

TEXAS CHRISTIAN ADVOCATE

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

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

Vol. LVI

Dallas, Texas, Thursday, August 26, 1909

No. 2

TO LIMIT THE TENURE OF THE EPISCOPACY.

Notwithstanding the fact that the General Conference for 1910 is nearly nine months in the future, nevertheless there is a movement in certain quarters to develop a sentiment in favor of limiting the tenure of the episcopal office to eight years instead of for life as we now have it. And the suggestion has been made by one of our leading Southern exchanges that each Annual Conference ought to have the right to nominate its candidate for this eight-year term, and present him, with its indorsement, to the General Conference and urge his election.

The first proposition is not only radical, but well-nigh revolutionary. It would be taking a step backward instead of forward. For more than a century the Church has proceeded upon the principle that when a Bishop is elected by the General Conference it is for life, and he is accordingly set apart to that end. Episcopal Methodism was organized on this principle and during the progress of the Church it has worked without serious friction. In order to prevent any abuse of the episcopal prerogative, we have hedged it about with wholesome laws so as to guard the rights of all ministers against episcopal invasion, and from time to time these laws have operated with satisfaction. It is very rare that any minister has had to invoke these laws in his own protection. But when this has been the case his rights have been sustained whenever his contention has been reasonable and just. No Bishop, under the laws of the Church, has it in his power to deal unjustly with any man, be he layman or minister, without subjecting himself to proper adjudication. So that the office itself presupposes the life tenure of the occupant unless his conduct is such as to unfit him in character and conduct for the exercise of its functions. In this event he can and ought to be removed, but removed by due process of law. But be it said to the honor of Episcopal Methodism and to the credit of the men who have filled this lofty position, no Methodist Bishop has ever been deposed from this office by the action of the Church. Therefore, from every point of view the life tenure of our episcopacy has wrought well for the ministry and the laity and the Church has greatly prospered under its wise supervision.

In our judgment, to change it to an eight-year occupancy would be a dangerous experiment and a most questionable innovation. Good sense and rich experience teach us that in matters of Church, as well as of State, we had better let well enough alone. At least this had better be our policy until it can be shown that the life tenure of the episcopacy has either served its day, or is working an injury to the Church and its ministry. Most certainly there is no indication of either at the present time. Our present form of episcopacy is working out most satisfactory results, and there can be no serious objection to it except in minds that breed revolution and foment strife and restlessness of spirit.

The second proposition, or rather suggestion, that each Annual Conference nominate its candidate for the eight-year term of the episcopacy and present him as such to the Gen-

eral Conference, is too absurd and preposterous to be treated seriously. The very idea carries with it a scheme of cheap politics unworthy a great Church and inimical to the dignity of the Christian ministry. If such a suggestion should ever find its way to the Committee on Revision it would meet with a prompt "non-concurrence." So we dismiss the suggestion as a puerile conception.

However, there is a suggested modification of the episcopal prerogative that may involve a more serious consideration, namely, the transfer of ministers from one conference to another and appointing them to leading charges without consulting the cabinet or the presiding elder in whose charge the appointment is to be made. At present the Bishop has no lawful restriction placed upon his prerogative. Whether it will be wise or unwise to change this procedure is open to grave discussion. The present usage has its objections on the one hand, but on the other it has a good deal in its favor. There are strong arguments on both sides of the question, and if any of the learned brethren want to take up either side of the issue and discuss it on its merits, the columns of this paper are open to them. As a matter of fact, the question looks up one way and another at nearly every approaching session of a conference having leading and influential appointments to be filled; and the General Conference may be called upon to dispose of it at its next session.

But as touching all other features of the episcopacy, we do not see where any change can improve it. There is nothing radical or revolutionary in matters of Church government and usage that appeals to us personally. We stand for a conservatism in such grave matters and it is our hope that nothing extreme will ever find favor in the law-making body of our beloved Southern Methodism. To us it is a matter of pleasure that the other branches of Methodism failed utterly to give encouragement to the radical action of a majority of our last General Conference in the matter of tampering with our Articles of Religion. We need to guard strenuously the doctrines, the polity and the practice of the Church against too much progress. If it can be shown by Scripture, by reason and by experience that we can make needed improvement on any feature of our system, then it will be time enough to agitate modification or change. But in the absence of any potent reason of this character, there is no necessity for laying violent hands on the "Ark of the Covenant."

ALCOHOLISM AND FATAL DISEASES.

The old theory that alcohol contains food elements has long been exploded by scientific demonstration. It is a fire that consumes. Under certain conditions it is said that as a stimulant it affords temporary relief in cases of heart failure; but as a permanent help to the system it affords no relief. On the contrary, its habitual use weakens the vital organs of the body and unfits them to resist the encroachments of disease. The man with an alcohol habit has by far less chances of recovery from dangerous maladies than the man of sober, abstemious habits.

Take, for instance, the disease known as tu-

berculosis, or common consumption. It used to be the practice of physicians to prescribe alcohol to patients afflicted with this fearful disease; but the most modern and up-to-date scientific physician finds nothing in the properties of alcohol to aid people afflicted with tuberculosis. Really, they have come to the conclusion, after a thorough test, that it is greatly to the injury of the person thus afflicted to use alcohol.

At the session of the British Medical Society, in Belfast, Ireland, not long since, a great deal of attention was given to this branch of study; and Dr. T. N. Kelynaek, a distinguished London physician, delivered a most instructive address on the subject of "Alcoholism and Tuberculosis." A leading exchange gives the following summary of the conclusions:

"In the case of certain diseases, alcoholism and its associated conditions, especially such as non-hygienic habits of life, domestic neglect, and poverty, with its manifold consequences, induce a special proclivity or predisposition to disease. This is particularly the case in regard to such a socio-medical malady as tuberculosis, the great white plague, which you here in Ireland, under the leadership of her Excellency the Countess of Aberdeen, are fighting so bravely and wisely. In the discussion on the relation of alcoholism to tuberculosis it was shown that, instead of alcoholism being antagonistic to this disease, as was formerly believed, alcohol acts as a fertilizer of the human soil for the upspringing of the death-dealing tuberculosis seed. The opinion of Knopf was quoted that 'it is not only well known that alcoholism predisposes to tuberculosis, but it has also been statistically demonstrated that the children of alcoholic parents contract tuberculosis more readily than children of temperate parents.'"

Christ is co-equal with God. He lived in the bosom of the Father before the world was made. He knows the heart of God. He came into the world to reveal the will of the Father to mankind. Through him God has given to us his perfect revelation. To know Christ is to know God. To love Christ is to love God, and to obey Christ is to obey God. He is the end of God's revelation to the world.

No man can grow intellectually if he constantly diminishes his stock of knowledge without replenishing his supply. He must read good books, study great subjects, and think consecutively. This sort of process will broaden his horizon, deepen his thought-life, and keep him out of the familiar ruts. When he speaks he will have something to give out and the people will not only hear him gladly, but profitably.

The man who is governed by his experience without any reference to the intelligent guidance of the Spirit is a fanatic. Experience is all right as long as it is the result of a conscious sense of pardon and adoption; but whenever it is made the basis of hope as a mere transient emotion it is time to stop and consider. God's word must be the interpretation of experience, and not the experience the interpretation of God's truth. Just at this point many people fall into grievous error.

"INNOCENTS ABROAD"

By REV. HUBERT D. KNICKERBOCKER.

Article Ten.

PAJAMAS AND SOFAS ON SALE AT CAIRO CAFE.

An Audience With a King—Nigger Dolls in Egyptian Museum—A Ride on a Camel—The Pyramids, the Sphinx and the Great Desert.

Let us go down into Egypt again. I find I have left some curious and instructive things unmentioned, so that as the passage is easy along a "line of thought" we will go back for awhile. I'll invite you to sit down with me at a little round table on the streets outside a cafe in Cairo and eat an ice and listen to some good music. Not Egyptian music or a Arabic music however. That kind is fearful. The Arabic singing is all in the key of "Hark from the Tombs a Doleful Sound," and the instrumental music made on peculiar flutes, drums and a three-stringed instrument like a fiddle with its voice changing is positively excruciating.

The Sultan of Turkey was visiting London once and was given a grand concert. A magnificent orchestra rendered the finest European selections. The King of England, near the close of the concert, asked the Sultan what piece of music on the program he had liked best, in order that he might have it repeated. The Sultan replied, "It was the first piece." The first piece was repeated. "No, it was not that." Another was tried. "No, it was not that." Finally it was discovered that it was the tuning of the instruments that the Sultan enjoyed, and for two hours the orchestra had to tune and untune and tune again, greatly to the Sultan's enjoyment. All of which goes to prove that

"Different people have different opinions."

Another Turkish taste is that very fat women are beautiful. Consequently rice balls soaked in oil are a favorite internal cosmetic of the women of Turkey. A change of country is all the 200-pounders need to be prize beauties. My mother-in-law, who weighs 222, would be a perfect belle in this land, but I'll never permit her emigration. This is not a joke. I am in earnest.

But our ice is melting in front of that Cairo cafe. While we are sitting here we will see a vivid illustration of the peculiar selling customs of the country. Nearly everybody seems to be a merchant here. Three cents worth of goods and a million dollars worth of "gall" will start him in business. While we are sitting here now, as pleasure-seekers, mind you, in thirty minutes there will come to us the following merchants with their merchandise on their heads or in their hands and they will try to sell us in spite of our protests the following articles: Post-cards, fly fans, shawls, handkerchiefs, shoes, inlaid jewel boxes, photograph albums, shrimps, sausages!

In all these countries there is a marvelous worship of sites: "This is the place where a King lived," "This is the place where a great man died," "This is the grave of a Prince of History," "This building has been here for more than 2,000 years!" These sentences I often heard in accents that were almost or quite worshipful. I said to myself, "Why is it that this old Arch of Titus in Rome, that has been here for two thousand years, excites such wonder? Why do these Pyramids in Egypt hold a scepter of awe over the soul by the edge of these desert sands?" We know that the material of which all the monuments are made is part of the primeval earth, and has been here since that awful period when through fires and mists and wars of elements God called it into being. Ah, yes, but it is the touch of man's soul upon a stone that makes it reverent to us. It is the foot-print of human personality in art, architecture and civilization that gives meaning to the paths of history. The wonder is that man has put an inti-

sick. Here is a Turk with sausage meat "gaumed" on a steel rod and broiled thereon. It is to be gnawed off. We do not have to buy it or eat it, therefore we do not. These venders of eatables are here on account of the thrifty habits of the population.

A Turkish gentleman comes along and takes a seat in front of a cafe to spend the evening. He buys a four-cent drink of coffee from the cafe's proprietor. He buys his supper from the food venders who pass among the hundreds of tables with eggs, crabs, shrimp, oysters, bread, cakes, cheese, etc. Then the Turkish gentleman sits and sips his coffee for four hours and gets four hours' worth of table, light and orchestral music for four cents, with the coffee thrown in!

Then come more venders, with matches, knives, scissors, ostrich feathers and fans, sponges, brass vessels, pajamas, swords, tooth-picks, lamps, chinaware, and a full-sized sofa and a set of parlor chairs! Just as we are about to buy the set of parlor furniture to carry home as a souvenir, another showman comes along with a monkey and a goat and gives an alfresco entertainment. Near its close, seeing the approach of the collection and not wishing to be made homesick again, we get up and go to the hotel followed by four bootblacks, two post-card venders and a few donkeys.

One night I met an attempt to sell me anything with the reply, "No, I don't want that. I want to buy some dish cloths," greatly to the amusement of the sellers, who knew enough English to appreciate the joke, but the next morning I saw a fellow selling dish cloths and I had to drop my little joke lest they go off and get him and load me up with his wares.

We Saw a Great King in Cairo, but he had been dead about 2,000 years. It was in the Egyptian Museum, and it was Rameses the Second we saw, or rather his relieta. I believe relieta means "what there is left" of him. He is well preserved for his age. I took these notes on his appearance: "Sandy hair," not quite as much as "Farmer Ed" has; "white teeth," "Roman nose," neck rather attenuated, "ewe-necked," "Farmer Ed" would say; "square set jaw," "tapering finger nails, well manicured." In all seriousness, even after 3,000 years, the character of the man may be dimly read in his lineaments, so powerful is the stamp of a man's soul upon his face. This King is thought by many to be the Pharaoh of the oppressive; that is, the "Pharaoh who knew not Joseph," and who made the Israelites manufacture bricks without straw. This last item is in keeping with his history, as he was a great builder of national monuments. He reigned for 67 years, and during that time perhaps half of the extant temples of Egypt, including magnificent ones at Luxor, Memphis, Abydos, etc., were built. His name is found in nearly every group of ruins in Egypt. But now he himself is only a "group of ruins." Before his sarcophagus was a good place to muse upon the desire of man to live, the stamp that a soul puts upon inanimate things and the greatness of human glory that defies the transitoriness of life.

In all these countries there is a marvelous worship of sites: "This is the place where a King lived," "This is the place where a great man died," "This is the grave of a Prince of History," "This building has been here for more than 2,000 years!" These sentences I often heard in accents that were almost or quite worshipful. I said to myself, "Why is it that this old Arch of Titus in Rome, that has been here for two thousand years, excites such wonder? Why do these Pyramids in Egypt hold a scepter of awe over the soul by the edge of these desert sands?" We know that the material of which all the monuments are made is part of the primeval earth, and has been here since that awful period when through fires and mists and wars of elements God called it into being. Ah, yes, but it is the touch of man's soul upon a stone that makes it reverent to us. It is the foot-print of human personality in art, architecture and civilization that gives meaning to the paths of history. The wonder is that man has put an inti-

mate part of his soul into this work and the testimony of sacred sites and graves and monuments is a testimony to man's immortality. Our reverence rises into awe that through thousands of years even in material symbols man's soul still continues to tell its messages to the world. Further on in this same Egyptian Museum I saw other evidences of man's belief in immortality. These were objects found in the tombs of the old Egyptian kings.

A Lot of Little Dolls and Children's Playthings

you might have thought them, but they were not. They were miniature images of men put in the graves to serve the king in the other world. Here was a whole company of infantry, forty little nigger dolls, armed with bows and spears. They were by transmutation to become the king's body-guard in the other world. Here was a man making cakes, a brewer brewing beer, a cook washing a goose, a woman grinding corn, a butcher killing an ox, and a porter carrying a Saratoga trunk, all that the king might lack nothing in the other world, of service, or comfort, or luxury. More poetic and more in keeping with our idealistic thoughts of the Elysian fields was a broken harp of fifteen strings, all of which had been silent for 30 centuries, but that were placed there in order that some David-like spirit in the far away country might once more make music for the king. And surely the old Egyptians were right! Once more all harps and lyres will wake to living ecstasy and though we need not bread or wine, all that made home joy and home love on earth, the bread and wine of the soul we will find in the banquet hall of the King "over there."

