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## Editorial.

### A THEOLOGICAL DEPARTMENT FOR SOUTHWESTERN UNIVERSITY.

The President and faculty of Southwestern University, at the recent commencement, submitted an exhaustive report to the Board of Trustees. This report is of an intensely interesting character. Elsewhere in this issue we quote a very important excerpt from that document, but we are now transferring one of the most striking portions of it to the editorial page of this issue. We are doing this, not only because of its great interest to our Methodist people, but because we desire to give to it the fullest endorsement of the Advocate. While it is just a trifle more lengthy than our editorials usually are, nevertheless it ought to be closely read and thoroughly digested:

Your attention has each year been called to the fact that we have in our student body a large number of young men preparing for the ministry. As reported, this number was fifty-three ten years ago, and it has gradually increased till it is ninety-five in the current year, with nine others who are preparing for mission fields. At Vanderbilt there were, during the current year, eighty-nine in the Biblical department and nineteen in the academic who are preparing for the ministry.

The following table shows how the young ministers constitute an increasing per cent of our graduates: First ten years (1876-1886), seventy-three (men) graduates, eleven preachers; fifteen per cent. In the five years (1898-1903), sixty (men) graduates, seventeen preachers; twenty-eight per cent. Last five years (1904-1908), ninety-three (men) graduates, twenty-seven preachers; twenty-nine per cent.

Constituting so large a per cent of our student body, it is but just that we consider carefully the particular training that this class of students receive at our hands. We believe that the best training for the ministry is to be found in the broad course of studies usually demanded for the A. B. degree. We do not believe in a "theological school," if by such a term is meant either a distinctively technical school to which students are admitted without advanced standing, or a department of a university in which all ministerial students are segregated in class-rooms and boarding halls. Any line of separation between those preparing for the ministry and other professions that is strongly drawn will be to the loss of both "theologians" and "academics." We congratulate ourselves that no such distinctions have ever been drawn here at Southwestern. Both classes have always mingled freely, and there have been no courses of study, no degrees or organizations or societies whereby the two are separated. Doubtless it is largely owing to the fact that so many young preachers have been in their midst that our student body has always had such a high ethical standard and fine moral tone. We would deplore any change that would lead to a separation between the two classes of students, or in any way cause them to mingle less freely with each other.

However, we do believe that we are not offering to our young preachers quite the course of study that they should have. Of the sixty hours required for A. B., fifteen hours are elective. The candidate for this degree who expects to be a physician takes his fifteen electives in the departments of biology, chemistry, physics, German and French. One who expects to become an engineer will take his electives in mathematics,

physics and chemistry. One preparing for law will naturally turn to history, political science and economics. But the young man preparing for the ministry has but little opportunity to select such subjects as thus bear directly on his life work. We always encourage him at the very beginning of his course to study Greek, but after he has read Xenophon and Homer he has no choice between Demosthenes and St. Paul, between Sophocles and Euripides and the four evangelists. Should we not give him a chance at college to read New Testament Greek with scholarly accuracy? Should he not also have a chance at Hebrew, and would not some Church history be just as valuable to him as English history is to a lawyer? The one profession for which we offer the least amount of technical training is the ministry. We have but one professor engaged in theological work, and demand of him a course in Bible work which is required for all students, and further demand that he shall spend much of his time visiting District Conferences and soliciting students and donations. To give the young preacher the same technical training that we give the young man who is going to be a doctor, or lawyer, or engineer would require two new professors who are to give their full time to theological studies. These should be men of broad culture and ripe scholarship and preferably men who have had some successful experience as pastors. In the past few years we have enlarged existing departments and created new ones, and in nearly every instance have at least begun new work at small cost; for we have usually called into service such of our own graduates as we knew to be properly trained and capable of doing good work. And we have usually called these before other institutions knew their worth, and thus secured them at small salaries. If, for example, it were now necessary to enlarge the department of chemistry, it could be done at a comparative small cost. In the present senior class there are several bright young fellows who have had several years in chemistry and some of whom have already been student assistants. Other departments could be enlarged in the same way. But not the department of theology. We have trained no one to do the work we wish to have done. We would not be willing to begin this work with young and untried men whom we have not had under our own training. Men of recognized scholarship and ability are needed, and such men can not be secured by an offer of the small salary with which most of us began our work here.

Our present income is barely sufficient to pay the teaching force now employed, and we are under obligations to increase the salary of some of these who began with much less than the salary of a full professor. Our income, as shown by the statistics of ten years ago and the present, can not be largely increased by an increase in students. For this increase has consisted more of those who secure free tuition than of those who pay the tuition fees. As has repeatedly been stated in our reports, we have not as many professors as are needed for our present student body. The rule among our best American colleges is an instructor for each group of fourteen students. In the Biblical department of Vanderbilt there is one instructor for about nine students; in its academic department it has twenty-nine instructors for one hundred and ninety-eight students, or one instructor for about seven students. Last year we had in the fitting school and in college five hundred and thirty-two students. These were taught by seventeen teachers. This year we have five hundred and sixty-one students to each instructor. In some of the departments, as chemistry, history and English, it has been necessary to employ students to

correct papers and otherwise assist the over-worked professors.

Our report has already shown that we have secured during the present year \$83 from endowment. The reports of the Treasurer and Commissioner of Education may enable you to form some estimate of the income from this source for next year. If the department of theology be enlarged, as we have suggested that it should be enlarged, this may bring an increased attendance of young men preparing for the ministry. This will mean more work in mathematics, in English, history, Latin and nearly all other departments.

The President of Cornell once said to the trustees, in substance this: "Create no new department till you have first secured for it a productive endowment of at least \$200,000." We believe that our young preachers should have more courses of study open to them. We are positively of the opinion that you should not attempt to offer these till you have secured for this purpose an annual income of at least \$2500, and that such income would justify you in the election of only one new professor for the theological department. If Methodism is to do her full duty toward the young men who are here preparing for her ministry, she should place at the disposal of our trustees \$100,000 in such form as to be at once productive. We believe that our Church would do this if made to fully realize the present conditions. The practical problem is how to let them know and how to make them fully understand. The preachers must first be reached. If they fully endorse and believe in the movement they can each accomplish just as much as he believes he ought to.

### WORTHY OF YOUR VOCATION.

The Christian life is a vocation; that is, it is a calling. A profession is a course in life that we adopt of our own volition, but a vocation is a course of life into which we are called, and we enter it as a matter of duty. The Spirit of God calls us to the better life, and we enter, not because we choose it as a matter of discretion, but because it is the only life well pleasing in God's sight, and the only life that makes for our permanent peace in this world and that leads to eternal blessedness in the world to come. This vocation involves responsibilities and imposes grave duties. To meet these is the highest aim of Christian endeavor. Hence the apostle exhorts us to "walk worthy of the vocation wherewith we are called." We are not our own; we are bought with a price. The blood of Christ is the maximum of this price. We belong to him in this vocation. In our thinking, our conduct and our manner of conversation we represent him among men. In order, therefore, to honor him and make our lives subserve the best interests of his kingdom we must walk worthy of it and worthy of him. We must not so live as to reflect upon his truth, or to lower the standard of his requirement. Men get their ideas of Christianity more largely from their observation of us than from a study of the gospel. The gospel is a system of truth, but our lives are the manifestation of the power of this truth to the world. Hence the world looks to us for a demonstration of the genuineness of this truth. If we fail, men often hold the gospel responsible for our derelictions. As a result, Christ suffers and his gospel comes into disrepute. This manner of

estimating the gospel may be very inaccurate and inconsistent, but we have to take the world as we find it. So we are commanded to let our light so shine before men that they may see our good works and glorify our Father who art in heaven. We can not, therefore, be too strenuous in our effort to walk and to live worthy of our vocation in Christ. In so doing we save him from many wounds, ourselves from well-merited criticisms, and the gospel from scorn and sneers. Our vocation is a sacred vocation, and our manner of life in it ought also to be sacred—yes, to be holy.

### THE SIN OF IMPATIENCE.

How impatient most people are! Things do not go to please them; they fly into a bad humor, say ugly things, evince a harsh temper and hurt the feelings of all about them. They seem to think there is but little harm in such conduct, but in this they are mistaken. There is not only harm in it, but there is sin in it. Self-control is one of the first duties of religious life. It does not matter if you are not feeling very well, neither does it matter if you are somewhat nervous; these are not justifiable excuses for making yourself so disagreeable that no one can stand it. If religion amounts to anything, it ought to assert its power over the little weakness of life; and if it can not do this, it does not amount to much as a factor in character and experience. Even if you make no pretention to religion, it is your duty to cultivate a quiet spirit, a gentle disposition, and to show some appreciation of the efforts of people to please you. Maybe they do not do all that they can or ought to do, but they are doing something; and your impatience ought not to permit you to say hard things to them and to talk in an irritating tone and manner to them. Well, you say you can not help it; that you are feeling so badly and your nerves are so racked. But it is your duty to help it; and if you do not put forth effort to help it, you do yourself an injustice, and you do violence to those about you. A little sickness is very bad, and it is often hard to endure; but while experiencing it there is no reason why you should add to its unpleasantness by giving way to your peevishness and making your home miserable by fits of temper and hard words. This is the way children do; and it is then that we punish them and make them behave. Do not be a child and fret and fume over trifles. Paul said when he became a man he put away childish things. We all do well to follow Paul's example. Impatience is the secret of much unhappiness and family discord. Self-control is the secret of much happiness and home comfort.

It is often a difficult matter to understand even your warmest and most intimate friend. His motives do not always appear upon the surface. Frequently they are never seen. Yet in the motive is found the real purpose of the man. It is, therefore, an easy matter to misjudge men. Hence the importance of the Savior's admonition: "Judge not that ye be not judged."

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# General Conference, M. E. Church

## WHAT IT HAS DONE AND HAS NOT DONE.

1. It aided to inaugurate a new era of Methodist unification by extending overtures to the General Conference of the Methodist Protestant Church through Bishop Warren, Dr. Goucher, and Senator Dolliver, and by receiving from that body a fraternal delegation headed by its President, Rev. Dr. T. H. Lewis, who made an address of phenomenal power, forecasting the reunion of Methodism in this country.
2. It untied the irksome bonds which had fettered together in ungenial association four of our benevolent departments, and reorganized with expanded functions the Board of Education, the Board of Freedmen's Aid, and the Board of Sunday-schools.
3. It refused to reunite the work of Home and Foreign Missions into one board.
4. It heard elaborate and thrilling representations of our foreign mission fields from Missionary Bishops Hartzell, Scott, Harris, and Oldham, and Bishops Cranston, Bashford, Burt, Neely and Moore.
5. It elected eight new general superintendents: Bishops W. F. Anderson, John L. Nuelsen, W. A. Quayle, Charles W. Smith, E. H. Hughes, W. S. Lewis, Robert McIntyre, F. M. Bristol.
6. It continued the status of M. C. Harris, Missionary Bishop of Japan and Korea, fixing his residence in Seoul, with authority to spend as much time in Tokyo as the needs of the work in Japan may justify.
7. It added to the episcopal supervision in China by stationing Bishop W. S. Lewis at Foochow, "to keep Bishop Bashford from working himself to death."
8. It requested the Bishops to make an experiment in the way of a restricted episcopacy.
9. It established episcopal residences in New Orleans, Oklahoma City, and Omaha, and made assignments of Bishops, new and old, to residences, twenty in all.
10. It adopted a carefully-digested plan for the better support of our superannuates, and elected a Corresponding Secretary, a new officer, to carry out its provisions—Rev. Dr. Joseph B. Hingeley.
11. It created a new secretaryship for the Board of Sunday-schools, and elected thereto Rev. Dr. David G. Downey.
12. It authorized overtures to be made to the United Brethren, the Evangelical Association, and other bodies of Methodist proclivities, looking toward closer relationship or possibly unification; but it declared that the time had not apparently yet come for reunion with the Methodist Episcopal Church, South.
13. It refused, courteously, to join with the Methodist Episcopal Church, South, in steps looking toward a restatement of the belief of Ecumenical Methodism.
14. It chose the following Secretaries and Assistant Secretaries: Board of Foreign Missions, Rev. Dr. Adna B. Leonard, Rev. Dr. Homer C. Stuntz; Board of Home Missions and Church Extension, Rev. Dr. Robert Forbes, Rev. Dr. Ward Platt, Rev. C. M. Boswell; Board of Freedmen's Aid, Rev. M. C. B. Mason, Rev. Patrick J. Mavey; Board of Education, Rev. Thomas Nicholson, L.L.D.; Board of Sunday-schools, Rev. David G. Downey, D. D.; the Epworth League, Rev. E. M. Randall, D. D.
15. It authorized the incorporation of the two Book Concerns—at New York and at Cincinnati—into one, and elected four publishing agents—Rev. Drs. Homer Eaton, Geo. P. Mains and Henry C. Jennings, and Mr. E. P. Graham.
16. It inaugurated the passage of a constitutional amendment providing

that the General Conference shall convene on the "first secular day of May," instead of the first Wednesday.

18. It examined the administration of all the Bishops, and after giving heed to some charges made for maladministration against some of them, found the charges groundless.

19. It evinced intense and exuberant interest in various questions pertaining to temperance and prohibition, sent an embassy of twenty-five to wait on Speaker Cannon with regard to legislation pending in the House, protested with immediate results against re-establishing canteens in Soldiers' Homes, and adopted an elaborate report, under Governor Hanly's splendid leadership, dealing with salient issues as to temperance and prohibition, in which the Anti-Saloon League was heartily approved.

20. It put the stamp of cordial approbation on Inter-Church Federation.

21. It adopted a carefully-digested and rehabilitated plan for the Deaconess Work.

22. It called upon the Church to raise \$250,000 to rehabilitate the destroyed church buildings in San Francisco, and a few delegates started the ball rolling by subscriptions, at a banquet given by John S. Huyler, amounting to \$48,000.

23. It did not take any action on paragraph 248 of the Discipline, leaving the matter with the committee on the State of the Church.

24. It reorganized with new effectiveness the work and methods of the Board of Foreign Missions and the Board of Home Missions and Church Extension.

25. It gave directions concerning the Fourth Decennial Methodist Ecumenical Conference, to be held on this side the Atlantic in 1911, and authorized the work of Methodist women to have proper recognition in the program.

26. It redistributed constituents of the General Conference Districts, making 15 instead of 14.

27. It heard fraternal delegates from the British Wesleyans, the Canadian Methodists, the Methodist Episcopal Church, South, the Evangelical Association, the three leading colored Methodist denominations, the Presbyterians, the Methodist Church of Japan, and other communions.

28. It granted James M. Thoburn, Missionary Bishop of India and Malaya, retirement at his own request, after nearly fifty years of phenomenal service, amid scenes of tumultuous appreciation.

29. It held a notable memorial service in honor of the deceased worthies—Bishops Merrill, Andrew, Fowler, Joyce, FitzGerald and McCabe.

30. It voted approval of Senator Foraker's bill for the abolition of the free entry of opium into Hawaii.

31. It changed the time-honored term "presiding elder" into "district superintendent."

32. It inaugurated a movement, backed by eminent laymen, urging and suggesting means for advancing the standard of ministerial support.

33. It directed the Bishops to make at least two visits of inspection and supervision each year to the territory of each Annual Conference which they may hold, in addition to the visit made at the time of administering the conference session.

34. It provided a permanent legal status and plans of increased effectiveness for the Methodist Brotherhood.

35. It refused to change the basis of representation in the General Conference so as to reduce the size of that body.

36. It continued the commission on Federation, and provided for the union of congregations representing the Methodist Episcopal Church and the Methodist Episcopal Church, South, in the same place, when a majority in each congregation express a desire for such union, and the Bishops administering the work shall approve the plan.

37. It relieved the Bishops from the

ungrateful, and it is believed unconstitutional, task imposed on them by a recent General Conference whereby they became judges of misteaching in our theological schools, and directed said Bishops, in case charges of doctrinal disloyalty against any teacher in said schools are brought, that they shall simply pass said charges on to the Annual Conference of which the accused is a member, for such investigation and procedure as shall seem to said body wise and just in the premises.

38. It excised the words "six months" from the disciplinary provisions concerning persons on probation, leaving the probationary period, whether long or short, to be decided by the pastor and the official board.

39. It refused to authorize "sponsors" to act in place of parents or guardians in the baptism of children.

40. It called upon the State and National Governments to forbid saloons from territory within two miles from any army post.

41. It constituted the Book Committee a commission to fix the place for the next General Conference.

42. It accepted the proposition of the General Conference of the Church, South, to be held in 1909, establishing a Federal Council with advisory powers as to missions, education, and the brotherly adjustment of all misunderstandings and conflicts that may arise between contending Churches.—Zion's Herald.

## DR. COLLINS DENNY'S FRATERNAL ADDRESS.

We give the following excerpt from the address of Dr. Collins Denny before the General Conference at Baltimore:

"Now, Mr. President, what has the Methodism of the South been doing during the past sixty-four years? When in 1844 our fathers provided for what in my judgment they sincerely believed would be a peaceful division of the Church, there were in round numbers 1,171,000 members, with 4,200 itinerant preachers. In 1846 my own Church reported in round numbers 460,000 members, with 1,400 preachers—about one-third of the undivided Church. Our minutes for 1860 report 757,205 members, of whom 2,784 were itinerants. Of that number 207,766 were colored, and 4,000 were Indians. There were in addition 180,000 negro children under regular catechetical instruction.

"Methodism not alone among us, but always and everywhere has preached the gospel of the ignorant and the poor. May she never forget the rock whence she was hewn and the hole or the pit whence she was dugged, but may the poor, the uncared for, the outcast, brought into the shelter of the fold, continue to be her joy and her crown. It is not an exaggeration to say that in the antebellum days the work of our Church among the negroes was really her greatest work for God and humanity; that since the Reformation no Church has done a greater and more glorious mission work. It was hard work and there were many obstacles; but to a real Christian it is an axiom that when God calls men to any work the call includes a complete equipment for the work. Obstacles are then only reminders that we are to dip deeper into the divine resources placed at our disposal. God called our Church to the noble work, and she was not disobedient unto the heavenly vision. Multitudes from heathenism lifted into the kingdom of God was the result. Look at these colored brethren, nearly a quarter of a million Methodists. Remember also that other denominations, particularly the Baptists, were working most successfully in the same field. Time and again the triumphs of missions in different parts of the world have warmed and melted our hearts. Here is a triumph that surpasses them all. Here not long from the jungles of Africa were millions whom the South civilized and hundreds of thousands of whom she Christianized.

"The negroes of the South have reached a higher stage of development, a far higher stage, a more advanced civilization than had been at-

tained by any equal number of that people in any period of recorded time. Of the truth of that assertion to those who know the facts there cannot be the slightest doubt. This was a triumph given to the people of the South by a guiding and helpful God. Our Bishop Pierce said: 'The Southern Church counted more converts among these descendants of Ham than the united efforts of Christendom had gathered upon all the mission fields of the heathen world.' The Southern people have done more to civilize and Christianize the negro than has been done by the combined efforts of all the rest of the world. We taught him and we trained him till we could trust him, and he it said to his everlasting honor, he proved worthy of the trust. Throughout the war wide reaches of the South were stripped of white men, yet untrifled and safe in the midst of their servants dwelt the women and children. If during that time there were instances of the unmentionable crime in whose shadows with trembling we now dwell they have not come into clear light.

"Without religion and without morality there can be no civilization, for religion and morality are of the essence of civilization. On utility a moral life cannot be grounded; it must be solidly based on religious motives. In their analysis of civilization men may differ, but that civilization without morality is an impossibility all will agree. Even though of the highest intellectual cultivation a community of thieves and cutthroats would not be and could not be called civilized. An effort, a wondrously successful effort, was made by the South to set the fear of God before the negro, and true, humble Christians were hundreds of thousands of them. They may not have known much of Methodist doctrine or of any other theological system, and in that respect not a few of their white brethren resembled them; not all superstition may have been washed out of them—to this day it is by no means all washed out of all the white people; but they were convicted of sin, and under the terrors of a conscience aroused by the Spirit of God they trembled; with wide-eyed wonder they heard the Savior's offer of mercy, and with glad hearts they entered into the joys of Christian experience. Scidom if ever with them was religion morose—theirs was a happy, a singing religion. And how they sang, tunefully, stirringly sang! 'They mingled their morning songs with the matin chorus of the birds, and sent up their orisons to God by the light of the evening star. They were contented with their lot, cheerful in their labors, happy in life, hopeful in death, and from their lowly cabins were carried at last by the angels to Abraham's bosom.' They were among the noblest prizes of the power of God, like all saved sinners, unanswerable proofs of the efficiency and divinity of the gospel of our Lord.

"From 1845 to 1860 our colored membership increased 66.45 per cent, our white membership 45.64 per cent. In 1866 our total membership was 505,101, a loss in six years of more than 250,000, or one-third of our entire membership. For those six years the loss in our itinerant ranks, including deaths, was three hundred. When the roll was called in 1866 about all the living preachers answered present, a splendid showing for the preachers, for during those years there had been very few additions. There you have an example of Methodist constancy that starvation might kill, but could not induce to surrender.

"One result of reconstruction was to close to our people the door of access to the negro. Indeed, those in communion with us were the special prey of many hunters. Of that vast host which we had been instrumental in leading out of darkness into light, the faithful remnant plainly saw the conditions, and at their own request were organized into a separate and independent Church. Bishops of their own choice were ordained by our bishops, and every dollar of property used by our Church for the work among the colored people was freely and gladly given to them.

"It must not be understood that the white people of the South have cut

themselves off from the negro and ceased to care for his upbuilding. One fact alone should correct this widespread apprehension. The agent of the Slater Fund reports that in 1877 the public school appropriation of the South was \$11,231,073; that in 1889 it was \$23,226,982, nearly one-half of which sum was spent for the education of the negro; that up to 1899 about \$100,000,000 had been given by the South for the education of the negro, of which amount the negroes gave about one-thirtieth.

"From what has been said of our material loss you can well understand at the close of the war what a peeled people we Methodists of the South were. Of our Church property much had been utterly destroyed, of the remainder not a little had been used for hospitals and even for stables. Beyond description was the situation. Experience is necessary for appreciation, even for understanding; imagination is not sufficient.

"In the ashes of all that could be burned of the Methodism of the South after the close of the war there was scarcely enough fire to warm its chilled fingers, yet our people would not leave those ashes for the plenty promised to desertion. In 1774 the Hanoverian King of England might close the port of Boston and proscribe a province, but in the Anglo-Saxon blood of the people of Massachusetts Bay there was something that office could not tempt, and offices made vacant by the act of a king and the subservience of a Parliament remained vacant until they were filled by the choice of a free people. The Anglo-Saxon has never been able to see far; he is near-sighted. That is one of his marked limitations. In the Revolutionary period he could not recognize his own brother across the Atlantic, and a hundred years later the son of that Revolutionary father could not recognize his own brother across Mason and Dixon's line and the Ohio. It is only fair to say that the direction of the look had no effect upon the range.

