most useful man in all the relations of life. May the hand of God still guide him, and may his last days be blessed and helpful days.

PERSONALS

Bro. J. E. Wilson, of Chisholm, was in the city recently and favored the Advocate with a brotherly visit.

Rev. J. W. Nelson, of Eagle Pass, was in the city last week and called on the Advocate force. He was on his way to Oklahoma to visit "the old folks at home."

Rev. F. A. Phillips, of Handley, dropped in to see us recently. He not only attends to that charge as preacher and pastor, but in school times he makes a full hand in the college course.

Rev. W. A. Thomas, of Rockwall, was in the city this week on his way to Grand Prairie to help Rev. M. H. Reed in a protracted meeting. While here he made the Advocate a pleasant visit.

Rev. D. Macune has been changed by the Bishop from Chihuahua to Torreon, Mexico. His address is now Avenida Morelos 509, Torreon, Mexico. Rev. L. B. Newberry goes to Chihuahua.

Rev. W. F. Cummins, long a local preacher in this city, but for the past two or three years devoting himself to his work in Western Texas and Old Mexico, was in the city for a few days recently. He is looking well.

Miss Beulah Shaw of the Travis Park Sunday School has made a perfect record for attendance and progressive work. For more than five years she has not missed a Sunday, and she has always been on time with her Bible, a good lesson and an offering.

Bro. Jno. S. Morris and his son, Bernice, were in the city recently on their way to Epworth-by-the-Sea, and they made the Advocate a pleasant visit. Bro. Morris is one of our leading laymen, whose home is in Lincoln, and he always takes great interest in the Church.

Rev. A. C. Biggs, our pastor at Kountze, is a very sick man, and he is not expected to live long at this writing. His family desire the sympathy and the prayers of the Church, and we are sure that they will be devoutly remembered at a throne of grace.

The daughter of Rev. G. W. Kinche-loc, who was brought to Dallas for surgical treatment a while back, has so far recovered as to be able to leave the sanitarium. Her case was most successfully treated and her complete recovery is only a question of a few more days.

Rev. W. H. Howell, one of our veteran local preachers in Dallas, preached for the Arlington people last Sunday morning and evening. Many years ago he was an active member of the Holston Conference, but for years he has been a faithful local preacher. He loves the Church and the ministry.

The Waples Memorial Church at Denison has granted its pastor, Rev. E. L. Egger, a vacation and he has hied himself away to Mississippi to visit relatives and friends. In his absence Rev. C. M. Harless and Rev. Z. M. Williams, of the North Texas Female College, will fill his pulpit.

Uncle Seab Crutchfield has been in San Angelo for the past month and will spend the summer there. While in Texas he will be the guest of his son, Wallace M. Crutchfield, who is President of the San Angelo Collegiate Institute. Uncle Seab is young and well and looks forward to many happy years.

Rev. Jerome Duncan dropped in to see us this week. He brings cheering reports from the field out in the Stamford country. The Institute is

growing in favor and its prospects are bright for the next term. The town is growing and the people are already looking forward to the approaching session of the Northwest Texas Conference.

The Hon. T. G. Barrett of Anson, Jones county, was in the city and made the Advocate a pleasant visit this week. He is a member of the present Legislature and it was largely through his influence that the bill was passed providing for an additional State Normal to be located somewhere in the West.

In a private note from Rev. E. L. Armstrong, of Corsicana, he adds the following: I am now 73 years and 25 days old. Am almost gone, but am still pressing toward my mansion in the sky through faith and much suffering. I read the first issue of the Advocate in the long ago and still read it. Long may it and the editor wave."

Arthur W. Shaw, after years of great success with the Travis Park Sunday School, has found it necessary to resign that position. He has been one of the most competent superintendents in Texas, and he has put that Sunday School right in the first rank. A resolution of thanks and appreciation was unanimously adopted by the school, and much regret was expressed that he will not henceforth be able to give his time and talent to this important work.

Not long since we had the pleasure of traveling from Sherman to Honey Grove with Rev. W. K. Strother, once a member of the North Texas Conference, but later a member of the Texas Conference and President of Alexander Institute. Now he is living at Artesia, N. M., and has charge of the new conference school being projected at that point. He is much pleased with his new situation and thinks the school has a fine prospect. The buildings are now in process of erection and the school will open this fall.

SOME FACTS ABOUT THE GREAT STORM.

Wednesday, July 21, 1909, will go down in the history of Wharton, Matagorda and surrounding counties as the date of the most destructive tropical storm that has ever visited that section of the coast country. I have just returned from the scene of this awful disaster, and it is simply appalling. The damage to crops and property can scarcely be estimated. The corn and cotton seem to be almost completely destroyed, and where the rice was headed out the damage was very heavy. At Bay City scarcely a house escaped without serious injury, and many were totally wrecked. The Episcopal, Baptist and Disciple Churches were blown completely down and the Presbyterian and Catholic Churches were blown off their foundations and badly wrecked. Our new concrete Church, which is nearing completion, had several of the splendid art glass windows destroyed. The court house, jail, school building and many of the business houses were totally or partially destroyed. At Caney our Church is a total wreck.

At Lane City the destruction was simply awful. Every business house was either blown down or badly damaged. Our church there was blown off its foundation, the tower and one side of the roof taken away.

At Wharton the same havoc was wrought. Business houses and residences suffered heavy damages. Every church in the town was destroyed, except one negro church. Our beautiful church is a total wreck, and lies prone upon the ground. The white people there have absolutely no place to worship, unless the court house can be secured.

Wallis presents the same sad scene of ruin. Every church in the town is destroyed. The path of the storm seemed to be about sixty miles wide, and in that scope there is scarcely a church or a schoolhouse left standing. The rice mills and warehouses have nearly all sustained heavy losses. Our people are bravely facing the situation and are doing their best to relieve it, but many of them have lost their homes and their crops and can do very little toward helping the Church.

But they are not asking for any outside help for themselves. But with all this destruction of property, and all the Churches without places of worship, and all having to rebuild at once, can anyone doubt their crying

Fortune Telling

Does not take into consideration the one essential to woman's happiness—womanly health.

The woman who neglects her health is neglecting the very foundation of all good fortune. For without health love loses its lustre and gold is but dross.

Womanly health when lost or impaired may generally be regained by the use of Dr. Pierce's Favorite Prescription.

This Prescription has, for over 40 years, been curing delicate, weak, pain-wracked women, by the hundreds of thousands and this too in the privacy of their homes without their having to submit to indelicate questionings and offensively repugnant examinations.

Sick women are invited to consult Dr. Pierce by letter free.

All correspondence held as sacredly confidential. Address World's Dispensary Medical Association, R. V. Pierce, M. D., President, Buffalo, N. Y.

Dr. Pierce's GREAT FAMILY DOCTOR BOOK, The People's Common Sense Medical Adviser, newly revised up-to-date edition—1000 pages, answers in plain English hosts of delicate questions which every woman, single or married, ought to know about. Sent free, in plain wrapper to any address on receipt of 21 one-cent stamps to cover mailing only, or in cloth binding for 31 stamps.



need for help to rebuild those churches?

So in the name of a loving Savior, I submit this case, and do appeal to everyone who can sympathize with those good people in their distress and need to help them, and help them now. Every contribution, however small, will be fully appreciated and duly acknowledged.

I know there are many appeals to the generosity of our people, but, brethren, this is the most urgent case I have ever seen.

So let me beg you to send in something, if only a small coin. All money may be sent to me, for the present, and I will acknowledge the receipt of it through the Advocate. I will appoint a committee to distribute and apply all the funds received, according to the needs as they seem to us.

Thanking you in advance for every kindness shown, I am,

Your fellow-servant,

A. A. WAGNON,
Presiding Elder Brenham District,
Brenham, Texas.

GOOD NEWS FROM LIMESTONE.

Limestone County swung into the dry column last Saturday with the bumper majority of not less than 600—it may reach 700. Mexia, with five saloons, gave us a majority of two; Thornton, with two saloons, also gave us a larger majority. Two years ago Groesbeck, the county seat, went wet by 173 votes, which this time was reduced to 18, largely due to the good work done by our women and children Saturday on the streets. Our good women—rich and poor—stayed on the streets all day and had a prayer room just across the street from the voting place. Our young ladies, with themselves and buggies dressed in white and two hundred children also in white in three large decorated floats, made a great procession which brought tears to many eyes. The air resounded with the children's songs and the throne was reached by the women's prayer. O it was a great day for Groesbeck!

That "special to the Houston Post" of yesterday was sent in by an anti and is misleading as to the last two paragraphs. "The opinion that if the women and children had kept off the streets Groesbeck would have gone dry" is only in the mind of some of the antis, and the "shot" which a woman took at an anti while talking with a negro was by a kodak. The "woman"—who was the good wife of one of our bankers here—was taking the pictures of an old dilapidated negro, and the white anti—one of their leaders—stepped up to the negro and when he saw what was done he knocked the kodak against the woman's chest. Her 16-year-old son was present and he very promptly resented it, laying the aforesaid anti sprawling in the street and that closed the amusing incident. I was an eye witness to it all. For the life of me, I can not see why the author of that "special to the Post" should want to make the impression that any of our good wives would want to shoot anybody. My wife was in that crowd of women and is a personal friend to the woman who did the "shooting." J. W. HEAD,
Pastor Methodist Church,
August 9, 1909.

E. T. HARRISON—AN APPRECIATION.

Ed Harrison was my conference classmate. When the Clarendon district was organized fifteen years ago, we both went west and were neighbors. Harrison landed at Claude. His rooming place was a forsaken hotel of

several scores of rooms, of which for a while he was the only occupant. His field of work covered more than a dozen counties. Occasionally he would drop into our parsonage at Clarendon or Brother Henson's at Amarillo. We preached, prayed, talked and slept together. I loved him as a brother. Sweet-spirited, companionable, cheery, gifted, manly, whole-hearted, heroic Harrison, good-bye. I expect to meet you again. J. SAM BARCUS,
Denver, Col.

OUR RIGHTS.

Brother Porter tells us that Bishop Johnson had a "right" to preach that strange sermon against State-wide prohibition. We deny, most strenuously, his assertion. Being a free man, he had the "privilege" of doing so, but there was no right in it. When we come to consider, our rights are very few, and our privileges are very broad. The Bible gives us our only bill of rights, and what does not conform to that rule is simply a privilege. Bishop Johnson would never have delivered that sermon had he conformed to the teaching of the Holy Word. We get things mixed sometimes. J. R. TAYLOR, M. D.,
Kosse, Texas.

A small boy defined "sunshine" for the benefit of his little brother as "what you put mud balls in to dry them." His philosophy of life was better than that of a good many "grown-ups" who go through the world without finding out that sunshine is good for mud pies. It pours down about their lives, but they mold their toys in some shadow and look up definitions in the dictionary to satisfy life's many questions. The test of experience is the best of all tests.—Exchange.

STICK TO IT

Until Coffee Hits You Hard.

It is about as well to advise people to stick to coffee until they get hit hard enough, so that they will never forget their experience, although it is rather unpleasant to have to look back to a half dozen years of invalidism, money and opportunity thrown away, which is really the terrible price paid for the weakest kind of a "mess of pottage."

A woman writes and her letter is condensed to give the facts in a short space:

"I was a coffee slave and stuck to it like a toper to his 'cups,' notwithstanding I had headaches every day, and frequently severe attacks of sick headaches, then I used more coffee to relieve the headaches, and this was well enough until the coffee effect wore off, then I would have sick spells.

"Finally my digestion was ruined, severe attacks of rheumatism began to appear, and ultimately the whole nervous system began to break down and I was fast becoming a wreck.

"After a time I was induced to quit coffee and take up Postum. This was half a year ago. The result has been most satisfactory.

"The rheumatism is gone entirely, the blood is pure, nerves practically well and steady, digestion almost perfect, never have any more sick headaches and am gaining steadily in weight and strength."

"There's a reason."
Read "The Road to Wellville," in pks.

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

Epworth League Department

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

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

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

STATE LEAGUE CABINET.

President—A. K. Ragsdale, San Antonio.
First Vice-President—Tom C. Snopce, Houston.
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IN OTHER STATES.

Rev. D. B. Sweat, of Jacksonville, is now League editor of the Florida Christian Advocate, his predecessor, Rev. C. Fred Blackburn, having been elected at the recent conference as President of the State Epworth League. We heartily congratulate both these brethren. Bro. Blackburn is highly spoken of as a capable leader and we shall expect to see a forward movement under his administration. Success to you, Bro. Blackburn!

The South Carolinians have a new State President. His name is M. W. Howard, and he hails from Spartanburg. He was just recently elected, and in the succeeding issue of the Southern Christian Advocate he comes out in almost a two-column address to the Leaguers of the State with an announcement of his plans and purposes for the new year. He has already held a cabinet meeting, in which seven of the nine State officers were present, and eight of the twelve district Secretaries. At this meeting exhaustive plans were made. The devotional meetings are to be stressed more than ever and soul saving is to be the chief aim. The charity and help department is to help the Orphanage where there is no home work to do. The literary department is to give direction to Bible study and higher literary studies. The mission department is to raise an offering for the \$20,000 science hall in Szechow, China. The Junior department will undertake to organize a Junior chapter in every place where a senior chapter now exists. The finances are to be met with a ten-cent assessment on the membership at large. President Howard starts off well, and his message has a ring to it that will surely awaken renewed interest in the work of the League throughout his State. So note it!