The Mummy of Lady Amunet

was interesting because the mouth was open and her tongue looked like it had just stopped wagging. We did not need the label on the case to tell us that it was "Lady" Amunet. Evidences were plentiful in this museum that those folks of forty centuries ago were a good deal like folk today. The jewels and ornaments of the women were suggestive of much "primping." These jewels of silver and gold and gems were many of them beautiful even by the standards of today.

Mummies of sacred rams and sarcophagi of sacred bulls testify to the animal worship of the Egyptians. Everywhere also were the scarabaeus, or sacred beetle. These, however, were emblems of higher things and stood as symbols to them in their worship. The scarabaeus lays its eggs in balls of manure; but out of this corruption comes the burnished bronze and gold of the flying insect's wings. This was a symbol of immortality rising from the corruption of the grave. Even in the Egyptian hieroglyphics carved in all the statues and monuments here on all Egyptian relics you may read a high poetic and religious significance. A circle with a dot in it is the sun, and, in its glory and strength, stands for God. A bird with its winged buoyancy and power of liberty is the symbol of a spirit. A beetle is the word for existence or life.

Out of this great collection of monuments, tombs, statues, coffins, mummies, jewels and ancient tapestries I came with the feeling of one who has conversed with the ages and from the lips of centuries has heard again the old, old story of man's love of life, and all that life means—power and beauty and religion and immortality and God.

We Rode on a Camel to See the Pyramids.

It was quite an experience. The "big ship of the desert" was easy in his motion, but like other ships he had too much motion. The sands of the desert were lying in waves and for a little I'd have been soon seasick. But I only rode about a mile, so I got through all right. My camel was named "Yankee Doodle." I suppose the camel owners change their names to suit the nationality of the riders. He had on a saddle made out of carpets, and his bridle was a sort of muzzle around his nose, with only one rein to it. However, I could guide him quite well and succeeded in making him "lope" a time or two. I rode American fashion and staid still in my place; but the Arabs double up like a jack-knife and open again at every step of the camel. They move like they had an oiled hinge in the small of their back; that is, the Arabs do, not the camels.

An Arab boy, about as big as a minute, dressed in a white night-gown, wanted to lead my camel for me, but I insisted I wasn't in leading

strings at least while I was away from home.

All the way from the end of the trolley line to the Pyramids there were two photographers, each with numerous backing, contending for the honor and emolument of taking our pictures. Also a company of beggars and doukey boys accompanied us, so that we made quite a caravan.

I confess I was disappointed in the Pyramids. I had many a time rolled under my tongue that sentence of Napoleon spoken to his soldiers in sight of the Pyramids, "Soldiers of France, forty centuries look down upon you," and imagined something very regal and majestic in the appearance of these old tombs. The desert with its miles and miles and miles of monotonous yellow sand stretching away in the distance is so big that it is hard to get a good contrast to measure the Pyramids by.

The great Pyramid of Cheops, the biggest of them all, is 750 feet each way at the base and is 568 feet high. It contains more than 3,000,000 cubic yards of stone. In it are 2,300,000 blocks of stone, each containing 40 cubic feet. These stones were carried miles over the desert on a road that it took 100,000 men ten years to construct. Perhaps the most striking measure of the stupendousness of the work necessary to build this great monument is found on a detail recorded on the Pyramid itself. This detail is that the workmen had eaten over \$5,000,000 worth of radishes, onions and garlics while they were doing the work.

Five million dollars worth of relishes! They must have eaten then about \$100,000,000 worth of "grub" while they were building this construction. I suppose there is enough building material in these pyramids to build every house in Fort Worth! There, I've reached the limit of comparisons when I've said that and can go no further. It is perhaps needless to mention that these vast monuments were built for graves of kings—whose mummies were deposited in subterranean chambers therein.

The Sphinx

everybody is acquainted with. This is a monument cut out of native stone, that is, stone that "grew" right where it now lies. It is the recumbent figure of a lion with a human head. For a long time it was thought to be the head of a woman, though I can't see why since it was also taken to be a symbol of silence and mystery. It was found to be the portrait in stone of the king who erected it. The beard of the king had been broken off ages ago. The guide-book says, "The entire height of the monument from the crown of the head to the pavement on which the forelegs of the lion rest is said to be 66 feet, while its length from the fore-paws to the root of the tail is 187 feet. The ear is 4 1/2 feet; the nose 5 feet, 7 inches, and the mouth 7 feet, 7 inches in length, and the extreme breadth of the face is 13 feet, 8 inches. If the traveler stands upon the upper part of the ear he cannot stretch his hand as far as the crown of the head. There is a hollow in the head." Now if you will reread this information perhaps you will find out why it was that for so long the Sphinx was thought to be a woman. (A subscription to this paper will be given to the one sending in the first correct answer.)

The Desert of Sahara

stretches its waste of sands from the pyramids on and on for hundreds of miles. No tree nor shrub nor any living thing breaks the level of the all-encompassing sands. The winds blow upon the shifting surface and piles it now and then in great white hills that seem to be the very tombs of life itself, or the mocking pedestals of the throne of hot-breathed death. Again the sand is formed in billows like the waves of a waterless sea, and for miles these waves seek a shore that they never approach, as if they were formed to type the hopelessness of a lost traveler, both by their form and bootless seeking. Some travelers have found a witching charm in the spell of mystery, isolation and immensity that is thrown over the spirit by the golden wand of these sovereign sands, but for me they conveyed no message but of desolation and hopelessness. Even upon their tempered edge I shrank from their pitiless breath, and found no temptation to explore their boundless dominion. One great thought came to me as I pictured myself lost in that trackless despair, and that was a sense of being thrown back upon God in my helplessness and weakness. This, I believe, is the message of all of the great works of nature, the sea, the desert sands, the mountains and the far-off stars!

SO

December transferred to the Nor and assigned. That was the very desirable State. Thug giraffe with the thing I after our official board was on dep First Natiox compared v paid, that amount of r work But During my er had an a port. When instructed to Lem Black And so it v low steeple pastors? B the ointment at that figu despite the membership years after Sam Jones cents "Just When the ed of the ba ing whether for or again anxiety I m was in my larer was d to heed the and begin to rainy day" t simple-minded construed th about "layin

In a few me to what sonage. It concrete wall tiful and st seemed rem and forbiddi a survey an brethren I v prospect. So in a protest some very n shack. Amo their face" during the into winter ed their Ch houses. An that it wou family to in Arkansas int English they that their p sale, just as Winship, on his hat in the Lord, w the right pla tra talk the And thus en

Dr. Cannon the Waco Trustees ho the position. in the colleg thought we out Austin A they built a particulars t

Strange a merous we without a no previous the on Fourth proceeds in reserved the as a place f college was and beautiful on the secon

GE

The face o on the front awakens mir der, admirati der is that o so much in ship is yet It will be been all of gave us thos umes on Isa ness of thoug of research. wonder of se

SOME TEXAS HISTORY

By REV. M. H. WELLS.

December, 1874, Bishop McTyeire transferred me from the Little Rock to the Northwest Texas Conference and assigned me to the Waco Station. That was then considered one of the very desirable appointments in the State. Thus and then I was made a giraffe without knowing it and before the thing had a name. The day after our arrival the President of the official board informed me that there was on deposit to my credit in the First National Bank \$1,500. Of course, compared with some salaries now paid, that was not an enormous amount of money to pay for a year's work. But at that day it ranked high. During my long stay with them I never had an anxious thought about support. When I needed money I was instructed to sign a check and pass it to Lem Black and it would be cashed. And so it was. How many high or low steeple charges do as well by their pastors? But there was one fly in the ointment. That salary remained at that figure for ten years or more, despite the fact of large increase in membership and wealth. Some six years after I remember to have heard Sam Jones offer to raise it fifteen cents "just to break the monotony." When the time to leave came I asked of the bank a statement, not knowing whether the balance would be for or against me. To relieve any anxiety I may state that the balance was in my favor. That it was not larger was due to the fact that I failed to heed the advice of a good brother and begin to "lay by in store" for "the rainy day" that came later. Like other simple-minded Methodist preachers I construed the Master too literally about "laying up treasure upon earth."

In a few days the stewards guided me to what had been used as a parsonage. It was before the day of concrete walks and red mud was plentiful and sticky. The location then seemed remote, the house was small and forbidding in appearance. After a survey and some comments by the brethren I was asked how I liked the prospect. Somehow I happened to be in a protesting mood and dared to say some very naughty things about that shack. Among other things "flung in their face" they were reminded that during the Civil War when we went into winter quarters the soldiers aided their Chaplain in building better houses. And further they were told that it would be humiliating to his family to invite visiting friends from Arkansas into such a shanty. In plain English they were given to understand that their parsonage was for rent or sale, just as they might elect. John Winship, one of the stewards, tossed his hat in the air, saying: "Thank the Lord, we have the right man in the right place." After some per contra talk the vote was made unanimous. And thus ended the first chapter.

Dr. Connor resigned as President of the Waco Female College and the Trustees honored their pastor with the position. That gave us nice rooms in the college as a residence. Little thought we of that muddy cottage away out Austin Avenue. During the year they built a handsome parsonage, particulars to be given later.

Strange as it may sound, that numerous wealthy congregation was without a house of worship. Some time previous they sold their brick church on Fourth Street and invested the proceeds in the college. True, they reserved the right to use the chapel as a place for religious services. The college was well located, with a large and beautiful campus, and the chapel on the second floor. In some respects

it was a roomy and delightful audience room, and the congregation was pleased with the change. They had never thought of the wrong done in practically turning the Lord out of house and home. With concerts and other light entertainments and refreshments on Saturday night it was impossible for the people to feel proper reverence for the worship of Sunday. It was not and never could be made a house of worship. Soon the pastor began, in a very tentative way, to suggest that they had made a serious mistake. He was warned to play num at the peril of his longer stay among them. One influential member advised him to have his plunder ready for shipment back to Arkansas if he dared mention the need of a new church in public. But the day came when he felt, "sink or swim, survive or perish," he must be true to his Master and protest from the pulpit. They might have sold every college in the country to help one Church out of trouble, but never the reverse. At the close of his "say" Col. Fort arose and proposed to pay one-tenth of the cost of a new church. And he added, "The finer you make it the better will I be pleased." That pledge he more than kept. Dying far away from home he said to his good wife: "My neighbors give me credit for being generous, but could I live to get back I would cheerfully pay every dollar of its indebtedness." That day we crossed to the other bank of the Rubicon. We had but little trouble in securing money to begin the work of erection. But we came upon another and serious trouble. The question of location bothered us. Much useful breath has been spent wrangling over this question. People get intensely selfish and contrary. But a bright day came. W. D. Jackson, a photographer and comparatively poor man, had years before bought four lots on the Southwest corner of Fifth Street, paying for same \$1800. Computing the taxes paid and the increase in value said lots were then well worth \$2500. The lots were offered the congregation if they suited for church and parsonage. Of course they were accepted. Brother Jackson thanked and a handsome parsonage built at once and a church begun. That was and is the mother church of Waco. Her daughters will be the prouder of her when they read these struggles and triumphs. It was not then fashionable to name churches for individuals else that one would have been dedicated as Jackson-Fort Memorial. Others made sacrifices and gave generously. Their names and deeds are on record beyond the reach of moths and rust and where no thieves ever enter.

During the four years I had the honor to serve them the membership was more than doubled. As they honored the Lord with their substance and devotion He honored them with the smiles of his face. They contributed for all purposes about \$60,000. During a meeting in which three hundred persons professed faith in God many very notable events were realized. Miracles of grace were wrought. One incident is named: Twenty years before on a Sunday night Maj. Downs began a sermon that was stopped by a storm. Not until this meeting had he again attempted to preach. His friends insisted, and he yielded by using the same text and beginning where he left off and finished that sermon. As I write many faces and forms appear to memory very dear. That cemetery holds the dust of many a saint. We will have much to talk about when we meet on "the other shore." The living have come into a large and gracious inheritance. I often wonder if they are living worthy their sires. God bless them everyone. Columbus, Miss.

GEORGE ADAM SMITH

By REV. C. H. BUCHANAN.

The face of Dr. George Adam Smith on the front page of our general organ awakens mingled sentiments of wonder, admiration and regrets. The wonder is that one who has accomplished so much in the line of high scholarship is yet but fifty-two years old. It will be remembered that it has been all of twenty years since he gave us those two incomparable volumes on Isaiah, teeming with freshness of thought and luminous with light of research. To many they are a wonder of scholarship. To read them

fixed an epoch in one's life, even though one must part company with the author on some points of interpretation. His treatment of Isaiah made that part of the Scriptures to live and have meaning, and at once George Adam Smith took rank among the great Bible scholars, at the age of thirty.

His "Twelve Prophets," which came later, while great books, did not add luster to his fame. In fact, they were rather a disappointment. Perhaps we were expecting too much. True, they

threw wonderful light on the dark days of those Bible times, and one replete with master touches. But certain agencies had doubtless long been at work in Mr. Smith's mind, and these were beginning to blossom out. It was in his Yale lectures that the full fruition was reached. (Delivered in 1899.)

When the announcement of that book was made, the writer "put in a call" in Washington, D. C., for a volume. Five of the city pastors stood with outstretched hands crying, "me! me!" but they were too late. I got the coveted prize, and with as keen appetite as ever was felt set me down to my new treat, "George Adam Smith's latest book." The first few pages were like the odor of roses, wet with the dew of morn, the teeming promises of a great and beautiful day. But not many pages had been read till something jostled my bower, and the dew began to fall from my roses, and their fragrance began to fail. Then a shudder shot me through. I looked and my idol was fallen from its pedestal and lay in fragments at my feet. I could scarcely realize what had happened. I awoke as from a dream, sad; and the memory all comes back when I look at this picture on the Christian Advocate's front page. I hide its view from my eye as one would burn the picture of a lost lover. Not that love has died, but alas! we can not walk arm in arm. How can we except we be agreed? But we are not. Why so? Here it is in plain Scotch honesty and King's English: Page 91: "Clearly, then, on the grounds of chronology alone, we cannot regard the early chapters of Genesis as actual history"—said in the presence of a class of divinity students ready to grasp at anything new or sensational! (Begg the question of whole long-waged battle on these chapters!) Again, page 92: "But the absence of history from these chapters, this fact that their framework is woven from the raw material of myth and legend, cannot discredit the profound moral and religious truths with which they are charged." These myths and legends, he thinks, were imported from Babylonia and "reached Israel in an early age." One must be astounded at the marvelous wisdom that can thus put beyond question the origin of Israel's history!

But that is not the last straw. On page 94 he puts his... "The nation which produced this story almost certainly before 700 B. C. had already advanced far beyond the stage of tribal morality." I paused to catch my breath, and read again—"produced this story almost certainly before 700 B. C." What story? Why that of the early chapters of Genesis!