"Well, sir, our people stood beside their ashes; but in their hearts were faith and determination. God wonderfully blessed us with a mighty ingathering. Throughout our territory were re-enacted the scenes of early Methodism. Almost every appointment was ablaze with revival fires, and the liberality of the people abounded in their deep poverty. In 1853 the value of our church buildings and parsonages had increased to thirteen and a half million dollars, an increase over the figures given in the census of 1850 of 203 per cent. Through long and weary years all was dark except heaven, but heaven was wonderfully bright. The best of all was God was with us and He is still with us.

"We have now become a mighty host. Among us wealth, with its ever attendant dangers and evils, is greatly and rapidly increasing. Whether the character of our people will remain as pure and shine as brightly in the midst of wealth as it did in the days of poverty, time alone can show.

"Every generation has its problems, must do its own thinking, and must meet its responsibilities. Many and serious problems confront us. Among us divorce has increased shamefully and for trivial reasons. Into our midst the legalized saloon is no newcomer, and it has ever been a blight upon our civilization. It passes comprehension how a sane commonwealth in any part of the world where the people make the laws can sell to any of its citizens the legal right to do their utmost to debauch the community.

"In the South doomed seems to be the legalized saloon. With the uprising of towns and counties against the saloon we have long been familiar. Lately we are becoming familiar with State after State taking the same course. Tired of its ravages, and none too soon, in every quarter we are stamping out its fires. Even to the friends of temperance, astonishing is the growing opposition in the South to the liquor traffic. What we had hoped to see accomplished not sooner than in the next generation now seems likely to be done in our own. To this great awakening many causes have

negro and...lding. One...this wide-...agent of...it in 1877...ion of the...t in 1889...ne-half of...education...899 about...by the...the negro...oes gave...ld of our...nderstand...t a peeled...he South...rty much...of the re-...een used...stables...situation...apprecia-...imagina...could be...the South...here was...arm its...le would...e plenty...1774 the...id might...proscribe...lo-Saxon...chusetta...at office...made va...the sub-...remained...l by the...e Anglo-...see far;...e of his...Revoluti...recognize...Atlantic...e son of...uld not...ross Ma-...e Ohio...irection...pon the...I beside...ts were...wonder-...ingath-...ry were...Method-...ent was...the lib-...in their...e of our...ges had...alf mil-...er the...1850 of...d weary...ren, but...t. The...us and...mighty...its ever...greatly...her the...ain as...in the...e days...ow...blems...d must...y and...Among...wefully...r midst...romer...pon our...ension...n any...people...of its...beir ut...to be...he up-...against...miliar...r with...same...d none...re are...to the...ing is...South...e had...sooner...seems...to this...have

contributed. Chief among these has been the help of God to a people praying for deliverance, and next the incessant appeal to conscience. There has been an increasing appreciation that whiskey is crime's chief stimulant, and there has been much crime. Nauseating to many has been the domination of the saloon in politics and the consequent degradation of the politics. In the South there is a vast body of people whom whiskey turns to demons. A priceless boon is personal liberty, but it ceases to be liberty when it terrifies and endangers a whole community. We now see that the question is one not so much of personal liberty as of civic liberty and civic decency. That its intelligent people can and will solve its problems and solve them justly is the announced belief and determination of the South. With these open sewers pouring their horrible contents into our streets and even into our homes she can never solve some of these problems. A great truth eloquently expressed by Virgil has stirred the hearts of not a few of our people: 'The noblest motive is the public good.' In order to protect the people from a wrong, many people in the South, who do not take the same view as you and I of the religious, or even of the moral element involved in this question, are willing to forego what they regard as a right. They claim to be able to drink without detriment to themselves or to others, but they clearly see that many others cannot drink without the greatest danger to our civilization, and to the general welfare they make what they esteem a sacrifice. Sir, dawning seems to be the day when the last legalized saloon will be expelled from Dixie, and a happy day it will be for Dixie. When that day dawns the atmosphere will be clearer, but not all the mist will have gone. An outlawed saloon will not be the end of our warfare, for we are enlisted for life in a war against every form of evil. 'When, on the 15th of May, 1776, the convention of Virginia instructed their delegates in Congress to propose to that body to declare the United Colonies free and independent States, it at the same time appointed a committee to prepare a declaration of rights and such a plan of government as would be most likely to maintain peace and order in the colony and secure substantial and equal liberty to the people.' It is said that this constitution was the first written constitution in the history of the world adopted by a free and independent commonwealth, and the Bill of Rights was a part of the constitution, and to this day unaltered remains a part of the constitution of that great State, that nurse of noble men. The fifteenth section of the Bill of Rights declares: 'That no free government, or the blessings of liberty, can be preserved to any people but by a firm adherence to justice, moderation, temperance, frugality, and virtue, and by a frequent recurrence to fundamental principles.' These words of our fathers we are glad to make our words, and, by the help of God, we shall be glad to make them vital in our spirit and our action. We rejoice that clear-eyed Temperance, with beneficent smile, is stepping with such stately strides through our dear land. Like the Greek chorus, hand clasping hand of her sisters, may she come; with justice, moderation, frugality, and virtue may she come; for till they, like her, are extricated from the bog and sent on their triumphant journey throughout our whole land, yea, throughout the world, our work will not be done.

If asked to state in a word the characteristics of the Methodists of

# Tutt's Pills

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. **Take No Substitute.**

the South, the people whom I have studied most closely, whom I know better than any other people, whom I unfeignedly love, I should aver they are a people of whom it can be said that whatsoever things are true, whatsoever things are just, whatsoever things are pure, whatsoever things are courteous, whatsoever things are gracious, if there be any virtue and if there be any praise, they take account of these things, wherever they find these qualities they notice them, they consider them, they successfully strive to attain them, and they have and do gloriously manifest them. An extensive acquaintance with all kinds and degrees of the Christian people of the South is my warrant for the statement that this apostolic injunction had in large measure become the possession not only of the Methodists of the South, but also of those Southern Christians who truly love God and sincerely desire to do His will.

'The Methodists of the South continue to preach Jesus and the resurrection. They believe and preach that our Lord Jesus Christ is divine; that in him God entered into humanity. They believe and preach the necessity of sincere repentance—a religion that must express itself in moral living. They believe and preach the unlimited atonement of Jesus Christ, and the possibility and privilege of a Christian experience, Christ in us the hope of glory. There are vast numbers of us who unwaveringly believe and gladly preach the old Methodist doctrine, and who long to see all our people enjoy the old Methodist experience. Beside the remedy of the gospel we know no other remedy for the sickness of the people. Is it a blurred vision, is it a depressed physical condition, is it a dying of our faith which leads some of us to believe that since the Methodists came with the message of

salvation to an almost hopeless world there never was a day when men more needed to be brought into personal communion with God than this day?

'If we would learn some lessons from the life of Wesley. For the good of men never in this life did he work more diligently, to keep the law more did he strive more energetically, than in his Georgian days, yet never was he more unhappy, more inwardly miserable, never was there such a vacancy in his soul. I do not say he was not a Christian, but up to that time he does not seem to have learned the secret of God. During those days you seem to hear him moan, 'Is there no balm in Gilead? Is there no physician there? Why, then, is not the health of my soul recovered?' Today in that same road many seem to be treading, working with an intensity, an energy, and a misery that is pathetic. Are not men today giving time, money, life itself as fully, if not more fully, than ever before, while really trying for the light of the knowledge of the glory of God in the face of Jesus Christ to shine in their hearts?

'Let all Methodism journey one more from Georgia to Aldersgate Street; once more let us feel our hearts strangely warmed; once more let us feel that we do trust in Christ, Christ alone for salvation; once more let an assurance be given us that He has taken away our sins, even ours, and saved us from the law of sin and death. O God, once more with the conscious assurance of the forgiveness of sins bless universal Methodism; with a fullness of thy presence fill the vacancy of our souls; teach us thy secret, so fully and thoroughly teach us that we may be able to teach it to the waiting and hungry multitude, till the people of our own land and earth's remotest nation may learn Messiah's name and be conscious of His saving power.'

## Devotional—Spiritual

### HIGH THINKING.

The Christian life is a life of high thinking. The apostle tells us so in these words: "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." This is a high note.

The thinking faculty is under our control, or should be. If it is not it is because we have abdicated our rightful throne like unwise parents who have allowed their children to do as they please so long that they are now not able to gather up the reins of family government. Let no one lose his hold on the reins of thought. We can invite pure thoughts by reading pure literature, and they will respond to our invitation. We can recall a beautiful thought which has departed from us for a season, and it will return. We can detain a thought which we love. We may constrain it as the disciples constrained Jesus when he made as though he would go on. Oh, the magic power of holding a beautiful and profitable thought in the mind for hours and days until it shall have left its impress on the mind for good. We can dismiss an evil thought if we do not like it, and it will depart, and if we persist in refusing to give it entertainment it will cease to trouble us. We can control the motions of the mind even as we do the hand or the tongue.

But someone will say: "I hate vain thoughts and wicked thoughts. I know they have done me much harm. But I can not rid my mind of them. What shall I do?" Do as the apostle commands—think on better things. There are enough thoughts which are pure, honest, lovely, true and good to fill the mind. Keep the mind occupied with good and the evil will soon be gone.

If they refuse to go, use radical measures. Here is a marsh which exhales poisonous vapors that fill the

air and bring disease and death. It will do little good to fumigate the atmosphere, for the vapors will rise again. But drain the swamp. Redeem the land. Deal, not only with the thoughts themselves, but especially with the condition of mind from which they spring, and so you shall be able to bring into captivity every thought to the obedience of Christ.

Mr. Spurgeon once preached a sermon on the text, "How long shall vain thoughts dwell within you?" in which he compared vain thoughts to bad lodgers who pay no rent and damage the property, and can not easily be dispossessed. To those who earnestly desire to be rid of such bad lodgers he gave this sensible advice: "Sell the house over their heads." What a splendid idea! Let the property change hands, and then it will devolve on the new owner to set the unprofitable and evil lodgers adrift. Turn the entire premises, body, soul, mind and spirit, over to the Lord Jesus Christ, and he will cleanse the temple. He will make a clean sweep. One will have no trouble to make such a bargain. The Lord is ready to take possession. He is waiting, knocking, calling on everyone to surrender to him his own.

The trouble with us is we are slow to surrender all to him. We are willing to make a compromise, and keep back part. We would redeem one little, obscure corner of the great marsh and put a small cabin, and dedicate it to God, while all the rest of the vast territory shall remain one dismal swamp of selfishness and worldliness and vanity. We would give to him a few hours on the Sabbath and a few moments through the week, while we are reading the Bible and saying our prayers, but as for the rest of the time we would think our own thoughts and rule over our own thought world. Too much of self and too little of Christ is the secret of troublesome vain thoughts, wicked thoughts and vile thoughts. There was a time when we proudly said, "All of self, and none of thee." But when his infinite love appealed

to us tenderly we relented, and faintly said, "Some of self, and some of thee." Then he persisted in pressing his claims while holding before our eyes his cross, and we advanced a step, and said, "Less of self and more of thee." But we shall never come into our kingdom in this world until, from a sincere heart, we can say:

Higher than the highest heaven,  
Deeper than the deepest sea,  
Lord, thy love at last has conquered,  
None of self, and all of thee.

### THE EVER FULLER LIFE.

A constant danger of life is narrowness. We are apt to grow contented with our little daily routine, and indisposed to push out beyond it. William J. Dawson talks of "contented insignificance" as one of the unworthy elements of some lives. Many of us must live all our life in a narrow sphere, with a little round of uninspiring tasks, and without the opportunity of developing into anything greater. It is not easy to live an ever-widening life in such conditions. We are likely to let our opportunity shrink into the measure of the small place we occupy in the world.

Yet, it is possible, though our daily round be small, to be ever reaching beyond our narrow environment. We should not allow our earthly occupation to hem us in and dwarf our souls. A poor shoemaker found that there was one place in his little dark shop from which he could get a view, through a window, of green fields, blue skies and far-away hills. He set his bench at that point, so that any moment he could lift his eyes from his work, and have a glimpse of the great world outside. Our work is important, however lowly it is, and we must never be ashamed of it, nor fail to do it with zest and enthusiasm. But while we perform our commonest tasks faithfully, we must not permit our lives to be shut up in any merely earthly limitation.

There are people who seem never to have a thought beyond the dreary spot where they live and work day after day. They talk to no one who has ever been out of the little valley where they live. They never go up to the top of the hill to see what lies beyond. This is not the way a Christian should live. We are immortal, and our lives should reach into the wide expanses of immortality. We are not "worms of the dust," but children of God. While for a time we live in the world, we are not to be of the world. We have been raised together with Christ, and should seek the things that are above, where Christ is. We are citizens of heaven, and it is not fitting that we should be on earth as if we belonged here and had no higher relationship, fellowship or destiny.

We need, however, to be most watchful lest we allow our life to deteriorate in its quality as we go on in our earthly conditions and experiences from year to year. This is specially one of the temptations of advancing age. There seems less to live for, less to draw us onward and upward, and inspiration is apt to flag. The best seems to be behind us, and zest for toil and attainment grows less keen. We yield to weariness; we relax our discipline and self-restraint; we do not mind so much the little slip, the minute neglects, the lowering of tone in feeling, in sentiment, in conduct. We are losing our life's brightness and beauty, and we do not know it. We allow ourselves to become less thoughtful, less obliging, less kindly, less forgetful of self, less charitable toward the mistakes of others, less tolerant of others' faults and weaknesses. People to whom we have been a comfort in the past begin to note a change in the degree of our geniality and our spirit of helpfulness. We are not interested in human need and troubles as we used to be. Friends apologize for us by saying that we are not well; that we have cares and sufferings of our

own, or that we are growing old. But neither illness, age nor pain should ever make us less Christ-like. St. Paul tells us that though our outward man is decaying, our inward man should be renewed day by day. The true life within should become fuller, richer, diviner in its beauty, purer, stronger, sweeter, even when the physical life is wasting.

To all men there come, along the years, experiences which are hard to endure, disappointments, misfortunes, in one form or another. Business ventures do not always succeed. In some cases there are years of continual and repeated disaster. Ill health saps the energy and strength of some men, leaving them unequal to the struggle for success, and compelling them to drop out of the race. Life is hard for many people, and there are those who do not keep brave and sweet in the struggle. Some lose heart in experiences of adversity and become soured. Nothing is sadder than to see a good man give way to disheartenment and depression, and grow misanthropic or soured in spirit.

Renan, in one of his books, recalls an old French legend of a buried city on the coast of Brittany. With its homes, public buildings, churches and thronged streets, it sank instantly into the sea. The legend says that the city's life goes on as before down beneath the waves. The fishermen, when in calm weather they row over the place, sometimes think they can see the gleaming tips of the church spires deep in the water, and fancy they can hear the chiming of the bells in the old bellfries, and even the murmur of the city's noises. There are men who in later years seem to have an experience like this. Their life of youthful hopes, dreams, successes and joys has been sunk out of sight, submerged in misfortunes and adversities, and has vanished altogether. All that remains is a memory. In their discouragement they seem to hear the echoes of the old songs of hope and gladness, and to catch visions of the old beauty and splendor, but that is all. They have nothing real left. They have grown hopeless and bitter.

But this is not worthy living for those who are immortal, who were born to be children of God. The hard things are not meant to mar our life; they are meant to make us all the braver, the worthier, the nobler. Adversities and misfortunes are meant to sweeten our spirits, not to make them sour and bitter.

"Confide ye aye in Providence,  
For Providence is kind,  
And bear ye a' life's changes  
Wi' a calm and tranquil mind.  
Tho' pressed and hemmed on every side,

Have faith and ye'll win through,  
For ilka blade o' grass keps  
Its ain drop o' dew."

We need to think of these things. There should be a constant gaining, never a losing, in our spiritual life. Every year should find us on a higher plane than the year before. Old age should always be the best of life; not marked by emptiness and decay, but by richer fruitfulness and more gracious beauty. St. Paul was growing old when he spoke of forgetting things behind and reaching forth to things before. His best was yet to be attained. So it should always be with Christian old age. We must ever be advancing toward fuller life and holier beauty. But this can be the story of our experience only if our life be "hid with Christ in God." Apart from Christ no life can keep its zest or its radiance. "Singing at dawn on an alder bough; I brought him home; in its nest at even  
He sings the song, but it cheers not now,  
For I did not bring home the river and the sky:  
He sang to my ear—they sang to my eye."

—Rev. J. R. Miller, in Pittsburg Christian Advocate.

### THE CONFERENCE AND THE COLLEGE.

By James W. Moore.

At a recent meeting of the General Board of Education, which was held in the city of Atlanta, a noteworthy paper was read by Dr. Henry S. Pritchett on the subject, "The Control Which Denominations Should Exercise Over Their Educational Institutions." Dr. Pritchett is the President of the Carnegie Foundation and has the distribution of large sums of money contributed by Mr. Carnegie for educational purposes. Dr. Pritchett summed up his views in the conclusion of his paper as follows:

#### A Proper Attitude.

"I may now perhaps present in a few words the attitude which seems to me, in the present state of American education, Christian denominations may well take toward the colleges and universities with which they are related. "The progress of the age, the increase in educational facilities on the part of the State, the expense of modern education have all operated to make the attitude of the denomination toward the college a different one from what it was fifty or even twenty-five years ago. The situation in my mind is somewhat analogous to that of the youth who, in his minority, has been controlled and supported by the father, but who, when he comes to years of maturity, assumes not only the obligations, but incurs the expenses which go with citizenship. When that time comes, the father may well say to him, 'Through all these years I have nourished and supported you and controlled you. The time has now come when you must control yourself, and with that control you will naturally assume your own support. The time can never come when you will go beyond my sympathy, my co-operation, and so far as possible my aid. The bonds between us shall be as sympathetic, as friendly, as full of affection as you will allow them to be, but you have now come into the freedom and into the responsibilities of a man. I can help you best by giving you that freedom, contributing to you such support as I may find it possible to do and asking of you only such allegiance as affection and regard may suggest.'"

"In some such way, it seems to me, the denomination which desires that its college shall not be a field for propaganda, but rather an opportunity for a larger educational life, must give to it the freedom of self-control and trust to the influences of its traditional friendship and affection for the ties which shall keep college and denomination in touch. Under such a relation the denomination is likely to affect the college life in just such proportion as its spirit is religious rather than sectarian, and from this standpoint the interests of education and of religion lie along the same path."

The tendency of this age is toward the complete secularization of education. The action of France is but a radical expression of a world-wide movement. This movement, however, is a belated protest against Papal control of thought and the source of knowledge. It is the dancing on the body after the man has been slain. In Protestant countries, where for centuries the mind has been free, the movement is manifested in a more suspicious attitude toward the Church, notwithstanding the fact that the Church sacrificed to establish these institutions, and created the sentiment out of which more enthusiasm for education to be one of the distinguishing marks of our time. The polished daughter has grown somewhat ashamed of her devoted and self-sacrificing, big-handed and big-hearted mother, if somewhat homely mother.

But to say that there is no ground for this coldness of these institutions toward the Church would be saying too much. The Church has often times shown a parsimonious spirit; has demanded the double tale of brick without furnishing the straw, and sometimes with a bungling hand has striven to interfere with both the curricula of the school and the government of the student body.

Notwithstanding mistakes that have been made it seems to this writer that independence, which really spells divorce, will be fraught with the gravest and saddest consequences to both school and Church.

The air of independent institutions toward the Church has been and is now patronizing. They assume an air of wisdom and look down upon the

Church with a feeling of pity verging into a kind of sentiment such as a man might feel for his great-grandmother who is in her dotage. This was the attitude of Union Theological Seminary, and is to-day the attitude of Cambridge Episcopal Seminary. Even the broad-minded Charles Cuthbert Hall was not able to destroy, but only mitigate that feeling of smug superiority that with which Union looks down from its Alpine heights (very cold) on the rest of mankind.

Also these independent institutions lose the sympathy of the denomination and are thereby cut off from their largest usefulness. They ought to be a constant source of inspiration to the general body of the ministry and the Church. The closer the bond the greater is the sympathy and consequently the usefulness. An institution that simply touches the student body and stops there, although it may touch them never so inspiringly, is a failure. Its obligation does not cease there, but must take in all of its constituency. To ignore the public, its public, is to neglect a great part of its duty. To throw off denominational allegiance is to slap in the face the schools constituency, with no gain from any source, save a few shekels eked out to superannuated teachers by Carnegie.

But if our Church schools are to prosper and be a vital force in the life of our State there is one thing the Church must recognize, namely, the freedom of the teacher. If the teacher is to be gagged, then denominational control will be a curse. Thomas Jefferson fought and won the battle for the freedom of the press. To-day we need another Jefferson who shall fight for the freedom of the teacher. He it said, however, to the honor of our institutions that the chief offenders against the right of free teaching have not been the denominational schools, but have been the trust endowed schools, supported by those who have preyed upon the American people very much as Mr. Carnegie has. Prof. Ross was forced out of Leland Stanford, Jr. University because his teachings on social economic questions did not suit Mrs. Stanford. I far prefer the stringency of Roman Catholic control to the control exercised by petticoats and money-bags. Bemis had to pack his grip and leave Chicago because his teachings about gas and oil and municipal ownership did not suit that exploiter of the American people and boss pillager—Rockefeller. As between Carnegie's money-bags and Roman Catholic control I prefer by far the latter. But neither is necessary. Contrast with Leland Stanford University, with Chicago and Brown Universities, the action of Trinity College in North Carolina. Prof. Bassett had made some observations that crossed the prejudices of the Southern people. To say the least his utterances were very unwise (but even a professor in a university ought to have the human right to occasionally say foolish things.) Duke came down from New York resolved to get rid of the offender. (Surely he had a right to make this demand, for had he not set aside a part of the contributions of the farmers of Kentucky to endow this institution?) For two hours he labored with the President, but the ultimatum of the President was, "If Bassett goes, I go." That example I would commend to Chicago and Brown and Leland Stanford. Our teachers need a little iron in their blood and need to protest against either State or Church interfering with their liberty if they are careful to guard themselves lest liberty be license.)

