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EDITORIAL

THE SOCIAL MISSION OF THE CHURCH

The Church is the divinely appointed and commissioned agency for the administration of the affairs of the kingdom of God on the earth, and hence it must have a clearly defined social mission. That the gospel is individualistic, that its message is first of all to the human soul, is not to be gainsaid; but to assume that it leaves the individual with no mission beyond personal salvation is to assume an egregious error. The dynamic of personal faith in God not only transforms the individual, but it also converts him into an apostle of social redemption. George Adams Smith well says: "On the back of the voice that sets the heart right with God comes the voice to set the world right, and he is not right who has not heard both voices."

The heart that feels the touch of God on the mountain feels also a divine compulsion to bring God down to the want and misery in the valley. An enlarged vision of God that does not enlarge the sense of individual indebtedness to God is an imperfect vision. The divine life that finds the sinner and leaves him God's son, leaves him with a definite duty to and a distinct message for God's prodigal sons. The Church needs, and it must have, not supine dreamers, but heroic actors. The inspiration that brings the conviction of personal obligation brings with it the demand that this obligation should be met. The conviction that the world needs the gospel of salvation is an imperative call to supply the world with the gospel. If we be the sons of God, our supreme business must be to make this God's world. The corollary of personal salvation is personal service, having for its object social redemption. He who writes the philosophy of social evolution must give the Church the place of supremacy among the forces that have contributed to social amelioration.

After all has been said, the only way to reconstruct society is to reconstruct the makers of society. All who labor for the social betterment of mankind recognize the need for better men. How to secure "better men" is the problem that confronts social reformers. Choice is between two theories of social progress. Socialism proposes to secure greater happiness and possibility to the masses by the inauguration of a high and new social order that will bring happiness and possibility to the discontented. Making external conditions the determinative factor, the philosophy of socialism seeks to secure better men and social amelioration by improvement of external conditions.

The transitions of the past that have brought social betterment have been inaugurated by personal initiative. The Church is the only institution that is capable of speaking the "peace, be still" to the sea of social unrest. She faces a problem of colossal proportions, but she faces it with a calm dignity and a sure confidence born of conscious ability. That the Church is following the saner method will hardly be questioned. She expects a high standard of citizens to produce a high social order—good men to make good society.

That the Church has been somewhat negligent in the discharge of her duty to certain social classes is perhaps true, but that she has been unmindful of their interests and indifferent to their necessities is not true. The institution that is doing most today for the alleviation of the miseries of the poor, that is working hardest for their social uplift, is the Church. She does not offer the "bread of heaven" with the right hand while with the left she withholds the bread of earth; she does not promise white robes over yonder while she gives rags over here; she does not call upon the poor to prepare to live in mansions in the sky while she forces them to occupy uninhabitable tenements on earth. That there are Church members who could be convicted under the above indictment is true, but just as well hold the apostolate responsible for Judas as to hold the Church responsible for such members.

METHODISM AND REVIVALS.

The revival season has come with its blessings and will soon be gone. In a little while the preachers will be engaged in rounding up their year's work, ready for the approaching conference. But the revival itself will endure and be remembered by thousands of loving hearts. Multitudes have been swept into the kingdom. Wayward sons have returned from their wanderings, wicked husbands have repented of their sins, gray-haired fathers have at last yielded to the voice of mercy, and children of tender years have found joy in believing. The history of the year's revivals will never be written with pen, but it is recorded in the hearts of the people and will be recalled and recounted in the years to come. It will make bright and beautiful the pages of memory to be fondly and lovingly turned in the hours of sorrow and bereavement.

What shall we say of the true revival? It is the kingdom of heaven at hand. It is Jesus present to heal, to loose the prisoners out of the prison house, to bind up the broken-hearted, to comfort all that mourn. It is an oasis in the desert of selfishness and sin, the ever-recurring miracle of Jesus the Christ. It is something that is always new, a surprise, and a delight. My earliest recollection carries me back to the old camp meeting place in the woods with its large straw-covered altar place. We can see again the vast crowds and hear the sweet songs interspersed with the amens and hallelujahs of the good old Methodist saints who years ago folded their tired hands and fell asleep in Jesus. This year we have again had the pleasure of seeing a section of country visited by gracious revivals. Times have changed, it is true, but humanity, with its heart-hunger, is the same, and the old gospel with its wooings and invitations still brings its welcome message of love and salvation. It was delightful to watch the people coming in the gathering twilight. They came afoot, in carriages, in wagons, and on horses. They were of all ages and they crowded into the house and around the organ. It was a happy company, but full of seriousness and devotion. Not that all were

religious or even religiously inclined, but clearly the revival spirit was dominant. Most of the songs were new, but they were spiritual and impressive and the people enjoyed them. In looking over the congregation one could read much in the faces of those present. Many were buoyant and happy, some have met disappointment, others have been called to pass through the vale of sorrow. But the preacher had a message for all and all listened with sympathetic attention. At the conclusion of the sermon an invitation was given to those interested to come forward and an appropriate song was sung. For a while it appeared that no one would come, but finally one came, then another, and still others. Friends began to move out among the irreligious, and loved ones gathered around those at the altar of prayer. It was an interesting scene and one to cause joy in the presence of the angels of God. By-and-by one stood up, his face beaming with joy, and then others. There was a fresh outburst of song. Now a husband stands up for whom a Christian wife has prayed through weary years. The joy is too great to be suppressed. There is a fond embrace and cries and shouts of praise and thanksgiving. Thus the good work goes on. It is the old time religion and the old camp-meeting revival over again. It is Pentecost re-enacted.

What is the result? The Christians are refreshed and encouraged and go home to talk of the good meeting and the remarkable conversions. Little children are impressed with religion and hard sinners are made to feel that they are lost and undone. Last but not least, the church gets a re-enforcement of converted members to add strength to all her varied and important activities. The revival will never lose its power and usefulness while there are sinners to be saved and weary hearts to be cherished. It is not confined to the country, but appeals alike to the weary and heavy-laden of the city. We hear much from some quarters of the "changing order" and the need of re-statement and readjustment to meet Twentieth Century conditions. The truth is we need more old-time revivals and old-time religion. Notwithstanding all that has been said the "changing order" continues about as it has been from the beginning. One by one dear ones are crossing to the distant shore, while loving hearts are left broken and bleeding. The tragedy of sin remains the same, and mother's boy is still going down the broad way that leads to death—without God and without hope in the world. A first-class revival will do more to convince men of the reality of religion than all the restatements of earth. A hard sinner brought to the feet of Jesus is a modern miracle and this kind has been happening throughout our Texas Methodism. Let us have but little tampering either with our doctrine or our polity. We have the best church government in the world and the most perfect system of doctrine. From original sin to Christian perfection our doctrines are established by the plain teaching of Scripture and are verified by the profoundest experiences of men. We need no new theology, but a few more new illustrations of the power of Jesus Christ to save from sin.

Making Sunday-School Teachers

By A. C. DUNN.

We face conditions that demand immediate action. The Sunday-school, although a tremendous force, a mighty power for good, is not accomplishing what it should. It is reaching and gripping and holding men and women, boys and girls, and leading them to better living and greater Christian usefulness, but not to the extent that it ought. Children enter its classes, spend years in them, and at the beginning of young manhood and womanhood drop out, and fall a prey to skepticism and infidelity and sin. Nor are these exceptional cases. They lie within the observation of every Sunday-school worker, and in the aggregate they make up a multitude fearfully large. "Over half of our Sunday-school scholars lost," was the appalling conclusion presented to the Superintendent's Congress at Louisville last year.

And of those who do become Christians, how large a proportion never become active workers. Many of them also drop out of the Sunday-school, and as a rule they carry away with them neither an extensive knowledge of the Bible, an interest in its study, nor a devotion to Christian work. These things ought not so to be. I am deeply persuaded that they need not be. The number of whom these things are true can be greatly reduced. It must be done.

But it will not be done until the average Sunday-school teaching is very much improved. It will not be done until our classes, to a much greater extent, are taught by those who know the Word which they are to teach, who know the capabilities, the interests and the needs of the pupils whom they are to teach, and who know how to bring those pupils and that Word into vital contact. It will not do to tell us that personal character is all a Sunday-school teacher needs, and if he has that he need not bother about anything else. Character is unquestionably the prime requisite, but not the kind of character that will permit one to be satisfied with doing less than his best, or content unless striving for the highest efficiency. The blessing of God will indeed rest on my work, poor though it be, if it is the best I can do. But how can I claim His blessing, how can I hope for the greatest results, if I could have done it better, or could have learned how to do it better? Neither experience nor revelation justify us in expecting God to do for our Sunday-school what we can do for ourselves, but are too indolent.

And one thing that we can do is, to discover the conditions of successful teaching, and fulfill them. We can acquire a full, accurate, usable knowledge of the Bible. We can learn the laws of the mind, the characteristics and requirements of the various stages of unfolding life. We can find out the best methods of teaching Bible truths so as to build character and save souls. Of course this will require work and study. Shall that deter us? Isn't it worth all it costs to become a trained, efficient teacher?

The Sunday-school must have such teachers, in largely increasing numbers. They are an absolute necessity, if it is even to hold its own. Its scholars require that which untrained teachers can not give them. They are struggling with great problems. Boys and girls yet in their early teens are discussing among themselves questions that involve the very foundations of morals and Christianity. High school students are talking to each other about the alleged conflict between science and religion, the inspiration of the Bible, the existence of God, the immortality of the soul, heaven, hell. They are formulating the opinions and choosing the principles that will guide their whole lives, and determine their destiny. They have a right to look to the Sunday-school for definite, genuine help in solving their problems. They have a right to expect facts, proof, reasons; real, valuable, authoritative guidance. And if, longing for these things, they do not receive them, -if asking for bread they are given a stone, is it to be wondered at that they turn elsewhere for the answers to their questionings, and for the moulding of their lives? But O, the pity of it that any should be sent empty away, to feed upon husks fit only for swine, when in the Father's house is bread enough and to spare, if those appointed to give them their meat in due season only knew how to do it! "The greatest problem before the Sunday-school world to-day," says Dr. Schauffer, "is to train the teacher so to present the Word of God to the scholars, young

and old, as to lead them to Christian discipleship and service."

There are Sunday-schools that totally ignore this problem. They make no real effort to prepare their young people to teach. They offer them no opportunity to fit themselves to do worthy work in this capacity. Often, indeed, it is never even suggested to them that they may some time be called on for such service. Then, without warning, they are suddenly pounced down upon with the request to take a class. The results are varied. Some accept the invitation with the same easy carelessness and light-hearted indifference that the school's management has displayed in the matter, and more children are defrauded of their rightful heritage of high-grade religious education, and additional opportunities are afforded to those who sneer at "Sunday-school mushiness." Others, aware of their lack of equipment for the work, refuse, and those in authority are grieved at the lack of interest and devotion on the part of these young folks. Others, again, conscious though they are of their inability to teach a class as it should be taught, nevertheless undertake the task for which no one better prepared is available, and, amid difficulties and discouragements and heartaches, do their best. All honor to these last. They deserve it. Does the school?

It amounts to a question of right or wrong. Is it right that those who are to be the future teachers in our Sunday-schools should be left to encounter the difficulties and responsibilities of that position without adequate training for their duties, when their school could give them that training if it wanted to? Is it right to offer anything less than the best teaching obtainable to those who come to study the Word and the Way of life? And can it be claimed that the best obtainable has been furnished, when better teachers could be, if not found, at least made? Is it right to treat the Kingdom of God as a third-rate affair, not worthy of the time and the effort it will take to provide it with skilled workers? I tell you, nay.

Happily, the Sunday-schools that are making an earnest effort to train up an efficient teaching force are rapidly increasing in number. Can we not speedily add to their ranks every school in our whole State? I think there is no adequate reason why any school should continue to neglect this duty. The teacher training class can meet as one of the regular classes of the school, and will take no more time than any other. Large numbers are not at all necessary. "A leader and two or more students will constitute a class." A trained teacher for this class is the ideal and should be secured wherever possible. But many conditions, in Sunday-school and out of it, are not ideal, and the lack of such a teacher is not sufficient excuse for the lack of a class. The fact that a school has no trained teachers is scarcely a good reason why it should not train some. A teacher who is not thoroughly equipped is much better than none at all—and no class.

If, for the lessening of difficulties, it should seem advisable two or more schools, or, in a small town, all the schools, could join in a union class, using a text-book, and meeting at a time acceptable to all, until a sufficient number should be trained to easily carry on the work in the individual schools. In some way, in spite of all hindrances, a teacher training class can, and should, be placed within reach of everyone who wishes to fit himself to do effective work for Christ in the Sunday-school. "We can do it if we will." When we realize how much it will mean to the Redeemer's kingdom, I believe we will.

Rosebud, Texas.

MEXICO LETTER.

My vacation is over and I am back at home and ready to open the work of our training school on September 6. During the summer vacation I traveled about four thousand miles and preached over eighty times and never felt better.

The United States is a great country, but Mexico has become so dear to me that I am not satisfied until I get back within her borders. There is not quite so much rush down here and a man has a chance to catch up with the end of his nose at dinner time. Then our women in Mexico haven't fallen into some of the foolish get-ups that are everywhere to be seen in the "States." If the big hats were wonderful what shall we say about what was just "under" those hats! No, I don't mean brains; but just cheap old store-bought hair hidden(?) away under the

reasonable God-given supply. Now I don't know how the rest of you brethren feel about such sights, but as for me, when I was called to sit behind a lady in whose head the "rats" were peeping at me through the cracks—well, I felt like looking for the breeze. And then, too, some of the new shapes, if that's the word. But we let this pass by just quoting a few lines from one of our Mexico papers: "About five years ago women began to dwindle and wither away. First her stunningly erect figure took on kangaroo curves and a straight front supplanted all else in her ambition. Then the diminution became rapid. Bust and hips promptly disappeared, followed quickly by all the curves of the back. This would seem a subject for National or world-wide weeping and for prayers in concert to avert the threatening calamity of the loss of women from the population. Whether this overwhelmingly disaster could be averted by a few rational acts on the part of the sex we are powerless to say. All people of observation must see the truth of this, that woman is going, going. Shall we permit the great auctioneer to say "Gone," or shall we bid ourselves in before it is too late and on the framework that remains reconstruct a magnificent, beautiful, breathing, laughing and loving human thing called woman?" But what's the use, folks will follow the fashion! If Paris were to decree that woman should be securely enveloped in plaster of paris, it would be done. All right, sister, I will go on now and attend to my own business.

Epworth was fine this year, better than ever. Bro. Ragsdale just planned day and night for the pleasure of the people and Texas Leaguers love him sincerely. It was my privilege to be intimately associated with him before and during the Encampment and I tell you, brethren, he has the good of Zion at heart. He is carrying the young people of Texas Methodism on his very soul, and ungrateful indeed would we be not to come to his rescue. I did not get to go fishing, but I did the next best thing, got my picture taken with some fish; and I have heard that this came out in the San Antonio Express. The fishing has never been as

good as this year. Hundreds of pounds of the finest trout and red fish were brought in. Every one seemed determined to return next year and bring a party. What a pity that our people cannot get their money to keep pace with their enthusiasm; if they would Epworth would be a paradise within a few years.

Surely Mexico has suffered as never before this summer with floods, Monterey being the center of the distressed district. No particulars are obtainable yet as to the ultimate results, but it is quite certain that fully twelve hundred people were drowned and fifteen thousand left homeless. The conditions are aggravated by the fact that no trains can get in or out of the stricken city and a food famine stares them in the face. A Roman Catholic Church, over three hundred years old, has fallen into ruins, a result of the overflow.

