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# TEXAS CHRISTIAN ADVOCATE

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

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

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No. 34

## ROME ONCE MORE LIFTS UP HER VOICE AND HOWLS.

Sometime back ex-Vice-President Fairbanks was in the city of Rome and had an engagement to hold an audience with the Pope. It turned out, however, that the distinguished American on the Sunday previous went to the Methodist Chapel and worshiped with his own people, as Mr. Fairbanks is a leading member of that communion. He was asked to address the congregation on religious matters, and did so. This offended the Holy Father and he proceeded to cancel his engagement to give Mr. Fairbanks an audience with his Eminence. The incident was telegraphed all over the world and it made quite a little stir. But as Mr. Fairbanks was traveling in that country as a private citizen it soon dropped out of public notice, though generally speaking it made a bad impression for the Roman Church in this country.

Now it happens that Mr. Roosevelt, ex-President of the United States, visited Rome last Saturday evening to spend Sunday in the Eternal City. Before leaving Egypt he had communication with the Papal secretary as to his desire to have audience with the Holy Father; but since Mr. Fairbanks had given offense to the Pope by attending Methodist service on the Sunday he spent in the city and had been refused an audience with his Reverence on account of it, Mr. Roosevelt was given notice in advance that if he proposed to recognize the Methodists in Rome, or entangle himself with any engagements with them, that under no circumstances would he be given an audience with the Pope. Of course Mr. Roosevelt is not the man to have any of his privileges as an American citizen abridged, though it was not in his arrangements to have any engagement with the Methodists or any Protestant Church while in the city. Nothing was said about the matter until about the time he was to make his visit to Rome and then he gave out the correspondence and announced his purpose not to be hampered by the Pope's restrictions. He spent last Sunday in Rome and was the center of all sorts of public recognition and attentions. In fact no American has ever been accorded greater demonstrations of welcome by the royalty and the civil authorities of that city than Mr. Roosevelt. Upon every hand he was shown every courtesy, and only the Holy Father refused to do him honor. And all because he would not promise His Eminence that he would not pay a visit to the Methodist congregation!

Last Monday's papers were full of it as the sensation of the hour. It made a much profounder impression on the American public than did the incident in Mr. Fairbank's case. True, Mr. Roosevelt is also a private citizen, but by virtue of the fact that all classes of people in Europe have accorded him high honor, not simply as a private citizen of the United States, but more especially because he filled the highest office within the gift of our people and because during that time he was recognized as one of the famous rulers of the world; and on this trip he is regarded as the most representative American from this country. As such his treat-

ment under the circumstances carries with it more than ordinary significance. It is regarded as an affront to the American people, and a species of religious bigotry altogether out of harmony with the progress of the twentieth century. But it is in keeping with the intolerance of the Roman Church in its earlier history. It is only another proof of what the rulers of that Church would do to all heretics like the Methodists if they could call back five hundred years. But those days are gone, and even the Pope is helpless to prevent the Methodists from worshipping God under their own vine and fig tree even in Rome and right under the shadow of the Vatican. The temporal power of the Pope is gone and civil authority now prevails, and this is why Methodism can flourish and remain unmolested in sight of St. Peter's. All that the Holy Father can do is to vent his spleen socially upon distinguished citizens of this country who desire to hold an audience with him after they have worshiped in the chapel with the Methodists.

Mr. Roosevelt has telegraphed his account of the matter to this country and implored the American people not to regard the incident as otherwise than personal, carrying no sort of insult to the American people. But Mr. Roosevelt is also a politician as well as a distinguished American, and he wants to have the good will of American Catholics, and hence he wants no bitter discussion of the affair in the American press. But Mr. Roosevelt's impertunity cannot conceal the fact that the act of the Pope is an insult to Protestant Christianity, and one that all Americans, including Catholics, ought to resent. There is no excuse for such fanaticism and intolerance anywhere in Christendom. And it puts the Roman Catholic Church in an unenviable light before the eyes of the world.

### METHODISM A WORLD-FORCE IN SPIRITUAL MATTERS.

The Roosevelt incident in Rome last Sunday has brought the Methodists into bold relief. The ground assigned by the Pope for not giving Mr. Fairbanks an audience sometime back while a visitor in Rome was that he had accepted an engagement to worship with the Methodist congregation of that city and also to address them on some religious subject. Because Mr. Fairbanks would not cancel that engagement, the Pope declined to see him.

In order to forestall any repetition of this incident in Mr. Roosevelt's case, he was put on notice some days before he reached the city that he must steer clear of those pesky Methodists, that if he engaged to go near them, he would not see the face of the Pope. Mr. Roosevelt promptly informed his Highness that he would have no restrictions imposed upon him as an American citizen visiting Rome. So the Pope turned his back upon Mr. Roosevelt and refused to see him. And the only reason assigned was, that he must taboo the Methodists! Cardinal Merry de Val, who was the medium of communication between the Vatican and Mr. Roosevelt, said: "It is not in any sense a question of religion. Mr. Roosevelt might have gone to an

Episcopalian or a Presbyterian, or any other Church, except the Methodists and delivered an address there and he would have been received by the Pope the same day. But he could not be received when it was suspected that he intended, after the audience, to go to the Methodist Church in Rome."

What a compliment to the Methodist Church! No other Church in that land of ignorance, superstition and intolerance seems to be making any impression on the Roman Catholic Church except the Methodist. That Church is planting the standard of the cross upon the very confines of the Vatican. It is defying the authority of the Roman Church and teaching the people a pure type of spiritual religion, and such is its progress, even in Rome, that the old impotent man within the prison walls of his papal retreat is feeling the force of the work being done by the Methodists. They are showing the people the shams and hypocrisies of that religio-political organization and that pure and undefiled religion does not consist in kissing the Pope's toe, making obeisance to the pictures of the Holy Virgin and subordinating conscience to the dictates of priests, but in repentance toward God and faith in the Lord Jesus Christ. They are furthermore teaching that no man can stand between them and God and determine their status in matters spiritual; that every man is free to worship God according to the dictates of his own conscience and there is none to molest or make him afraid. This sort of teaching is an offense to Rome and an insult to his Holiness. He wants to keep his hand upon the conscience and the intellect of the down-trodden and keep them in gross ignorance of God's truth and of human progress. Only in this way can he keep them in bondage to his Church. Wherever the light of truth penetrates the human mind and heart, the vagaries of Roman Catholicism have to retreat. The Pope loses his hold upon the sentiment of the people and they refuse to obey his oppressive behests. Ignorance is the most powerful force behind the authority of the Roman Church. When people come to the light of the truth they throw off the bondage of Roman superstition and assert their manhood and womanhood.

And it is a credit to Methodism that Roman Catholicism regards her as the worst enemy to the power of the Vatican. It stands out against dense ignorance and proclaims the fact that all people are entitled to the light and the liberty of the gospel. It also stands for freedom of speech and conscience and defies the right of any Pope or priest to usurp the prerogative of God. No wonder that the Pope hates the Methodists. They stand in the way of his Church and of his efforts to enthrall the minds and the spirits of men. We are glad that he thus recognizes the work of John Wesley and attaches to it the importance that it demands. And the Pope will hear more of these Methodists unless he dies of the gout or some other malady before he is much older in years. But, thank God, he is now powerless to arrest their work or to interfere with their mission of light and knowledge and mercy to the world.

WORK FOR THE GENERAL CONFERENCE

THE WOMAN MOVEMENT.

The worth of woman's work we know, In this enlightened day, Within her given hemisphere she should consent to stay; But on her rightful kingdom she now looks with great disdain, And in the royal realm of home is not content to reign. A charming queen she there might be, true to orthodoxy, And run the government aright, voting as by proxy; Her manly sons might be sent forth, truly righteous souls, To represent good mother and be faithful at the polls. Her husband, too, she could control by her appointed realm, Then he could be depended on a noble part to act; But when the woman proves unfit for her appointed realm, Her little hands cannot do much towards managing the helm. Womanly woman we admire, and to her scepter bow, But ah, the mannish woman is just sure to raise a row; For she'll not be respected when she steps down from her place, It politics dabble and for office make the race. Some may declare she does not seek position as her part; No telling what the end may be when once she makes the start. The sexes thrown in rivalry and actual contest, Woman would be satisfied with nothing but the best. Should man retain his gallantry, and acting with good grace, To the "new woman" thus accord the coveted high place, And recognize her leadership by taking second rank? What in the wide world would he rule? There'd be no child to spank. This revolutionary move—we'd better heed the alarm— Threatens the home, the Church, the State; it portends only harm. Let woman be as the Lord meant—"The power behind the throne;" Both politics and pulpits are for man, and man alone. A CAVALIER.

THAT WOMAN'S RIGHTS MOVEMENT.

What does it mean? Let us see. The memorial itself says they want the full rights and privileges of the laity, and some of the leaders of this movement say that women ought to have the same rights and privileges as men; and to sum it all up it just means woman suffrage, which should forever be disallowed for reasons any sane woman should know if she will only take time to think. Now, how many of the ladies who attend their household duties do you suppose would neglect their duties at home and go out on election days and vote? Not many, I assure you. And if we were compelled to vote, don't you know we would all vote just like our husbands do? Assuredly we would. Then would our voting make any changes or improvement? Now, suppose we study this question more closely and see where the voting element among the women would come from. I venture the assertion that very few of the Southern mothers would want to vote or preach. As a rule they have just about all the duties they are able to look after. But I am sorry to say that many at the present time are overlooking real duties. Now, as an illustration to this remark, I will refer you to the children turned loose on the streets to learn all kinds of bad habits, while the mother attends the ball, the theater or some secret society of which she is a member. Usually such mothers have no time for Church, but often you will see them hurrying around trying to prepare the nicest cake or the finest bread or the daintiest bouquet for a social party or box supper at the church, where often the boxes are sold to the highest bidder, and sometimes sold to a drunken, dissipated man; and really sometimes a refined young lady is induced to take supper with dissipated persons, which has a tendency to bring the Church down to a level with the low and ungodly. I am very sure that many of the ladies have departed from the way their mothers trod. Many of our mothers believed that the grand comprehensive principle of St. Paul must be at the foundation and give tone and direction to all of our instruction; and even yet we love to quote from Paul for we believe he was one of the greatest preachers the world has ever known; and we believe if all the mothers would closely study his great sermons it would stop all this confusion about woman's rights. Just be content to discharge your duties as Christian wives, with modesty, industry and affection, and you will have all the rights and privileges that should be entrusted to any one. I fail to see what has brought about all this storm about woman's rights. Can it

be that our great law-making body has failed in duty? If so, can we hope to improve them? Can we teach them how and what to do? Let us remember a woman told Adam to get wrong, and I suppose it well becomes Mother Eve's daughters to tell men to get right. However, I do not think that we are mentally or physically able to teach them, and I have full confidence in their ability to correct all mistakes and right all wrongs when the General Conference meets. We shall rest in the hope that they will forever put to silence the idea of women voting in elections. I believe that the Southern men have too much respect for the ladies to ever allow this to become a law. Some of the sisters complain of serving. Are not the men also servants of the Church? Even the Bishops are only servants of the Church, and I have never heard a single one complain of his duties. I am not willing to believe that this woman's rights movement ever started among the Southern women, nor do I believe it will ever be a popular idea among them. I think the modern hats worn by some of the ladies are evidence sufficient to prove that ladies would not be competent voters. We, the Southern mothers, have never doubted but that we were regarded as sisters and helpers in the Church, and sincerely hope that we will never be called bosses and leaders, and shall I say it? Yes, if our great leaders ever made a mistake it was in allowing the Woman's Foreign Missionary Society so much privilege as they now have. MRS. C. B. GENTRY.

AN OPEN LETTER TO REV. JOHN M. BARCUS.

Rev. John M. Barcus, Delegate to General Conference:

Dear Brother Barcus— On reading your article in the Texas Advocate of March 17 I thought at first of writing you a personal letter, but their may be others thinking just as you do, and there are some things that need to be said in this more public way.

I am rejoiced at the open ear and the honest heart which you claim to have, and I believe, too, that you wish to know not only what the Church wants, but, what is more and better, what God wants. You have received the leaflets, etc., but can hardly have read carefully even the caption to the memorial which asks that the rights of the laity be granted to the women of the Church, for you speak of its having been especially from the Woman's Board of Foreign Missions, when it is a memorial from the Woman's Board of Home Missions, and was adopted at its last session, held in Savannah, Ga. This is a most natural mistake when you realize the need of protest from the Woman's Board of Foreign Missions, and how keenly they have felt the changes made at the last General Conference. The opinion seems to be that because we do not wish to be discriminated against because we are women, therefore we are longing for positions of responsibility. This is to miss the whole question, which is one of principle, and not of official recognition. In regard to the office of President in the League, the only question is, shall women be made League Presidents and then be prevented from doing their full part of the work? We do not want to increase the number of women Presidents, but we do want that those who are fitted for that office and whose election to it will be for the best good of the young people shall not be handicapped. The same thing holds in regard to the Quarterly, District and other Conferences. We believe that the person best fitted and equipped should be chosen, irrespective of sex; in fact, that the question of sex should not enter, but simply the best good of the Church. We believe that the women should be granted full membership in all legislative bodies whatsoever which have jurisdiction over their work and plans.

In regard to the subordination of the Woman's Board of Foreign Missions by the last General Conference, you cite the case of the young preacher, who must pass the Committee on Candidates, even though he have a diploma from a college. This is hardly parallel, for neither does the Woman's Board accept the diplomas of colleges or universities as sufficient, but they require their candidates to have two years' training and testing especially for mission work, and then they must pass the committee composed of earnest, intelligent women and also the Board of Conference Representatives. It seems a strange and

very unnecessary procedure that they should after this be brought before a committee of men, who have no way of judging their fitness, before they can be sent out to work for the women who have borne all the expense of training and equipment, and who will have to provide journeying expenses and salary. I do not think we can quite claim that the President and Secretary of the Woman's Foreign Missionary Society are members of the Board of Missions. They are ex-officio members, and the Secretaries of the Board of Missions are honorary members of the Woman's Board; but I do not think this carries much weight when we find that the women are restricted in expending their own funds and managing their own property, and only have the right to have one officer to speak or be present (not to vote) when these questions are being dealt with in the Executive Committee of the Board of Missions. It would seem that to ask for the rights and privileges of full membership in the Church ought not to be so vague and hard to understand, and it would hardly be possible to ask for less. May our God lead us all to know and do his will in this and all other matters. MRS. L. P. SMITH.

MORE ABOUT GENERAL CONFERENCE WORK.

Article Two.

1. Before giving my opinion about the presiding elder question, I wish to say a few words further about our episcopacy and Church polity generally. I believe that much of our success as a Church is due to our glorious itinerant system and our time-honored episcopal form of government. No other form of Church polity is so well adapted to the wants and needs of the masses of the people as ours. There is far more friction in those Churches that have adopted the congregational or independent form of Church government than there is in our Church. With us every Church is supplied with a pastor, and every effective minister is given a work. This is not the case in those Churches that call their pastors by a popular vote of the membership.