But wait. What could I think of this statement, found on page 101 of these Yale lectures: "So now we must admit that while archaeology has richly illustrated the possibility of the main outline of the Book of Genesis from Abraham to Joseph, it has not one whit of proof to offer for the personal existence of the patriarchs themselves?" Above we read "Babylonian myths and legends;" "woven from the raw material;" "not one whit of proof." But here is the word "archæology" as a safety valve. I turn to my American "Standard Dictionary" for a definition and read: "Archæology, the theory of the origin of things." To the Yale students this statement of "not one whit of proof in archaeology" may have meant in the study of ancient inscriptions, Egyptian history and such sources of knowledge; but he has not said this, and we are to think Mr. Smith's "archæology" means his own "theory of the origin of Genesis." That we have interpreted his theory aright is seen in these statements: "We are uncertain whether any written law has reached us from Moses himself," and "These chapters (of Isaiah XL-LXVI) we know to be by the great evangelist of the Exile," page 162. Post exile history, and not prophecy at all.

Could the most destructive higher critic ask more? True, Mr. Smith entrenches himself by using the word "revelation," as though the Old Testament writings, while woven from the "raw material of legend and myths," are bona fide revelations.

Turning to page 507 of "Twelve Prophets" we read: "We have seen that the Book of Jonah is not actual history, but the enforcement of profound religious truths * * * cast in the form of Christ's own parables." Again on page 498: "It offers us all the marks of a parable or allegory."

These will suffice to show us where Mr. Smith stands. With all our admiration for this brilliant man as a writer, an expositor and preacher, having read a volume of his sermons, these views close our lips against the mention of his name in the pulpit.

Yet this is the idol of certain college centers and summer schools of theology. Of him the young preachers take their views of the Pentateuch and Jonah. To them he is "authority."

Mr. Torrey, in his "How to Pray," page 106, makes bold to say: "Many of our professedly orthodox ministers are practically infidels." That is plain speech, but it is indisputable fact. There is no essential difference between the teachings of Tom Paine and Bob Ingersoll and the teachings of some of our theological professors. The latter are not so blunt and honest about it; they use more eloquent and studied sentences, but it means the same. Much of the so-called new learning and higher criticism is simply Tom Paine's infidelity sugar-coated. Professor Howard Osgood, who is a real scholar, and not an echo of German infidelity, once read a statement of some positions, and asked if they did not fairly represent the scholarly criticism of today, and when it was agreed that they did, he startled his audience by saying: "I am reading from Tom Paine's 'Age of Reason.'" "There is little new in higher criticism." The young men who are to be our future ministers, educated under these men of peculiar views, too often come out of school skeptics at heart and go out to dig away the foundation of the simple faith of the people in the blessed old Book. Such men as George Adam Smith we must consider as exceedingly dangerous men. Dangerous because young men in their admiration for him are too apt to conclude that the very things that cripple him most are the secret of his greatness. Not his higher criticism, but other noble traits make him great; in spite of this we all lament and pity in him. We part company with him at "raw myths and legends" and such like dodges of issues.

Must we give up our simple, old-time faith in the eternal verities of the Bible which our mothers taught us and rush into the arms of this insidious influence afloat, this creeping palsy which is stealing over the hearts of so many, deadening the inner life and giving a less offensive coloring to so much which tends to weaken the force and sacredness of the Scriptures.

We protest that many of us are totally lacking in that Jesuitical cast of mind which grows upon the... and this precludes faith in an eviscerated Bible on participation in the ecstasies of some of these "more devout critics." No doubt this by some may be thought a weakness; but from childhood we have been accustomed to associate the idea of the most august sincerity and truthfulness with the Bible and with God's dealings with men, and for the life of me I can't dispossess myself of this habit. It is the basis of all faith, the rock-bed of all hopes. Take the verities out of the Bible and what have we left? Not "myths and legends," not "tribal personifications," but the simple, sweet gospel Jesus taught—faith in "the God of Abraham, Isaac and Jacob"—is the power of God unto salvation. This we love and will declare while we have breath to speak.

BAPTISM—THE GENERAL CONFERENCE.

I want to say "amen" to Bro. Wm. J. Wilson under above heading in the Advocate of July 15. I believe we ought to practice what we preach, quit saying the Baptists are wrong and get some preacher to preach on the mode of baptism and say he proved the Bible mode to be by sprinkling, and before we quit talking about it go out to some trough or mud tank and immerse some one. "Oh, consistency, what a jewel!"

I am in favor of our General Conference taking the word immerse out of our Discipline, and when we have applicants for immersion, tell them to wait until we have time to teach them the way of the Lord more perfectly; and if they will not be taught, tell them our good Baptist believe in immersion and will take you, but we do not believe in it, therefore can not immerse you. Give me a well indoctrinated Church and I will show you a live, working Church. We can not afford to intimate either by word or example that Christ did not mean what he said when he said, "Think not that I am come to destroy the law or the prophets. I am not come to destroy, but to fulfill." If Christ was fulfilling the law of the prophets he was not immersing the people, and to give credence to his statement we have no right to immerse either. I hope the next General Conference will strike out immerse and stop so much fun-making at us for not practicing what we preach. Let's hear from you, brethren. I. N. ANDERSON. Hermleigh, Texas.

THE NEW RELIGION.

What is true of religion is not new, and what is new is not true. God is the same yesterday, to-day and forever—and human nature is the same. Such being the case, there is no foundation for that "New religion," that "fluent" religion, that "changes with the centuries," as advocated by Dr. Eliot.

But for the prestige of his name as a prominent citizen and educator, the recent deistic, not to say atheistic, utterances of Dr. Eliot could do no harm, as they have been long since exploded; but with the unthinking and speculative, his words may have weight, and the more, the more the pity.

Dr. Eliot has said nothing new. Instead of going forward he has gone backward and revived effete heresies similar to those of the reign of atheism in France which resulted in bloodshed and shame and which sophistries have been exposed by such great thinkers as Bishop Butler in his irrefutable reasoning found in his "Analogy" between natural and revealed religion.

In one sentence Dr. Eliot would seem to recognize God, and in another would relegate him to the mummies in denying him any part in human affairs—to use his own illustration, "Trusting to the surgeon's knife."

This is practical atheism despite his espousal of deism. Christianity would use both prayer and the surgeon's knife, the supernatural and the natural. Dr. Eliot may say there is no such thing as the supernatural, as he knows of—for instance, the operation of the Holy Spirit; and we would not gainsay the statement so far as he is concerned, but he must not speak for others.

John Wesley, for instance, when he said of himself: "While attending the Aldersgate meeting, May 24, 1738, about a quarter before nine, while a layman was reading Luther's preface to Romans, and describing the change which God works in the human heart through faith in Christ, I felt my heart strangely warmed." Are we to disbelieve John Wesley's rich religious experience and discount his wonderful work (more wonderful and far-reaching than that of Dr. Eliot), because, forsooth, Dr. Eliot does not believe in such things—the supernatural?

There is nothing more real and assuring than the attestations of our own consciousness. Unimportant and inconsequential as I may be Dr. Eliot and no one else can shake me in the belief that on the 5th day of April, 1854, while a student at McKenzie College and bowed at the altar of prayer or as a penitent seeker of religion, at about ten o'clock at night God for Christ's sake blessed me, even me, and made me to rejoice in conscious salvation from the guilt and dominion of sin, and that my subsequent life took shape and coloring from that wonderful transformation. One case of conscious salvation, one life beautified and adorned by the Spirit and power of God, is worth infinitely more than all the deistic and atheistic speculations of Dr. Eliot and his sympathizers. It is unfortunate that one of Dr. Eliot's position should have thrown the weight of his influence against the true and tried principles of Christianity and attempt to uproot the very foundation of our social and civil order. His attack is a call to Christendom to stand by the faith once delivered to the saints. It is also a strong plea for Church schools, Christian education, where Christ is taught and not tabooed.

JNO. H. McLEAN.

CYCLONES, TORNADOES, TEMPESTS, HAILSTORMS, ETC.

Do, or do not, the Scriptures of divine truth teach that these great calamities may be averted or held in abeyance by prayer, faith, reformation and consecration of the people to God? This writer, for one, believes they teach it unmistakably. By direct precept, example and inference, I furthermore believe that these great evils are sent upon us as scourges for our sinfulness and forgetfulness of God and of our duties and obligations to him, though I heard the great Baptist preacher, Rev. G. W. Truett, of Dallas, say in a sermon preached here not long since (an excellent sermon otherwise), that the doctrine of God scourging the people here for their sinfulness and unfaithfulness was as cruel as it was false, and was as false as it was cruel, and reiterated it in the same discourse.

Does not the Bible emphatically teach that the old world was destroyed on account of the wickedness of the people, and only one righteous man and his family spared, who walked with God? Moreover, do they not also plainly teach that Sodom and Gomor-

rah and other cities were destroyed for the wickedness and unbelief of their people, and only Lot, another righteous man, and his family, were saved from the overthrow, and that God himself rained the fire and brimstone that destroyed them? And that the little city of Zoar was also spared on account of the prayer or intercession of Lot, that he, as a righteous man, might enter therein? Also, is it not as clearly taught that the heathen nations round about the Israelites were also destroyed for their wickedness and worthlessness as that of any of the foregoing visitations?

Does not this idea run prominently through both the Old and the New Testament Scriptures? Who can gain-say it without being heterodox?

The Scriptures undeniably teach that the incorrigibly wicked shall suddenly be destroyed, and that without remedy, and do we not see indubitable evidence of it continually?

Now, having sufficiently discussed this phase of my subject, I return to my text at the head of this article. Can or may these great calamities be averted or stayed by prayer, faith, reformation and consecration? For one, I answer I believe it, had we the practical as well as the theoretical faith to appropriate the Bible teachings on the subject. Please consider well this array of Scriptures:

He that believeth on me, the works that I do he shall do also, and greater works than these shall he do.

And this is the confidence we have in him, if we ask anything in his name, he heareth us.

If ye abide in me, and my words abide in you, ye may ask what ye will and it shall be done unto you.

And this is the confidence we have in him, that if we ask anything according to his will he heareth us.

And if we know that he heareth us whatsoever we ask in his name, we know that we have the petition we desired of him.

Therefore I say unto you, what things soever ye desire, when ye pray, believe that ye receive them and ye shall have them. Ask and it shall be given; seek, ye shall find; knock, it shall be opened.

What an array of Scriptures authorizing us to pray for anything and everything, if done subjecting our wills to his wisdom, but I fear that is where the trouble lies; we too often want to keep our wills uppermost.

The brief formula of prayer that Christ himself laid down for our daily use, if we will analyze it closely, I surmise, covers all our needs, in which he authorizes us to claim as our Father the God of heaven and earth and of a universe with his infinite resources, and to draw on him for our daily and hourly needs day in and day out, year in and year out, for our daily bread or constant needs, but, oh, how few of us do so! Also in that brief prayer he authorizes us to pray, not only for positive good, but for deliverance from evil—from how much evil it is not circumscribed or limited. Then we take it to be granted from all evil of every description. Then are cyclones, tornadoes, tempests, storms, drouths, etc., evils? Then may we pray to be delivered from them, with confidence, if we will, and if we will not, then we must take the consequences. He that soweth to the wind shall reap the whirlwind.

We have an object lesson in eighth chapter of Matthew, of Christ hearing the prayers of his disciples, of their their united or combined prayers to be saved from a cyclone or tempest, and it was done, and it was a bad one then, overflowing the vessel. And if so in one case, why may it not be done in other cases? Why not, but lack of faith?

Now, dear readers, should I be so fortunate as to have them outside the wastebasket, can you not concur with me that we have Scripture authority to pray for anything under the heavens of a positive good, and the deliverance from all evils, if it be from the pit of hell itself? Our fathers had that sort of faith and practice. And they arranged departments in our standard hymn books with special hymns to suit each department, to meet and pray the Lord of the harvest to restrain the scorching rays of the sun and send refreshing rains and save the harvest; to bless and protect our great Nation from evils; to bless, protect and return our voyagers on the high seas from the tempest and yawning ocean, etc.

The fact of the business is that almost every line of our sacred hymns breathes a prayer or an aspiration of thanksgiving to God for positive good or deliverance from evil. God says through his servant, King David, in the sixty-seventh Psalm, Let the people praise thee. Let all the people praise thee. Then shall the earth

yield her increase, and God, even our God, shall bless us and all the ends of the earth shall fear him, and it is true, I purposely left off quotation marks, etc., as they are tedious, giving the substance, if not the exact words of all quotations of Scripture.

F. C. McMILLAN, L. E. Hillsboro, Texas.

THE LODGE AND THE CHURCH.

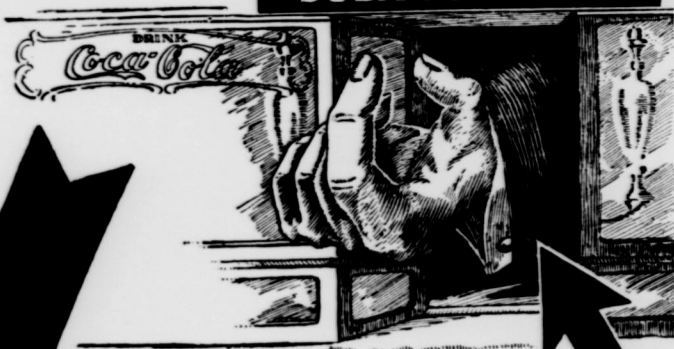
A great deal is being said by some of the brethren about the lodge or fraternal order working in opposition to the Church and its interests. It is claimed by these men that the Church is not given due recognition by the lodges. If this be true, then the lodge is certainly a menace to the welfare and peace of the Church. May we ask in what way the lodge has sought to displace the Church? Have any of the lodges proposed to save men's souls? For this certainty is the only work of the Church.

Whatever else the Church may do in the way of benevolence, etc., is only secondary—only a means to accomplish an end that men may be reached with the gospel. Of course the Church is humanitarian and goes to the relief of the widow and orphan, but has the Church the exclusive right in this labor of love?

Why may not men, regardless of Church lines, band themselves together for their social enjoyment and financial welfare? It is even claimed, as I heard recently by some good brethren, that the lodge enters the sacred precincts of the dead, and there sets aside the Church with its ministry of love, or only tolerate the preacher while he conducts a short funeral service and then stands aside while the lodge performs.

Now, I submit that in a ministry of eighteen years I have never been limited as to time, or caused to feel embarrassed in any manner by a lodge. I have always been shown the greatest courtesy by those who were at the head of the lodge when I was called upon to conduct a funeral service. It seems to me that these brethren are trying to prejudice the minds of our young men against the lodges, which I think is wrong. The lodge has a field and is doing a vast amount of good where the Church can not enter. And beside all this, the men who are running the lodges are the best men in our Churches, men who support

SODA FOUNTAIN



Come In!!!

Hot? Come in and get a glass of Coca-Cola—it is cooling and refreshing.

Tired? Come in and get a glass of Coca-Cola—it relieves fatigue.

Thirsty? Come in and get a glass of Coca-Cola—it quenches the thirst.