Our schools are opening up for the new year's work and the attendance is fine. Colegio Wesleyano has every nook filled and more desirous of entering. At the last moment we have been forced to take some fine young men for whom we have no scholarships, but it is hard indeed to turn away a young man when he is called of God to preach and when we are in such great need of pastors. If any one who reads this desires to help us out in the education of one of these young men at \$8 per month, let me hear from you soon. We will have to push the industrial features of our work to help make ends meet. We are now planning to buy a washing machine and have some of the boys do the washing for the institution. This will help them and make this item come cheaper.

A good deal is being said in the United States about the political situation down here. We who live here feel as comfortable as we ever have. There is not as much revolution as they have at almost any time in Chicago. The government has the situation fully in hand. These little political bouts are nothing more than growing pains, for Mexico is surely coming to herself and will take care of her problems.

FRANK S. ONDERDONK.

A SPLENDID TEMPLE OF WORSHIP FOR SOUTHERN METHODISM

By REV. E. H. MOWRE, Pastor.

The M. E. Church, South, has erected one of the most splendid church buildings on the Pacific Coast, in the city of Portland, Oregon, and as this work has largely been done by the entire connection, it is right and proper that the Church at large should be informed, as far as possible, through one of our leading papers what has been done with their contribution.

Bishop Morrison transferred the present pastor from the Los Angeles Conference about five and one-half years ago with instructions to organize a class and build a good church, if possible. After our arrival in the city, we rented a hall and announced services. The third Sunday after reaching the city we held the first public service and organized a class of thirty-four members. Since that time there have been received three hundred and forty. In just two years there was secured and paid for a splendid building site in the midst of the best residence portion of the city, which is within ten blocks of the business center, yet it is more than a mile from any other Methodist Church.

It is now just four years since the foundation was laid; we have not gone very fast, yet we have never allowed the work to stop, although at times it has gone very slowly. We had just \$465 in cash when the work was started; this was a part of a \$1250 subscription taken by Bishop Morrison and represented all of our resources, for at the time we had not gotten the promise of any aid from any of the connectional boards, but knowing the work ought to be done, and having faith in the people as well as in God, we commenced, being fully persuaded it would be completed. Our faith has been more than justified. No man has ever left the building Saturday night without his pay for the week's work and every material bill has been paid promptly when due.

The building is stone, 100 feet square. There are 71 carloads of stone, two of cement, two of lime and ten of sand and gravel. Four hundred thousand feet of timber, exclusive of the oak floor and finish. There are twenty splendid art glass windows, one in honor of Bishop Morrison and one in honor of Bishop Atkins, without whose untiring labor this work could never have been consummated. There are Sunday-school rooms, infant department, club rooms for young women, also club room for young men, deaconess' room, pastor's study and office, ladies' par-

lors, nursery, gallery, two lavatories, banquet hall which will seat six hundred, modern kitchen, sexton's living rooms, choir room, pastor's private room, furnace and fuel rooms. All of these with the exception of those in the basement can be thrown into the main auditorium, thus making room for two thousand, every one of whom will be directly in front of the speaker. There is to be a full set of chimes. These are to be operated from the keyboard of the organ. The building is heated by steam, there being nearly two miles of steam pipe in the plant. There are 100 80-candle power electric lights and ten of two hundred candle power. The entire building is finished in pure white with Siberian oak floor and trim. We are just putting on the finishing touches and placing the three manual pipe organ, which is being paid for by the Epworth League, and all will be in perfect order by September 23rd, at which time our Annual Conference convenes and will be the first service to be held in the new building. On September 26 this splendid temple will be dedicated by Bishop Atkins and Dr. W. F. McMurry.

The question naturally arises, who has paid for all of this? To begin with, almost every member of the Church in the Columbia Conference contributed. This was done before we had the promise of a dollar from the Home Boards, thus showing that the people of the Northwest fully realize the need of such a building; then our people down on the California coast and throughout the entire West came to our aid. After that the pastor made three trips to the South and East, visiting the cities where our Church is strong, securing substantial contributions. By that time the General Boards saw that we were in earnest and willing to do all we could, consequently they made splendid appropriations. The people of Portland, of all denominations and many of no Church membership at all, have stood by us. The membership of the Portland charge has done its utmost. Now, we trust all our friends who have been so generous will remember that this entire plant is paid for, with the exception of about \$7000. This does not appear to be very much, but when we consider that our Church in Portland is only five and one-half years old, and that it has already done heroic work, exhausting its resources, we must conclude that the greater part of the \$7000 must come from our friends

who have stood by us. The magnitude of the struggle. Many of the people are we as a country, which is a pity that our people cannot get their money to keep pace with their enthusiasm; if they would Epworth would be a paradise within a few years.

Five and one-half years ago women began to dwindle and wither away. First her stunningly erect figure took on kangaroo curves and a straight front supplanted all else in her ambition. Then the diminution became rapid. Bust and hips promptly disappeared, followed quickly by all the curves of the back. This would seem a subject for National or world-wide weeping and for prayers in concert to avert the threatening calamity of the loss of women from the population. Whether this overwhelmingly disaster could be averted by a few rational acts on the part of the sex we are powerless to say. All people of observation must see the truth of this, that woman is going, going. Shall we permit the great auctioneer to say "Gone," or shall we bid ourselves in before it is too late and on the framework that remains reconstruct a magnificent, beautiful, breathing, laughing and loving human thing called woman?" But what's the use, folks will follow the fashion! If Paris were to decree that woman should be securely enveloped in plaster of paris, it would be done. All right, sister, I will go on now and attend to my own business.

Twenty

This must be readjusted every hand. The credit state and their last generation an intelligible to be restated times. Our been only rec'er understood truths we ar in the light search. Straly informed t have grown t our Sunday-s the preacher derstand the says, "They prejudices, t beliefs, the l It is not the and speech ceased to h once belonge all to be as indifferent to message that They simply He has not l they have ne all this talk some mighty work like the Babel. We a fusion. Alre years ago is t ple have learn pastors do t longer under ply because t gauge. Surel ting a hump along at the lion of years, it off at the minute. Sure adjusting its this is the t Charles Darw dently there everywhere, t the books of ical and we t but after whi are historical experience an esis are only ful and lim blessed Lord. glorious truth Bible, but by they contain ment, and found to be Homer, Milc Calvin, West day. Some t Bible reassu talk the sam of science, of of the divine Christ's work performed ac of natural lav swood. It wa Methodists. "committed t and canon of had a wonder alike. As Dr Salvation: " Wesley, thro and have al perhaps, that nomination is recognized th This is signif sideration. I reorganized as a matte did Methodist nized theolog are more un perhaps and Was it by ac it possible t made in asse mitted to no canon of Here in th twentieth cer of the reign

who have stood so close to us in this struggle. May we not, therefore, expect to receive many checks by the 26th of September? Some will say, are we as a Church needed in that part of the country? Listen to a little history, which will answer that question. Five and one-half years ago the city of Portland contained 150,000 people and 20,000 Protestant Church members. The city now contains 300,000 inhabitants and the various Churches a little less than 30,000 members. This shows a gain in the city 150,000 and less than 10,000 in the Church. This will answer the above question to any reasonable mind. There are nearly as many Christians in Shanghai, China, as there are in Portland. This magnificent plant, standing al-

most in the center of the city with a debt of only \$7000, explains what the citizens of Portland think of us. This writer has never heard a single word derogatory to the M. E. Church, South, during a residence in the West of nearly twenty-five years. We confidently expect our friends will come to our assistance so that we can dedicate without any debt, and by so doing not only honor Methodism and our God, but do that which is just as important, help to save the young men and women who are leaving their Eastern homes and locating in our great city by the thousands. So what we do is being done very largely for those in whom we are most concerned and for whom God holds us especially responsible.

Twentieth Century Restatement

By REV. JOHN D. MAJOR.

This must be an age of restatement and readjustment, for we hear it on every hand. We are told that our old credal statements are antiquated and their language forgotten by this generation and in order to make them intelligible to modern men they must be restated in the language of our times. Our English Bible which has been only recently revised is no longer understood, but its old and abiding truths we are told must be restated in the light of modern scientific research. Stranger still we are gravely informed that the young people who have grown up in our homes and in our Sunday-schools do not understand the preacher because he does not understand their language as Dr. Winton says, "They inherit the tastes, the prejudices, the ideas, the doubts, the beliefs, the language of their time. It is not their fault if the conceptions and speech of fifty years ago have ceased to have the meaning which once belonged to them. It is not at all to be assumed, when they seem indifferent to the preacher and his message that they are hostile to him. They simply do not understand him. He has not learned their speech and they have not learned his." Now if all this talk means anything, then some mighty influence must be at work like that in the days of ancient Babel. We are threatened with a confusion. Already the language of fifty years ago is unintelligible. Young people have learned a language that their pastors do not know and they no longer understand their pastor's simply because they do not know his language. Surely evolution must be getting a hump on itself. Once it plodded along at the rate of a mile in a million of years, but now it is knocking it off at the rate of about a mile a minute. Surely someone has been readjusting its running gear. Probably this is the result of the work of Charles Darwin and his friends. Evidently there is confusion and conflicts everywhere, for one man tells us that the books of Genesis are truly historical and we think we understand him, but after while he tells us that they are historical because true to human experience and that the stories of Genesis are only comparable to the beautiful and inimitable parables of our blessed Lord. Another talks about the glorious truths of the blessed inspired Bible, but by-and by we are informed they contain a very large human element, and later this inspiration is found to be like the inspiration of Homer, Milton, Shakespeare, Luther, Calvin, Wesley and good men in our day. Some talk of the miracles of the Bible reassuringly, by and by they talk the same way of the miracles of science, of mental suggestion, and of the divine immanence, etc., and that Christ's works, through miracles, were performed according to the principles of natural laws as yet not well understood. It was not always so among Methodists. They may have been "committed to no theory of inspiration and canon of interpretation, but they had a wonderful way of seeing things alike. As Dr. Tillett says in Personal Salvation: "The followers of John Wesley, throughout the world are, and have always been, more united, perhaps, than any other religious denomination in hearty support of the recognized theology of their Church." This is significant and worthy of consideration. Dr. Tillett speaks of the reorganized theology of the Church as a matter of course. How did Methodists come to have a recognized theology in which her members are more united in its support than perhaps and other denomination? Was it by accident or by chance or is it possible that a mistake has been made in asserting that she is "committed to no theory of inspiration and no canon of interpretation?" Here in the noonday glare of the twentieth century, right in the midst of the reign of natural law, is a rec-

ognized system of theology that is attributable to no law, and here we find millions of intelligent Methodists committed to this theology by no law, yet heartily and united in its support! Certainly somebody is mistaken or else some of us fail to understand each other's language.

In discussing this subject I want it understood that I do it at the earnest solicitation of Judge Perkins, and right here I wish to apologize to him for one unkind act. After he had frankly informed me that he was from Missouri by way of Arkansas and that he wanted to be cited to chapter and verse with some man to guide him I referred him, without note or comment to the profound and scholarly article of Bishop Hoss on the "Creed of Methodism; Where Can It Be Found?" My action was inexcusable for two reasons: 1. A man from Missouri could not be expected to accept the opinion of a Bishop as authority. 2. A man from Arkansas could not be expected to follow the logical reasoning of an able Bishop. The result was, as might have been expected, the only passage that seemed to interest him was the Bishop's reference to Campbellism and he got that wrong. Now that he pleads so pathetically for my assistance I will do the best I can for him, remembering the dominant traits of the two countries whence he hailed. As he will not accept the opinion of the Bishop I will not refer to his article.

But as he was interested in the Fifth Article of our religion let me quote it again: "Holy Scripture containeth all things necessary to salvation; so that whatsoever is not read therein nor may be proved thereby is not to be required of any man, that he should believe it as an article of faith or be thought requisite or necessary to salvation. In the name of the Holy Scriptures we do understand those canonical books of whose authority was never any doubt in the Church." Now, this article declares that the Methodist Church refers to the Holy Scriptures as final authority in matters of faith and practice. This is not peculiar to Methodism, for all other Christian Churches do the same. Nor is this peculiar to Campbellism. Nor yet does this article teach the same as Campbellism. The difference between Methodism and Campbellism here is about this: Methodism refers her members to the Holy Scriptures as final authority, but she refers them to the whole Bible with unmutated pages from the opening chapter of Genesis to the closing chapter of Revelation. But when she sends them she puts into their hand the Twenty-five Articles, a volume of Wesley's Sermons, a copy of the Standard Hymns, Clarke's Commentaries, etc. In addition she sends along a Timothy or a Silas to strengthen and perfect that which is lacking in their faith. On the other hand Campbellism gives its people a thumb-index copy of the New Testament, with chapters and verses marked, and along with this they send a modern Philip as instructor.

Now, does any say that the Twenty-five Articles of our Church are not binding? The Fifth Article says nothing of the kind, but it implies the opposite, namely, that they are binding because they are either read in the Scripture or because they are proved thereby. There binding force comes from the Scripture and not simply from ecclesiastical statement. But instead of the Fifth Article being intended to teach that Methodists can reject any or all of these, it teaches that they can not until they have proved that they can neither be read in nor proved by the canonical books of the Old and New Testament. It does not suggest the least doubt of the truthfulness or binding quality of a single one of the Twenty-five Articles. While men may doubt that the individual members of the Church are com-

Women's Secrets

There is one man in the United States who has perhaps heard more women's secrets than any other man or woman in the country. These secrets are not secrets of guilt or shame, but the secrets of suffering, and they have been confided to Dr. R. V. Pierce in the hope and expectation of advice and help. That few of these women have been disappointed in their expectations is proved by the fact that ninety-eight per cent. of all women treated by Dr. Pierce have been absolutely and altogether cured. Such a record would be remarkable if the cases treated were numbered by hundreds only. But when that record applies to the treatment of more than half-a-million women, in a practice of over 40 years, it is phenomenal, and entitles Dr. Pierce to the gratitude accorded him by women, as the first of specialists in the treatment of women's diseases.

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mitted to all these articles formally, surely no sane man can dispute that the Church as a whole is committed to them. They had been formally set forth and indorsed by the Church from the days of Wesley down as the true articles of her faith and the standards by which she expects to be judged. If she is not committed to them it is impossible for the Church to be committed to anything. But while the Fifth Article refers to the Scripture as our sufficient and final authority, it nowhere intimates that it is to be studied by no rule or canon or in accordance with no theory of inspiration, but it implies the contrary, for it refers to the canonical Scriptures of which there was never any doubt in the Church. If the Church is committed to no "theory of inspiration and no canon of interpretation" how could it indorse as holy and canonical these books and then catalogue them by name?

Therefore I conclude that there is nothing in the Fifth Article of religion to indicate, much less confess, that the Church is not committed to each and every one of the Twenty-five Articles. There is nothing in this article to intimate that the Church is "committed to no theory of inspiration and to no canon of interpretation."