Some twenty years ago I read an article in the Baptist Standard by Dr. B. H. Carroll, of Waco, in which he stated that there were at that time about 2400 Baptist preachers in Texas, and out of that number there were about 1100 without pastoral charges. Now, this state of affairs could never exist in our Church, because all our effective preachers are put in charge of work, and do not have to go around preaching trial sermons and asking Churches to hire them to serve them, as many preachers are doing.

Besides this, our system is far more effective and satisfactory, both to people and preachers, than the congregational plan in other Churches.

Some twenty-five years ago I read an able Presbyterian work entitled "Historical Theology," by Dr. Cunningham, of Scotland, in which the learned author said: "There is a divinely prescribed form of Church government laid down in the Bible, and Presbyterianism is that form."

But unfortunately the good Doctor did not prove his assertion any more than did the good Baptist, Dr. Folk, to whom reference was made in our first article, prove that the Baptist form of Church government was "divinely prescribed."

Now, since the learned and erudite theologians of other Churches have hurled their heaviest artillery against our glorious Church, and especially our godly Bishops, and have utterly failed to refute our positions, let us as Methodists cling to our grand old system of episcopacy, at least until they, by divine authority, show us a better and more scriptural way.

Now, if any of our readers desire to see our modified form of episcopacy proved by the Scriptures and by the facts of early Church history, and at the same time see the proud and arrogant claims of the High Church of England and the fallen Church of Rome, with its hierarchy and un-Christian bigotry, absolutely exploded, let them read "The High Churchman Disarmed," by the scholarly Dr. W. P. Harrison. We also recommend the "History of Methodism," by our saintly Bishop McTear, who shows conclusively that the M. E. Church, South, has better, clearer and wiser views of episcopacy than our brethren of the North.

We also recommend a book entitled "Oxford High Anglicanism," by Dr. J. H. Rigg, the grand old nestor of British Methodism, who shows the very great defects of the Church of England and the deadly influence of Pusey,

Newman, Manning and other Episcopallians, some of whom went over, heart and soul, to the Roman Catholic Church.

Furthermore, I would remind those who object to our episcopacy that if they will look around them and review the history of the Church they will see that the movement of O'Kellely, who led off a few misguided men into his little rut on account of the episcopacy and other questions, was a complete failure. Then look, too, at the Congregational Methodists, the Protestant Methodists and the "Free Methodists," who split off from the Church on account of the Episcopal form of Church government. All of the above factions have proven utter failures, and this ought to teach us some valuable lessons and show us the utter folly of giving up our episcopacy and drifting into congregationalism or independency in Church affairs. Again, I say, beloved brethren, have a care, and do not hastily break away from our glorious form of Church government unless you are absolutely sure that you have found something better, more scriptural or more effective.

One more word: I think, in view of the fact that our great Church is growing and new fields are opening up in the great missionary fields in foreign lands, and in view of the further fact that some of our Bishops are advanced in years, that our Episcopal College should be strengthened by the addition of at least six or eight new Bishops, who should be chosen from the very best, most conservative and most spiritual-minded men we have, regardless of the section where they may live.

2. The Presiding Elder Question.

1. I am opposed to the election of presiding elders, for the reason that personal preferences and prejudices would govern too many men in their choice of men to fill these important places in our Church.

2. The Bishops, after careful consultation with the presiding elders and other judicious brethren, could appoint the right men for these places, and thus avoid friction and strife between their fellow men.

3. I think we ought to have the districts made smaller and arranged so as to give us more of the time of our "beloveds," and let them get better acquainted with our people and be with them in their homes more than they can at present. As it now is, our presiding elders have such large districts and so many cares on their hands and hearts they often have to hold their Quarterly Conferences in the week, and spend only one night in the communities where they go, and that night is spent with the preacher very often, and they get to see very little of the laymen in their homes.

Now, if the districts are made smaller and the beloveds can give two whole days to each Quarterly Conference and have dinner on the ground on Saturday, and they can mix and mingle with the people, as in the halcyon days of yore, it would be far better. But, an objector will say, we have not enough men to do this, as we are already using all of our available men, and it would be difficult to get enough preachers to supply all the works.

But we have a divine remedy for this, we think. Here it is: "Then he saith unto his disciples: The harvest, truly, is plenteous, but the laborers are few; pray ye, therefore, the Lord of the harvest that he will send forth laborers into his harvest." (Matt. 9: 37, 38.)

Now, beloved friends, let us use this divinely prescribed remedy more faithfully, and then the supply of preachers will increase and the Lord's work will go grandly and gloriously forward, and blessed results will follow. If our Methodist people would revive the family altar in their homes and pray more with and for their children, and then follow this up with more specific instruction to their children, and then, if they would take more interest in our great Sunday-school work and missionary movements and show their children the imperative needs of the hour and the loud calls for men and women to work in the Church, both at home and in the foreign mission fields, then it is my candid conviction that God would call more men into the ministry and they could be used at home or abroad, wherever they are most needed.

When James Chalmers was only fifteen years old he decided to become a missionary, in response to a letter read in a Sunday-school by the superintendent. I believe if we would talk with our children more and pray with them oftener, and ask the Lord to direct us and them as he would have us go, that the Lord himself

would call the ministry and into Brethren, let Lexington,

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I am very manifestation against the voting privileges. Can it be entertained or that their mental to the pastors? both the Societies of record for sub agent far they took he as an organiz in the home in a deplora debt. The displayed by son to the education in brought about of giving and agement in v ing and dema their wisdom Now, why, should they aside by the humbly asking a voice join the bret the enterpr them?

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would call more of them into the ministry and into the missionary fields. Brethren, let us think on these things.  
W. W. HORNER.  
Lexington, Texas.

**WHY NOT?**

I am very much surprised at the manifestation of so much prejudice against the request of the women for voting privileges in our Church bodies. Can it be possible that a fear is entertained that they will vote wrong, or that their influence will be detrimental to the power and authority of the pastors? As an organized body both the home and Foreign Mission Societies of our women have made a record for successful and careful management far beyond the men. When they took hold of the mission work as an organization the Church finances in the home and foreign fields were in a deplorable condition, deeply in debt. The systematic business tact displayed by the women taught a lesson to the Church that served as an education in methods, and its effect brought about a more liberal spirit of giving and stimulated a better management in ways that proved a blessing and demonstrated beyond a doubt their wisdom and capability.

Now, why, in view of these facts, should they be scouted and pushed aside by the authorities when they humbly ask for the privilege of having a voice in the great Church to join the brethren in pushing forward the enterprises that are so dear to them?

Many a preacher's comfortable home and happy surroundings are due to these noble women, and perhaps these very pastors are ready to vote down their "presumptuous" claim.

Admit them, I say, and let their enthusiasm and spiritual power have its wonted effect and so pervade the whole Church that a renewal of its former strength and vital influence may be felt. We need them.

It is a notable fact, and I believe the pastors will bear witness, that the women of our Churches are doing practically all the real religious work, such as settlement work, rescuing the fallen, lifting to a better life the wails and the neglected, looking after the needs of poorly paid pastors, while the men are seemingly resting at ease. I firmly believe the Church would go to the bow-wows if it were not for the women. Yes, let them vote; the more the better.

I am glad to note that many of our prominent churchmen, ministers and laymen, are favoring this movement—Rev. Chas. W. Byrd, D. D., Nashville; Rev. A. C. Miller, P. E., Little Rock Conference; Rev. H. S. Shangle, P. E., East Columbia Conference; John L. Mayson, City Attorney, Atlanta, Ga.; Hon. John N. Holler, Speaker of Georgia House of Representatives; Rev. David Sullivan, D. D., Holston Conference, and very many others.

This is an upward step in the right kind of progress. Are you so wanting in chivalry that you are willing for your women to be servants and do your bidding, but unwilling for them to share in the privileges of the lords?  
MILTON RAGSDALE.

**THE PRESIDING ELDERSHIP.**

While much has been said on this subject, some wise and some otherwise, as it appears to me, I will also "give mine opinion" at the risk of its being "otherwise."

As I view the subject, to eliminate the office would be to effectually cripple our itinerating system.

That the office is not now as popular as in other days will hardly be denied.

The Quarterly Conference occasion was looked forward to with a great deal of interest. It is not so now. Many have been the suggestions that were thought sufficient to account for the loss of interest in this once popular occasion.

In other days the presiding elder

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stimulate the TORPID LIVER, strengthen the digestive organs, regulate the bowels, and are unequalled as an

**ANTI-BILIOUS MEDICINE,**

In malarial districts their virtues are widely recognized, as they possess peculiar properties in freeing the system from that poison. Elegantly sugar coated.

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had ten or twelve pastoral charges to look after, giving him an opportunity to meet the people on Saturdays and Sundays, emphasizing the gospel rather than the finances of the Church.

We for some years have been enlarging our districts, forcing many of our Quarterly Conferences to be held in mid-week, where he meets but few, sometimes not a full board of officials.

His coming, therefore, is almost a blank failure. It matters not how important his message as a preacher or how wise his counsel in the proceedings of the business of the Quarterly Conference, it goes for but little, for the reason that few are there to hear what he has to say.

There is what the people regard as a valid reason for not going in mid-week to Church. They have access to preaching four times a month on Sunday. They are not hungry for preaching, as in other days. The business world gives us an object lesson, and I think we would do well to take note of it. You will find the specialist everywhere—the shoe merchant, the ready-made clothing man; in medicine, in law, in farming—everywhere you find the specialist, all of which emphasizes the doctrine of intensity.

That is what is wanting in the district. The work assigned him illustrates the farmer who is trying to manage one-third more land than is possible for him, the result being small, with weeds and grass showing in the field, explaining why the yield was small—neglect.

Not that he had not worked; he had assigned himself too much.

The idea of intense cultivating is growing.

In no field will the principle apply more effectually than in the Church.

Our presiding elders should be men of first-class preaching ability, and a district with ten or twelve pastoral charges, thus furnishing him an opportunity to give attention to the district, such as will enable him to wisely represent the district to the Bishop. Our large districts are doing more to make inefficient the work of our presiding elders than anything. He is regarded as an expensive luxury by the masses, for the masses know but little or nothing about him or his work. His wide field renders it impossible for him to know the field, the people, their wants, wishes and needs, to properly represent the work in the cabinet, and this a vital point—his thorough knowledge of the people—and this only makes him efficient in the cabinet.

Otherwise his information is from very few, who, perhaps, are actuated from selfish or personal motives; and for the elder to act upon such would work hurtful friction in many instances. The presiding elder's efficiency at the most vital point is made to depend upon his knowledge of each pastoral charge; this knowledge is only possible where the work is reduced to a number of charges allowing him to visit each charge four times a year, and make prominent the fact that he is a preacher of the gospel, and allow his place in the chair, in the business of the Quarterly Conference, to be incidental to the occasion.

I am impressed that one idea, I not the main one, leading to enlarging the districts, is the presiding elder's salary.

This, I think, is a mistake. If it is a fact that two acres properly prepared and cultivated will yield to the farmer better results than three otherwise (and it is proven), it will prove to be true that by reducing the districts, giving intense cultivation, the Church will advance along all lines. Give us small districts.

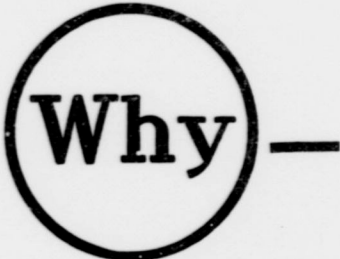
R. A. ELLIS.

Yazoo City, Miss.

**A LETTER FROM MISSOURI.**

Still remembering that so many Missouri folks are in the great empire of Texas and have not lost their first love, I am constrained to write in regard to our revival and some other things of interest.

Our Churches in Missouri, generally speaking, are faithfully doing the work of our Lord, and he is certainly adding his blessings of approval. Tomorrow we close what has been a very great meeting for our Clinton Church, in the Nevada District. The preaching has been well done by Rev. Paul H. Linn, A. M., LL. D., D. D., of Kansas City, our Conference Evangelist. His delivery has been so gracious, his sermons of such a high character and his presence such a benediction that the entire town was stirred. He has fully recovered from his long attack of sick-



# Why —

Some few people still buy soda crackers in a bag is hard to say.

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ness, and is newer, brighter and stronger than ever. And he is one of the delegates to the General Conference. If I mistake not, he will be one of the moving figures of that law-making body.

Professor Lucius J. Anderson, of Greenville, Texas, had charge of our singing. This was his second visit to our city. He was here a year ago in our meeting, and we all liked him so well that we brought him back. The large chorus choir was well pleased with his work, and his solos were certainly fine. And he is thoroughly religious, and knows how to personal work. He was welcome in our best homes. His year's study in Moody Institute has wonderfully polished him and added depth to his religious experience. He is receiving calls now for his special work, and the future hold for him very bright prospects. God is clearly leading him to large usefulness.

Our Missouri winter began early in the fall and was continuous and severe till the first days of March, when the sun came out warm and bright, the birds began their lullabys and the grass and flowers began to spring up. Now, here we are digging in the gardens, with symptoms of spring fever. The death rate has been very high last winter, especially among the older people. No less than a dozen died here, and the same report comes from many small towns.

Of course, the General Conference is the subject of talk among our preachers and leading laymen now. It is thought six Bishops will be elected, some relief given from the present order of worship, the Epworth League work to be simplified and the number of departments reduced. And many whole conferences, hundreds of the preachers and thousands of laymen would welcome the change of the name of our Church and call it what it now already is, "The Methodist Church." Judging from the trend of articles in the Nashville Advocate, these things will be considered.

Many of our Missouri preachers are in your borders now, and from all reports every one of them is doing well. In our dreaming hours we sometimes wonder if there is "room for on more" down there.

The good old Texas Advocate is a most welcome and entertaining weekly visitor to my home, and scarcely a week passes but not some of our preachers drop in and read it and say:

"I certainly must subscribe for that apr."

We very much enjoy the letters of Dr. Briggs, and only wish he would write oftener.

Creetings to you all in the name of our Lord.  
H. A. WOOD.  
Clinton, Mo.

**HASH.**

If Methodists would take and read the Texas Christian Advocate they would attend Church and Sunday-school, and not go to the show and the dance. They would have prayer and not cards and forty-two in their homes. They would not talk about their pastor, but pay and love him.

I have one steward who says the first paper he ever saw was the Texas Christian Advocate. He reads it today. Has always read it. He left home the other Sunday with his house full of company and rode seven miles to Church. This is an example of loyalty. Thank God for men like that!

Texas should be rid of the saloon. Here is Stephens County with not a saloon in it, yet they get whisky here from somewhere in the State. The Christian who will not help this year to down this devil will have to suffer.

What more do the women want? "The hand that rocks the cradle rules the world." We need not fear the hand that "rocks the cradle." It is willful old maids and motherless wives who wear merry widow hats and a wig, and say, "If I were a man I tell you what I would do about it."

I am glad I belong to the Methodist Episcopal Church, South. The word "South" makes it sound sweet, I hope they will never take it off. Thank God for the men who named and made her what she is today.  
BEN CROW.

