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

G. C. RANKIN, D. D., EDITOR.

Vol. LIV.

Dallas, Texas, Thursday, March 12, 1908.

No. 30

Editorial.

THE STATE SUNDAY-SCHOOL CONFERENCE.

This is essentially a day of organized effort. There is scarcely an industry or profession in which men are engaged, without its society, brotherhood or association, with their various rules and regulations, directed and managed by competent officers, and having stated times of assembly. The object is mutual helpfulness and to further safeguard their particular interests. To devise wise plans, so that the weakest member becomes in a measure a partaker of the wisdom and strength of the whole. This is true, from the plain hod-carrier, and street newsboy, up through the whole range of our complex industrial and social order, to the captains and kings of finance who direct the great enterprises of our day.

The Church of God is now confronted with many new and intricate problems. The aggressive age of enlightenment and advancement in which we live has its own peculiar problems and perils. In order to meet these new conditions and difficulties, the Church needs to be awake and alert, and should seek that light, information and inspiration that comes from the wisdom of a "multitude of counselors," in which the wise man declares, "There is safety." We believe that in the past quarter of a century the Sunday-school work of Protestant Christianity has made more rapid and marked progress than any other department of Christian endeavor. We will not refer to statistics. The main proof can not be thus tabulated.

Twenty-five years ago the literature of the Sunday-school was meager and inferior. How is it today? The press floods the land with tracts, leaflets, quarterlies, magazines, books and papers; the production of the best heart and brain of the Church, full of new and fresh matter, all bearing upon the Sunday-school work. Much of the best and most scholarly of our Christian and Biblical literature at present is the Sunday-school literature of Protestant Christianity.

Mark the vast improvement in organization and grading. Twenty-five years ago the average Sunday-school was like an old-time country store—one shelf, and everything in stock, from axle grease to dry goods, stored upon it, in mixed confusion! The up-to-date Sunday-school of the present is like a modern department store, with its perfect assortment, and well ordered apartments, all under competent management and running like clock-work.

In advanced methods of teaching we note great improvement. The child nature and the child mind have been the subject of closest study, and as a result of these studies we have adapted our methods to the youthful mind, and made the Bible a delight to the little ones.

In another direction, the wonderful development of the modern adult movement is cause for devout thanks to God. The Bible school is not only an organization for the systematic study of the word of God, but is

becoming a strong Christian brotherhood for mutual helpfulness, and a great evangelistic agency. It is indeed a narrow view to regard religion as simply man's relation to another world. The "kingdom of God" is the rule of God in human hearts and lives, and religion is designed, not so much to get man up to heaven, as to get heaven down to man! It is not so much getting into a kingdom in the other world, but it is bringing the kingdom of God to earth, by making the will of God the rule of man's life in all his inward motives and outward relations. Therefore all efforts for social or individual progress should be considered religious, whether the particular phase be ethical, economic, social or political. The great adult Bible classes, composed of "men at work for men, all standing by the Bible and the Bible school," are now reaching the great unchurched masses. Dr. Cortland Myers, who has an organized men's class in his Brooklyn Church, numbering about 250, says: "Through the prayers and efforts of this one class I have received into my Church, upon profession of faith in Christ, over 300 men."

The unprecedented growth of Bible classes among young men and women, following the Barnea and Philathea ideals, is certainly a consummation of good, devoutly to be wished by all who love God and our poor humanity. These classes now have an enrollment approximating four hundred thousand, and say they are doubling their membership every eleven months.

They are introducing young men and women to the study of the Bible, leading them to Christ and into the Church, and encouraging, directing and training them in Christian work. The signs of our times betoken that the day is not far distant when it can no more be said: "The most marked failure of the Sunday-school has been its loss of the interest and co-operation of the adult, and especially of men." The great organized Bible classes may now inscribe over their doors the familiar words of Henry George, "I am for men," rather than that they should be monopolized by a brand of cigars. But what of all this as related to our Fort Worth Conference? Much, every way.

Meetings of bright and successful workers, many of them specialists in their lines, who discuss all these subjects, have contributed much toward the gratifying progress of which we speak.

In April, 1905, in Trinity Methodist Church, Dallas, Texas, the Texas Methodist State Sunday-school Conference was organized, a constitution adopted and officers elected, with D. H. Abernathy, President; C. S. Field, Vice-President, and Frank Reedy, Secretary and Treasurer. Dr. James Atkins, Bishop Hoss, Dr. H. M. Hamill and Mr. John R. Pepper were all present, aided in the organization, and were in full sympathy with the movement. Article II of the constitution sets forth the object of the organization: "The unification, stimulation and development of Methodist Sunday-school work and the training of our workers in Texas." They hold an annual meeting, managed by a board of directors, consisting of two dele-

gates from each Annual Conference Sunday-school Board in Texas. Several Annual Conferences, thus united, increase the attendance and divide the expense. The board of directors believe that they have prepared one of the strongest and most attractive programs ever presented in Texas. The program appeared in the last issue of the Advocate. We have in Texas a Methodist Sunday-school constituency numbering about two hundred thousand. There are three leading officials who can and should do much to secure a large attendance at Fort Worth, April 1-4—the presiding elders, pastors and superintendents. Brethren, pass the word down the line. May all unite in prayer and effort to make the conference a great success. The motto is: "A representative from every Methodist Sunday-school in Texas." May it be so!

THE LAYMEN'S MISSIONARY CONFERENCE.

The Laymen's Missionary Movement has already won for itself a place among the foremost religious forces of the times. Both in Europe and America it is stirring the heart of the Church with new hope. Though but little more than a year old, it has been claimed for it that it is the most significant movement of modern times. Most great movements are born of prayer. The praying Church at Antioch sent forth Paul and Barnabas on the first missionary tour. In 1806 the modern missionary movement in America began at the famous Haystack prayer-meeting at Williams College. A hundred years later, in a prayer-meeting in New York, the Laymen's Missionary Movement began. Its progress in all the denominations justifies its origin as a child of prayer and stamps it as a providential movement.