Miss Mabel Montgomery continues as League editor (she will get after us for not saying "editress") of the Southern Christian Advocate, and the publishers signal the new year by an enlargement of the headings of the League page, giving it form similar to ours. The list of officers is missing, but we shall expect Miss Montgomery to restore these speedily. We are pleased that this little lady is to remain in the capacity she has so long filled with credit to herself and profit to the Leaguers of South Carolina.

The Californians have been holding another State Conference and choosing up the personnel of their State officers. We quote herewith the brief report of the meeting as it appeared in the Pacific Methodist of July 15. There seems to have been no change in the League editorship, Dr. W. E. Janke, 517 Fillmore Street, San Francisco, continuing in this capacity. The Doctor was formerly the State President and has simply lessened his duties. The report mentioned is as follows:

"The eighteenth Annual Conference of the California State Epworth League came to a close Sunday evening, July 4, at Merced. It was pronounced by all to be one of the best meetings held in years, both in interest and attendance. There were about 125 delegates present. The Secretary will give a detailed report of the conference later. The following officers were elected for the ensuing year: President, Landrum Graham, Los Angeles; First Vice-President, Miss Maud Jones, Santa Rosa; Second Vice-President, Miss Lina Paul, Santa Ana; Third Vice-President, Prof. W. B. Herms, Berkeley; Fourth Vice-President, Miss Veda Allen, Lakeport; Financial Secretary, Miss Bertha Collins, San Fernando; Junior Superintendent, Miss Blanche Booty, Long Beach."

President Eugene P. Guthrie of the Oklahoma State Epworth League is keeping the Western Methodist's League page brimful of spicy notes about the work in general and the approaching State Assembly in particular. He has recently passed through the ordeal of correcting a correction of a correction in trying to have said that the Chickasha District would meet at Pauls Valley. The Oklahomans are projecting their encampment along the lines followed by Texas. Their meeting at Sulphur promises to be history-making in its results. Good for you, Bro. Guthrie, and your enterprising collaborators! Texas bids you godspeed!

AN APPROVED SUGGESTION.

We are in receipt of a communication from the junior pastor of First Methodist Church, Fort Worth, Bro. John A. Siceoff, giving information about the splendid work of the Fort Worth Union and the round table method which is the chief factor in its development. Bro. Siceoff suggests that a round

table department be opened in the Advocate for the discussion of plans and methods of League work, and we quite readily agree to the suggestion. We are publishing his letter herewith, with his plan in detail. Send us your questions and we will publish them.

The Letter.

Dear Brother—I am inclosing a list of round table questions which I have prepared for use in our League Union here. For three months this round table has been conducted, and the suggestions offered by the various Leagues from time to time have been a source of inspiration, as well as instruction. The League Union here is strong and active. There were 250 or 300 persons present at our last meeting.

I read the League page every week, and the thought has come to me since our round table has been in operation here that it would be an excellent idea to have a round table column in the League department of the Advocate. A question or subject could be announced from one to four weeks in advance and open discussions invited, or better, reports of actual work done in that department of work. I shall not go into details; you see the point. The round table has been of such benefit here that it would be well to extend it.

I do not know whether your columns are open to the Leaguers or not, and, indeed, I'm not making this suggestion in order to open them, but because I believe the round table will be welcomed by the hundreds of officers and Leaguers who are struggling to make the League go. JOHN A. SICEOFF, 412 West Terrell Ave., Fort Worth, Texas.

EPWORTH LEAGUE ROUND TABLE.

Fort Worth Union League.

- 1. What relation does the President sustain to the pastor?
- 2. What are the duties of the President during the week?
- 3. What are some of the qualities sought for in the President?

FIRST VICE-PRESIDENT.

- 4. Should the leader be experienced or not?
- 5. What are the actual duties of the leader from the time of appointment?
- 6. Should outsiders be invited to conduct the League services?
- 7. Should we call, by name, on those whom we have asked to participate?
- 8. Should we have several short talks or three or four ten or fifteen-minute talks?
- 9. State the best method for obtaining spontaneous talks.
- 10. Should the program be prepared by the leader or the First Vice-President?
- 11. Should the topic and references be announced in advance? When? By whom?
- 12. Should the leader be appointed more than one week in advance?
- 13. Name some good suggestions for variety in the regular services?
- 14. In what ways may the First Vice-President assist the leader in carrying out an interesting and successful service?

SECOND VICE-PRESIDENT.

- 15. Is your second department a hindrance or a help in your League?
- 16. How do you meet your expenses in the Charity and Help Department?
- 17. How may the Second Vice-President co-operate with the pastor?

THIRD VICE-PRESIDENT.

- 18. Does the Literary Department really do any literary work in your League?
- 19. Should the Third Vice-President hold a sociable whenever he gets ready, or according to the suggestions of the cabinet?
- 20. Which is the better plan, a social in the home or at the church?
- 21. Is it a wise plan to hold a sociable in connection with the business meeting?

FOURTH VICE-PRESIDENT.

- 22. Does the Fourth Vice-President have entire control of the missionary day?
- 23. Is it better to make this service one of education or inspiration, or both?
- 24. How may these two prime elements be best promoted? By having one speaker, or by having an open meeting?
- 25. What are the essential duties of the Fourth Vice-President?
- 26. How may the Mission Study Class be conducted successfully in point of attendance? In point of interest?

THE EPWORTH LEAGUE—GENERAL QUESTIONS.

- 27. How often should the Vice-Presidents of various departments meet with their committees? And what should be done at those meetings?
- 28. What relation does the Epworth League sustain to the Church?
- 29. Is it a wise plan for the cabinet to nominate officers for the League?
- 30. How shall the Era agent obtain best results?
- 31. Is the Epworth Era a vital factor in Epworth League work? Ditto, the League department in the Christian Advocate?
- 32. What per cent of the active workers of the Church are Epworth Leaguers?
- 33. How may we interest Church members and non-Church members in the Epworth League?
- 34. How may an enthusiastic, patriotic League spirit be created?
- 35. What are the surest stepping stones to a successful business meeting?
- 36. Name the direct causes of failure in the business meeting.
- 37. What is the best method of securing new members?
- 38. What are the duties of the strangers committee? Of the public committee?
- 39. What is the suggestion box?
- 40. Why the "innocuous desuetude" of the majority of our Epworth League

members? Is it the fault of the officers, the leader, or the members themselves?

FROM NEW BOSTON.

This League was organized Oct. 4 by Rev. J. W. H. Vance, and it has not missed a devotional meeting since it was organized, except once, on account of rain, and once on account of a prohibition rally in town. It has held four most enjoyable socials and sent \$5 to the Sam Jones monument in Oklahoma City. The most valuable thing this League has done is the study of the Bible. Many of the young people have learned the first Psalm and the twenty-third Psalm, and can name the books of the Bible and find any text rapidly.

Last Sunday, July 25, the following officers were elected: President, Mr. Charles W. Schroeder, oldest son of our pastor; First Vice-President, Mr. Carl Hinckley; Second Vice-President, Miss Geraldine Trimble; Third Vice-President, Miss Mary Fulbright; Fourth Vice-President, Miss Irene Carter; Secretary, Miss Mina Mills; Treasurer, Mr. Clyde Hughes; Organist, Miss Daisy Weaver. These young people are well suited to their several positions of trust, and we prophesy for the League a most successful year under their leadership.

At the close of Sunday's service Miss Geraldine Trimble, in the name of the League, presented the writer with a beautiful gold brooch. It is a pleasure to work with such an appreciative and responsive band of young Christians, and we believe that it is with mutual regret that the relationship is severed. M. MOSS RICHARDSON, New Boston, Texas.

FAITH.

Long before the dawn of the Christian era there lived a man in Arabia, the Far East, the birthplace of man, who had faith in God. God honored this man and changed his name, which name should mean the father of many nations. This man lived to be 99 years old and had no children. The Lord appeared unto this great man and told him that a son should be born unto him, and he also told him what to name his son.

In due time the son was born unto this man and he named him as the Lord had directed. He circumcised the son at eight days old. The child grew up, the fondest hopes of his godly parents. They loved the child dearly, and do you wonder that their hearts were fixed on this son of promise? He was their only child, and given to these old people in their old age. God told this man that his seed should inherit the earth and be as numberless as the sands. He believed God and his promises toward him. He had a living faith and he proved it by his works, just like you will prove your faith by your works if you have the kind of faith that God wants you to have. I fancy that as the child grew up, this old man and his wife made plans for this son. They were wealthy, and I think his fondest hope was to see this son grow to manhood and established with a family of his own.

My friends, are you established in the faith? Can God depend on you to carry on his works, or are you so weak that he can't depend on you in time of need? Just at the time that, no doubt, this great man could, by an eye of faith, see this son a grown man and established as a prince of earth, with great authority and power, the Lord appeared unto him and told him to take the boy three days' journey into the mountain and make an altar, and there, upon that altar, sacrifice the boy to him. The old saint believed God, and he did not stop to question the purposes of God or argue the case. He prepared to make the journey; he strapped the wood on his beast of burden and took two young men with him, and also the son. I do not think that he told the wife anything about what the Lord had told him to do, only that he was going into the mountain to worship God. The little company proceeded on their journey. The first day's travel closed and the twilight and the darkness came, and I fancy that this old man lay down beside this son and slept sweetly. His faith was steadfast; he was fixed; he believed God and proved true to him. There was a peace in his own breast that the world doesn't know anything about. This is faith, my brother. If you would live like God wants you to live you will be steadfast, always abounding in the works of the Lord, and God can use you to his honor and glory, and you will be a blessing to yourself and your family and the world.

They journeyed another day and the third day, and the old man saw the place that the Lord had told him of. Then he said to the young men, "Abide here till I and the lad go yonder and worship." The old man took the wood and laid it on the boy, and he took the fire in his hand and a knife, and they went both of them together. The boy could not understand, and said, "Father, behold the fire and the wood, but where is the

burnt offering!" He had perhaps seen his father offer burnt offerings to God before. This is the ordeal; this is perhaps the greatest test of faith that God ever required at the hands of man. My son, God will provide himself a lamb for a burnt offering, and they came to the place that God had told him of, and they builded an altar and laid the wood in order, and the dear old saint bound his son and laid him on the altar, upon the wood, and stretched forth his hand and took the knife to slay his son, and the angel of the Lord called him, and he said, "Here am I," and the angel said, "Lay not thine hand upon the lad, neither do thou anything unto him, for now I know that thou fearest God, seeing that thou hast not spared thine only son from me."

The old man lifted his eyes, and beheld behind him a ram caught by the horns in a thicket. He knew that the hand of God was in the matter, and he went and took the ram and offered him up a burnt offering unto the Lord, instead of his son. My friends, this is faith in God, the only true type that is to do what God tells us to do and believe him. Can you sacrifice your son or daughter on God's altar? He will perhaps never require this at your hands, but he wants you to be willing to do this should he demand it.

Our Lord allowed his only Son and an heir of heaven to be slain at the hands of a wicked, howling mob of self-righteous Jews, and that for our sins and for my sins and for the sins of the world. Do you not think that God loved his own Son far better than Abraham loved his son? Abraham was a finite being and God is infinite and could love more supremely, yet he spared not his own Son that you might have life, and that you might have it more abundantly. My friends, don't reject the Christ. Take him into your heart and home. God will honor the man that honors him. Don't look to the world for pleasure and happiness. This is not our abiding place. Look to God, the author and finisher of our faith. You will live while God shall live and while ages shall roll and while eternity endures. God's word for it, if you are faithful over a few things you will be made ruler over many. Remember that you are to have authority over cities in the kingdom of God. Therefore, my friends, we conclude that faith is the substance of things hoped for, the evidence of things not seen. Faith comes by hearing, and hearing by the word of God. The word of God is the sword of the Spirit, and if you will believe this gospel the Spirit of God will carry conviction to your heart and you will accept the Christ and you will then see the beauty of holiness and get a foretaste of the glory and beauty and grandeur of the things that shall be revealed in us through Jesus Christ our Lord.

My brother, if you get in this attitude toward God, victory is yours and death and hell can't shake you so long as you hold on to Christ. All the powers of the world can't separate you from the love of God. Mark you, the love of God is what we are talking about. You alone, by your own free will, can reject the Christ, but God loves you still and is willing and ready at all times to take you into his family and adopt you as his child and make you an heir to all things. My friends, get on the ship. The sands of time are fast sinking away, and you will have no foundation to stand upon. There is no other name given under heaven or among men by which you can be saved outside of Christ. Outside of Christ the sea is rolling, the billows are breaking, the tempest is furious, the very foundation that you stand upon is fast being undermined. No safety outside of Christ. A. E. KENNEDY, Garden City, Texas.