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

GET THE GENUINE

5c Everywhere

Whenever you see an Arrow think of Coca-Cola.

the churches morally and financially. They love the Church. Many of the lodges furnish our young men places for intellectual culture and moral training; but the lodge fighter makes no distinctions; they are all bad. The Elks and the Eagles, the Woodmen and the Masons are all alike to him, for he really knows very little about any of them. The members of a lodge are bound by a common tie, and when one of their members pass away they feel that mercy and grace enjoin upon them to remember the dead. Very frequently the minister conducts the burial rites for the lodge. And then many of the lodges provide aid for their needy members, and widows and orphans of deceased members. Is this wrong? We think not. Nor is it the work of the Church as such.

I have known a number of cases where if this had been left to the Church the widow and orphans would have been homeless, but through the lodge a home was provided and children were schooled. No preacher who is a lodge fighter should belong to our Conference Brotherhood, for its aims are identical with the lodge. I believe the Church is the best institution on earth to-day, and forever. It has the greatest mission—the salvation of men's souls. If the preacher will cultivate the friendship of the lodge men as he should all other good things he will find a door open, through which is he will enter he can minister to men's souls.

I use the lodge, not to abuse and fight it, but for the more noble and glorious purpose of getting its members to join me at the Church in worship to Almighty God.

When a few weeks ago I heard a Campbellite preacher berating the lodge I thought him narrow and ignorant, but when I heard some Methodist preachers doing the same thing I was surprised. Brethren, surely the spirit and mind of the times of the Inquisition are not rising against the lodge.

C. E. LINDSEY. Red Oak, Texas.

Subscribers who desire the Advocate discontinued must notify us at expiration either by letter or postal card. Otherwise they will be responsible for continuance and debt incurred thereby. We adopted the plan of continuance at the request and for the accommodation of our subscribers and they in turn must protect us by observing the rule which stands at the head of the first column on the eighth page.



BLAYLOCK PUB. CO. Publishers

Office of Publication—416-418 Jackson Street.

Published Every Thursday at Dallas, Texas

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

G. C. KANKIN, D. D. Editor

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

For advertising rates address the Publishers. All ministers in active work in the Methodist Episcopal Church, South, in Texas are agents and will receive and receipt for subscriptions.

If any subscriber fails to receive the Advocate regularly and promptly, notify us at once by postal card.

Subscribers asking to have the direction of a paper changed should be careful to name not only the postoffice to which they wish it sent, but also the one to which it has been sent.

Back Numbers. Subscriptions may begin at any time, but we cannot undertake to furnish back numbers. We will do so when desired, if possible, as a rule subscriptions must date from current issue.

Discontinuance.—The paper will be stopped only when we are so notified and all arrearages are paid.

All remittances should be made by draft, postal money order or express money order or registered letters. Money forwarded in any other way is at the sender's risk. Make all money orders, drafts, etc., payable to BLAYLOCK PUB. CO., Dallas, Texas.

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

REV. ABE MULKEY AT THROCKMORTON.

Rev. Abe Mulkey has closed a fine meeting at Throckmorton. Rev. F. L. McGee, Rev. W. P. Davis and Rev. M. K. Little took part in the meeting. Also the ministers of the other denominations co-operated and their Churches shared in the spiritual results. A great many were converted and reclaimed. Forty-seven were received into our Church, and the congregation had a great moral and spiritual uplift. Fifty-four dollars were contributed to the Orphanage, and provision made for the building of a \$1500 parsonage.

REV. GEORGE S. SEXTON.

Rev. George S. Sexton, of the Church Extension Board, preached last Sunday for the First Methodist Church, Fort Worth, in the morning, and for the Trinity congregation in this city at night. He is now in Texas, sent here especially by Dr. W. F. McMurry to co-operate with the proper boards in looking after the demolished churches in the storm district. The Texas and the West Texas Conferences suffered greatly by this visitation, and Dr. Sexton is giving special attention to the stricken territory. He made the Advocate a pleasant visit while in the city.

Rev. D. C. Sibley, of Arlington, is one of the most useful local preachers in the Fort Worth District. He preaches somewhere every Sunday and has more calls than he can respond to. He often preaches for the Arlington Church, and always to its edification.

REV. W. F. LLOYD, D. D.

Last Saturday the Advocate had a pleasant visit from Rev. W. F. Lloyd, D. D., now pastor at Huntington, W. Va., who was in the city and gave us the benefit of a visit. His health is a trifle run down, and he is off on a vacation in order to recuperate. He will be in Texas for a season. From the Central Methodist we clip the following note concerning him:

Dr. W. F. Lloyd, pastor of Johnson Memorial, has also been forced to take rest on account of some slight failing in health. This was somewhat unfortunate for our great Church here, but his pulpit is being very ably supplied by his son, Ernest, who comes to us from Cuba to finish up his father's year's work. He starts off very nicely, and, in fact, is a very promising young man. Dr. Lloyd has done already a great year's work, and will send to the conference the best report this Church has ever made. It is more than likely in this large pastoral charge that Dr. Lloyd worked too hard. We are very sorry to lose him at this particular time, and yet his Official Board relieved him for rest, and pays him his full salary. We hope and pray and believe that Dr. Lloyd in a few months will be himself again, and do the Church much valuable service yet. He is a well equipped man, very consecrated and loyal to all the doctrines and institutions of the Church. There is hardly any estimating his ability in a district as a leader, planner and inspirer of men.

COWARDLY ASSAULT ON REV. ED R. BARCUS.

In another place in this issue will be found an account of a cowardly and wicked assault on Rev. Ed R. Barcus, pastor at Commerce. The statement signed by Rev. R. G. Mood, presiding elder, and other brethren, is a true account of the affair. It has come to a pretty pass when a minister cannot protest against the appointment of a man to be teacher of Christian children who is an avowed disbeliever in the Bible, without being cowardly assaulted on the street because of it. Yet this seems to be the state of things at Commerce. We are in receipt of a letter from Brother Barcus telling us that he is recovering and will soon be in his pulpit again. He has the sympathy of all the good people in the community where the cowardly episode occurred, and if those people are the people we take them to be, no teacher guilty of such brutal conduct will be permitted to teach in the public schools of that wide awake and moral community.

PERSONALS

Rev. E. W. Alderson is having a good meeting at Terrell, aided by Rev. M. L. Hamilton and Rev. O. P. Thomas. Good results are reported.

Rev. T. T. Booth has returned to his home at Flint, Texas. He writes that he is in the midst of a very fine meeting at Providence, six miles south of Jacksonville.

Rev. J. B. Sears, of Galveston, who is engaged in our work of looking after the foreign immigrants, was in the city recently and gives a good account of his work.

Rev. R. Gibbs Mood, presiding elder of the Greenville District, is moving things in his diocese. He and his preachers are all in line for a fine home-stretch on the last quarter.

Rev. J. W. Hill, of First Church, this city, is on a visit of a few days in the Panhandle country. We enjoyed preaching for his congregation Sunday morning.

Rev. C. L. Bounds, of Alvord charge, is a "chip off the old block," and this means that he is doing something on his charge. He is one of our well equipped and successful young men, and he has a future of usefulness before him.

Rev. C. M. Bishop, D. D., of Columbia, Mo., spent Sunday in the city visiting his relatives, the families of Dr. R. W. Baird and Henry Jackson, and he preached a most delightful sermon at the morning service at Grace Church. He is a nephew of Rev. Dr. Horace Bishop, and a son of the late Rev. R. W. S. Bishop, of the Holston Conference. We have known "Charlie" from his boyhood and it was a great treat to have him call at our home. He is one of the leading and influential members of the Missouri Conference.

mon at the morning service at Grace Church. He is a nephew of Rev. Dr. Horace Bishop, and a son of the late Rev. R. W. S. Bishop, of the Holston Conference. We have known "Charlie" from his boyhood and it was a great treat to have him call at our home. He is one of the leading and influential members of the Missouri Conference.

Rev. George H. Adams, who is now assisting Rev. J. W. Hill with the work at First Church, this city, preached for the Arlington Methodists last Sunday. We heard a good report of his sermon.

The health of Rev. T. R. Pierce, D. D., at Denton, does not show any improvement. He is confined to his room, and most of the time to his bed. He is a very ill man, and this will be sad news to his many friends.

Rev. J. T. Smith, Financial Agent for Alexander Institute, keeps busy, not only raising money for the school, but also holding revivals for the brethren. He has held a large number of successful meetings.

Mr. Louis Blaylock, publisher of the Advocate, is spending several weeks in the Colorado mountains. He is a hard-worked man and needed the rest. We hope he will return invigorated for the fall campaign.

Rev. J. M. McCarter, of the Cresson charge, has been visiting his brother's family at Mesquite. He made the Advocate a delightful visit while passing through the city. He is one of the strong friends of the paper.

Rev. T. E. Bowman, who recently severed his connection with the Methodist Orphanage at Waco, is doing valiant service in the North Texas Conference as Canvassing Agent for the North Texas University School at Terrell.

Rev. J. R. Murray, of Jewett, brought his son, Ward, to the St. Paul's Sanitarium in this city for an operation for appendicitis last week. The operation was a success and the patient is doing well. We hope for his speedy recovery.

Rev. J. T. McClure, of Waxahachie, gave the Advocate the benefit of a brotherly visit the past week. He says that his section has suffered much from the protracted drought, as Ellis County is in the dry belt this year.

Rev. Thomas Simmons, of Denton, was in the city last week and paid us a pleasant visit. He is one of our most valued friends and has been for a third of a century. He was a useful local preacher in the first charge we ever traveled back in "Old Georgia."

Rev. Ed R. Wallace, who has been on a tour of the old world, has returned, and by the time the readers scan these lines he will doubtless be in his charge at Arlington. The writer has enjoyed holding down the preaching appointments in the absence of Brother Wallace.

By the time this reaches our readers we presume that Rev. H. D. Knickerbocker, of Fort Worth, will be in his place after an absence of three months visiting various points in Africa, Asia and Europe. His letters are being read with interest in our columns.

Rev. W. F. Bryan, of Sulphur Springs, was in the city this week on his way to Mineral Wells for a rest of ten days. He made the Advocate a pleasant visit, of course. He gives a good account of things in his section, except his weather reports show a dry spell. Otherwise, matters are in good shape.

Rev. Sam R. Hay preached a sermon on "Manhood" at the First Church in Fort Worth last Sunday night, and from the report of it in the Daily Record, we infer that it had some long, sharp teeth in it. There have been some stirring happenings in that city in the past week or two, and perhaps these local conditions had something to do with calling forth the sermon.

Rev. R. E. Porter, of Rhome, had to take quite a move at the last session of the conference, but he landed on both feet and went to work. No one ever heard him complain. His people received him kindly and he is

making full proof of his ministry. He is a devoted and faithful man of God and puts the best that his mind and heart contain into his work.

Rev. J. D. Whitehead, of Boyd and Garvin, is one of the best field hands in his conference. No truer heart beats in any bosom and no better worker can be found anywhere. He does his whole duty as preacher and pastor, and no uncertain note is ever sounded in his ministry. He is always faithful and reliable wherever the conference sends him.

Ponder and Crum are to be congratulated on having Rev. T. J. Beckham for their preacher. He is one of the best in the conference. He reads, studies, thinks and investigates. As a Bible student he has no superior and he packs more Scripture into a sermon than any man we have ever heard. He is capable of filling any appointment in the conference. No wonder his people are pleased with him.

THE ASSAULT ON REV. E. R. BARCUS.

In order that no exaggerated reports of the recent assault on Brother E. R. Barcus, of Commerce, might become current, we, the undersigned, thought well to make a brief statement of the facts so that no injustice might be done to Brother Barcus in the minds of any one.

On Sunday, August 8, Brother Barcus, in closing his morning sermon, made a statement as follows: "I understand that the school board has employed a teacher in the public school who is an infidel. I have no children old enough to send to school, but I am interested in Commerce, and if this be true I for one am ready to help kick him out."

At the time he made the statement Brother Barcus did not know whether the teacher to whom he referred was a man or woman, nor the name or residence. His intention was to caution the school board as to the character of teachers they employed, and any criticism in the statement was rather against the board than against the individual.

On the following Saturday one of the teachers who took offense at the statement referred to stopped Brother Barcus on the street and stated that he thought an apology was due to him. Brother Barcus asked him why, when he quoted in substance the statement made the Sunday previous, and added, "I am not an infidel." Brother Barcus replied that if that was the case nothing that he had said had any application to him (the teacher), and as Brother Barcus was turning away the teacher struck him once or twice with considerable force, knocking him down, and as he fell his head struck the pavement, cutting a serious gash in his head. This, with the blows, rendered him unconscious for several hours, and his whole system received a terrible shock, from which he is now recovering, and will in a day or so be able to resume his work.

These are, in substance, the real facts. It is but simple justice to say that throughout the whole affair Brother Barcus has conducted himself as a high-toned Christian gentleman, and his people are in harmony and sympathy and accord with him. They endorse him, and denounce in unmeasured terms the brutal assault made on their pastor.

- R. G. MOOD, Presiding Elder W. L. CLIFTON, Resident Preacher E. B. THOMPSON, Resident Preacher A. W. GIBSON, Resident Preacher W. A. O'NEAL, C. D. FULLER, Members of Board of Stewards

FROM THE FIELD EDITOR.

By the use of tents and tabernacles I have been enabled to keep up my revival work right on through the heated term without any serious self-hurt or unkind imposition on a long-suffering public. As Bishop McIntyre once said: "Our doctrines and methods are still vital and by their fruits we do prove them." On August 9, we closed a great meeting at Stockdale. Bro. N. W. Carter, the faithful and efficient pastor, had well worked every part of the field and on my arrival favorable conditions for a successful meeting were found. The fire was already burning, so that I only had to fuel and fan it. During my twelve days' stay the flames kept spreading and spreading, greatly to the annoyance of some of the "deep water" brethren,

THE

Information the Board of ... ering the t ... erty along t ... less than fo ... churches we ... not be an ex ... but for the f ... crops and bu ... ferred great ... fore unable to ... Rev. Chas. of the Hous ... lows:

Columbia destroyed, Angleton wrecked as t ... Velasco and ... of pillars and ... Brazoria Cl ... ably damaged ... Rev. A. A. of the Bre ... follows: To the Boar ... Louisville, Dear Breth ... had the mos ... sweep over ... been known ... The damag ... servatively e ... the path of ... wide, and I ... property hol ... suffered ser ... barns, rice ... the loss is tr ... But the ch ... Bay City on ... only some da ... a country e ... charge was l ... church in B ... completely d ... At Lane C ... one in the to ... dations, ste ... gone and wit ... At Wharto ... ed. Ours is l ... house is the ... people can g ... At Glen ... church, but I ... was wrecked ... there. The church ... So I would ... loving donat ... present need ... Wharton ... Lane City ... Glen Flora ... Caney Chur ... Wallis ... These amo ... sary for us ... what we nee ... (Signed) ... Presiding

whose press ... the holy fir ... came from ... of Christ" ... bellites). I ... oral debate, ... etc. I resp ... lence on th ... evidently th ... town where ... the tent to ... and none b ... elders we ... my preach ... that I wou ... in the Chur ... baptism dur ... greatly stre ... community. ... cessions to ... converts to ... Carter is fr ... Methodist i ... like to work ... as he.