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And Texas Advocate, \$22.50

## DR. R. S. HYER REPLIES TO DR. H. A. BOAZ

Dr. H. A. Boaz, Ft. Worth, Texas:

My Dear Doctor—In reply to your letter of recent date, I must first of all express my high appreciation of the things that you say of me personally. You must again be assured that I believe you are actuated in your attempt to move Southwestern University from Georgetown by the profound conviction that in some other place it could render a greater service to the cause of education.

Your statements concerning the resources of Polytechnic College were read with interest, and further information is desired. As I have not visited your institution for several years, I am not prepared to contend that I was right in my original estimate of the fitness of your buildings for such a purpose as you propose. But Dr. Moulton, who has just returned from a visit to you, and who as a judge is as competent as either of us, and probably more impartial, assures me that I made no mistake in saying that your campus and buildings would be practically valueless for university purposes. The new proposition which you have outlined virtually admits this point. When you recently visited Georgetown in company with Dr. Hay and Judge Armstrong, it was understood that you conceded also that the buildings here in Georgetown owned by Southwestern University could not be duplicated elsewhere for less than \$300,000. The new plan whereby Southwestern is to secure "more modern, more commodious and better equipped buildings" will certainly receive, when submitted to our trustees, most careful consideration.

In the meantime, all who are interested in our educational affairs are requested to give careful consideration to some further statements concerning the condition of things here at Southwestern. The proposition to move it elsewhere naturally raises in the minds of many such questions as these: "What is Southwestern doing where it is?" "Is it worth moving?" "May it not be well to let go good enough alone?" In response to my request, the following statement of what has been done during the past eight years has been prepared by my fellow professors, all of whom agree as to the accuracy of these statements:

In the last eight years, beside our Medical College in Dallas opened in 1903, there have been added a Biblical Department with two chairs, and a Department of Education. Students completing certain courses in the latter department are allowed without further examination to teach in Oklahoma and Texas. It was through the influence and work of Southwestern University, unaided by any other college in the State, that this privilege was secured to Polytechnic College and all other denominational schools of this State.

Within these eight years, eight professors, three assistant professors and twelve student assistants have been added; also a bursar, a registrar, a librarian, a coach for outdoor athletics and a gymnasium director. Two gymnasiums and a biological laboratory have been provided; the chemical and physical laboratories have been greatly enlarged and improved, and about fifteen thousand carefully selected volumes have been added to the library.

The total attendance of students of all ranks has increased from 417 to 1102; the attendance of academic students of college rank, from 198 to 331. The Summer School of Theology has been projected, and has become an important institution in Texas Methodism. It has been largely attended, because it has brought some of the best trained theologians and Biblical scholars in America in easy reach of all our Texas preachers.

As indicative of the loyalty of our 690 graduates and some 800 former students, we call attention to the \$100,000 recently guaranteed by them for our proposed Memorial Hall. The wonderful college spirit that was displayed by the present student body in subscribing, without any pressure whatever, \$20,000 to this same cause, is probably something new in the history of colleges. The religious activities in this student body may be inferred from the following: We have two Epworth Leagues, a student volunteer band of 35 members, a Y. M. C. A. and a Y. W. C. A. These organizations at the close of a great religious revival determined to begin a campaign to secure \$25,000 to erect a building for their exclusive use, and their persistence in this demand precipitated

the presentation of our plan for a Memorial Hall. Among the young men preparing for the ministry there are nine Bohemians and 12 Germans. This, we feel, will be an important contribution to the solution of the foreign problem. One young man from the present graduating class has been accepted as a teacher in Mr. Yun's school in Korea. This, with Pilley in China, Hill in Cuba, Onderdonk, Cox, Campbell, Newberry, Macene and some forty more of our students who have gone to Mexico, either as preachers or teachers, shows what we have been doing for missions. Besides twelve preachers in Oklahoma and nearly as many more scattered from California to Georgia, there are 170 preachers filling charges in Texas. Of the five Rhodes scholars that have been appointed from Texas, the first two were from the University of Texas, and the last 3 from Southwestern. These appointments are made from competitive examinations in which scholarship, leadership, morality and athletics are all considered.

In the last eight years \$139,225.34 have been added to the University as net assets in buildings, equipment and endowment.

Returning now to the points of your letter, I note your surprise at the way in which I set forth in my former letter certain financial affairs. You particularly lament the fact that one of your old teachers made claim to certain assets of Southwestern University that a bank president would not accept as collateral. This statement to which you refer was made with the understanding that it was not to be submitted to any bank presidents save such as are on our Board of Trustees. There was no objection, however, to some other bank presidents seeing the statement, for it was felt that he would understand these claims just as you understood them, not really claims to money in hand, or even subscribed, but just "chickens" counted before they were hatched." This aforesaid president would also understand that it was not a statement made to him; only a quarrel with you for disturbing our nest when it contained such a large sitting of eggs and so many were already pipped. The brilliant young chauticleer who came at such an inopportune time to propose a new and better nest need not be surprised that so many sharp pecks were directed at him. Many of the old brood have their feathers ruffled, and propose to protect the present hatching. They are now voting heavily, not in favor of migration, but to keep the nest in the same old barnyard.

Speaking of bank presidents recalls the fact that some months since two of them did very carefully go through all the financial affairs of Southwestern University. They reported that they found Mr. Reedy's books kept in an ideal way. The president of Southwestern University may hurriedly make statements that bankers detect to be in bad form, but they find our bursar's books formal and accurate. There are no skeletons in our financial closet. Some may think that they see one in the debt to which you call attention. If that be a skeleton we are not alone in having one. You will find one at nearly every college. We are quite willing to bring ours out and let everyone take a look at it. It may not be evident to all why you put this item in your argument, but if you needed it we have no fault to find with you for using it. The rich universities of the East have found that endowment money when judiciously invested in boarding halls brings larger returns than when invested in almost any other way. Many years ago, our trustees tried this plan on a small scale, and found that money invested in our boarding hall for young women brought in a fine revenue. As each addition has been made to this building, the amount of endowment money so invested has been increased till the total now amounts to \$9,668.18. Approximately \$2000 of this is from the Harrison Club Endowment Fund. When Mood Hall was building the trustees invested in this boarding hall for boys, \$4,673.23, most of which was taken from the Harrison Club funds. Formal notes covering these amounts were duly signed by the trustees and deposited with the Treasurer of the university. It is to be remembered that these buildings in which endowment money has been invested are boarding halls that produce revenues, and each is worth approximately \$100,000. These investments were made only after all of the conditions had been very carefully studied and the plan approved by such men as Prof. Pritchett, of San Marcos; Mr. Or-



The above is a picture of Thomas Easton and Rebecca Ann Burrows. Their many friends in Texas will recognize them. They were born and reared by Methodist parents of the old school. They were baptized in infancy and brought up at the family altar. Uncle Tom was for many years a steward; Aunt Ann was his helpmeet. He loved his pastor, and was devoted to all the interests of the Church, but never more so than she. The most of their married life they spent in Parker County, Texas, but moved to Gladewater, East Texas, about five years ago, on account of age and feebleness, to be near a relative. They were model members of the Church. Their quarters were always paid in advance. They did not wait for their pastor to call for his conference collections. They were poor in this world's goods, but rich in good works. What our Lord said of Smyrna was applicable to them—"I know thy

works . . . and poverty; but thou art rich." One of their habits was to have some little present ready for their pastor or some member of his family every time he came around to his monthly appointment. Their frequent little presents, estimated by their pastor and presiding elder for one year, aggregated \$18. This outside of their quarters and other obligations. They loved the Texas Christian Advocate and read it for thirty-five years.

Uncle Tom was born in Arkansas February 23, 1810, and "fell asleep" January 15, 1910. Aunt Ann was born November 1, 1815; still lingered, waiting, ready. Their marriage took place July 2, 1855. One child was born to them—a son—who died at the age of twenty-six years. Such lives as they lived deserve to be written in letters of gold, and are worthy of emulation.

W. E. CAPERTON.  
Camp Springs, Texas.

gain, of Bastrop; Mr. Bentley, of Temple; Mr. Wilson, of Cleburne, and many other business men well known over the State. The present popularity of Mood Hall as a boarding place for boys is regarded by all as fully justifying the action of the trustees in investing the above amount of Harrison Club money in this building. This same policy has been pursued by other colleges in Texas. Trinity University at Waxahatchie has invested \$23,642 of endowment money in boarding halls, the value of which they estimate to be very much less than valuation placed on our buildings. Aside from the notes given by our trustees for the above sums of endowment money invested in boarding halls, there is a miscellaneous assortment of old debts, a kind of bone heap out of which an expert anatomist might articulate if he desired so to do, a scarecrow of considerable proportions. The statement of the Treasurer is that the University owes to outside parties \$36,737.35. A full statement from the Treasurer would here be presented were it not so long as to take up an un pardonable amount of space. It shows, in brief, that Southwestern owns property in Georgetown valued at \$410,000, and elsewhere, \$150,000.

Returning again to your proposition I must repeat that you have proposed a very difficult and delicate task. When a tree has grown in a given place for a few years, it may easily be transplanted. It may be torn up with violence, its roots wrenched, twisted, snapped off, just as accident may determine. It may then be shaken till not a particle of soil is left on its roots. Still, when planted in a new place and watered a little, it may grow. But not so with a tree that has grown for thirty-six years in the same place, has borne much fruit, and is again full of blossom, leaf and ripening fruit. Such a tree has sent its tap root deep down till it has reached permanent moisture upon which it lives when rains cease and the surface soil is dry and parched. Such a tree can be removed only by a great force, and the force may be used in such a way that the tree will never live again. Unless a large part of the soil about its roots remains undisturbed it will not flourish in a new soil, however rich that soil may be. If we are to remove the old tree from Georgetown we must make very careful preparations to do it in exactly the right way.

Before I am prepared to discuss further whether or not this can be done, I must have some additional information. In your last letter you have enlarged your original proposition to absorb Polytechnic College, and state that in due time you will submit a new plan which will practically meet the conditions which my first letter stated to be necessary to secure serious consideration by our trustees. The right to discuss the plan which you have outlined, prior to its formal presentation to our trustees, may be questionable; but such

a liberty may be taken if you will kindly furnish certain additional information concerning the resources of Polytechnic College. The details of your plan will of course require much time for preparation, but I am sure that you are now prepared, and are quite willing, to furnish such information as is here requested. When you have given this additional information I may again take the liberty of suggesting certain modifications and some enlargement of your plan. That this may be done intelligently, kindly give in for matron regard to the following points: (1) State the full amount of your endowment, also how it is secured and how it is invested. (2) You have stated that your scientific equipment suffers nothing by comparison with that of Southwestern. State more definitely its cost and present value. (3) State number of bound volumes in your college library. (4) State number of graduates receiving A. B. and B. S. degrees since 1907-8, including number of applicants for degrees in current year. (5) State the number of academic students of college rank now in attendance. If possible, would like to have them classified as Freshmen, Sophomores, Juniors and Seniors. (6) Give the total enrollment of students of all ranks for the present year, and the exact number of these who now hold their Church membership at Polytechnic Church. Some of the above items may not interest the public generally, but all will be interested in the last.

Kindly pardon me for requesting so many detailed statements. It is done because it is important that information concerning each of these matters be in the hands of our trustees when your proposition is formally presented; and I ask for the information just now that I may have the privilege of giving your plans mature consideration before the next meeting of our Board of Trustees.

I cannot close without referring again to the delicacy of the matter that we have under consideration. If you could see some of the letters that have been written concerning it you would fear, as I do, that we are about to have a civil war over our educational affairs. I sincerely trust, I earnestly pray, that such may not be the case. But if war should come, and if you or I should be called upon to play, in our small way, the parts of a Lee or a Lincoln, we must remember with the former that "duty is the sublimest word in the language;" and we must act as did the latter, "with malice toward none, with charity for all; with firmness in the right as God gives us to see the right." Then, if one meets defeat, it will be robbed of all bitterness, and if one sees success only in the hour of death, there will be no shame to tarnish victory.

If I were a fellow-preacher, I would close with the conventional formula, "Your Friend and Brother," but the paternal instinct is strong in the old teacher, so I shall just say, Your true friend,  
R. S. HYER

No

**Winters Stated.**  
Had a good ter). Six a sixty-five sir coming. Ou attendance fr 106 in Janu Just a stea tentent, off faithful ser room parson by electric; thanks to a —J. W. Patl

**Rice.**  
We closed on last Wedr eleven days. terest was i singing was and it was r revival in th professions: Nine joined others to fol up in every condition. Know how to er tries to d a better clas longer I pr love them.—

**A Glorious B**  
We have J val at Pickle Satan was r H. W. Charl fearless spe meeting. O Bishop, has acending thl his district persons exp had no assur after this ; conversions, twenty-six n secured on a building an This is a go ple. Two i sprinkling v merged. Br baptism.—C.

**Blanket.**  
Our paste just closed Rev. T. N. I preaching. I right name, gospel in i There was though not of our peop The Church home choir writer, assis about thirte H. Brown he followed a ans and Ba eluding all 100 convers outsiders ex Our people of Brother's stantial free continue to he roes, is ett, L. D., M

**Roxtou.**  
The secon this charge Saturday an the spiritual very good, and League ress. The except one, this quartet ministry. O preached the passed any heard. Swe and makes e I could get and then h the charge. charge in tl worth, Mar

**Vernon.**  
On Febru with Rev. V Memorial, preachng. presentation were attrac a delight to among us. ple red-dica ple of God. ed. There versions, e ceived into ing. After Brother Mal the serious bers. Then presiding el and we w in every ev at every Su the meeting tions to dat kins booms and all. 250 roof is just Finances in good people ister to the L. Moore.

**Clarendon.**  
We have meetings th of the pupl have made i joined the i of Hereford, one of the l head. Our is filling hi fact, the w only unusu er Miller h year on th





OUR NAME AND OUR SCHOOLS.—SOME NEEDED LEGISLATION.

The citizens of Madrid, on one occasion, refused to clean their streets because the dirt was the dirt of their ancestry. The Chinese farmer persisted for generations in plowing with a forked stick, because his fathers plowed that way. Ancestral worship is degrading and a positive hindrance to development when it becomes a dominant force in the thoughts and lives of men. We condemn it in those who have a definite system of ancestral worship. May it not be possible that we cling to some expressions and customs in our Church for no other reason than that they were handed down to us from our fathers?

The writer is aware that it is true that there can be no new discoveries in theology, in gospel revelations, for God has given us the best and highest revelation of the gospel in the life and labors of the incarnate One, but there may be new visions by men of Gospel truth, there may be new conceptions. The elemental aspects of the gospel in its application is twofold, human and divine. The divine side is perfect and needs not to change, but the human side is not perfect and does need sometimes to be changed to newer and more correct gospel truth. No Church in its ecclesiastical government, forms or pronouncements, may claim to be perfect until it is ready to claim infallibility for fathers of the Church. We as a Church know no infallible saints. Therefore, it may not be unreasonable, nor radical, nor revolutionary in any man to conclude that certain changes in our ecclesiasticism may be needed as the Church progresses with the passing ages.