MARRIED.

Burns-Jameson.—At the parsonage, Tahoka, Texas, August 1, 1909, Mr. J. E. Burns, Jr., of Waco, Texas, and Miss La Jameson, of Tahoka, Texas, Rev. J. T. Howell officiating.

Crist-Harris.—On July 3, 1909, at 8 p. m., at the residence of the bride's father, Woodward Avenue, Fort Worth, Texas, Mr. J. W. Crist and Miss Ethel Harris, Rev. Thos. Reece officiating.

Johnson-Howell.—At the home of the writer, near Holly Springs, Van Zandt County, Texas, August 1, 1909, at 9:30 a. m., Mr. Dempsey Johnson and Miss Eula Howell, both of Ben Wheeler community, Rev. Frank Everitt officiating.

Stokes-Hillyer.—At the home of the bride's mother, in Austin, Texas, July 28, 1909, at 2:30 p. m., Senator C. C. Stokes, of Crockett, Texas, and Miss Mabel Hillyer, Rev. V. A. Godbey officiating.

There is something wrong with the piety of the man whose religion is never heard of outside the Church.

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

By REV. C. W. GODWIN

Article Three.

The West Texas Conference for the year of 1880 was held in Luling, Bishop Pierce presiding. At this session Bro. Hill was ordained elder. Very much to his surprise, and to the great sorrow of nearly all Blanco County, he was moved from Blanco and sent to the Kerrville Circuit. This circuit embraced all of Kerr, Blanco and Kendall Counties. The Church records show that he had fifty-five members. Notwithstanding there had been preaching in all these places for nearly twenty years, the growth was slow because the people were so slow in settling up the country.

But the years 1881, 1882 and 1883 were epochal years in Kerr County. The men and women who have made Methodism distinctive, and who still constitute the bone and sinew of the Church were converted under his ministry during that time. The people still talk of the sermons he preached then. Thinking men got something to hold to, moralist and dead formalist had their false foundations torn to shreds, and religion placed upon a sure foundation. By forcible, evangelical, Scriptural and uncompromising preaching he set up a standard that has produced a type of Methodists that have but few equals and no superiors in the Church.

He preached the distinctive doctrines of his own Church so fully that proselyters can not make inroads on our flock, and all the children have followed in the footsteps of their parents and come into the Church early. This preacher seems to have had a genius for this very thing; for go where you may, in all his charges if he preached to them long, the fathers and mothers seem to have no better sense than to bring up their children in the Church. In one county in Texas where he was pastor for three consecutive years the change wrought was notable enough to call for mention. The section was rocky hills and dense cedar brakes; and when Hill went there as pastor, that section furnished its quota of business for the Grand Jury. But since the first year of his pastorate, not one single case of either misdemeanor or felony has been reported from the places where he preached. The revolution was complete. Two things are evident: (1) The preacher preached a full gospel, and set before them a high ideal. (2) The people were so impressed as that they are still after a lapse of twenty-two years following the exact lines he then laid down for them.

During 1883 the old church at Center Point was disposed of and the present site was secured, and a nice house was erected on it.

At Bandera the rock church stands there now was built under his administration. A. J. Potter had secured some of the money by subscription the year before Hill went there.

At Kerrville money was raised for a Methodist Church during his last year, but the preacher being moved, the matter fell through; and afterward most of this money was given for a union church house; and that house stands there till this day as a monument to such folly. You find him four years later taking up the work at Kerrville where he left off. The matter of church building was revived and the work left in such shape that his successor, Rev. W. M. Gillespie, easily carried the work to completion.

It is a wise pastor who will not let his congregation worship in school houses and union churches. Methodism owes no real debt to school houses, and other churches for a place to preach. A large proportion of the Judas Skinflints have been born and reared where the members lived in their own houses, and the Lord was worshipped in some old house with all the windows broken out.

Haggai is not the only prophet who has had to deplore the conditions, where the members lived in finished houses, while the house of "The Lord was lying in waste." And generally the people now have a like experience. "Ye have sown much, and bring in little; ye eat, but ye have not enough; ye drink, but ye are not filled with drink; ye clothe you, but there is none warm, and he that earneth wages earneth wages to be put in a bag with holes."

In the fall of 1884 our brother goes

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to the San Saba Circuit. This charge consisted of a string of appointments along the water courses flowing into the San Saba River. The parsonage was a one-room log house out in the woods, six miles from San Saba. The surroundings were anything but pleasant; for it was rocks and cedar as far as the eye could see. Here dwelt this pastor's wife and daughter for seven months. Afterwards a parsonage was built at Harrell's Chapel, where the presence of neighbors somewhat lessened the hardships of the pastor's family. When the roll of heroes and heroines is called, and there forth those who have suffered for His sake, who will shine brighter in the galaxy of saints than these faithful women who bore all these hardships that the people might have the gospel preached unto them? This pastor was here the years of 1885, 1886 and 1887; and 1886 and 1887 are the years notable for the worst drouth known in this Western country. The books will show that the stewards made the assessment each year at \$500, and the answer to certain questions will also show that in the three years the preacher received only \$500 for the whole time. The people themselves were short of the actual necessities of life much of the time. But this did not deter this man of God from doing all for them he could. Many of the men had to leave home and go elsewhere to get something for the wife and children; but the preacher stayed and lived the best he could, much of the time on what he had accumulated before he joined the conference. Did he live in vain? No! His life was so unselfish and his motive so manifestly nothing but the welfare of the souls of men that there sprang up between him and these people a friendship and love that is rare in this day. Faithfulness has its own reward. When he returned there twenty years later for a visit a pastor said that he had never witnessed such reverence, nor such devotion. They would take the clothes from their backs now to help the man of God who faithfully stayed with them when they were not able to even feed him.

Prior to 1886 there had not been any preaching at the town of Cherokee, but during this year he took this point in his already large circuit. These people were about as friendly to the gospel as the citizens of Philippi were to Paul when he and Silas were making the first visit to that town. Hill built an arbor under which he held his first protracted meeting here. He borrowed seats from the school; and some time during the meeting the lewd fellows of the baser sort burned the arbor, seats and all. The pastor had to raise \$60 to pay for the seats. But this kind of treatment did not deter him in his work; for he at once organized a Church here with eleven members, and secured lots on which to build a church and parsonage.

There is a correspondence between the psychological condition of the people and the face of the country where they dwell. That is according to the law of the human mind. Monotony tends to dull the perceptions, and the necessary result is sluggishness. Variegated scenes, rapidly passing before the mind, tend to quicken the perceptions, and activity follows as a necessary result. These people along Cherokee, Rough and Wallace Creeks were of a sturdy class, and this truth is easily to be seen, that when minds of this class once established in sin or in righteousness, they at once take rank as leaders. Such men as Joab Harrell, James Ware, Uncle Jim Means, Wm. Millican, Dave Hillin and others, would be invincible anywhere. The only question they asked, was, is it right? And if conscience answered yes, they turned their faces to the task with no thought of failure.

During these years of his first pastorate there were great revivals and strengthening of the Church. Sixteen years later this scribe was there as pastor, and in every home when the question was asked, "Under whose ministry were you converted?" the answer came, "Bro. Hill." The sermons of other men are compared to his as a standard of excellency or greatness.

In the fall of 1887, when the itinerant wheel turned, Bro. Hill found himself down for Boxville Circuit. After having received but \$500 for three years' service, a move of 325 miles was not a pleasant matter to contemplate. But without a murmur he took his family and started for Williams-

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burg, where the parsonage was located. The rain in 1888 was as excessive as the dry weather in 1886 and 1887. The Church had been prosperous in this charge; and even the year he went there the minutes reported 362 members, but many of them were never found. Two Churches on this charge were organized in 1850 and 1851; namely, Boxville and Mossy Grove. But at the time of the pastorate of Bro. Hill internal strife had nearly paralyzed their usefulness. "Where envy and strife exist, there is confusion and every evil work." It is far easier for a preacher to have a revival where a Church never existed than where such conditions as these exist. The preacher had a hard year, in many respects, and saw but little fruit maturing from hard labor and earnest prayer. He went to conference at Victoria and was again sent to Kerrville Circuit. Kerrville, Center Point, Waring and Brownsboro were his preaching places. He came to them as a father comes to his children, and they were glad to sit under his ministry again. They had a great camp-meeting that year at the mouth of Turtle Creek, on the Guadalupe River. At that time he was reaping from the sowing of other years, and the harvest was of joy. Brownsboro and Waring were left off the Kerrville Circuit and Center Point and Kerrville became each a half station. In the fall of 1889 Bro. Hill goes to Bandera for a second time, preaching at Bandera and Medina City. The first thing he did was to build a parsonage. He was in labors abundant until the District Conference met; and then Buck Harris, his presiding elder, relieved him on account of sickness. At conference that fall he was placed on the supernumerary roll, and for the first time since he enlisted in the 11th Texas Cavalry under Col Young, in 1862, he was not able to say "ready" when his name was called. It was a great sorrow to be left behind when the war-drum sounded.

He was not on the effective list for three years, but he did a great deal of preaching. This scribe well remembers him during the year 1891, when lying on his bed sick, he gave me a better insight into the Bible in general, and the book of Romans in particular, than all the commentaries and Watson's Institutes ever gave me. Also he extracted the Calvinism from Watson's Institutes, and showed me a way out of some troubles that Clark's commentaries had led me into.

THE PLAN IS A GOOD ONE.

Fifty thousand permanent family altars asked for, less or more, in Texas and elsewhere, on the following simple but efficacious plan, believed to be entirely acceptable to the Lord:

At night repeat the 67th Psalm: "God be merciful to us and bless us, and cause his face to shine upon us," and the Lord's Prayer. Sing, "Praise God from Whom All Blessings Flow," or some other good song.

For morning devotions repeat first Psalm or 23rd Psalm and Lord's Prayer, with or without song, as best suits the occasion.

Wife and I have done so now for two and a half years and are more and more pleased, and when we have company, ask them to join us if they like, or not; but we do not vary, only when ministers come.

After more than sixty years of established family altar, wife could not well kneel and rise again, and my eyes become so dim I could not see well to read from the Book, so we and a few others in our knowledge have adopted this plan and we believe it as acceptable to the Lord as oral reading and oral prayer of our own. We love to pray for direct good and to be delivered from evil as authorized by Christ Himself. How many will join our class?

MR. AND MRS. F. C. MILLAN, Hillsboro, Texas.

Whenever God gives us a trial, it is that we may be the gainer by it.

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Please mention this paper.

The Woman's Department

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

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

TO THE AUXILIARIES, WOMAN'S FOREIGN MISSIONARY SOCIETY, NORTH TEXAS CONFERENCE.

Miss Helen Hickman will leave Sherman Saturday, August 14, for her work in Brazil. Any delayed gift or farewell message would reach her at Seventh Bible and Training School, Kansas City, Mo., if received there not later than Monday morning, August 16. Let us as a conference society ask "Our Father" to grant her health and comfort on her journey.

MRS. L. L. JOBE,
District Secretary.

WOMAN'S HOME MISSION MEETING, GATESVILLE DISTRICT.

We want every man, woman and child who can possibly attend the district meeting of the Home Mission Society to be sure and come. We have plenty of homes for all. Will you let me know that you are coming?

MRS. NEAL W. TURNER,
Clifton, Texas.

TO THE AUXILIARIES OF W. H. M. SOCIETY, WEST TEXAS CONFERENCE.

It seems to me we are asleep in regard to our Rescue Home in San Antonio. We must awaken! Surely there is some good woman in each society who has this matter on her heart enough that she will try the 5-cent plan.

Go to all Christian people (some will respond who do not have their names upon Church rolls, but for the love of humanity) and in a book place the names of those who will give you at least 5 cents per month for our home. By this means each society can send \$1 per month. This appeal must be met by others than Methodists only, for the home is a shelter for all. We have had to take new obligations upon us, and must have your help. Send money to Conference Treasurer, Mrs. Shaeffer.

MRS. W. E. SMITH,
Superintendent Rescue Work,
San Antonio, Texas.

NOTICE.

To Texas Conference W. H. M. Society Press Superintendents:

This is to notify you that Mrs. W. A. Manly, Garrison, Texas, has been appointed Conference Press Superintendent. Be sure to send her your reports on time. Also include last quarter's report, so that nothing will be lost.

MRS. ALEX WOLDERT,
President.

MRS. GEORGE CALL,
Secretary.

MISS E. L. HILL,
Treasurer.

A GOOD REPORT.

What Woman's Home Mission Society in a Church of three hundred members can make a better report for August than Eleventh Avenue Church, Corsicana? Listen: 57 present; 79 new members; total number of members, 129. Dues collected at the meeting, \$30.50. This splendid report is the result of the purple and gold contest for new members. Misses Hammit and Haley deserve special credit for their work as captains of their respective sides. The contest will close October 1 with a banquet given by the defeated side. We think the work is permanent.

MRS. E. P. WILLIAMS.