Last Sund ... meeting he ... the hottest ... felt in this ... continued t ... Kenzie, a n ... and charm ... sisting me, ... also by his ... good works ... We are h ... Jno. R. Mo ... and loved ... I find the ... too. Rev. J ... elder, is gi ... vful presen ... other preac ... among them ... acted the p ... Jno. R. a ... preachers, l ... as Confer ... preachers h ... clever Clel ... entertaining ... rides and v ... Christian v ... are esteem ... work's sake ... our best. I ... us prech ... eciate it a ... we should. ... Dallas, won ... lock or MI ... prominent ... force come ... week to be ... per and to ... out of our

THE GULF COAST STORM

Information has reached the office of the Board of Church Extension concerning the tremendous loss of property along the Texas Gulf coast. Not less than fourteen or fifteen of our churches were destroyed. This would not be an extremely serious situation but for the fact that dwellings, stores, crops and business of every kind suffered greatly, and the people are therefore unable to help themselves.

Rev. Chas. F. Smith, presiding elder of the Houston District, reports as follows:

Columbia Church and parsonage destroyed.

Angleton Church and parsonage so wrecked as to require new building.

Velasco and Sandy Point Churches off of pillars and otherwise damaged.

Brazoria Church, just built, considerably damaged.

Rev. A. A. Wagnon, presiding elder of the Brenham District, reports as follows:

To the Board of Church Extension, Louisville, Ky.

Dear Brethren: On July 21 last we had the most destructive storm to sweep over my district that has ever been known in this country.

The damage to growing crops is conservatively estimated at fifty per cent. The path of the storm was sixty miles wide, and I suppose there is not a property holder in this scope but has suffered serious loss. Houses and barns, rice mills, stores—everywhere the loss is tremendous.

But the churches suffered most. At Bay City our church came out with only some damage to the windows, but a country church attached to this charge was blown down. Every other church in Bay City was either blown completely down or seriously damaged.

At Lane City our church—the only one in the town—was blown from foundations, steeple and part of the roof gone and windows out.

At Wharton every church is wrecked. Ours is blown in pieces. The court house is the only place that the white people can get to worship in.

At Glen Flora there was a Union church, but it was too small, and that was wrecked. Now we ought to build there.

The church at Wallis is also wrecked.

So I would recommend that the following donations be made to meet the present need:

Wharton \$1000.00

Lane City 200.00

Glen Flora 400.00

Caney Church, Bay City charge 200.00

Wallis 300.00

These amounts are absolutely necessary for us to building anything like what we need. Respectfully,

(Signed) A. A. WAGNON,
Presiding Elder Brenham District.

whose pressure was too weak to check the holy fire. Finally a challenge came from two "elders of the Church of Christ" (Non-Progressive Campbellites). I was asked to defend, in oral debate, my position on baptism, etc. I respectfully declined the challenge on the ground that my position evidently needed no defense in that town where the people were crowding the tent to hear Methodist doctrine and none besides the two belligerent elders were raising any objection to my preaching. I said to our brethren that I would as soon have a dog fight in the Church as to have a debate on baptism during a revival. The meeting greatly strengthened Methodism in the community. There were nineteen accessions to our Church. A few of the converts went to other Churches. Bro. Carter is fully able to take care of Methodist interests in Stockdale. I like to work with such an earnest man as he.

Last Sunday we began a tabernacle meeting here in Cleburne. Despite the hottest weather I believe I ever felt in this country the interest has continued to grow. Mr. Edward McKenzie, a most excellent choir leader and charming solo singer, is ably assisting me, not only by his music, but also by his earnest and prudent good work and ways.

We are happily working with Rev. Jno. R. Morris, whom I have known and loved the last twenty-five years. I find the Cleburne people love him, too. Rev. E. A. Smith, the presiding elder, is giving us much of his delightful presence and valuable aid. Several other preachers have dropped in on us, among them Bro. I. Z. T. Morris, who acted the part of a good father toward Jno. R. and myself, when, as boy preachers, he got us into the old Texas Conference. Fellowship with these preachers has indeed been refreshing. Cleburne people are royally entertaining us—frequent automobile rides and every possible attention that Christian workers could want. We are esteemed highly in love for our work's sake and by grace we shall do our best. People are mighty good to us preachers. I wonder if we appreciate it as we ought or deserve it as we should. As we are not far from Dallas, won't Dr. Rankin or Bro. Blaylock or Miss Belle or some other prominent member of the Advocate force come over the latter part of the week to hear my speech for the paper and to witness the happy closing out of our meeting? We expect to

Bishop Key, referring to the letter above, writes as follows:

I have read this letter, and having personal knowledge of the situation, endorse this appeal, and trust the Board will rally and help us meet this urgent need. The statements of the damage can hardly be exaggerated. Truly,
(Signed) JOSEPH S. KEY.

Rev. W. J. Johnson, of Galveston, Texas, a member of the General Board of Church Extension, writes as follows:

My Dear Doctor: I should have written you sooner concerning the terrible destruction done by the storm of recent date, but had not learned until a few days ago how great the loss of property had been. I think there are not less than fourteen churches destroyed, while a number have been seriously damaged. In some of the towns nearly every house has been blown down, and great loss of property has been sustained. I have taken a collection in my Church and sent the amount to my presiding elder. Some of the Churches in Houston and First Church, Beaumont, have taken collections; further than this I think nothing has been done.

Rev. Geo. S. Sexton, Assistant Corresponding Secretary has just returned from Texas and confirms the above statements and adds additional ones just as strong.

I am informed that arrangements have been made for the Texas and West Texas Conferences Board of Church Extension to hold a meeting at an early date and take the whole situation under consideration.

The Executive and Finance Committee of the Board of Church Extension has just had a meeting, and finds itself without available funds for immediate use because of the large appropriations made at the spring meeting, leaving nothing for emergencies. It has, nevertheless, been so impressed with the urgent need of immediate assistance for some of these places, that it has authorized the Secretaries to raise a special for their relief.

The Assistant Corresponding Secretary has been requested to go at once to the stricken district and render every possible service to the afflicted congregations, co-operating, of course, with the Texas Conference Board of Church Extension.

It is earnestly desired that every congregation in Texas make an offering on Sunday morning, September 5, for the relief of the storm sufferers on the Gulf coast. If everybody will lend a hand the necessary funds may be gathered without delay and without hurt to any Church or individual.

All funds should be sent directly to this office and will be administered on the recommendation of the Texas Conference Board of Church Extension.

W. F. McMURRY,
Corresponding Secretary,
167 W. Chestnut St., Louisville, Ky.

continue till the 29th inst. Providence permitting I shall begin in Bertram on September 2.

JNO. E. GREEN,
Cleburne, Texas.

CORRECTION.

In my letter in the Advocate of the 19th I should have said that all who were licensed to preach in the Marshall District were from the Beckville charge and all who were recommended to the Annual Conference from the Marshall District were from the Beckville charge.

J. W. BERGIN,
Longview, Texas.

BREEZES FROM CLARENDON.

There is something doing in Clarendon just at this time. The foundation of the new Methodist church is being laid and Bro. Kiker is confident that there will be no break in the continuity of the work and that the new buildings will be pushed to a completion just as soon as possible.

The Building Committee selected and bought one of the prettiest sites in Clarendon on which to construct the new church.

The new church is greatly needed, as the present building will not accommodate the Church-going people of Clarendon.

Bro. Kiker deserves great credit for what he has done concerning this new Church enterprise. He is a good, practical preacher, popular with the masses and classes, and the people have great confidence in him. Bro. Kiker is what Julian Hawthorne would call a spontaneous optimist, looking on the bright side of things and seeing, as Shakespeare saw—

"Tongues in trees, books in the running brooks,
Sermans in stones, and good in every thing."

Everything has been astir on College Hill for some time, as a number of workmen have been busy repainting and repapering both of our dormitories. These dormitories, when completed, will be neat and very comfortable, and everything about them will present an inviting air.

Mrs. Slover and Mrs. Burkhead have been as busy as bees in clover time in seeing that everything in the dormitory of the girls shall contribute to the convenience and to the comfort of the girls who may enter this home for the coming year.

These elect ladies have been inspecting the boys' dormitory and have been suggesting some valuable improvements done there; and, of course, what these good women suggest Bro. Slover will put into operation, for when women whereas men must resolve.

Clarendon College is in a better condition than ever before to do most excellent work. Bro. Slover, the President of the college, has secured able men to fill the different chairs of Clarendon College. He has raised the course two years and within the last two years he has added three new professors to the faculty.

This certainly is an indication of the growing condition of this Athens of the

Panhandle. The work of her professors in the class-rooms is of the highest order. Our new building is a beauty. It is the prettiest one in the advertising columns of the Advocate. I think. We are glad to say that the universities credit our work.
S. E. BURKHEAD.

GOOD PROSPECT.

Despite the worst drouth ever seen in West Texas, Granbury College will have about double the regular attendance that she had last year, if one can forecast safely at present. The old students have done the college wonderful good in their efforts to bring back with them some new students. The faculty appreciates their work and promise to lay themselves out to do even better for them next year than last. The harmony and attachment existing between the pupils and faculty is wonderful and one of the strongest assets the school has.

Two new teachers have been added to the faculty. Miss Ruth Riger, of Dalton, Ga., will teach piano, and Miss Suede Watkins, of Indianola, Ill., will teach voice and violin. These two young ladies come with the very highest endorsements for their work, and both are consecrated Christian women, such characters as will bless any young lady under their influence.

Excepting Miss Brown, whose place the two above-mentioned fill all the old faculty remain as before. They are a strong set of men and women, and the college feels that no improvement could be made by any change.

The local patronage will be much larger than for some years. All in all, indications are good for Granbury College.
ATTICUS WEBB.

ORGANIZED SUNDAY-SCHOOL WORK.

As Field Worker for the Texas Sunday-school Association I will be in Bell County August 31 to September 5; Falls County, September 7 to 11; McLennan County, September 12 to 19; then joining the great organized adult Bible class tour party with W. C. Pearce, of Chicago; W. N. Wiggins, State Secretary; and Messrs. Field and Oxley with us part of the time, also Rev. Harvey Beauchamp, of Dallas, we make Bowie September 20, 21; Longview, September 22-27, and then San Antonio and Houston. I then go into Hill County, September 28 to October 7. After over thirty years' connection with the management of Methodist Sunday-schools I am anxious to see our pastors, superintendents and teachers take hold of the organized Sunday-school work.

Personally I amounted to very little to my Church and Sunday-school until I began to attend institutes and conventions, and having my eyes opened I began to read books and broaden. I am glad our Sunday-school State meeting at Waco endorsed the organized movement, and if our pastors and superintendents will come to these meetings and bring their teachers some will get a vision and much good will result. We are behind in some things in the South, and one mainly is teacher training, and if backed up by pastor and superintendent I will endeavor to organize one in every town visited.
W. E. HAWKINS.

ANNUAL CONFERENCE NOTICE.

To the Brethren of the New Mexico Conference:

Dear Brethren—It will greatly facilitate the work of both the Conference Treasurer and the Statistical Secretary if you will send in your collections as soon as possible now. If you have not the whole amount collected, send in what you have on hand and the balance can easily be dealt with then at the conference. Your kind and prompt attention will be much appreciated by yours fraternally.
W. S. HUGGETT,
Conference Treasurer.

ONE MORE WORD ON THE TOBACCO QUESTION.

In answering my article on the Tobacco Memorial, Brother Hughes thinks I misunderstood the question at issue. He says the reader would be impressed that my article was an elaborate defense of the tobacco habit, etc. I distinctly stated, "Brother Hughes does not defend the tobacco habit, but he advises against legislation concerning it." That is the issue and Brother Hughes is against such legislation and I am for it. Now, that is clear enough. Listen! Every member received into the Methodist Church comes under law. The candidate is met at the altar with the question, "Will you be subject to the Discipline of the Church?" The general rules which he is to keep regulate his outward life, forbidding the singing those songs or reading those books which do not tend to the knowledge or love of God—softness or needless self-indulgence. If tobacco is not a needless self-indulgence, pray tell me what is? Again, before a preacher is received on trial in an Annual Conference the Bishop asks, "Will you observe the following questions? Will you recommend fasting or abstinence both by precept and example? Are you in debt, so as to embarrass you?" etc. Is it not enough that God has called a man to preach? A call to preach is a call to get ready to preach as we all believe and teach. Bro. Hughes asks why do you propose to make your conscience a standard for all others, etc. Now that is the very thing I did not propose to do. And yet I must say conscience is not a safe rule of conduct. It has its high and holy office, but it is not its office to teach us what is right or wrong. If I may be pardoned a personal allusion I will say once I used tobacco,

and, visiting the house of a member, I smoked a cigar. It hurt the good woman who entertained me and she said, "Oh, Brother B. I love you and have taught my only boy to follow your example, but I would not have him use tobacco for any consideration. You have broken down my teachings and hurt my boy." It went as an arrow to my heart and the words of the Savior came to me, "It were better that a millstone were put about one's neck than that he should offend or put a stumbling block in the way of these little ones." I registered a vow I would never smoke again. The practice brings a stigma upon the Church. I was the pastor of a Church in Texas where a large conference met. A wealthy family with a large house was asked to entertain some of the preachers. The gentleman said no. I did that once and the tobacco stains and the odor on the lace curtains disgusted us so. I said never will I entertain preacher again.

Brother Hughes asks an answer to this question: If you pass the law and enforce it and God should call a man to preach who has the tobacco habit and you by your proposed law refuse to let him obey, will you not put your law above the law of God and your whims above the will of God? I have already stated a call to preach means to get ready to preach. If a man is called, being ignorant, I would say wait awhile until you get some education, enough at least to use correct language and acquire some knowledge of the Bible. If he was in debt I would say, first pay your debts, etc. It does not follow that every one called to preach should rush into the ministry. I do not quite agree with Brother Hughes' position on personal cleanliness, for Mr. Wesley taught cleanliness is next to godliness and my exegesis of 2 Cor. 7:1 is sustained by the best scholars. As one author says, "All filthiness of flesh means all kinds, types, aspects, degrees; not this or that particular pollution."

"Condemning what we have no mind to,"

"Excusing those we are most inclined to."

It has been the rule of my life if I err, it shall be on virtue's side, and we old men should by no word or example give any countenance to doubtful teaching or practice. The younger men look to the older for leadership and while I have freely admitted that Brother Hughes does not approve the use of tobacco, the whole trend of his article is against any effective means of suppressing it. There is no reason why we should countenance the use of tobacco; there are many reasons against it. Let it go with other deadly narcotics and let us preach and practice a full-orbed gospel, purity for body, mind, spirit and example. How disgusting to see a woman chewing, dipping or smoking. Let us have no double standard. If it is harmless for men, it is for women also. Whatever you do in word or deed do all in the name of the Lord Jesus, giving thanks to God the Father through him.
H. A. BOURLAND.

THREE REASONS

Each with Two Legs and Ten Fingers.

A Boston woman who is a fond mother writes an amusing article about her experience feeding her boys.