This is an age of great combinations and vast enterprises. It is the democratic age, in which large aggregations of men and means join forces for common ends. This movement among laymen is an outcome of that spirit. It is an effort to combine the brains, the purpose and the wealth of those who do noble things in other lines, on the sublimest of all tasks. The carrying out of the Great Commission is not the work of the women and children only, but is a task that demands, deserves and will have the best efforts of those who lead the world's enterprises. The enthusiasm with which the laymen are responding is a surprise even to the most sanguine. In the South the movement has grown with rapid strides, and, as Mr. William T. Ellis, the great newspaper correspondent, who has done so much to bring missions to the front in the secular press, declares: "The laymen are showing themselves ready for something big." In Topeka, St. Joseph, Nashville, Knoxville, Atlanta and Charlotte the laymen of the various denominations have voluntarily united in an effort for an advance movement. They "like the idea of these big interdenominational committees, which send, for example, a Baptist, a Methodist and an Episcopalian to a Presbyterian to urge the latter to do the right thing by his own Presbyterian Board."

Our own Church is rapidly mobilizing its

splendid army of laymen. We have as loyal and liberal laymen as any of our sister Churches, and their hearts ring clear and true to this great cause. The preliminary meeting held at Knoxville in September last was followed by most enthusiastic meetings at the Annual Conferences, as well as many larger meetings at other times. All the organization hitherto has been with reference to the representative conference of laymen to be held at Chattanooga, Tenn., on April 21-23 next. The indications are that this will be in many respects the most important meeting ever held in our denomination. We learn from our Secretaries at Nashville that every mail brings stacks of letters containing inquiries, assurances, pledges of co-operation and words of cheer. As the time of the conference approaches, these evidences of widespread interest increase. Never before was the heart of the Church so stirred on the subject of the world's evangelization.

Texas, as is her habit, has her place on the front line. At all the conferences large and enthusiastic meetings were held. Some of the brainiest and most influential of our laymen participated in these meetings and in the organizations that followed. The disposition to devise liberal things was evident. We confidently expect Texas to roll up a splendid delegation at Chattanooga. The influence of such a conference as the one proposed can not be estimated. The bringing together of the leaders of thought from the whole Church; the uniting their thoughts on the greatest of all themes; the waiting in a spirit of prayer and consecration; the inspiring of fellowship in a great work—who can tell the effect of it? The vision they get they will carry back with them. The whole Church will feel the impulse and share the uplift. Not an interest in the Church will fail to share in the results. While the conference will be a "missionary conference," it will on that very account quicken all the machinery of the Church. When the heart of the Church is awake to the responsibility of carrying the gospel to the whole world, it can not be indifferent to any part of the world. The army that is on a campaign of conquest must of necessity strengthen its base of supplies and look to its defenses, and the heart that beats responsive to the Great Commission will be quick to feel the touch of needs near by. There is no near, no far, but only the great round world to be reached and saved. To this worthy, this Christly enterprise, the attention of laymen is being drawn and held with an emphasis and insistence that is destined to kindle into a glow the zeal of the whole Church. For the more we come to realize this supreme yearning of the great Head of the Church, the more shall we share his presence and power.

Life is largely what we make it. Sometimes the conditions are such that we can not master them, and they help to shape our destiny; but for the most part we are the source of our own happiness or misery. Even when we can not control our circumstances we can trust in God and do our best, and the result is not without direction.

SEEKING THE LORD OF HOSTS.

The period of the Christian dispensation, with its marvelous changes, was often portrayed by the prophets of the Old Testament, pointing to its worshipers as holding more of an exalted station than the Israelites under the Mosaic law could attain to.

The prophet Isaiah gave a representation of Christians in the second chapter, verses two and three, in saying, "And it shall come to pass in the last days that the mountains of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow into it, and many people shall go and say, Let us go up to the mountain of the Lord, to the house of the God of Jacob, and he will teach us of his ways and we will walk in his paths; for out of Zion shall go forth the law; and the word of the Lord from Jerusalem."

Isaiah foretold the law of the New Testament making its appearance first at Jerusalem, was to be given as the word of the Lord unto all nations upon the globe.

The prophet Micah introduced the ages of the Christian people in a similar manner in the fourth chapter, verses one and two.

The prophet Zechariah represented also these changes in chapter eight, verse three, saying, "Thus saith the Lord, I am returned unto Zion, and will dwell in the midst of Jerusalem; and Jerusalem shall be called the city of truth, and the mountain of the Lord of hosts, the holy mountain." These predictions were made by Zechariah after the seventy years of captivity had ended and the Jews had returned to Jerusalem from Babylon. The Lord of Hosts, as often referred to by the old prophets, may justly be looked upon as pointing directly to Christ himself, reigning and guiding his servants with spiritual power when assembling together for his service in their Churches, which are described here as worshipers of the mountain of the Lord—all looking for a higher and holier temple than the Jews had in the city of Jerusalem.

The latter part of the eighth chapter gave a representation also of the Christian people coming out from years of bondage and captivity with the dawn of the Reformation, in saying in verses twenty and twenty-one: "Thus saith the Lord of Hosts, It shall yet come to pass that there shall come people, and the inhabitants of many cities. And the inhabitants of one city shall go to another and say, Let us go speedily to pray before the

Lord, and seek the Lord of Hosts. I will go also."