Now, let us take another view of these articles. Let us admit that the Holy Scriptures contain all things necessary to salvation. But what does the Holy Scriptures teach and what do they contain. Here is where the real rub comes. One says one thing and one says another. But what does the Church say? On twenty-five heads she has spoken authoritatively. These Twenty-five Articles represent her authoritative interpretation of the Scriptures on twenty-five important doctrines and questions. While these articles are called standards or rules of faith, what are they but standards or canons of interpretation? If some of them at least are not canons of interpretation, then I am unable to see what a canon of interpretation is. They are certainly guides to the interpretation of the Scripture on some fundamental doctrines. The Church points truly to the Bible as supreme authority, but she does not hesitate to put her Articles of Religion as well as her other doctrinal literature into their hands to help them to what she understands to be the teaching of that Book. In this she has no reason to apologize. She has her interpretation and she has a right to believe it is the best, and believing it is the best she has a right to teach it to her people and to the world if she can. To say that Mr. Wesley and our Methodist fathers compiled and adopted the Twenty-five Articles and then confessed that they were not important as compared to the Scripture being merely man's wisdom is to accuse them of tearing down their own works and instead of protecting the Methodist sheep they turned them out on the bleak and barren wastes of latitudinarianism—a thing which Mr. Wesley professedly hated. Think for instance of Mr. Wesley and the Methodist Church saying to Methodists: We have our Articles of Religion, our hymns and our commentaries, but they are merely human productions, just man's wisdom, they are of little or no use; go to the Bible. Our spirit-filled preachers can preach and our saintly Methodists can sing like angels, but don't depend on them, but go to the "Written Word." By all means go to the Bible. And when you go to the Bible to search it don't have any theory of inspiration nor any canons of interpretation, but just drink from the fountain. Don't ask help, but take your own little bucket and little short rope and draw. Study the Bible for yourself. Here in our articles of religion that embody the results of mature and

ripe scholarship of the Christian Church through the centuries, beginning with the apostolic Church, it has accumulated through the Reformation on down to the Wesleyan revival, but it is nothing to what your little brain may work out. If you want to adopt the views of others do so, but we can't afford to suggest anything. You can, if you want to, accept the view of John Calvin, or of the Unitarians, or even the Christian Scientists, but as a Methodist you must be tied down to no theory of inspiration and canon of interpretation. And yet we are told that these old articles of religion that were never binding and that the apostles' creed which people can recite over and over without being committed to anything, it must be restated in twentieth century language, then, it is fondly expected, Methodism will be immediately swallowed up in a universal Christianity and the millennium will be here before we can get our face washed and our hair combed.

The wonderful projects and far-reaching plans of some of our progressive leaders of twentieth century restatement movement remind me of the action of a convention of the honorable citizens of Izard County, Arkansas—the land whence Judge Perkins made his advent into the great State of Texas. This convention being assembled to consider the question of building a new jail unanimously adopted the following preamble and resolutions:

"We the citizens of Izard County, Arkansas, in convention assembled, do resolve: That whereas, the jail of Izard County is old and inadequate, and whereas, we very much need a new jail, be it

"Resolved 1. That we build a new jail.

"Resolved 2. That we build the new jail out of the old jail.

"Resolved 3. That we leave the prisoners in the old jail until the new jail is completed."

It is easy enough to resolve to build the new jail out of the old jail, but the real problem is how to take care of the prisoners in the meantime. Probably this is why the restatement movement moves so slowly. Certainly it was a wise suggestion of the movers of the restatement at Birmingham to allow the Methodist prisoners to remain in the old jail until the unanimous and hearty co-operation of world-wide Methodism could be secured in building the new jail out of the old jail. It indicated a type of statesman-like leadership that measured up fully to the high standard set up by the convention of Izard County, Arkansas. Such a reflection gives comfort to some who have trembled for the ark.

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Notes From the Field

Hendrick, Okla.

We have had indeed a great revival near Hendrick, Okla. Scores of people have turned to God. Sometimes it looked like scores were born into the kingdom in a single service. Rev. M. C. Dobbs is the happy and popular pastor.—W. H. Brown.

Grandview.

Our meeting at Greenbrier resulted in 10 conversions and 6 accessions to the Church. The drought was so severe here that quite a number of families went away to find work. I have never seen anything like this for failure in crops in a lifetime. Shall begin at Chapel Hill next Sunday.—Zoro B. Pirle, Sept. 7.

Murchison.

We have had a hot fight with the ants down here in Precinct No. 3 in Henderson County. They stooped so low as to rotten-egg us at one of our speakings, but Saturday night, when the votes were counted, we stood: Pro 289, anti 157, which gave us a majority of 132.—J. L. Ross.

Texarkana, Texas.

Bro. F. O. Favre, pastor of the Hardy Memorial Church, this city, assisted by Dr. G. W. Schroeder, pastor of our Church at New Boston, has just recently closed a protracted meeting which was in progress for thirteen days. Dr. Schroeder did the preaching. Although no conversions were had, the meeting was a great success, in that the Church was revived and in many respects made stronger. We gained three members. This is Dr. Schroeder's first year in the Texas Conference. In him we have a strong preacher and a gifted evangelist. He is a spiritual preacher, and is altogether practical. The Hardy Memorial is not as prosperous as many of its friends and members would like, but we are working, praying and trusting. Pray for us.—A Steward, Sept. 11.

Kenedy.

We have just had with us a strong, well developed man, with black, wavy hair, large gray eyes that flash with defiance or melt with tenderness; clearly defined, clean cut, bold features; a face now gentle now yielding; a face filled with the indescribable dash of the West, a voice now soft and mellow, now strident, almost fierce; a quick, warm grasp of the hand, an unspoken token of brotherhood. This is a man total of a meeting with H. W. Knickerbocker, of Shreveport, La. He has made an impress upon the people of Kenedy that is hard to forecast. If the people of Kenedy who profess to be Christians keep the promises he has gained from them, there need be no limit to the good accomplished by his trip to this place. I heartily commend him to any Church. He will do you and your people good.—F. G. Cox, Pastor, Aug. 8.

Tarpley-Madina.

We began a meeting at Tarpley July 16, and continued ten days. The meeting was a great success. About 20 were converted and 12 joined the Methodist Church. Several will join other Churches. The Church was greatly revived. Rev. J. P. Akin was with me and rendered valuable assistance. He is one of our truest local preachers. Our meeting at Madina has just closed. The Church was revived and more than 20 were converted and 14 joined our Church. Some will join other Churches. The pastor of the Presbyterian Church preached two excellent sermons and helped in other ways to make the meeting a success. Bro. J. P. Akin rendered valuable assistance also. My collections are secured in cash and good subscriptions. We have had a good year.—S. J. Drake, Sept. 8.

Bentley.

The meeting at Bentley began with prayer meeting Friday night before the fifth Sunday in August. Uncle George Smith, from Walnut Spring, a local deacon, did the preaching. Revs. Dewitt and Swofford of the Congregational Methodist did valuable service in this meeting. The Church people were gloriously revived. Twenty-two souls were saved and eight joined the Methodist Church. This was one of the best meetings this community ever had. We are now engaged at Duster in a meeting. Rev. U. J. Morton, of De Leon, Route No. 2, is helping us. Seven have been converted up to date and interest is growing.—M. M. Smith, P. C.

A Splendid Parsonage.

The splendid Methodist parsonage at Rosebud, Texas, is a monument to the diligence of Rev. A. S. Whitehurst, under whose pastorate it was erected in 1905. At the beginning of last conference year there was due on it a balance of \$375.85, which was taken in hand by the active W. M. Society of about 50 members, and on Monday, Aug. 24, they lifted the note, paying the last dollar of indebtedness on this excellent piece of property, one of the best parsonages in Texas. And this they did in addition to other special work which they have done as an auxiliary. No Church is blessed with a more faithful and energetic band of women. When the new \$20,000 church is finished, this will be one of the most desirable stations in our conference.—S. S. McKenney, Pastor.

Higgins.

On last first Sunday night we closed a very fine camp-meeting out at Bro. E. Gassaway's place, three miles south of Higgins. Though Bro. Gassaway is on the superannuated list of the Northwest Texas Conference, he is not idle by any means. He keeps up his regular appointments and is one of the most acceptable preachers in this Panhandle country. Bro. Gassaway invit-

ed his neighbors to come and camp, and asked Father Harris, Bro. McDaniel, from the adjoining work in Oklahoma, and myself, to come and help do the preaching. All accepted. It would do you good to see these old war horses, when the bugle sounds, prance like young steeds to charge in another battle for the Lord and the right. No two men have done more to plant the Methodist flag of victory in this part of the Panhandle than these two faithful preachers. And they are still at it. Uncle Levi preaches with fervor and power still. At the close Bro. Gassaway organized a new class just over in Okla., with twenty-four members, and quite a few put their membership at Higgins. There must have been a full half-hundred conversions and reclamations. The work here moves on very well. We will report in full later.—G. F. Winfield, Sept. 11.

Commerce Mission.

Rev. R. G. Mood came to us on the 11th inst. and held our third Quarterly Conference. It may be that Quarterly Conferences get to be common things in some places, but they are still great



Lee Street M. E. Church, South, Greenville, Texas. Rev. L. G. White, Pastor.

The above is a well executed cut of Lee Street Methodist Church, South, Greenville, Texas. Rev. L. G. White is the pastor. It is a beautiful piece of architecture, and very impressive in appearance. Inside it is a model of convenience and comfort. It is beautifully furnished and the inside finish is attractive and in excellent taste. It is well located and will meet a pressing demand in that part of the city. When Bro. White went there, the church was an old, unsightly frame structure, out of repair and in no sense modern. He prevailed upon his property to dispose of it and to secure a better site for a new one. The above property is the result. It is a credit to the town, a monument to the liberality of those people, and the embodiment of the faith, work, persistence and good sense of the pastor. We congratulate them all on their success.



Parsonage Lee Street M. E. Church, South, Greenville, Texas.

occasions up our way, I like the way these Commerce Mission folks prepare for their Quarterly Conferences. Among other things, they always have dinner on the ground on Saturday. Our presiding elder opened the doors of the Church during the conference. Seven were received, five by baptism and two by vow. He also baptized an infant. We have received between 70 and 80 into the Church this year. Our meeting at Center Chapel did more than we knew when we wrote our last letter. After we were gone folks got together and decided to repair their church house, and proceeded at once to the work. You may imagine our surprise when, after two weeks' absence from our charge, we found the church house repaired, painted and papered, and, best of all, they have the work already paid for. We are in a prosperous condition up this way in Church affairs. Brethren, pray for us.—E. A. Maness, P. C.

The Great Revival in Terrell.

On Sunday night, Aug. 23, we closed a meeting in Terrell that may truly be classed as a great revival. The church lawn had been fitted with a large platform for choir and preacher, and filled with comfortable seats for the immense crowds that came to the evening service, while the auditorium of the church was sometimes too small for the throng that came to the morning meetings. The singing, led by Ed G. Phillips, of

Siloam Springs, Ark., accompanied by a large choir and by piano, organ, flute, cornet, violin and bass viol, was superb. Bro. Phillips is a fine leader and personal worker, and his estimable wife is very helpful to the women of the Church. In the Bible readings she holds with them on the subject of efficient service in soul winning. There was nothing eccentric or sensational in the work; it was along the lines of the old gospel all the while, with the altar of prayer as the center of the work. Except four effective sermons from our untiring and truly beloved presiding elder, Bro. Hamilton, the pastor, did the preaching, twice each day and thrice on one Sunday, in the awful heat of the last three weeks of August, was "preaching some," so far as physical labor was concerned. Had the counting of numbers been our subject, I presume that we might have reported a hundred conversions; and it is safe to say that fifty souls entered into the experience of peace with God. The Church was greatly revived, and lifted, I am sure, to a permanent life on a higher plane of religious experience. To our Divine Master, who led us and crowned us with victory, belonged the glory.—E. W. Alderson.

Oakland.

We began our protracted meetings at Oakland the fourth Sunday in July. The meeting continued six days. Rev. G. W. Reynolds preached for us once. Rev. W. D. Johns, pastor of the U. S. A.

vived all over the work, and the people I hear speak of it say the Church is in better working condition than it has been in several years. We are now planning to build a new church at Van. We hope to have it completed by conference.—P. R. White.

Allie.

We are building a fine new parsonage here. It will cost about \$2000 when complete. The sides and roofing are up in place, and the contractors say it will be ready for occupancy in a month. The building is a two-story with eight rooms. It will have bathroom, closets in all bedrooms, china closet in dining room, and in fact, all modern conveniences. We have also just completed a well and windmill, which have been much needed for some years. The cost of these amounted to \$182. We are to begin a meeting on the 15th inst., with Bro. Birdwell assisting. We love our people here for their faithfulness and loyalty to the cause of Christ.—W. A. Givett, Sept. 8.

Telephone.

On Aug. 6 Rev. Walter Douglass, our district missionary, came to our work and began at New Hope and stayed there 12 days. We had a great meeting—70 conversions—and from there to Elwood—60 conversions. A great meeting indeed it was, and then we came to Telephone, and for a week we had another very fine meeting—40 conversions. Out of all these meetings we had 115 additions to the Church. Bro. Douglass is the right man in the right place.—L. E. Tannery, P. C., Sept. 6.

Okra.

Okra is one of the appointments on the Sipe Springs charge. We commenced our meeting here Thursday night before the fourth Sunday in August. A. C. Fisher and wife led the music in a grand good way. They both will be remembered by the people of Okra away out in the coming time. The pastor did the preaching, except the two closing services, which were held by Rev. J. C. Watkins of Macedonia. Thirty souls were converted here and nineteen added to the Church. There was something of a sensation at this place. When the people began to be convicted by the Holy Ghost and shouting with joy because of pardoned sin, the enemy was enraged, and, as usual, tried to kick up a dust, but it all fell on his own head and went in his own eyes, and God's people came off victors. The good people of Okra say this decidedly was the best meeting ever held in this community. The victory won at this place was largely due to the hearty co-operation and untiring energy of the good people.—M. M. Smith, P. C.

Dexter Mission.

With Rev. M. H. Read, of Grand Prairie, helping us, we have closed what is perhaps the greatest meeting Dexter has seen in a generation. Bro. Read preached a searching gospel, remaining with us throughout the meeting, two weeks. Forty souls accepted Christ, and many were the shouts we heard. In one particular service there must have been 40 people shouting at once. Thirty-one were added to the Church by ritual. My other meetings have been held also, in two of which I had help. D. H. Aston, my presiding elder, helped at Walnut Bend, and Rev. J. H. Averitt at Mt. Zion. Their preaching was excellent, and some visible good resulted. All praise to him who reigns above.—Jas. G. Davis, Sept. 8.

Valley View.

Notwithstanding the drought, Valley View is moving along nicely. We have received 75 into the Church since conference, and dismissed 11, leaving a net increase of 64. We have built one of the neatest cottage parsonages in the conference. Valley View was only a half station last year, without a parsonage, paying for all purposes about \$700, and had no League or H. M. Society. Now we have a flourishing Sunday-school, three Leagues, Home Mission Society new parsonage, net gain of 64 in membership, and will raise for all purposes about \$2000. Who said Valley View would not come to the front? We serve a loyal people. We trust God and move on. We expect to be able to report everything in full, with some specials on the side. To the Lord be all the glory.—J. R. Atchey.

Cisco Mission.

Just closed a good meeting at Romney. Rev. Jos. A. Walkup, of Fort Worth, was with us. We had about 50 conversions and received 12 into the Church. Baptized 6 babies. The brethren presented Bro. Walkup \$38.55 as a thank offering. Bro. Walkup is the best help I ever had. Bro. R. L. Sinder, of Huckabay, assisted us two weeks in two meetings. Had about 27 conversions. Have had over 60 conversions and 23 accessions. We have about three-fourths of our conference collections in cash and subscriptions. Hope to have them in full soon. We have raised \$9.45 for Children's Day and \$10.12 for missions by Sunday-schools.—C. M. Barrick, P. C.

Avoca.

In many respects this has been one of my best years. Spiritually my people are among the very front rank. I have been preaching the doctrine of a higher life. At first a great many people were against it, and some few fought it very hard, and some are still fighting the doctrine, and of course they are far from living it. A sinless life almost takes the breath of some people, they are so afraid of being called "fanatics." Turn to Matt. 5:10-12, and let Christ settle the question. I have found that some are classed as "magazine preachers," and as Bishop Chandler said once in Missouri at the conference that the people were wanting the old-time religion, and that was not all; the people knew the ring of the "old bell," and the only thing that will satisfy the multitude is the old-fashioned gospel. I am so sorry that so many people today say in their testimony, "I joined the Church." Oh, how I love to hear them say, "I was con-

verted at a... I hear speak... I love to hear...

Chico... Bryson... I love to hear...

RELIGION

By Hon. J. T. Hammons, Eastland, Texas

Article II.