In the running of our institutions the faculties ought to have larger influence. They are in touch with these institutions as no others are; they understand both the student body and the mind of the parents and guardians. For an Annual Conference to prescribe rules for the internal management of an institution and the government of its student body, what the curriculum should be and what sports the students should engage in, is to be guilty of a monumental folly. If we

have imbeciles posing as professors let us rid ourselves of them. The prime requisite is the creation of a healthy and intelligent interest in the minds of our ministry on the subject of education. There will be frequent changes in our Boards of Education and in our Boards of Trustees. To conserve our educational interests there must be a diffusion of knowledge amongst the rank and file of our itinerant body. Every preacher must study educational problems and try as far as he can to be an expert on this subject. Methodist preachers want to do right and will come as near to it as any other body of men. I do not fear their decisions. I had rather risk them doing the right things than a lot of New York nabobs who attend the board meetings in special cars.

Thomas Jefferson said: "Let us trust the people." So let us trust the rank and file of our conferences. Our larger educational policies ought to be a matter of such general discussion and interest that the boy on the mountain mission will feel that he must inform himself as to educational needs, since there has been committed to him a great institution as a sacred trust. Our Mission Board is losing to a great degree its influence because its affairs are committed to experts and its proceedings reported to the conference "for information only." The great body of the Methodist ministry can deal wisely with the subject of missions, education or any other matter that concerns the Church, and Prof. Pritchett and the rest of the fearful band need tremble no longer.

#### FROM MISSOURI.

I have been one of the admiring readers of the dear old Texas Advocate for some time, and watch for its weekly coming with impatience. When in Colorado more time was at my disposal in which I could write for its columns. Now that I am in Missouri, the land of my nativity, and in a city of some 7000, with a station pastorate, where the demands are heavy and the opportunities great for service, one finds less time to call his own, and consequently less time for newspaper correspondence.

Bishop Key did so well for us in Colorado last year that the preachers made him a present of a fine \$25 Navajo Indian rug of a gorgeous pattern. The presence of this patriarch and father in Israel is a blessing and benediction to any company.

Bishop Morrison held our Denver Conference for us eight years ago at Trinidad, Col. Now he comes again both to that field and to this. Among us brethren he has always held a high place, and we greet his coming with genuine and glad acclaim.

Our Southwest Missouri Conference is to meet at Warrensburg, the seat of one of the State normal schools, September 2, and in the new church just being built and completed by that pushing and consecrated preacher, Rev. W. H. Comer. The session was first set for the 9th, but the opening of the normal about that time, with more than a thousand students, would make difficult the problem of our entertainment, so conference was changed to meet one week earlier.

In Missouri we have had one of the rainiest seasons known for many years. For weeks it has rained almost every day and night. Thus traffic has been somewhat delayed in sections, much damage has been done by high water, and some lives lost. One river over in the next county (Bates) is two miles wide, and thousands of acres of fertile bottom land under water. Our crops are all in, and the corn up, but the fields are too wet to plow, so the weeds are choking out the corn. The sun is out and risky clear to-day, and it is hoped the weather is somewhat settled. It is most too early to predict that backward crops will affect the collections and cause a shortage, for the slogan of the Nevada District is: "Conversions at every point and collections full!" It looks now like that will carry the day.

A prohibition wave is sweeping over Missouri, and counties are rapidly going dry. The saloon elements are being pushed back in the woods, and soon—very soon—we shall hear that old Missouri is in the same column as Georgia. Dr. Palmore is talked of for the candidate for the Presidency on that ticket, and Clinton has the honor of being the home of the man who was nominated for Governor on the same platform.

Dr. C. H. Briggs, one of your correspondents, is our Conference Treasurer. One of the pioneers of this conference, and our giant preacher and thinker. He is not only authority in all Church matters, but a Mason of exalted rank and title, and his services are constantly in demand on important occasions among these missionaries. We younger preachers reverence him and owe him a clear debt of gratitude which time and service can never repay.

Our Nevada District Conference met in Clinton a few weeks ago. We have one of the most active, progressive and painstaking presiding elders I have ever known. All his care and thought are drawn to his district. Rev. W. G. Beasley is a "beloved" indeed. He preaches with great and fearless power and does his work to the credit and profit of the Church.

Rev. O. M. Rickman, of West Port, and Dr. Paul H. Linn, of Kansas City, were on our District Conference program for addresses and both distinguished themselves.

Rich Hill, Mo., has just entertained the District League Conference. About seventy-seven delegates reported, and some were detained by high water. It was a most spiritual and helpful gathering. Rev. F. E. Gordon presided. The writer preached the opening sermon. Rev. W. G. Beasley delivered a strong address on "Missions," and Rev. W. W. Alexander, the new President-elect, preached the closing sermon. These good things, with the "Round Table," and a paper on "Tithing" and a noon-day dinner all together, and the "pictures took," made up one of the blessed experiences of a lifetime.

Now next comes our State League Convention at Warrensburg in July. That is only some thirty miles distant. This is the place where hundreds of our young Leaguers congregate for rest, recuperation and worship. Dr. Gross Alexander and some other notables are on the program. We shall turn our faces that way, strong in the faith of God, and shall come away rejoicing in deeper experiences of Divine grace. Our Pertle Springs and our Missouri League through corresponds to your Corpus Christ and all Texas Leaguemod. But I must desist and put a period not far hence. It is hard to stop when one wants to go on.

Often do I think with misty eyes of my "beloved" brethren (we call each other "boys") in Colorado and in Texas, and often wonder why those who love each other with such an unfeigned love should thus be separated with angry seas to roll between and miles to fence us further off.

But time and distance are annihilated in our modern day of wire and rails, and papers and letters, and we are no longer separated and circumscribed, but we are working side by side, and all together, for the conquest of the world to Jesus Christ in this generation. May we win it and lay it as a trophy at his feet, remembering what he has done for us. For the love of him I feel that I can help.

"So let us still proceed  
In Jesus' works below,  
And following our triumphant head,  
To further conquests go."

H. A. WOOD.

Clinton, Mo.

#### HE ENDORSES BROTHER GREATHOUSE.

Please allow me space in your great paper to make a brief reply to a Mr. Greathouse, who is presumably camping at Camp, Arkansas, and who recently gave us a few hints on ministerial economy which were very good. This writer hails from the Metalline hills, on the sunny side of the Ozarks, in North Arkansas, where the flowery

## PIANO Do You Want Greatest Value?

The most progressive piano business in the world has been built up by us in the past 25 years. Let us send you free information and prices of 29 leading makes. Also new plan of shipping everywhere. We absolutely guarantee highest musical qualities. All prices wonderfully reasonable. Special Bargains in McPhail, A. B. Chase, Ivers & Pond, Watkin and Chickering Pianos, at very low prices. Teachers and students would appreciate these instruments. Write to-day.

**Will A. Watkin Co.**  
DALLAS, TEXAS.

vineyards and blooming orchards of May, perfumed with the breezes of spring, inspire the souls of men and women, and tunes their hearts to pray; where the little birds flip from tree to tree, and make sweet music for the weary; where men are wont to take a quiet siesta under the cooling trees, while the honey bees above dip their trowels in the melligo of heaven and quietly sing them to sleep. About fifteen years ago we visited the little village of Camp in the capacity of deputy sheriff, but we failed to discover any Greathouse there at that time; we got acquainted with the Southworths and the Southernlands, and as we are living in a progressive age and in such a magnificent and beautiful climate, the fact that Camp, Arkansas, has a Greathouse will hardly go down as one of the great wonders of the world. This Greathouse of Camp may be a metaphor, as we are taught by the inspired writers of old that the human body is the house of the Lord. If so, then Camp, Arkansas, is not misrepresented, but has a house greater than the Golden-house of Nero, or that of Artho, with its revolving ceilings. Thanks to Mr. Greathouse for giving us such a timely article on the duties of ministers and laymen as well. There is no Church nor community but that loves to have a good and able preacher; people can not have able and desirable preachers unless they assume the responsibility of caring for them and their families in a comfortable manner. A preacher can not be burdened with these responsibilities and retain his usefulness in the pulpit, because contentment of mind is the first requisite to a good preacher.

M. D. HUTCHISON.  
R. F. D. 4, Hillsboro, Texas.

Doing is a safe path to any doctrine.

#### "TWO TOPERS."

A Teacher's Experience.

"My friends call me 'The Postum Preacher,'" writes a Minn. school teacher, "because I preach the gospel of Postum everywhere I go, and have been the means of liberating many 'coffee-pot slaves.'"

"I don't care what they call me so long as I can help others to see what they lose by sticking to coffee, and can show them the way to steady nerves, clear brain and general good health by using Postum."

"While a school girl I drank coffee and had fits of trembling and went through a siege of nervous prostration, which took me three years to rally from."

"Mother coaxed me to use Postum, but I thought coffee would give me strength. So things went, and when I married I found my husband and I were both coffee toppers and I can sympathize with a drunkard who tries to leave off his cups."

"At last in sheer desperation, I bought a package of Postum, followed directions about boiling it, served it with good cream, and asked my husband how he like the coffee."

"We each drank three cups apiece, and what a satisfied feeling it left. Our conversion has lasted several years and will continue as long as we live, for it has made us new—nerves are steady, appetites good, sleep sound and refreshing."

"There's a Reason." Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in pkgs.

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

# Notes From the Field

## Midlothian.

We closed a very profitable meeting here on the fifth Sunday night in May. We began the third Sunday in May. On Tuesday night following Rev. R. B. Bonner, of Memphis, came to us and remained until the night of the 28th. He did splendid work and very much endeared himself to our people by his faithful and earnest ministry. The Church was edified, sinners were convicted and penitents were converted and backsliders reclaimed. No preacher will make a mistake in getting R. B. Bonner to hold a meeting. He is pure gold. Rev. I. E. Hightower came over from Venus on the night of the 28th and remained till Saturday night and preached four good sermons and did faithful service. The pastor preached seven times during the meeting. We had fourteen professions and reclamations, seven additions to our Church on profession of faith. There will be some to join other Churches. The utmost harmony prevailed in our meeting, the pastors of the Baptist and Presbyterian Churches co-operating faithfully with us, also their people. The meeting closed out with good feeling and the largest congregations we have ever seen in the church. To God be all the glory.—S. W. Turner, June 12.

## Osceola.

Osceola is a small town about half way between Hillsboro and Cleburne on the T. and B. V. Railroad. Three years ago when we came to the Lovelace charge we found a very small membership and no house at all. Three denominations worshiped in a small Presbyterian house about one-half mile from town. Last year we built a new church at a cost of \$2500. The Baptists built also, and this caused the

Presbyterians to wake up and move their church up in town. The Campbellites have a small church in the town, so this gives us four churches in all. We preached in our new church for the first time June 1, 1907, and soon we organized a Sunday-school with about 20 enrolled. We now have a membership of about 85 and 60 enrolled on our Sunday-school book. Last Sunday (June 7) we had our Children's Day service, being the first Methodist Children's Day in the history of the town, as this is her first Methodist Sunday-school. The program was well rendered and the people were delighted. Our revival meeting is set for the first Sunday in August, and we are praying for a great meeting.—L. A. Reavis, P. C.

## Orange.

We have just closed a five weeks' union meeting in this city. It was one of the greatest meetings ever held in the South. It reached all conditions and classes, from the laborer to the millionaire, and from those who were apparently "down and out," to the sinner who was decent and respectable in his sins. Dr. R. A. Walton and two singers, in co-operation with the pastors, conducted the meeting. It was held in the Opera House, a building seating about 1500 people. It was well filled throughout the five weeks. About 400 were converted; the reclamations were also numerous. The main feature of the meeting was the large number of men who confessed Christ as their Savior. It was largely an adult meeting, for though the children and young people were preached to every afternoon, yet most of them were already members of the Church. Dr. Walton is very systematic and thorough in his methods. He was with Dr. Chapman for a number of years and has been remarkably used of God to further his kingdom. I am thoroughly converted to the idea of union meetings. It engages all the evangelical forces of a city and removes the cause of criticism from the world as to denominational jealousy. The Methodist Church has received about 100 to date, with more to follow. Our Sunday-school has now over 250 in regular attendance. God be thanked for this great revival and for the blessings he has bestowed upon his people here.—C. J. Oxley, June 10.

## Gustine.

Things are moving satisfactorily on the Gustine Circuit. We have three splendid Sunday-schools; two of them have observed Children's Day. Gustine had their program the first Sunday. The service was very impressive. Collections, \$7.75—a record breaker for Gustine. The Committee on Arrangements and our good Superintendent, Bro. R. E. Hirling, deserves much credit. Hebron held their service last Sunday. The program was rendered excellently; collection, \$8. The Program Committee are justly proud of the service. Faithful Bro. Mercer, Superintendent, is smiling over the results. Energy will hold their services the fourth Sunday night and we are expecting just as great things from them. "The Lord is good to all and his tender mercies are over all his works."—J. F. Luker.

## Claude.

We want the Church at large, to rejoice with us in the marvellous prosperity that has come to Claude Church the present year. At the last Annual Conference the corners were trimmed off the "circuit" and Claude Church was left to stand alone, with Fairview, a country appointment, as a "side-pocket." Claude raised her assessment for ministerial support—\$400 over any previous year, and accepted a corresponding advance for the benevolences of the Church. My predecessors, Chenoweth, Hawkins and others wrought well, and we are entered into their labors. Claude has just witnessed the greatest revival

in its history. It was a gracious victory from the first service. The pastor directed the hosts till the floods "down in Texas" were overpast, when Brother A. P. Lowrey and wife, of Fort Worth, came to our assistance. My local preacher, Brother W. H. Avery, did splendid work in the meeting. My brother, Rev. M. W. Clark, of Tolbert Charge, was also with us a few days, much to our delight. The meeting resulted in more than 200 conversions and reclamations. We have received seventy-six members since conference and have several other names for membership. If we can report a \$10,000, or \$12,000 stone or brick church by conference, we will be satisfied. Claude will be among the best stations in the conference another year. If a candidate, apply to Rev. J. G. Miller or Bishop Key. We give God praise and push on.—C. A. Clark, June 15.

## Pilot Grove.

Good day at Graybill and Rhymes Sunday. The congregations were large at both appointments. Rhymes is a new point and we think a good opening for our Church. Secured one new subscriber for the dear old Advocate.—J. T. Turner.

## Gunsight.

We have just closed a good meeting at Union Hill. Visible results: Eighteen conversions, mostly grown young people; eight accessions to date; backsliders reclaimed and the Church much built up. Especially fine is this for a farming community in busy crop time. Most of the preaching was done by Rev. C. E. Statham, of Ranger, and it was well done. Statham is fine help. This, we trust, is only a blessed token of what the good Lord will do for us in the near future. Praise his name! "We are happy on the way."—J. M. McCarter, June 9.

## METHODIST PASTORS' ASSOCIATION, DALLAS, TEXAS.

The Methodist Pastors' Association met in the Publishing House June 15, 1908, at 10 a. m., with Dr. Andrews in the chair. Dr. Moore, of Shearn Church, Houston, led in prayer. D. Schrimpf kept the minutes.

Oak Cliff, Bro. Peterson, pastor: Good day; large congregation; two accessions.

Ervay Street, Bro. Thompson: Good services; three accessions. Dr. Morris preached at night.

Forest Avenue, Bro. Prince: Good services; three accessions.

Trinity Church, Dr. Bradfield: Children's Day, very large services. One accession at the night service.

Grace Church, Dr. Andrews, pastor: Large congregation; three accessions during the day.

Wesley Church, D. Schrimpf, pastor: Very fine week; large Sunday-school; night service very largely attended; one conversion.

Dr. Rankin reported of the work of local option.

Dr. Moore, of the Shearn Methodist Church of Houston, gave us a talk on the work in Houston.

## FORT WORTH METHODIST PASTORS' ASSOCIATION.

The Fort Worth Pastors' Association met in regular session Monday morning, W. H. Matthews presiding. H. M. Long led in the devotional exercises. Reports as follows:

Rosen Heights, D. A. McGuire pastor: Seven accessions; services good. First Church, H. D. Knickerbocker, pastor: Large communion; seven accessions.

Glenwood, F. E. Singleton, pastor: C. S. Field, Sunday-school Secretary, preached in Glenwood yesterday.

Polytechnic College, H. M. Long, pastor: Splendid services during the Sabbath; nine children baptized during the week.

Weatherford, Ashley Chapel, pastor: Some twenty-five conversions, with as many accessions; work progressing.

Riverside, C. A. Bickley, pastor: A number of additions; services very helpful.

Missouri Avenue, O. P. Kiker, pastor: Public installation of officers

elect Woman's Home Mission No. 2; good Sunday-schools. Mulkey Memorial, W. H. Matthews, pastor: Splendid services.

## PROHIBITION IN LOUISIANA.

On June 3 the writer was called to Calcasieu Parish, Louisiana, to share in the closing week of the prohibition campaign, which had been in progress in that parish for several months. The city of Lake Charles is the seat of justice of Calcasieu Parish. Several years ago the parish had made an effort to rid itself of the saloon, and fell short of success by a vote of 300 or 400.

The effort was now renewed because of the increased interest in the question and partly because other leading parishes had gone for prohibition. Among those were St. Landry, Arcadia and East Carroll. The contests in these parishes were bitter, the liquor men laying under tribute some strong advocates to represent their cause. The utter overthrow of the saloon in these contests greatly demoralized the liquor forces in Calcasieu Parish. Indeed, their silence and inactivity were so notorious as to be ominous. Some thought that it indicated a change of tactics, and that methods unknown and invisible were being secretly used. It was evident that either this was true, or else they were demoralized. Later developments proved that both theories were correct. In a clandestine way, as will be seen a little later on, the most infamous work was done, while it was clear to the saloon keepers from the outset that they were doomed in Calcasieu.

The apprehension lest the saloon forces were doing underground work spurred the prohibitionists to greater diligence and vigilance, and doubtless served largely to contribute to the immense majority against liquor.

When this scribe reached the scene of action the prohibition forces were well in hand and thoroughly organized. On the first night of my arrival at Lake Charles, the ex-Mayor of Crowley, a prominent Catholic layman, delivered one of the most convincing speeches against liquor it has ever been my fortune to listen to. He had been the chairman of the campaign committee in the prohibition contest in Arcadia Parish, and came fresh and buoyant from the field of conflict. He spoke to a large audience in the parish court house, and was followed by a brief speech by the writer. At this time enthusiasm was at its height. Men and women vied with each other in interest. The parish was resounding with the notes of oratory. Business men, officials, lawyers and ministers had dropped everything and were working with a vengeance over the broad territory.

Three or four years ago in a prohibition election Calcasieu failed to drive out the saloon, losing in the contest by several hundred. In the meantime the sentiment against the saloon grew apace, and fresh snap was caught from achievements in other parishes. Nothing was left unused to arouse the people. Barbecues were had, and public speaking was the order of the day. The result was that prohibition grew apace, scores of men turning toward it with great vigor.

The efforts of the liquor men were confined to work among the lowest classes of the races, and the methods used were utterly devoid of decency and shame. Among other things, the vilest and most obscene pictures on cards were distributed here and there, while labels on bottles of liquor bore the most shocking pictures that diabolical ingenuity could devise. One who should see these pictures would readily understand the occasions of mobocracy in the South. The pictures were intended to appeal to the low licentiousness of the depraved.

Some weeks ago Collier's Weekly presented in its pages the prohibition situation in the South, and among other things called attention to the possible source of the crime for which the spirit of the mob was aroused. The writer of those articles traced it largely to a certain vile decoction prepared by a firm of St. Louis, and sold generally in the low dives of the

South. He gave an account of the potion as one containing the most destructive and excitable ingredients. Bottles containing this so-called gin and bearing a shocking label, together with other atrocious pictures, were found employed in the Calcasieu contest. These bottles bore the name of the firm. The same means were adopted during the campaign at Birmingham, Ala.

Of course no description of the corrupt pictures can be undertaken for the public eye. They can be alluded to only in a general way. But how it is possible for any white citizen, with these shocking facts before him, and in the light of this civilization of the twentieth century, to lend support to a system that fosters an infamy like this, passes understanding. It is folly to talk about decent saloons, for the whole system is a congenial tissue of infamy, the sole object of which is ruin. If the ambition of the saloon could be attained, the character of every boy and girl in the land would be wrecked.

As the campaign progressed in Calcasieu Parish, the interest widened and deepened. The last day before the election was set apart as rally day. In the streets of Lake Charles a monster parade was had. All classes and ages, all conditions, were represented, from the grad-haired grand sire to the infant wheeled along in its carriage. It is estimated that fully 2500 people marched the streets with songs and bands of music, with badges, banners, mottoes and legends. It was a spectacle which, once seen, the vividness of it would never fade. The streets were literally choked with people who fell into the thronged columns in order to express their opposition to the dramshop. The judge of the Circuit Court of Lake Charles left his office and joined a procession of little girls who were singing prohibition songs. Windows and balconies along the streets were jammed to look on the mighty demonstration as it moved with slow pace along the wide streets. It was one of the most profoundly pathetic scenes human eyes ever rested on. Though worn by the day's march, the people packed the Lyric Theater at night to hear the Texas guest. Attention was never more calmly intense. There was a glint of determination in every eye in that sea of faces.

Unable to remain in Lake Charles for another day, I took the train on the day of election for my home. When I arrived at Dallas the following dispatch was received:

"Lake Charles, 144 dry. Parish, 1800 dry." O. A. THROWER.

Dr. Thrower, the leading Methodist pastor of Lake Charles, was the efficient chairman of the campaign committee. When I left Lake Charles it was thought that the parish would go for prohibition by from 300 to 500, and few dared to predict as many as 1600. But the result was that every box in the parish went for prohibition by overwhelming majorities. It is one of the most signal victories ever achieved for prohibition anywhere.

Calcasieu is the largest parish in the State. In size, it is larger than the State of Vermont. Its size may be judged from the fact that there is a bill before the present Louisiana Legislature to divide it into four parishes. At present it embraces perhaps about one-tenth of the entire State.

There is little doubt that the overwhelming victory just gained in Calcasieu will hasten Statewide prohibition in Louisiana. The Legislature, now in session, was seriously considering the matter in advance of this tremendous victory. Nor will the election influence Louisiana alone, but it will be felt throughout the South.

No wonder, then, when the news of the victory came to Lake Charles on Tuesday night, the army of women who had gathered to hear the result broke into singing, "Praise God, from Whom All Blessings Flow."

B. F. RILEY.

He who keeps Christ knocking at the door of his heart is as wise as the shipwrecked sailor who asks the life-boat captain to come again tomorrow.

# HER FEET WERE SORE AND CRACKED

Soles Seemed as Though Covered with Knife Cuts—Could Not Bear Weight of Feet Even on Pillow—Was Long Unable to Walk—Many Remedies Failed—Now Cured.