Mankind were unable to read God's Word at their homes in the beginning of the Reformation, but had the desire to bid a farewell to the Papal power of Rome and to seek a more holy pathway of life in seeking the Lord of Hosts, the King of kings and Lord of lords, that the leading reformers were urging and calling upon people to obey. They had to go often great distances from one city to another to get proper instructions amidst dangers in their journey for fear of receiving the penalty as heretics from the Roman priesthood. Verse 22—"Yea, many people shall come to seek the Lord of Hosts in Jerusalem, and to pray before the Lord." Many nations existed in Luther's time that were seeking the Lord of Hosts, offered their prayers before the Lord, but were instructed that the Virgin Mary and other saints could only intercede for them before God's throne.

This verse could not be harmonized with Christ's advent into the world, for we know that no strong nation existed at that time that had any desire to seek the Lord of Hosts. Verse 23—"Thus saith the Lord of Hosts, In those days shall come to pass that ten men shall take hold, out of all languages of the nations, even take hold of the skirt of him that is a Jew, saying, We will go with you; for we have heard that God is with you."

This last verse of this chapter came to be fulfilled with the year 1521 when Dr. Martin Luther appeared at the Diet of Worms before the representatives of the ten nations of the Roman empire, all speaking different languages, at that gathering of many nations, where many admired the firmness, manhood, faith and doctrine this one man advocated and afterwards also embraced, as being a law established from the throne of God, through Christ upon earth for the salvation of mankind. All in harmony with prophecy, that even he, Martin Luther, was looked upon as being a representative of God's kingdom, as a standard bearer of God's covenant, and that others would follow his example in feeling assured in their own mind that God was with him.

This prediction of ten men of different languages, or nations, of Zechariah fully corroborates with the prophecy of Daniel, illustrating the warfare that the Roman empire made at the same time against the reform movement with its ten nations. The emperor governing the ten nations is described in Daniel 7:20, 21 as the chief ruler of this fourth kingdom upon earth,

saying, "And the ten horns that were in his head, and of the other which came up, and before whom three fell; even of that horn that had eyes and a mouth that spake very great things, whose look was more stout than his fellows, I beheld and the same horn made war with the saints and prevailed against them."

We find, according to history, that three nations separated themselves from the Roman kingdom, under Charles V, who reigned from 1519 to 1556. These were England, Scotland, also Denmark, Sweden and Norway. The last three nations were governed at that time by one king. All in harmony with Daniel's prediction that under one man's reign three separated from the Roman empire.

Charles V was more stout than his fellows, or any one of the other emperors of the Roman throne because he had a legal claim upon the western continent, or America, in being first King of Spain before he was chosen as Emperor after Columbus discovered this land.

Charles V was compelled, through circumstances, to either approve or condemn the doctrines of Martin Luther and other reformers, but he fulfilled the prophecy of Daniel, who foretold that the same horn, or earthly ruler and defender of the papal throne of Rome, would make war against the saints and prevail against them.

The Revelation of St. John gives also a marvelous representation of the same period, in chapter 17:12-14, in saying, "And the ten horns which thou sawest are ten kings, which have received no kingdom as yet, but receive power as kings one hour with the beast. These have one mind, and shall give their power and strength unto the beast."

The ten kings that assembled at the great Diet at Worms, either in person or through ambassadors, stood all united in the year 1521 after Luther had made a public declaration for the defense of the gospel of Christ that they would assist the Emperor Charles V to protect, defend with their military power, the Emperor as well as the Pope of Rome in rooting out the heretical doctrine that this man Luther was advocating.

Many Christians were seeking the Lord of Hosts in those ten nations, as Zechariah had foretold in chapter 8, verses 20 to 23, where looking for the light of the gospel of Christ, which is also described in the next verse of the Revelation, 17:14: "These shall make war with the Lamb, and the Lamb shall overcome them, for he is King of kings and Lord of lords; and they

that are with him are called and chosen and faithful."

Some commentators pass over the number ten as forming merely a complete number of prophecy, but historical events of the past unlock the number ten in Daniel's prophecy—7:20-24—also Zechariah 8:23, and again Rev. 12:3; 13:1; 17:3 in a more positive and Divine manner.

The words of these prophecies were actually transpiring in the beginning of the reformation when the Popes and Emperors of the Roman empire governed Poland, Hungary, Austria, Italy, Portugal, France and Spain, and those already referred to that seceded from the confederacy of nations.

BERKHARD EISENTROUT,
Beaumont, Texas.

ROMANS 6:4 AGAIN.

Since writing for a discussion on the above, in September last, I have been reading after the brethren, and find that there are more opinions among our people than I thought for. I believe I have gained some light. Now, brethren, a few more questions:

Were those Romans spiritually converted people? Is it not a fact that the Apostle Paul was addressing a people who really did not know the full meaning of Christ's coming and kingdom? They believed in God, but still wanted to worship him through the law. They did not understand the meaning of the law, nor the extent of the death of Christ. They did not understand that by the disobedience of one man we all felt, and by the obedience of one man (Christ), the whole human family had access to a higher spiritual life, and that by the death of Christ we were killed to the law and brought into the law of grace, therefore we can not go back to the law and bring an offering for sin, for Christ hath redeemed us from under the law and brought us under the law of grace. Now, what kind of a life ought we to live, since we are not under the law, but grace? (Rom. 6:1.) Shall we continue in sin?

Second verse—God forbid. How shall we that are dead to sin, by the death of Christ, live any longer therein?

Third verse—Know ye not that so many of us as were baptized into Christ were baptized into his death? That is, don't you understand what our baptism meant to us? It meant that Christ died for our sins; and, brothers, this is why we baptize our children: we give them the token that God has given to the world of the fact that he

has redeemed us by his Son Jesus Christ.

Therefore (verse 4) we are buried with him, not by mode, but by import. Baptism, the token; his burial and resurrection the evidence. (1 Cor. 15.) Therefore, if Christ be not risen, our preaching and faith are vain, etc.

My child comes up to me and says, "Papa, why did you have me baptized?" I tell him: "My son, because Christ died for you, and this shall be a perpetual reminder of this fact. If you sin, you must look to him; he is the only mediator between you and your God. We are robbed of going to the law, or anything we can do."