Stories are preserved by the Mexicans that their laws and religions were given them by the great god Quetzalcoatl, who proclaimed them from the top of an unnamed volcano. They call it the Hill of Shouting. The voice was so loud that it was heard three hundred miles away.

These are all similar to our Hebrew account. As preserved in the Book of Exodus, it is not unlike the Persian story and the Mosaic account in our Bible.

"And the Lord said unto Moses, come up to me in the mount, and be there; and I will give thee the tables of stone, and the law, and the commandments, which I have written, that thou mayest teach them * * * And Moses went up into the mount, and the cloud covered the mount. And the glory of the Lord abode upon Mount Sinai, and the cloud covered it six days; and the seventh day he called unto Moses out of the midst of the cloud. And the appearance of the glory of the Lord was like devouring fire on the top of the mount in the eyes of the children of Israel."

When historic study presents us with a picture of the life of a people, it is then, and not until then, possible to see the conditions that gave birth to their laws and the origin of their religion. Laws grow out of the natural condition of society. The study of sociology is beginning to set the world right in religion.

In our Pentateuch the law of Moses, improperly so called, was no more composed by Moses than Blackstone's Commentary on the Laws of England was composed by a hog. It is composed of several different and well-defined law books, representing various stages of codification and covering a thousand years of Hebrew history. It was directly given to Moses in an audible voice by the God, the personal God of the universe using Moses as amensensis. In some, if not all instances, Moses was God's vicegerent. Religion is not a science, but it has a philosophy. It may have some relation to the sciences. Whether religion can be regarded as the object of scientific knowledge like other processes of intellectual life, such as law, history and art? We may know that this question has generally received a negative answer, and it can never be answered in the affirmative unless it can be maintained that there are other religions outside of the Church of God whose teachings rest upon a proximate definite line, and that these must be perceptible without proof in blind belief.

But is one justifiable in assuming in the nature of the case that the doctrines of the Church rest upon any supernatural revelation from God? When this question is earnestly considered—and the same and thinking mind can never avoid the consideration—then there is revealed that the assumption is inadequate. Then two ways of examination lead to a critical result—the philosophical analysis of the religion, the consciousness and the historic investigation by comparison of various religions. The German philosopher, Kant, of modern times, put positive reason and criticism to the negative skepticism of Hume. He showed that the human intellect moves independently in forming theoretical and practical judgments, and that all thoughts and material feelings and desires are regulated by the intellect according to original and innate ideas of the true and good and beautiful. As a natural result there came the conception that the doctrines of beliefs arise not as veritable truths given by divine revelation, but, like every other form of conscious knowledge, these come to us through the activity of our own minds, and that therefore these doctrines cannot be regarded as of absolute authority for all time, but that we are to seek to understand their origin in historical and physical motives. By looking at the ceremonial forms of positive religion these motives are found, according to Kant, in irrational conceptions; but as far as the essence of religion is concerned they are found to be rooted in the moral nature of man.

Religion, like God, space and time, must exist in the soul. They are unfathomable. Science can not teach them to you. Time and space, the two essential conditions of sense-perception, are not data given by things, but universal forms of intellect into which all data of sense must be per-

ceived. Hence, whatever is true of space and time regarded by imagination as objects—that is, quantitative constructions—must be true of the objects making up our sense experience. The same forms and the same constructive activity of imagination are involved in mathematical synthesis and in the constitution of objects of sense-experience. Therefore pure or rational mathematics, there being included under this the pure science of movement, is thus laid in the critical doctrine of space and time.

All this is consciousness of our obligation, or of conscience, which raises us to a faith in God, or the moral government of the world, in God and immortality. We must reduce religion from all eternal forms, doctrines and ceremonies and find the real essence in the human mind and spirit; then the way is open to a knowledge of religion free from all eternal authority. Philosophers that came after Kant are all following essentially this course, though separating but little in their opinions according to their thought of a psychological function of religion. Men now emphasize the close connection between religion and the moral obligation, and emphasize the feeling of our dependence upon the great eternal, and seek to find an explanation of all religious thoughts and conceptions in the various relations of the feeling to religious experiences. The brightest Christian I ever saw was an unlettered rustic. He said he knew there was a God because he felt there was a God. He knew that Jesus was the God's Son because his mother had read it to him from the Bible. That he knew he was saved because he loved all the Christians. This is the ablest exegesis of religion—the Christian religion—I have ever heard. It sets aside all the philosophy of Voltaire, Hume, Huxley, Paine and even your Spencers to the contrary notwithstanding. Others have made religion a sort of philosophy, seeking the truth of it in the thought of the Absolute Spirit as found in the finite spirit. All agree now that there are two sides of the soul-life that have parts in religion; that one side may be the more prominent, then another, according to the peculiarity of certain religions or the individual temperaments. That philosophy of religion has in common with scientific psychology the question of the relation of feeling to the intellect and the will, and as yet there are many views of this question. There are as many as Schleiermacher, Hegel and a thousand others whose philosophies are of little account on this subject. The philosophy of religion is looking for important solutions to many of its problems from the realm of our present scientific psychology.

Religious conversions, called experiences, appear under this point of view as ethical changes, in which the aim of a personal life is changed from a carnal, selfish end to that of a spiritual altruistic purpose dissolved of the ego. No science does this but God. All such science and metaphysics of theirs that seek to pry into these things have been exploded since Christ. Such changes are seemingly extraordinary and supernatural processes; nevertheless in them can still be found a certain development of the soul-life according to law. They contend that modern psychology has thrown light especially upon the abnormal conditions of consciousness, which have so often been made manifest in the religious experiences of all times. That which religious history records concerning inspiration, visions, ecstasy and revelation, they now classify with the well-known appearances of hypnotism, the inductions and motives of the will through foreign suggestions or through self-suggestion, and the divisions of consciousness in different persons and egos, and in the union of several consciousnesses into one common mediary fusion of thought and will. It is asserted that the claim of the Church to infallibility and to a divine inspiration of its dogmas is weakened under this view of the work of the philosophy of religion. Ecstasy and prophetic inspiration usually were thought to be supernatural revelations; they are now declared to be, by the present works on psychology, under the category of all other well-known analogous experiences, such as the action of mental powers which, under definite conditions of individual gifts and on historical occasions, have manifested themselves in extraordinary forms of consciousness. However, these enthusiastic forms of prophetic consciousness cannot be

accepted for a higher form of knowledge or even as of divine origin, and as an infallible proclamation of the truth; on the contrary, these forms are to be judged as pathological appearances which may be more harmful than beneficent for the ethical value of the prophetic intuition. All forms of revelation must now come under the examination of a psychological analysis and of an analytical judgment. Therefore their traditional nimbus and unique supernatural and absolute authority is destroyed. We arrive at the same result by the comparative study of the history of religion. We find from the study that the Christian Church, with its dogma of divine inspiration of the Bible, which is a true dogma, does not stand alone; that before and after Christianity, as I before stated, other religions made exactly the same claims for their sacred Scriptures.

THE NEW CHURCH AT TIMPSON.

When I received the invitation from the pastor and the Board of Stewards to preach at the opening of the new church at Timpson it gave me great pleasure to accept. This was my third visit to this delightful East Texas town. Upon the first occasion I was the guest of the school at Timpson, being present to make an address at the closing exercises. My next visit was to make an address on prohibition during the submission campaign. I felt like I knew the good people of Timpson and an opportunity to visit them and to associate with the genial and lovable Thomas was sufficient to make me drop my tasks at Beaumont and accept the invitation.

Timpson has done well. The new building would be an ornament to our large cities. I very much doubt whether there is a church in the State that makes as good appearance at the same cost, \$15,000. The building is made of concrete blocks, well designed, commodious, beautifully seated, and will meet the needs of Timpson for many, many years. Bro. T. S. Garrison superintended the building, furnishing the lumber from his own mills. I very much doubt whether a single block that went into the building failed to pass under his keen scrutiny. It is needless to say that Bro. Garrison was happy. In fact the whole town was rejoicing. In this enterprise there had been hearty co-operation on the part of the church and all were in a joyful mood at the consummation of their plans.

Sunday morning was bright and beautiful. The first service held in the new building was the Sunday-school, conducted by its superintendent, Bro. Garrison. Bro. Garrison read a chapter from the Bible presented to them by W. C. Everett of the Publishing House, and held a prayer and praise service in the place of the regular lesson. To have that kind of a service was a happy thought.

The writer preached to a large audience at the morning hour. They did him the kindness to listen attentively and he trusts that some good was done. Bro. Tower, who was formerly pastor of the church and is now its presiding elder, was present and conducted the opening exercises. Tower and Thomas are good backing to any preacher. Notwithstanding the rain and threatening weather another fine audience was at the night service. A local option election being on the tapis, at the request of the people the writer preached on prohibition. For twenty-two years the county has been under local option rule. There have been some violations of the law because the penalty was insignificant. This election was brought by the pros in order that the larger penalties of the new law might be invoked. It is needless to say that old Shelby will remain in the "dry" column. The pastor, Bro. Thomas, is a man of affairs, an entertaining and forceful preacher, and in the social circle charming. It is needless to say that the people respect and love him. In addition to his labors in furthering his church enterprise he is finding time to help along the cause of temperance.

Upon my way to Timpson it was my pleasure to spend a night in the town of Nacogdoches. Here I found a church under way. For several years the congregation has been like Abraham, wandering from place to place. Bro. Walter Mills, the pastor, kept pressing toward his object, namely, the building of a church. Ground has already been broken, the foundation has been laid, and the rear wall built up a few feet. By conference, or shortly after, this church will be ready for occupancy. A few delightful hours were spent with the pastor, in which we settled to our

own satisfaction all the problems of church government—and the State was not neglected. Nacogdoches people think they have the best preacher in the conference. Certain it is that he has accomplished a noteworthy work in building this church.

Upon my return I spent a night in the old town of San Augustine. I had been there once before and wished again to see this cradle of Texas Methodism. I found Bro. Littleton Fowler busy building his eighteenth church. He is throwing into the work the enthusiasm of youth and that, coupled with the wisdom of maturity, is bringing things to pass. His youngest daughter has been quite sick with typhoid fever, but is happily recovering. It is quite fitting that Bro. Fowler should build this church. His revered father raised the three thousand dollars that went into the First Methodist Church in Texas and that church was built at San Augustine. I received from Bro. Fowler many interesting facts concerning his father and the work in East Texas in the old days. I, also, had access to a book containing portions of his father's "journal" which I found most entertaining. Especially did I find his references to the early Congress and dear old Shearn instructive. His grandson, Bro. Littleton Smith, is preaching throughout the county and doing a noteworthy work. A layman friend spoke in the kindest terms of what he had accomplished. If time had allowed I would have gone to MacMahon's chapel and spent an hour in the presence of dust that Texas will ever consider holy. I trust that the journal of Littleton Fowler may be published in full. With the building of the new church at San Augustine a new impulse is being given to Methodism throughout that entire section. Everywhere Bro. Tower is spoken of affectionately by the people. The Methodist ministry has many hardships, but the kindness and love of the people compensate for all.

All aboard for home. A man who travels in East Texas now will not lack for sand in his craw. We will have to have a rainy winter if we have our customary forty-six inches of fall. I would judge from what I saw and heard that East Texas is entering on a building era, and the new buildings are to be both substantial and beautiful. Amen.

The handsomest parsonage in the State is at Timpson, built during the pastorate of George W. Davis.

JAS. W. MOORE.

EASY FOOD

Ready For Instant Use Without Cooking.

Almost everyone likes a cereal food of some kind at breakfast and supper, but the ordinary way of cooking cereals results in a pasty mass that is hard to digest, and if not properly digested, the raw mass goes down into the intestinal tract where gas is generated and trouble follows.

Everyone knows that good food properly digested keeps the body well, while poor food, or even food of good quality that is poorly prepared and not digested, is sure to bring on some kind of disease.

The easiest food to digest in this line is Grape-Nuts, made from wheat and barley, and cooked thoroughly at the factory, some 12 to 16 hours being consumed in the different processes of preparation. The food, therefore, is ready for instant service and the starch has been changed to a form of sugar, so that it is pre-digested and ready for almost immediate absorption.

A Chicago young lady writes that she suffered for years from indigestion and dyspepsia from the use of food that was not suitable to her powers of digestion. She says:

"I began using Grape-Nuts, and I confess to having had a prejudice at first, and was repeatedly urged before I finally decided to try the food, but I have not known what indigestion is since using it, and have never been stronger or in better health. I have increased in weight from 109 to 124 pounds."

People can be well, practically without cost, if they will adopt scientific food and leave off the indigestible sort.

"There's a Reason."

Grape-Nuts food is crisp and delicious to the taste. It should be served exactly as it comes from the package, without cooking, except in cases where it is made up into puddings and other desserts.—Book of delicious recipes, and "The Road to Wellville," in pkgs.

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



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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. 21
Texas, Jacksonville, Bishop Key, Dec. 1

The antis brought on an election in Shelby County last Saturday, and, as far as heard from, the pro majority is two thousand and still climbing. What will they do next? On with the battle!

Rev. R. G. Mood, presiding elder of the Greenville District, dropped in to see us Tuesday. He was on his way from Waco where he attended the meeting of the Executive Committee of the Methodist Historical Society. The work of the Society is progressing nicely and the outlook is encouraging. Owing to a press of duties Brother Mood tendered his resignation as Secretary and Treasurer of the committee and Frank Reedy was elected in his stead. Let all who have business with the Secretary and Treasurer bear this in mind. Brother Reedy's address is Georgetown, Tex.

Rev. Dr. Bradley, for four years pastor of St. John's Church, St. Louis, and who has just closed a pastorate of four years with that Church, has withdrawn from the ministry and membership of the Methodist Episcopal Church, South, and gone to the Congregational Church. He is a brilliant man and a popular preacher, but for some time has not been exactly in accord with some of the doctrinal beliefs of our Church, and we presume this is why he took the step. Dr. Bradley is a man of exceptionally fine character and of delightful personality. We wish for him a successful career in his new fold.

DEATH OF MRS. T. N. WEAKS.

Mrs. T. N. Weaks, wife of our pastor at Forney, Rev. T. N. Weaks, died some days ago, but being out of the office for two weeks about that time it escaped our attention. This is a great bereavement to our good brother and his family and to a large circle of friends. We knew her personally and she was a noble and consecrated woman. She was a true helpmeet to her husband, a good worker in the Church and consecrated to the Master's service. We extend to Bro. Weaks our sympathy and to the community where she lived and died our condolence. Recently Brother Weaks was changed from Forney to Nocona where he is now at work. He is a devoted and successful preacher, modest, but as true as steel. May the good Lord bless and sustain him

BISHOP SETH WARD'S CONDITION.

In our last issue we noted the serious illness of Bishop Seth Ward who is now in Japan; but at that time we had none of the particulars. Since then we have received reliable intelligence that the rumor of his state of health upon which we based our last item is only too true. He reached the shores of Japan in a collapsed condition and had to be taken to the hospital. At this writing he is very low and no hope for his recovery is expressed in the news that comes from his bed-side.

We have a letter from Mrs. Ward in which she says that the latest news from him is most discouraging, that there is nothing upon which to build a hope that he will ever return alive. He was ill when he left, but the doctors thought that he only needed rest and that a sea voyage would be the very thing to secure that end; but it turns out that more serious trouble was upon him than a run-down and tired state of body. Mrs. Ward, while in the deep waters, writes like a true Christian wife and adds: "We are all in the hands of the Father he has served and to whose will he is beautifully submitting. Our hearts are aching to be with him and care for him at this time. We wait with sorrowful hearts the final announcements." May the great Head of the Church lay gentle hands upon the heads and hearts of that stricken household. The whole of Texas as well as the Church at large is bowed with grief. Fortunately the Bishop has his grown son with him, for he felt when he left that it was not safe for him to go alone. For the present we can say no more, for personally we feel overwhelmed with the situation. But God will do what is right and his will is our law.