(This is, indeed, a most creditable report, and the success is more remarkable in view of the unusual heat which has prevailed during this month of August, when many auxiliaries are taking a "vacation" time instead of making any extra exertions in connection with their work. God bless these dear sisters in their noble efforts.—Editor Woman's Department.)

DISTRICT MEETING.

The district meeting of the Woman's Home Mission Society of Brenham District was held Tuesday and Wednesday, July 19 and 20, at Hempstead.

Formal organization took place Monday night. Mrs. A. C. Fonda, of Galveston, opened the meeting by reading one of the Psalms, and Rev. E. C. Ansley led in prayer. The President of the Hempstead Auxiliary delivered the address of welcome. Miss Fannie Stone, District Secretary, of Caldwell, responded in a few well-chosen words.

A paper on "Responsibility of the Women of Our Church" was read by Mrs. J. D. Heffley, Conference First Vice-President, of Caldwell. Some time was spent in introducing guests of honor and making them feel at home in our midst.

Tuesday, at 9 a. m., prayer and praise service was led by Mrs. Julia Tompkins, reading responsively the thirty-fourth Psalm. After a talk on the Book of Psalms a praise service followed, in which all took part, with many rich testimonies and heart-to-heart talks. This service was closed with prayer by Rev. J. E. Sears.

Business was opened by the District Secretary, Miss Stone, with a full report of members of Brenham District Auxiliaries. Miss Stone urged full reports by all officers of the auxiliaries.

Paper on "How to Make Live Auxiliaries," by Miss Lester Williams, of Walls, Miss Williams being absent, her paper was read by Mrs. Pickens. Discussions followed. Mrs. Fonda urged calling on and inviting women again and again until an impression was made. Mrs. Roberts suggested work

for all members to keep them busy and interested. Miss Stone suggested prayer and devotion as a well-earned incentive.

Committees met at 2:45 p. m.

The District Secretary urged that every member become interested in connection with work, and explained fully the term "ideal."

At 3 p. m. the afternoon session was opened by Scripture reading and comments by Mrs. Harris. Business meeting was called to order by Miss Stone, District Secretary.

Minutes were read and approved. At the suggestion of Mrs. Heffley, Mrs. Metcalf was made Chairman of the Committee on Extension of Work.

Rest of 15 minutes was taken. At 4:50 Mrs. A. C. Fonda discussed "Baby Roll: How the Idea Originated, the Line of Work, and Who is Eligible." Last year 74 new babies were added to the roll. She gave a splendid talk on her work. An excellent paper was also read by Mrs. Fonda explaining fully the "Third Vice-President's work." A paper on this same line of work was read by Mrs. G. Osborne.

Mrs. Pickens gave a splendid outline of a very interesting work that was being done among the children at Walls.

Mrs. Metcalf gave the origin of the "Florence McEachern Brigade." Mrs. Heffley took up the "Baby Roll."

A paper on "Our Schools and Their Needs" was prepared by Mrs. Foster. She being absent, her paper was read by Miss Brigance. The paper reported 13 schools, Paine and Lane Institute for Colored Children; noticed also the Mountain School, School for Foreigners, at Tampa, Fla; also the Industrial School at Key West, and on the Pacific Coast 2 Japanese schools and 2 Korean schools.

A request for special prayer by one in sorrow was responded to by Brother Kidd.

It was moved and seconded that the above paper on "Schools and Their Needs" be sent to the Advocate for publication.

An excellent talk on the Galveston Immigrant Home, its work, its needs, its scope, its hopes, by Brothers Sears, was very appreciated, and a rising vote of thanks was tendered Brother Sears.

We were edited by having with us the following conference officers: Miss Fannie Stone, District Secretary; Mrs. Jeff Heffley, Cameron, First Vice-President; Mrs. L. L. Johe, Houston, Superintendent Reading Course; Mrs. A. C. Fonda, Galveston, Third Vice-President; Mrs. G. Osborne, Hempstead, Superintendent Bridge; Brother J. E. Sears, Galveston, Superintendent Immigrant Home.

Visitors at the meeting were: Mrs. R. L. Harris, District Secretary of W. H. M. Society, Miss Brigance, Anderson; Mrs. Carlisle, Chappell Hill; Mrs. M. Campbell, President of Oklahoma State Conference, and Rev. A. A. Kidd.

At 8:30 p. m. sermon, "Fidelity—God's Financial Plan," was delivered by Rev. A. A. Kidd, and a vote of thanks was tendered him for his excellent sermon, and also for the courtesies shown us.

Tuesday, at 8:30 a. m., devotional was led by Brother Kidd.

Business opened by Miss Stone. First on the program was a talk on Home Missions Reading Course by Mrs. Metcalf. She urged each worker to inform herself in regard to the work in order to do intelligent service. One reading book and the Bible helps in "Our Homes" are especially urged to be used in every auxiliary. Miss Stone urged each auxiliary to read "Life of Lucinda Helm."

Mrs. Campbell, Conference President of Oklahoma, made an interesting talk on "The Need of Home Mission Workers Taking Our Homes." Her talk was to the point, and she believes in all members being connectional members.

An excellent paper by Miss Hill, of Livingston, on "A Knowledge of the Home Mission Finances" was read by Miss Stone, reporting 3 Immigrant Homes, 2 Cuban schools, 3 Mountain schools, Dallas, Georgia, schools, 800 members in the W. H. M. Society of the M. E. Church, South.

After the reading of the paper an animated discussion on placing it in such form as to reach each auxiliary followed. A motion was made and seconded that Miss Hill be requested to get it out in circular form, and if the conference does not include this in expense work each auxiliary is to pay its pro rata.

Next came a paper on "Supply Department," by Mrs. Pickens. Her paper was excellent. She also read a leaflet how a frontier's poor box was exchanged for a good one. We felt when Mrs. Pickens finished that surely the good things always came last.

Mrs. George Call's request, through Miss Stone, for the Co-Operative Home in Houston, was presented by Mrs. Metcalf in her sweet, womanly way. Surely each auxiliary ought to be willing to do something to help this home in our sister city.

Epworth Home, at Corpus Christi, was brought before the body and its needs made known. Several questions pertaining to the work were read from the question box. No agreement was reached, nor any satisfaction obtained to these questions. It is hoped that the unsettled state in which these questions were left will be the steps leading up to the Arbitration Committee to be appointed and elected. Differences will arise occasionally, and there should be a committee to settle such for the sake of harmony.

Reports of various committees were next adopted.

"God Be With You Till We Meet Again," was sung. Many hasty good-byes were said and several hurried to the depot to board the northbound train, and the remaining delegates

departed on the evening train for their homes.

Every one said it was a good conference. Business was dispatched in good order, and the meeting was not allowed to drag. We will meet at Rosenberg next year for our next district meeting.

MRS. JULIA TOMPKINS,
Press Reporter.

FROM ORANGE, TEXAS.

As Press Reporter, it is not only my duty but a very great pleasure to me to write the Advocate about our Home Mission Society. It has been quite a while since anything has been written about this auxiliary—every woman are wide awake and working faithfully for the Master. We have an excellent corps of officers. Our President is among the best that could possibly be found anywhere. All the officers are nearly always present at the meetings, and report promptly.

Orange Auxiliary has the honor of being an ideal auxiliary—every member is so willing to do her part. The President said last year that no one had ever refused or even seemed unwilling to do a thing they were asked to do.

The subject of tithing was thoroughly discussed, and as usual, a program was given on the second Thursday by our Second Vice-President. Quite a number gave their names as tithers, and I believe they can all say it is a real pleasure to pay the Lord his own—and, when we think of it, one-tenth is very little compared to nine-tenths.

The Treasurer read the yearly report at our last meeting, which showed that our auxiliary had raised \$997.20. The Secretary also made a splendid report. She reported two boxes sent out, one to the Orphans' Home at Waco, and one to the Ann Browder Mission Home and Training School at Dallas, total value being \$130.55.

Much visiting is done among the sick and distressed. This little band has brought sunshine into many homes, and many hearts have been gladdened by their words of hope and cheer. Baskets were sent out at Christmas time, and quite a number of little children's eyes were brightened by the gift of a doll or some small toy. All is done in the name of our Savior.

There are many more things I would love to tell you had I the time and the patience, but I will close by giving a list of our officers: President, Mrs. W. H. Malone; First Vice-President, Mrs. W. P. McFarland; Second Vice-President, Mrs. A. L. Dupont; Third Vice-President, Mrs. W. L. Joiner; Recording Secretary, Mrs. C. L. Davis; Corresponding Secretary, Mrs. Cole; Treasurer, Mrs. George Call; Agent for Our Homes, Mrs. M. A. Watson; Superintendent of Supplies, Mrs. George Freeman; Superintendent of Brigade Work, Miss Annie Sells; Press Reporter, MRS. E. H. GOLDEN.

FROM GAIL.

The W. H. M. Society of Gail was organized in February with an enrollment of thirteen members. The following officers were elected for the ensuing year: President, Mrs. H. C. Jolly; First Vice-President, Mrs. D. D. Ward; Second Vice-President, Mrs. J. B. Stokes; Recording Secretary, Mrs. J. B. Stokes; Corresponding Secretary, Miss Myrtle Jolly; Treasurer, Mrs. J. C. Dardward.

We are new in the work, but willing to learn. With the help of our good pastor, Bro. J. L. B. Cash, we expect to accomplish something the coming year. Five of the members have subscribed to Our Homes.

MISS MYRTLE JOLLY,
Corresponding Secretary.

JONES CHAPEL W. H. M. SOCIETY.

Our Home Mission Society was organized May 17, 1909, with our pastor, Rev. Walter Griffith, acting as Chairman. We organized with ten members; three new members came later.

Officers: Mrs. Lonnie Hester, President; Mrs. Mollie Kemp, First Vice-President; Mrs. Clara Smith, Second Vice-President; Mrs. Alice Williams, Third Vice-President; Mrs. Anna Bell, Secretary; Miss Winnie Smith, Treasurer; Miss Ada Kemp, Corresponding Secretary; Miss Annie Gray, Agent for Our Homes; time of meeting, Monday after each third Sunday; second meeting held May 22; third meeting held June 21. A called meeting was held July 4. Mission dues paid, \$2; ice cream reception, \$21. This will be paid on our new church. We lack only twelve dollars and some cents from having our church ready to dedicate. May the Lord's richest blessings rest upon our entire Church and each and every member of our home mission work.

MISS ADA KEMP,
Corresponding Secretary.

FROM BURELSON.

The W. H. M. Society elected the following officers: President, Mrs. L. D. Chisenhall; First Vice-President, Mrs. Sam Taylor; Second Vice-President, Mrs. Griffith; Third Vice-President, Mrs. Haynes; Secretary, Mrs. Grace Phillips; Corresponding Secretary, Miss Phina Carter; Treasurer, Mrs. Hattie Bowers; Press Reporter, Mrs. Della Hurst; Agent for King's Messenger and Our Homes, Miss Alice Rosamond. We are organized again, and hope to do better service the present year than we did the last.

MRS. DELLA HURST,
Press Reporter.

FROM BUNYAN.

The W. H. M. Society at this place is doing good work, under the leadership of our good and faithful President, Mrs. R. C. Snively. We meet twice a month, have devotional and business meetings the same afternoon. Our members love each other, and all work together in unity. We have been doing some work for our beloved pastor, who had the misfortune to lose his wife last year, leaving him three little children without a mother to soothe their sorrows and wipe away their tears. We are doing all we can

BABY SAVED HER

"I was sick for three years," writes Mrs. Nollie Jones, of Russellville, Tenn. "I had a doctor and took medicine regularly, but grew worse, until last spring I was past going out and was just skin and bones."

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to make them feel at home in the parsonage.

The society took four quilts to quilt for him, then, with the help of all the ladies of the Church, we pieced and quilted the fifth one. Mrs. Williams, Mrs. Sones, Mrs. Wright, Mrs. Vandyke and Mrs. East each took a quilt to their homes and invited the ladies of the Church as well as the society to come and help quilt, which we most gladly did. My! how we did enjoy it! It was such a nice social time. How the hostesses of each of these homes did entertain, and what a feast of good things they did set before us at our homes. We are glad of little opportunities to do good, for many of us will never have an opportunity of doing great things; yet it is the same command to us, "To do good and to communicate; forget not, for with such sacrifice God is well pleased."

As to those who are called to do greater things, we have nine tithers, and six of us have pledged to pay the \$1.00 above dues. We ask the prayers of all who may read this, that we may be faithful in the service of our Lord.

MRS. MARY E. CROUCH,
Press Reporter.

FROM ROANOKE, TEXAS.

The Woman's Home Mission Society was organized in our little town nearly five years ago, but was not connectional until about June 1, 1907. Since that time this auxiliary has raised about \$600 in cash, over half of which has come in during the past eight months. Our Church here has just completed a handsome church building at a cost of about \$3000. Our Home Mission Society gave \$250 on the building besides buying a fine piano.

We now have nineteen members, all of whom are interested in the cause and willing to work for the good of our society, the Church and the town.