Now, brethren, the Holy Ghost was not to take away sin. Ah! Without the shedding of blood there is no remission. You see, here is where Campbellism falls. If we make the obedience in baptism in order to the remission of sin, then verily Christ died in vain.

Nay! It is only a token to us of what Christ has done for us, and the blessings that are to follow, to-wit: The Baptism of the Holy Ghost. (Rom. 5.) The love of God shed abroad in our hearts, and this makes us to know our Christ for ourselves. Then we can say (Rom. 8): "Abba Father." The Spirit itself beareth witness with our spirit that we are the sons of God. He is our comforter. If we walk after the Spirit there is no condemnation. Quit talking about the baptism of the Holy Ghost taking away sins. Oh, nothing but the blood of Christ can take away sin.

One other question, and I am done: If water baptism is not a token to the whole world of Christ's death for our sins and his resurrection for our justification, then tell me what it is for?

I. N. ANDERSON,
Hernleigh, Texas.

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The man blessed with hereditary advantages and opportunities will act wisely by bearing in mind that responsibility is in all cases measured by capability. Those less favored may be gladly left in the hands of the Judge of all the earth, who will do right.—Nashville Advocate.

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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 pain, cures wind colic, and is the remedy for diarrhoea. Twenty-five cents a bottle.

TO OUR SUBSCRIBERS

For many years past it has been the rule of the management of the Texas Christian Advocate to continue subscribers indefinitely. This has been a great accommodation to the subscribers, as well as a pleasure and profit to the paper. The time has now come, however, as a result of a recent ruling of the postal authorities, when a change must be made. **IT IS NOT OPTIONAL WITH US.** It is the law and it must be obeyed, however great the hardship it may work on the paper and on our subscribers. The ruling is to the effect that **AFTER APRIL 1, 1908, ALL SUBSCRIBERS MUST BE DROPPED FROM THE LIST WHO ARE IN ARREARS one or more years.** The time is now short and we would ask the cooperation of our subscribers with the agents in having their subscriptions renewed at once. Either send your renewal direct to us or ask your pastor to renew for you. The label on your paper will show the expiration of your subscription.

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

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

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

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

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

DISTRICT CONFERENCE NOTICES.

Table listing district conferences with dates and locations: Decatur, Bridgeport, Austin, Elgin, Jacksonville, Gatesville, San Angelo, Ozona, Vernon, Bowie, Bellevue, Georgetown, Bartlett, Terrell, Roysse, Paris, Bonham Street, Waxahachie, Grandview, Beeville, Rockport, Cuero, Victoria, San Antonio, Sabin, Clarendon, Memphis, Sherman, Whitewright, San Augustine, Lufkin, Brownwood, Santa Anna, Dallas, Oak Lawn, Weatherford, Strawn, Colorado, Biz Springs, Dublin, Granbury.

REV. H. W. SOUTH.

Elsewhere we print a notice announcing the death of Rev. Henry W. South, who passed to his reward in Solway, Ky. The writer does not give the date of his death. Among the old guard of the Northwest Texas Conference this news will be received with sadness, for he was universally beloved by the large circle of his acquaintances in Texas.

Subscribers who desire the Advocate discontinued must notify us at expiration either by letter or postal card. Otherwise they will be responsible for continuance and debt incurred thereby.

A GREAT DAY FOR FORT WORTH METHODISM.

The greatest day that Fort Worth Methodism ever experienced was last Sunday. It was the occasion for throwing open the doors of the First Methodist Church for worship, after several months of fond expectation. At least twenty-five hundred people crowded into its spacious auditorium, and the only reason why there were not nearly twice that many was lack of room.

Modern in structure, convenient in detail and yet simple in its elegance, the stately edifice, erected at an expense of \$100,000, which amount does not include the furnishings, is justly deserving of the reputation it bears of being one of if not the most beautiful religious edifices in the Southwest.

Historically, Methodist preaching began in Fort Worth in 1855, and nineteen years later the first church was erected, a plain frame structure that at that time fully answered the needs of the limited congregation. Thirteen years later another and more commodious structure became necessary with the growing congregation and a brick structure, complete with a lofty tower, met the demands.

To this movement \$47,000 was contributed one day, the largest single day's collection ever raised in a church in the Southwest. Until September, 1906, when Dr. Monk was transferred to Louisville, Ky., the amount was gradually increased.

Dr. Knickerbocker's first collection for the new church was in May, 1907, when \$10,000 was secured, \$17,000 of which was in cash and to that amount the present pastor had gradually added and at present the monument of those efforts stands without debt.

Following the purchase of the lot at the southeast corner of Seventh and Taylor Streets ground for the new church was broken in June, 1906, and six months later the cornerstone was placed, and though scarcely a moment has since been lost in construction.

It was fitting and right that Dr. Alonzo Monk be present and conduct the first service in the building, and so he was there and preached the opening sermon. No preacher ever had a more inspiring environment. The occasion was great and the opportunity magnificent.

must be pure and consecrated. 3. The Church of God must have sound doctrines and lofty ideals. Then followed a reminiscential strain in which the preacher gave a running sketch of the origin, progress and final completion of the enterprise—often calling the names of those who consecrated their means and their lives to help the realization of that glad moment.

The Nashville Advocate, along with several of our exchanges, gave the date of Bishop Duncan's birth as December 27, whereas, it was December 20. We have in our possession a short biographical sketch of Bishop Duncan, prepared by himself.

The same man who brought complaints against Dr. J. M. Buckley, of the New York Advocate, which complaints were unanimously thrown out by a committee after due examination, has again brought himself into notice by lodging complaints against Rev. James R. Day, D. D., of the Syracuse University.

EDITORIAL NOTES.