CAMPAIGNING IN BELL COUNTY.

I closed last week in my write-up of our work in Bell County with Moody. Since then I have been at other points. I was at Moffett, a village several miles from Temple. There we have a good church and a splendid tabernacle. We have some good people there and the Advocate is read and appreciated by a number of them. They gave me a cordial welcome and I spoke to a good audience Sunday afternoon. Went from there to Pendletonville, which is in the Troy Circuit. We have a good church there and an excellent membership.

Rev. V. J. Millis is the pastor and he was present. The house was full and we had a good occasion. Those people stand right on all questions. Brother Millis is in his second year and he has a firm grip on his people. He feeds them on meat convenient for them and they respond to his ministry. He has good ability and his work is telling. I dropped in at Heidelberg. We have a church there also, but for the last few years it has not done much, until this year.

Rev. J. S. Huckabee came to it last fall and it has taken on new life. He had a fine meeting and the people became revived and matters are now in good shape. He is master of the situation and things are moving.

I had an appointment at Belton, the county-seat, and spoke on the court house square to a Monday crowd. There was much enthusiasm.

Belton is an old town. It seems to have wealth and prosperity. There are good business houses, modern churches, a fine school and handsome residences. The community has a good deal of culture and refinement. For the most part it is a fine community. We have a large, well-located and commodious brick church and an elegant parsonage. We have some 500 members and a large Sunday-school. Rev. J. D. Young is the pastor. He is doing things. His auditorium has been beautifully renovated, the pulpit changed from the

side to one end and a great pipe organ has been installed. The whole thing has an air of progress. Brother Young has large congregations and he is popular with his people. His good wife is a great help to him. She is the daughter of Rev. and Mrs. M. K. Little, and, having been brought up in a parsonage, she knows how to preside over one with grace and ease. I had a most delightful time in their home.

Killeen is twenty miles above Belton; a moral and up-to-date community. It is dry and has been for a long time, and the law is enforced. We have a good membership, but they are needing a new church. They have one in view. Rev. B. A. Evans is the pastor. He is a strong, vigorous man, a solid preacher and a thorough-going pastor.

I was only in Killeen a few hours and enjoyed the hospitality of Brother Hugh Smith, a leading business man of the place. He is an active Methodist and on the right side of all questions.

While there I met Rev. N. J. Peoples, our pastor at Nolanville. He dropped up to hear the speaking. He loves the Advocate and circulates it among his people, and he is therefore a success.

Went back to Rodgers and had a joint discussion with Judge Linden of San Antonio. He is a clean, gentlemanly man, but he had no subject and therefore no cause to advocate. No man can say anything for the liquor business, and when any of them attempt to discuss it their plan is to get just as far away from the saloon as possible.

At Holland I met Rev. H. B. Clark who is our pastor. He has been there for nearly three years. He is a man of great determination and full of faith and good works. We have a very good church there, rather small, but it meets the demands. They have an excellent parsonage and the interests of the work are well to the front. Brother Clark threw his full energy into the local option campaign and his blows were effective.

At Bartlett I met Rev. E. F. Boone. He has things well in hand, preaches good religious sermons, prays with the people and has a heart full of sympathy. Quite a good many of his best members have moved out west recently and their loss is keenly felt. Bartlett is on the Williamson County line. Half of it is Williamson and the other half in Bell. I spoke to a large gathering on the local option question at night. There I finished my work, having been mostly over the entire county and made fourteen speeches. The result of the election will be seen in this issue. G. C. R.

LOCAL OPTION DEFEATED IN BELL COUNTY.

After one of the most strenuous campaigns in the history of Bell County the antis won by about two hundred votes. Three years ago they won by about five hundred. So they are being rapidly reduced. Had the votes all been legal, local option would have won. The antis started in to succeed by any means fair or foul. So last February the poll taxes of about three hundred negroes in Temple were paid by the antis, one saloon man having paid over two hundred of them and the rest by another saloon man. These receipts were kept in the possession of these saloon men until a few days prior to the election and then they were distributed by the antis to those negroes, or others answering to their names. This is a clear violation of the law and prosecutions will doubtless follow, but the fraud thus practiced lost us the county.

In many respects it was a warm campaign. The mud-mills were shipped in and did their worst. One of them made such an exhibition of himself in a speech at the city park that the next morning he was told by his own committee that his services were

no longer needed in the county. When an anti speaker becomes so foul that his own crowd cannot stand him, he is beyond description. The liquor business has gotten so low down that it is a difficult matter for its leaders to find reputable men to speak for them. When they do find one of that sort he never discusses the liquor question, but gets as far away from it as possible. The fact is it will not bear discussion. Our people put a score of reputable speakers in the field. Some were from the outside, but the most of them were men living in the field. The good women wrought heroically and rendered valiant service. The fact is I never saw a campaign better managed, and only the fraudulent votes of three hundred negroes caused our defeat.

I cannot close this statement without again referring to the work of Rev. R. P. Shuler, pastor of First Church in Temple. He was in the hottest of the fight from the beginning to the close, and he never said a foolish word or did an imprudent act. But he went into the question without gloves and no man ever fought a more splendid battle. He met their best speaker in joint debate and overwhelmed him. The vast crowd went wild over the result of the discussion. Brother Shuler is a man of fine ability, strong convictions, tenacious purpose, prodigious earnestness and heroic courage. And he carried the congregation with him. A preacher does not have to amble round moral questions in order to be popular with his people. Shuler is the most popular man in Temple, if not in Bell County, with the moral classes of its citizenship. And all our other preachers stood to the front with unflinching determination. They did their duty and quitted themselves like men. It was not a defeat. Work was done and impressions made that will bring victory later on. No such a campaign as that can fail. It was in the interest of right and success is not far in the future.

Too much cannot be said in commendation of Granville Sims and his co-workers. He headed the campaign and his plans were wise and they were executed with vigor and aggressiveness. The good work will go on. Prohibitionists never retreat nor do they ever surrender. They will keep their faces to the foe. On with the battle!

A preacher who loves the Advocate and appreciates the work it is doing for Methodism writes as follows:

I am making the collections for the Advocate one among the paramount issues of the day. It is a daily business with me in my walk and talk among the people and notwithstanding this is the third successive drouth upon us, I think by fall we will be able to make a good report for the Advocate.

A TRIP TO THE PANHANDLE.

For some months we have been under promise to spend a Sunday with Rev. O. F. Sensabaugh and his people at Amarillo. So last Saturday morning we went by way of the Fort Worth & Denver Road to that point. The trip was uneventful, and somewhat monotonous. We have made it time and again and there was nothing new in it, and but little of variety. Yet the journey is through one of the finest sections of Texas. It is developing rapidly. The towns are growing, the population increasing, and the cultivation of the land progressing. The soil is fertile and wonderfully productive. Wheat, cotton, corn, Kaffir corn, live-stock and the like are coming to the front. They have had some dry weather, but not so severely as we have had in the black land belt. Their crops are fairly good and prices are fine.

Amarillo is the queen city of that section. It has about fifteen thousand population and they are wonderfully loyal to their town. They represent enterprise and thrift. They now have

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fine railway facilities, and all the conditions exist out of which a great city and commanding prosperity will develop. They are, for the most part, a moral people. They have fine church houses, good schools, elegant public buildings, beautiful residences and commodious business houses. They have street improvements, waterworks, sewerage, electric light plants and various other improvements.

Our own Church work there is marvelously successful. Under the pastorate of Rev. C. N. N. Ferguson a handsome building was erected and the congregation grew into large numbers. At the last conference Rev. O. F. Sensabaugh was appointed to the pastorate of that important charge. He had been on district work for a number of years and proved himself a man of affairs, and a good judge of men. He at once took hold of the pastorate and it was not long until he had his hand firmly on the situation. He is a systematic worker and knows how to plan and to execute. He had to clear up some little odds and ends and thereby get all encumbrances out of the way, and then he launched into the work with determination and zeal. He visited his people, formed their acquaintance, and soon had his organization complete. The Sunday-school continued to grow and now he has over five hundred enrolled—one of the best Sunday-schools in the conference. Members were added to the Church until now he has something over nine hundred, about two hundred having joined since conference. The large auditorium is crowded at every service when the weather is favorable. We have never faced a finer congregation than the one last Sunday morning, and it was just about their usual audience.

But Brother Sensabaugh is not content with looking after the needs of his great flock; he is looking after the city generally and locating points for future work. He has a house leased on the north side and preaches over there also and has a good Sunday-school. He also goes a few miles in the country to a prosperous community and gives them an afternoon appointment.

He had just closed a very profitable meeting at that place with most encouraging results. The needs of that field are greater than we have men to meet them. So the Amarillo pastor is spreading himself all round that vicinity in order to command the situation. He was a presiding elder so long that it is natural for him to survey the field and take care of strategic points. He is strong and robust and there is no limit to his energy. And he has his people with him. They take to that sort of a man. But he has another very important enterprise on hand, and that is the building of one of the handsomest pressed gray brick parsonages in the State. They purchased a lot adjoining the church at a cost of four thousand dollars and upon it they are erecting a parsonage at a cost of eight thousand dollars. They do not undertake shoddy things in that section. The walls are already up and the finishing will go forward until completed. The pastor's family will be in it by conference. It is modern, convenient and commodious. The fact is it is tony. The Building Committee deserve great credit for their enterprise and progressiveness. And they stand right by it and give it their personal attention. As a result of these enterprises and the devoted work of the pastor, Amarillo is now one of the best stations in the conference. It pays its pastor \$2500 and furnishes him this handsome and majestic parsonage. Could any preacher want anything better in the way of temporal comfort? It is enough to make even an humble editor's eyes turn a trifle green! Then that atmosphere! It is heavenly. There is no such a climate in Southern Methodism. As

a result, Mrs. Sensabaugh who went there somewhat run down is greatly improved and now looking robust and ruddy.

As we have intimated the congregations last Sunday were inspiring. We delivered a discourse at the morning hour on "Christian Literature." We covered the field and closed with a presentation of the claims of the Advocate.

Strange to say it was not a dry deliverance. The pastor circulated cards at the conclusion and secured twenty-eight new subscribers for the paper. Said he was going to push the matter and put it in every home as far as possible. He already has a large list of subscribers in his membership. At night we had another house practically full, notwithstanding the fact that the weather was very threatening. The service was helpful. It was a most delightful day and we thoroughly enjoyed it. We met many old friends and acquaintances. They are there from all over Texas and from outside of the State, for it is a cosmopolitan population made of the best from everywhere. We have many Northern people in our Church and they are among our best members. They feel that in coming to this country that they ought to be with the Church already on the ground and doing the work. And notwithstanding the great mixture of the people from all sections, it is a harmonious Church and spiritual. We enjoyed the hospitality of the parsonage, which is still the old building but comfortable and cozy.

The preacher's wife and daughter know how to keep it and it looks like a new pin. Think of it—we feasted on duck and Rhode Island Reds! Sensabaugh knows how to raise them. He is an adept at duck and chicken culture, and his premises bear an air of thrift and prosperity. We have never enjoyed a visit more thoroughly.

We met the wide-awake and devoted presiding elder, Rev. J. G. Miller. He lives at Clarendon and he covers a wide range of territory. So much so that they will make a new Amarillo District at the approaching conference. He is full of work and plans. He is the man for that field—prudent, far-seeing, wise and pleasing in his influence over men. He is deservedly popular and doing one of the best works in the conference. He has a splendid lot of men and they are working in harmony with their leader. To be with him is a benediction, for no truer and more devout spirit lives than J. G. Miller.

Rev. W. L. Nelms, D. D., of the Waco District, is visiting friends in that section and we enjoyed his fellowship and communion. This is the first little rest spell he has ever taken and he is enjoying it. He has many old friends living in Amarillo whom he served as pastor at Georgetown and other places, and they esteem it a great pleasure to have him in their homes and to again enjoy his fellowship and association. For years he has been a hard worker and this little vacation is an inspiration to him. But we must close this for the press, but next week we hope to have something more to say concerning that section. There are many other points of interest that we want to bring before our readers. G. C. R.

Smith & Lamar (the Publishing House), whose address has long been 296 Elm Street, Dallas, is this week moving to the new home on Commerce Street. Of course very much confusion will prevail for a few days, but with new, enlarged and improved quarters, they will soon be able to accommodate their customers as of yore. Should there be any delay in filling orders, the removal will explain it.

Sweden has a students' total abstinence association with a membership of 11,000.

PERSONALS

Rev. T. N. Weaks, en route to his new work at Nocona, Texas, called on the Advocate the past week.

Rev. T. G. Hamilton, of Glen Rose, Fort Worth, paid the Advocate a pleasant visit last week. He is one of the devoted younger men of the conference.

Rev. O. P. Kiker, of Clarendon, was in the city this week and paid us a pleasant visit. Next week we will speak of his work and that of the college at that point.

Rev. H. D. Knickerbocker, of First Church, Fort Worth, was in the city this week and made the Advocate a delightful visit. He is looking none the worse for his extended trip to the Orient.

Rev. O. E. Moreland, of Allen, was to see us recently. He is moving things on his charge, so much so there will have to be about two made out of the one at conference. He has had remarkable success.

Rev. A. D. Porter writes us that he is having a fine meeting at Elm Street, Waco, and more than fifty have joined the Church. The meeting is still in progress with Rev. J. S. Huckabee assisting.

Rev. J. G. Forester, of Farmersville, passed through the city this week to put his son in the North Texas University School at Terrell, Texas, and he made the Advocate a pleasant visit in passing. He reports the school as having had its very best opening.

Rev. J. E. Roach, of the Bowie District, was in the city this week and gave the Advocate force a brotherly visit. He reports his work in good condition and says his preachers will make a good showing at conference.

Miss Lilly Elma Armstrong and Mr. Leonard Hill were married on August 22 at the parsonage in Beckville, Texas. Miss Armstrong is the sister of Rev. Walter W. Armstrong who is pastor at that point. The Advocate extends congratulations.

September 10 Rev. J. W. Downs and wife received their friends at the parsonage in response to an invitation bearing the dates, 1889-1909. It was a pleasant occasion and they had a royal time. Brother and Sister Downs are deservedly popular in that charge.

We recently met Rev. C. E. Brown, Agent for the Superannuate Homes in the Northwest Texas Conference. He had been out West in a gracious revival. Many were converted and added to the Church. Brother Brown is a most successful revivalist and good results follow his work.

Rev. Charles Little, son of Rev. M. K. Little, of the Weatherford District, was in to see us last week. He has charge of Santo work and has had good meetings in his charge. He is a well qualified young man for his work and adapted to the itinerancy.

Rev. J. P. Lowry, of Leonard, has recently held a fine meeting in Oklahoma. At the close of the service he baptized 31 babies. That goes beyond the record, but it is a fact. If any one can approximate that figure we will open the Advocate to him.

Rev. E. W. Alderson, D. D., of Terrell, made us a brotherly visit the past week. He recently closed a very spiritual revival and good results followed. He tells us that the University School at Terrell had opened its most successful session. The attendance is large and increasing.

We are requested by Rev. J. B. Turrentine, of Texarkana, to say that their new church building will be dedicated on Sunday, October 3, Bishop Joseph Key, D. D., having charge of the services. All former pastors are cordially invited to attend the services. They are expecting a great day of it.

Rev. M. H. Read is very much interested in the erection of a new church at Irving, Texas, located between Dallas and Fort Worth on the Rock Island Railway. He has organized a new society at that point, the ladies have raised \$500, but it will be

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8%

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Mortgages
6%

necessary to obtain some outside aid to accomplish the work. He has laid the matter before the Pastors' Association of Dallas, and hopes to enlist their co-operation. He is doing a good work and should receive the desired assistance. He is ably aided in the enterprise by Rev. W. L. Gregory. They both visited Dallas this week and were callers at the Advocate office.