# WILL PRAISE CUTICURA AS LONG AS SHE LIVES

"Some four years ago I had the misfortune to have my feet get sore. The doctors could not tell me what it was. I used everything I could hear of or think of but all to no avail. The feet were all cracked across the bottom as if you had taken a knife and cut them every whichway. They would peel up, and oh, my! how they did hurt when I would try to walk—which I was not able to do for a long time. One day one of our neighbors came to our house and asked what was the matter. I showed him my feet and he said he had some Cuticura Ointment which would heal them up. There was only enough to apply once, but I found it helped me so much that I sent for a set of Cuticura Soap, Cuticura Ointment, and Cuticura Pills, costing one dollar, and to my great joy, my feet were cured and have never troubled me since. I shall praise Cuticura as long as I live for the great help it has been. Mrs. Margaret Primmer, Platts, Mo., June 30 and July 21, 1907."

# ECZEMAS

And Other Itching, Torturing Humors Cured by Cuticura.

Warm baths with Cuticura Soap and gentle anointings with Cuticura Ointment afford instant relief in the most distressing forms of itching, burning, scaly, crusted humors, eczemas, rashes, inflammations, irritations, and chafings of infancy and childhood, permit rest and sleep and point to a speedy and permanent cure, in the majority of cases, when all other remedies fail.

Complete External and Internal Treatment for Every Humor of Infants, Children, and Adults consists of Cuticura Soap (25c.) to Cleanse the Skin, Cuticura Ointment (50c.) to Heal the Skin, and Cuticura Pills (25c.) for the removal of the Blood. Cuticura Pills 25c. per vial of 600 to Purify the Blood. Sold throughout the world. Potter Drug & Chem. Corp., Sole Frags., Boston, Mass.

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# The Home Circle

## TROUBLE IN THE TREE.

"Little Bird, Mother Bird, why in such a hurry?"

"We must move, Father Bird—move right in a hurry."

"Mother Bird, Mother Bird, what can be the matter?"

Are not all our children daily growing fatter?

Has a cat discovered us? Tell me, now, pray do!

"Did you hear Miss Betty cry? Would not tie her shoe?"

Said: "I won't! I won't!" Oh, Father, Father, Father Bird,

I cannot have my children learn such a dreadful word!

Yesterday my little ones heard Miss Betty cry—

Spoke about the 'funny noise'—They'll be sure to try!

All my darling birds say 'I won't' and cry!

Truly 'tis enough to set my feathers all awry!"

"Tut, my little Mother Bird, teach them how to sing!

They'll find it sweeter far, my dear, to make the bird-notes ring.

Foolish little Mother Bird. Now, who ever heard

Any little singing bird say a naughty word?"—Children's Magazine.

## INSTRUMENTS OF MUSIC.

A musical note is the key to racial unity. All races and nations are responsive to the power of music. It seems to be a universal gift, a language that all can understand. There is hardly a passion or emotion of the human heart that cannot be awakened and stirred by the power of melody.

Music is a thing of the soul, "a rose-lipped shell that murmurs of the eternal sea, a strange bird singing the songs of another shore."

"There's music in the sighing of a reed;

There's music in the gushing of a rill;

There's music in all things, if men had ears;

Their earth is but the echo of the spheres."

Music found quick expression after man waked up. Moses says that Jubal, who lived before the deluge, was the father of "all such as handle the harp and organ." (Gen. 4:21.) This does not mean that the harp was the first musical instrument, or that people did not hum with their voices long before that time. It is inconceivable that Abel did not learn how to blow a ram's horn before he had been "a keeper of sheep" for many years.

Musical instruments developed in this order: those operated by wind, those constructed with strings, those of air-tight make, like drums.

The reed was the earliest wind instrument and the horn next. Then came various kinds of trumpets and flutes whose very names as well as forms are lost to us. The ancient Egyptians had flutes very much like our own. Those of the Greeks and Romans were played by blowing in the end. The Greeks also used the fife. The lyre was invented in Egypt and had three strings. The seven-stringed lyre was first made 673 B. C. and the nine-stringed lyre 438 B. C.

The harp which Moore called "the siren of old, who sung under the sea," was a primitive favorite "to mingle love's language with sorrow's sad tone." The Jew's harp has been known only a few hundred years. The Jews had nothing to do with it. It was originally called the "jaw-harp."

The drum was common in all eastern nations. It was first brought to Europe by the Moors in 1713.

The violin assumed its present form in the sixteenth century, but in rule shape dates back in uncertain antiquity. It was first called the viol, and had but one tone. If a player wanted to render treble, tenor and bass at one time, he required an instrument for each.

The guitar, under the name of cithara, was used at least 1500 B. C. The bagpipe was known to the Greeks and Romans, but became the favorite of the Scotch highlanders at a date unknown.

The organ was at first a single reed blown by the mouth, then shorter and longer reeds, making a scale, but still mouth-blown. Next came the artificial wind supply, and then the mechanism for opening and closing the pipes. These steps required hundreds of years and it was not until 450 A. D. that an organ was considered a fit instrument for church use. An organ in the church of Winchester, England, in the year 950, had seventy bellows, which were blown by seventy men.

The melodeon is new. The rocking sort was used in 1825. The perfected instrument was invented in 1836.

The piano is a development of the harp. The string-boards are still harp-shaped. Under the name of "virginal"

the instrument was used in the time of Queen Elizabeth. From this grew the "spint," then the "harpichord," and then the piano, invented by Bartolomeo Cristofori, of Padua, Italy, who exhibited four specimens in 1709. He was a genius, but did not get rich. Schroeter, of Dresden, brought out his piano in 1711. Father Wood, an English monk, brought out one the same year. The square piano was not made until 1760, but soon became popular.

If the truth of any of the foregoing statements is doubted here is proof from Josh Billings that at least one of them is correct:

"The dinner-horn iz the oldest and most sakred horn there iz. It is set tew musk, and plays 'Home, Sweet Home' about noon. It has been listened tew with more rapturous delight than ever any band haz. You kan hear it further than you kan one ov Rodman's guns. It will arrest a man, and bring him in quicker than a sheriff's warrant. It kan outfoot enny other noise. It kauses the deaf tew hear and the dumb tew shout for joy. Glorious old instrument! long may your lungs last!"

A musical journal expresses an opinion as to favorite instruments:

For an old maid, the piano forty,  
For the burglar, the loot,  
For the commercial traveler, the drum,  
For the farmer, the hoe boy,  
For the country hotel, the vile inn,  
For the free mason, the cymbals,  
For the bore, the harp,  
For the pawnbroker, the Jew's harp,  
For politicians, the organ,  
For lovers, the mouth harmonica.

Bells are ancient. They are mentioned in Exodus as an appendage of the robe of the high priest, that his movements might be announced. They were common in the Oriental long before their introduction into Europe. The Romans and Greeks used small bells for various mechanical and domestic purposes. Church bells were first mounted in towers about 400 A. D. The practice of ringing them at deaths grew out of the superstition that evil spirits would thus be frightened away from the departing soul. Bells were once rung in thunder storms as a protection from lightning. Here is an inscription found on an old bell:

"Men's death I tell by doleful knell,  
Lightning and thunder I break asunder,  
On Sabbath all to church I call,  
The sleepy head I raise from bed,  
The winds so fierce I do disperse,  
Men's cruel rage I do assuage."

Chimes of bells are mentioned as early as 870 A. D. The chimes of the Antwerp cathedral contain forty bells, and are the delight of all who hear them.

## THE WHOOPING-COUGH PARTY.

"Poor little fellows," said papa. "It's pretty tough for them."

The twins had whooping-cough. That was bad enough of itself, but to have it last all through the Christmas holidays, and be kept from all the fun because the mothers of the children who didn't have it made such a fuss, was as papa said, "pretty tough."

Mamma sat thinking hard for a few minutes; then she smiled and said: "They shall have a whooping-cough party."

"That sounds well," said papa. "You may count on my pocketbook for anything reasonable."

So invitations were sent to four little folks who had the cough. They all came—Katherine and Robert and Iva and little Betty—all in their very best party dresses. The twins gave them a joyful welcome, and they began the fun by a fit of coughing to see which one could whoop the loudest. Mamma said they all deserved a prize and she gave them a big box of cough candy to enjoy.

Up in the nursery all the Christmas things were waiting to be seen. Santa Claus had been very good this year to the twins, who couldn't have any Christmas outside the home, and it was about as good as a toy shop.

Mamma came in after awhile and asked if she should tell them a story. They huddled about her at once, for stories told are better than toys or pictures or games.

"Tell a bear story," said Robert.

"Yes, do," said the rest; so mamma began:

"Oh, wait a minute," said Betty. "I've got to cough!" And that started all six of them. When the tempest was over, she made another start in the story:

"Once there was a big mother bear who had six little cubs. That was a pretty big family, and she was sorry she had so many—she had adopted three of them—for they were full of fun and mischief all the time. One day the big mother bear lay down to get a nap, and they began their antics; they tickled her ears and her toes and

pulled her hair and ran up and down on her great sides as she lay with her eyes shut, till she jumped up in a rage and said: 'I will give you away, every one of you. Somebody else may have the bother of you,' and so—"

Down in the hall the door-bell rang sharply, and the maid came up the stairs bringing a big box.

"What is this?" asked mamma. She took off a great deal of cord and lifted the cover, and there were six little Teddy bears looking up, just as if they were alive, at the six little faces crowded close together over them! The children were so excited that they all fell to coughing and whooping, which gave mamma time to take out the little bears and read the name on the card that was tied with a ribbon around the neck of each of them. Six bears, and six children! What a wise old mother bear!

Supper came and the little cubs sat in a solemn circle on the floor while the children ate, and then the twins watched the four little guests go home each hugging a Teddy bear.

"Wasn't the big mother bear nice to send them all to us?" asked Robbie; and Iva replied: "I'm glad we've got the whooping-cough, aren't you?"—Mary A. Wood, in Exchange.

## A FOREGIVENESS ACCOUNT.

John and his sister Gladys were out at the front of the house. Gladys was making a bead necklace for her doll. The beads were on a little work-table beside her. John was playing at trains. His train was an old box-cart, his new wagon was a coach for the passengers, and Gladys' doll carriage for the "first-class" passengers.

"Don't come here, John," said Gladys, as he came near the table.

"Puff, puff," went this snorting human engine.

"Take care!" cried Gladys again, as he came nearer to the table, "you'll spill my beads."

Away John went, and soon forgot his sister's warning. The train came around the corner, and before he knew it the table was upset, and the beads scattered in all directions.

"O John," cried Gladys, with an angry face, "what did I tell you?"

"I'm awfully sorry," said John, as he helped to pick up the beads. John was always sorry, but it did not make him careful.

Gladys did not answer for a moment, but then she said: "Never mind, John, I'll forgive you." She had remembered the lesson she heard on the previous Sunday about Jesus telling Peter how he had to forgive his brother "seventy times seven." Gladys was a passionate child, but had resolved to obey Jesus. She had been saying to herself—although John did not know: "I will forgive him four hundred and ninety times, but after that—!" She shut her lips tight. "I'll keep a forgiveness account," she thought, "so as to know when it's seventy times seven."

Before she went to bed she wrote at the top of a clean page in her last year's copy book: "List of the Times I Forgive John." And under this "Monday—For spilling my beads."

Then she remembered that that very day she had upset a block tower John built to show his father when he came home, and John had not been the least bit cross with her: "I snuffup I ought to count that on the other side," she said. She then wrote on the opposite page: "The Times John Forgives Me." "Monday—For knocking down his tower." That made them even. And so day after day it went on. One day she had a longer list, and another day John had it—often they were even. And Gladys was beginning to feel very humble, and said to herself: "I guess if I forgive all I can without keeping any list, it will take me all my life to make four hundred and ninety times. Perhaps, after all, that is what the Bible text means."—Young Evangelist.

## HOW TO MAKE SCHOOL HAPPY.

A teacher in a public school gave to her pupils this question: "How can we make school happy?" Below are some of the answers she received:

By a little girl, aged nine: "Do not enoy your teacher. Try to be threw your work. Study your spelling when you get through."

John, aged ten, sent this: "Keep quiet. Don't walk heavy. Treat your seatmate kindly. Don't talk. Obey the teacher. Do your work neatly. Help your seatmate not to talk." (John's maxims were dead letters so far as carrying them out was concerned.)

A little tot of six wrote: "We must keep our fingernails and desks clean."

A boy whose spelling is not all that could be desired, wrote: "You must mind the teache (teacher) and keep your face clean and keep the teeth clean, and when you go home look if your desk is clean and be kind to others and they will be kind to you an' keep the floor clean." (This lad has the dirtiest floor, desk, and teeth in the room, and is further renowned by being the greatest fighter.)

A little Italian handed this: "To make neatwork, be quiet, clean floor, read well, and study your spelling."

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Free to You and Every Sister Suffering from Woman's Ailments.



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I have found the cure.  
I will mail, free of any charge, my home treatment with full instructions to any sufferer from woman's ailments. I want to tell all women about this cure—you, my reader, for yourself, your daughter, your mother, or your sister. I want to tell you how to cure yourselves at home without the help of a doctor. Men cannot understand woman's sufferings. What we women know from experience, we know better than any doctor. I know that my home treatment is a safe and sure cure for Leucorrhoea or White discharge, Ulceration, Displacement or Falling of the Womb, Profuse, Scanty or Painful Periods, Uterine or Ovarian Tumors or Growths; also pains in the head, back and bowels, bearing down feelings, nervousness, creeping feeling up the spine, melancholy, desire to cry, hot flashes, weariness, kidney and bladder troubles where caused by weakness peculiar to our sex.

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Wherever you live, I can refer you to ladies of your own locality who know and will gladly tell any sufferer that this Home Treatment really cures all women's diseases, and makes women well, strong, plump and robust. Just send me your address, and the free ten day's treatment is yours also the book. Write today, as you may not see this offer again. Address

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Nelly, aged nine, says: "Let us be quiet. Stouidy. When you are down (done), stouidy your lessins."

Sarah, aged seven: "You must not be greeting at your seat. Obey the teacher forever and ever. Amen. Don't make her talk too much. Have respect for her. Tease not old people (evidently teachers)."

An aesthetic little girl said: "Have sunshine in face and smile to the mouth and keep the floor tidy."

A boy whose spelling is not all that could be desired: "Don't take anything off of anybody's desk. Do what she wants."

A polite young woman says: "Keep your books clean. Excuse yourself if you bump against any one, and be kind to man and beast."—New York Sun.

## YOU CAN'T CHEAT GOD.

New took his cousin Grace to keep him company, while he worked at a job he had to perform.

"I don't think you're doing your work very well," she said. "It looks to me as though you were slighting it."

"That's all right," laughed Ned. "What I'm doing will be all covered up, you know."

"But isn't that cheating?"

"Maybe 'tis after a fashion," answered Ned; "but it isn't like most cheating, you know."

"That's not the way to look at it," said Grace. "If it's cheating, it's cheating; you know that. You can't excuse it because it isn't the worst kind of cheating."

"But the man doesn't know about it," said Ned.

"He may not," said Grace, soberly, "but God will. You can't cheat God."

Ned stopped work, and went to thinking. Presently he said: "You're right. I'm glad you said that, Grace. I'm going to begin over. There shan't be any cheating this time."

Ned undid what he had begun, and began again—began right—and I know he felt better. I hope he will always remember that no one can cheat God.—Herald and Presbyter.

## HOW INSECTS MAKE MUSIC.

The katydid has a wing that is very curious to look at, says Laura Roberts in "Four Feet, Two Feet and No Feet." You have seen this little green insect. I have no doubt. Its color is light green and just where the wing joins the body there is a thick ridge, and another wing. On this ridge there is a thin, but strong skin, which makes a sort of drumhead.

It is the rubbing of these two ridges or drumheads together which makes the queer noise you have heard. There is no music in it, certainly. The insects could keep quiet, if they wish, but they must enjoy making the noise.

The katydid sometimes makes two rubs on its drumhead and sometimes three. You can fancy she says, "Katy did," or "She did," or "She didn't." The moment is very dark they begin. Soon the whole company is at work. As they rest after each rubbing, it seems as if they answered each other.

Did you know that bees hum from under their wings? It is not the stir of those beautiful light wings we hear. It is the air drawing in and out of the air tubes in the bee's quick flight. The faster the bee flies the louder the humming is. Did you know that insects feel? Indeed they do! They have nerves all over them, through their wings and out to the end of every feeler.

## BEING ONTO ONE'S JOB.

To be the master of one's self is the first and most fundamental thing in this connection. Therefore, let's put first things first. It's a question of personal caliber and equipment. In almost every case, this is a matter

of development. Few of us may not attain to the position which we desire to reach. But there are so mighty few who are willing to pay the price. It's so much easier to stop when the job becomes difficult—and find a really legitimate excuse—one that will be accepted by our friends and be a comfort to ourselves.

Those who do succeed get there principally because they hung on when others let go, and not because they actually possessed more original power. There are, of course, the great mass of drifters, who will never attempt to swim against the tide, but I have in mind the average fellow whose honest purpose it is to excel.

Furthermore, it is in the little things that most men fall down. Not the big obstacle—we'll surmount that and win out. Sometimes it's only a word spoken at a critical moment which either makes or unmakes a fellow. An opinion expressed, a criticism made, a judgment given—and the keen judge of men sizes you up and generally puts you where you belong. Not always, true enough, but it's usually a character and a life which are back of your remark, and your alert man of the world knows it. You will undoubtedly get another chance, but for the present you've lost it.

Sometimes it's a matter of dress. A frayed linen collar, worth, at the time, less than a nickel, has cost many a man the chance of a lifetime. "Cheap," "careless," "slouchy"—was the verdict of the relentless judge, and the opportunity was gone. There are geniuses who can afford to be slouches, but you've got to prove that you're a genius before you can afford to be a slouch.

In the end, it's the man who really is on the job seven days in the week who will win out. Not in the same way every day of course, for if he has good sense, he'll get strength for his job on the first day, before he starts in for the week's work. But always, whether he works or plays, whether he reads or writes, whether he talks or thinks, or thinks and talks—to be always on the job—that's the fellow who will make his way to the front, while others step aside.—The Epworth Herald.

Sponge Cake.—Six egg yolks, six egg whites, one cupful of sugar, one cupful of flour, one tablespoonful of lemon juice and one-fourth teaspoonful salt. Beat the yolks until thick, add sugar, add lemon juice and rind, and whites of eggs beaten until stiff and dry. Add flour. Bake one hour in a slow oven.

There are glimpses of heaven granted to us by every act or thought or word which raises us above ourselves, which makes us think less of ourselves and more of others, which has taught of something nobler and truer than we have in our hearts.—Dean Stanley.

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PATHS THAT LEAD TO GOD.

Those who have read the Sunday School Magazine for May will recognize the above heading as one of a series of articles by Dr. Tillett, on "Paths That Lead to God." No one doubts that Dr. Tillett and those of his way of thinking have a right to their opinions and that they have a right to express them as freely as they please, but some of us do not believe that while they hold positions of responsibility in the Church they have the right to introduce and disseminate through our connectional organs and our Sunday-school literature doctrines different from and contrary to those which are accepted by the great body of Methodists as the foundation of their faith and hope. I was surprised and alarmed when I discovered that our central organ was committed editorially to the new higher critical theology and that its pages were being used to sow down the Church with the seeds of this new form of skepticism, but I was consoled with the thought that the circulation of that paper was comparatively small. When I learned that these same poisonous doctrines were being injected into our Sunday-school literature, I was chagrined beyond expression. Here they are thrust upon us in a way that we are forced to read them whether we will or not, and here we may expect their worst effects. The body of our people are opposed to this new higher criticism, and pastors who have openly accepted it are not acceptable to them. It does look as if a concerted and persistent effort is being made to bring the Church around to their way of thinking. Only last year one of our leading conferences found that it could not use one of our most accomplished and agreeable pastors because he had accepted the doctrines of theistic evolution and historic higher criticism. Now the leading educator of young preachers in all Southern Methodism boldly commends to our Sunday-schools theistic evolution as a "path that leads to God," and is otherwise lending the weight of his influence to modern higher criticism. Here is a quotation from a contribution to the Nashville Advocate of May 22: "In all this movement Dr. Harper was directly concerned, much of the direction of these movements being personally conducted by him. And last, but not least, should be mentioned the organization of a propaganda for the new movement and the beginning of a series of publications designed to place the methods of our Sunday-schools abreast of these secular schools." There is part of an eulogy on the work of the late Dr. Harper in bringing about "a more rational or scientific study of the Old Testament." It certainly throws some light on the movements of some of our "leaders of thought" at Nashville. The suspicion is gaining strength with some of us that Chicago and Nashville are entirely too close together. At any rate if the Southern Methodist wing of the "propaganda" is permitted to use our Sunday-school literature for the dissemination of the doctrines of evolution and higher criticism we shall soon reach a condition where conservative Methodists will declare in vain against innovations and "Restatements."

agreed as to the reliability of their great scientific doctrine, they do seem to differ some as to its theological bearing. "When the doctors differ, who shall decide?" Will some of the brethren who are so insistent upon the adoption of scientific methods in Bible study please tell us why these different opinions? It is enough to shake one's faith in the infallibility of "modern scientific opinion" and to raise the suspicion that, after all, some "modern scientists" may be mistaken about some very interesting and important matters. However, these scientific evolutionists seem to be pretty well agreed in their estimate of the inspired Bible. The atheists fight it, and the theistic evolutionists almost to a man want it revised from Genesis to Revelation. The great and characteristic difference between theistic and atheistic evolution as respects inspiration seems to be about this: Atheists reject the whole Bible because they believe that most of it is false; theistic evolutionists propose to cut out all that the atheists object to and retain the name and whatever else of it may remain. Of course such a contention is well worthy of some of our great and logical minds. In one thing, however, they seem to agree perfectly, that is, that the Bible as it now stands contradicts their theory. Yes, Dr. Tillett may have discovered that "science is a path that leads to God," but we submit that at present it is a very perilous path "to unaccustomed feet," and without the full and unobscured light of the whole Bible will, most assuredly, lead into that impenetrable darkness properly called "agnosticism." I believe that Charles Darwin well expressed the limit of scientific research in this direction, when he said "I know that man has a liver for the scalpel reveals it, but if he has a soul I never saw one." When Paul was in the very intellectual city of Athens, Greece, he discovered "an altar with this inscription: 'To the unknown God.'" Perhaps he had this incident in mind when he wrote: "For after that in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe." However, we must admit that Paul was not a college professor and was deprived of the light of the new school of "modern thought." Till we believe there are many people yet who are so unintellectual that they could not possibly find God through nature, science, art, literature or poetry without the light which they get from the Old Bible and the whole Bible. They still need and demand the Pauline type of preaching, "Whom therefore ye ignorantly worship, him I declare unto you." This "new science," "modern Bible criticism" and "new theology" may be edifying to some—even inspiring—but to many of us, and perhaps a majority of us, they are discouraging. They paralyze our faith, depress our spirits and destroy our enthusiasm. They make us feel that our leaders of thought are leading us into the very camp of the enemy.