On the night of July 2 we gave an ice cream supper on the church lawn and cleared something over \$15. We meet twice each month, holding our meetings at the home of some member of our society. The lesson from the Bible study in "Our Homes" is used once each month and a lesson from "The Challenge of the City" is taken up at the other meeting. We get a great deal of good from these studies.

God has been good to us and prospered us in everything that we have undertaken in his name. It is our prayer that we may always be guided by him.

MRS. MAGGIE H. CORNWELL,
Press Reporter.

FROM REAGAN.

The Woman's Home Mission Society of the Reagan Methodist Church met on Wednesday afternoon, March 4, 1909. After a Scripture reading and prayer by the President the following officers were elected for the ensuing year: Mrs. E. R. Boyles, President; Mrs. C. Ward, First Vice-President; Mrs. A. M. Anderson, Second Vice-President; Mrs. E. R. Anderson, Treasurer; Mrs. E. W. Robbins, Recording Secretary; Mrs. C. W. Loyd, Corresponding Secretary and Organizer; Miss Fannie Johnson, Assistant Organizer; Mrs. B. F. Ward, Press Reporter; Mrs. J. M. Neal, Agent for Our Homes.

Our report for the year was very good, but by God's help we expect to make a better report at the close of this year. Let each of us as officers endeavor to do our best, and God will reward our efforts.

MRS. R. F. WARD, Press Reporter.

(We are sorry this report has been omitted until this date.—Editor Woman's Department.)

CHURCH DEDICATION.

Our church at Kerens, Texas, will be dedicated the fifth, Sunday in this month. Dr. G. C. Rankin will preach the dedication sermon. All former pastors are invited to be with us.

G. W. KINCHELOE, Pastor.

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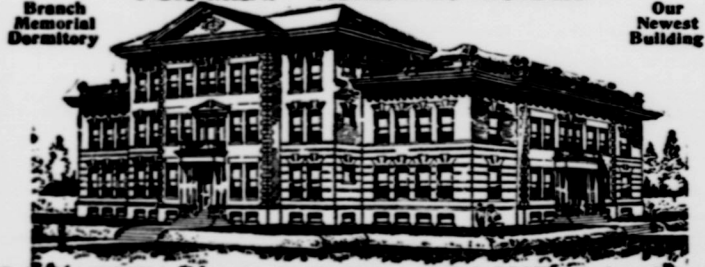
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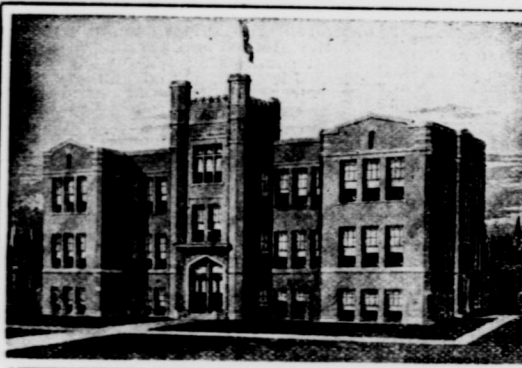


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REV. J. P. HUDDLESTON.

The subject of this sketch, Rev. J. P. Huddleston, son of William Newton Huddleston and Jane Huddleston (nee Morton), was born in Blount County, Alabama, August 29, 1839. He was the oldest of a family of seven boys and two girls, all of whom have preceded him to eternity except three brothers, two living in Wise County and one in Anderson County, Texas. He came with his parents to Texas in 1837; lived the first year in the territory now known as Cherokee County, on Boxes' Creek, moved the next year to what is now Anderson County and settled on Snake Creek, eight miles southeast of Palestine, where he lived with his parents till he was married on the 16th of November, 1851, to Miss Frances Caroline Killion, whose parents moved with his parents to Texas in 1837 and settled on the same creek, their farms adjoining. Indians were a terror to the settlers in those days, and Church privileges were almost unknown. But the parents of these two families were devoutly religious and life-long Methodists. He professed religion at Morton camp-ground at the age of 16 and joined the M. E. Church, South, on probation, in which Church he lived a devout member until his death. He was licensed to exhort at Squires' school house in Anderson County by Rev. Robert Crawford in 1857; was licensed to preach at Nogalus Prairie in 1860 by Rev. R. S. Finley; was ordained deacon at Rusk by Bishop McTyeire on October 27, 1867; ordained elder by the same Bishop at Palestine December 7, 1879. He began his ministry in Trinity County, where he moved in the fall of 1857 and lived till the winter of 1879, at which time he moved back to Anderson County, where he spent the remainder of his life, except a few months spent in Montana County in 1891. Three of the best years of his life were given to the Confederate army. He enlisted in Company K, Col. Hubbard's regiment, Thirty-second Texas Infantry, on July 1, 1862, and returned home about the 8th of June, 1865, his company disbanding at Hempstead. He was raised to the sublime degree of Master Mason at Palestine in 1857 and made a Chapter Mason at Crockett in 1879, to which order he was a faithful and true member. But first of all, he was a man—a manly man. The writer never knew him guilty of anything that was not honorable. He was a plain man—plain in dress and plain in speech. He said what he thought. One never had to guess which side was a question he was on. He expressed himself, and further, he was always on the right side of all moral questions. One was never further from defaming the good name of his fellow man than was he. The writer has seen him sit many a time with closed lips while his company talked of the faults of their neighbors. He said good things about people or he said nothing. But when it came to issues he expressed himself, and further, when talking to men he was free to tell them of their faults, but always in a friendly way—in a way that no man could take exception to. He never served as a pastor, but in his younger days he did a great deal of preaching as a local preacher. Many souls have been saved under his ministry and many a congregation has received the gospel through his ministry that otherwise would not have heard it. But owing to a bronchial trouble he had not preached much for a good many years. He loved his Church and was always loyal to his pastor. He was also religious; always held prayer in his family. The sweetest memories of my life are the memories of the family worship. He was very fond of the Psalms and frequently read them in the family worship. He was a hard-working man, but he never got too tired to hold prayer at night. Well do I remember when he used to take me on his knee and tell me of Jesus, of David, of Samuel and Elijah. He was a great reader. He read good books, and many of them. The greatest trial of his life came to him four years ago when, through the treatment of a cancer on the back of his hand, he partially lost his eyesight. He could see to get about the place, but could not see to read. To give up his reading was almost death to him. In fact, he said at first he had rather die, but later he gave up to his fate. He had suffered for several years with heart trouble. Last spring he had an attack of pneumonia, which he survived, but never gained his strength again. The struggle then was giving up his work. He could hardly bear the idea of not being able to work. However, he gave up, and I have never seen one more patient than he was in his last sickness. For several months he could not lay on the bed and sleep, but nearly all the time he sat up in his rocking chair. His disease developed into dropsy some weeks ago. It was my good fortune to be with him eight days before he died. The doctor changed the treatment and he seemed to improve every day for eight days before the end came. He got so he could walk about the place unaccompanied. On Wednesday morning, July 14, while I was helping him to put his clothes on he said to me, "Coy, I have lived too long." I said, "No, you have not, but you have nearly worn out this old house of clay. You are going to have to leave it soon and go and live in another." He said, "Yes, it won't be long till I will pillow my head in the bosom of the blessed Lord and breathe my life out sweetly there." We had a long conversation that morning. He talked better than he had at any time. I went away at 10 o'clock and returned at 2. As I

walked up to the house I saw him walk out to the barn. After some ten or fifteen minutes I went to see about him, and found him dead in a stable. He had "pillowed his head in the bosom of the blessed Lord and breathed his life out sweetly there." So about 2 o'clock, July 14, 1909, at the age of 79, lacking 24 days, God took him. As was said of Enoch, "He walked with God and he was not, for God took him."

He said some time ago that the Lord had his mansion about ready, so he went to occupy it. The evening before his death I read a number of the old hymns to him. We were called to supper while I was reading them. When he was asked by one of the family if he was ready for supper he replied "I am ready for one supper. I was just thinking I would soon take supper with the Lord." The next afternoon he went to take that supper.

His funeral was conducted at the family residence of Bro. Morehead, of Palestine, assisted by the pastor and one of the stewards, who make a talk. In that talk he said he had known "Uncle Johnnie" (as he was called) for fifteen years and had never heard an unkind word spoken against him. That was the first of his kind words he was without a fault. Men differed with him in their political and religious views, but still loved him. He said he had heard young people say they had rather be in "Uncle Johnnie's" company than in the company of young people. He was cheery, always looked on the bright side, full of life and very fond of a joke. Always had a pleasant or humorous word for everybody he met. But that cheery spirit is no more among men. His body was laid to rest in the neighborhood cemetery, the Masons officiating. That familiar face is laid away, but it still lives in our mental vision. Those lips will no more speak that fatherly counsel, but it still rings in our ears. That godly example is no more to be lived among us, but it still lives. His place in the home Church is vacant, but it still fills in the hearts and characters of the people. We could never get ready to give up such a man, but God let us keep him a long time, and we give him up and say, "Good bye, Father," "Good bye, Uncle Johnnie," but not forever. Just a few more sorrows, just a few more struggles and we will clasp hands on the shore never to part. O that a "double portion" of his spirit might rest upon me! He was the first of his family to go. He leaves a widow with whom he lived 58 years; two sons, four daughters and a number of grandchildren and great-grandchildren. Both sons, one son-in-law and two grandsons are country preachers of the gospel. His favorite hymn was "O God, our help in ages past, our hope in years to come." He knew it all by memory, and in his last illness he quoted it hundreds and perhaps thousands of times. This was also the favorite hymn of his father and the last night of his life he quoted it over and over again. This hymn and the hymn, "Palms of Victory," were sung at the funeral. This earthly tongue is still, but he has gone to sing with the Lamb. J. C. HUDDLESTON, Wharton, Texas.

PICKENS.—Mrs. S. R. Pickens, wife of Dr. J. D. Pickens, of Whitt, Texas, was born at Corona, Ala., December 26, 1862. She was married to Dr. J. D. Pickens, at her father's home, at Corona, Ala. She was the daughter of Mr. and Mrs. George S. Gaines. Her father still lives where she was born. As many can testify, who no doubt will see this in print, theirs was a happy union. Many were their trials in life. Though she was physically weak, she was always full of energy and courage. She had a great desire to educate her children and see them true in the Christian faith. The four children who survive her are members of the Methodist Church, George, her oldest son, is studying for the ministry. Mrs. Pickens joined the Methodist Church at an early age and lived a consistent Church member to the time of her death. She was a strong believer in the doctrines of the Methodist Church, and was a worker in the Home Mission Society. She left many friends to mourn her death. She will be missed in the Church and Sunday-school, as a neighbor and in her home. Mrs. Pickens left good evidence that she was prepared for the unfinished business of the Lord's. Our loss is heaven's gain. So we must be of good courage, and try to submit to God's will. A LOVED ONE.

HANCOCK.—Sister Catharine Hancock (nee Henderson), wife of C. A. Hancock, died July 26, 1909, at her home near Farrisville, Newton County, Texas, in a full triumph of the Christian life. Her family all was well and admonished them to meet her in heaven. She was born in North Grady County, Georgia, April 19, 1834, aged 75 years, 3 months and 5 days. She came to Texas in 1849, and was married to C. A. Hancock Sept. 15, 1851, in Jasper County, Texas, and there were born unto them fifteen children, five boys and ten girls, of whom eight have gone on before her, leaving husband, four boys and three girls and a number of grandchildren to mourn their loss. She joined the Methodist Church, South, in childhood, and lived in it until summoned away. She will be missed. To know her was to love her. Mourning ones, look up; weep not as those who have no hope. We will meet again, if faithful to God. We laid her body to rest in Farris Chapel Cemetery, in the presence of a large audience, after services.

BRADFORD.—Little Mary Emma Bradford is dead. She came into the home of Bro. and Sister Bradford and stayed thirteen days; then God called her home. Her stay was just long enough to brighten their home and cheer their hearts, and as she entwined herself about their hearts to make home happy, she went away to a better and a brighter world, to live with the other little brothers who preceded her. Farewell, little one, for a while. Our Lord Jesus said, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of God." Cheer up, dear Bro. and Sister Bradford; you will see your little ones over yonder. W. B. BAYLESS, Pastor, Aubrey, Texas.



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DEATHS.—Brother and Sister L. T. Deats are again called to mourn the departure of a loved one from their home. Thus passed away a noble boy, a brief time of membranous croup, went away to join the loved ones above. July 25, 1909. She was born in Big Springs, Texas, January 7, 1902. On June 27, 1909, it was my privilege to receive her along with a large number of other children into the Church. Who can ever forget her happy face the morning she came forward to join the Church? Here was an intelligent and genuine faith. She was born and nurtured in a pure Christian home. She will be missed, not only in the home, but also in the Sunday-school of which she was a faithful member. It will cause the tears to come to our eyes when we see little Martha and not see Jessie, too, for they were nearly always together. But they can not journey hand in hand any more till little Martha joins the triumphant company to which Jessie has gone. Look up, parents, brothers and sisters, for a happy day is coming when you shall meet little Jessie again. W. S. P. McCULLOUGH.