Many have written pro and con upon the change of our name. Those who stand for no change base their contention largely upon sentiment which clusters about men and conditions of the past.

The very memories which the modifying word in our name recalls is the very reason why we should no longer retain that word.

The memories of the heroes and the heroic in our Southland are precious to every Southerner, but is it wise to placard our Church and our religion with these memories?

The word "South" carries every intelligent man back to those stirring times in the past when men differed in principles and were swayed by sentiments, which divided the Church, and for a time divided the Nation, and upon the altars of these principles and sentiments thousands of human victims have been sacrificed. Do we wish to commemorate these victims as being sacrificed upon the altars of our Church, and by our very name forever commit us as standing for conditions as they existed then? We all know that it was a civil condition which furnished the occasion for the differences and scenes of which the word South in our name has become an exponent, made so by the meaning attached to it by the average man. Does the word South stand, in our name, for any particular religious principle held by our Church as against any other Church? Indeed, does it stand for any truth in Christ?

Does not our Church stand for the principle announced by St. Paul, "Be subject to the powers that be?" Is it not true that our Church is as loyal to our Government as any people in the Union? Why should we persist in this addendum, which forever sectionalizes our Church and appeals to the prejudices of any man, and places us in the attitude of protesting against the settlement of certain questions as they were settled by our Government by a cruel and bloody war.

We accept the settlement, we are satisfied with it; then why keep this modifier, which forever raises this question in the minds of those who may differ from the "Southern idea?"

The writer verily believes that our Church is the broadest Church in the world today, broadest in sympathies, her doctrines, her ideals and her visions. She stands for a universal redemption, a universal Christ, a world-wide gospel, and her commission is the commission of her Lord. "Preach the gospel to every creature." Now think soberly of a Church with such doctrines, sympathies, visions, with such a commission, forever keeping attached to her name a word that belies such a spirit and such a commission. Our Church is not a Church especially for the South only, neither does she stand for conditions existing at some time in the past, neither does she wish to go before the world as being particularly "Southern," in sentiments and sympathies as against "Northern" sentiments and sympathies. We who are Southern in sympathies and prin-

ciples may still be so, and so teach our children if we wish. We may even teach our children to love sentiments and heroes particularly "Southern," and no one would object, but for pity sake let us not go before the world with a Christ and a gospel committed to Southern sympathies and principles in civil and political things or social conditions. We do not so represent Christ, but when we go to a Northern man and begin to preach to him Christ, just as soon as he discovers that we come from the M. E. Church, "South," he at once raises his prejudices as a barrier between you and him.

The writer knows by experience that he is not overstating the matter. During a residence among ultra Northern people, he has seen the fires of prejudice flash from the eyes of New Englanders when asking for an explanation of our name, and in not a single case was he able to lead them to accept his explanation, and that we did not stand for the same prejudices. The writer has more than once been called the pastor of the "Jeff. Davis Church" and of the "Cecesh Methodist." In the West and Southwest those from the North refer to us as the "South Church." It does not so much matter what the world means to us, but what does it mean to the average man anywhere. I am contending that we should go before a lost world representing a universal Christ, without anything in our name, with local coloring, or that would in any way stir the prejudices of men who may not be Southern in sentiment.

If we mean to preach the gospel especially to Southern people and operate only in the South, then hold on to this word; but if we mean to preach a world-wide gospel, and if the world is our parish, then loose our gospel and our Christ from any term that localizes them.

What would the writer suggest? A name involving as little change as possible; too radical a change would take us a generation to explain. I find in other Churches conditions which are in fact more aggravated even than in ours. Churches which separated in fact during the war, but in their name, as they are known before the world, there is nothing to recall that fact or even indicate that such a fact exists.

The two Presbyterian Churches, the one with the legal name, "The Presbyterian Church in America," the other as "The Presbyterian Church in the United States." Under these names they hold their property, but before the world they are each known simply as the Presbyterian Church. The average man does not know that there is a Northern and a Southern Presbyterian Church. Why not call our Church, legally, the M. E. Church of America, placing this modifying word in all our deeds, but when we refer to our Church we need not use the whole legal name, just as the Presbyterian Churches do. The same is true of the Baptist Churches, being two separate Churches in their autonomy, one operating under the Northern and the other under the Southern Baptist Convention.

The average man does not know that there was ever a division in either of these Churches. The writer can not see the religion in continually emphasizing the fact of our separation, or that we are distinctively "Southern." No one would charge us with insincerity, as no one charges the Presbyterians with insincerity for not referring to their Churches always in their full legal name. A man may have the legal name of Richard Henry William Jones, but he may be known to the world simply as "Dick Jones." As in the case of the Presbyterian Churches, when it becomes needful, explanation is made as to the legal name simply to distinguish property holdings. It would not be a generation before the average man would not know there was a Southern Methodist Church as distinguished from the Northern Methodist Church.

This would put to shame that practice, now all too frequent, of building altar against altar, and justifying the sin upon the fact that one is a Northern Church and the other a Southern Church.

If we go before the world legally as the Methodist Episcopal Church in America, or of America, and become known simply as the "Methodist Church," as we are now known, where our differences are not emphasized, there would soon be no known difference to emphasize, as is the case now with the Presbyterians, and when one Methodist Church should in the next generation attempt to build altar against altar, the people would say: "We have a Methodist Church here already; we don't need two," but as

long as we flaunt before the world our differences, just so long will it be possible to build altar against altar, which is a sin for which there is no excuse, except prejudices kept alive by the suffix to our name. Let us drop it and take the legal name of the M. E. Church of America for legal purposes, to distinguish our property holdings from all other Methodist Churches, and familiarly refer to our Church as the Methodist Church.

Our School Law.

Those who have studied the laws governing our schools and determining their status, know that the law is not very clear nor specific in lodging the control of our schools. It is difficult to say in the case of many of our schools, just where their control is fixed. Sometimes Boards of Trustees are at a loss to know what body they are amenable, if indeed to any conference or body except themselves. The law should be so framed as to specifically place any and every school in our Church, and make it easy to determine where the school is lodged, and to what body the trustees are amenable. Every school should be under the legal control of either Quarterly, District, Annual or the General Conferences.

It may not be well for any school to be under the control of the Quarterly Conference, since it may happen that the trustees may also constitute the Quarterly Conference, and simply do anything they might wish, and the same men ratify their action in Quarterly Conference.

Let some Church lawyer formulate a simple law to properly fix the legal control of all our schools, and make the demand that each school coming under control of our Church shall declare itself as under some one of these bodies.

L. B. ELLIS.

Jasper, Tenn.

SPRINGTIME.

With the return of springtime, and the nature all astir, we think over the past. The writer was many a mile from Soper last spring. We are all glad, more or less, to see this season of the year roll around. Our minds are refreshed by the sweet songs of the birds, we hear the bobolink singing and it makes us feel that there is a harvest to be reaped. We can study the nature of the bees as they come and go from their work, and as they busy themselves around the rosebush and out on the trees and meadows and on the honeysuckle vine, gathering the little tiny things which they turn into honey. We see the morning glory open up, and we think of ourselves; how in the morning we bloom forth like one of these little tender blossoms, and how we are cut asunder; and at the opening of the spring we are reminded of the resurrection, when all things will come forth and show their faces to the Son of God; and how these flowers of the field are resurrected and spring forth from the grave of the winter and face the sun that gives light; they open up their lives to the spring morning and are judged by the dews that give them life. The young bird will fly from one branch of the elm to another and sing the sweet songs that have been given to it by its mother. The hare is at liberty from the hunter and she can feed her young. The hen will gather her little ones around her and hover them by her wing of passion, and protect them from the wilds of the fields. Every flower of the field helps to celebrate the coming forth of the spring by giving into the air sweet perfumes, and it is then that the children will begin to slip from their little feet the old, torn shoes and ask for an outfit.

It is then that the hammock begins to swing from the limbs of a shady oak, as the little leaves begin to put forth and shade the green grass of the yard; the aged father, the loving mother begin to feel refreshed by getting out under an old shade tree and get some of the new spring fresh air; they are made to feel young to a certain extent. And the potato vine begins to run across the furrow, the young corn will soon be hard enough to eat, the berry vines of the field bring forth the berries with springtime. The snake comes forth as if to the resurrection, and gives an account of himself. The orchard is soon laden with the fruits which we enjoy plucking from the limbs that have been lowered by the much fruit. This season of the year is admired by every creeping thing, by every flower of the field, by every insect, by the fowls, and, in fact, it reminds us all of the general resurrection when everything must come forth to the light and show themselves. The arise on the coming forth of the spring

and shake off the old winter clothing and dress up in their new spring clothing, and wear the flower and eat the berry and drink the dew of heaven and open out and spread forth like a potato vine.

Cheer up and enjoy this nice spring weather, and wear a nice bouquet of flowers, and help the Soper people to enjoy the blessings spring brings to this writer—another birthday—and it brings to us many more blessings. So spring, sprung, sprang, I say springtime.

FRANK L. JEWELL, Pastor.

A BIOLOGICAL ANALOGY AND SOMETHING MORE.

In the Christian Advocate (Nashville) of Feb. 11 there appeared a lengthy article under the above caption from the pen of Mr. John M. Fletcher. In short it is a labored effort to prove Mr. Herbert Spencer's theory of evolution. The "analogy and the something more" is this theory applied to literature, poetry, fiction, religion and finally the Christian Church as we have it today. In proving this theory our brother refers us to nearly everything else under the sun except the Bible. Just why he should except this book we do not know. Has the Bible grown obsolete to him? It is evident that he discredits the Mosiac account of creation. Nor is there any place in his theory for the miracles of Christ. Now we do not object to Mr. Fletcher's right to join Mr. Spencer in defense of his doctrine of biological evolution, but we do not believe the Christian Advocate is the medium through which to make such defense. It is a scientific question which to say the least of it, discredits the Bible in a great many minds. Hence a Church paper which goes into the homes of thousands of Christian people ought to edify rather than mystify their minds. Mr. Fletcher gives us Mr. Spencer's "classic" definition of evolution: "An integration of matter and concomitant dissipation of motion, during which the matter passes from an indefinite, incoherent homogeneity to a definite, coherent heterogeneity, and during which the retained motion undergoes a paralleled transformation." Upon this he elaborates extensively. He assures us that this has long ago passed beyond the theoretic stage and has become the great working hypothesis in every realm of science. But I ask when did it become the working hypothesis in theology? Is there a Bishop or a soul winner living or dead who has believed that man is evolved from the amoeba, the paramoecium, the gonidium, the pandorina, the endorina, the sponge and the hydra? The fact is every theologian living or dead has vigorously repudiated this doctrine. Certainly it has no place in Bible religion and it ought not to poison the columns of our central organ. (REV.) I. E. THOMAS, Rosenberg, Texas.

Advertisement for a bicycle with a 10-day free trial offer. Includes text: '10 DAYS FREE TRIAL', 'DO NOT BUY', 'ONE CENT', 'HEAD CYCLE CO. CHICAGO'.

Advertisement for W. D. Jones, M. D., an eye, ear, nose and throat specialist. Includes text: 'W. D. JONES, M. D.', 'Practice Limited to EYE, EAR, NOSE AND THROAT', '615 Wilson Building, Dallas, Texas'.

Advertisement for a fine advocate machine. Includes text: 'Fine Advocate Machine, \$22.50'.

Advertisement for Bells. Includes text: 'BELLS', 'Bowden Bells', 'CHURCH & SCHOOL Bells', 'Catalog Free', 'AMERICAN CELL FOUNDRY, NORTHVILLE, MICHIGAN'.

Advertisement for Blymyer Bells. Includes text: 'BLYMYER BELL CHURCH Bells', 'UNLIKE OTHER BELLS', 'WRITE TO CINCINNATI BELL FOUNDRY CO., CINCINNATI, O.'.

Advertisement for Menely & Co. Waterbury. Includes text: 'MENEELY & CO. WATERBURY', 'The Old Reliable Menely Foundry', 'CHURCH, SCHOOL & OTHER BELLS'.



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**G. C. RANKIN, D. D.** Editor

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THREE MONTHS ..... .50  
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**Back Numbers**—Subscriptions may begin at any time, but we cannot undertake to furnish back numbers. We will do so when desired, if possible, but as a rule subscriptions must date from current issue.

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

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**TO OUR CORRESPONDENTS.**

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

1. Do not send money or any business for Texas Christian Advocate to anyone but Blaylock Publishing Co. or Texas Christian Advocate, Dallas, Texas.

2. Address all business letters touching subscriptions, changes of address, advertising, or other business matters, to Blaylock Publishing Co.

3. Do not address matter for publication to any individual—either editor or publisher—but to the Texas Christian Advocate. An individual may go out of the city; hence serious delays occur.

4. Bear in mind that all communications should be written on different sheets of paper from that intended for the business office and should be written on one side only.

**DISTRICT CONFERENCE NOTICES.**

Ablene, Merkel, 5 p. m.	April 1
Bowie, Archer City	April 7
El Paso, Carlsbad, 9 a. m.	April 13
Decatur	April 13
Stamford, Rotan, 9 a. m.	April 13
San Antonio, Eagle Pass	April 20
Clovis, Melrose, N. M.	April 20
Gainesville, Valley View, 3:30 p. m.	April 22
Dallas, Grand Prairie	April 25
Georgetown, Belton	April 25
Paris, Clarksville, 7:45 p. m.	April 26
San Marcos, Seguir, 2 p. m.	April 28
Greenville, Jones-Bethel	April 28
Albuquerque, Tucuman, N. M., May 4	May 4
Corsicana, Coolidge	May 4
Brenham, Bay City	May 10
Vernon, Paducah, 2:30 p. m.	May 12
San Augustine, Garrison	May 26
Gatesville, China Springs	June 2
Sherman, Sadler, 3 p. m.	June 6
Sulphur Springs, Mt. Vernon 8 p. m.	June 7
Marshall, Gilmer, 3 p. m.	June 7
Plainview, Lockney, 8 p. m.	June 16
Waxahachie, Ennis, 10 a. m.	June 22
Weatherford, Weatherford	June 23
Bonham, Petty, 7:30 p. m.	June 23
McKinney, Princeton, 3:30 p. m.	June 24
Brownwood, Bangs, 8 p. m.	June 27
Pittsburg, Hughes Springs, 2:30 p. m.	June 28
Cleburne, Blum	June 28
Beeville, Floresville	July 6
Jacksonville, Bullard	August 16

The final results of the meeting conducted for Rev. R. A. Burroughs at Jacksonville, by Rev. D. L. Coale, are most gratifying. Between 225 and 250 were converted and more than 100 joined the Church. Quite a number went to other Churches and the whole town had a spiritual uplift. Ten young men consecrated themselves and expressed their purpose to become ministers. Among them one is a leading young attorney of the city and another is a teacher in the Alexander Collegiate Institute. Three young ladies consecrated their lives to mission work. The institute shared largely in the benefits of the revival. Rev. R. A. Burroughs, the pastor, is in fine favor with his people and the greatest of harmony prevails in the membership.