JOHN S. MAJOR.

FIELD NOTES FROM FIELD.

Summer School of Theology and Else. Having some work in this section of our conference, and needing a few days of rest and recuperation, I linger about Georgetown and attend the lectures of the Summer School of Theology. I am impressed by a few things of which I am constrained to speak. The intellectual, spiritual and social surroundings here are well nigh ideal, and the physical comforts are not to be ignored or passed by in silence. Many of us are domiciled in the Annex Building, which is like a great home. Prof. Tinsley and his good wife provide us with all creature comforts, good, clean, airy rooms, with bath privileges on same floor, and good, well cooked and palatable food, nicely served, all for 50 cents per day. Any preacher can live here as cheap as he can live at home. The opportunity for social intercourse is excellent. Our Annual Conferences are so crowded with business that very little opportunity is afforded for social intercourse and the cultivation of brotherly relations between the preachers. But ten days at the Summer School bring many of the brethren from all our Texas Conferences together in happiest fellowship. It is worth while on that account! The lectures this year have been very fine. Prof. Snyder, of Wofford, in his attractive presentations of "the moral teachings of Shakespeare and his interpretation of the message of English literature to us, was greatly enjoyed. Mr. H. F. Cope, of Chicago, General Secretary of the Religious Education Association, is delivering a very edifying and helpful course of lectures on the Sunday-school as a factor in religious education. Prof. Carter, of Vanderbilt, delivers five lectures on "The Fundamental New Testament Doctrines." Bishop Ward's lectures were among the best. There are three general lectures each day—11 a. m., 3:30 and 8:30 p. m. The post-graduate course of lectures given by Drs. Hill, Kilgore, Mounzon and Bishop are all well attended and of a very high order. Our preachers who would keep abreast of the times should turn their faces toward the Summer School each year, and here get the finest materials for preaching, and a general intellectual and spiritual tuning up that will tell for good on all the morals of their life work. While the school is fairly well attended, when its merits on the one hand are duly considered, and the need of our Texas ministry for the others, one is constrained to sigh and say, "Oh, that every preacher in Texas might spend ten days at Georgetown each year!" I am specially impressed with the generosity of the management! At every turn one can see that the study and care is to give all that is possible for the money. It is not to enrich any one; there is no thought of making a cent out of it on the part of the management, but the supreme effort is to provide the very best of everything at a trifling and minimum cost! The second week promises to be as good as the first. Dr. McFadden, of Canada, will be here for work of the second week. I am sorry that many of our leading Sunday-school workers are not here to hear Mr. Cope in his scholarly presentation of the Sunday-school work. I am led to believe that if the rank and file of our ministry and laity in Texas fully appreciated the wonderful advantages of the Summer School that the attendance would increase four-fold next year. The Mood Hall, a splendid dormitory for boys, is just completed and will be utilized next year for the entertainment of visitors to the Summer School of Theology. My special work progresses nicely. I will hold twelve District Sunday-school Institutes this spring and summer, with others in early fall. I am just conducting our work in Dr. Bishop's district, and despite rain, flood and mud, the meetings were a success. The institutes in pastoral charges are much appreciated by the preachers. They say there is a directness about the work! The special local needs are met more effectively. Not only the entire Sunday-school, but the entire Church and congregation are reached, and there is consequently a general moral effect as well as specific training. Much of our best work is with the single congregation. C. S. FIELD, Secretary. Georgetown, Texas.

CLIPPINGS FOR THE HOME READING.

Religion. Man, in whatever state he may be considered, as well as in every period and vicissitude of life, experiences in religion an efficacious antidote against the ills which oppress him, a shield that blunts the darts of his enemies, and an asylum into which they can never enter. In every event of fortune it excites in his soul a sublimity of ideas, by pointing out to him the just judge, who, as an attentive spectator of his conflicts, is about to reward him with his inestimable approbation. Religion, also, in the darkest temper, appears to man as the iris of peace, and, dissipating the dark and angry storm, restores the wished-for calm, and brings him to the port of safety. Give me to know that the doctrine of Jesus is bread from heaven, and that it sustains the spirit and prepares it for heaven, and I will be indifferent whether that bread descended, like the manna in the desert, in mighty dew, or whether, like the food of Elijah, it was brought to my eager hands by the ravens, or whether it was broken for myself and the hungry thousands around me, by the hand endowed with miraculous power. So long as I know that it was sent to me by the Father of my spirit, and that, eating it, I shall live forever, I know that can give it value and awaken my gratitude. When some friendly hand presses a cup of cold water to my lips, as I am fainting with thirst in a thirsty land, I will not ask, for I do not care, whether that water was showered from the skies or gushed from a spring. I ask not whether it was brought me in a golden urn, or whether it was presented in a crystal vase, or a soldier's helmet. It is water that bids me live, and that is enough for me. I believe that if Christianity should be compelled to flee from the mansions of the great, the academies of the philosophers, the halls of legislators, or the throng of busy men, we should find her last and purest retreat with woman at the fireside; her last altar would be the female heart; her last audience would be the children gathered around the knees of a mother; her last sacrifice, the secret prayer, escaping in silence from her lips, and heard, perhaps, only at the throne of God. He who would undermine those foundations upon which the fabric of our future hope is reared seeks to beat down that column which supports the feebleness of humanity; let him but think a moment, and his heart will arrest the cruelty of his purpose. Would he pluck its little treasure from the bosom of poverty? Would he wrest its crutch from the hand of age, and remove from the eye of affliction the only solace of its woe? The way we tread is rugged at best; we tread it, however, lighter by the prospects of the better country to which, we trust, it will lead. Tell us not that it will end in the gulf of eternal dissolution, or break off in some wild, which fancy may fill up as she pleases, but reason is unable to delineate; quench not that beam, which, amidst the night of this evil world, has cheered the despondency of ill-requited worth, and illuminated the darkness of suffering virtue. At the Grave: If thou art a child, and hast ever added a sorrow to the soul or a furrow to the silvered brow of an affectionate parent; if thou art a husband, and hast ever caused the fond bosom that ventured its whole happiness in thy arms, to doubt one moment of thy kindness, or thy truth; if thou art a friend, and hast ever wronged, in thought, word, or deed, the spirit that generously confided in thee; if thou art a lover, and hast ever given one unmerited pang to that true heart that now lies cold and still beneath thy feet; then be sure that every unkind look, every ungracious word, every ungentle action, will come thronging back upon thy memory, and knocking dolefully at thy soul; then be sure that thou wilt lie down sorrowing and repentant on

the grave, and utter the unheard groan, and pour the unavailing tear—more bitter because unheard and unavailing. Then weave thy chaplet of flowers, and strew the beauties of nature about the grave; console thy broken spirit, if thou canst, with these tender, yet futile tributes of regret; but take warning by the bitterness of this thy contrite afflictions over the dead, and be more faithful and affectionate in the discharge of thy duties to the living.

B. T. BRYANT. Whitehouse, Texas.

NORTH TEXAS UNIVERSITY SCHOOL.

The commencement exercises closing May 19 were by far the best ever held at the North Texas University School. Everything came off according to the program; the weather was favorable, and guests seemed impressed that the North Texas University School was ten times bigger and better than she ever had been. Dr. Packard's sermon to the graduates, delivered at the large Methodist Tabernacle, deserves special mention. "Measure for Measure" was his theme, and his clear, thoughtful analysis of the subject so beautifully and strongly illustrated, made a sermon never to be forgotten for its uplifting power. The champion debate between the John H. Reagan and Sam Houston Literary Societies was of particular interest. The debaters were Howell and Garland Adair, Boyd, Texas; Minter Hill, Dallas, Texas, and Frank Hayes, Whitesboro, Texas. The question: "Resolved, That Texas should have the two cent railroad fare." The honors fell to the Sam Houston Society. To tell of the interesting art exhibit; the thrilling concert given by the Department of Music, including the work of the ensemble class, in which sixteen violins play at one time; the always captivating program rendered by the department of expression and physical culture, and finally the impressive closing exercises, including the address by Dr. E. W. Alderson, to tell of all this in detail would take too much space in the Advocate. This friend, our Advocate, is good to us; but there's Southwestern, Polytechnic, Clarendon, and a host of others to be heard from, so I'll close. J. J. MORGAN. PHONE OPERATOR. Regained Memory on Right Food. The girls who answer your call on the telephone, must be quick, accurate, and courteous. They must have good memories, also. Those who work nights often get in the way of eating almost anything handy, which is apt to be the kind of food which does not rebuild waste brain and nerve cells. "I have been night telephone operator for a number of years," writes a Calif. girl, "and was formerly in perfect health, never knew an ail. "But irregular hours of sleep and meals, and the use of pastry or any food that happened to be available, soon caused my health and memory to fail. "The loss of my robust health worried me very much. And medicine seemed to do no good. "Four months ago, mother told me it was the condition of my stomach that caused my trouble, and she believed if I would change to Grape-Nuts food, I would improve. "Eager to regain my health, I took her advice and instead of eating just anything, I ate Grape-Nuts regularly, and at the end of four months on Grape-Nuts I am the happy, robust girl I once was. "I have gained eleven pounds in weight, have good color, am strong and hearty and nothing seems to escape my memory. And all this I owe to Grape-Nuts." "There's a Reason." Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in pkgs. Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

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Fan Marcos, Lockhart.....June 19  
Brenham, Cameron, 9 a. m.....June 23  
Fyler, Willis Point.....June 23  
Weatherford, Strawn.....June 24  
Colorado, Big Springs, 9 a. m.....June 24  
Dublin, Granbury, 9 a. m.....June 24  
McKinney, Prosper, 8 p. m.....June 24  
Weatherford, Strawn, 2 p. m.....June 24  
Huntsville, Hempstead, 8:15 p. m. June 24  
Sainesville, Gainesville, 8 p. m. June 24  
Beaumont, Woodville, 2:30 p. m. June 24  
Calvert, Hearne, 2:30 p. m. June 24  
Llano, Marble Falls,.....June 24  
Corsicana, Wortham, 2 p. m.....June 25  
Waco, Walnut Springs, 2:30 p. m. June 25  
Sulphur Springs, Brashers.....June 30  
Pittsburg, Omaha.....June 30  
Bonham, at 8 p. m.....June 30  
Fort Worth, Burleson, 9 a. m.....July 2

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

The Waxahachie Chautauqua will open July 7 and close July 17. The managers of this useful institution have arranged a fine program, with good talent for each number. They also have ample grounds well supplied with booths, shade trees and good water, and they offer a good outing to those who love social recreation intermingled with moral, intellectual and religious advantages.

Rev. C. L. Spencer, a minister in his eighty-sixth year, died at Navasota, June 1. He was for a great many years a very useful and active man, strongly devoted to his Church, and ever ready to render any service in its behalf. The passing away of such a man breaks another one of the few links binding us to an almost bygone generation.

#### A HAPPY EVENT.

On last Sunday afternoon the writer united in marriage Mr. Otis Terry and Miss Lura Cely, the groom a prominent young banker, formerly of Frankston, Texas, now of Temple, Okla., the bride the accomplished daughter of Mr. and Mrs. B. C. Cely, of this place. All excellent members of the M. E. Church, South.

L. J. POWER, P. C.

Brushy Creek, Texas.

#### THE QUESTION OF SUBMISSION.

The question of submission and not that of prohibition is now before the Democratic voters of the State. Our enemies are trying to make it appear that we are trying to commit the Democratic party of the State to the question of prohibition. We are doing nothing of the sort. All that we are trying to do is to get the Democratic party, the party in power, to submit, through its next Legislature, the question of prohibition to the vote of all the people, regardless of politics or political affiliations. To this end we are asking the Democratic voters, in their primary election in July, to instruct the Legislature to give the people of the State an opportunity to vote on State prohibition. When the Legislature does this, and it is good Democracy for it to do it, then the party has no further responsibility in the matter. It will become a people's movement to be settled by them at the polls. Do you see the distinction?

Then, too, our enemies are trying to make it appear that in the approaching primary election in July we will vote either for State-wide prohibition or for a movement to "perfect our local option laws." We will do nothing of the kind. As a matter of fact we will vote either for or against instructing the Legislature to submit a prohibition amendment to a vote of the people next year. And we will also vote for or against instructing the Legislature to "perfect our local option laws." These two propositions are two separate and distinct questions. As they stand on the ballot, we can vote for both of them without injury to either. But we have our local option laws just as nearly "perfected" as the courts will permit the Legislature to give to them. From time to time we have had them "perfected," and the courts have mostly rendered the "perfected" laws null and void. So that we do not advise our people to vote for the proposition put upon the ballot, by the so-called "local option Democrats." They only had it put there to mislead and confuse the voters. They, themselves, do not want our local option laws perfected. Senator Willacy a few years ago tried to "perfect" them in such a way as to ruin them. Hence he is the last man to tamper with them, particularly since he has behind him the brewers and the liquor dealers of the entire State.

We do not need the help of his gang to aid us in local option legislation. At heart they hate local option as thoroughly as they do State Prohibition. It is merely a choice now between what they regard as two pernicious evils. If they have to have one they prefer local option in this emergency. But they are now trying to use local option as a blind to mislead the voters in this immediate contest.

To carry ours we only have to get more voters for it than against it in the primary. To carry theirs they, also, have to get more votes for it than against it. So that you see that both of them can be adopted and go to the Legislature on their merits. Both of them carry their negative side. For example if our "submission proposition" should get one thousand more votes for it than against it, it will go into the platform as an instruction to the Legislature. If their proposition to "perfect our local option laws" should get fifty thousand more votes for it than against it, it will also go into the platform as an instruction to the Legislature. In this event both propositions would go to the Legislature. You must either vote for or against it; you can vote for theirs and not injure ours. Do you understand it? But we are not interested in theirs, for we already have it as fully as we can get it, and we have it despite their hither to opposition to it. Our move, if it fails, will leave our local option just where we have it. If we succeed, we will apply it to the State instead of to the county. So that in our contention we have everything to gain and nothing to lose. Therefore, vote for submission and give the people the right to settle the question of State-wide prohibition. On with the battle!

#### CHURCH NEWS NOTES.

The last issue of the Nashville Advocate had on its first page handsome cuts of all the new Bishops of the Methodist Episcopal Church.

Dr. Winton, of the Nashville Advocate, does not enjoy the jokes at his expense now being gotten off by Dr. DuBose, of the Era. Dr. DuBose is highly elated over the fate of "Restatement" at the hand of the late Northern General Conference, but Dr. Winton does not see anything of hilarious nature in the disposition made of the matter.

Dr. John H. Wallace, D. D. was elected editor by the General Conference to take the place of Dr. C. W. Smith who was elevated to the Episcopacy. Dr. Smith was one of the maturest men on the Methodist tripod, and Dr. Wallace will have the inspiration of a great example.

Bishop E. E. Hoss is out on the sea headed for Brazil, where he again goes to look after the affairs of the Church in South America. His daughter Miss Mary Hoss, accompanied him. He will be gone some months. Bishop Candler is now in England as our fraternal messenger to the Wesleyan Conference. These old Wesleyans have never seen just such robust specimen of Southern Methodism as the Bishop, and we imagine that he will strike them like a fresh breeze.

The good wife of Bishop A. W. Wilson, after months of severe illness, passed to her reward on June 4 from their home in Baltimore. She suffered from cancer. Her death leaves the Bishop desolate and lonely, but the everlasting arms are underneath him. The prayers of the Church will bear him to the heavenly hill for comfort.

Rev. G. W. Anderson, a venerable member of the Tennessee Conference died June 2. He was born in 1829, entered the conference in 1860, and for forty years he was an earnest and faithful minister of the gospel. He was buried in Pulaski, Tenn., amid the scenes of his service as an itinerant preacher.

Our Northern brethren have eliminated the six months probation condition to membership in the Church. It is now left to the discretion of the pastor, just as it has been the case with our Church for a great many years. They also made another change, in name, of one of their long standing usages. They no longer have presiding elders, but district superintendents. This is a distinction without a difference. Maybe that this is a step, however, in the direction of abolishing the office altogether.

It seems that Mr. Carnegie has drawn the line on denominational schools, so far as their participating in his generosity is concerned. They must practically relinquish their Church affiliation if they are to expect help from him. This they will hardly do. In fact, the time has come when our religious institutions ought no longer to look to these men of the world for their financial support. It is a question as to how some of these millionaires received their vast fortunes anyway; and we doubt if religious education is greatly promoted by money from such sources. Let Church people loosen up their liberality and help their schools out of sources untainted.

Rev. W. T. Andrews, of the Alabama Conference, who has been on a visit to his son, Rev. W. B. Andrews, of Cleburne, has returned to his home, and he and his wife are quietly living in a nice superannuate's home in North Birmingham. He is the youngest man, according to his age, in appearance, in that State.

The Alabama Advocate says: "The Nashville Tennessean says that it is the people who do not support the Churches and are not in sympathy with the work of the Church who are

loudest in their denunciation of the preachers for their part in prohibition campaigns. The Tennessean is right when it says, 'It is the men who seldom, if ever, enter a church who are berating the clergymen for their war on the liquor traffic. The men and women who support Churches with their money and attendance have no grievance against the clergymen, and who else has any right to criticize them?'"

The Southern Christian Advocate is trying to teach its readers the rules of grammar and composition by the correspondence method on its editorial page. All editors would be glad to adopt this method of teaching this important art were there any hope of success in it. But when men pass to middle life, and many of them through our schools without learning how to write correctly, it is useless to try to teach them this needed lesson. The only way to do it is simply to rewrite for many of them their communications, and then publish them. What a blessing to the tired editor if all writers knew how to write good English!

#### PERSONALS.

Brother Beverly, of Crowley, whose good wife is in the city for medical treatment, called pleasantly to see the Advocate family recently.

Rev. I. W. Clark is having a fine revival at Centenary Church, Paris. Already there have been many conversions and accessions to the Church.

Rev. D. H. Aston writes us a most encouraging letter about the Advocate and his interest in its success. He is moving matters for the paper on the Gainesville circuit.

Rev. E. B. Thompson, of College Mound charge, made the Advocate a pleasant visit and reports things in good shape over his way. He has built two churches since he went to that work, and the one at Pleasant Valley will be dedicated the fourth Sunday in this month. Former pastors are invited to be present.

The Times Weekly Review, of Mt. Pleasant, Texas, prints the following complimentary remarks about one of our pastors: "Rev. G. V. Ridley delivered the commencement sermon to the graduating class of the public school Sunday at the Methodist Church. The sermon was a very able one in every particular."

Rev. W. W. Watts, of Jacksonville, will soon make a visit to his old home place in Gordon County, Georgia. When this writer was a boy preacher, he held a meeting in that neighborhood, was a guest in the Watts home; and during the revival W. W. Watts, who was a small boy, professed religion and joined the Church. Now he is also a preacher. How we would love to go back to his old homestead near Mt. Carmel, in Gordon County, Georgia! But there would be but few there now whom we met in the long ago.

#### HISTORICAL SKETCHES.

H. G. H.

Geo. E. Glasspool says: "The fifty-eighth session of the San Angelo District Conference was held at Ozona." Did he get that historical inaccuracy from the speech of Bob Paine? It certainly is a "whopper." San Angelo District was organized in 1886, A. J. Potter, P. E. I expect Paine kind of "muddled" the historical waters of Glasspool and it came about that way.

The first Baptist minister who preached in Texas was Rev. Joseph Bays, who came from Missouri in company with Joseph Lindley, and preached on Peach Creek, west side of the Brazos, in 1826. In 1827 he moved to San Augustine and continued his labors until he was compelled by the Mexican authorities to leave.

On the 3d of April, 1840, the first Prosbrytery of Texas was organized at Chrisman Schoolhouse, Independence, Washington County, mainly through

the efforts of Rev. Daniel Baker, under whose ministry at an earlier period the first conversion occurred on the Island of Galveston.

The first Sunday-school in Texas was established in San Felipe de Austin in 1829, and superintended by T. J. Pilgrim, who died in Gonzales a few years ago. Also in the same colony the first newspaper in Texas was issued about 1835. On Santa Anna's advance the office was moved to Harrisburg, where the Mexicans soon afterwards converted the material into "pl." About the same time a small sheet was issued from Nacogdoches.

At the Fourth Quarterly Conference, Seguin charge, West Texas Conference, 1866, Andrew Jackson Potter is reported as having been transferred to this Church by letter, was examined and recommended for admission into the traveling connection. That year Thomas A. Lancaster was preacher in charge and Asbury Davidson presiding elder. Roger Q. Mills said in a speech in the United States Senate that Andrew Jackson Potter was worth as much as a regiment of soldiers in protecting the frontier from Indians.

#### EXTRACT FROM THE REPORT OF PRESIDENT AND FACULTY TO BOARD OF TRUSTEES OF SOUTHWESTERN UNIVERSITY, 1908.

Last year we called attention to the fact that we had in college classes 322 students—the largest number of students of college grade ever reported by any college of Southern Methodism. This year we report 304 in college classes and 257 in the Fitting School. This loss of 18 in college and gain of 47 in the Fitting School is to be explained by the fact that the entrance requirements have again been advanced. It may be interesting to you to learn to what extent our requirements have been advanced during the last ten years. In 1897 the entrance requirements, stated in terms of the units now employed, were as follows:

	A. B.	B. S.
English.....	2½	2½
Mathematics.....	1½	1½
Latin.....	2	2 or none.
Greek.....	1	

Total.....7 6 or 4

The present requirements are set forth at considerable length in our current catalogue. They are in accord with the requirements of the Commission of Education for the M. E. Church, South. Briefly stated, we require 14 of the units laid down by this Commission. The Commission has allowed all colleges of class "A," under our General Board of Education to demand for full entrance only 10 of these units in 1908; 12 in 1909, and 14 in 1910. For a number of years we have demanded 12½. The University of Texas has had the same requirements up to the present, but has announced 14 for its next session. We have felt prepared to do the same, and at the opening of the present session, announced that we would demand for full entrance into the Freshman Class 14 units.