WILSON.—Bro. Otho Wilson was born in Illinois, Jan. 2, 1844. Was left an orphan at the age of 5 years. He went with an uncle to California in an early day and underwent a great many hardships in that pioneer country. He also spent some time in Oregon. Came to Texas in January, 1878. Was married to Miss Belle Elliott in the city of Dallas, Nov. 22, 1876. Moved to Cooke County in 1880. Was converted and joined the Methodist Episcopal Church in August, 1888, and remained in the same till the time of his death, May 28, 1909. He was the father of twelve children, four of whom preceded him to the better world. The community has lost one of its very best citizens and the family has lost one of the gentlest and tenderest husbands and fathers that I have ever known. Just a short time before his death his daughter asked him if it was all right with him. He said, "Why, yes, daughter, I am all right." I would say to the heart-broken wife and weeping children, weep not as those who have no hope; you shall meet your loved one again where sorrow and death will never more come. H. E. JOHNSON, Myra, Texas, July 23, 1909.

BARTON.—Thomas Royall Barton, son of Henry F. and Julia C. Barton, was born in Henderson County, Texas, Oct. 2, 1894; was converted at the age of 19 years, and joined the Methodist Episcopal Church, South. After four days' intense suffering from appendicitis, he died June 4, 1909. While he was only 14 years old, he was a boy of extraordinary promise. He was brilliant, studious and religious, seldom ever being absent from his class in Sunday-school and Church services, hence he is greatly missed, not only in the home, where he brought so much joy. His manliness and obedience to his parents recommended him to all who knew him. As a proof, when he was told by his parents that the doctors had decided that an operation was needed, with that perfectness of submission and confidence in them that were doing what they believed to be the best, in his manliness said, "All right; papa and mamma, if you think best, and they, realizing the great danger connected with the operation, directed him to put his trust in God. He assured them that from the day of his conversion he had trusted him, and when they told him that they were

praying for him, which he well knew, he asked them to stay near by him. He only lived a few hours after the operation. Thus passed away a noble boy. It was made doubly sad by the fact that his only sister and one brother were at Georgetown in school and were not able to reach home until after his death, and one brother who lives at Quanah, Texas, was not able to reach home until after his burial. A great crowd of relatives and friends followed his body to the cemetery. We have this word of consolation to his parents, sister and brothers: This world is made poorer to you by his death, but heaven is brought nearer. He will stand with outstretched arms to welcome you home. Cheer up and press the battle a little while longer, and all will be well. I. F. PACE.

SIMPSON.—Wm. J. Simpson was born July 18, 1855, on Little Brushy, DeWitt County, Texas. Ten years ago he moved to Yoakum for school and other advantages for his children. Several years ago he sold his farm and engaged and continued in the mercantile business till his death, June 21, 1909. He joined the M. E. Church, South, at a camp meeting held by Joseph Coughran in the summer of 1884. He was married in November, 1885, to Miss Lizzie Rankin, a daughter of M. B. Rankin, of Burns Station, DeWitt County, Texas, a prominent citizen, member and official of the M. E. Church, South. His wife, four sons, the oldest of whom, Bascom H., is a licensed preacher and student in Southwestern University, and five daughters and several brothers and one sister survive him. Bro. Simpson, following the example of his parents, loved the Church and served it faithfully and efficiently, officially and in every other way. He taught successfully several terms in the public schools and served his county very efficiently several terms as Commissioner. He was a good, clean, upright and successful business man and citizen and a faithful and devoted husband and father. We sadly miss him, he was so much needed; but we will try to profit more than ever by his good life. W. H. KILLGOUGH, Blessing, Texas.

COOK.—He is not here, but in that beautiful home. Little John D. Cook, infant son of W. A. and La Venia Cook, was born Nov. 7, 1908, was baptized March 22, 1909; died May 17, 1909. A sweet little flower, given us only a short time, but long enough to twine its sweet, pure life around our hearts, and it was so hard to give this fragrant blossom to the reaper, Death. But God, who doeth all things well, saw fit to replant this flower in heaven. He can not come to us, but we can go to him. The home is lonely, our hearts are sad, but we bow in humble submission, knowing that the Lord giveth and the Lord taketh away; blessed be the name of the Lord. Be comforted, therefore, dear parents, knowing that he who took the little ones in his arms and pressed them to his bosom is caring for little John D. His grandfather, S. D. COOK.



HARTSHORN SHADE ROLLERS. Bear the script name of Stewart Hartshorn on label. Get "Improved," no tacks required. Wood Rollers Tin Rollers.

EA Bady Ala 1866 to Dr sissip 1882. Tyler who Chris the t whon extenl Chure lives godly joined woma and a woi of res read, lege life w optin of Pr shied to death compl confu worse chre d with tian l power but w ings c and 1 mothe -terna of Tyh HOI of Mr. born Collin Christ the e was ; and g in the ter H Anna her l end s few l strong ly and home her d sat by and g death receiv might -perfec expres hope t sick h condu Broth school all of Her l birth. DEN Miss J Muddel Georgi J. Dei with Arkan childr coded. Sister the M lived ; her de band, 13 Tex to Sw Wrigh moved Sister peace-death know persua I have that di of of asleep, went l Tull coded. WHI born I 1909, 1 days; Dec 2; in her consist a regu day-sc long a of con sac an loss, friends be fail see yo our pe them l Lake ETT Mr am 29, 190 Harrol had n lived ; the chi ter J. munity from 1 has go row an et, sub Sorrow child h has bei of the yo row an MILI Novem daught minist ed wlt ent C 1850, s dall, were b Luke, E. Cra Mrs. Cl

BALDWIN.—Mrs. Caroline Mosserrett Baldwin was born in Monroe County, Ala., Oct. 19, 1824. She was married to Dr. A. Baldwin on April 11, 1847. In 1866 they moved from Alabama to Mississippi, where her husband died in 1882. Four years later she came to Tyler, Texas, to be with her children, where she died in the triumphs of the Christian faith, July 11, 1909. She was the mother of nine children, five of whom survive her and are active and exemplary members of the Methodist Church, showing in their consecrated lives the influence of a devoted and joyful mother's life. Sister Baldwin joined the Methodist Church in early womanhood and was true to her vows and a blessing to the Church. She was a woman of extraordinary mind, fond of reading, and remembered what she read, and hence it was a great privilege to hear her talk. Her Christian life was beautiful. She was patient and optimistic. There was no dispensation of Providence, however dark, in which she did not see good. Though confined to her room for months before her death, and often in pain, she never complained. She could always find comfort in the fact it might have been worse. My visits to her as pastor were an inspiration to me. I always left with a higher conception of the Christian life and a stronger faith in God's power to save and keep. She has gone, but we shall see her again. May blessings of our Heavenly Father rest upon the surviving loved ones, and His grace and the instructions of this devoted mother keep them in the way of life eternal. **NEW HARRIS.** Tyler, Texas, Aug. 2, 1909.

HOLT.—Jimmie Lee Holt, daughter of Mr. and Mrs. Granville R. Holt, was born November 29, 1891, near Anna, Collin County, Texas. She accepted Christ and united with the Church at the early age of eleven years. She was just blooming into womanhood, and gave promise of great usefulness in the Church here. Brother and Sister Holt had just recently moved to Anna in order that they might give her better school advantages. Her end seemed to us most untimely, as a few months ago she was apparently strong and robust. The end came quietly and peacefully July 27, 1909, at her home in Anna. Some days previous to her death our good Brother Guthrie sat by her side and in a most fatherly and gentle way talked with her about death and the glories of heaven, she receiving the impression that she might be called to die with a smile of perfect resignation, at the same time expressing her love for life and the hope that she might live to be useful and happy. Our beloved pastor being sick in bed, the funeral services were conducted in a most impressive way by Brother Lee Guthrie, her Sunday-school Superintendent, at which almost all of the whole town were present. Her remains were laid to rest in the little cemetery on the farm of her birth, to await the first resurrection. **A FRIEND.**

DENSON.—Mrs. S. W. Denson (nee Miss Sophronia Maddox), daughter of Judge James Maddox and Mrs. Adeline Maddox, was born in Cherokee County, Georgia, April 6, 1848. She married W. J. Denson Sept. 21, 1862, and moved with her husband to Dallas County, Arkansas, in 1866. To this union eight children were born, five of whom preceded their mother to the better world. Sister Denson was converted and joined the Methodist Church Aug. 15, 1869. She lived a consistent life to the time of her death. She moved, with her husband, from Arkansas to Fannin County, Texas, in 1892. In 1892 they moved to Swisher County, and settled near Wright, now known as Kress. They moved to Tulla in December, 1907, where Sister Denson passed to the great beyond June 21, 1909. She had made her peace with God. She had no dread of death. She could say with Paul, "I know whom I have believed, and am persuaded that He will keep that which I have committed unto Him against that day." When God called the wheels of life stood still, the tired body fell asleep, and without a struggle her soul went back to God who gave it. Tulla, Texas. **S. R. TWITTY.**

WRIGHT.—Laura Millean Wright, born Dec. 24, 1889, and died March 26, 1909, aged 19 years, 3 months and 2 days; was married to Walter Wright Dec. 25, 1907; professed faith in Christ in her childhood days, and had been a consistent member of her Church and a regular attendant of Church and Sunday-school. Though her illness was long and painful, she never murmured or complained. She leaves a husband, and lonely, a mother, three brothers and four sisters to mourn their loss, but her gain. Weep not, dear friends, as those who have no hope; see your loved one again. Thank God, our people die well, and we shall join them later in the city of our King. **C. C. WILLIAMS.** Lake Creek, Texas.

ETTER.—Harold Way Etter, son of Mr. and Mrs. Will Etter, was born Nov. 29, 1907, and died July 17, 1909. Little Harold was a sweet little child, but had never been strong. His parents lived in Oklahoma, but were visiting the child's grandparents, Bro. and Sister J. W. Etter, of Westbrook community, when little Harold got sick, from which he never recovered. He has gone from this low ground of sorrow and suffering to bask in the golden sunlight of God's love and beauty. Sorrowing loved ones, look up; your child is not dead in the real sense, but has been transplanted to the other side of the river. May God bless and help you to prepare to meet him where sorrow and death never come. **S. E. PRITCHETT.**

MILLER.—Mrs. Eliza J. Miller, born November 29, 1829, in Illinois, was the daughter of Rev. Wells, a Methodist minister. In early childhood she united with the Church and led a consistent Christian life. On February 17, 1850, she married Rev. Luke W. Crandall. From this union seven children were born, six of whom survive her—Luke, Moses, James and Rev. Charles E. Crandall, Mrs. Joe Thompson and Mrs. Charles Hinsden. On November 30,

1874, after having lived a widow for several years, Mrs. Crandall married C. W. Miller, now deceased. Mrs. Miller died July 11, 1909, at the home of her daughter, Mrs. Joe Thompson, 15 Allen Street, Dallas, Texas. Mrs. Miller was afflicted with blindness for six years, but was a patient sufferer. The day before she died she said she wanted to go home where there was no pain. **A FRIEND.**

WHITAKER.—Ethel Maywood Whitaker was born December 18, 1908, and died July 29, 1909. A short life, but how tenderly loved by her parents. She was the only child to bless that home. They live in Amarillo, Texas, and were called to Big Springs on account of the death of little Jessie Deats, the sister of Mrs. Ethel Whitaker. The parents are Christians and had had their little one dedicated to God in baptism. God in his wisdom took the child to a better land, and now these parents will have an additional tie in heaven, and they are determined to meet their babe there. God bless them as they go back to Amarillo with sorrowful hearts because their sweet babe is not with them as she was when they left. "Suffer little children to come unto me." **W. S. P. McCLUNG.**

STRICKLAND.—Mrs. Ellen M. Strickland (nee Bruce), wife of E. E. Strickland, was born Nov. 29, 1889; was married Oct. 7, 1906, and died July 7, 1909. She professed religion and joined the Methodist Church when just a girl and lived a most devoted Christian life till called to her reward. Her mother died when she was but a child, and the care of the home fell largely upon her, and through all the cares and privations she was called to endure she was faithful to every call of duty. She married when young, but was a most devoted wife and mother. She leaves a son about two years old, a heart-broken husband, a father, two sisters and a brother, with a large circle of friends and relatives, to mourn their loss. We miss her, but we know where to find her. Earth is poorer, but heaven is richer for her having gone. May the father, brother, sisters, husband and child meet her in the better world. **J. T. McCLURE.**

KIZZIAR.—Alonzo J. Kizziar was born June 28, 1862. When he was quite small his father moved from Arkansas to Ellis County, Texas, and later to Tarrant County, near Mansfield. Here Alonzo grew up and lived until his death, which occurred May 11, 1909. He was married to Miss Estelle Spearman, of Mansfield, Texas, November 8, 1906, and perhaps there was never a happier union. The lives of this couple seemed to completely blend, and their little cottage home was an earthly paradise. It is always sad to see such a home broken up, but how comforting the thought that if such happiness can be attained in this world of sin, sorrow and disappointments, the joy of the home above, where no sin or sorrow can enter and where there will be no more sad farewells, will be infinitely greater. Bro. Kizziar was a good citizen, honest and upright in his dealings with men, and was always found on the right side of moral questions. He was not only clean in his morals, but was religious as well. He was converted when a small boy, and joined the Methodist Church, in which he lived a faithful and loyal member until the day of his death. He loved God and the Church. Truly a good man has fallen. **W. C. HILBURN.**

Fourth Round—San Marcos District.
Luling Cir., at L., Aug. 21, 22.
Gonzales, Aug. 29, 30.
Seguin and Mill Creek, at S., Sept. 4, 5.
Buda Cir., at Buda, Sept. 11, 12.
Staples Cir., at S., Sept. 18, 19.
Martindale Cir., at M., Sept. 25, 26.
Kyle and Maxwell, at K., Oct. 2, 3.
Dripping Springs Cir., at Driftwood, Oct. 6.
Waelder and Thompsonville, at T., Oct. 9, 10.
Harwood Cir., at Harrison Chapel, Oct. 19, 21.
Belmont Cir., at B., Oct. 11, 12.
Lockhart, Oct. 16, 17.
San Marcos, Oct. 24, 25.
D. K. PORTER, P. E.