Among other things she says: "Three chubby, rosy-cheeked boys, Bob, Jack and Dick, aged 6, 4 and 2 years respectively, are three of our reasons for using and recommending the food, Grape-Nuts, for these youngsters have been fed on Grape-Nuts since infancy, and often between meals when other children would have been given candy."

"I gave a package of Grape-Nuts to a neighbor whose 3 year old child was a weakened little thing, ill half the time. The little tot ate the Grape-Nuts and cream greedily and the mother continued the good work and it was not long before a truly wonderful change manifested itself in the child's face and body. The results were remarkable, even for Grape-Nuts."

"Both husband and I use Grape-Nuts every day and keep strong and well and have three of the finest, healthiest boys you can find in a day's march."

Many mothers instead of destroying the children's stomachs with candy and cake give the youngsters a handful of Grape-Nuts when they are begging for something in the way of sweets. The result is soon shown in greatly increased health, strength and mental activity.

"There's a Reason."

Look in pkgs. for the famous little book, "The Road to Wellville."

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

Chas. W. Thomasson, Editor
215 McKinney Ave., Dallas, Texas.

Address all communications intended for this department to the League Editor.

In making remittances the following order should be observed, viz: Lease funds and improvement donations should be sent to Rev. S. C. Riddle, Decatur. Bond money should be sent to Judge C. C. Walsh, San Angelo. This applies particularly to those who have subscribed for bonds. Local chapter dues and free will offerings for support of Field Secretaryship should be sent to F. L. McNeny, Dallas.

STATE LEAGUE CABINET.

President A. K. Ragsdale, San Antonio.
First Vice-Pres. L. E. Appleby, San Antonio.
Second Vice-Pres. Miss Josephine Wolf, Dallas.
Third Vice-Pres. Miss Florence Colston, Fort Worth.
Fourth Vice-Pres. Henry Bowman, Plano.
Secretary-Treasurer, F. L. McNeny, Dallas.
Junior Supt. Miss Annie Sells, Orange.
Field Secretary, Rev. J. M. Culbreth, Dallas.

BOARD OF TRUSTEES.

President, Rev. A. J. Weeks, San Antonio.
Vice-President, Theo. Bering, Jr., Houston.
Secretary, Rev. Ellis Smith, Jacksonville.
Treasurer, Rev. S. C. Riddle, Decatur.
Bondholder, Judge C. C. Walsh, San Angelo.

TO THE EPWORTH LEAGUE OF TEXAS—GREETING.

On behalf of the newly elected State Cabinet I greet you. We are sorry that all of you could not be with us at Epworth. We had the greatest Encampment yet, and prospects are bright for the future. We are planning a more aggressive work, and in this we must have your co-operation. It is our purpose to establish at Dallas in the new Publishing House a State office, working with the cabinet and under the Nashville office, with a capable man in charge we will have the field work of the State in charge. We have secured the conditional promise of Rev. J. M. Culbreth of Nashville, Tenn., one of the quartette and a man who has had training for the work and who can fill it in every way. Nearly all the Leagues represented at Epworth made liberal pledges for his support, and we expect every League in Texas—now that we have begun the work in earnest—to come to our help. We have the chance we have been wanting these many years—a man dependent entirely upon us for his support and who will devote his entire time to the League work in Texas. The field is large and it will take time to get it started, but with your aid we can make it the biggest thing in Texas Methodism. Personally, I desire to thank all of you who have contributed so much toward building up the State Encampment.

It was my desire to put my part of the work upon some other man this year, but you have chosen otherwise, and I assure you that I will try and direct the work to the best of my ability. The Encampment is facing the future with bright prospects. As long as we can hold it true to the original aims—a place for all our people for recreation, instruction and inspiration, regardless of any social set or personal glory, it will develop and grow. I wish that I might name some of the pastors and Leagues who have stood so nobly by the enterprise, but they are increasing each year and we hope yet to convert all of them to the fact that Epworth-by-the-Sea is the best place in or out of Texas for their people to spend a vacation period. You will hear from us often during the year, and when we call please COME.

A. K. RAGSDALE, President.
San Antonio, Texas.

THE CLOSING DAYS AT EPWORTH.

We are told that as the Encampment of 1909 drew to a close the spiritual interest grew more manifest. The closing jubilee service marked the high tide of the entire occasion. Several attempts were made before it could be brought to a close. Bro. Frank Onderdonk was in charge. Hundreds of testimonials were given in rapid succession. The events of the period were recounted. Some shouted, others sang, all united in joyous praise. It was a great service and a fitting climax to a great occasion. Never before in the history of the League in Texas, nor since the Encampment plan was adopted, has the outlook for progressive work been so bright. A very striking and commendable feature of the situation is the co-operative spirit now being manifested by the ministers, particularly the presiding elders, and the women of the two mission societies. Both these strong arms of the Church are behind the movement with outspoken and active support, and with their assistance great things may be accomplished. Bro. Culbreth, the new field man, is getting ready to enter upon his work, and the conference generously provided funds for his support and the support of President Ragsdale. Heretofore Mr. Ragsdale has served in the capacity of Financial Agent to the Board of Trustees and looked principally after the sale of bonds. Now he will do regular field work. Verily, Texas Methodism has reached the day of great undertakings, and it behooves every loyal Epworthian in our broad borders to leave no support or effort unemployed in bringing

to pass the successful issue of this new work.

OFFICIAL MINUTES.

Thursday, August 12, 1909.

(Corpus Christi Day.)

8:00 a. m.—Morning watch, Rev. J. M. Culbreth.
8:45 a. m.—Songs service; 9 to 11 daily schedule.
11:00 a. m.—Song service and announcements.



TEXAS STATE EPWORTH LEAGUE CABINET.

This picture was made at Epworth Saturday, Aug. 14, and shows every member of the new cabinet. In this respect the picture is unique, no other group picture of an entire State cabinet having been made in Texas.

In the back row, standing, may be seen A. K. Ragsdale, President; J. H.

Bowman, Jr., Fourth Vice-President; L. E. Appleby, First Vice-President. In the front row, seated, appear, in order named, F. L. McNeny, Secretary-Treasurer; Miss Josephine Wolf, Second Vice-President; Miss Annie Sells, Junior Supt.; Miss Florence Colston, Third Vice-President; and Rev. J. M. Culbreth, the Field Secretary.

Announcements. Dr. C. D. Atkinson, of New Orleans, Vice-President of Seaside Assembly, of Biloxi, Miss., was introduced to the conference and spoke briefly of his appreciation of the Encampment. Opening prayer by Dr. Atkinson. Sermon on "Christian Education" by Dr. H. A. Boaz. The quartette sang "Beautiful Threads of Gold."

7:00 p. m.—Vesper service on the beach by Rev. F. S. Onderdonk.

7:45 p. m.—Song service and announcements. Solo by Miss Marion Faulk, of San Antonio. Introduction of Dr. C. M. Bishop, of Missouri, who led the evening prayer. Sermon on "Christian Zeal," by Rev. S. H. C. Burgin, pastor of Travis Park Church, San Antonio. Announcements and benediction.

Friday, August 13, 1909.

8:00 a. m.—Morning watch, Dr. Watkins.

8:45 a. m.—Song service and announcements; 9 to 11 daily schedule.

11:00 a. m.—Opening meeting of the mission study classes, conducted by Dr. Cook in the auditorium.

12:00 m.—Report of Nominating Committee by its Secretary, W. P. Eylanber, as follows: A. K. Ragsdale, President; L. E. Appleby, of San Antonio, First Vice-President; Miss Josephine Wolf, Dallas, Second Vice-President; Miss Florence Colston, Fort Worth, Third Vice-President; Henry Bowman, Plano, Fourth Vice-President; F. L. McNeny, Dallas, Secretary-Treasurer; Miss Annie Sells, Orange, Junior Superintendent. The report was unanimously adopted by a rising vote. The mention of President Ragsdale's name called forth tremendous applause, which concluded with a chautauqua salute.

The following recommendation was made by the Nominating Committee and unanimously adopted by the Assembly: "That this committee submits the name of Rev. J. M. Culbreth for the position of Field Secretary of the Texas State Epworth League at a salary of \$1500 per annum, payable monthly, including all necessary traveling expenses incurred by him in connection with his duties as Field Secretary; that the position become effective on December 1, 1909, or as soon thereafter as is practicable and as shall be deemed expedient by the State Epworth League Cabinet, at which time said Field Secretary shall report to the State President; that this Secretary is to work under the direction of the State Epworth League Cabinet and in conjunction with the Epworth League office of the M. E. Church South at Nashville, Tenn."

The name of Rev. J. M. Culbreth was then placed in nomination for the position, as Field Secretary by Rev. V. G. Thomas, of Corpus Christi, and after many commendatory expressions as to the fitness of Mr. Culbreth for the work outlined and with reference to the resolution creating the position, pledging hearty support and co-operation from every quarter of the State, Mr. Culbreth was duly elected by a rising vote.

The following resolution was submitted by L. E. Appleby, of San Antonio: "Whereas, The Epworth League work in our State has grown to such proportions during the past five years, largely due to the excellent opportunities offered the young people of our Church by the annual encampment at Epworth-by-the-Sea in Bible and mission study, recreation and social intercourse, unsurpassed by any other such institution in the South, and the Committee on Nominations fully recognizing this phenomenal growth, deemed it expedient and to the best interest of our young people composing this organization to recommend the election of a Field Secretary, to be paid a stipulated salary,

who shall devote his entire time to the further development of the Texas State Epworth League, by holding institutes, organizing chapters where none exist, creating and renewing enthusiasm in older chapters and working to the end of a perfect organization of the forty-two presiding elders' districts in Texas, attending to the detail work in connection with keeping our Epworth Assembly before our Church people and thus relieve our President of these details, and working in connection with the Epworth League office of the Church at Nashville; and

"Whereas, The Assembly having unanimously concurred in this recommendation of the Nominating Committee, have elected Rev. J. M. Culbreth to this all-important position; and

"Whereas, The current expense connected with this new office creates the

necessity of more than doubling the amount of the current expense fund of former years; therefore, be it

Resolved, That we, the Epworth Leagues of Texas, assembled at Epworth-by-the-Sea, do urge the adoption by every League chapter in the State of Texas of the last Sunday in September of this year (September 26, 1909) as a day to be set aside and designated at Epworth Day, and we further urge and recommend that an offering be taken on this day to be applied to this current expense fund and to be remitted to the Treasurer of the Texas State Epworth League, F. L. McNeny, Dallas, Texas.

"Be it further resolved, That all pastors be requested to allow their League chapter this Sunday evening hour in the main auditorium of the church for this special rally day meeting in the interest of the extension of the State Epworth League work and the perpetuation of Epworth-by-the-Sea, and that the official program be used for this service, which program will appear in The Epworth Era and the Texas Christian Advocate in due time."

After a general discussion, largely participated in by numerous presiding elders, with assurances of their hearty support and co-operation, the resolution was unanimously adopted.

At this juncture President Ragsdale stated that it was not his intention at this time to take an offering to provide funds to meet the demands of the new position created, but because of the great enthusiasm manifested and the hearty approval of the plan by the entire delegation, with assurances of their co-operation, he felt that they were due an opportunity to pledge their financial support, and asked for subscriptions. In less than ten minutes thirteen hundred and five dollars had been subscribed, as follows:

(Note.—Please immediately notify the Secretary, F. L. McNeny, Dallas, of any errors in the following list, or of any omissions. And where the name of the League or society appears without the name of the person by whom it was subscribed, please also furnish this information at once so that he may know

Table listing names and amounts for the Epworth League fund, including San Antonio City Union, Jacksonville District, Ellis Smith, Beville District, etc.



VANDERBILT QUARTETTE At Epworth, 1909.

Table listing names and amounts for the Vanderbilt Quartette fund, including J. F. Scott, Corpus Christi, Paul Harris League, Wesley Hook, etc.



SAN ANTONIO DELEGATION AND RECREATION TENT.

DROPSY Cured; quick relief; removes all swelling in 8 to 20 days; 8 to 60 days effects permanent cure. Trial treatment given free of charge, nothing fair. For circulars, testimonials and free trial treatment, write DR. N. H. GREEN'S SONS, Box 6, Atlanta, Ga.

Vertical list of names and amounts on the right edge of the page, including J. S. McKa, San Marc, Florence, Mrs. Fiom, etc.

Vertical text on the right edge, including 'Total 7:00 p. m. by Mrs. Ha...', 'No service hour, at and very e given by t...', 'Attendance 11:00 a. r...', 'The closin ducted by R...', 'than an hou'

J. S. McKamy, Gregory	5.00
San Marcos League, by Miss Florence Kone	25.00
Mrs. Flournoy, Edna (paid)	25.00
Mrs. H. E. Luter, Corpus Christi	10.00
Coronal Institute, San Marcos, by Rev. F. B. Buchanan	10.00
Mrs. A. D. Adams, Waco	10.00
Mrs. D. F. Hopkins, San Marcos	10.00
W. L. Postbody, Fort Worth	10.00
W. E. Hawkins, Jr., Fort Worth	10.00
Dr. C. H. Steele, Corpus Christi	10.00
Mrs. J. A. Stinson, Lamar, Col.	10.00
Mission Home League, Dallas, by Mrs. W. H. Johnson	25.00
Miss M. C. Trass, Smiley	5.00
Miss Fannie Hess, Salado	5.00
J. H. Bowman, Sr., Plano	25.00
W. H. Laws, Beeville	10.00
Mrs. R. R. LeMaster, Goliad	10.00
Alamo Society, Southwestern University	10.00
Mulkey Memorial Juniors, Fort Worth	10.00
J. H. Whitfield, Greenville (paid)	5.00
Mrs. J. D. Young, Belton	5.00
W. J. Philp, Guffey	5.00
Hubert Laws, Beeville	5.00
Geo. Davis, Corpus Christi	5.00
A. B. C. Chambers, Kingsville	5.00
Mrs. Beech, Houston	10.00
Mrs. Frank W. Ellis, Alice	5.00
Stamford League, Mrs. J. R. Smith	5.00
Mrs. F. L. Bradley, Fairfield	5.00
Laredo Seminary, Miss Ingelhart	10.00
Sam R. Kone, San Marcos	25.00
Tehuacana League, by Miss Emma Wood	25.00
C. W. Gibson, Corpus Christi	10.00
Yokum League, by Mr. Hudson	25.00
Miss Lula Harwell, Nocona	5.00
Miss Mabel Wheeler, Salado	5.00
Mrs. Otis Truelove, Amarillo	25.00
Mrs. W. H. Ammons, Kennedy	10.00
Mineral Wells League, by Miss Ethel Wilson	25.00
Rev. H. Stanford, Hillsboro	10.00
Line Street S. S., Hillsboro, by Rev. H. Stanford	10.00
Miss Doris Brack, San Antonio	10.00
Salado League, by Miss Mabel Wheeler	10.00
O. C. Crow, Skidmore	10.00
Linna Myers, Walnut Springs, Texas	5.00
J. S. Browne and wife, Yokum	10.00
Mrs. W. N. Merritt, Nocona	5.00
Miss Della Lovel, San Angelo	5.00
Rev. Glenn Flinn, Dallas	10.00
G. L. Ford, Jr., Dallas	10.00
Miss Julia L. Ewell, Fort Worth	10.00
Geo. Clark, Fort Worth (Central Church Sunday-school)	25.00
Monterey Hospital, Miss Ella K. Butcher, Mexico	25.00
Miss Irene Elledge, Beeville	5.00
H. A. Witzel, El Campo (member First M. E. Church, Water-town, S. D.)	5.00
Geo. O. Foxwell, Corpus Christi	5.00
Miss Hallie Kitching, McKinney	5.00
Miss Mary B. Church, Farmersville	5.00
G. Onderdonk, Nursery	5.00
E. C. Riggs, Corpus Christi	1.00
Mrs. Lena King, Batesville, Tex.	1.00
Miss Hetty May, Bridgeport	10.00
J. E. Montgomery, Skidmore	5.00
Mrs. N. Griffiths, Corpus Christi	5.00
Eugenia Embrey, Hamilton	5.00
Ma Holt, Abilene	15.00
Mrs. F. Simpson, Columbus	10.00
Miss Mabel Head, Nashville, Tenn.	5.00
Mrs. A. M. Uptegrove, Greenville	10.00
Joseph F. Green, Gregory	5.00
Hereford League, by Miss Laura Edwards	5.00
J. B. Smith, Stamford	5.00
Orange Juniors, Miss Annie Sells	6.00
Rev. S. C. Riddle, Decatur	6.00
Mrs. Will Smith, Beeville (paid)	2.00
Miss Lillie Poe, Lott, Texas	5.00
B. S. Branham, Hospital Monterey, Mex.	2.50
A. W. Reed, Corpus Christi (paid)	2.00
Mrs. W. J. Clay, Dublin (paid)	2.00
Total	\$2,637.50