Thus it will be seen that in ten years we have advanced the A. B. admission requirements from 7, and the B. S. requirements from 4, to the present requirement of 14. More than a full year of preparatory work had been added to the A. B. entrance requirements, and two full years have been added to the B. S. requirements. In the case of the latter degree there has been added not only these two years of preparatory work, but also a full year of college work beyond the requirements of 1898.

In that year our recommendations for degrees were the following: 3 for M. L.; 7 for B. S.; 4 for A. B.; 2 for A. M.

Had our present requirements been in force we would have classified the 3 for M. L. as Freshman; the 7 for B. S. as Sophomores; the 4 for A. B. as Juniors, while the 2 for A. M. would have probably been recommended for A. B.

#### Faculty.

A comparison of the number of pro-



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ployed ten years ago with the present  
number is here presented.

1898—Professors, 6; assistants, 1;  
preparatory, 3; fine arts, 7; total, 17.

1908—Professors, 11; assistants, 3;  
student instructors, 4; preparatory, 5;  
fine arts, 10; librarian and registrar;  
total, 35.

Salaries—1897-1898: \$14,716; 1907-  
1908: \$35,117.

#### Tuition and Receipts.

	1897-1898.	1907-1908.
Tuition	\$12,742 40	\$24,329 99
Con. collections.	2,969 90	12,174 06
Endowment	—	83 00
Total	\$15,712 30	\$36,587 05

#### Honorary Students.

	1897-1898	1907-1908.
Sons of preachers..	52	50
Daughters of preach- ers .....	—	—9
Preachers .....	53	95
Scholarships .....	—	12
Others .....	—	15
Missionary band....	—	9
Total .....	106	207

#### Value of Property.

In 1898 the value of the property was estimated at about \$120,000. At present it is estimated by Dr. Buttrick to be worth \$420,000, to which is to be added \$70,000 for the Medical College, and \$130,000 in notes and subscriptions secured since his estimate was made. This is an increase of about \$500,000, with an indebtedness of about \$60,000.

#### GOOD AND BAD LITERATURE.

While the country is busily engaged in waging warfare in the eradication of the whiskey traffic, let us not overlook the fact that there are other influences equally as nefarious and destructive, and as venomous in its sting which is instrumental in blighting and blasting the lives of the rising generation.

Literature sows the seed which moulds the mind for good or evil, and in determining the destiny of a child. Children are more susceptible to being influenced by the kind of books or literature they read than those of more mature years whose minds are more fully developed. Good literature is the illuminating light which lends enchantment to the soul and in directing the way to a golden sunset.

The power of a good book leaves a most lasting, indelible impression on the mind which is most forcibly illustrated in the life of St. John Chrysostom, when a mere youth, he was walking along the river bank, and one day he observed something floating in the current; drew it ashore and found it to be a parchment Bible, which had been thrown there in the flood by command of the apostate Emperor Julian.

The youth dried the volume, read it which left such an everlasting impression on his mind it took possession of him, and he became famous and was known as the golden-mouthed John of Antioch; later Archbishop of Constantinople. The most powerful preacher of the east, since the days of the illustrious St. Paul.

There are other instances where men have become famous and renowned, who attribute their success in life to the reading of good books, and taking advantage of the opportunities afforded them by improving their minds and cultivating a taste for noble things. The life of Samuel Johnson, the most noted literary man of ancient times, will prove very interesting reading, he received his inspiration in a like manner by laying the foundation that brought him into prominence.

Obscene literature produces the opposite effect and is morally degrading and debauching in its influence. The best index to a man's character is contained in the books of his library; he is most likely to select books suitable to his fancy and his mind feasts upon its fruits. If he has children they are most certain to follow in his footsteps.

The trashy tales of fiction, with its treacherous delineations, which adorns the windows of the news-

stands, with its debasing, bloodcurling headlines, is extremely fascinating and attractive, and dazzles the mind of the youthful adventurer; his chief ambition, and the glory of his delight, is to sit under the shade of a tree, or by the side of a brook and read about the thrilling adventures and heroism of some true-blue knight of the western border, who singlehanded and alone shot down his pursuers and made his escape.

The impression it creates upon his young tender mind arouses all his sensibilities and spurs up his ambitions, and he desperately longs for an opportunity to display his bravery and distinguish himself.

There is still another class of literature, which is equally as nefarious, which is most attractive to the girls. Their chief delight is to sit by an open window, or lounge in a hammock, while their mother is busily engaged in attending to the household duties, and read some salacious, sickening love tale about the romantic adventures of two lovers, who became so enamored and infatuated over each other, that life seemed inseparable, and the hero, in his madness to gain possession of his idol over the protests of her parents, connives with her to elope, and she, to gratify their highest ambition, consents. At the appointed time the signal is given and she climbs down out of a three-story window in a ragging snowstorm and swoons in her lover's arms, who stands in readiness with his flaming chariot to conduct her to his home in fairy land.

As the reader gets deeper and deeper into the subject, and the story grows more and more thrilling, she becomes completely lost to her surroundings, like a venomous drug after it has had its deadly effect.

It would be far better and less dangerous to hand a child a loaded gun to play with, than to sell them one of these lecherous dime novels to excite and influence the mind and to mar and blight their future happiness and instrumental in sending them to destruction. Unless the parents exercise more caution about the kind of literature their children feed upon, they need not expect them to wear stars in their crown or enter the pearly gates of heaven.

I. N. BATTERSON,  
Temple, Texas.

#### A CRISIS.

"The Church is passing through a crisis." A quotation from an article in last week's Christian Advocate, Nashville, Tenn. If so, some one should "take hold of the ark," ere it fall. I have heard this cry of alarm occasionally for the last fifty years or more, but as time progresses it is becoming more frequent, for the reason, I suppose, that the alarmists are getting to be more numerous. The reason of increase as I see it is an over-estimate of superficial culture. There are others who see it in the same way. This cry of alarm is always from the same source. Devotees of so-called science, following in the wake of atheistic or infidel leaders who are bent on sapping the foundation of the Christian faith. Dr. Rankin in his leading editorial in the Texas Advocate of recent date says: "We can scarcely take up a religious journal but what we find much space devoted to 'higher criticism.' The writer of the quotation at the head of this article says an eminent Presbyterian scientist has said: 'It is not what Jesus Christ or Moses said, but what are demonstrated facts of science, by which we must be governed.' We must wait, then, until science demonstrates the fact that Jesus Christ is the Son of God, as he said he was, before we can accept his word. In the days of the Psalmist, 'The fool said in heart, there is no God'; but in those days it seems that 'the whole head is sick,' as well as 'the whole heart faint.' How any one who believes that Jesus Christ is the Son of God and that 'In Him dwelt all the fullness of the Godhead bodily.' The necessary complement of His Divine Sonship can recognize such a writer as an eminent Presbyterian, is beyond my conception. My reasoning faculties stand aghast at the thought

of an eminent Presbyterian giving Jesus Christ and Moses the lie, or of doubting their veracity. I trust the Church will pass through this crisis unharmed, for if facts are demonstrable by indisputable evidence, Jesus Christ is the Son of God, and "The brightness of His Father's Glory and the express image of His person." And therefore know whether or not Moses wrote the truth, and if Moses did not write the truth, then has Jesus Christ indorsed as truth a fabrication claiming a divine origin? What have we to do to be advertising the atheistic teachings of Hume, Voltaire, Tyndal, Huxley, Darwin and Company in our pulpits and periodicals? Is that preaching Christ and Him crucified? I throw not.

Personal illustration: I had eczema for over twelve months; doctored internally and externally with arsenic, X-rays, etc.; finally cured by external remedy of the right kind, proving it to be a skin disease. Application: When this superficial veneering of "culture" rubs off, the Church will be all the better.

J. M. DUNN,  
Shawnee, Okla.

#### THE EVIL OF THE DANCE.

I endorse every word Bro. Tenney said concerning the card party. But there is another evil that is prevalent, especially in this new country—New Mexico—that is as much, if not more, detrimental to the cause of Christianity than the card party, and that is the dance.

At no time, at least in this modern age, has the Church had any great fight to make against murder, adultery, or theft, but she has continuously had her hands full looking after this shallow-minded card party, dram-drinking, theater-going, Sunday baseball, dancing crowd, and especially in this new country, the last mentioned.

And it looks like the devil is going to get some of them in spite of all that God, Christ, the Holy Ghost, and preachers, and the good men and women of the Church can do to rescue them.

I had a good (?) sister to say to me not long since that she couldn't see any harm in dancing. Another said she had read the Bible through seven times trying to find Scriptures against dancing, and had failed to find any. Of course, I opened their eyes.

So much has been said along the line of dancing that any utterance touching this evil is but to repeat what has already been said, but sometimes it is good to repeat.

I have never yet seen a Church member that gave dances, or attended them, or even "saw no harm" in them that was any account in the Church. They pay little, pray less and testify only when warmed up in a revival, and, even then, it is a very weak testimony, coming from the lips only.

Some one has said that "what a man does is the test of what he is," and "when he does these, he doesn't do the others."

Then, again, nine times out of ten when a parent is a member of the Church and endorses dancing, their children are out of the Church and unsaved. I ask, in all candor, what is there in the "modern dance," or any other, that is in the least elevating or refining? I answer, emphatically, nothing.

Some people regard dancing as a very small thing, and yet it is this very thing—the so-called little sins—that is sapping the spiritual life of our Churches, and bringing a tide of worldliness sweeping down upon us. And, I do not hesitate to say that many a so-called Christian will suffer the torments of the lost in eternity, not because of any one great sin, but because of the little sins—sins, in which they "saw no harm"—which have crept in and sapped their spiritual life blood.

It was not the full grown, but the little foxes that crept in and destroyed the vineyards of the Israelites, and we, as Christians, are represented as vines whose fruits are as tender grapes, and a very light touch may cause them to blight. How true this is of a Christian! Our very best intentions, our highest, noblest, aspira-

tions may by one little sin be blighted. Yea, our influence which we have guarded with such jealous care, may in a moment by one little sin be lost upon others forever. Yes, it may be even worse than that—some soul that has taken us for an example, and is battling, struggling for life, may, on account of one false step on our part, be made to lose heart and give up the struggle, and go down to eternal ruin.

Paul said, "Abstain from all appearance of evil." (1 Thess. 5:22.) Can any one who is a Christian frequent the dance; these are too well known appearance of evil? Surely not, and how much better, pray, is he who approves of the dance?

I have not touched upon the thousand and one evils associated with the dance, these are too well known to need any comment.

It is enough for any Christian to know that the Word of God condemns dancing and puts it in the catalogue with murder, adultery, fornication, drunkenness, etc., and says, "They that do such things shall not inherit the kingdom of God." (Gal. 5:19-21.)

H. L. SHELTON.

#### A GRATEFUL NOTE.

Please allow a retired preacher to report through the Advocate the kindness of the Saint Jo people. One night after we had gone to bed we were called up by Bro. and Sister Dort, and soon after we were ready to receive them, others came rushing in with good things to eat; and not to be forgotten a purse containing hard cash. Note our entire surprise for a retired preacher to receive such a token of kindness. Of course, we were as glad to receive and appreciate such kindness just as we did when a pastor. We pray the kindest blessings of heaven on the givers.

J. C. WEAVER.

#### RESOLUTIONS.

We, as members of the Foreign Missionary Society of Santa Ana, Los Angeles District, deeply deplore the death of our friend and co-worker, Sister A. C. Mosher, President of our auxiliary, who, in the wisdom of God, has been called from earth's labors, to heaven's reward; therefore, be it

Resolved, First, That we bow in humble submission to God's will, knowing that he does all things well.

Second, That we shall miss her from our councils; yet her example of piety and fidelity will ever be an inspiration to us, and we pray her mantle of usefulness may fall on her successor in office.

Third, That our sympathy be extended to her loved ones, whom we commend to Him who is able to comfort in every distress.

MRS. J. A. TURNER,  
MRS. L. R. MADDEN,  
MRS. A. A. SLOAN,  
Committee.

#### MARRIED.

Lowrey-McGehee.—Mr. John W. Lowrey, of Mansfield, Louisiana, and Miss Loretta McGehee, of San Antonio, were married by Rev. U. B. Currie in Shreveport, Louisiana, at the Dunlap Memorial Presbyterian Church, June 3, 1908.

Reynolds-Davis.—At the residence of Mr. G. T. Jordan, near Thornton, Texas, Mr. T. E. Reynolds and Miss Della Davis, May 31, 1908, Rev. J. O. Jordan officiating.

Herring-Richardson.—Mr. Edgar E. Herring and Miss Grace Richardson at the Methodist parsonage in Jacksboro, Saturday, 9 p. m., June 6, 1908, Rev. Oscar T. Cooper officiating.

#### UNANSWERED LETTERS.

June 5.—W. B. Andrews, sub.; F. M. Atchison, sub.; T. H. Morris, sub.

June 6.—S. J. Upton, sub.; E. L. Silliman, sub.

June 8.—Walter Douglass, sub.; E. G. Hocutt, sub.; R. A. Clements, sub.; J. A. Laney, sub.

June 9.—J. T. Turner, sub. and trial sub.; R. B. Young, sub.; J. W. Stevens, sub.; R. F. Brown, sub.

June 10.—J. E. Buttrill, sub.

June 11.—J. R. Ritchie, sub. G. W. Gunn, sub. R. D. Moon, sub. L. G. Watkins, sub. B. C. Kimbrow, sub. J. W. Goodwin, sub. W. C. House, sub. P. M. Riley, sub. J. W. Downs, sub.

June 12.—J. M. Sweeton, sub. I. J. Conpedge, change.

June 13.—T. N. Weak, sub. G. V. Ridley, sub.

June 15.—C. C. Hightower, o. k. J. A. Laney, sub. C. G. Shutt, has attention.

June 16.—Simeon Shaw, sub. P. P. Buck, sub. S. P. Brown, sub. J. L. Massey, sub. J. T. Turner, sub. G. W. Kincheloe, sub. P. R. White, sub.

#### DISTRICT CONFERENCE NOTICES.

##### Waco District.

To the Pastors of Waco District:

Brethren: Please send me by return mail names of all delegates who will attend District Conference at Walnut Springs June 25-28. Let all come to stay over Sunday. Let us pray for and expect a great conference.

J. S. TUNNELL.

Morgan, Texas.

##### Fort Worth District.

All candidates for the Fort Worth District for license to preach and for admission on trial into the Annual Conference will meet for examination at Burleson on Wednesday evening, July 1, at 8 o'clock. H. A. BOAZ.

##### Sulphur Springs.

The Sulphur Springs District Conference is to be held at Brashear, Texas, embracing June 20, July 3.

##### Committees:

License to Preach and Admission on Trial—A. F. Hendrix, H. K. Agee and J. W. Blackburn.

On Orders—W. F. Bryan, Franklin Moore and A. I. Saffold.

The opening sermon will be preached by T. M. Kirk on the first evening of the conference.

J. F. ALDERSON, P. E.

##### Weatherford District.

The Texas Pacific Railroad will grant special rate to the District Conference at Strawn. Tickets on sale for June 22 and 23. This gives the same rate for the 22d and delegates for the 23d.

M. K. LITTLE, P. E.

##### Calvert District.

Calvert District Conference meets at Hearne, June 24, at 2:30 p. m. We expect all the local preachers of the district to be present, or if providentially hindered, to have a written report. Thursday, beginning at 2:30 p. m. will be devoted to the Laymen's Movement. I have asked Dr. H. W. Cummings to preside. This ought to be the beginning of a great forward movement in the Calvert District. There will be no published program, but expect such questions to be discussed as: 1. The Laymen's Relation to the Finances of the Church. 2. How the Laymen May Help the Pastor in His Sunday Services. 3. Some of the Results That May Come to the Church by Organizing the Laymen. 4. How to Better Evangelize the District. These topics are only suggestions. We want to make this a great District Conference. We hope no delegate will feel at liberty to excuse himself on some trifling pretext. Of course all the pastors will be present. Hearne is preparing to entertain us royally.

E. L. SHETTLES, P. E.

##### Calvert.

I have just closed a good little meeting here. There were nine professions of faith, one reclamation and eight additions to the Church. The additions were all from the Sunday-school. The weather was so oppressive to an Oklahoman that the meeting was prematurely closed. Will begin again in October.—W. C. Morris, June 13.

#### SINGER.

I am now at leisure and ready to conduct the singing for any pastor. Also my sister would be glad to go with me as a soloist. Write at once to

R. B. CURRY,  
Mansfield, La.

#### SINGER.

Soloist and choir leader; experienced in choir drilling and evangelistic singing. Ready to sing in revival meetings.

H. W. ELLIOTT,  
Hico, Texas.

Wanted—A place to teach this year either Greek or Latin. Reference: Prin. of Webb School, Bell Buckle, Tenn. Address X-Y, Christian Advocate, Dallas, Texas.

An evangelistic singer and chorus leader has one or two open dates in August and September, and would like to communicate with pastors wanting a singer during this time; no other dates open. Robt. E. Huston, Home address: Windsor, Mo.

## 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.

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

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

**STATE LEAGUE CABINET.**  
**President**—A. K. Ragsdale, Dallas.  
**First Vice-President**—J. E. Blair, San Marcos.  
**Second Vice-President**—Miss Mattie Harris, Dallas.  
**Third Vice-President**—P. W. Horn, Houston.  
**Fourth Vice-President**—Miss Sallie Hartigan, Waco.  
**Secretary-Treasurer**—Frank L. McNeny, Dallas.  
**Junior Superintendent**—Mrs. W. F. Robertson, Gonzales.  
**Chairman Board of Trustees**—T. S. Armstrong, Weatherford.  
**Secretary Board of Trustees**—A. J. Weeks, San Antonio.

**COMING LEAGUE MEETINGS.**  
Waxahachie District (place to be selected), June —  
McKinney District (place to be selected), June —  
Gatesville District, McGregor, June —  
North Texas Conference, Denison, June 18-21.  
Dallas District, Trinity Church, Dallas, June 25-28.  
Gainesville District, Gainesville, June 24.  
Llano District, Marble Falls, June 24-25.  
State Sunday-school Encampment, Epworth-by-the-Sea, July 29-Aug. 4.  
Texas Laymen's Meeting, Epworth-by-the-Sea, Aug. 5-6.

**CHAIRMAN ARMSTRONG'S APPEAL.**

We are publishing in this issue an urgent appeal from Chairman Armstrong of the Board of Trustees. The League is in sore financial straits and help must come from some source and that at once. Chairman Armstrong very correctly surmises that there ought to be in Texas some one man or woman who is in position to aid the cause by advancing the sum of \$5000 at this time. We believe that when this matter is placed squarely before our people this help will be forthcoming. We have great faith in our Texas Methodists. We have great faith also in our Epworth League Assembly enterprise. We believe this institution properly handled will do more for the advancement of Methodism and Christianity in the next generation than any other single influence now agitating the minds of our people. Let us have this succor.

**LEAGUE WORK IN CALIFORNIA.**

Encouraging reports come to us from California. Two District League Conferences have just been held, one at San Francisco (the San Francisco), and another (the Fresno) at Dinuba. We find at the former almost every League in the district represented, and an inspirational session from the opening love feast to the closing service. Dr. W. E. Janke, who seems to be a model presiding and executive officer, was re-elected to the Presidency, and Miss Grace Tatham, Secretary-Treasurer. Two resolutions were passed for the betterment of the League, and these, it is stated, will appear in the Pacific Methodist Advocate in due time.

Some thirty delegates were in attendance upon the meeting at Dinuba, and much interest was taken in the work. The district organization pledged itself to assist the Dinuba pastor and the members of his charge in their fight against the liquor cause. A goodly number of ministers were present and a vote of thanks was extended to them for their presence and help. This meeting bears the finger marks of Brother J. L. Henson, the ex-Texan, who is now in that State. He was Chairman of the Committee on Resolutions, and preached the League sermon on Sunday morning of the conference. He was elected as Fourth Vice-President of the district organization.

All minds are now turned toward the State meeting, which is scheduled for Los Angeles, July 8. Miss Mae

Compton, the only woman President we know of in the galaxy of State League officials, has issued an urgent call for attendance upon this meeting. An effort is being made to secure a party of sixty people to attend from San Francisco and vicinity, and thereby secure a special round trip rate of \$14. The League Editor, Bro. Horace N. Caldwell, urges that each chapter send a delegate with expenses paid. He elaborates on the idea and says if the chapters will pay the expenses of their delegates that there will be a good attendance. The League is moving forward in California.

**SWOPE'S PICK-UPS.**

I have just gotten a copy of the circular that the Board of Directors of Epworth-by-the-Sea are sending out, and it ought to be a solar plexus for those who have not come across. It would be the shame of our lives if we were forced to let these grounds go after we had developed them this much, and had brought to the point where they are the greatest agency for the building up of our young people that we have in the world. I mean that. Nothing in the world is equal to Epworth-by-the-Sea, and reader, if you have \$25 of your own money, send it to Judge C. C. Walsh, Trustee, San Angelo, Texas, and get one of these bonds. It will pay you 4 per cent interest, and give you a season ticket to the grounds. Use that season ticket this year, and when you go back you will preach Epworth with perhaps more zeal than we are preaching it. Has your League taken any of the bonds? If it hasn't, get some of your members to loan the League the money to take four or five, or even three, or two, or one. But don't let it be said to your shame that you are one of those who made this grand work a failure. If you have no League, get your Sunday-school to take one, and then get some of your individual members to do it. Be a booster. Join the ranks. Don't be a knocker. This is God's work, and if you are a child of God it's your work. Are you going to go back on God?

I have been reveling in missionary meetings recently. Have been soaking in mission talk and mission work—foreign work and home work. The Texas Conference Foreign Missionary Society met in Tabernacle Church, Houston, and Miss Daisy Davies, that strong-armed talker who is superintendent of the Woman's Work, and Miss Mary Culler White, one of our missionaries to China, were there. Don't you know it was a good time? Then at Beaumont, the same Miss Mabel Head was there, and with her was Miss Belle Bennett. What more is there to say? Well, there's something more. I must tell you what they are going to do for Epworth-by-the-Sea.

The Foreign Missionary Society has memorialized the General Board for permission to join with the other Texas Conferences Foreign Missionary Societies in putting up a woman's foreign mission building at Epworth-by-the-Sea. Yes, they did that, and they didn't stop there. They took pledges for \$200 to be paid by February 1, 1909, if permission is granted, to show that they were in dead earnest and that the work should be made to go.

The Home Mission Society appointed a committee to confer with the other societies of the different Texas Conferences, looking to the erection of a woman's home mission building at Epworth-by-the-Sea. They'll do it, too. Miss Head assures me that the home mission workers will have a large tent at Epworth this summer as a starter, so as to have better quarters in which to operate in teaching.