**THE FORT WORTH DISTRICT CONFERENCE.**

We dropped over to Fort Worth last Thursday and took a look at the session of the Fort Worth District Conference. Rev. Sam R. Hay was in the chair and the proceedings were running smoothly. The attendance was good, both among the ministers and the laymen. The reports indicated a good condition of things throughout the district, spiritually and materially. That is one of the best organized and thorough-going districts in the State, and its presiding elder has his hand on all the details of the work. He is wide-awake and as a leader he is worthy the following of his workers. Among the preachers and the laymen he is popular. With his other qualifications, he is one of the most eloquent and effective preachers in the State.

Polytechnic gave the conference a royal entertainment, and the proceedings were conducted in the college chapel. Representatives from the city were present and the business and religious features of the occasion were interesting and instructive. Rev. H. W. Knickerbocker preached on Thursday at the eleven o'clock hour. We had heard his two brothers and knew something of their style and success as pulpit men, but we had never heard this one. He is in charge of Central Church and has all the material on hand for a fine building. As a preacher he is simply superb; of medium size, well proportioned in form and an easy manner. We have not heard a more attractive man in years. He is evidently well trained, has a wide range of modern reading, evincing a wonderful familiarity with the realm of books, and a keen observer of current events; he is master of assemblies. His voice is well-nigh perfect and his pulpit manner is the perfection of gracefulness. As a public speaker he has as few faults as any man under whose ministry we have sat for many a day. Yet with it all there is a deep stratum of evangelical fire and enthusiasm underlying his whole exposition of his text. This is the phase of his preaching that impressed us. We are too practical to attach much importance to faultless diction, to poetic imagery, to perfect intonations of voice and to oratorical manner, yet we do not lightly esteem these; nevertheless when a man is naturally possessed of these gifts and uses them to the glory of God and thoroughly impregnates them with spiritual fervor, they help to make him a power in the pulpit. All of these are found in the style and ministry of H. W. Knickerbocker. And another trait that attracted us to him is his unfeigned humility. His sermon last Thursday was one of beauty, eloquence and striking power. A demonstration followed it that reminded us of the old times.

We enjoyed the hospitality of Rev. and Mrs. H. A. Boaz. Their entertainment is always free and enjoyable. It would be hard to find a better type of social communion than that college home imparts. The college is in fine condition. The central building has been enlarged and renovated until it looks like a new one throughout. It was handsome and commodious before, but it is improved a hundred per cent. It will compare in its architecture, its conveniences and facilities, favorably with any school building in Texas. There are other imposing buildings also on the campus, and the whole effect is very pleasing indeed. The complete air of college life is perceptible.

The church building now going up is nearing completion. Its architecture is in keeping with the other buildings on the campus, and it is quite an addition to the group. Rev. H. M. Long and his people are showing a heroic spirit in this elegant building. When completed it will put Polytechnic

Church far to the front as one of our leading congregations.

Through the courtesy of Judge George W. Armstrong we were driven in his auto over the city and shown a number of splendid sites for a great institution of learning. He is one of the wealthy business men in that city, and his heart is bent on making Fort Worth not only a great business center, but a great educational center as well. These Fort Worth people have an eye on attracting to them schools of high character, and they are willing to assume responsibilities to that end. Judge Armstrong is a son of Rev. and Mrs. R. C. Armstrong. He is one of the leading spirits in Central Church.

**MARSHALL GOES DRY.**

Sometime back the pros of Marshall petitioned the County Commissioners of Harrison County for a local option election in the city of Marshall. The antis took fright and got up a petition for an election in the whole justice precinct in which Marshall is located. They were afraid to risk the city, but hoped to snow the pros under with a large vote just outside of the city limits. The pros accepted their banter and went to work to carry the precinct. It was a hot campaign. The antis were mean and they indulged in a dirty campaign. But after the polls closed last Tuesday evening and the vote was counted, the precinct went dry by nearly two hundred majority. Hurrah for the Marshall precinct! The antis down that way are sick at heart, for this gives us 163 counties in Texas, and it makes the country dry from Dallas, Texas, to Little Rock, Arkansas. On with the battle!

If preachers were convinced that an unlimited pastorate would result as felicitously as the following paragraph indicates, they would not strenuously oppose the removal of the time limit: Rev. J. S. Nicholls, who celebrated his forty-fifth anniversary as pastor of the Second Presbyterian Church, St. Louis, on a recent Sunday was present with a purse of \$25,000 by members of his congregation in a reception in his honor.

A good many of our correspondents are becoming anxious about their communications and they want to see them in print. Well, we are doing our best. The hopper is full to overflowing, and we are grinding the grist just as rapidly as we can get to it. Be patient, brethren, and you will be heard.

For two years Dallas has had two women on her School Board, but in the election last Tuesday the two lady candidates were defeated, and the men now have charge of the school matters of the city. The good ladies made quite a stir to hold their places, but it was in vain.

These audacious Methodists have ignored the Pope and planted their chapel under the shadow of the Vatican. They have even gathered a membership of four thousand and they have schools teaching the children to read and to think for themselves. They are preparing the young generation of Rome for the ideals of Christian faith; and right there where the Pope once enforced his authority with carnal weapons he is now impotent to injure those who want to worship God in spirit and in truth.

Two hundred years ago Methodism was not known in Roman circles. It was too insignificant to attract attention. But to-day it makes Rome howl. They thunder the truth right under the dome of St. Peter's. The world is moving, and Methodism is in its vanguard.

In the ages gone by the Popes of Rome held high carnivals over human slaughter and suffering when people refused their ministrations. But this

is the twentieth century and the stake and the fagot have been substituted by freedom of speech and conscience. No man suffers physically now for religion's sake. Hence all the Pope can do is to insult Mr. Fairbanks because he worshiped with the Methodists, and refused to see Mr. Roosevelt because he feared that the distinguished ex-President might consort with the Methodists while in Rome.

In Mexico, in Cuba, in Brazil, in the Philippines and in Rome Methodism is throwing the light of the gospel across the pathway of ignorance and superstition. Even the anathemas of the Pope hold no terrors for Methodism. It holds no sword in its hand except the sword of the truth, and it afflicts no human heart except with repentance for sin. It rides in the chariot of the gospel and laughs at the threats of the Holy Father.

The world knows that Methodism is a dominant force in the spiritual life of Christendom, and even the Pope of Rome, though walled off from the light and liberty of this progressive age, has heard the resounding echoes of the gospel as it is preached by the followers of John Wesley.

**GENERAL CHURCH NEWS**

Rev. E. O. Goddard, of the Oklahoma Conference, has been elected President of Hendrix College, Ark., to take the place of Rev. Stonewall Anderson, who recently resigned. Dr. Goddard is a highly competent man for the position and the college is fortunate to secure such a man to succeed to this position.

Rev. N. L. Linebaugh, D. D., of the Oklahoma Conference, and a member of the Board of Regents of the State University up there, recently fired some hot shots into Mr. Carnegie for his effort to eliminate all Christian elements from our system of education. Among other things he said: "I hope the day will never come in Oklahoma when Andrew Carnegie, with his money wrung from the common people, can dictate to us how to run our educational institutions." The Oklahoman, the leading paper of that State, had a long article from him on the subject, and it gave forth no uncertain sound. Dr. Linebaugh is one of the leading citizens of that Commonwealth and he is a power for good both in the pulpit and as a citizen.

Rev. Dr. Singleton, of Alabama, and father of Rev. F. E. Singleton, of the Northwest Texas Conference, died recently at El Paso. He had been in delicate health for some time, but his death was a shock to his son and a large number of friends whom he had made in Texas by his brotherly bearing among us. His remains were taken back to his native heath for interment. For years he had been a faithful minister of the gospel, and his end was peace.

Dr. T. N. Ivey's Year Book is one of the most helpful little volumes on our desk. It has about all the information of the Church that one needs and it is put up in such shape that you can lay your hand upon it without a moment's notice. It is indispensable to our work, and it will prove a blessing in the hands of all preachers. Dr. Ivey is editor of the Raleigh Advocate, the organ of the North Carolina Conference.

The Nashville Advocate has the following to say about one of our leading laymen: "Hon. E. H. McCulliston, Mayor of Paris, Texas, is a lay delegate from the North Texas Conference to the General Conference. Correspondents and editors have succeeded in spelling his name in so many different ways that we had finally to appeal to him for an 'authoritative rendering.' His name is as given above, and in spite of his positions of dignity, in both Church and State, his friends still call him 'Ed.'"

Dr. Collins Denny, as usual, leads his delegation to the General Conference. There are four others, but we have not the list at hand at this writing. The Baltimore Conference, the only one holding its session in the spring, has just adjourned after a harmonious meeting.



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**PERSONALS**

Rev. and Mrs. S. H. Morgan, of Lott, have issued invitations to their silver wedding anniversary. The happy event transpired April 5, and it was a delightful occasion.

Rev. E. L. Egger, of Oak Cliff, received more than a score of members by profession last Sunday. He has received about eighty since conference, and the good work goes on.

We regret to report the death of Mrs. D. W. Gordon, beloved wife of Rev. D. W. Gordon, of Wheelock. The sad event occurred March 16, and it leaves a pall of sadness over our brother's family circle.

We had a pleasant visit from Dr. J. H. McLean last week. He is looking well again and seems to be in excellent health. He gave a good report of the Orphanage, and its condition is excellent.

Dr. R. S. Hyer, of Southwestern University, called in for a few moments this week. He was on his way to Little Rock to attend a great educational meeting. His reply to Dr. Boaz's second letter is in this issue.

We had a delightful visit from that stanch layman, Marvin Kelley, of Longview, this week. He is young, vigorous and ready for every good word and work. He is one of the stand-bys in his Church. He speaks highly of the work of his pastor, Rev. J. W. Bergin.

We are pained to hear of the illness of Judge P. C. Thurmond, of Bonham. For several weeks he has been confined to his room and his condition is serious. He is one of the lay delegates to our General Conference, and we pray and hope for his recovery. He is one of the leading members of our Church in Bonham and is held in high esteem.

Henry Jackson and his good wife are now visiting his father, B. W. Jackson, in this city. It will be remembered that he had to leave this city some time ago on account of failing health. But we are glad to report that he has fully recovered and we have never seen him looking better. He will make his home in San Angelo.

Rev. J. T. Curry, of the Tennessee Conference, has been transferred to the West Texas Conference, and he is now associated with Rev. Dr. J. E. Harrison in the work of the San Antonio Female College. Brother Curry will be an accession to the educational work of Texas Methodism and we extend to him a cordial welcome to our ranks.

Rev. H. D. Knickerbocker, of First Church, Fort Worth, will deliver his popular lecture next Tuesday night, the 12th, at Grace Church, this city. He is one of the most fascinating platform men in the State, and this particular lecture grows in popularity as it is delivered. The object of the lecture is to help out one of the Sunday-school departments, and an entertaining and an instructive occasion is expected.

Miss Fannie Folsom, niece of Rev. and Mrs. Horace Bishop, died at the home of Dr. and Mrs. R. W. Baird in this city last Sunday morning. She was just budding into bright young womanhood and her death is a great affliction to a large circle of relatives and friends. She was a beautiful character, but she is not, for God has taken her. She was his own, and while we grieve over her departure, she is safe in the Church above.

The next session of the General Conference, Methodist Episcopal Church, South, will be held at Asheville, N. C., beginning on Wednesday, May 4, and will be in session about three weeks. A Daily Advocate will be published under the editorial management of Dr. J. M. Moore, assisted by skillful and experienced stenographic reporters. Besides the verbatim reports of the speeches, the Daily will also contain everything of interest pertaining to the business of the General Conference. The approaching General Conference will have before it the election of all connectional officers, including a number of new Bishops, and is the lawmaking body of the Church. Every one interested in what Methodism is doing should subscribe for the

Daily Advocate so as to get at first hand the news of what the General Conference is doing. If you intend taking the Daily, do not delay sending in your subscription, but send it at once, with \$1, to Smith & Lamar, Agents, Nashville, Tenn., as it is important that the mail list be made up at Nashville during this month, and it is a good idea to have your order in as early as possible.

**A BEAUTIFUL SERVICE.**

Sunday afternoon, March 27, it was the privilege of the writer to take part in a very beautiful and touching service at the home of Rev. G. W. Owens, in this city. It was the occasion of the baptism of two little children, Lloyd Blaylock and Benjamin Owens Spurgin. The former is the son of Mr. and Mrs. Louis W. Blaylock of this city and the last named is the son of Dr. and Mrs. R. B. Spurgin, of Arlington. The writer read the Scripture lesson. Rev. B. H. Webster led in prayer, and then at the hands of Grandfather Owens each of these little ones received the rite of baptism. A number of relatives and friends of the families were present and altogether it was one of the sweetest services in which we have engaged. When these little ones have outgrown childhood's estate, may this golden link which binds them to the family of our Heavenly Father still endure. E. L. EGGER.

April 5, 1910.

**CHURCH EXTENSION SQUIB.**

This is evidently an era of building in the bounds of the Texas Conference, for at its recent meeting the Executive Committee of the Texas Conference Board of Church Extension had before it requests to the Parent Board for donations to the amount of \$11,500,000, and for loans to the amount of \$20,785.35. This is unprecedented so far as the present committee is concerned. It indicates very clearly a "spell" of church building. But there is also discernible to the committee a disposition to force a situation and then compel the Church to take care of the situation because it can and generally will do so rather than lose the money already invested. We are to where we will have to call a halt in this state of affairs for we have now referred to the Parent Board for action so much that it will take the board some time to catch up with our requests. Then, also, while the Texas Conference has kept pace with the other conferences of the Church in her donations, she has failed to attend to the loan funds and is almost at the bottom of the list of contributors to this fund. And just now we are where we want to draw on this fund most of all on account of the class of churches we are building and on account of the exceedingly low rate of interest the board can afford to charge. But "In the time of peace we did not prepare for war" and so we will be short in this our day of need. The Conference Board at its last meeting signified its desire to put part of its funds into a loan fund, and I am sure such would be a good policy, although some of those applying to the Conference Board will go away empty-handed if this is done. Moral (this ought to be counted a moral tale): Pay up your Church Extension assessment in full and work for the loan fund. C. B. GARRETT.

**MARRIED.**

Huff-Moore.—At the home of the bride's parents, Mr. and Mrs. J. K. Moore, in Luling, Texas, March 25, 1910, Mr. S. W. Huff and Miss Effie Moore, Rev. W. A. Youngman officiating.

Pitts-Dowell.—At the home of the bride's mother, Mrs. Lizzie Dowell, in Luling, Texas, March 27, 1910, Mr. Marion Wallace Pitts, M. D., and Miss Dora Alice Dowell, Rev. W. A. Youngman officiating.

Boyd-Jeffers.—At the home of the pastor, Rotan, Texas, March 18, 1910, Mr. Jud Boyd and Miss Lula Jeffers, Rev. Sam H. Adams officiating.

Smith-Bowen.—At the residence of Dr. B. F. Kingsley, in San Antonio, Texas, March 24, 1910, Hon. R. R. Smith, of Jourdan, Texas, and Miss Florence Bowen, of Pleasanton, Texas, Rev. V. A. Godbey officiating.