We notice in a Jacksonville paper that the Rev. Lockett Adair, the police evangelist of Dallas, has just closed a great meeting in which all the Church organizations of the town heartily joined. From this report, it was one of the most remarkable meetings of which we have recently read.

Last Saturday afternoon a negro attempted murder in Navasota, and great trouble seemed imminent. At the request of the authorities, the saloons were all closed.

thing run open when the people were excited meant an increase of trouble. If a saloon is a good thing, why not encourage it to run open all the time? But this is not all. Two peace officers last week in the city of Houston, who had been intimate friends, were drinking in a saloon.

A layman of Munday, writing on a business matter, takes occasion to speak a good word for his pastor, Rev. C. L. Cartwright. He says: "He is doing splendid work on this charge. He has all his work well in hand, and is planning largely for the Master's cause."

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Rev. O. B. Turner, of Alma, has already had a good revival, and he was aided by Brethren Vinsant and Henry. The meeting lasted several days. There were a goodly number of conversions, the Church was greatly revived and sixteen added to the membership.

Rev. J. A. Wyatt is hard at work at Brookston. He works hard wherever he is placed, and he does it with system and conscience. We have no more faithful minister in the North Texas Conference than Brother Wyatt.

He has already received twenty-eight new members into the Church, has raised his assessment for the Orphanage, a fourth of his salary has been paid, and he is busy raising his other conference collections.

The Laymen's Missionary Conference to be held at Chattanooga April 21-23, will be one of the most important gatherings ever instituted by the Church. Representative laymen from all over Southern Methodism will be present, and the program is one of the finest we have ever seen.

Memphis is in its second year as a station, but it has entered into the duties of its position with the zest of a veteran charge. Rev. R. B. Bonner is the efficient pastor. He has already received fifty-three new members, his salary has been advanced from \$500 to \$1200, and they have paid \$200 of it in advance.

Rev. Charles E. Brown has been quite busy since conference. He not only collects money for the superannuate homes, but he holds revival services for the brethren and has conversions and accessions to the Church. Recently he has been with Brother Tunnell, on the Walnut Springs charge, where he had three good revivals.

Rev. W. D. Gollibugh thought it was hard for him to have to move from Marshall last conference, after having been there six years, but when he got to Somerville and tasted of the welcome awaiting him his sorrow ceased and he realized that he was not hurt by the move.

The Denton Dormitory is a very meritorious enterprise and it deserves the hearty support of our Methodist throughout Texas. Its purpose is not only to furnish a Christian home at reasonable rates for our girls who help to make up the student body of the School of Industrial Arts, but also to give them the advantage of normal training in Church knowledge and Church work.

Rev. J. A. Wyatt is hard at work at Brookston. He works hard wherever he is placed, and he does it with system and conscience. We have no more faithful minister in the North Texas Conference than Brother Wyatt.

Epworth League Department

GUS. W. THOMASSON.....EDITOR
Van Alstyne, Texas.

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

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FOURTH ANNUAL ENCAMPMENT EPWORTH-BY-THE-SEA, AUGUST 6-16, 1908.

COMING LEAGUE MEETINGS.
Austin District (place to be selected), March 27.
San Antonio District (place to be selected), April.

NOTES.
The Waelder Junior League reports the completion of the Reading Course for 1907 by six girls and two boys.

The Forney Junior League was recently reorganized. It has a full complement of officers, with Effie May Sinclair as President, and Frances Pryor as Secretary-Treasurer.

San Marcos League now has a membership of 48 and is doing splendid work in all four of the regular departments.

The St. Jo Juniors have reorganized. The Junior Superintendent of the Gainesville District, Miss Esther Wiley, with the assistance of the pastor, Rev. H. B. Johnson, met with the little folks on January 19 and perfected

their organization. Carroll Jones is President and Miss Lee Tarwater is Secretary.

The Brunner Junior League has elected Edwin Ellendahl as President and Erma Vanderslice as Secretary.

The Seniors have been reorganized at Garland, the event occurring on January 5. Twenty-four members re-enlisted. A. A. Puckett is President and Eugene Beaver, Secretary.

Sweetwater, Texas, has an Intermediate League. Bessie Hall is President and Effie Wilkinson is Secretary.

There is in every chapter in Texas at least one young man or woman who can by personal solicitation raise a sufficient amount to purchase one bond.

Are other interests of greater moment than Methodist interests? The board has had an offer of \$1000 per acre for the tract of land which has been acquired as an assembly ground.

The Executive Committee of the State B. Y. P. U. recently met and considered plans in connection with the Baptist Encampment in July.

FROM ROSEBUD.
We are going to "resurrect" a Senior League in Rosebud, and will you please furnish us with such instructions and information you can to help us in our reorganization.

FROM JOAQUIN.
We have organized an Epworth League at this place and as the work is entirely new to us we kindly ask you to furnish us with all information you can to aid us in running a successful League.

FROM PARIS.
Seeing from the Advocate that you really appreciate communications from the chapters, I send the enclosed.

Our Second Vice President has on her reports visits to the sick, flowers distributed, a pounding, a nurse furnished the sick. We have paid something over fifty dollars on the pulpit furniture and will finish.

FROM MIDLAND.
We read with pleasure and interest that Dr. Parker will be in Texas the latter part of March and we are anxious to know if it can be arranged to have him come to West Texas.

STATE NOTES.
Now is the time to plan for your summer vacation. We are very anxious to have a good representation at Epworth from every League in Texas.

modations in order that we may be ready.
Ask your pastor if he is planning a trip to Epworth next summer. If he is, make up a party to go with him.

It was our pleasure to spend an evening with Brother Godbey and a number of his Leaguers at Tenth Street, Austin. They have a mutual admiration society there on the part of pastor and people.

Brother S. B. Beall, who, as pastor at Corpus Christi since the beginning of our assembly work has done so much to make it a success.