Think of that, you Leaguers, and the State meeting, who have put nothing into this work except knocks. Woman is

always at the front, and when we think of how slowly our Leagues are doing even nothing, it ought to make us ashamed. Where are those pavilions, and study rooms, and other little meeting places which any League in Texas could erect? God bless the women; may they never give up their good work.

Miss Bennett and Miss Head brought a message full of importance to Texans when they told of what we had to do to take care of the foreigner who is coming in hordes into our own

Friday night, July 3, and will continue over Sunday. You can get reduced rates Friday morning, good for return until July 6. Don't fail to send names to the undersigned of all those who will be present.

We had a splendid time here last month when Allan Ragsdale and Dr. F. S. Parker were with us, and organized the Houston District League. H. M. Whaling, Jr., of Pasadena, was elected President and Mr. George T. Moore, of Houston, Secretary. The District League work in Texas is



REV. ED F. COOK, D. D.,

Of Nashville, Tennessee, Secretary of the Young People's Missionary Campaign of the M. E. Church, South, who will have in charge the Mission Study class work of the 1908 Encampment. He will also give one evening to a missionary entertainment, using a stereopticon and views.



REV. F. S. PARKER, D. D.,

Of Nashville, Tennessee, Assistant General Secretary of the League and Assistant Editor of the Epworth Era, who will have in charge the Bible study work of the 1908 Encampment. He will also deliver one of the principal addresses of the occasion.

growing right along and we look for good results from this new department.

Mrs. R. L. Rountree, of Mt. Vernon, is one of the most hustling hustlers that we have among our women folks. She recently organized a Brigade with forty-six members, then followed it with a Boys' League of sixteen members, and did this notwithstanding she had already on her hands a thriving Junior League.

### WHERE IS THE PERSON?

It would seem that enough has been said to attract the attention of all lovers of the Church in Texas and cause them to rally to the great need of the hour and clear our League property at Epworth-by-the-Sea of all indebtedness. But this has not been done and we are forced to make a very plain statement.

In making the improvements on the grounds last year which were absolutely needed, the Board incurred several thousand dollars indebtedness, as a result of which our property is now involved and in danger of passing from us. That this condition prevails is no fault of the Board. The bond issue, if it could have been sold, would have given ample means, but less than one-half of the bonds were taken and paid for. There were left some 600 bonds unsold. Possibly the panic has kept us from selling them. It seems reasonable to hope that we can dispose of them in another twelve months, but to tide us over this period we must have help and have it now.

**FIVE THOUSAND DOLLARS** at this time will relieve us. Where is the man or woman in all Texas who will come forward and lend the Board of Trustees this sum? It ought to be possible for some one to do this. Great interests are involved. If it is not done, future Methodism will be made to suffer. The young life of the Church is imperiled! There seems to be no element of risk in advancing this money. The property is worth some \$40,000. The encampments return yearly a profit. Last year the profits were sufficient to pay all interest on outstanding bonds and to turn a nice sum into the general fund. The property is well protected in a legal way. Immediate action is urged. Let our Methodist people canvas among themselves, and, if one of their number can be found, or two or three together, who will come to the relief of the League at this time let the fact be communicated forthwith to the undersigned, and arrangements will be made at once to close up all necessary papers.

(REV.) T. S. ARMSTRONG,  
Chairman Board of Trustees, Texas State Epworth League,  
Weatherford, Texas.

want to do. We should not neglect our fall work, our foreign colony work, nor any of the work we have right at our doors if we expect to continue this country as a Christian nation.

Has your League elected delegates to the annual meeting of the Texas Conference Epworth League Conference? If it has not do so at once, and bring as many as you can. Bring your pastor along. It meets in Houston, at Tabernacle Church, at 8 o'clock

Trinity Church, Houston, a new Methodist institution, has organized a League with Will Hover as President and L. L. Brown as Secretary.

How many members of your League are going to attend the State Encampment at Epworth August 6-16?

Orange has one of the best Leagues in Southern Methodism. It ought to have because it has some of the best Leaguers. I wish I could name them, but as I can't name all of them I won't name any. But if you meet a member of the Orange League you will know that he or she is a Leaguer in every sense.  
TOM C. SWOPE  
Houston, Texas.

### STATE HEADQUARTERS.

Are you planning a trip to Epworth either for the Sunday-school Encampment, July 29 to August 4, or the League Encampment, August 6-16, or both? The grounds are in excellent condition and the surf is delightful. We put up no signs, "Adults only," but welcome all the children and want them to have an enjoyable vacation.

For a good rest, excellent company, and plenty of sea bathing and fishing try a week at Epworth now. Bro. Moyers has the Inn in fine condition, the fare in the dining room is first-class and the rates are as reasonable as good service will admit. We have been repeatedly asked to give rates—our rates for the summer season will be ten dollars per week for each adult or \$35 per month. Special rates for family parties according to length of stay, etc. This, of course, carries with it free use of the bath house and plenty of play ground for recreation. Don't bring your best clothes, but get up a party of congenial friends and try a few weeks at Epworth. The League owns the property and operates it and you may be assured of the character of the place.

We need several things right now to finish up at Epworth. We want some furniture to complete a few rooms not yet furnished—beds, springs and mattresses, a few dressers, rugs, etc. If you have any good furniture that you do not really need ship it down. We also are very anxious for a hall strip of cocoa matting for both halls, two hundred feet long. Those of you who were there last summer know that this is essential to keep down the noise. We also want very much a surrey or wagonette to use in going to town. Look around and secure some of these items and send them down. We would buy and say nothing if we had the money and many of you know why we have it not.

Wanted—A capable Leaguer who understands bookkeeping to some extent and who is interested in the success of Epworth to act as clerk at the hotel during the season. We cannot afford to pay any large amount for his services but most of the time the work will be light and it will give plenty of time for study and recreation except during the encampment. We also may need a number of Leaguers to help out with the dining room and restaurant during the encampment. We are not sure of that, but as it is our work and we must operate it, we would be glad to hear from a number of you who would be willing to undertake that part of it—especially those who have had experience during school term.

Who has a fairly good typewriter to donate to the Inn? Ask some Methodist layman in your Church if he can't spare us one to keep up with our correspondence.

This is not a "begging edition;" we are simply acquainting you with the facts as they stand out before us and are trusting you to help us that much.

One of our laymen writes us as follows: "I see from the Advocate that you state that Bro. Onderdonk wants to bring his wife to Epworth this summer for a month or so, and that you ask contributions from friends to the extent of thirty dollars to cover

cost of rental for cottage to equip and tender him. Please reserve the cottage and notify me and I will remit the amount required." Who can guess the name of that Methodist layman? We are waiting to hear from Bro. Onderdonk and hope to be able to have them with us.

Have you elected delegates yet to the Encampment? We want at least five Leaguers from each League in Texas to be there. Select your members next Sunday and see that they plan to go. The President of each district will be expected to organize and head his delegation, together with the Presiding Elder.

#### FROM BEAUMONT.

A business meeting of the Epworth League of the First Methodist Church was held last evening. It was attended by quite a large number of the members, who evinced much enthusiasm.

The following persons were elected to membership: Miss Mabel Anderson, Mr. and Mrs. R. L. Brown and Mr. and Mrs. J. L. Carr.

J. L. Carr was elected President to take the place of R. P. Anderson, resigned. Mr. Carr is a new member of this League Chapter, but is an experienced Leaguer, and on taking the chair he at once showed that he was well qualified for his new duties. Mr. Carr offered several helpful suggestions and inspired the members present with new enthusiasm. Under his leadership they anticipate the most prosperous era of their organization.

Tom C. Swope, of Houston, President of the Texas State Epworth League Conference, was present and addressed the League in the interest of the League Encampment grounds, Epworth-by-the-Sea. In response to his appeal the League voted to purchase \$100 worth of Epworth-by-the-Sea bonds.

The League decided to proceed at once to furnish the Epworth Club room in the church, and appointed the following committee to formulate plans for the work: R. L. Brown, J. G. Dingle and Miss Fannie McMunn. The idea is to equip the room so that it can be used by the young people of the Church for devotional services of the Epworth League, and also as a club room for general social purposes.

The League voted to have social meetings of various kinds at least once every two weeks. For this purpose they appointed to co-operate with the Third Vice-President and her committee the following special committee: J. G. Dingle, R. L. Brown and Miss Lucy Brogdon.

The business meeting then adjourned and the members present enjoyed a social hour in the club room and on the roof.—Beaumont Enterprise.

#### ATTENTION, LEAGUERS OF THE LLANO DISTRICT.

There are several of the Leagues in the district that have not yet sent report or their district dues (three cents per member) to the District Secretary.

Is your Chapter one of them? If so, please send them right away to Miss Ruby Kirkpatrick, San Saba, Texas, as only a few days remain until conference.

We are praying for and expecting a great meeting.

The opening address will be delivered Friday evening by Rev. E. D. Mounzon, D. D., of San Antonio.

The work of each department will be taken up in turn and discussed by the best League workers, both pastors and laymen, in the district.

Our State President, A. K. Ragsdale, will be with us and will represent the Assembly Movement at Epworth-by-the-Sea.

Let every League be represented, and if any Leaguer who has a place on the program finds that they cannot attend conference let them not fail to send their paper or some one to take their place.

S. P. SURBER,  
District President,  
Center Point, Texas.

The man who drinks to get rid of trouble will soon have trouble to get rid of drink.

#### METHODISM AND BAPTISM IN THE SOUTHWEST.

At District Conference, El Paso District, New Mexico Conference, a few weeks ago, the question was asked by Dr. Jno. R. Nelson and others:

"What is the comparison of the Methodists and Baptists in the district?"

Merely for my own information I have carefully investigated this subject, not only in the west end of our own district, but also in the southern counties of Arizona.

The real lasting strength and health of a Church is in its power of adaptability to the Southwest. We all live in small towns, with no rural backing—just enough people to make from one to three good congregations. These people are from all parts of the country and bring with them most all sorts of religious beliefs. Hence there is much religion and but little Christianity. And there are no Churches at all in many towns, while others are overrun with Churches, making a struggle to exist rather than to save souls. This is also a waste of energy, time and money, much of which is put here by general boards. These towns are too small for any of the modern religious fads, too cosmopolitan for the straight-laced, and too rough for the stylish. So only the three leading denominations have any hold on this great field—the Methodists, Baptists and Presbyterians.

Now, the conditions are before you which makes the answer to the above question easy. A Baptist pastor in the Pecos Valley told me that they did not have a single preacher permanently located anywhere in the great section lying west of El Paso, forming the continental divide, not until you get into the middle of Arizona. He could not understand it. They have many missionaries in this section and many church buildings, also there are struggling congregations here and there without a shepherd.

It is an easy thing to find fault, but the reasons for this distress among our sister's flock are simple and prominent. Her methods just won't work here. The rainfall is too shallow. In infancy she was divided into two classes—the "general and particular." Later it was the "open and strict." There may still be found traces of the "general and open" in the older States and England, but only the "particular strict," found its way to the Southwest. This is why we find abandoned buildings, crumbling foundations and rotting lumber scattered over this section. A missionary goes into a town where the people are hungry for the gospel. They are from everywhere and have their own religious thoughts and experiences, but know but little about the other fellow's doctrine. The missionary finds it easy to organize. The board helps the congregation build a house. The missionary leaves the folks in high spirits and moves on to the next place to repeat the same thing. The little congregation finds that they must "call" their minister. They fill the air and mail bags with calls, only to find that preachers after all have a good bit of human nature about them. They are not so ready to leave the advantages and associations of the East to bury themselves in a desert where they never see a preacher and never hear a sermon save their own sweet voices. Not always a matter of choice. You feel the need of a strong arm behind you and a willing hand that keeps in touch with you. The theory that each separate Church is complete in itself simply balks when it strikes the backbone of the world. The little strugglers call and call. If answered at all, it is by a voice as weak as their own. Big men do things when left to their own way. The call theory puts weak men at weak points only to be forced out by strong men as the town grows. The strugglers grow impatient and hungry for stronger milk of the word. But if they weather this disappointment a still greater one awaits them. When they come to the holy meal—"it was only the little handful of disciples that partook of the supper with our Lord—His brethren." That means, only those who adhere to the one mode theory

of baptism are brethren in Christ and such a doctrine will never work in this land of cosmopolitanism. We have no class distinction in society here. Brotherhood—a common fellowship—is the redeemer of the Southwest. Before any Church can succeed here it must have the support of members of other denominations. In my Church are represented seven different faiths and isms. We work together in perfect harmony. They are satisfied with their own experience, and for me to question their fitness to partake of the Lord's meal at His own table is to insult their souls—they are angry and sin not. There is no comparison between the permanent power of the Methodist and Baptist Churches in this section and the reasons are obvious.

J. WILEY AKER.

Lordsburg, New Mexico.

#### REPLY TO BRO. STAFFORD.

In an article written by Brother Stafford in a late number of the Advocate, he said the only explanation of the Methodist Church in the South was the Sambo question. He says: "Is it not a fact that the Church North objects to Jim Crow laws and contends that Pullman and day coaches should be open to all alike? Is it not a fact that they are opposed to separate schools for whites and blacks? Do they not favor mixed congregations for Churches? Is not the Fort Worth University open alike to whites and blacks by the terms of its founding?" Brother Stafford should not hold a great Church responsible for individual opinions. If there is any expression from the Methodist Church, as a Church, on these questions, I have failed to see it. Bishop McCabe said any man was a fool who would try to mix in the same school or congregation with the whites and blacks in the South. The course of the M. E. Church in the South disproves Brother Stafford's allegation. The Church everywhere has separate schools and Churches for the different races. If there are any colored pupils in Fort Worth University, or ever have been, I have failed to hear of it.

Again he says, "Is it not seriously claimed by that type of Northern brethren here in the South that there is an important doctrinal difference between us which they can't afford to let go by default, to-wit: second blessing sanctification. Now as to the sanctification question, the Church North and the Church South occupy the same ground exactly." He should have added, in doctrinal standards, but not in practice. Brother Stafford certainly knows that it is a fact that the preachers who openly advocated the second blessing doctrine, in Texas at least, has been forced to shut his mouth on that question or leave the conference. Further, the preachers of the Gulf and Austin Conferences of the Northern Church are nearly every one active advocates of the second blessing, and nearly all of them are Southern men. So far as I know, every Bishop, not counting the newly elected, of the Northern Church, believes and professes the second blessing, and I have had expressions from most of them. No, brother, it is not the Sambo question alone that keeps the Methodist Church in the South. She is doing a great work here not only among the negroes but in many other lines. Churches cannot be bound by geographical lines, else the M. E. Church, South, would have to leave the North. Brother Stafford says: "I marvel that a Church so great and sensible and so true to a sense of right can see its way to squander missionary and Church extension money in the South." Well, if she is sensible, let's give her credit for knowing her own business and doing as she pleases with her own money. Besides, if it hurts the M. E. Church, South, or anybody in the South, for the Northern people to spend their money among us in building churches and school-houses, I will be glad to know how.

I have written in no spirit of controversy, nor is there anything in my heart but love for Brother Stafford and all the brethren. I was nine years a member of the North, and three years a member of the East Texas Conference, but on account of my second blessing proclivities, my brethren thought it best for me to retire, and

while it was a sad day for me, I am glad I have harbored no ill will toward the brethren of the M. E. Church, South. I am a Southern man, a Confederate soldier, a prohibitionist, a member of the Gulf Conference, of none of which I am ashamed. I pray God we may all come to the fullness of the blessing of Christ.

J. WOODSON.

#### HUMILITY.

This subject is important, because upon it hinges, in a great measure, our acceptance with God, our spiritual happiness in this world, and our own success in leading others to Christ. In Micah 6:8, we find that we are required to walk humbly with God. Matthew 18:4, we learn that if we are to be great in the kingdom of heaven we must humble ourselves as a little child. Proverbs 22:4 we are told that by humility and the fear of the Lord are riches, honor and life. It seems that all human beings have always had a mind to be exalted rather than be humbled, and in place of God's blessings being poured out upon them, He has been forced to do something to make them humble. So long as the children of Israel were humble God blessed and gave them victory over their enemies; but when they exalted themselves God let their enemies triumph over them.

Even the disciples of Christ were always wanting the highest seat; and disputed with each other at the very last supper about it. Not one of them was willing to do the part of a servant; but Christ taught them by an example which was too plain to be misunderstood, that they must practice humility when necessary.

The same spirit is in the world today. Even the ministry is not free from it. It seems to be the highest aim of some ministers to gain a reputation for themselves. How often do we hear words fall from their lips which mean "Ego"? In fact, it is hard for any of us to rid ourselves of the spirit. Doubtless no one would think, from the humble position that this writer occupies in this world, that he would have any trouble in feeling humble, and yet doubts arise in his mind as to whether he is as humble as he should be or not. The older I get the more I consider this matter, and I pray daily that the spirit of humility may ever abide in me so that God can use me any time, even if He should want the dust washed off a poor, helpless man's feet.

J. G. WALKER, L. L.

Route 7, Temple, Texas.

#### OLD NEWSPAPERS.

Through the kindness of Sister Amos Kendall, of Aberdeen, Miss., I have lately come into possession of two copies of the Wesleyan Banner, one of date of November 26, 1853, the other February 19, 1854, volume 5, Nos. 14 and 28; John A. Hancock, editor; G. W. Perkins and John Benson, printers; publishing committee, R. Alexander, J. W. Whipple, R. W. Kennon for Texas Conference, O. Fisher, J. Shook, J. C. Wollam for the East Texas Conference. It is a four-page sheet of the old blanket size. The entire fourth page given to advertisements and market reports. The paper at that time was published in Houston. The art of newspaper making has progressed perhaps more than anything else, News gathering at that time was in its infancy.

In the issue for November 26, 1853, front page has a column and a half on Sabbath preaching by J. Shook. Brother Shook is replying to an article in the Banner of August 12, on Sabbath preaching. Our people, some of them at least, were demanding Sabbath preaching. It was customary at that time for preachers to preach about six days in every week. Brother Shook contends for the old landmark. He wants no "Restatement." His letter is followed by a column communication signed J. S., who goes right after Brother Fields for proposing any sort of innovation. Hear him: "But look at the new plan of movement. Divide the circuits into two or more, etc. We already have more circuits than preachers, and this plan would make twice the preachers necessary, or more than that. Where would we

get them? One says among the locality, but the locality knows too much about the matter for that, and Brother Field will have to make the preachers." Again he says Bishop Soule has had some experience on the subject and he advises different. He considers this cutting and dividing plan bad policy, if I understand his language. Better make the circuits larger, not have so many stations and circuits. Brother Field's plan would cut off some entirely from preaching." Again J. S. says to Brother Field: "Let me suggest the propriety of giving the advice of the Bench of Bishops due weight in this matter. Will some one tell us the process through which our Episcopate passed from Bench of Bishops to College of Bishops? But hear J. S.'s master stroke: "I tell you it tends to congregationalize a few and cut many from our ministry. Put your prophetic telescope to your eye and look down the current of coming time, and you will see at no very distant day our efficient and interesting itinerancy in the dry monotony of congregationalism or something worse." The whole article is full of just such master strokes as contained in the last paragraph quoted. It seems, however, Brother Field gained the day, for now we do not even have preaching on Saturday—just one week day. A letter from H. S. Lafferty, Corpus Christi, tells of his effort to build a new church there. On the editorial page is the following: "Good News From Maine.—The sanguine rummies who have puffed and ranted about so extensively about the beneficial effect of the liquor law and have taken such a deep interest in its repeal, have met with another awful defeat and have ingloriously retreated into their dens of abomination."

The following are specimens of advertisements: "For Sale—A dwelling house and two valuable acclimated negro men for sale. Apply at corner of Preston and Travis streets, of W. W. Stiles & Co." "Strayed—A yoke of oxen, one of which is red, the neck and head darker red than the body; the other is pale red and white; the first is tall, the latter is heavy. They are perhaps between this and Austin. A liberal reward will be paid if delivered to Allen & Bagby, Houston, Texas." Brother David Ayers, of Galveston, among other things, advertised for sale sewing machines. He says "Mrs. Ayers will teach the buyer how to use it."

While the Banner in no way comes up to the Texas Advocate, it contains some very interesting history.

E. L. SHETTLES.

#### A Woman's Back

Has many aches and pains caused by weakness and falling, or other displacement of the pelvic organs. Other symptoms of female weakness are frequent headache, dizziness, imaginary specks or dark spots floating before the eyes, gnawing sensation in stomach, dragging or bearing down in lower abdominal or pelvic region, disagreeable drains from pelvic organs, faint spells with general weakness.

If any considerable number of the above symptoms are present there is no remedy that will give quicker relief or a more permanent cure than Dr. Pierce's Favorite Prescription. It has a record of over forty years of cures. It is the most potent invigorating tonic and strengthening nerve known to medical science. It is made of the glyceric extracts of native medicinal roots found in our forests and contains not a drop of alcohol or harmful, or habit-forming drugs. Its ingredients are all printed on the bottle wrapper and attested under oath as correct.

Every ingredient entering into "Favorite Prescription" has the written endorsement of the most eminent medical writers of all the several schools of practice—more valuable than any amount of non-professional testimonials—though the latter are not lacking, having been contributed voluntarily by grateful patients in numbers to exceed the endorsements given to any other medicine extant for the cure of woman's ills.

You cannot afford to accept any medicine of unknown composition as a substitute for this well proven remedy of known composition, even though the dealer may make a little more profit thereby. Your interest in regaining health is paramount to any selfish interest of his and it is an insult to your intelligence for him to try to palm off upon you a substitute. You know what you want and it is his business to supply the article called for.

Dr. Pierce's Pleasant Pellets are the original "Little Liver Pills" first put up by old Dr. Pierce over forty years ago, much imitated but never equalled. Little sugar-coated granules—easy to take as candy.

## The Woman's Department

Mrs. Florence E. Howell, Editor, 170 Masten St., Dallas, Texas.  
All communications in the interest of the Woman's Foreign Missionary Society and the Woman's Home Mission Society should be sent to the address of the Editor of the Woman's Department.

### W. F. M. SOCIETY.

To the Members of the Woman's Foreign Missionary Society of the North Texas Conference:

Dear Sisters—Will you who made individual pledges while at the annual meeting of our conference society at Gainesville, to any or all pledges, send me your names and the amount pledged? On account of suffering with writer's cramp I could not get all the names. It was decided at the annual meeting that the auxiliary Treasurers should collect the conference expense fund, and the five cents per member on expense of publication of the minutes, the first quarter and send to the Conference Treasurer. Those who have sent their reports for the first quarter and did not send these amounts in full, please collect and send to me at once. Do not wait to send these amounts in your second quarter's reports, but send in just as soon as collected, for we are needing the money. We have not the money on hand to meet the expenses of the first quarter, so please do not delay in this collection. By complying with this request you will greatly aid the work of our conference society, and will oblige your sister in the work.