Creswell-Haden.—At the residence of the bride, at West 13th Street, Fort Worth, Texas, on March 21, 1910, Mr. Wm. Creswell and Mrs. Susie C. Haden, Rev. Thos. Reece officiating.

**A WARNING.**

To feel tired after exertion is one thing; to feel tired before is another. Don't say the latter is laziness—it isn't; but it's a sign that the system lacks vitality, is running down and needs the tonic effect of Hood's Sarsaparilla. It's a warning, too, and sufferers should begin taking Hood's at once. Buy a bottle today.

# Hood's Sarsaparilla

Is

**America's Greatest Medicine—  
Take It This Spring**

Thoroughly cleanses the blood, cures all eruptions, improves the appetite, relieves that tired feeling. Get it today, in usual liquid form or tablets called Sarsatabs.

## The Sunday-School Department

EDITED BY C. S. FIELD, Secretary Texas Methodist State Sunday-School Conference, Fort Worth, Texas.  
Address all communications, queries, etc., intended for this page to the Advocate Sunday-School Editor.

As this goes to press the great Methodist State Sunday-school Conference is in session at San Antonio, Texas. A large delegation will be on hand. A splendid array of talent is booked for the occasion. The influence of these meetings go to all parts of our great State.

This is the sixth annual meeting. Officers for the ensuing year will be elected and plans formulated for a great conference in 1911.

**FREE SCHOLARSHIPS AT SOUTHWESTERN UNIVERSITY.**

The Southwestern University, of Georgetown, Texas, offers a free scholarship to two persons from each presiding elder's district in Texas—one to a young man and one to a young woman. These candidates are to be elected by the District Conferences upon nomination of the pastors, and the qualification is to be Sunday-school efficiency. The matter was presented at the Ft. Worth District Conference last week by Bro. Field and a committee was appointed to select these young people. Rev. W. H. Matthews, of Ft. Worth, is chairman of this committee. Any young people living in the Ft. Worth District who may be interested in this may confer with their pastor and write to Bro. Matthews. Those appointed now may matriculate this fall.

**JOHN WANAMAKER ON THE BIBLE CLASS.**

It was a lost step for the Church when the Sunday-school was suffered to become largely a child's school. I mean that the rating it has received through the apparent neglect of it by men has been most hurtful to its work, accounting in part for the great difficulty of holding in its ranks the youth rising to manhood. The Church can not make a greater mistake than by taking it for granted that men and women are satisfied with what they get of the Bible in sermons. I verily believe that good preaching creates an appetite for Bible study.

The city and country are full of forgotten men, or at least of men who feel that the Church makes no sign to them except for contributions.

The Church and its schools will find that they can have the men, if they have anything to offer that will help men to live their lives and aid them in their daily work.

The twentieth century, with its great enlargement of facilities in universities, colleges and private schools, with its vast expansion in railroad, financial and general business enterprises, demands that the universal Church call upon its Christian men to think straight, see clearly, and pull themselves together for a forward movement with at least the same patriotism for the kingdom of God that is cherished for our National Government.—From address delivered in New York, City before the great Inter-Church Conference on Church Federation.

**A REAL TELEGRAPH SERVICE.**

In New Jersey, in one of the small suburban towns, the Messenger Service was tried by a Sunday-school superintendent at the suggestion of the pastor. Ten boys were chosen who placed themselves in readiness to car-

ry messages, or even packages, to any part of the town for the superintendent, pastor or teachers. The boys were provided with buttons at first, and later with special caps to distinguish them from the rest of the school.

This messenger corps was used both by the pastor and by the superintendent. The boys became so interested in the work that they strung up small telephone wires from their houses, across trees and roofs, to the pastor's study and the home of the superintendent. These telephones did not work satisfactorily, and later the boys put in their own homemade telegraph instruments. They learned the Morse code, and the superintendent and pastor had to study it, too. This homemade circuit extended along six blocks, passing through back yards and over three streets by means of trees. There were no town objections to this stringing of the wires, as it was considered a boys' plaything.

This put the pastor and superintendent in direct communication with all of the messenger boys. A call on the telegraph instrument would be repeated in ten different homes. One at least of the boys would be at home to answer and report for duty. If it was a case of sickness, the pastor could thus send some flowers or other remembrance, with a letter, by the messengers. If a delinquent in the Sunday-school needed looking up, the superintendent could send a message to him through one of the boys. No matter at what hour of the day a special messenger was needed, some one could be called up.

The boys enjoyed the work through the personal application of the telegraph code which they put up. When not responding to calls from the pastor or superintendent, they were often in communication with each other. It may be that the establishment of this telegraph circuit was the secret of the success of the whole service.

Later the service has extended to the distribution of Church bulletins, both at the church door and from house to house. If any special meeting was called suddenly, the whole membership of the Church would in a few hours be reached. A change in the services, or the announcement of some special speaker for a service, could be communicated quickly to everyone of the membership of the Church and Sunday-school.—A. S. Atkinson.

Dr. and Mrs. H. M. Hamill and Dr. E. B. Chappell have an engagement to spend Sunday, April 10, with the Methodist Sunday-school Union of Ft. Worth, Texas. The union have prepared a program and expect a great rally and a red letter day for our Sunday-school interests.

**\$35.00 ROUND TRIP**

Dallas, Fort Worth and Texas Common Points to ASHEVILLE, N. C. GENERAL CONFERENCE M. E. CHURCH, SOUTH, ASHEVILLE, N. C.

TEXAS TARHEEL SPECIAL leaves Fort Worth 7:30 a. m., Dallas, 8:30 a. m., May 2nd; arrives Asheville 5:00 p. m., May 3rd. Tickets on sale May 1st, 2nd and 3rd, good to return May 31st, 1910. Return limit can be extended to June 15th, 1910, by payment of \$1.00 to joint agent, Asheville.

**SLEEPING CAR RATE**  
\$7.00 double berth from Fort Worth and Dallas.

For information write C. F. WOODS, W. P. A., Dallas, Texas.

### Epworth League Department

Gus W. Thomason, Editor  
299 Victor Street, Munger Place, Dallas, Texas.  
Address all communications intended for this department to the League Editor.

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

#### STATE LEAGUE CABINET.

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#### COMING LEAGUE MEETINGS.

(In sending notices for this list, please give the important details of place and date.—Editor.)  
Decatur District Conference, Bridgeport, Texas, April 6, 7.  
Cleburne District Conference, Alvarado, Texas, May 10-12.  
Western North Carolina Conference, Asheville, N. C., May 10-13.  
Alabama Conference, Union Springs, Ala., June 7-10.  
North Mississippi Conference, Kosciusko, Miss., June 14-16.  
Holston Conference, Marion, Va., June 14-17.  
North Texas Conference, Bonham, Texas, June 16-19.  
South Carolina State Conference, Newberry, S. C., June 16-19.  
Florida State Conference, Tampa, Fla., June 21-24.  
North Carolina Conference, Hereford, N. C., June 23-26.  
Seashore Assembly, Biloxi, Miss., July 21-31.  
Texas State Encampment, Epworth-by-the-Sea, August 3-14.  
North Alabama Conference, Huntsville, Ala., August 23-28.

Four short months—April, May, June and July—and then the next Encampment.

The Leaguers at Arlington under the leadership of President Hargett are doing things. They are now publishing a Church bulletin. A special service was recently held in which the Young Men's Good Government Club of Fort Worth was represented. The Chapter here numbers 77.

The program committee of the Florida State League met recently and completed plans for the conference at Tampa, June 21-24. Among other things we note that there is to be "a Bishop of prominence in attendance, a Bible reader to give Bible readings daily, a well known leader to conduct the song service, and banners are to be awarded for the best district report, the best senior, the best junior and the best boys' chapter report." In addition the local Tampa Leagues promise something good in the form of an excursion on the water or other delightful diversion." The entire League Department of March 17 is devoted to "Convention Brevities," by League Editor D. B. Sweat of the Florida Christian Advocate.

G. W. T.

To the League Presidents in the North Texas Conference:

It is now only ten weeks until the annual session convenes in Bonham and we urge you to make plans for a large delegation to go from your League. We want the League Presidents to make it their special duty to attend this session of the Conference League and have as many of their members as possible attend. Last year the attendance was nearly 300 and we want it to be 400 this year.

Bonham is an accessible point from all parts of the conference. The railroad fare will not be burdensome if the Leaguers will begin to save money to defray the expenses of delegates especially let us remind you that it would be most worthy for the League to pay their pastor's expenses if it is possible for him to attend. And as we work for a full attendance at the annual session and take an active interest in the affairs of the Conference League, let us not forget to pray earnestly for God's presence at Bonham and that He will lead in all that is said and done.

A. B. HARDIN, Sec.  
Denison, Texas.

To the Treasurers of the North Texas Conference:

Have you paid the conference dues of 5 cents per member? It is 5 to 1

that you have not. Less than one-fifth of the Leagues have paid and it is only a short time until the Bonham meeting. Please send a remittance to A. B. Hardin, Denison and help defray the necessary expenses of the Conference League. A. B. H.

#### FIELD SECRETARY'S REPORT FOR FIRST QUARTER, 1910.

The first tour began on January 2nd at Hillsboro, and the places visited were Itasca, Cleburne, Cameron, Austin, Taylor, Bastrop, Cuero, Victoria, Beeville, Corpus Christi, Floresville, San Marcos and San Antonio. This tour was in the nature of an experiment though it proved very successful in many ways. A great number of local Leaguers were given an insight into the State-wide work and of its importance to the local organizations. These Leagues were not all found in a flourishing condition, though a majority of them were doing a very creditable work, especially in the First Department. Some seemed discouraged, but this discouragement vanished when they looked about for a reason. The only one that could be advanced was that they could see no results; these were urged to leave the results with God, as he would take care of that part of the work. "I do not wish to particularize in this report and for that reason will not go into details of the different little difficulties being met by these organizations. As a whole they are doing a splendid work for the Master. The Second Department work in several of these places was being somewhat neglected, not because of any desire on their part not to carry it on, but because of a lack of knowledge as to the need of this work and the best methods of carrying it on. The Third Department is receiving a good share of attention and is being emphasized in many quarters. It is being rightly used as means to reach young people and get them interested in the devotional meetings and thus save them for the Master. Of late throughout the State greater interest is being shown in the work of this department and it is becoming a factor in the means of reaching and saving young people through our local Leagues. "Social to save" seems to be the motto of that department. About forty per cent of the chapters have mission study classes and those that have them are very much encouraged along missionary lines and say that they would not do without a mission study class. It seems to create a new inspiration and enthusiasm among their members to study Brazil and the other countries being studied.

It was a great blessing to the writer to come in contact with so many splendid young League workers; to tell them what he could in his poor way of new methods and of the progress of the State-wide work and to receive from them inspiration to pass on to others. Several profitable and instructive conferences were held on this tour and I wish to thank the many who took an active part in these conferences, and made them a success.

The recapitulation of this tour is as follows:


Attendance at all meetings.....	2982
Number of talks made.....	23
Number of Leagues visited.....	32
Number of miles traveled.....	1499
Expenses.....	\$33.95
Basket offerings.....	29.66
Pledges raised.....	59.95

The organization of one City Union was started.

The second tour began at Gordon on March 2nd, and the places visited were Dublin, Baird, Abilene, Merkel, Big Springs, Roscoe, Sweetwater, Stamford, Hamlin, Haskell and Wichita Falls. A District Institute was held at Stamford and a District League Conference at Wichita Falls, which resulted in the reorganization of the Bowie League District. The work in the West is doing splendidly in all departments. An aggressive campaign among the young people is being waged at all of these places to get them to take an interest in League work. With the aid of a stereopticon and a number of views of the Encampment these Leaguers were given an opportunity to see real life at Epworth and they all expressed themselves as desiring to visit this splendid seashore assembly.

After a missionary talk by the Field Secretary in Abilene, illustrated by a number of slides on Brazil, one young lady volunteered for definite missionary work. The tour as a whole was indeed blessed and the future will reveal the results. Institute work

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was emphasized all along the line; round table conferences on the work of the different departments were given and the junior work was also taken up and discussed where needed. The western Leagues, though quite a distance from our State Encampment, seem to have fully caught its spirit and many of them are planning to spend their vacation there next summer. They fully realize the value of Epworth-by-the-Sea as a training institution and as an ideal place for recreation.

Some of the finest Leaguers that we have had the pleasure of coming in contact with were met in this western tour. They are live and wide-awake and are ever alert to all opportunities for bettering their local organizations. Their district work is also prospering; next to the chapter, they emphasize the district organization and seek to make it a means to help build up the local chapter's work.

The recapitulation of this tour is as follows:

Attendance at all meetings.....	2657
Talks made.....	25
Leagues visited.....	23
Miles traveled.....	1187
Expenses.....	\$63.35
Basket offerings.....	71.81

One District and one Junior League were organized on this tour. As stated above, one young lady volunteered for definite missionary work.

Deep interest in State work and the success of the Encampment was shown on all sides and hearty co-operation and support in the forward movement plan launched at Epworth last summer was assured by all the Leagues visited on these two tours.

L. E. APPLEBY.

#### HELPS FOR THIRD DEPARTMENT.

##### Representative Nations.

1. A nation of beginnings?  
Ans., Germination.
2. Actor's nation?  
Impersonation.
3. Nation for criminals?  
Condemnation.
4. Murderer's nation?  
Assassination.
5. Nation for astonished people?  
Consternation.
6. Nation for rulers?  
Domination.
7. Nation for their subjects?  
Subordination.
8. Nation for pests?  
Extermination.
9. Nations for provoking disapproval?  
Indignation.
10. Teacher's nation?  
Explanation.
11. Scholar's nation?  
Examination.
12. Nation for trusts?  
Combination.
13. For unwilling people?  
Procrastination.
14. For smallpox patients?  
Vaccination.
15. Floral nation?  
Carnation.
16. Politician's nation?  
Nomination.
17. For contagious diseases?  
Isolation.
18. Nation for deer?  
Stagnation.
19. For the resolute?  
Determination.
20. For a new King?  
Coronation.
21. The poet's nation?  
Imagination.
22. For those whose business is ended?  
Resignation.
23. For benevolent people?  
Donation.
24. A charming nation?  
Fascination.
25. Nation of sects?  
Denomination.
26. Critic's nation?  
Discrimination.
27. League Page, St. Louis Christian Advocate.

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**TO THE MINISTERS, MEMBERS AND FRIENDS OF THE METHODIST EPISCOPAL CHURCH, SOUTH.**

We, the undersigned committee, appointed by the authority of the General Conference of said Church, which met in the city of Birmingham, Ala., May, 1906, for the purpose of assisting in the erection of a representative house of worship in the Federal Capital, desire to bring the whole matter to your attention, and to make an earnest appeal for your support, repeating with emphasis what has already been said by the General Conference, the Board of Church Extension and the College of Bishops.