Awhile back we had what was intended to be a merited personal of Rev. J. W. Patison, of Santa Anna, but put the wrong name to it. He is the man we meant, for he is doing a splendid work in that Western town. No one in the conference is more devoted to his work and more successful than he.

Mr. Jno. E. Green, Jr., son of Rev. and Mrs. J. E. Green, of Houston, has completed his law studies and is now installed in his office at Houston ready for work. He is associated with an able firm and he has a bright future. Mr. Green is well equipped and he is gifted.

Rev. C. C. Hightower, of Meridian, is a most companionable man. We met him on the train at Cleburne the other day on his way home. He had been to Grapevine to help his father in a revival service. He and his good wife had a pleasant visit with the home folks. He made a good report of the work in Meridian.

We are sorry to announce the death of Mrs. C. C. Armstrong. It occurred Sunday night, September 12, at her home in Weatherford. Her husband was a popular member of the Northwest Texas Conference for a number of years and died greatly lamented by his brethren. Now his good wife follows him to the better land. A suitable obituary will be written by some one for a later copy of the Advocate.

MARRIED—ROSENBERG, TEXAS.

Mr. D. K. Bell and Miss Lula Ward, Mr. Lafayette Peak and Miss Hattie Waddell, Mr. Walter Gibson and Miss Ora Bell Marshall, Mr. W. N. Gregg and Miss Mattie Mathews, Mr. Geo. H. Sweeney and Miss Merle Hellen Perry, Mr. Walter Ankele and Miss Andora Mays.
I. E. THOMAS.

Sept. 11, 1909.

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ANSWER TO GRACE TRUMAN.

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Indorsed by A. F. Hendrix, T. H. Morris, W. H. Hughes, Jno. H. McLean, W. C. Everett, M. H. Neely, G. C. Rankin, T. R. Pierce, W. L. Clifton, John R. Allen, E. B. Thompson, D. J. Martin and others.

It is a clear exponent of the doctrine of baptism as found in the Scriptures.

Young people should read this book.

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REV. J. L. RUSSELL,
Fulshear, Texas.

A GOOD POSITION.

I can get a good and permanent position for an experienced watchmaker. A member of the Methodist Church preferred. Address V. G. THOMAS, Box 271, Corpus Christi, Texas.

Epworth League Department

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

In making remittances the following order should be observed, viz: Lease funds and improvement donations should be sent to Rev. S. C. Riddle, Decatur.

STATE LEAGUE CABINET.

- President, A. K. Ragsdale, San Antonio. First Vice-Pres., L. E. Appleby, San Antonio. Second Vice-Pres., Miss Josephine Wolf, Dallas.

BOARD OF TRUSTEES.

- President, Rev. A. J. Weeks, San Antonio. Vice-President, Theo. Berlin, Jr., Houston. Secretary, Rev. Ellis Smith, Jacksonville.

A WORD ABOUT EPWORTH DAY.

We are publishing this week the program as arranged by our worthy First Vice-President, L. E. Appleby, for the observance of Epworth Day.

Sept. 26, 1909. EPWORTH DAY.

- Program: 1. Hymn No. 1. 2. Prayer. 3. Solo. 4. "The Purpose of Epworth Day," by the First Vice-President.

THE TOPIC.

Prepared by L. E. Appleby, San Antonio, newly elected First Vice-President.

To grasp the full meaning of the parable of the sower, let us turn our minds back over nineteen centuries and see what the conditions were when Jesus uttered this parable.

The multitude.—It was difficult for Jesus to find a multitude to teach. Multitudes were plentiful then, as now, but they were less ready to grasp the meaning of his teachings.

The Parable.—"Behold the sower went forth to sow." When Jesus said this

he had in mind the people of today as well as those whom he was addressing. Every day of our lives we are scattering seeds, though only few of them find root.

Trained for service.—There is connected with our Church one of the greatest institutions of its character in the whole country, yet we are withholding from it that support which will make it the continued success that it merits.

Illustrations.—In the windows of a certain correspondence school in one of our large cities can be seen a picture of a pair of scales.

When a business man invests capital in an enterprise he does so with the assurance that it will bring him returns.

Printed programs for Epworth Day may be had free of charge of Smith & Lamar, Dallas, Texas.

ONDERDONK IN MISSOURI.

Full reports of Bro. Frank Onderdonk's recent visit to the Leaguers in Missouri are just coming in. Down here in Texas, where he is known and loved, we are accustomed to hearing it said of him that he has held a great service or preached a soul-stirring sermon.

Onderdonk Press Fund.

Many Leaguers all over the State have asked that I give through the League page in the Advocate a full account of the purpose and condition of the Onderdonk Press Fund enterprise.

The genesis of the Onderdonk Press Fund was in the almost unanimous and absolutely spontaneous response of the last State convention of the State Epworth League at Perte Springs to that beautiful and stirring appeal of that great missionary of our Church to Mexico, the Rev. Frank S. Onderdonk, of San Luis Potosi, Mexico.

The greatest figure under the most tremendous influence of the last State convention was our dear Brother Onderdonk. Great, big, frank, cheerful, large-hearted, boyish-looking, deeply consecrated man of God—that is the picture of Bro. Onderdonk that has fixed itself indelibly upon my mind.

boy's ideal, the brave, daring cowboy of the West. And that is what he is—a converted cowboy, now engaged in rounding sinners into the corral of salvation.

The Training School at San Luis Potosi.

This school, of which Bro. Onderdonk is the guiding genius, is known in Spanish as the Colegio Wesleyano. In order to give temporary employment to young Mexicans who desired to become preachers of the gospel, Bro. Onderdonk started a small printing plant to be run in connection with the school.

The Memorable Reference to the Printing Press.

Bro. Onderdonk made two great speeches at Perte Springs which were listened to with rapt attention. But just one short paragraph in his great address, "Extending the Battle Line," furnished the dynamic that started the press fund movement.

In Mexico, anything to read is always scarce. This fact creates a great opportunity in the field of missionary effort. Mexico is a country practically without the Bible, only the American Bible Society has put it there.

The Action of the State League.

The firm attitude of the present State League officers has always been no assessment for special work. So there was no official encouragement given Bro. Onderdonk along the line of the suggestion offered, although the officers were as much interested in his work as any of the other delegates.

Some Practical Suggestions.

This press for which this fund is being raised will cost \$1000. We raised by subscription at Perte Springs \$291. We have secured since then \$29, making a total of \$411.

In conclusion, I beg our noble Epworth Leaguers all over the State to rally round this great undertaking for the honor of our State League, for the salvation of Mexico and for the glory of our God.

ALABAMA TO HAVE FIELD SECRETARY.

It will come as a genuine surprise to Texans to learn that Alabama Leaguers are arranging to put a League Secretary in the field. Almost on the same date our announcement appeared in the Texas Advocate, there appeared in the Alabama Advocate a communication from President Hugh A. Locke, of the Alabama State organization, recounting the results of the State Conference just held at Anniston, most prominent and noteworthy of which was the paragraph relating to the Field Secretary.

Constipation

Inward Piles, Fullness of the Blood in the Head, Acidity of the Stomach, Nausea, Heartburn, Digestion of Food, Fullness or Weight in the Stomach, Sour Eructations, Sinking or Fluttering of the Heart, Choking or Suffocating Sensations when in a lying posture, Dimness of Vision, Dizziness on rising suddenly, Dots or Wels before the Sight, Fever and Chill Pain in the Head, Deficiency of Perspiration, Yellowness of the Skin and Eyes, Pain in the Side, Chest, Limbs and Sudden Flushes of Heat, Burning in the Flesh, A few doses of

Radway's Pills

will free the system of all the above named disorders.

25 cents a box. At Druggists, or sent by mail. RADWAY & CO., New York.

We are rejoicing in the fact that this purpose has been accomplished. The office of Field Secretary was created, and nearly \$100 per month was pledged by the delegates for the support of this office.

PEN PICTURE OF MONTEAGLE, TENN.

We are indebted to the facile pen of Miss Mabel Montgomery, League Editor of the Southern Christian Advocate, for the following interesting description of Monteagle, Tenn., the beautiful mountain site, where so many of our Methodist people go from year to year for recreation and religious instruction.

Monteagle, Tenn., was the summering place—an ideal vacation spot where one may be wholly lazy, doing nothing more strenuous than gaze at the passing throng if one so chooses.

The names of the cottages at Monteagle were very amusing to this South Carolinian, for every abiding place, however small, bears its cognomen in bold letters on the front.

And the people at Monteagle are delightfully friendly—the only trouble being that one makes pleasant acquaintances only to lose them, like ships that pass in the night.

Much more might be said of the joys of Monteagle, possibly none of it very relative to Epworth Leaguering, but suffice it to say that from bracing mountain air and delightful surroundings your editor has returned with new vigor for all duties, particularly the conduct of the South Carolina League page.

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Subscribers who desire the Advocate discontinued must notify us at expiration either by letter or postal card.

September 16, 1909.
The next Jesus has been equipped the Lord is every workable and believe there every word brings for business se worked her He represent people Jesus looked apostles an do in ever country. Oh, the scenes and would come of His people that He of the Son said, "I bring joy." He speaking to the troubled father of his son; following her He spoke to side; when a charity I that pool w dition I eve in. You will erature such made. He father, moti uncle nor; worth Leagu "When the no one to I Jesus kne and He gav gious life a great fea Jesus was taining to I talking. And now man. What hard licks, I have enou of oxen." V did he not hundred dol notes bear! Why did he five hundre There is a were harsh and disciple the joy of th that the joy a rule, are Nothing in Have you have, and li ing along i bama and s and have t tree. I atc occurs? C characteristi man. Conte ple are hu They think heaven on I I presume of Baraca Cls Church. Bu place? Fir the bottom, feulties, wh what disapp boy, and the knew that question, H done? So H ance, and if tory of th have to go and Philipp o

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A SERMON

By REV. ISAAC ZACHARY TAYLOR MORRIS

PART II.

The next man which we find that Jesus has brought forward, represents the equipped man on another line. Now the Lord had something in view in every word, sentence, miracle, parable and figure that He used. I believe there is a meaning for me in every word our Savior spoke. He brings forward this man who had business sense and had worked hard, worked hard to obtain what he had. He represents the earnest, hard-working people of the Church of God. Jesus looked ahead and knew what the apostles and disciples would have to do in every city, town, village and country.

Oh, the thought of the transporting scenes and the joy and happiness that would come into the life of each one of His people! I am far from believing that He kept any of the pleasures of the Son of God from His people. He said, "I bring you glad tidings of great joy." He spoke to the blind about seeing; to the lame about walking; to the troubled father about the restoration of his son; to the mother who was following her only son to the grave; yes, He spoke to the beggar upon the roadside; when up at Jerusalem He found a charity pool and found a man at that pool who was in the worst condition I ever heard of any man being in. You will not find anywhere in literature such a declaration as that man made. He virtually said, "I have no father, mother, brother nor sister nor uncle nor aunt, no Church, no Epworth League;" he actually said, "When the water is troubled I have no one to put me in."

Jesus knew what that man wanted and He gave it to him. Yes, the religious life is the life of joy. Such is a great feast, but mind you, I believe Jesus was looking to all things pertaining to His Church when He was talking.

And now here is the representative man. What about him? He says, "By hard licks, pulling, hauling, laboring, I have enough money to buy five yoke of oxen." Why did he say oxen? Why did he not say, "I have bought five hundred dollars worth of vendor lien notes bearing 10 per cent interest?" Why did he not say, "I have bought five hundred acres of black land?" There is a reason for all this. There were hardships ahead for the apostles and disciples. They were to learn of the joy of the hardships. The truth is that the joys without the hardships, as a rule, are not much appreciated. Nothing in them.

Have you ever driven oxen? I have, and in August, too. Been driving along in the old fields of Alabama and see a beautiful shade tree, and have them break for the shade tree. I attempt to stop them. What occurs? Contention. Now, that is characteristic of the true successful man. Contention. Ah, how many people are hunting for an easy place. They think they must be "carried to heaven on flowery beds of ease."

I presume this was a young man; President of the League, leader of the Baraca Class, usher in a First Church. But how did he attain to this place? First of all by beginning at the bottom. He remembered what difficulties, what contentions, and even what disappointments he had when a boy, and then as a young man. Jesus knew that somebody would raise the question, How can these things be done? So He selected a man of endurance, and if you will go into the history of the Church, you will not have to go back to the days of Peter and Phillip or Stephen or Paul to learn

something about contending in order that the Church may be established.

I was amazed a few years ago at a State League Conference, at the experience meeting. One young man told about the difficulties his League had in getting to the city. First of all he jumped on the managers of the railroad company for not giving them lower berths in the sleeper, actually had to sleep in an upper berth. Then as they came along something got the matter with the engine and they had to stop right out on the prairie in the hot sun and stay for an hour and fifty minutes. In the meantime the ice water gave out, and they got to the place for dinner one hour late and had to wait until dinner was prepared for them; and when they got to the city, all the conveyances had left and they had to take a street car jammed full of people. Oh, the hardships and trials of that trip! Now I tell you that when the Legislature cut out free transportation and when the Leaguers had to pay their own way, that these young apostles said that after all there was nothing in the League.

Ah, brethren, if the laymen's movement has got to be made up of such material as that, they will have to change their program. They will soon find that to carry this movement where the Lord wants it carried, they will have to be equipped for contention. Driving oxen will be easy with what they will have to contend with. I believe this is one meaning our Lord had in view when He brought this man so prominently in His ministry.

One of the most successful attorneys I know of in America was the son of a poor widow. At one time he worked for eight dollars per month. The next job he got was driving five yoke of oxen, hauling railroad ties. Next he worked for a wholesale house down in the cellar. Then he got a position as traveling man. During all this time at his spare time reading law books, studying, looking ahead. Now he is one of the leading lawyers in America. He knew how to contend.

This kind of material is the kind our Lord was looking for upon which to establish His Church. Think of the conditions our laymen have met in every department of business, and in order to carry the same success into the work of the laymen, they will have to be made of the same material that succeeds in the labors of the things of this life.

LACK OF INFORMATION.

In the editorial of the Courier-Journal of July 17th is a lengthy citation from Mr. Low, Englishman, taken from the London National Review that contains these words: "It is, as Mr. Low says, the common belief in this country that we made the Monroe Doctrine and are able to protect it and keep it alive. That it was the genius of Canning even more than the statesmanship of Monroe which 'called into existence a new world' few Americans know or care. The one is an historical fact and the other a popular tradition, and mankind remembers fairly tales long after it has forgotten history," says Mr. Low. "What Mr. Low says is utterly untrue, and most unjust to the most painstaking diplomat or plenipotentiary that was ever commissioned by any President of the United States from Washington to Taft. George Canning was a brilliant man, of a brilliant style, but in real diplomacy and statesmanship he was vastly inferior to James Monroe, who was given more important missions, more knotty problems to solve, more difficult issues to settle, and involving more to the United States than any plenipotentiary ever had since Richelieu handled the issues of Europe between Louis XIV. and Gustavus, in the sixteenth century.