Remember the "forward movement." We must have this small contribution from each League—a dollar a month.

Houston, Tex., Feb. 4, 1908.
Dear Fellow-Leaguers:
Have you ever enjoyed an outing at Epworth-by-the-Sea?

You probably know it, but for fear that you do not I want to impress upon you the fact that the trustees are doing a work of love, without any hope of financial remuneration.

Now the trustees of the Texas Epworth League have incurred considerable indebtedness in the building of the hotel and other improvements.

The trustees have signed notes, as individuals, to take care of some of the indebtedness, but I do not think the Methodists of the State desire that we should be responsible for the payment of these debts.

we get it clear of the indebtedness. Won't you help us?
THEO. BERING, Jr., Treasurer.

A NEW DISTRICT SECRETARY.
I have been appointed by Bro. M. K. Little, our presiding elder, District League Secretary of this district.

I have been actively engaged in the Epworth League work since I was quite small, filling various offices in our local League, but am not at all familiar with the duties to be performed as District League Secretary.

TO NORTH TEXAS FIRST VICE-PRESIDENTS.

Only a few months now until the North Texas League Conference will meet, and I must soon have reports of your work.

MISS LIZZIE CARSON,
First Vice-President.
604 Moore Ave., Terrell, Tex.

A REMARKABLE REPORT FROM AN UNUSUAL SOURCE.

In a recent issue of the La Ofrenda Oscolar, the paper published in the interest of Methodism in the Guadalupe District, in Mexico, appeared the report of the Junior League at San Luis Potosi.

Report of the Junior Epworth League, San Luis Potosi, Mexico, from February, 1907, to February, 1908: Number of members enrolled during the year, 115; present enrollment, 62; number of meetings held, 52; average attendance for January, 1907, 26; average attendance for January, 1908, 43.

AN INQUIRY FROM TEXAS ANSWERED IN MEXICO.

A letter from Miss Edith Slaten, of Wichita Falls, Texas, has just reached us. We are sure this young friend will pardon us for publishing a part of it.

This teacher has the true idea of what constitutes success in the Christian life—work for Christ. Think what an impulse would be given to missions if every Sunday-school teacher of our great Church in the United States would do what this one proposes to do!

We shall take special pains to see that those boys are interested in some good work for the Master.—La Ofrenda Oscolar.

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

FOR 10 Cts. Five plants of our new Early Flowering Carnations. Scarlet, White, Pink, Maroon, Yellow. Bloom in 40 days from seed.

SUGGESTIVE PROGRAM FOR A ONE-DAY DISTRICT LEAGUE CONFERENCE PREPARED BY OFFICE OF GENERAL SECRETARY.

- 9-10 a. m.—An open conference on the devotional meeting.
(1) A sample of the program, or order of exercises that you find most effective in the Devotional meeting.
(2) How to use, but not depend upon, the helps in the EPWORTH ERA and "Helps for the Devotional Department."

Our Assembly Enterprise at Epworth-by-the-Sea. Every League a shareholder. (Literature on above topics may be obtained from Smith & Lamar, Dallas, Texas.)

NORTHWEST MEXICAN MISSION CONFERENCE.

There are so many Texans in our conference, I think many of your readers will be interested in the appointments.

We closed on the 2d instant a very interesting session at Durango, Mexico. Bishop Ward did some very fine preaching and gave great satisfaction. We had some very difficult questions to decide and did the work admirably. We want him to remain the full time.

There was a fine spirit pervading the conference and the preachers begin the year with hope and zeal, not to say with enthusiasm. There was a small gain in membership, but small loss in collections for missions, owing to the fact the Chihuahua District was without a presiding elder four or five months. We were very sorry that Dr. Pinson could not be with us.

El Paso, Texas.

Appointments.

(Conference held at Durango, Mexico, Feb. 27, to March 2.)

Chihuahua District.

W. D. King, P. E. Chihuahua Mexican congregation—M. Narro. Chihuahua American—R. E. Tyler. Alamogordo—M. Capora, supply. El Paso and Barstow—A. Marston. Marfa—M. M. Bustamante. Torreon Mexican congregation—H. C. Hernandez. Torreon American—L. B. Newberry. Avino—M. Estrada, supply. Durango, American—J. H. Williams. Durango, Mexican—J. N. Pascoe.

Sonora District.

J. F. Corbin, P. E. Phoenix and Tempe—M. Villorial. Cananca—E. Narzo, supply. Nogales, American—Jos. Thacher. Nogales, Mexican—Jos. Bastamante. Guymas—F. S. Montelongo. La Paz—D. Campa. Culiacan—J. P. Flores. Mazatlan—R. Maldonado. J. H. Fitzgerald and L. Reynolds at home on account of sickness.

MaeDowell Institute—Miss E. B. Tydings, Director; Miss May Fendwell, Missionary.

Palmore College—Miss Lizzie Wilson, Director; Miss Lucy C. Harper, Missionary; Miss Ava Riggan, Missionary.

Effie Edington Day School—Miss Fannie Montague, Director.

TRANSFERRED—R. C. Elliott, to the Central Mexico Conference and appointed to Gaudalajara District; E. Quinones, to the same and appointed to Mexico City.

RESOLUTIONS OF RESPECT.

Whereas, The great and Supreme Ruler of the universe has in his infinite wisdom removed from our midst the wife of our beloved former pastor, Rev. R. A. Clements; and

Whereas, The long and intimate relations held with her in the faithful discharge of her duty as the devoted helpmate of our beloved pastor makes it eminently befitting that we, the members of the Woman's Home Missionary Society, Stephenville Circuit, Oak Dale, Texas, record our appreciation of her; therefore

Resolved, That the wisdom and ability which she has exercised in the aid of our organization by service contributed and counsel will be held in grateful remembrance.