7:00 p. m.—Vesper service conducted by Mrs. Hargrove.
 7:45 p. m.—Song service and announcements. Prayer by Rev. A. J. Weeks. An expression of regrets at his inability to be present was read from Dr. Geo. W. Truett, of Dallas, which also expressed his appreciation of the invitation. Sermon by Dr. C. M. Bishop, of Missouri.

Saturday, August 14, 1909.
 (Recreation Day.)
 No services were held until the evening hour, at which time an impromptu and very entertaining program was given by the various colleges represented on the grounds, participated in by the following schools, Southwestern University, State University, Vanderbilt University, San Antonio Female College and others.

Sunday, August 15, 1909.
 8:00 a. m.—Morning watch, by Dr. Watkins.
 9:30 a. m.—Sunday-school, Dr. E. E. Hall, superintendent, assisted by Rev. S. C. Riddle, of Decatur, J. Lawson Goggins, of Dallas, acted as Secretary. Attendance 663. Offering, \$31.40.
 11:00 a. m.—Song service and selection by the quartette. Opening prayer by Rev. F. S. Onderdonk. At this time, after a brief statement by President Ragsdale and prayer by Rev. T. S. Armstrong, the offering for the current expense fund was continued, which fund is to provide means with which to meet the additional demands created by the new position of Field Secretary. One thousand, three hundred and fifty-seven dollars and fifty cents was subscribed, making a total, with the offering of Friday morning, of \$2637.50.

11:30 a. m.—Sermon by Dr. C. M. Bishop, of Columbia, Mo. Selection by the quartette and benediction.
 4:00 p. m.—Mission rally in the auditorium, led by Miss Head.
 7:00 p. m.—Vesper services in front of the Inn, led by Rev. F. S. Onderdonk.
 7:45 p. m.—Song service and announcements. In line with the resolution adopted asking for a free-will offering for placing a monument over the grave of Ruby Kendrick in Korea, and the erection of a Ruby Kendrick Mission Study Hall on the grounds at Epworth, a public offering was taken, resulting in pledges of \$1.00 each aggregating \$155.00.
 After a selection by the quartette and prayer by Rev. S. C. Riddle, the sermon of the evening was preached by Dr. A. F. Watkins. The quartette then sang "Beautiful Threads of Gold" by request.

The closing jubilee service was conducted by Rev. F. S. Onderdonk. More than an hour was used in this service

and approximately 100 persons participated in it. The many words of testimony evidenced clearly the great spirituality of the Encampment and emphasis was especially given to the splendid work and inspiration of the classes in mission and Bible study and Epworth League methods.
 After a few closing words by the President the Assembly stood and sang "Blest Be the Tie That Binds," waving the chautauqua salute, and the benediction was said by Dr. A. F. Watkins.

YELLOWSTONE PARK—THE WONDERLAND OF AMERICA.

In the heart of the Rocky Mountains there has been set apart a National reservation, about 65 by 75 miles in size. Lying largely in the northwest corner of Wyoming, with overlapping boundaries in Montana and Idaho, it is not visited by multitudes. But of the 20,000 people who annually come hither it can safely be said 'twas money well spent. For they have been entertained, instructed and appalled at this marvelous garden of Nature. It has been well said that no other place of equal size on the globe contains so many and such variety of natural wonders as does the Yellowstone Park. From early childhood I had a desire to make this trip, and finding that I was at its door, I arranged to spend my vacation there. So, after preaching on the "Wonders of His Grace," I bid our Grand Street people (Helena, Mont.) good-bye for a time and boarded the train for "greatest" trip of life—seeing the wonders of His handiwork.

On arrival at Gardiner, Mont., you are attracted by the unique long depot and the imposing stone arch, dedicated by President Roosevelt. Its cost was \$10,000, built of lava. Electric Peak, over 11,000 feet, looms up on your right; its snow-cap looked inviting. The average elevation in the Park is 7500 feet. Numerous mountain peaks rise from 10,000 to 14,000 feet. The splendid macadamized roads built by our Uncle Samuel cost \$1,500,000; they lead up the Gardiner River, whose dashing waters have a fall of 200 feet to the mile. Here we pass a picturesque crag known as Eagle Nest; it is some 1500 feet above us. Yonder is a bold rampart-crowned plateau called Mt. Everts in honor of T. G. Everts, who was lost thirty-seven days in its pathless wilderness in 1870. We are now at the capital of Yellowstone Park and are reminded that we are under military rule. Several troops of United States cavalry are stationed in the Park and this is their headquarters. Their chief duty is to patrol and protect the animals and formations and, incidentally, to protect against robbers. But recently several stage coaches were "held up" in a lonely jungle and several thousand in diamonds, jewelry and cash was taken. This fort is located near the mammoth hot springs where may be seen a number of the most beautiful formations to be found. Surely art cannot excel nature in the pretty mingling of color here shown. Our drive now takes the wondering and delighted visitors through the Hoodoo region, Silver and Golden Gates, and over the concrete viaduct in Golden Gate Canyon, costing \$10,000. Just as we emerge from the canyon the pretty Rustic Bridal Veil Falls can be seen. Yonder, glistening in the sunlight, can be seen the eternal snow on the Gallatin Mountains; that deep notch there between those peaks is the natural gateway or Big Horn Pass. The Indians for centuries came that way to hunt buffalo on the Yellowstone River. Many herds of buffalo now roam here unmolested by hunters. It was our privilege to see one large herd on our trip. Around one of those peaks is the source of three rivers, namely, Madison, Gallatin and Gardiner Rivers. Each of these take a different direction, but finally after many miles devious wanderings unite to form the Missouri River, which conducts their waters to the sea, a distance of 4200 miles, much like the wanderings of the families of men.

We pass southwest and soon reach the Obsidian Cliff, a bold escarpment of volcanic glass which formerly projected over the river. The road around its base of 1000 feet was built in a most novel way and with considerable difficulty. The use of blasting powder was out of the question; great fires were built around the base of this jet black cliff of opaque glass and when expanded, were suddenly cooled with the water of the river being thrown upon it. This process made possible the construction of the only glass roadway in the world. We arrived at Norris Geyser Basin at noon in the midst of a snowstorm, notwithstanding our memory said it was August 10. This continued during the noon hour and about four inches of snow greeted us when dinner was over. We therefore donned heavy woolen underwear and overcoats before viewing Black Growler, that immense boiling spring from whose mouth the escaping steam had been heard miles away. While standing near one is reminded of a dozen steam engines whose exhaust is open. While this dreadful noise is in one's ears and the earth is trembling beneath the feet, if one thinks of a "rumbling, burning hell," don't be surprised.

This is a large basin covering about 1000 acres with many springs and geysers, but as they are seen on a much larger scale in the Upper Geyser Basin, we will pass.
 En route we see the place near the Nez Perce Creek, where Capt. Cowan was found by United States Cavalry in August, 1877. As I was pastor where Capt. Cowan lived and practiced law, having some acquaintance with him, I will relate a short sketch of his interesting history. In the year above mentioned, being a young man, he and his bride, accompanied by a friendly neighbor and wife, began the horseback trip through the park. After several days of their interesting and romantic journey in the Yellowstone Park, they were suddenly attacked by the Nez Perce Indians who were on a raid. Capt. Cowan was shot, his leg broken and his horse killed. The others, the two women and a man, were captured. The Captain himself had hid in the tall gramma grass. Not being able to walk, he crawled in the next nine days without food save berries, more than seven miles, and was finally picked up by the soldiers almost exhausted. The captives after three days' journey were brought before the chief to receive sentence. One of the ladies being a Catholic made the sign of the cross and some other things. The old chief's quick eye caught this act and then spoke English to her. After learning of their religion he told them of a priest who had taught him the sign of the cross. He sent them away rejoicing and today the Cowan family are earnest workers in the Episcopal Church.
 We now enter the Lower Geyser Basin, which covers 30 square miles. Dr. Hayden's official survey gives more than 700 hot springs and geysers. We write of a few and pass to grander regions. Fountain Geyser, which plays every five hours, covers several acres and has a crater thirty feet in diameter. The Great Fountain Geyser plays every eight hours. It was a pleasure to arrive just in time to see a column of water thrown one hundred feet into the air; this continued for thirty minutes. Near this is the Buffalo Spring, described

*The Best of a Nation's Wheat—
 The Best of a Nation's Bakeries—
 The Best of a Nation's Bakers—
 The result—*

Uneeda Biscuit

The BEST Soda Cracker

From start to finish — from the granary to the moisture proof package — the one thought in the production of Uneeda Biscuit is "BEST." That's why you enjoy them so.


5¢

NATIONAL BISCUIT COMPANY

as follows by one writer: "We saw whitened skeleton of a buffalo that had fallen in. No King or saint was ever more magnificently entombed than this monarch of the hills in his sepulcher in the wilderness."
 In the Middle Geyser Basin, about four miles away, we saw three things of marked interest. Prismatic Lake, the largest and most perfect spring of its kind in the world, taking the name from the beautifully colored border and the reflections of these exquisite colors in the great cloud of steam constantly hanging over it. Turquoise Pool is one of the many lovely, quiescent springs that charm the visitor. Excelsior Geyser, which is boiling night and day, empties about 4000 gallons per minute into the Fire Hole River. This was formerly known as Hell's Half Acre.
 Upper Geyser Basin embraces an area of four square miles and contains twenty-six geysers and more than four hundred hot springs. Here is found the grandest and mightiest geysers known to man, and for beauty of formation and delicacy of coloring are simply marvels.
 Old Faithful Inn is the most extensive log structure ever erected by man; all material used in it save the hardwood floors came from the adjoining forest and was placed in position in its crude state; for example, the staircase of eight stories is built of split logs and likewise the ceiling. Truly this is the latest triumph in utilizing primitive material in so unique a building. It was opened in 1904 at a cost of \$200,000. The most famous geyser is Old Faithful, which throws a stream of water every hour 150 feet high. We visited the Grotto, Riverside, Fan, Mortar, Oblong, Grand, Castle, Jewel, Splendid, Lion, Lioness Cubs, Sawmill, Beehive, Lone Star, Sunshine, Comet and Giant. The Giant throws water 250 feet once a week for two hours at a time. A noted naturalist once said: "Nowhere else can be seen on so grand a scale such clear evidence of dying volcanic action." We seem to witness the death throes of some great American Enceladus. Methinks if Dante could have walked with us that summer day he might have added another terror to his Inferno.
 One is impressed that here a modern city has been overwhelmed and lately sunk amid flames into the bowels of the earth, that the smoke is still ascending through heaps of smoldering ashes. L. O. RODGERS, American Medical Missionary College, Battle Creek, Mich.

The Woman's Department

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

ANNOUNCEMENT.

The Woman's Board of Home Missions of the M. E. Church, South, will hold its eleventh annual session October 14-22, 1909, in Wesley Monumental Church, Savannah, Ga.

President. MISS BELLE H. BENNETT. Recording Secretary. MRS. FRANK SILER.

Reduced rates are practically impossible outside the Southeastern Passenger Association, which requires an attendance of 100 persons.

The foregoing announcement came in too late last week to have the proper place in its publication, hence it appeared last week at the end of the published items instead of first in our department.

Miss Helene Hickman, missionary from the Woman's Foreign Missionary Society, North Texas Conference, who has been appointed by the Woman's Board of Foreign Missions to work in Brazil, left her home in Sherman for her field of labor on the 14th of this month.

Miss Helen Hickman, who will leave Sherman to take up her chosen work, that of missionary to Brazil, was the guest of honor at a social session of the Woman's Foreign Missionary Society of the Travis Street M. E. Church, south, at the home of Rev. and Mrs. J. M. Binkley, North Travis Street, yesterday afternoon.

Miss Hickman was the recipient of many appropriate as well as beautiful presents, testimonials of the high esteem in which she is held here and as tokens of good-will.

Addresses were made also by Revs. Pierce and Binkley. Miss Hickman responded to calls made upon her at two or three times during the session.

Refreshments in keeping with the season were served during the afternoon.

Miss Hickman will deliver an address at Travis Street Methodist Church at 11 a. m. Sunday next.

NOTICE.

The district meeting for Foreign and Home Mission Societies of Fort Worth District will be held at Polytechnic College, Fort Worth, September 1 and 2.

MRS. C. C. SHELTON. MRS. M. H. COX.

W. H. M. SOCIETY.

To the Auxiliary Third Vice-Presidents of West Texas Conference:

Dear Sisters: Again I must appeal to you in regard to reports. If at first I don't succeed I must try, try again. I am so anxious to hear from each of you.

It was also urged upon all our leading workers to solicit young women of ability and consecration to enter upon a course of training at the College of Industrial Arts.

A NOBLE ENTERPRISE.

In the issue of August 5 of this paper, on page 9, an article appeared from Mrs. L. P. Smith, President of the Woman's Home Mission Society of the North Texas Conference, telling of the Dormitory built by the W. H. M.

Society of our Church in Texas at Denton, where the State has erected the College of Industrial Arts. This article, which is a comprehensive statement of facts connected with the establishment of the Dormitory, showing forcibly in detail the advantages to be found there, appeared thus in the general columns of the Advocate, where it is hoped it has received the careful perusal of the ministers and laymen of our Church in Texas.