Gatesville District—Fourth Round.
Clifton Station, Sept. 4, 5.
Meridian Station, Sept. 5, 8:30 p. m.
Business meeting, Sept. 6, 9 a. m.
Meridian, Sept. 8, at —.
Valley Mills, at Mosheim, Sept. 9, 11 a. m.
Oglesby, at Oglesby, Sept. 11, 12.
Killeen, Sept. 19, at 8:30 p. m. and 12, 9 a. m.
Nolanville, at N., Sept. 18, 19.
Killeen, Sept. 19, at 9:30 p. m. and 29, 9 a. m.
Copperas Cove, Sept. 20, 8:30 p. m., 21, 11 a. m.
Jonesboro, at Sardis, Sept. 25, 26.
Crawford, at Crawford, Oct. 2, 3.
China Springs, at C. S., Oct. 3, 8:30 p. m., Oct. 4, 11 a. m.
Fairy and Lanham, at F., Oct. 6, 11 a. m.
Hamilton, Oct. 7, at 8:30 p. m.
Evant, at Liberty, Oct. 9, 10.
Turnersville, at T., Oct. 16, 17.
Pearl, at —, Oct. 29, at 11 a. m.
Gatesville Station, Oct. 23, 24.
Gatesville Cir., at Winfield's Ch., Oct. 29, 31.
Let me urge both stewards and preachers to make a well rounded report. **J. M. SHERMAN, P. E.**

Cuero District—Fourth Round.
Victoria, Aug. 28, 29.
Edna, Aug. 30.
Stockdale, Sept. 4, 5.
Nixon, Sept. 6.
Hope, at Williamsburg, Sept. 11, 12.
Flatonla, Sept. 13.
Lavonia, at Parita, Sept. 18, 19.
Smiley, at Rocky, Sept. 21.
Pandora, at Dewville, Sept. 25, 26.
Cuero, Sept. 29.
Leesville, Oct. 2, 3.
Shiner, Oct. 6.
Yoakum, Oct. 7.
Port Lavaca, Oct. 9, 10.
Halltsville, Oct. 12-14.
Palacios, Oct. 16, 17.
Buckeye, Oct. 18.
El Campo, Oct. 19.
Ganado, Oct. 20.
Nursery, Oct. 23, 24.
R. A. ROWLAND, P. E.

ANENT BISHOP JOHNSON.

Editor Express:

The newspaper is a great educator. But to be such it must be absolutely fair in its treatment of every subject coming before the people for adjudication. A subsidized press is a one-sided press. A free press reflect the opinions of both sides of a question, and trusts the reading public to form their own conclusion. After free discussion the public may be absolutely trusted to come to right conclusions.

Unfortunately for the good of humanity prejudiced reports are constantly coming to us through the medium of the secular press on sundry subjects; but on no one subject more than on that of the prohibition of the liquor traffic. The reason is not far to seek.

Propose for the correction of any existing evil a remedy which would interfere with the financial gains coming from their traffic and you are sure to have those engaged in it up in arms against you.

Now, Mr. Editor, will you allow this subscriber to The Express to come before your readers just this once, using your headlines in the matter of a sermon delivered in St. Mark's Episcopal Church last Sunday morning, the 4th inst., by Bishop J. S. Johnson, of the diocese of Western Texas?

"The Bishop says prohibition is a mistake." Then the converse must be true—license is no mistake. But license is a mistake. But license is a mistake if by it you intend to curtail the evils of the liquor traffic; for the saloon has prospered greatly under all forms of license while prohibition as a constitutional regulation has never been adequately tried. Yet it is flippantly pronounced a failure. But put the principle of prohibition in the Constitution of the United States, and also in the Constitution of every State in the Union, and immediately our great country would enter upon an era of unparalleled prosperity.

Local option is a poor substitute for prohibition. The common people have come to see that regulation as applied to the liquor traffic is a misnomer. The saloon has been an essentially lawless institution from the Presidency of George Washington to that of Wm. H. Taft.

"The opposers of the excise tax on whiskey burned the house of the Inspector, John Neville, and forced him and the U. S. Marshal to flee for their lives down the Ohio River in an open boat. They then assembled about 16,000 men in arms, and compelled President Washington to call out the militia to the number of 15,000 against them. This first armed resistance to the authority of the United States was in behalf of whiskey, and the traffic had to be forced to obey the law at the point of the bayonet."

This occurred more than a century ago, and from that day to the present, the saloon has been a constant outlaw. What's more common than to hear saloon men say of a proposed enactment? "If you pass such a law you cannot enforce it." Who is going to break it? Not prohibitionists, not lovers of law and order. But you may be sure that the liquor men will be on the alert to transgress any law which displaces them. But put a man behind the law and it will be enforced.

Since Pearson's day the inhabitants of Augusta, Maine, know positively that prohibitory enactments may be enforced. Horace Greeley did not think prohibition a mistake. A Tribune editorial affirms: "Rum-selling is either right or wrong; there is no half-way position." If liquor is a good thing essentially, then there ought to be no license required of its sellers. Men hurt themselves by eating too much, or at unreasonable hours; yet we do not require a license to authorize a man to sell meat or bread, or keep a restaurant." The Bishop quotes Mr. Gladstone leaving us to infer that his position was strengthened by the authority of this great name, whereas Mr. Gladstone's view of the subject may be clearly seen by this further quotation: "It is the province of government to make it easy for people to do right and hard for them to do wrong."

Here is an interesting decision handed down by Chief Justice Taney on the validity of prohibition: "If any State deems the retail and internal traffic in ardent spirits injurious to its citizens and calculated to produce idleness, vice or debauchery, I see nothing in the Constitution of the United States to prevent it from regulating and restraining the traffic, or from prohibiting it altogether, if it thinks proper."

I am sorry the Bishop of the diocese of Western Texas follows the lead somewhat of Bishop Potter instead of that of the famous prelate, Phillips Brooks, who is known and loved all over the world.

I desire to contrast the idea of personal liberty which Bishop Johnson holds with that taught by one whom he respects as authority: "Brethren, ye are called unto liberty, only use not liberty as an occasion to the flesh, but by love serve one another." Here we see that liberty may be put to a wrong use. That liberty which disregards another's rights is liberty falsely so called."

The right to do wrong does not inhere in man. According to the same high authority, we are not to eat meat, drink wine, or anything whereby our brother is offended or made weak. No man defends the traffic on the score that it deserves to live. There is positively nothing good to its credit. But, on the other hand, it has filled the world with woes and tears and heartaches.

The resolutions read by Rev. Father Crimmins, of St. David's Church, Chicago, Illinois, on the assembling of the Catholic Total Abstinence Union, make interesting reading. They are the following:

"Resolved, That we again denounce with all the force and power at our command the shameful and degrading practices of those Catholic societies which permit under their auspices Saturday night dances and Sunday picnics at which intoxicating liquors are sold, and, as Catholics who have the honor of our holy Church at heart, we call upon those societies, as well as upon our Church authorities, to prevent in the future such disgraceful practices, so prolific of scandal and fraught with so much danger to the youth and manhood of our Church and nation; and,

"Whereas, The Church, through the last Plenary Council of Baltimore, held twenty-five years ago, decreed that the liquor traffic was a dangerous and unbecoming business and called upon those engaged in it to get out of it and seek a more honorable means of livelihood; and,

"Whereas, The Supreme Court of the United States has decided that there is no inherent right in a citizen to sell intoxicating liquors by retail; it is not a privilege of a citizen of the State or of a citizen of the United States."

"Therefore, As the saloon has no moral or legal right to exist, we call upon all good Catholics to work and vote for its extinction wherever it is possible to do so, depending upon the fact that if the elimination of the saloon increased the consumption of intoxicating liquor the manufacturers of liquor would welcome its elimination; but the way brewers and distillers fight for the retention of the saloon indicates plainly that its presence means more business for them and consequently more drunkenness and evils that flow from drunkenness.

"Resolved, That we condemn the saloon trade for its open and shameless violation of Sunday laws prohibiting the sale of liquor on the Lord's day. We regard the open saloon, as now observed, as seriously menacing the continuance of our free institutions. We further hold the open saloon on Sunday to be responsible for the weakening of the religious spirit among our citizens, which fact alone, if none other can be advanced against it, should be sufficient to condemn it.

"Resolved, That in order to instill early into the minds of our children the benefits that accrue to those who voluntarily assume the pledge of total abstinence, we recommend to those in charge of our parochial schools that instruction of a practical character on the evils attendant upon the use of strong drink form part of their school curriculum."

JOHN FREEMAN NEAL.

THE GENERAL CONFERENCE OF 1910.

Let the general Conference either provide a ceremony for ordaining the presiding elder for district work as the "representative of the Bishop, or else eliminate from the Book of Discipline the ordination ceremony of Bishop and elect him for a certain period, and call him superintendent.

We think the latter would be in harmony with Powell on "Apostolical Succession." **JOHN W. ALLEN.** 1930 New England Ave., Los Angeles, Cal.

It is the man who is least willing to practice, who finds the most fault with the preaching.

Whiskey and Morphine

HON. WALLER S. BAKER,

Chairman of Democratic State Executive Committee During Administration of Gov. Hogg, Gives

DOUBT-REMOVING ENDORSEMENT

OF THE

WHITE SANITARIUM

Waco, Texas, March 27th, 1909.

Dear Doctor White: My nephew, David Augustus Tinsley, of Waco, Texas, now about forty years old, was a slave to whisky and morphine for many years. He was under the influence of one or the other all the time; he was a sot. He finally reached the conclusion that death was imminent; it was. I took him to the White Sanitarium, Dallas, Texas, during the month of September, 1907. He remained there four weeks. He has not touched morphine or intoxicating liquors since, and says he never will. His restoration by your Sanitarium is the source of such consolation to his mother, sisters, brothers, relatives and friends that I cheerfully give you this testimonial, trusting that it may result in the restoration of others. Yours truly, (Signed) WALLER S. BAKER.

Our treatment eliminates every trace of alcoholic or narcotic effects from the system. You will be as free from all desire for these stimulants as a bird let out of a cage. You see well men and women all about you—don't you want to be well, too? We can make you well. LET US!

WHITE SANITARIUM

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

NOTES FROM THE FIELD

Continued from page 5.

ing, resulting in something over a hundred conversions and recommissions, together with a great spiritual uplift of the whole church and community. On Wednesday morning, July 28, the Rev. G. W. Schroeder, Ph. D., M. D., of New Boston, Texas, came to us and organized a singing choir and working force, consisting of quite a number of singers and two organists and one cornetist. The cornet performer came to us from DeKalb, Texas, Hon. Hoyette Taylor. I want to say that he helped us out much in the music. Dr. Schroeder led the choir. The music was very fine. Dr. Schroeder is a strong gospel preacher and a revival that comes under his preaching means something. He gave us three sermons on the subject of prayer that were wonderful. In fact, his preaching was all of the very best quality. I want to say if any of the brethren need an evangelist they can not do better than to employ him. I want to mention now the valuable services rendered us by the Rev. Dr. Taylor, of New Boston, Texas, a Cumberland Presbyterian minister. He preached us a few most excellent sermons. He was also a very efficient worker in the meeting. He won the affections of all the people. All in all, we feel that we won a great victory over sin and the devil, for which we are thankful and rejoice. Will give number added to the Church later. To God be all the glory.—J. H. Westmoreland.

Manor.