The need for such a house as we have indicated is imperative. Of that fact we have never at any time had the least doubt, but the closer investigation that we have recently made has served to deepen and intensify our conviction on the subject. Washington City is the capital of the nation, and the very center of its political life. More than that it is a meeting place for the nations of the earth. Hither come all kinds and classes of people, not only from every section of our own country, but also from every quarter of the world. Other Churches have not been slow to recognize this fact, and to take advantage of it. The Roman Catholics in particular, who are never lacking in practical sagacity, have long followed the policy of intrenching themselves here by means of their churches, schools and hospitals. All the chief Protestant denominations are moving now to do the same thing. As the second largest body of Methodists in the world, we cannot afford to lag behind the rest. By every consideration, we are bound to keep pace with our brethren of other denominations in shaping the moral and spiritual life of the capital for our common country.

It ought to be an occasion for profound gratitude to Almighty God that He has shown such uncommon favor to our efforts here. Starting at the close of the Civil War with one small and struggling congregation, we have now six or seven healthy and growing Churches united, aggressive and hopeful in all things. Mount Vernon Place, the mother of them all, has a solid membership of about 850 or 900, and is recognized by everybody as one of the foremost Christian bodies of the city. Under adverse conditions, which at times have been almost appalling, it has held our banner high, and gone forward with a steady step. But the time has fully come when it must widen its foundations or else retire more and more from the public eye. The drifts and changes in the population of the city have rendered the present site much less desirable than it formerly was, and the fact that it is only 60 by 100 feet unfits it for the erection of a suitable and worthy edifice.

If the people of this congregation had only themselves to think of and provide for, they could in their own strength manage somehow or other to accomplish the task. But they must take effective care of the thousands of Methodists who come this way for longer or shorter periods of time, and they must adequately exhibit the true force and quality of Southern Methodism before the community. To put on them, even if they were able to bear it, the whole burden of doing this work, would be a grave injustice. They are the representatives of our cause in the eyes of the nation and stand not for themselves alone but for us also. Denominational self-respect, which is a very different thing from worldly pride; brotherly sympathy for the men and women who stand close to us in the household of faith; and, above all, love for the cause of Christ—these call loudly on us to rally to the help of the heroic band that have never faltered even when the battle was hottest and the day was darkest.

It is estimated that at least \$300,000.00 will be necessary to carry the proposed enterprise through to a successful issue, of which not less than \$100,000.00 must go into a suitable lot. Large as this sum looks on the face of it, it is less than any other leading denomination is proposing to spend, and it is really a bagatelle

**A WOMAN'S APPEAL**

To all knowing sufferers of rheumatism, whether muscular or of the joints, sciatica, lumbago, backache, pains in the kidneys or neuralgia pains, to write to her for a home treatment, which has repeatedly cured all of these tortures. She feels it her duty to send it to all sufferers FREE. You cure yourself at home as thousands will testify—no change of climate being necessary. This simple discovery banishes uric acid from the blood, loosens the stiffened joints, purifies the blood and brightens the eyes, giving elasticity and tone to the whole system. If the above interests you, for proof address Mrs. M. Summers, Box 187, South Bend, Ind.

when compared with our resources. To draw back from it would be cowardice. In this day of colossal business schemes, we must not be content with little things for the Kingdom of God. When Providence opens wide fields for us, we must enter them, not in a hesitant or doubtful spirit, but full of confidence and zeal. The local Church can command \$75,000.00, perhaps more. In addition to this, the Baltimore Conference has pledged itself to raise \$25,000.00. The rest must come from the Church at large. It was not thought wise by the General Conference to levy an assessment, lest it should arouse some opposition from those who have not taken the pains to look into the matter with prayerful thoroughness. The plan sent down to us contemplates free will offerings from such of our constituency as have the means and are filled with the spirit of liberality.

We, therefore, address ourselves to all the friends and well-wishers of the cause, but most urgently to those among us whom the Lord has blessed with an abundance of this world's goods. There ought to be somewhere in the ranks of our 1,800,000 Methodists at least a few magnanimous souls who will contribute not less than \$10,000.00 each—say \$2000.00 a year for five years—to this great forward movement; and surely there are more than a few who will give \$5,000.00 each. Smaller but liberal donations we confidently expect to pour in from a host of others. Such a thing as failure does not enter into our calculations. It is not necessary to say that some time will be needed for the full achievement of our purposes. In things of such magnitude, time is an invariable element; but we shall be here tomorrow and the day after; and in the end, we feel sure that our efforts will be crowned with glorious success.

Relving then on the help of God, who holds the hearts of men and the treasures of the world in his hands, and who in the years that are passed has led us through the fire and flood of war and poverty and persecution, we call upon our brethren everywhere to co-operate with us in this monumental undertaking, and to make our task as light as possible by holding up our hands.

- JNO. C. C. MAYO, President.
- JULIAN C. CARR, Vice-President.
- R. A. SCHOOLFIELD, Second Vice-President.
- J. ADGER STEWART, Secretary.
- ASA G. CANDLER, MURRAY CARLETON, T. P. HOWELL, JNO. R. PEPPER, JESSE H. JONES, JNO. P. BRANCH, GEO. W. DONAGHEY, R. S. MUNGER, J. E. WALL, JNO. P. SCOTT, J. L. DANTZLER, H. P. WILLIAMS, R. B. DAVENPORT, J. W. SLAUGHTER.

**Indorsement by the Bishops.**

We, the undersigned Bishops of the Methodist Episcopal Church, South, have attended the meetings of the National Building Committee having in charge the erection of our representative Church in Washington. We cordially concur in the statement of the case as made by the committee, and heartily approve the appeal sent forth in behalf of this great interest. Being fully acquainted with all the facts, we affirm that the committee has not overstated the importance of this enterprise, and their appeal deserves the most generous and prompt response from all our people. Considerations of both sacred duty and wise policy impel us to carry this work to completion. A good beginning has been made, and perfect success is in comparatively easy reach. Let all of the members and friends of our beloved Church give earnest support to the devoted men who have been charged with the oversight and direction of this movement, which is the concern of us all.

While many interests, both local and general, engage our attention at this time, we sincerely believe there is none more important than this, and none which should take precedence of it.

- A. W. WILSON, W. A. CANDLER, E. E. HOSS, JAMES ATKINS.

**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.

There is no better rule for social service than the Golden Rule of Jesus.

**THE LOCAL PREACHER.**

The local preacher—what about him? He is a kind of nondescript, his whereabouts not known, his identity well-nigh lost. If any claims, rights or prerogatives adhere to him, he fails to apprehend them. If he has any territory he does not know its metes and bounds. Would it not be well for the General Conference, if possible, to fix him somewhere, up or down, in or out—shape up the anomaly in the Church, so that both the Church and his tribe may have a correct conception of his place in her economy? He does not know where to go or stay, what to do or what not to do. Would it not be best to eliminate him and make an open field for the layman? If he is not to be eliminated, why not fix him in a sphere which he can occupy and avoid his intrusion where he has no business?

Not many decades ago some of his tribe at different points of the compass went out on an extensive circuit in evangelistic and holiness movements. In their swing around they struck lightning, or rather lightning struck them, which disposed of them in such manner as that not only they, but all of their tribe, were left without a local habitation. The battle of elements raised so much smoke that groping without guide or compass has been the result. Something of this sort of thing has come to pass. No people are under any obligation to wait on his ministry, or to give him any aid otherwise. He is without any authority to plan or direct any movement. The highways and hedges are not open to him. His appointments must give way when others are made. His meetings must close when others begin. He has no vital or tangible existence in any plan except that which is originated, endorsed or approved by other authority. Hence he can not be aggressive, and the inevitable result is ultra conservatism, dignified reserve or deadly repose. If aggressive, he would meet counter currents which would arrest his course, end his movements and send his bark down to rise no more. Once he may have moved with the advance guard on the picket line, but he is no longer there to bear arms and engage the enemy. He has been chanced from front to the rear and placed with the commissary department to pay, pray and preach where he can not be seen nor heard nor known—merely in the procession, a "back number," a "has been," an "echo."

In his pilgrimage he has surely reached the wilderness and alone he can not get to Egypt nor to Canaan. He must wander and die in the wilderness. A well known fact is that his tribal number is rapidly decreasing. By this process alone he may become extinct. When his fossil remains lie bleaching on the plain, will it be soon enough for some Ezekiel to preach to his dry bones? Is he not virtually already dead, unburied, and his bones now fossils? He is as an obsolete word, no more in use. The obsolete word is retained in the dictionary, not because it is used or to be used in present speaking or writing, but to indicate that it is passed out of common usage. It may have some historical value, but that is all. In the case of the local preacher it could not be maintained that he should be retained in the Church when there is no place for him of any practical value. If his usefulness is at an end, there remains no reason for his existence. Most assuredly he could not be retained for ornamental purposes, that would be an absurdity—utterly preposterous.

As to the pastoral charge, Quarterly, District, Annual and General Conferences, is not his absence very much in evidence? In dire emergency his bones may rattle in the pulpit of the pastoral charge to such annoyance as that the performance will not be repeated. In the Quarterly Conference where is his place, part or lot? The district has been called his conference. His words there must be few. He can be no factor, a mere specter far in the background. The laymen know what to do and they leave him out of the delegation to the Annual Conference. He is getting to be a rare bird in that body, and it is well, for he can do nothing there. His footsteps are not heard among the corridors of the hall of a General Conference, nor his voice in the deliberations of that great council. Sam Jones once in that body in voice of feeble and pathetic tone undertook to meet the oncoming storm which swept him from the scene, and he was heard no more. Truly the local preacher has passed quietly, unobservedly, from

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BUY a \$1,000 home under our plan and in the same time you will have paid out....\$1,292.22  
Difference between rent and purchase .....\$ 282.78

RESULTS  
Home paid for.....\$1,292.22  
Saving over rent plan... 282.78  
25 per cent increase in ten years' time..... 323.06  
Total SAVING ..... 1,898.06

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the field and stage of action, "unwept, unhonored and unsung" into his last resting place.

His situation is peculiar. It is as helpless as it is hopeless. Some sort of ban rests upon him. No corporation, company or organization rates or classes him with the regular ministry. Courtesy obtaining between ministers are not due nor extended to him. His loyalty and devotion are due the Church, but the Church owes him no special consideration. He is so far aside that his pastor must ignore a disciplinary regulation to meet the case. He is confronted with no open door, no place in the vineyard except as a last resort.

His journeyings have ended in the wilderness where he must linger and die. Paralyzed by the embarrassment of his environment he is utterly disqualified for further important and effective service. His self-respect must be buried, his feelings must die, his hope for relief must forever perish. He must pass—no power in the Church to his rescue, no champion of his cause, no defender of his tribe, no remedy for his case to be found! What he has written is written. His parody is going to record. As "a lamb he goeth to the slaughter, openeth not the nondescript, and he has about appeal would brand him "sour," "disgruntled," a "sore head," etc.

His elimination is the only route to meet the demands of the case. Let the layman be assigned to perform any service that may yet incidentally remain to the local preacher. The office of class leader is practically vacant in the Church. The local preacher retains his name, but has lost his office, so to speak. The demand for the one or the other has ceased to exist. A law on the statute book unexecuted, must be repealed, if respect for all law is to be maintained. A character which has made some history in the Church has practically passed the way of all the earth. Herein the insistence is upon the death of this character, but no inquest as to the how and why of the death. It is true that no obituary has been written and no memorial service has been held, but, perhaps, the General Conference may decide that it is not yet too late to perform the obsequies in respect to this character and end with a solemn benediction at his grave.

Brother Nondescript, recognize the inevitable, to be nothing in everything and everywhere. The Lord will give you grace to die and to die forever. Your deliverance will come on the other side when the Lord shall take his exile home. Rest in peace.

The writer does not desire nor anticipate any reply to the matter in this article in the way of approval or criticism. The state of the case lies so far in the background as to be outside of any interest to any one except the nondescript and he has about accepted the inevitable and lost all concern in his own case. This, therefore, may be the last on this line. With malice toward none and love to all, I am yours truly, one of the lost tribe of nondescripts.

C. I. McWHIRTER.



NOTES FROM THE FIELD

Continued from Page 5

We will build soon. Our Sunday-school is rapidly growing, and a question of room is now confronting us.

Governor Hill, San Antonio.

Rev. D. Emory Hawk, of the Holston Conference, and Edward McKenzie, of Louisville, Ky., came to me on February 5 for a two weeks' revival and debt-raising campaign.

Paris Circuit.

The meeting at Reno was a success. Bro. Hursey and Sister Hursey did good work. People that never prayed before in public were influenced to do so in the meetings.

Newlin.

This charge is still making some progress in the work of the Church. More of its members take the Advocate. Our parsonage has been insured for five years against storm and fire.

done and said, a howl of protest would go up all over Texas from the liquorites and they would put it down as an outrage on the ministry and a disgrace to the Methodist Church.

Boyd and Garvin.

Our second Quarterly Conference convened March 26 and 27. The presiding elder was on time at each service, preaching much like a Bishop.

Aztec, N. M.

Aztec is the county seat of San Juan County, New Mexico, the northwest county of the Territory. We are in the Durango District of the Denver Conference, which is perhaps the most isolated district in Southern Metho-

Paris District. W. A. Pritchett, White Rock... \$ 35 60. W. C. Howell, Blossom... 85 00. M. C. Sooter, Bagwell... 20 00.

Fort Worth Methodism. Bro. Gray, of Glenwood, has just just closed a most glorious meeting at that place.

Dr. H. A. Boaz spent Sunday at Merkel at the Abilene District Conference.

The preachers reported good services considering the rain. Boulevard is making rapid strides under Bro. Wallace.

Bro. Matthews received twenty-three more members into his Church as a result of his recent meeting.

Dr. S. R. Hay preached to two large crowds at the First M. E. Church. Miss Hamilton was present representing the Rice Bureau, of Nashville, Tenn.

Classified Advertisements

In this department may be advertised anything you want to buy, sell or exchange. The rate is TWO CENTS A WORD. No advertisement taken for less than 50 cents.

ADVERTISING NOVELTIES.

We have a complete line of advertising novelties of every description. Write us, JOHNSTON PRINTING & ADVERTISING COMPANY, Dallas, Texas.

HELP WANTED.

YOUNG MEN WANTED—To prepare for Railway Mail, Internal Revenue and Postoffice examinations.

BIG PROFITS—Start a dyeing and cleaning establishment; practically no capital needed.

MISCELLANEOUS.

WANTED—A copy of Moses Stuart on Baptism. Also a copy of Liddell & Scott's Greek Lexicon, 1846 edition.

DRUGGIST AND MERCHANT WANTED—An opening for two merchants and a drug store.

SCHOLARSHIP FREE. Kodak work, crayon portrait taught from start to finish, daylight or flashlight.

Littell's Liquid Sulphur Compound stops itching instantly, and relieves all forms of skin complaint.

Wanted—To correspond with six or more preachers of character and ability who are willing to do evangelistic work in the Mangum District, Oklahoma Conference.

We are always pleased to submit samples of our special process of typograph wedding announcements.