John Q. Adams, sixth President of the United States and sent to Congress after being President, one of the most cultured Presidents America has ever had and most painstaking in all things, says of that transaction which began under Jefferson and Fox, when the treaty on our part was made by Monroe, our plenipotentiary, aided by the eloquent Pinckney, "Jefferson sent back the treaty for revision, Fox not now being at the helm of State in England." He had been succeeded by the dashing and flashy spirit of George Canning. He refused to resume the negotiation. To realize the far-reaching influence of Monroe as a diplomat and statesman, we must remember that to him we owe the two principles that the power of internal improvements was by the Constitution limited to providing or levying

and appropriating money for the purposes of national defense, military or commercial matters, transportation of mails, etc. Monroe was appointed minister plenipotentiary to the Republic of France, by Washington. Next he was made Governor of Virginia. Napoleon was soon the ruler of France. By reckless ambition Napoleon forced Spain to cede Louisiana to France, who projected a military colony there, excluding us from the port of New Orleans. Our country was shocked as by a touch of electricity—especially the West. An army of the veterans of France of 20,000 was to be placed in Louisiana. Jefferson sent Monroe as the man to handle that excessively delicate question. Monroe was appointed in January, 1803. He was joined by Robert R. Livingston, a wise patriot, as resident minister in France. But Louisiana was still in the actual possession of Spain. Monroe was appointed jointly with Charles Pinckney, then minister plenipotentiary to Madrid. Europe was boiling over with excitement. Such were the rapid changes going on in Europe that on Monroe and Pinckney of South Carolina, arriving in Paris, Napoleon offered to cede the whole of Louisiana to the United States. The sum demanded and the power to purchase it were alike beyond the power of our plenipotentiaries. It is generally recorded that Jefferson made the purchase, yet promptly these two diplomats accepted the offer. In six months all was ratified at Washington "and the majestic valley of the Mississippi, and the Rocky Mountains, and the shores of the Pacific Ocean, became integral parts of the North American Union." (Life of Monroe, p. 257.) Next Monroe was minister plenipotentiary to England. As Louisiana was ceded to the United States without waiting for the delivery of possession to himself, very delicate and obstinate difficulties developed. Monroe was now to grapple with this great Gordian knot, and the renowned Talleyrand was France's diplomat. Monroe was now commissioned to Madrid to settle that knotty complication and to purchase, the eloquent South Carolina his aid. Of these two Southern statesmen Adams says: "It is nevertheless due to the memory of Mr. Monroe and of his colleague to say that among the creditable State papers of this nation they will rank in the highest order, that they deserve the close and scrutinizing attention of every American statesman, etc." In June, 1805, Monroe returned to London on duty there. On arriving he soon learned that some twenty of our vessels had been captured and landed in ports in the British channel. Well, says ex-President Adams, p. 265: "From that day to the peace of Ghent, the biography of James Monroe is the history of that struggle, and in a great degree the history of this nation—an eventful period in the annals of mankind, a deeply momentous crisis in the affairs of our Union." After all this marvelous and successful diplomacy, Monroe was again elected governor of Virginia. In 1811 Madison appointed this great diplomat secretary of state, where he remained till six years before the expiration of Madison's eight years. He was made secretary of war. The war ended, he was put back as secretary of state. Then for eight years he was made President of the United States, and he, like Adams, still served the people as magistrate, as curator of the Virginia University, etc.

We call attention to the fact that in those days Southern statesmen were almost exclusively our plenipotentiaries where statesmanship was needed. Most all our great difficulties were settled by the wise men of the South. What is the matter now? Jefferson Davis one evening, dining with him, asked the present writer (I had just returned from England), "Why is it, Mr. Ditzler, that the English nation knows less about us than any European nation?" Said I, "Mr. Davis, you must remember the Yankees have written all that England knows of us." He dropped his head as if in deep meditation, but made no reply. I write this to indicate in part the want of solid or accurate information of our own people, of our really great men.

Prospect, Ky.

J. DITZLER.

MARRIED.

Westbrook-Brown.—At Red Oak, Texas, Sept. 8, 1909, Mr. J. P. Westbrook and Miss Dale Brown, Rev. C. E. Lindsey officiating.

Spain-Prude.—At parsonage at Red Oak, Texas, Aug. 30, 1909, Mr. Charles Spain and Miss Nancy Prude, Rev. C. E. Lindsey officiating.

Boyd-Slate.—At the Corridor Hotel, Iowa Park, Texas, May 22, 1909, Mr. R. A. Boyd and Miss Electa Slate, Rev. C. P. Martin officiating.

Redwine-Parson.—At the residence of E. R. Best, in Burkburnett, Texas, Sept.

ON THE FARM.

HOW NATURE PROVIDES FOR US.

The most independent man on earth is the farmer, for he makes the earth yield him almost everything needed for life. He knows that as he sows so will he reap. He usually keeps strong and healthy from constant strife with Nature—in sunshine and in pure air. At night when work is done, he finds most refreshing sleep, such as only a tired man knows. In the same way that the earth yields food for man, so does it provide remedies for human ills. Thousands of households throughout the farming districts of the United States know the value of Dr. Pierce's Golden Medical Discovery. It is Nature's most valuable and health-giving agent—made without the use of alcohol. It contains native medicinal roots, and is the concentration of Nature's vitality as found in the American forests. This remedy has a history which speaks well for it because it was given to the public by Dr. R. V. Pierce, founder of the Invalids' Hotel and Surgical Institute, at Buffalo, N. Y., nearly forty years ago, and has since been sold by druggists in ever increasing quantities.

Dr. Pierce found that the bark of the Black Cherry-tree, the root of the Mandrake, Stone root, Queen's root, Bloodroot and Golden Seal root, made into a scientific, non-alcoholic extract by the use of glycerine, made the best alternative and tonic. The refreshing influence of this extract is at once apparent in the recovered strength of the patient—the vital fires of the body burn brighter and their increased activity consumes the tissue rubbish which otherwise may poison the system. This alternative and tonic extract has been found to stand alone as a safe, invigorating tonic, as it does not depend on alcohol for a false stimulation, but is Nature's own method of strengthening and cleansing the system. It tones up the stomach and purifies the blood in Nature's own way. It is well known all over the world as Dr. Pierce's Golden Medical Discovery. The name was given to this vegetable compound because one of the important ingredients was Golden Seal root. * * * Such an authority as Dr. Roberts Bartholow, of Jefferson Medical College, says of Golden Seal root, "very useful as a stomachic tonic. Cures catarrh of the stomach and headaches accompanying the same." Dr. Grover Coe, in his book Organic Medicines, speaking of Golden Seal root, says that "as a liver invigorator it has few equals." Further he says, "in chronic inflammation of the bladder we deem it one of the most reliable agents of cure. As a tonic in the convalescing stages of fevers, pneumonia, dysentery and other acute diseases Hydrastis (Golden Seal root) is peculiarly appropriate."

Dr. Coe continues: "We would here add that our experience has demonstrated the Hydrastis or Golden Seal root to be a valuable remedy in bronchitis, laryngitis, and other affections of the respiratory organs."

Prof. Hobart A. Hare, M. D., University of Pennsylvania, says of Golden Seal: "Of service in chronic catarrh of the stomach and bowels following abuse of alcohol, a tonic after malarial fever. Has a distinct, anti-malarial influence. Good in all catarrhal conditions, as uterine catarrh, leucorrhoea, etc. Is a curative agent in chronic dyspepsia." Prof. John M. Scudder in Specific Medication says of Golden Seal: "It stimulates the digestive processes, and increases the assimilation of food. By these means the blood is enriched, and this blood feeds the muscular system. I mention the muscular system because I believe it first feels the increased power imparted by the stimulation of increased nutrition. The consequent improvement on the nervous and glandular systems are natural results."

"In relation to its general effects on the system, there is no medicine in use about which there is such general unanimity of opinion. It is universally regarded as the tonic useful in all debilitated states."

Dr. Pierce's Favorite Prescription specially put up for woman's ills—for these distressing—dragging down ailments—peculiar to women—is also a temperance remedy that is best known by its cures. With Dr. Pierce's medicines, their ingredients are matters of public knowledge, being printed on each separate bottle wrapper. Thus invalid sufferers are taken into Dr. Pierce's full confidence.

Dr. Pierce's great thousand-page illustrated Common Sense Medical Adviser will be sent free, paper-bound, for 21 one-cent stamps, or cloth-bound for 31 stamps. Address Dr. R. V. Pierce, Buffalo, N. Y.

5, 1909, Mr. W. E. Redwine and Miss Ruth Parson, Rev. C. P. Martin officiating.

Bingham-Adams.—Near Glen Rose, Texas, Sept. 5, 1909, Mr. Richard Bingham and Miss Myrtle Adams, Rev. F. M. Wimburne officiating.

IF THE BABY IS CUTTING TEETH.

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

Keep a large lump of washing-soda on grating over the sink.

HEALTH INSURANCE

The man who insures his life is wise for his family.

The man who insures his health is wise both for his family and himself.

You may insure health by guarding it. It is worth guarding.

At the first attack of disease, which generally approaches through the LIVER and manifests itself in innumerable ways TAKE

Tutt's Pills

And save your health.

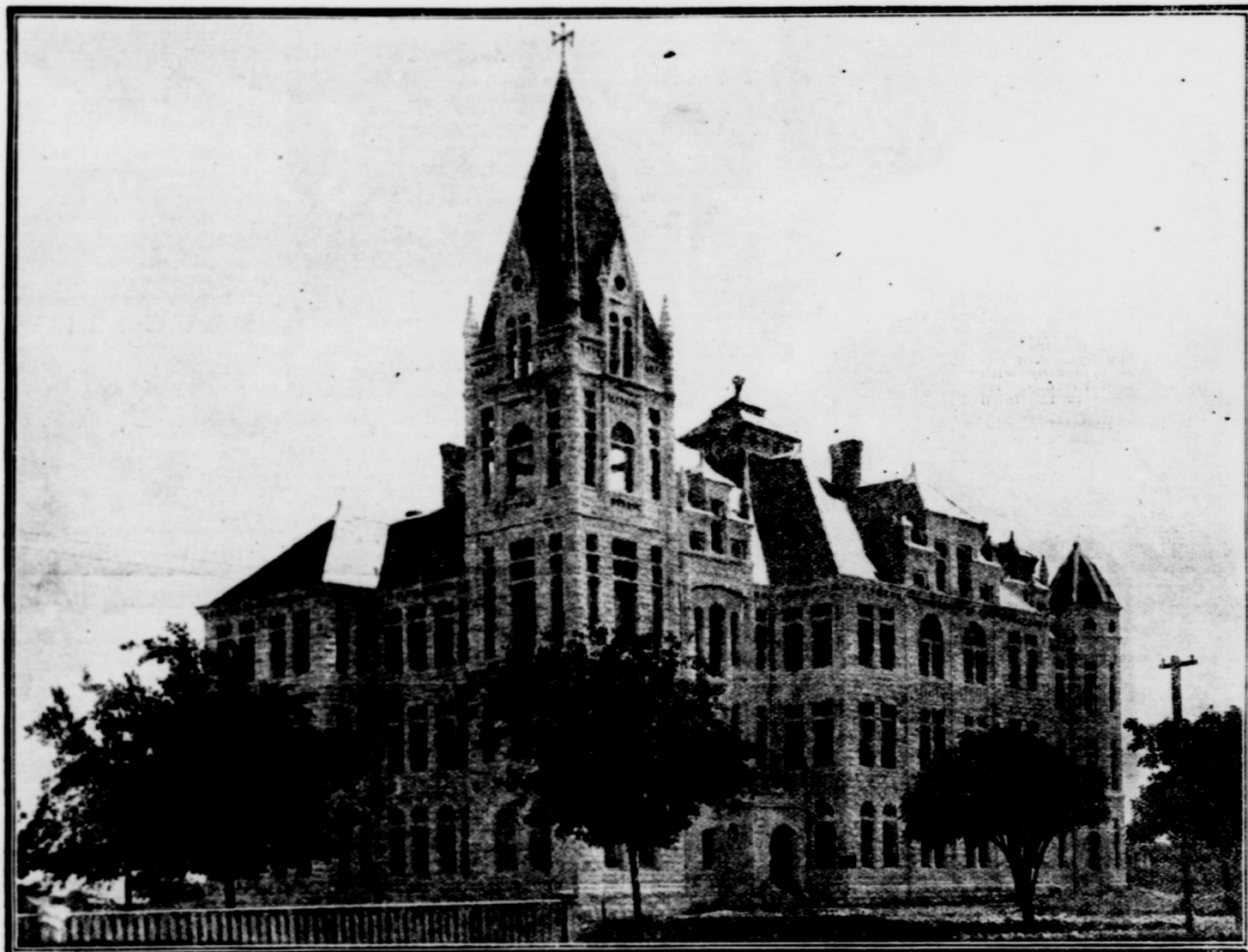
SOUTHWESTERN UNIVERSITY

GEORGETOWN, TEXAS

For 37 Years the CHIEF EDUCATIONAL INSTITUTION OF TEXAS METHODISM

Chartered, fostered and owned by the several Annual Conferences. Operated only for the mental, physical and spiritual development of the young men and women of the State who accept its privileges. Property valued at more than \$500,000, with an annual enrollment of over 1000. More than 100 young ministers and more than 50 volunteers for mission work. Received last year donations of over \$100,000. One bequest of \$65,000. Possessing an endowment of ————, constantly being largely increased. Splendid buildings, enlarged faculty, College, Fitting School, Fine Arts, Medical College, Gymnasium, scientific apparatus and laboratories.

Indications are that Fall Term—opening September 21—will be greatest in history



MAIN BUILDING SOUTHWESTERN UNIVERSITY, GEORGETOWN, TEXAS

Forty-two graduates 1909, and same number 1908 with Literary Degrees.

Southwestern University has a Fellow, Mr. D. H. Miles, and an Instructor, Mr. W. S. Nelms, in Columbia University, New York.

Recent graduates, Sanders and Mosely, are now holding the two "Texas" Rhodes Scholarships at Oxford, England.

The Athletes, '08-'09 won meets with Baylor, State University and finally the championship of the Southwest.

The largest and best-equipped dormitories in the State—Annex for young ladies, Prof. R. W. Tinsley in charge; Mood Hall, Prof. Pegues in charge, and Giddings Hall, Prof. Burcham in charge. Accommodations as good as the best hotels. We do not propose to make one cent out of the board.

Forty Professors and Instructors in the Academic Department and twenty-nine in the Medical Department.

Library of 16,000 volumes; six Literary Societies with elegant halls, two Epworth Leagues, Y. M. C. A., Y. W. C. A., Mission Band and one of the finest Glee Clubs in the South.

THE ACCOMMODATIONS AT THE SEVERAL DORMITORIES ARE BEING TAKEN RAPIDLY, AND PATRONS ARE STRONGLY URGED TO MAKE RESERVATIONS AT ONCE. WE WILL CERTAINLY HAVE MUCH LARGER ATTENDANCE THAN LAST YEAR.

The Biblical Department has been greatly enlarged, Dr. Mouzon having been reinforced by Rev. Frank Seay, from Alabama. Southwestern stands without competition as the place for young people to develop moral character, and that should settle all questions.

The Best High Schools and Training Schools are correlated with Southwestern, and credits received there are acknowledged here.

Students who expect to teach will find a department of education, under Dr. C. A. Nichols; diplomas being recognized by State Boards of Education of Texas and Oklahoma.

Rev. B. R. Bolton, Commissioner of Education, is now in the field, having been elected by the Board of Trustees and put in charge of the interests of the University in the great field of Texas.

Special arrangements are made for young ministers, missionaries or the children of any minister actively engaged in the pastorate.

The Medical College, situated corner of Bryan and Hall Streets, Dallas, is one of the finest of its kind in the South. Dr. Jno. O. McReynolds, Dean.

For catalog and further information address

J. N. McKAY, Registrar, - - - - Georgetown, Texas.

BOYS' AND GIRLS' SELF-CULTURE CLUB

Conducted By H. L. PINER, Denison, Texas

A CITY WITHOUT CHILDREN AND IS REBUILT EVERY YEAR.

On the northwest of Ceylon is in many respects the strangest city in all the world. There are no children in this city of fifty thousand, and the city itself passes away and is rebuilt every year.