We have just closed a successful revival at Manor. There were thirty accessions to the Methodist Church, twenty-seven by profession and three from other Churches. The Church was almost unanimously revived, almost every member having taken active part in the meeting. This meeting, together with the excellent one held last year, brings into the church about all the Methodist adherents in the town and community. There are five Churches represented in our town, and besides we have the foreign problem on our hands. Our problem now is to develop what we have and make new adherents. I am glad to say that among the converts were six Germans and one Swede. The preaching was ably done by Rev. J. T. King, of Llano. His preaching is so plain that a child can understand it. His message is logical, forceful, and characterized by a large element of common sense. The singing was conducted by A. C. Fisher and his wife, of Fort Worth, professional singers and choir leaders. Mr. Fisher and his wife are capable of as fine devotional singing as I ever heard. I have never heard Mr. Fisher surpass as a soloist. Any preacher desiring help in meetings would do well to secure his aid. His address is 202 Lamar Street, Fort Worth, Texas.—R. S. Pierce, P. C.

Mount Enterprise.

Mount Enterprise is on higher ground spiritually than ever before, perhaps, in its history; at least in the memory of the oldest inhabitants. Some time ago it was agreed among the religious denominations of the city to hold a union meeting, and a committee of one member from each denomination was appointed to make the necessary arrangements, and Rev. J. T. Smith, Financial Agent of the Alexander Collegiate Institute, did the preaching, and he "spoke as one sent from God." Never was the gospel more simply and powerfully told; it was the old, simple story of the cross, and it was fully demonstrated that kind of preaching has not lost its power. The meeting began on July 18 and continued ten days.

Every class of men was reached—merchants, bankers, doctors, lawyers, farmers, gamblers, whisky drinkers, cussers, and all kinds of sinners. One hundred and twenty-six were added to the different Churches. No record of the conversions was kept, but it would likely go over two hundred. A most perfect spirit of brotherly fraternalism prevailed throughout the meeting. It was often remarked that you couldn't tell the Methodists, Baptists and Presbyterians apart; all worked together in perfect harmony to the glory of God. At the last service a Baptist deacon got upon a seat and said, "Every one who believes in union meetings hold up your hand," and I think every hand went up, and it was voted by the same sign that Bro. Smith is invited to hold a meeting here next year. We have a loyal, good people all over the Minden Circuit, and we are expecting to have some more good meetings to report in the near future. I am sending by this mail three subscribers to the Advocate, as a result of the meeting. A collection for Bro. Smith, amounting to a little over \$20, was taken in a few minutes; also \$5 for the singer. The Baptist brethren not having a church building in the city, a subscription was started at the last service, and in twenty minutes more than one thousand dollars was subscribed to build a Baptist church. The Methodists have bought a parsonage, for which they paid \$20. Keep your eye on Mount Enterprise.—Thos. C. Sharp.

Rolly Springs Circuit.

The meeting at Parks' Chapel was a success. Seventeen were added to the Church. The whole community was benefited. Rev. R. E. Russel, of Brashear, rendered valuable service, which was very much appreciated by preacher and people. The first Sunday in August we began at Rolly Springs. Rev. S. H. Smith, of Como, came Sunday night, and did most of the preaching. Smith is a close preacher. He digs up sin and stands by Methodism. The meeting resulted in eleven conversions and six accessions to the Church. Considering the surroundings, this was a great meeting. Next Saturday the fourth quarterly Conference will be held, and on the following Sunday night we begin the meeting at Shook's Chapel. We have had thirty-five accessions so far as a result of this summer's work.—E. F. Brown, Aug. 10.

Hamilton.

Rev. J. M. Sherman, presiding elder of this district, assisted in a two weeks' meeting at this point. A week prior to his arrival Miss Johnnie Pierson of this place conducted a prayer service for the women of the Church. Miss Pierson was a student in Scarritt Bible and Training School last year and is a power for good in a meeting. She will return to school next year, sent by the noble women of this district. Bro. Sherman has her case in hand, and that means all conditions for her going will be rightly looked after. Our women gave \$5 to that end. In the afternoon this scribe preached on the public square, and the good women conducted three prayer meetings in different sections of our town. Hamilton needed just such a meeting as we had. Bro. Sherman is much more than an ordinary preacher. He has been and is yet a hard student. He keeps abreast of the times. He preached a living Christ and a present salvation. It was the old-time religion, which one might know they had, that he proclaimed. He was true to his calling and denounced all sins, but always told of God's great love for the sinner separated from the sin. He knows there is a real heaven, and makes you want to go there as he eloquently speaks of its glories. My! but he makes hell real. His sermons will never be forgotten by those who heard him. The result of such

preaching was a gracious revival. Strong men and women were convicted of sin. The children heard him gladly. There were sixty-five conversions and some recommissions. Thirty united with our Church Sunday, with more to follow; fifteen with other organizations. Our Church was greatly blessed. The people had a wonderful spiritual uplift. Bro. B. E. Mitchell conducted our singing, and it was well done. He won a warm place in all our hearts.—Geo. F. Campbell, Aug. 9.

Dalby Springs.

The annual meeting at Dalby Springs closed Sunday night, Aug. 8. The meeting was a great success. Bro. Westmoreland, the preacher in charge, had the tent up and everything in readiness when the evangelists and helpers arrived, July 28. Dr. George W. Schroeder, pastor of New Boston work, conducted the meeting. Dr. Schroeder is a strong man. In many respects his sermons were a treat to all, strong, eloquent and convincing, a feast for the Christian people and convincing the sinners. About one hundred professed faith in Christ. Dr. Schroeder also organized and conducted the choir. There were two organs, a cornet and many voices in the choir. Much good work was done and Dr. Schroeder will long be remembered by the good people of Dalby Springs for his faithful work, which will last. The meeting was a spiritual feast to many souls.—D. Taylor.

Crowell.

Crowell Station is making some progress. Salary raised over last year, and the stewards are paying up very well. We have paid about 50 per cent on the general collections, and all will be paid by conference. We also are supporting a native missionary in China. Have received about fifty members since conference. Had a good revival in July. Rev. D. S. Coale did the preaching. Our people were delighted with him. Bro. Coale is very fine help. He is a good preacher and an untiring worker in a meeting—a pastor's friend and helper. His sole purpose is to lead men to Christ. One other thing I must say about him: He never gave himself any concern about the collection; left that matter entirely in my hands and seemed perfectly satisfied with our offering. My people would be glad to have him again in a meeting. I am expecting to start in one week to the mountains of North Alabama, to spend three weeks on a visit and to hold a ten days' meeting in the old home Church that I attended when a child. Bro. J. D. Crocker of City, will supply my place while I am away. God bless the editor and the Advocate.—W. T. Gray, Aug. 9.

Dainingerfield Circuit.

Our protracted meeting at Allina convened Aug. 1-6. Bro. Walker, of Douglassville, did the preaching, and did it well. We never listened to more earnest appeals than were made to the unsaved, whether in or out of the Church. We made to realize it was God talking through him. In connection with the preaching our beloved pastor was very diligent. While so many of our friends whom we hoped and prayed might be saved refused to hear, we fail to see where any thing was left undone or said, and we believe that the preaching by Bro. Walker and the wise counsel, earnest pleading of our beloved pastor, Bro. J. W. Treadwell, and the prayers of the faithful, the good work will go on. There were other accessions to the Church, profession of faith and the Church greatly revived, for which we give God all the praise and take new courage and go on with renewed strength to fight the battle through.—Mrs. J. M. Dumas, Aug. 9.

Fairy and Lanham.

I will write a few lines to let the many readers of the dear old Advocate know that we are "on business for our King." Have received, since conference, about thirty members by certificate and about thirty-five by baptism and vows. Have baptized eight babies. We have just closed one of the greatest revivals that has ever been in this part of the country. The Church was greatly revived by the soul-winning and Irish wit of our beloved brother, "Uncle" Jim Bond. The people of Lanham were stirred as never before. The result was that sixty-two people, consisting of middle-aged men and women, strong young men and ladies, little boys and girls, were born into the kingdom of Christ. Bro. Bond is a success in revivals. Any pastor will make no mistake when they secure his help. Bro. R. L. Flowers of Lanham, also did good work in the meeting. Any one who needs help as a singer or personal worker can't beat him. Bro. Flowers sings and plays well and is the best personal worker I almost ever knew. He is preparing for the ministry; will attend school at the Granbury College this year. We begin a meeting at Fairy Friday night. Pray for us here.—F. P. Hunsucker, Aug. 8.

A Revival at Nash.

We have been very much uplifted in our Church and community in the last eleven days. We began a revival meeting at Nash Sunday, July 25, and closed on the night of Aug. 1. The people say it was the best meeting that has been held here in many years. Bro. J. R. Hardin of the Oklahoma Conference did the preaching for us, and he did it exactly right. He denounced sin in all of its forms, and at the same time exhibited that Christian spirit that won the tender feelings of both saint and sinner. We had not even one drag service. The congregations increased in numbers to that extent that we were forced to get additional seats, and the people were as attentive as I have ever seen. The true results of the meeting can not be seen until the "great day." May the Lord help us to keep alive forever the fire that has been kindled in our hearts.—J. F. Kidd.

Georgetown District—Fourth Round.

Florence, at Gravis, Aug. 21, 22. Moody, Aug. 23, 24. Temple, First Church, Sept. 1, 2. Belton Station, Sept. 5, 6. Troy, at Troy, Sept. 11, 12. Bruceville and Eddy, at B., Sept. 12, 13. Hutto, at Hutto, Sept. 18, 19. Taylor, Sept. 19, 20. Granger, at Granger, Sept. 25, 26. Bartlett, Sept. 26, 27. Belton Circuit, at Cedar Creek, Oct. 2, 3. Holland, at Holland, Oct. 9, 10.

Temple, Seventh Street, Oct. 19, 21. Salado, at Salado, Oct. 16, 17. Giorietta, at Heidenheimer, Oct. 23, 24. Rogers, Oct. 24, 25. North Georgetown, at Weir, Oct. 29, 31. Georgetown Station, Oct. 31. W. H. VAUGHAN, P. E.

Cleburne District—Fourth Round.

Brazos Ave., Cleburne, 11 a. m., Sept. 2. Anglin St., Cleburne, 8 p. m., Sept. 2. Grandview Sta., Sept. 12, 13. Grandview Cir., at Green B., Sept. 18, 19. Alvarado, Sept. 19, 20. Main St., Cleburne, Sept. 26. Covington, at Osceola, Oct. 2, 3. Hassen, Oct. 2, 4. Granbury Mis., at Mambino, Oct. 9, 10. Granbury Sta., Oct. 10, 11. Morgan and K., at M., Oct. 16, 17. Walnut Springs, Oct. 17, 18. Glenrose Sta., Oct. 19. Glenrose Mis., Oct. 20. Joshua, at J., Oct. 23, 24. Burleson, Oct. 24, 25. Brazos Ave., Cleburne, 8 p. m., Oct. 25. Blum, Oct. 28. Cresson, Oct. 29, 31. Main St., Cleburne, 8 p. m., Nov. 2. Anglin St., Cleburne, 8 p. m., Nov. 5. Godley, Nov. 6, 7. E. A. SMITH, P. E.

CHANGE OF PASTORS.

Rev. R. R. Goodwin has given up Mt. Sylvan Circuit, Texas Conference, on account of ill health, and Rev. J. H. Marable will take the work till conference. C. B. GARRETT, Presiding Elder Tyler District. Tyler, Texas, Aug. 5, 1909.

WANTED.

Methodists for the following: Druggist, dry goods and groceries, hotel, blacksmith, livery business and especially do we want a good doctor, all for the new town of Alluvia, located 14 miles west of Aspermont, Stonewall County, on a new road now building from Stamford to the West, opening up some of the best land in the State. Alluvia is surrounded with a great agricultural country. These openings are but for a day. Come at once, and be sure to hunt up the undersigned Methodist preacher. J. L. HOLLERS, Peacock, Texas.

PERSONAL.

Our brother, A. C. Biggs, who has been having a prosperous year at Kountze, was stricken some weeks ago with an attack of inflammatory rheumatism and has been a great sufferer since. He is with his daughter, Mrs. Y. M. Clapp, at Hearne, and at last accounts was slowly improving. Let the brethren remember him in their prayers, and I am sure he would be glad to see any who may be passing through Hearne. D. H. HOTCHKISS.

CAMP-MEETING.

There will be a camp-meeting at Sutherland Springs, August 23 under the auspices of the Methodist Church and will continue two weeks. All persons contemplating an outing would do well to spend the time with us. Any one desiring tent and cots will please write to Mr. G. R. Cookrum, of Sutherland Springs, who has them for rent. All persons desiring can get meals at eating stand or restaurant at reasonable rates. C. G. HILL, P. C.



A DISCOVERY

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

PARLIN & ORENDORFF CO., Dallas, Texas.

WANTED—Experienced music teacher with best recommendations wants a position. West Texas preferred. Address Teacher, care Texas Christian Advocate, Dallas, Texas.

FOR SALE—A fine milk Durham heifer at \$75. Milks without calf. Very gentle. Maximum quantity, four gallons per day. Beautiful red. W. H. Crawford, Covington, Texas.

GOSPEL SINGING

Is my profession. I have a few open dates, and should like to hear from any pastor or revivalist desiring help in meetings. Good references. Write at once to GEO. P. BLEDSOE, Gilmer, Texas, or 1709 Congress Ave., Austin, Texas.

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