Resolved, That the sudden removal of such a life from among us leaves a vacancy and a shadow that will be deeply realized by all the members and friends of the organization, and will prove a serious loss to her community, society and Church.

Resolved, That with deep sympathy with the bereaved husband and children of the deceased we express our hope that even so great a loss to us all may be overruled for good by Him who death all things well.

Resolved, That a copy of these resolutions be spread upon the records of this organization, a copy printed in the Texas Christian Advocate and a copy forwarded to the bereaved family.

By order of the Woman's Home Missionary Society of the Methodist Episcopal Church, South, Monday, February 24, 1908.

MRS. FANNIE KENNY, MISS BESSIE CLARK, MRS. TEDA WHITE, Committee.

MEMORIAL.

The following memorial of Mrs. Joshua Harrison from the West End Sunday-school was adopted Sunday, March 1:

Again our Sunday-school has been

bereaved in the death of one of our most esteemed Sunday-school teachers, Mrs. Joshua Harrison, teacher of the primary class.

Mrs. Harrison was a remarkable woman, of strong personality and possessed of a highly developed and cultured mind. Her love for flowers amounted to a passion. Every force and influence of her life were always on the side of right. She was absorbed in the eternal verities and gave little attention to the ephemeral pleasures of life. She was self-abnegating to the last degree, and rejoiced in being so. Mrs. Harrison loved young life, and showed her interest in her Sunday-school class in many ways. She endeared herself to the boys of the Harrison school by numerous kind deeds, and her influence upon some of them will last through life.

Her interest in Church work was not confined to her home Church, but extended to the foreign mission field. She was as familiar with the missionaries of the Woman's Board of Missions as most women are with the current events of the day.

During the last few months of her life she suffered great physical pain, and in her fortitude was a noble example and inspiration to her many friends. After bravely battling for her life for the sake of those who loved her so devotedly, as she herself said, her greatest suffering came at last. She had anticipated with the eagerness of a child a happy home-coming, but this was not to be. Her home-coming was to a house of mourning, and instead of the welcome she had expected from the husband with whom she had lived twenty-five years, she had to be informed that he had expired that morning. Not one murmur was ever uttered by Mrs. Harrison. She never doubted the goodness and mercy of God. But, one month after the death of Prof. Harrison, there was a happy home-coming to the celestial home. To the noble daughter who is bearing her sorrow with such remarkable bravery, and the aged mother, who is one of the saints of the earth, and to all her sorrowing relatives, are extended the sympathy of the West End Sunday-school. May God grant that we all have the happy celestial home-coming.

MRS. D. W. CARTER, MRS. HERMAN HIRSCH, Committee.

REV. H. W. SOUTH.

It is with sadness I report the death of our dear uncle, Rev. H. W. South, at Solway, Kentucky. He died in his eighty-sixth year. His mind and eyesight were good to the last, and he seemed to suffer but very little only with weakness; was sick only eight days, and he sat up some in his chair every day. He died in his father's old brick house, where he was raised. For the last twenty years he has lived here with us, his nephew and three nieces, George South and sisters. We loved and cared for him as we would our own father. I believe I could safely say that he was one of the best old men in the world. Every one that knew him loved Uncle Henry, and he was widely known in Kentucky. We laid him away to rest in the old Moore Cemetery, by the side of his first wife. He requested Rev. C. Buchanan to conduct the Masonic honors at his burial. We sent to Vine Grove, Kentucky, for him. He is sadly missed in this community, for if any one was sick or died, Uncle Henry was sent for. But most of all, we miss him in our home around our own fireside. We miss his kind words and bright face and wise counsel and prayers. When we sent for a doctor he said it was no use, for if he died it was all right, and if he got well it was all right. He passed away quietly, painlessly, like a good child falling to sleep. Though he is gone, his record has been made, and will remain with us as a lasting treasure. Though he rests from his labors, his works will follow on.

MARTHA SOUTH.

IN MEMORY OF SISTER P. R. WHITE.

We, the committee appointed by the Sunday-school at Joaquin, Texas, to draft resolutions of respect on the death of Sister White, beg leave to submit the following:

Whereas, It hath pleased the Supreme Ruler of the universe to remove from our midst on February 28, 1908, Sister White, be it therefore

Resolved, 1. That our Church has lost a true Christian member, one who was always patient and ready to sacrifice for the good of the Church.

2. That we truly sympathize with Brother White and the three little children, also the other near relatives, in this their great grief and sad bereavement.

3. That we pray God's blessings upon the family to comfort and guide them.

4. That the Lord doeth all things well. "The Lord giveth, and the Lord taketh away; blessed be the name of the Lord."

MRS. E. T. CRAWFORD, MRS. PEARL MARTINDALE, Committee for Sunday-school.

THE METHODIST ORPHANAGE.

The winter of watchful solicitude is about past. The full supply is about exhausted. We have had no serious sickness at the orphanage; just as we got this said, one of our little girls was seized with a severe attack of paralysis or St. Vitus' dance, which, so far, refuses to yield to treatment, but she is a strong child and we hope for the best. Our school was never better, and our garden and farm give promise of variety in our diet. The assessment which provides for our current expenses is hardly up in payment to this time last year, but that it might be, all that it is intended to be, please read this account of the payments from Bowie District for this year:

- Bowie District, Rev. J. E. Roach, P. E. Bowie Station, J. A. Old. \$20 00 Fruitland Circuit, S. H. Smith. 9 00 Bellevue Circuit, R. E. Porter. 12 40 Crafton Circuit, P. L. Warren. 8 00 Post Oak Cir., R. L. Pattison. 10 00 Iowa Park, F. L. McGehee. 13 00 Holliday Mission, J. B. Parr. 4 20 Archer City Mis., A. N. Julien. 8 00 Henrietta Sta., H. H. Vaughan. 12 00 Wichita Falls, J. A. Stafford. 25 00 Byers Mission, A. B. Johnson. 4 00 Blue Grove Circuit, P. W. Byrd. 10 00 Montague Circuit, S. M. Black. 12 00 Nocona Station, W. T. Harris. 17 00 Nocona Circuit, C. P. Martin. 10 00

Every charge has made a remittance. I am glad to publish this and thank each of the pastors for this thoughtful kindness to our Orphanage. We are still trying to do our best, with gratitude to God and appreciation to all our people for help. We find ourselves affronted with 50 girls who want Easter hats and no money in the treasury. What must I do? I will wait first to see what you will do. Let me hear from you. W. H. VAUGHAN, Business Manager.