To the Pastors of the West Texas Conference:

Dear Brethren.—Our Conference Treasurer, Mr. C. C. Walsh, of San Antonio, Texas, writes me that some of the preachers seem not to understand that all moneys for all collections ordered by the Annual Conference,

It is, therefore, urgently requested that all moneys of every description be sent to C. C. Walsh, Treasurer, San Antonio, Texas, who will promptly issue receipts, and will send the moneys to the respective sources to which they are destined.

SECRETARY WEST TEXAS CONFERENCE.

ITINERARY OF W. E. HAWKINS, FIELD SECRETARY IN SHERMAN DISTRICT.

Denison, Sunday, April 10; Whitewright, Monday, April 11; Bells, Tuesday, April 12; Pottsboro, Wednesday, April 13; Sadler, Thursday, April 14; Whitesboro, Friday, April 15; Sherman, Saturday, April 16; Southmayd, Monday, April 18; Pecan, Tuesday, April 19; Cedar, Wednesday, April 20; Howe, Thursday, April 21; Van Alstyne, Friday, April 22.

TREASURER'S REPORT.

Statement of collections received by A. F. Platter, Treasurer Mission Board of North Texas Conference:

Table with columns: District Name, Amount. Includes Bowie District, Paris District, Sulphur Springs District, and a Total of \$823 00.

Table with columns: District Name, Amount. Includes Paris District, Sulphur Springs District, and a Total of \$209 60.

Table with columns: District Name, Amount. Includes Sulphur Springs District, and a Total of \$194 55.

MOURNING CARDS.

We carry a full line of mourning stationery. Samples free upon request. Address JOHNSTON PRINTING & ADVERTISING COMPANY, Dallas, Texas.

PIANOS AND ORGANS.

Before buying a piano, no matter where you live, write for catalogue No. G5220 of the beautiful high-grade Goggan Piano, the ideal piano for the home.

POULTRY AND PET STOCK.

Panhandle S. C. Rhode Island Reds. Eggs, 15 for \$2. 30 for \$3; 100 for \$9. Fine stock and good hatch guaranteed. GROOM POULTRY YARDS, Groom, Texas.

POULTRY SALE—Eggs from prize-winning strain Barred Rocks, 1.50 for 15. S. L. FERGUSON, Route No. 2, Mount Calm, Tex.

REAL ESTATE.

WANTED—Lots in Price's addition to Polytechnic Heights, Fort Worth. Give us lot and block number and lowest cash price. GOOUCH AND SPEER, Fort Worth, Texas.

LAND! Yes. I can sell you the best land, at the lowest figure, for some cash. Cheapest land also. B. A. THOMASSON, Stanton, Texas.

GAINESVILLE DISTRICT.

Table with columns: Name, Amount. Includes J. B. Minnis, Woodbine (\$41 00), J. O. Davis, Marysville (\$45 00), T. M. Kirk, Sanger (\$39 00), C. L. Bounds, Valley View (\$76 00). Total: \$193 00.

DECATUR DISTRICT.

Table with columns: Name, Amount. Includes J. L. Sullivan, Decatur Circuit (\$61 00), F. P. Rosser, Decatur (\$109 00), J. L. Johnson, Greenwood (\$90 00), I. A. Thomas, Boyd and Garvin (\$105 00), W. J. Palmer, Alvord (\$54 00), L. D. Shaver, Bryson (\$134 00), O. T. Cooper, Jacksboro (\$139 00), P. W. Byrd, Chico Circuit (\$42 00), Lee Sanders, Paradise (\$90 00), R. E. Porter, Rhome (\$58 00), C. C. Young, Chico (\$54 00), E. L. Silliman, Roanoke (\$58 00). Total: \$918 00.

DALLAS DISTRICT.

Table with columns: Name, Amount. Includes J. C. Moore, West Dallas Circuit (\$21 00), L. L. Cohen, Wheatland (\$69 00), W. J. Clark, Grand Prairie (\$69 00), W. D. Bradford, Trinity, Dallas (\$274 00), A. N. Julien, Lewisville (\$69 00), E. L. Egger, Oak Cliff (\$193 00). Total: \$683 00.

GREENVILLE DISTRICT.

Table with columns: Name, Amount. Includes H. M. Cosby, Merit (\$61 00), E. A. Maness, Commerce (\$70 00), J. W. Siagle, Fairlie (\$62 00). Total: \$193 00.

BONHAM DISTRICT.

Table with columns: Name, Amount. Includes C. P. Combs, Bailey (\$59 00), R. L. Ely, Whitlock and Petty (\$89 00), I. S. Ashburn, Ravenna (\$16 93), I. S. Thomas, Honey Grove (\$117 00), J. D. Whitehead, Trenton (\$60 35). Total: \$333 28.

SHERMAN DISTRICT.

Table with columns: Name, Amount. Includes J. R. Atchley, Key Memorial, Sherman (\$83 00), J. L. Morris, Travis Street (\$207 00), C. A. Spragins, Denison (\$167 00), C. A. German, Southmayd (\$45 85), C. W. Jacobs, Pilot Grove (\$48 00), J. T. Turner, Sherman Circuit (\$82 00), S. C. Riddle, Whitewright (\$104 00), J. B. Davis, Van Alstyne (\$104 00), L. L. Naugle, Howe (\$73 00), C. A. Long, Trinity Mission (\$41 00), C. E. Golson, Pottsboro (\$73 00), J. W. Beck, Sadler and Gordonville (\$41 00), J. W. Clifton, Bells (\$89 00), J. E. Vinson, Whitesboro (\$82 00). Total: \$1,239 85.

McKINNEY DISTRICT.

Table with columns: Name, Amount. Includes F. O. Miller, Farmersville (\$98 00), L. A. Burk, Frisco (\$68 00), J. F. Holmes, Celina (\$78 00), N. E. Stone, South McKinney (\$44 00), S. E. Pritchett, Farmers Branch (\$63 00), A. P. Saffold, Blue Ridge (\$43 00), W. D. Thompson, McKinney (\$147 00), J. T. Bludworth, Prosper (\$74 00), L. A. Hanson, Wylie (\$68 00), H. H. Goode, Josephine (\$83 00), R. P. Buck, Renner (\$68 00), C. B. Fladger, Plano (\$108 00), O. E. Moreland, Allen (\$35 00). Total: \$977 00.

TERRELL DISTRICT.

Table with columns: Name, Amount. Includes J. B. Adair, College Mound (\$34 85), C. C. Childress, Kemp (\$66 00), G. W. Whisler, Pleasant Mound (\$57 00), F. B. Wheeler, Rockwall (\$76 00), E. H. Crandall, Mabank (\$67 00), J. H. Scrimshire, Fate (\$57 00), O. T. Rogers, Chisholm (\$66 00). Total: \$423 85.

Grand Total \$6,175 13

A. F. PLATTER, Treasurer, Denison, Texas.

Don't think less of your system than you do of your house. Give it a thorough cleansing, too. Take Hood's Sarsaparilla.



**KILLINGSWORTH.**—Edmon J. Killingsworth was born March 19, 1830, near Trenton, Tenn., and died near Winfield, Texas, February 27, 1910. He professed religion and joined the Church when twelve years of age, and leaves a record of sixty-eight years of faithful service to God and the Church. He gained and held the esteem and confidence of all who knew him. His was a Christian home. Five children preceded him to the heavenly home, and five daughters and three sons and his faithful companion still mourn for him. But not as those who have no hope, for he was surely a righteous man, one with a bright glowing Christian experience, the influence of which was felt in his home, in his community and in his Church. His time-worn family Bible, over which he had spent many years; his children reared and trained for God, and many friends who were led to Christ by him are evidences of his Christ-like life. From childhood down to old age he became more and more like his Lord, whom he ardently adored, and into whose image he was transformed. He lived, walked and talked with God, and his presence was a benediction to all who knew him. He was a loving husband, a kind father and a Christian of the highest type. He lived out his time and was ripe for the harvest when the angel came and whispered: "It is enough; come up higher." Our loss is heaven's gain, and we bow to him who is too wise to err and too good to do wrong. A shadow of sadness and deep sorrow settled over every home in his community when the faithful watchers announced that the end had come. We paid the last tribute of respect and tenderly laid him to rest in the old Tranquil Cemetery, where he will await the resurrection morn.

C. M. KENNEDY.

**WARD.**—Robert Ward was born January 4, 1846, in Shippagan, Norfolk, England. At the age of eighteen he was converted and joined the Church. In 1873 he was married to Miss Catherine Brown. He came to America and settled in Houston, Texas, in 1884. He moved to Montgomery, and from thence to San Antonio. While in San Antonio his health failed. Hoping to be benefited by a change, he came to live with his daughter, Amarillo, with whom he lived until his death, February 26, 1910. Brother Ward was an active Church member until his health failed, and his interest in the Church never abated. It was his joy to hear of the success of the cause so dear to his heart, and to which he had given so many years of faithful service. His faith was undimmed to the end, and with joy he went to meet his Lord. Of immediate relatives he leaves a wife, son and two daughters.

O. F. SENSABAUGH.

**KING.**—R. J. King was born in Nacogdoches County, Texas, in 1843; professed faith in Christ in 1868 and joined the M. E. Church, South, in which he lived a faithful and useful member until his death, which occurred on February 22, 1910, and was buried in the Jacob's Chapel Cemetery in the presence of a large concourse of relatives and friends. He was married to Miss Fernecie Alderson in 1867, who survives him. Brother King was a good man, and ever followed that which was good. He filled nearly all the offices in the Church open to laymen. His home was the home of the itinerant preachers, where his good wife was ever ready to make them welcome. He died as he had lived, at peace with God and man. He is one who will be greatly missed in his home and his Church. May the Lord comfort and bless the bereaved.

JOHN N. WILSON.

**CARNEY.**—Lula May, the only daughter of J. F. and M. C. Carney, was born September 8, 1899, and departed this life March 9, 1910. We must say good-bye, Lula May, but not farewell. Short, indeed, was thy stay with us, but not too short for thy little angelic life to entwine its purity into the hearts and lives of others. Weep not, papa and mamma; Lula May is just gone to live with her sweet little brother, James, who had taken his flight to be with Him who said: "Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God." RAY G. RADER.

**ABNEY.**—The home of our dear Brother G. E. and Sister D. Abney was made very sad and lonesome on February 2, 1910, when the death angel came and claimed their darling little Ruby Pearl Abney. She had just been permitted to be in their association long enough to become the idol of the home. She was 6 years, 6 months and 6 days old. She only had to suffer about 36 hours. God in his wisdom saw fit to take her little spirit home to him who gave it. Thanks be to God, she never will have to suffer any more pain, nor she never will have any more tears to be shed, nor heartaches to be borne, and, best of all, she is safe in the arms of Jesus, awaiting the coming of father and mother and two sisters and three brothers. We cannot bring our loved ones back to us, but, thank the

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too hastily. That is, don't buy until you have money enough to get a good one. To buy a cheap organ where a little more would get an Estey would be almost like throwing money away. You'd have the whole thing to do over again soon.

Address **Estey** Brattleboro, Vt.

Lord, we can go to them. God grant that this family circle which has been broken on earth be unbroken in that beautiful home above.

G. R. FORT.

**MILLER.**—Brother Frank N. Miller, a faithful and devoted member of Oakland Church, in Shelby County, has gone to his reward on high. He had been identified with Oakland so long as an official member that his going away has caused a feeling of loneliness, not only to his sorrowing wife and children, but to the entire community. Brother Miller was an humble, patient, devout Christian man, exemplifying in his life the religion he professed. Although physically frail and weak, he seldom missed an appointment at his Church, and he was equally faithful as a steward to attend Quarterly Conference. In fact, his whole life was a living example of what one could be and could do when the whole life is surrendered to God. During the early part of last year his health failed, and it became apparent that the end was near. He faced the issue as a brave soldier, and, while his strength was steadily failing him, his faith grew brighter. On November 6, 1909, he passed away. He was born January 6, 1854.

J. H. HELPINSTILL.

**BRISCOE.**—The subject of this sketch, Mr. J. Harrison Briscoe, was born February 1, 1866, and died near Springtown, Parker County, Texas, (at home), March 21, 1910. He was married first in 1886, and to this union five children were born. The mother of these children died October 29, 1896. He was married again October 23, 1902. To this union three children were born. He was a seeker of religion at a camp-meeting last summer, but "stone" was in the way. But a few days before he died he got the "stone" out of the way and Jesus took him by the hand and raised him into newness of life. This was his message to the pastor, who conducted the funeral. Brother Briscoe was a quiet, peaceable man, who loved to stay with his family at home, and rarely ever went abroad. May God comfort the dear lonely widow and fatherless children and the aged father and mother, who are now stepping down into the tomb.

W. H. CRAWFORD, P. C.

**BLAKELY.**—"Good-bye," but not forever, were the words of Grandma Blakely as she looked on the lifeless form of her little granddaughter for the last time on this earth. Little George Blakely was born March 24, 1899; died March 15, 1910. She was only here a few months, but she brought sunshine and gladness to the home. We all loved her, and would have been glad to have kept her with us; but God knows best. Jesus, who said, "Suffer the little children to come unto me, and forbid them not," has called her to live with him. Dear parents and children, weep not for this dear little one, but trust and obey the Lord who does all things well, and one by one he will call you to heaven, where you will meet little George. Then papa and mamma, brothers and sisters will be an unbroken family, where sickness, sorrow and parting will never come. F. P. HUNSUCKER.

**PRICE.**—Samuel T. Price was born in Greene County, Ala., September 1, 1821, and died at his home in Rotan, Texas, February 25, 1910. About 1850 he came to Texas, where the remainder of his life was spent. For more than fifty-seven years he was a Mason. Throughout the Civil War he was a Confederate soldier. In 1859 he was happily converted and joined the M. E. Church, South. For more than half a century he was a faithful Christian man. He was devoted to his Church and served many years as a steward. Six children preceded him to the grave. A wife and three children survive him. In the relation of husband and father he was always considerate, tender and true. For fifty-two years every issue of the Texas Christian Advocate has come into his home. In the last days he was quite feeble, and his pastor was often with him. He talked freely of his going away, and was ready and anxious to go. The day before the end came he said: "Whatever God does, I submit willingly." The tired old body fell asleep and the spirit went home to God. COMER M. WOODWARD.

**SEVEN WAYS OF GIVING.**

1. The careless way. To give something to every cause that is presented without inquiring into its merits.
2. The impulsive way. To give from impulse—as much and as often as love, and pity, and sensibility prompt.
3. The lazy way. To make a special offer to earn money for benevolent objects by fairs, festivals, etc.
4. The self-denying way. To save the cost of luxuries and apply them to purposes of religion and charity. This may lead to asceticism and self-complacency.
5. The systematic way. To lay aside as an offering to God a definite portion of our gains—one-tenth, one-fifth, one-third, or one-half. This is adapted to all, whether poor or rich; and gifts would be largely increased if it were generally practiced.
6. The equal way. To give to God and the needy just as much as we spend on ourselves, balancing our personal expenditures by our gifts.
7. The heroic way. To limit our own expenditures to a certain sum, and give away all the rest of our income. This was John Wesley's way.—Selected.

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