THE DORMITORY, DENTON, TEXAS.

The State of Texas has provided at the enormous cost of \$500,000, at Denton, the College of Industrial Arts, to which is added \$25,000 annually for current expenses. That this noble institution may be aided and strengthened, the Methodist Church comes to her assistance and builds a neat dormitory where the girls are given the spiritual training and personal care necessary to perfect the noblest womanhood.

On June 5 the Board of Directors of the Methodist Dormitory held their annual meeting at the home of Mrs. E. E. Jackson. Thus the year of our Dormitory's history confirmed the wisdom of our Church in securing for our future Christian workers and homemakers the incomparable advantages of our State College of Industrial Arts.

Located on eight acres of land, which is highly cultivated with garden and orchard, the Dormitory, a majestic three-story brick building, thoroughly equipped, all secured in one brief year, while we occupied a rented house, and each year paying all expenses, which seems almost a miracle of divine providence.

With an average of forty-six students and the excellent management of Dr. and Mrs. Carroll, all expenses had been met. Thus the year of our Dormitory's history confirmed the wisdom of our Church in securing for our future Christian workers and homemakers the incomparable advantages of our State College of Industrial Arts.

One of our great leaders in the Laymen's Movement said in speaking of the splendid advantages of the Dormitory: "You women here built wiser than you knew. You have seized a great opportunity and victory is sure."

With an average of forty-six students and the excellent management of Dr. and Mrs. Carroll, all expenses had been met. Thus the year of our Dormitory's history confirmed the wisdom of our Church in securing for our future Christian workers and homemakers the incomparable advantages of our State College of Industrial Arts.

Each director pledged to do her part to help speedily raise the means to put the Dormitory in the forefront of Church training schools by appealing to those whom God has honored with much means to give to this end. Mrs. J. T. Bloodworth, President of North-west, and Mrs. R. J. Williams, Vice-President of North Texas, were voted special honors in this department.

Each director pledged to do her part to help speedily raise the means to put the Dormitory in the forefront of Church training schools by appealing to those whom God has honored with much means to give to this end. Mrs. J. T. Bloodworth, President of North-west, and Mrs. R. J. Williams, Vice-President of North Texas, were voted special honors in this department.

We closed the session with increased

faith that the Father who has hitherto led us is working all things for his glory and our good.

EXPENSES OF ATTENDING THE COLLEGE OF INDUSTRIAL ARTS, DENTON, TEX.

Table listing expenses: Board for nine months at \$15 per month, Matriculation fee (only paid once), Hospital fee, etc.

Total. \$210.00

Laundry depends on the girl, and may be had at 50 cents per month to \$15 per term, making a total of about \$25.

A college of equal rank can even claim to rival these prices.

MRS. F. B. CARROLL.

W. F. M. SOCIETY, COLEMAN, TEX.

The Auxiliary Woman's Foreign Missionary Society was organized here in April, 1891, by Mrs. J. P. Mussett, with the following officers: Mrs. John Clark, President; Mrs. J. E. Stevens, First Vice-President; Mrs. N. A. McFall, Second Vice-President; Mrs. R. F. Brown, Corresponding Secretary; Miss Mary Alice Stevens, Recording Secretary; Miss Lizzie Glenn, Treasurer.

Our special work now is for the missionaries. Our pledge is \$50 a year, which goes to the support of the missionaries. In addition to this one of our dearest and most beloved members is supporting one of the missionaries, Miss Martha Nutt, whose work is at Can Luis Potosi, Mexico.

Our first special work was clothing a little Mexican girl in Laredo Seminary. We continued this work until she was grown. After this we took our second one and clothed her until she graduated.

FROM MEXIA.

We are now nearing the last quarter of our conference year, and while I feel we have not done as much for the Mother we should have done, there have been a few faithful ones, and the last few meetings our auxiliary has taken on new life.

CHRIST AND HIS WOMEN DISCIPLES.

(Paper read by Mrs. S. J. Bass, of Teall, before the Woman's Home Mission Society and published by request.)

We have only to review the condition of woman now in those countries not under the influence of Christ, finding her degraded, brutalized, enslaved, in order to realize that if any class of humanity in a sin-cursed world was benefited beyond another, it was the woman.

The wonder and the pathos of the ages is that there are some guilty of this ingratitude.

In our Lord's association with woman while here on earth and his ministrations to them he prepared the way for a change in the position of womanhood.

As one reads the gospels, searching for the women-disciples, picture after picture emerges, sometimes women of whom we get only a glimpse, occasionally a more vivid vision, here an incident of more tender compassion, there a longer recital of love, grace, pity for a broken heart.

John gives almost a whole chapter to the woman of Samaria, whom Jesus met at the well as he was passing from

TO YOUNG WOMEN

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

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

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

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

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

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

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

Try Cardui.

Judea into Galilee. The Messiah revealed himself to her as he had to no one up to that time, and she becomes the first missionary of the new dispensation.

On that great day of miracles in Capernaum it was to a fever-stricken woman he went in the evening, "quieted her leaping blood, stilled the hot heart and left her cool and whole."

The woman who was afflicted with an issue of blood and only "touched the hem of his garment," the woman who "was a sinner," who broke the priceless fragile box and anointed him; the very resister Srophonocian woman; the woman who had suffered for eighteen years; John tells us of her to whom Christ said, "Go and sin no more"—all these we hear of only once. I mean they are referred to once, as an incident in a consecutive history.

We doubt not these women followed him ever afterwards, some of them, possibly, at a great distance. Some of them were of the crowds that so lovingly and persistently pressed upon him that he was forced to "see on the other side."

There is more space given to Martha and Mary, the sisters of Lazarus, and also to Mary Magdalene, she who "loved much."

When Judas betrayed his Master for a few pieces of silver, when Peter shivering in Pilate's outer court was intimidated by a maid servant and denied his Lord, these women claimed him before principalities and powers, following all along the via dolorosa, even to the cross.

It was to Mary Magdalene the risen Lord first appeared in the dazzling radiance of the resurrection morning. To her was given the honor of first announcing the Christian's triumphant challenge: "Now is Christ risen from the dead and become the first fruits of them that sleep."

CHURCH DEDICATION.

The Diamond Hill Church, Ft. Worth, Texas, will be dedicated by Rev. Sam R. Hay the first Sunday night in September. All former pastors and friends of the Church are invited to be present.

W. B. VAUGHN, P. C.

EDUCATIONAL

NORTH TEXAS FEMALE COLLEGE

"KIDD-KEY"

Conservatory of Music and Art

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

Location accessible and healthful; artesian water in abundance; night watchman and trained nurse. Thoroughly equipped gymnasium, library and reading rooms; scientific and chemical apparatus; special advantages in music, vocal and instrumental art, elocution and physical culture; one hundred and thirty-three pianos, besides other musical instruments; Harold von Mickwitz, of the Leschetizky School of Vienna, the greatest piano teacher in America, director of Conservatory. We have made a valuable addition to the faculty in Prof. Carl Venth, of New York, the greatest violin teacher and composer on the continent; thirty-three officers and teachers; standard literary course leading to scientific and classical degrees. Rates reasonable for advantages offered.

For Catalogue and other information, address the President,
MRS. L. A. KIDD-KEY, Sherman, Texas.
REV. E. L. SPURLOCK, Business Manager.

CORONAL INSTITUTE

San Marcos, Texas.
FOR BOYS AND GIRLS—SEPARATE DEPARTMENTS.
Literary, Scientific, Commercial and Teachers Training Courses. Piano, Violin, Voice, Art, Expression and Physical Culture. Strict discipline. Christian influences. Board, laundry and tuition, \$245.00 for session of nine months. For catalog write to REV. STERLING FISHER, Pres.

NORTH TEXAS UNIVERSITY SCHOOL

A Training School that prepares for any college or university. A school of Fine Arts that gives finished instruction in Piano, Violin, Voice, Art and Expression.

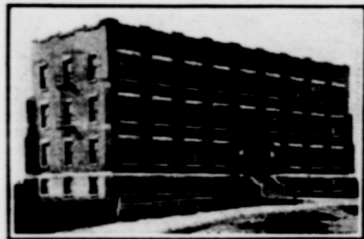
Strong teachers, good discipline, Christian influences with careful personal oversight, are some of the things that make this school popular. For catalog and full particulars address

REV. J. J. MORGAN, A. M., B. D., Pres., Terrell, Texas.

Stamford Collegiate Institute



ADMINISTRATION BUILDING.



YOUNG LADIES' HOME.

Co-educational; delightful climate and healthful location; social and religious surroundings the very best. New buildings and modern equipment costing \$100,000. Standard courses in Literary, Music, Expression and Art Departments, taught by a faculty of experienced Christian teachers. Throughout our curriculum our aim is "The Best in the West." Stamford is accessible from all points, and is a clean, beautiful, growing young city of 3000 population. For catalogue or any information address

REV. JEROME DUNCAN, President, Stamford, Texas.

WESTERN COLLEGE ARTESIA, N. M.

Fall session will open September 21st. New buildings. New equipment—in fact, everything new except the campus and teachers. This is a first-class school in a most delightful climate. Send us your young men and women, and they will receive thorough training from the best teachers and under Christian influence.

W. K. STROTHER, President.

UNIVERSITY TRAINING SCHOOL,

Blooming Grove, Texas.

Prepares for the leading colleges and universities. A faculty of able, experienced teachers. Co-educational. Modern equipments; excellent system of government under inspiring social and moral surroundings. Thorough work in Classical, Scientific and Commercial Courses. Special courses in Music and Expression. \$185 to \$200 pays all expenses (except music and expression) for one year. Next term opens Sept. 22.

W. M. BOARD, President.

Polytechnic College

REV. H. A. BOAZ, M. A., D. D., President.

LOCATION: Central, accessible, ideal.
EQUIPMENT: Six stone and brick buildings; electric lights; steam heat; pure artesian water. Best gymnasium in the State; athletic director.

THREE SCHOOLS: The College, with standard curriculum, leading to B. A. and B. S. degrees. Polytechnic graduates have received full credit at the University of Texas, Vanderbilt and Harvard.

Courses in Education. Teacher's certificates granted on our college work without examination.

The Preparatory School fits one for entrance without examination to any college or university; splendid discipline.

The School of Fine Arts offers advantages in piano, voice, composition of music, violin, art and oratory unsurpassed in the South.

Prices reasonable. School opens September 6. For full information address FOLYTECHNIC COLLEGE, Fort Worth, Texas.

Southwestern University

Georgetown, Texas.

Projected by the joint action of the Texas Conferences in 1869.
Located at Georgetown, Texas, in 1873.
FOR THIRTY-SIX YEARS THE HEAD OF THE METHODIST SCHOOLS
OF TEXAS.

The Fitting School is a high-grade, classical preparatory school.

Ladies' Annex—a well-ordered home for young women.



Giddings Hall offers good board for young men at lowest rates.

Mood Hall is a \$75,000 Dormitory for young men, just completed.

IDEAL LOCATION, CLIMATE AND SOCIAL ADVANTAGES. MODERN BUILDINGS. ENLARGED FACULTY. GROWING ENDOWMENT. ABUNDANT COLLEGE SPIRIT. EXCELLENT ATHLETIC FIELD. EXTENSIVE PATRONAGE.

One hundred young preachers and 54 students preparing for the mission fields were enrolled last year. Two of the four Rhodes Scholars from Texas were trained here.

NEXT TERM OPENS SEPTEMBER 21, 1909.

For General Catalog concerning the Fitting School, the College, the School of Fine Arts and the Medical College at Dallas, write

R. S. HYER, LL.D., President, Georgetown, Texas.

San Antonio Female College



\$125,000 building. 29 officers and teachers. Good health, good work and good government. Its students are its best friends. For catalogue write

J. E. HARRISON, President,

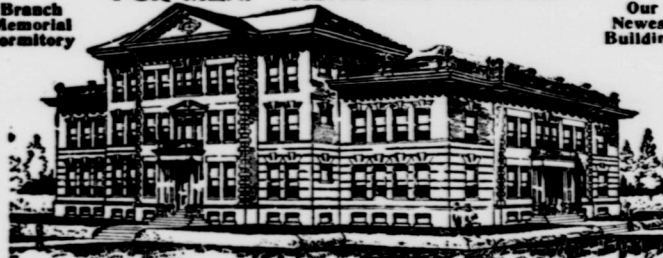
San Antonio, - - - - - Texas

RANDOLPH-MACON COLLEGE

FOR MEN, ASHLAND, VIRGINIA

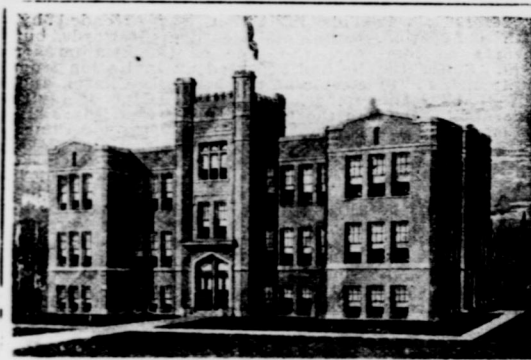
Branch Memorial Dormitory

Our Newest Building



R. C. BLACKWELL, A. M., LL. D., President WM. S. BROWN, Sec'y and Treas.

CLARENDON COLLEGE



\$50,000 spent on improvements, course raised two years and three professors added to faculty in two years. 220 matriculates last year. We expect to enroll 100 students next session. If you want your child to get a real education under wholesome religious influence, send him to us; if not, send him elsewhere. Address, REV. GEO. S. SLOVER, M. A., Pres., Clarendon, Texas.

Switzer Woman's College And Conservatory

female school in the State, judging from the rank taken by her pupils in the great Universities and Conservatories, and is superior in the personal oversight of them, both in studies and conduct. Write for catalogue. D. S. SWITZER, M. A., Pres., Itasca, Texas.

THE ONLY SCHOOL IN TEXAS CLASSED "A"
BY THE WAR DEPARTMENT.

THE PEACOCK MILITARY SCHOOL, SAN ANTONIO, TEXAS.

A young man's associates are the highest concern. In the absence of positive parental control at home the best conditions may be obtained in a boarding school of the highest ethical standards. A school of strict discipline, exercising supervision day and night, assures protection against contamination. Prohibition, tobacco and gaming prohibited. The same character qualifications exacted of teachers as cadets. A military school is primarily a school of discipline, intended only for young men of correct habits. The only thorough military school is the one recognized by the War Department. University preparation. Cheap schools are the dearest. The best is not too good for your boy. Ask any minister, teacher or doctor in Texas. WESLEY PEACOCK, Ph. B., Univ. of Georgia, President. COL. GEO. LeROY BROWN, U. S. A., Superintendent. CAPT. H. La F. APPLEWHITE, U. S. A., Commandant. SEAGT. S. KLINGENSMITH, U. S. A., Cavalry.

THE PEACOCK NAVAL SCHOOL CONDUCTED IN VACATION.