Between the island of Ceylon and the southern shores of India there is a body of water about 100 miles square known as the Gulf of Manar. Near the Ceylon coast is an island approximately 10 miles wide by 20 miles long, called Manar. In the waters adjacent to the two islands are the richest pearl fisheries in the world. The business center from which the pearl fishing or diving is conducted is a city not named in any geography like other towns in Ceylon, and this is probably because it actually passes away every year. The name of this city is the formidable word Marichehikkaddi. In February of every year the diving for the pearl oyster begins. This oyster is not eaten for food like our oysters. It is destroyed in the vivisection that takes place in the search for the pearls within the shell. At other times of the year the site of the city is nothing but a barren stretch of sand. During the pearl gathering season there are perhaps fifty thousand people stowed away in little thatched houses. Ceylon is a British possession ruled by a governor. The pearl industry there is under the management of the government. The government charges a royalty of two-thirds of all catches, and the divers and boatmen and other toilers get the remainder. Owing to the fact that only hard laborers and strictly money-getting business men can be utilized, there are no small children in this strange city.

ALFRED NOBEL.

This interesting character had an English lineage, but was born in Stockholm, Sweden, in 1833. His father had been a student and inventor in the field of terrific explosives, and was the real inventor of the torpedo.

Naturally Alfred fell in with his father in investigations leading to further discovery in the way of deadly explosives. Alfred finally gave the world the well known nitroglycerine in liquid or oily form. Then he invented dynamite. Then he was successful in making smokeless powder. A woman's life threw its shadow across the old inventor. He paused to scrutinize her. She was the Baroness von Suttner. She was writing and preaching the necessity for peace among the nations while he had been inventing the most powerful engines of destruction in the world's history. The two met. She preached. He listened. She continued to preach. He was converted. This woman was the author of the book, "Lay Down Your Arms," which may truly be said to have impelled the first peace conference at The Hague. The result of her doctrines upon Nobel was beneficent. He left something over \$8,000,000, the interest on which is a little above \$200,000 annually, and this annual income is divided into five equal parts to be given each year to men who do most in the way of achievements in physics, chemistry, medicine, imaginative literature along ideal lines, and in promoting the kingdom of peace rather than war in all the world. He died in 1896.

THE PANAMA CANAL TREATY.

There were twenty-eight articles in the original Panama Canal Treaty between the United States and Colombia, made in the latter part of 1902. John Hay acted for the United States and Dr. Thomas Herran for Colombia. It is impossible to give all the treaty here, but only a few of its most important points. Article II gives the right to construct the canal and leases the property for one hundred years with the privilege of renewing. Art. III grants a belt of six miles wide on an average from ocean to ocean. Art. IV says that this compact shall not affect the sovereignty of Colombia over the territory leased. Art. V authorizes a port for vessels, lighthouses, etc., at each terminus. In Art. VI Colombia agrees not to lease to any

foreign country any coaling station or military post near this canal. Art. VII gives the United States the absolute right to Chagres River, and all lakes and waters along the course. Art. VIII makes Panama and Colon free ports for all materials imported. Art. IX provides that no tax shall be levied upon anything used in the construction. Art. X provides for the use of telephone and telegraph facilities. Art. XI permits emigrants from all nations to work on the canal. Art. XIII authorizes police regulations. Art. XIV declares the canal a public utility. Art. XVI declares that the entrance of the canal shall be opened neutral in perpetuity. Art. XVII says Columbia shall have the right to transport over the canal all her vessels, troops and munitions of war, without tolls. Art. XVII. United States shall control canal and arrange schedule of charges. Art. XX. Columbia agrees to cancel any conflicting outstanding treaty with any other country. Art. XXII. Columbia renounces all claims to earnings of the canal. Art. XXIII. Columbia is to guarantee protection to men employed, and in case of her inability to do so, the United States is to have authority. Art. XXIV. The United States is to open this canal to the world traffic within 12 years. Art. XXV. The United States is to pay \$250,000 annually in gold for the lease, beginning nine years after the ratification, \$10,000,000 gold in exchange of the ratification. Art. XXVI. No future change in laws, treaties or government in Columbia shall ever affect this treaty without consent of United States. Art. XXVII. All misunderstandings to be referred to arbitration. Art. XXVIII. Treaty to be ratified in eight months. The cost of the canal will probably be \$250,000,000.

THE ANCIENT CITY OF NIPPUR.

The ancient city of Nippur (nip-poor) is situated not far south of Babylon. It must be very old, since tablets have been unearthed there bearing dates the equivalent of 3750 B. C. Enamelled coffins have been found. These tablets are of unbaked clay, and the writing upon them is in the ancient Babylonian cuneiform characters. A temple was unearthed and it contained a great library of these tablets. This temple was built 4000 B. C. The University of Pennsylvania deserves the honor of many discoveries in these ruins. Many of the tablets found show to have been the work of school children, and it is known that the temples are the school houses of those times. Dr. Hilprecht, who was recently in charge of the work of excavating, thinks the school course covered three years. This means the high school course, and he quotes Daniel 1:45 to support his view. Other tablets have been found that are manifestly commentaries on the ancient poetical literature. Many tablets have drawings of birds and trees and other objects, showing that such work was taught to the children. All the writing and drawing was done with the stylus. The priests were not only the literati, but painters and sculptors.

MORE WORDS OF EVIL THAN OF GOOD IN OUR LANGUAGE.

Do you know that there are more nouns and adjectives and verbs and adverbs expressive of barbarian emotions and passions than of the civilized? It is true. And do you know why? It is because the barbarian side of human language is behind us, while the diviner side is ahead of us. The past has been little else but strife, contention, war, cruelty, carnage. Past ages felt the evil passions more, and hence coined more words to refer to them. But there are now in our language more words dealing with beneficent states of mind than there were a century ago. Christianity has caused the coming of many terms of humane significance, of spiritual meaning. Let us hope that verbal names for hate and revenge, slaughter and malice, and atrocity of every form may gradually pass away, leaving their obsolete forms as relics of the things that were, and that we shall create new forms of expression for those diviner states of being into which we shall grow.

FREE DEAFNESS CURE.

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

A TRACT SOCIETY.

Our Church is sorely in need of a fund to distribute free tracts upon the doctrines and polity of our Church. This is not a new and untried matter. As far back as the days of Wycliffe we find that he wrote tracts, employing his Oxford friends and pupils to distribute them. The same was true in the days of Luther. In later times John Wesley was a busy worker in this way, and, no doubt, Methodism got a foothold in the early days of her history because her preachers boldly proclaimed her doctrines and scattered broadcast tracts upon the same. We have become a great Church; great in numbers and wealth. But are we satisfied with our present numbers? Have we as many members as we desire? When we cease to grow we shall then begin to decline in numbers. The doctrines of our great Church have always appealed to the common people. They have heard us gladly. Shall we turn them over to other denominations because we have grown strong? When Methodism abandons the rural districts and leaves the common people to others, then and there she will have amputated her strong arm. Say what we please, other denominations are sowing the country down with literature setting forth the doctrines they believe, and often, and purposely, too, this literature falls into Methodist homes. This is going to tell on the Church within the next ten or fifteen years.

The very people we want to reach are not going to pay from twenty-five cents to one dollar for a book setting forth one of our doctrines. But if a pamphlet is put into their hands that they can read in a few minutes, and that is plain and practical, it will be read, and that one will become grounded in the faith.

Our people are anxious to know something of the doctrines of our Church. I wrote a little folder on baptism a few weeks ago. I went into my own pocket so as to sell the same at one cent per copy. Dr. Rankin was kind enough to make mention of the pamphlet in the Advocate, and commend it to our people, and I received letters from every section of the State asking me to send them copies. The result is that the fifteen hundred I had printed were exhausted within a few days after the notice appeared in the Advocate. This convinced me very clearly that our people are very anxious for such tracts.

The next General Conference should by all means create a fund for this cause. If it fails, then the Annual Conferences should take the matter up. The conference could have a committee to receive and pass upon the various doctrines discussed, and select the ones they think most clearly set forth the question under consideration, and have them printed and distributed at actual cost. The presiding elders could put them into the hands of the pastors whose field needed them most, and they could distribute them to the people. An assessment equal to the minute fund of the conference would largely pay the expenses. Many of our pastors and laymen would be glad to contribute to such a cause and thereby enlarge the fund.

This is a question that we should not treat lightly. We must defend ourselves or inroads will be made into our ranks that will tell within a few years.

W. F. BRYAN.

THE LATEST WAY.

Peter, Peter, Pumpkin eater,
Had a wife and couldn't keep her,
Did he divorce her? No, not he!
He made her study stenography;
And now, as far as we can tell,
His wife keeps Peter very well!

—Helen Rowland in Denver Times

P-Y-R-A-M-I-D P-i-l-e-C-u-r-e

Does Away With Knife, Nurse And A Big Doctor Bill.

A free trial package to any one who will Write for It.

At your Drug Store, 50 cents a Box.

Cures promptly, painlessly and permanently.

Is easy to use and requires no cleverness to get the best results.

Begins its stunt at the start and keeps on until a cure is consummated.

Stops inflammation, swelling, congestion, irritation and itching the first thing.

This is the beginning of a cure. You quit gritting your teeth and saying improper things.

No need to stop your work and "call your neighbors in." No fuss and publicity.

A man gets back his ambition, takes hold of work and has no wish to die.

A woman returns to her natural good looks and cheerfulness and the pained, drawn face is replaced with a plump, smiling one.

There is no use trying to be Happy with Piles. Joy and Piles don't chum.

Send and get a free package; this is the way to commence curing yourself. If it was not all right, no such offer would be made.

Send today for it; it is the best and only time to do a thing that should be done.

Yours for a speedy remedy in the use of the Pyramid Pile Cure.

PYRAMID DRUG COMPANY, 219 Pyramid Building, Marshall, Mich.



A DISCOVERY

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

PARLIN & ORENDORFF CO.,

Dallas, Texas

Why Pay

Three Prices for a Sewing Machine

When one-third the money will buy an equally good Machine?
The Advocate Machine, manufactured by a leading factory and fully guaranteed, will be placed at your nearest freight depot (free of freight charges) for \$24, and this includes one year's subscription to the Texas Christian Advocate, either a new subscriber or a renewal. If the Machine does not measure up to our statements, it costs you nothing. You can have your money back, and we will take the Machine off your hands. Address, inclosing amount.

Blaylock Pub. Co.,

416-418 Jackson St., Dallas, Texas

NOTES FROM THE FIELD

Continued from page 5.

the crowning service of all... We have 140 conversions...

Bronte.

We have just closed a splendid meeting at Bronte, Coke County... The church is a large one...

Talpa Circuit.

We have just closed three very good revivals on this charge... At Norwood we held a one week's meeting...

Stockdale.

Stockdale has been wonderfully blessed this summer with good preaching... The Methodist and Baptist pastors were fortunate in securing the best help...

zealous worker for the salvation of souls and greater activity of the members... He is the best Baptist preacher we ever heard...

THE MONTEREY STORM—TERRIBLE LOSS OF LIFE AND PROPERTY. AN URGENT APPEAL.

A fearful storm swept over Monterey, Mexico, a few days ago... It was accompanied by a deluge which deluged the valley...

A telegram indicates that our missionaries and members are safe... The roof of the Virginia building was damaged...

BIG SUNDAY-SCHOOL CONVENTIONS. You Are Expected to Attend One Near-est You.

As First Vice-President of the Texas Sunday-school Association... I take pleasure in calling the attention of our ministers...

This organization stands for denominational loyalty in every sense... and exists solely to aid the denominations by becoming a clearing house...

The work is well understood in our State today... Our own Wm. E. Hawkins, who has for years been a live Methodist Superintendent...

USED OPIATES FIVE YEARS--- WAS HELPLESS VICTIM

Appetite disordered—sleep destroyed—nerves shattered—was cured and restored to normal health at the WHITE SANITARIUM over two years ago—writes letter bubbling with gratitude, health and happiness.

Gustine, Texas, August 1, 1909.

Dear Doctor White: It gives me pleasure to testify to my cure at the White Sanitarium... I went to Dr. White for treatment for papine...

Hoping others like I was will go and be cured, sincerely yours, (Signed) MRS. B. F. GAMEL.

Write for booklet of testimonials and general information.

WHITE SANITARIUM

10th & Tyler Streets, OAK CLIFF (Dallas), Texas Phone Cliff 142

as to its relation to this inter-denominational work...

"As Sunday-school representatives of our Church, and official supervisors of the field of Sunday-school work, we hereby express our hearty appreciation of the very helpful service being rendered by the various international and interdenominational Sunday-school associations operating within the territory of our Church...

The local people, through the ministers and workers of the various denominations, are making big plans to entertain the delegates on the Harvard plan, for lodging and breakfast, free.

The following are the places and dates for these conventions: Canyon City, Sept. 17 to 19, Rio, Sept. 20 to 21, Abilene, Sept. 21 to 23, Dallas, Adult Rally, Sept. 24, Longview, Sept. 25 to 27, San Antonio, Sept. 27 to 29, Houston, Sept. 29 to Oct. 1.

It will be worth coming hundreds of miles to have the privilege of hearing the world expert, W. C. Pearce, of Chicago, who today is the leader of the great movement in reaching the men and women by the thousands through the organized Bible classes in our Sunday-schools...

A CARD OF THANKS.

I take this method of replying to all those who have written me so kindly relative to the death of my precious wife, and of thanking them for their words of sympathy and comfort...

PERSONAL.

I have been in bed most of the time since May 22. Had hemorrhage on above date, and very much heavier ones on July 1. I am improving slowly...

Los Angeles, Cal. J. A. WRIGHT.

Terrell District—Fourth Round.

Tolosa, Oct. 2, 3, Grandall, Oct. 3, 4, Elmo, Oct. 9, 10, Fate, Oct. 16, 17, Royce, Oct. 17, 18, Pleasant Mount, Oct. 23, 24, Mesquite, Oct. 24, 25, College Mound, Oct. 30, 31, Rockwall, Nov. 3, 7 p. m., Garland, Nov. 4, 5, p. m., Chisholm, Nov. 6, 7, Forney, Nov. 7, 8, Kaufman, Nov. 10, 11, 12, 13, Kemp, Nov. 14, 15, Terrell, Nov. 17, 18 p. m. M. L. HAMILTON, P. E.

BIG LITTLE THINGS WEST OF THE PECOS.

Some ranchmen invited me to come down some thirty miles south of Marfa and hold a meeting... The invitation was to all the pastors in Marfa...

FORT WORTH PASTORS' ASSOCIATION.

After summer vacation the Pastors' Association of Fort Worth met Sept. 6 in First Church study... All the pastors reported good results from the summer's work...

PRO MAJORITY.

Since writing you the election returns are all in, reducing the pro majority to 167. We had a hot fight, but the good Lord gave us the victory...

PRO MAJORITY.

Since writing you the election returns are all in, reducing the pro majority to 167. We had a hot fight, but the good Lord gave us the victory...

Cancer can be Cured

I have scores of testimonials from persons who will gladly write to those now suffering, telling of perfect cure... My Mill Combination Treatment destroys growth and eliminates disease from the system...

BLAYLOCK PUB. Vol. LVI

AN ES

The death pang of sorrow Texas, while he is dead. bow ours h contemplate Bishop S County, Te: father's nar his mother Wyche. Th well-to-do c and without to give the thorough i did give to tution, good ual tuition. art of whol and grew thought an tions of rig He was of Rev. L. Methodist August, 18; was license Rev. James was admitt Texas Con Bishop Ka session was County was was ordain at the sessi which met i and he was Tyreir at A was transfe in Novembe the followi Circuit; th the Groesbe ior preache 1884, he ha was at Calv 90, he serv 1891-92-93- 1895-96 he ton District Church, H in that char ucation, T pastor of C 1902 he wa of the Boa years, and i Bishop by Birmingham The abov history of I give the det as a preac builder and ter facts a the other w