Waco, Texas.

Assist Nature.

You have been told to "hitch your wagon to a star"—that nature will assist you. That's all right. There are times, however, when you should assist nature, and the spring is one of these times. Nature is now undertaking to cleanse your system—if you take Hood's Sarsaparilla the undertaking will be successful, and your complexion bright and clear.

Brenham District—Second Round.

- Buckholts, March 20. Cameron, March 21, 22. Milano, March 28, 29. Rockdale, March 29, 30. Thorndale, April 4, 5. Davilla, Tuesday, April 7. Chappell Hill, April 11, 12. Brenham, April 12, 13. Lexington, at Early Ch., April 17. Giddings, at Ledbetter, April 18, 19. Maysfield, April 24. Caldwell Mission, April 25, 26. Caldwell Station, April 26, 27. Glen Flora and Lane City, May 3, 4. Wharton, May 4, 5. Bellville, May 9, 10. Sealy, May 10, 11. Fulshear and B., Wednesday, May 13. Bay City and M., May 16, 17. Somerville, Wednesday, May 20. A. A. WAGNON, P. E.

Calvert District—Second Round.

- Petteway, at Boon's Prairie, March 21, 22. Rosebud Station, March 28, 29. Lott and Durango, at Lott, April 4, 5. Fairfield and Dew, at Dew, Apr. 11, 12. Teague Station, April 12, 13. Kosse and Bremond, at Alto Springs, April 18, 19. Calvert Station, April 20. Hearne and Millican, at Millican, April 25, 26. Centerville, at Leona, May 2, 3. Travis and Chilton, at Chilton, May 9, 10. Reagan and Stranger, at Stranger, May 16, 17. Marlin Station, May 17, 18. Tola Mission, at Bedias, May 23, 24. Jewett, at Buffalo, May 30, 31. Franklin Station, May 31, June 1. Wheelock, June 13, 14. Bryan Station, June 20, 21. E. L. SHETTLES, P. E.

Beaumont District—Second Round.

- First Church, Beaumont, March 22. Cartwright, Beaumont, March 22. Kountze Station, March 25. China and S. L., at China, Mch. 28, 29. Nederland Cir., at Sabine Pass, April 4, 5. Silsbee Cir., at Silsbee Jr., April 8. Corrigan Cir., at Benford, April 11, 12. Laurelia Cir., at Laurelia, Apr. 12, 13. Saratoga and Batson, at Saratoga, April 18, 19. Port Arthur Station, April 22. Brownell and B., at Brookeland, April 25, 26. Orange Station, April 29. Burkeville Cir., Week's Ch., May 2, 3. Jasper and K'ville, at Jasper, May 3, 4. Woodville Cir., at Colmesnell, May 6. Jasper Cir., at Homer, May 9, 10. Anella Cir., at Amelia, May 16, 17. Wallisville Cir., at Smith's Chapel, May 20. Warren Cir., at Spurger, May 23, 24. Liberty and Dayton, at L., May 27. Camden Cir., at Midway, May 30, 31. Call Cir., at Buna, June 3. Livingston Cir., at Goodrich, June 6, 7. D. H. HOTCHKISS, P. E.

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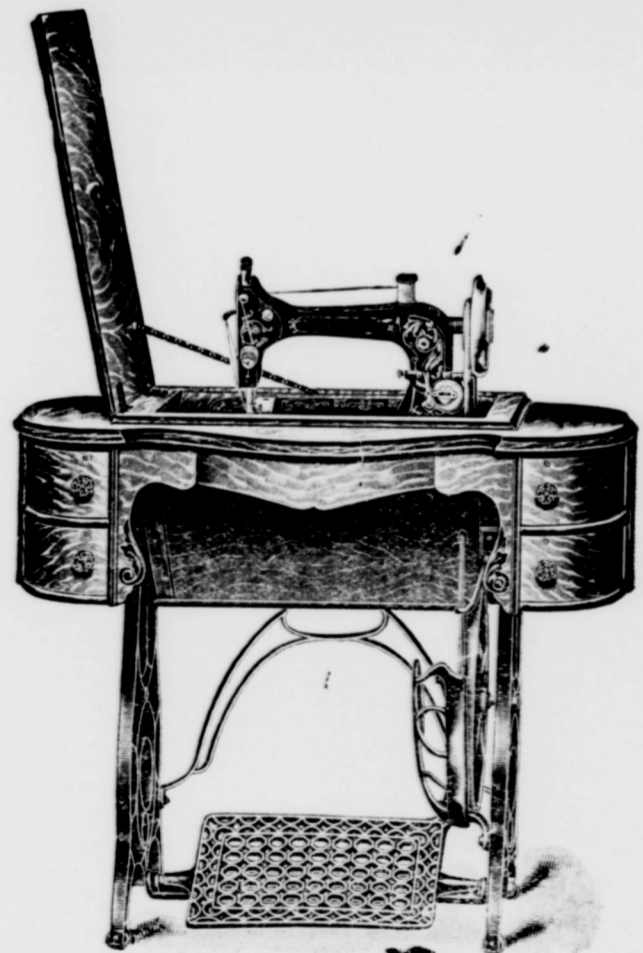
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