MRS. R. H. RIVERS,  
Treasurer.

302 S. Ervay Street, Dallas, Texas.

### DISTRICT MEETING.

The district meeting of the Woman's Home Mission Society will be held at Strawn, Texas, June 22, 1908, at 8 p. m. We urge every society in Weatherford District to be represented in this meeting. We are expecting some of our conference officers to be with us, also Miss Emma Beeler, the new District Secretary of the Foreign Missionary Society of Weatherford District. We hope many of the pastors in the district will be present on this occasion. Send names of all delegates and visitors to Mrs. Maggie Simmons, Strawn, Texas.

MRS. J. B. PRICE,  
District Secretary.  
Weatherford, Texas.

### ANNUAL MEETING

Of the Woman's Foreign Missionary Society of North Texas Conference.

The twenty-eighth session of the Woman's Foreign Missionary Society of the North Texas Conference met in Gainesville, May 21, 1908. From the moment we were ushered into the station at Gainesville we all felt that we had a royal welcome. I have never seen so much genuine hospitality displayed anywhere. Every delegate to the conference felt that she had been assigned to the best home in the town; and the writer challenges any woman to find one equal to hers. The people surely opened their hearts and homes and turned over their vehicles, during the awful weather in an unprecedented way. Without seeming to an outsider to be too fulsome, we just want to say that every woman present will be glad when the rotation wheel again turns to Gainesville. We feel that special mention should be given the beloved pastor, Bro. Spragins. I have yet to see more untiring zeal and interest than this good preacher and his excellent wife displayed throughout the annual meeting. He certainly endeared himself to all the foreign missionary women, and we would not proceed further without a special note of thanks to Mrs. Houston (President of local Auxiliary for her unstinted time and the benediction her sweet presence gave us all. The annual meeting was in many respects the most enjoyable ever held, and altogether I think we can safely say the best one. The pledge was increased to \$4,500, which was an increase of more than one thousand dollars over any previous year, showing that there has been a marked

improvement in missionary lines, when we remember that we have not had a net increase in membership as a Conference Society. We are hoping and praying in North Texas Conference for the time to soon come when every woman in the Foreign Missionary Society will be a systematic tither. Then our pledge will be raised to \$10,000. The spirit of the conference was one of harmony throughout. The writer has failed to see a crowd of women more unselfish as to self aggrandizement. We all feel that the presence with us of Miss Gibson, President of the Woman's Board of Foreign Missions, was a blessing showered upon us. We had not anticipated the joy of her being with us and when she entered the house in the opening night, having come from the annual meeting of the board in New Orleans, to Texas, we felt that the success of our conference was assured. Miss Gibson is a woman of rare qualities. When she is leading a devotional service the spirit of the Lord is manifested in a marked degree. Her scriptural lessons were especially beneficial. Miss Gibson is an optimist and she has the power to impart the joyful, hopeful feeling to every one in her audience. We had the pleasure of hearing her often during the two days spent with us, and enjoyed her every time, but most of all in her talk on Scarritt Bible and Training School. She is so thoroughly conversant with the work of the Woman's Board of Foreign Missions and the training school, and so thoroughly in earnest as to the needs of both that she has a magnetism that flies to her audience. While talking of the school she told of some pathetic instances in the school, when girls had to have eyes treated, glasses fitted, even street car fare, sometimes when there was no funds for same, stating that she longed for a fund for the needs of worthy girls. While she was talking one woman rose and said "I'd like to give \$5 to that fund," another quickly followed, and in five minutes time something like \$40 was contributed to the fund. The \$50 pledged by the Conference Society toward some improvements in the school, was also paid. We bade Miss Gibson good bye praying God's richest blessings on her and begging for her speedy return to the North Texas Conference. May she be spared to us for a long life of usefulness.

We scarcely know how to tell of the blessings derived from the other two distinguished visitors, Miss Davies, Superintendent of Young People's Work, is a power seldom witnessed. She is thoroughly consecrated to her work and seemingly enveloped in her work. Her talks at all times were helpful beyond describing but her talk on Sunday morning at 11 o'clock is one of the most convincing and convicting addresses this writer has ever heard. I do not believe it is possible for anyone to hear this address and say: "I do not believe in Foreign Missions." Miss Davies did not take collections. She does what is far more important. She gets people on fire with the spirit of missions. Then there is no trouble about the money. I wish every woman, man and child in the North Texas Conference could hear her. She will travel in our conference in October and everyone will be repaid for any amount of money spent or time loaned in getting to hear her. The North Texas Conference women feel that her presence with us made us resolve to spur on to the highest ground possible. Her work among the young people is a great one and she is doing it nobly. May her work continue. The writer of this article feels incapable of a description of Miss White. I have yet to see any woman who has so completely effaced herself from her life. She doesn't think she can do anything, and she is a wonderful power for doing good. She is so saturated with the Holy Spirit that she doesn't seem

to be talking herself. She is only a mouthpiece. She places the work on such a basis that we feel as if we have not begun the Lord's work in the foreign field, and yet her message is of such hope and good cheer that we feel encouraged that the Lord has multiplied our feeble efforts one hundredfold. I don't see how the Sochow people are managing in her absence from China. When we see what Georgia has produced in these two godly women we are more determined to spur on to higher ideals, as Georgia has done in the past and is still doing. South Georgia women pledged \$26,000 this year. Can we hope for this in North Texas in ten years? It's ours if we do our part. The business sessions of the conference, so ably conducted by our honored president, were interesting always. The reports from the District Secretaries were encouraging. The women were hopeful and we all believe that this will be a forward year for missions. A resolution was passed asking our preachers to preach a series of sermons on foreign missions and systematic giving. We believe that as soon as the Church understands the need the problem will be solved. A resolution to have our pledge for each district in bulk instead of separate pledges, was adopted. Each District Secretary pledged more than she felt she had authority to do. Now let each woman in each auxiliary say: "I'll do my part toward meeting that obligation." Make up your individual pledge on your knees and pay it systematically this year, and let's all have North Texas Conference double her pledge in 1909.

Miss Tinnin's report of the annual meeting of the Woman's Board of Foreign Missions in New Orleans, was excellent. We all felt almost as if we had been there. She is the right woman in the right place, and we enjoy Miss Tinnin's every time she speaks. Our faithful Treasurer's report was much enjoyed because of her loyalty and our love for her, but deplored that it was not double the amount. Ladies, let's help our dear Mrs. Rivers this year to be proud of her report, when we come to Grace Church, Dallas, next year. I am afraid the writer has trespassed on space. She is so full of the meeting, the workers and the needs that she can scarcely stop. Miss Davies says the way to gain enthusiasm, numbers and money is "to get on fire yourself." May every woman who reads this get "on fire" with the spirit of missions, and keep the flame burning and try to influence everyone with whom she comes in contact. The time has come when we cannot delay our work. During the session of the conference \$500 was sent in (\$250 of which was paid in at once by one member) as a free will offering by members of Denton Street Church, Gainesville, for the foreign work. When you realize that this was done without mention of a collection you'll have some idea of the spirit of the meeting. The amount was applied to our Eliza Bowman school in Cienfuegos, Cuba. Our beloved Mrs. Bowman gave us a most interesting and instructive talk on her visit to this school. This will be published in leaflet form. Read it. You will enjoy it. If I do not bring this article to a close the committee on publication will repent the day they asked me to give the proceedings of the annual meeting. Hoping and praying for the best meeting in our history next year and inviting you all to Grace Church. Yours sincerely  
MRS. R. W. BAIRD.  
Dallas, Texas.

### ANNUAL MEETING OF THE WOMAN'S FOREIGN MISSIONARY SOCIETY OF THE NORTH-WEST TEXAS CONFERENCE.

The twenty-eighth annual session of the Woman's Foreign Missionary Society of the Northwest Texas Conference opened on Thursday night, May 28, at 8 o'clock, in Mulkey Memorial Church, at Fort Worth, Texas. The Conference Society was the guest of Fort Worth Methodism, but the sessions were held at Mulkey Memorial Church. The President, Mrs. A. C.

Johnson, being unavoidably detained, the First Vice-President, Mrs. J. P. Mussett, presided at the opening session. Miss Mary Culler White, one of our returned missionaries from China, gave a most helpful and interesting address, using as a text, "The Lord is my shield, and exceeding great reward." Miss White spoke very encouragingly of our work in China. The Conference Society felt very grateful for the presence of Miss White, even for this one service, as she had to leave at once in order to meet an engagement in Atlanta, Ga. At the close of the service, Miss Daisy Davies led in an earnest prayer for Miss White, that she might have strength for the great work before her.

The conference met at 9 a. m. Friday, with the President, Mrs. A. C. Johnson, in the chair. After devotional exercise, led by Mrs. Johnson, the work of organization and enrollment of delegates was taken up. About 100 delegates were enrolled at the first session and seated by districts.

Perhaps the most interesting features of the morning session were the address by Mrs. W. F. Barnum, showing careful preparation, and a concise knowledge of the work of the Woman's Foreign Missionary Society of the Methodist Church, and the report of our delegate to the board meeting, Mrs. M. E. Bullock. A rising vote of thanks was given Mrs. Bullock for the splendid report she brought us.

The noon devotional hour was conducted by Miss Daisy Davies, who gave a most helpful and inspiring lesson, exhorting each woman present to live the transforming life so that her life and work might count for the Master.

We felt most fortunate in having Miss Davies with us during the entire sessions of the conference, and her Bible readings and talks were inspiring and uplifting, calling us to higher planes of Christian living.

The Fort Worth Methodist ladies certainly had the comfort of the delegates first in their minds and hearts when they made the arrangements for serving lunch at the church each day, giving time for social intercourse with friends in the interim.

An elegant lunch was served in the basement of the church Friday by the ladies of the Missouri Avenue Methodist Church. Saturday we went to the First Methodist Church, where the ladies served us lunch in their new and commodious dining rooms, and Monday the ladies of Central Methodist Church served the lunch at Mulkey Memorial.

The arrangement was greatly appreciated by the delegates, as it gave more time for rest. Everything possible was done for the comfort of the delegates.

Most of the afternoon session was given to the reports of District Secretaries and delegates. The reports as a whole show a marked increase and advancement along all lines and especially along the line of giving, for which we felt most grateful.

Waco was reported to be the banner district, having more societies and giving more than any other district in the conference. The District Secretary reported that at Hewitt and Lorena every woman who was a member of the Church belonged to the Woman's Foreign Missionary Society. Think of the result if every society in the conference could say as much.

One feature of special interest was the large number of bright boys and girls present from juvenile societies. They each gave their reports in such a bright, happy manner that we were encouraged at the work being done by our young people. Miss Davies laid much stress upon the importance of enlisting the young people and children of our Church in the work of foreign missions. She said: "If the Sunday-school children of our Church would pay five cents each per month for ten years, it would be sufficient to evangelize the world."

The following resolution was passed: "Feeling that we must tie on the young people and children of our Church to the Woman's Foreign Missionary Society, Resolved, That wher-

### TERRIBLE CRAMPS

"My wife," writes Joe Moorhead, of Archibald, Okla., "had been troubled with cramps, every month, from the time she first came to womanhood. She would be in bed from four to seven days at a time.

"She tried doctor's remedies, but they did her no good, so, after many years of suffering, I gave her CARDUI, as you directed. After she had taken one bottle, she was not bothered any more with cramps, and now she has a fine boy baby.

"We recommend Cardui to all women who suffer from female troubles."

Cardui, as you know, is a popular medicine with women. It is popular because it has been found to relieve their pains, bring roses to pale cheeks, strength to weak bodies and nerves.

Its specific action is on the cause of most female ills, and thus, it is a medicine especially for women, with a record of over 50 years of success, in the treatment of troubles peculiar to women.

Cardui is sold at all drug stores, with full instructions for use. Try Cardui.

ever practical we organize them into societies, and where it is not practical, the Junior Epworth League Missionary Sunday collection be sent, and thus make them feel an interest in the work."

At the evening session the address of welcome was delivered by Mrs. M. L. Woods in a most happy manner, and responded to by Miss Trullie Richmond. Miss Gibson being detained on account of high waters, Miss Davies delivered an address full of encouragement and larger plans for the enlistment of our young people.

Saturday morning's session was given to the reports of conference officers.

The Corresponding Secretary, Mrs. M. E. Bullock, gave us a most encouraging report of our work during the past year, showing advancement in every department of the work.

Nineteen new societies have been organized with an increase in membership of 336. We are sorry to report a loss of 31 members in the young people's societies, but a gain of 52 in juvenile, making a total membership of 2,855. Gain in scholarships, 10; Bible women, 3, making a total of 28 scholarships supported and 8 Bible women. There is an increase of 124 subscriptions to the Missionary Advocate, making a total of 604. We have had four girls at Scarritt Bible and Training School the past year.

It was recommended that a special day be set aside in each Society for a study of the Scarritt Bible and Training School.

We were so glad to have with us one of our own girls, Miss Trullie Richmond, who graduated this year at Scarritt and goes out to Brazil in September. Our dearest links are our own missionaries going from us to labor for us in foreign lands.

Miss Richmond won a place in the heart of each woman present by her humble spirit and consecrated life.

Miss Sophia Manns, our own missionary in China, has more than fulfilled our dearest expectations and prayers for her. At the recent board meeting, held at New Orleans, in recognition of her faithful work and efficient service, she was appointed Secretary of the China Mission. The President announced that we had an Assistant Treasurer, Miss Effie Secrest, who had been of much service to Mrs. Harper during the year. She gave an itemized report of the juvenile and young people's work, showing \$698.02 collected by them during the year. For the very efficient report she was given the Chautauqua salute. The report of the Treasurer, Mrs. C. J. Harper, made our hearts to rejoice within us. A total of \$6,375.64 has been collected, more than \$1,000 increase over any previous year. At the close of this report the Society stood and joined in singing "Praise God From Whom all Blessings Flow."

Miss M. L. Gibson, President of the Woman's Board of Foreign Missions, and also Principal of Scarritt Bible and Training School, having arrived, was introduced to the conference. Miss Gibson said: "Through many dangers, toils and snares I have already come, 'Tis Grace has brought me safe thus far, and Grace (I hope) will lead me home."

The afternoon session was held in the beautiful new First Methodist Church. Truly it is "a thing of beauty," and will be "a joy forever."

The workers' conference was of great help to all, as ideas and methods were exchanged and discussed.

Miss Gibson's address on "The Scarritt Bible and Training School" was very interesting. She told of the purpose and principles of the school and gave an outline of the work being done.

It was not intended that we should have a service on Saturday night, but Rev. Ed. Pilley, one of our missionaries from China, was present, and the conference was anxious to hear him, so the hour was given over to him. During the past few years he says that the work of our Church in China has been most encouraging. The Chinese are anxious for our schools and missionaries. "The field truly is white, but the laborers are few."

On Sunday at 11 a. m. Rev. W. E. Boggs, of Waco, preached the annual sermon. It was a strong and very helpful discourse on the subject, "The World is the Field."

Perhaps the most spiritual and helpful service of the annual meeting was on Sunday evening at 8 o'clock.

Miss Davies opened the service with a Scripture lesson and prayer, followed by an earnest appeal to the young people present for a consecration of their lives to Christ. Brother Hotchkiss followed this with an urgent call for decision. Twenty-nine young ladies and men formed themselves around the chancel. Some had volunteered before, several had just made the decision to give their lives to work in foreign lands. God is calling some of our choicest boys and girls to this work and we feel that the work must go forward by leaps and bounds. It was a beautiful and inspiring sight to see them kneeling in the prayer of consecration led by Miss Davies, and touched every heart present.

Monday morning the reports were again taken up. Mrs. Follin, Press Superintendent, reported an advance in her work and expressed her appreciation of the help the various press superintendents of the conference had rendered her.

A resolution was adopted that the conference raise \$100 for furnishing a library at the Scarritt Bible and Training School.

A resolution was also adopted that this Conference Society join the other Conference Societies of the State in building a house at Epworth, to be the headquarters of the Woman's Foreign Missionary Society during the Encampment. Miss Davies took pledges for the same and in less than five minutes secured the required amount.

At 10 o'clock an address was delivered by Bro. M. S. Hotchkiss, Missionary Secretary. He called us to greater work in missions, and in his earnest manner pointed out our opportunities as a conference and our ability to "attempt great things for God." We greatly appreciate the splendid work done by Brother Hotchkiss in our behalf. Much of the large increase in membership and collections has been due to his untiring efforts.

At the close of his address pledges

for both general work and specials were taken, amounting to \$6,205, a large increase over last year's pledges.

A resolution of thanks was offered Brother Hotchkiss, and as a token of our appreciation of his work for us, the President presented him with a certificate of life membership in the Woman's Foreign Missionary Society.

The following resolution was offered and adopted:

"Resolved, That Corsicana and Waxahachie Districts be allowed to support our outgoing missionary, Miss Trullie Richmond. Resolved, second, That First Church, of Fort Worth, be allowed the support of Miss Sophie Manns, in China."

Miss Gibson conducted the noon devotional, having for her subject, "The Christian Walk." She called our attention to the manner in which a Christian should walk. The message was especially sweet and tender. At the close of the same the farewell service for Miss Trullie Richmond, who sails for Brazil in September, was held. After touching words of appreciation and love from Miss Gibson, President of the Woman's Board, and from Mrs. Johnson, President of the Conference Society, Miss Richmond spoke of the peculiar pleasure it gave her to go to Brazil, because it was a hard field, saying she wanted to do hard work for the Master. She spoke of the tender love she bore each member of the conference and with what pleasure she would go out as "our daughter," and of the gratitude she felt that she could give her life for Him who had given all for her.

Miss Gibson then called for the conference officers, and the delegates from the Corsicana and Waxahachie Districts, to gather around Miss Richmond at the altar, and all knelt in a prayer of consecration, led by Miss Davies.

This was a very precious and tender service, and there were tears on many faces as we arose from our knees.

Miss Richmond goes out with a bright record behind her, and a brighter prospect before her of being wonderfully used for the Master. We are profoundly grateful that God has called this splendid young woman to represent us in far away Brazil.

The afternoon devotional was conducted by Rev. Ed. R. Barcus.

The following resolution was offered and adopted: "Resolved, That the Conference Society create the office of Superintendent of Young People's Work. Second, That we provide for three Vice-Presidents, the Second and Third Vice-Presidents, by virtue of their office, to superintend the Department of Press Work and the Study Mission Course."

Twelve young ladies met the Committee on Missionary Candidates, but none of them were ready to enter Scarritt Bible and Training School. Miss Johnnie Pearson, of Hico, was recommended for the Training School.

Invitations for the next meeting of our conference were given from Amarillo, Georgetown and Vernon. After a breezy discussion, the vote was taken and Vernon received a large majority.

This brought us to the election of officers, which was conducted by Miss Gibson. The following officers were elected: President, Mrs. A. C. Johnson, Corsicana; First Vice-President, Mrs. J. P. Mussett, Fort Worth; Second Vice-President, Mrs. J. C. Mimms, Mexia; Third Vice-President, Mrs. C. M. Woodward, Stamford; Corresponding Secretary, Mrs. M. E. Bullock, Lorena; Treasurer, Mrs. J. H. Harper, Georgetown; Recording Secretary, Mrs. C. M. Burton, Clarendon; Superintendent of Young People's Work, Mrs. H. A. Boaz, Fort Worth; Alternate Delegate to the Board Meeting, Mrs. A. C. Johnson; Fraternal Delegate to the Woman's Home Mission Society, Mrs. M. L. Woods, Fort Worth.

The following District Secretaries were elected: Abilene, Mrs. Young; Brownwood, Mrs. R. H. Overall; Corsicana, Mrs. M. Y. Beason; Dublin, Mrs. W. J. Clay; Fort Worth, Mrs. M. L. Woods; Georgetown, Mrs. W. C. Rylander; Gatesville, Mrs. R. N. Saunders; Waco, Mrs. Harvey; Waxahachie, Mrs. Robt. Campbell; Weatherford, Miss Emma Bealer; Vernon, Mrs.

W. H. Howard; Plainview, Mrs. T. S. Barcus.

Miss Gibson called the newly elected officers to the altar and in a few well chosen and loving words she commended them to the conference, asking that they be not criticised, but rather prayed for. She then gave a short talk on the work in general, saying that many plans had been made for the extension of the work and enlargement of our opportunities. We feel very grateful for the presence of Misses Gibson and Davies. Their talks and addresses were inspiring and helpful, and we feel sure much good will come from their visit among us.

The conference was closed by singing "God Be With You Till We Meet Again," and the most delightful and helpful meeting on record in this Conference Society passed into history.

The entire session was marked by a spirit of harmony, and each one present felt a great spiritual uplift, for which we thank God and take courage.

MRS. J. D. YOUNG.

Belton, Texas.

FROM VERA, TEXAS.

The Auxiliary of the Home Mission Society met at the close of the fiscal year and elected the following officers for the ensuing year:

Mrs. M. D. Hill, President; Mrs. Etha Patterson, First Vice-President; Mrs. J. C. Wiggins, Second Vice-President; Mrs. J. C. Gray, Third Vice-President; Miss Nannie Taylor, Recording Secretary; Mrs. E. H. Breedlove, Corresponding Secretary; Mrs. A. E. Hinderson, Treasurer, and Miss Mary Robinson, Agent for "Our Homes."

A report of last year's work is given, including the first quarter of this year's work also:

Number of members, 27; connectional, \$23.45; local, \$197.35; amount in treasury, \$36; number of visits to sick and strangers, 96; subscriptions to "Our Homes," 12.

We meet twice each month. One is a business meeting strictly, while the other is a devotional meeting, which is always well attended and we always feel that we have gained spiritual blessings and resolve to grow more in grace and wisdom in the work of our master. We have elected a delegate to attend the annual meeting of the W. H. M. Society at Weatherford, Texas, in May.

MRS. E. H. BREEDLOVE,

Press Reporter.

W. H. M. SOCIETY, DALBY SPRINGS

The Auxiliary Woman's Home Mission Society met February 25 and after regular business the following officers were elected:

President, Miss Mona Dalby; First Vice-President, Mrs. W. H. Summy; Second Vice-President, Mrs. Alice Patton; Third Vice-President, Mrs. P. A. Humphries; Corresponding Secretary, Mrs. J. D. Lumpkin; Recording Secretary and Treasurer, Miss Opie Dalby.

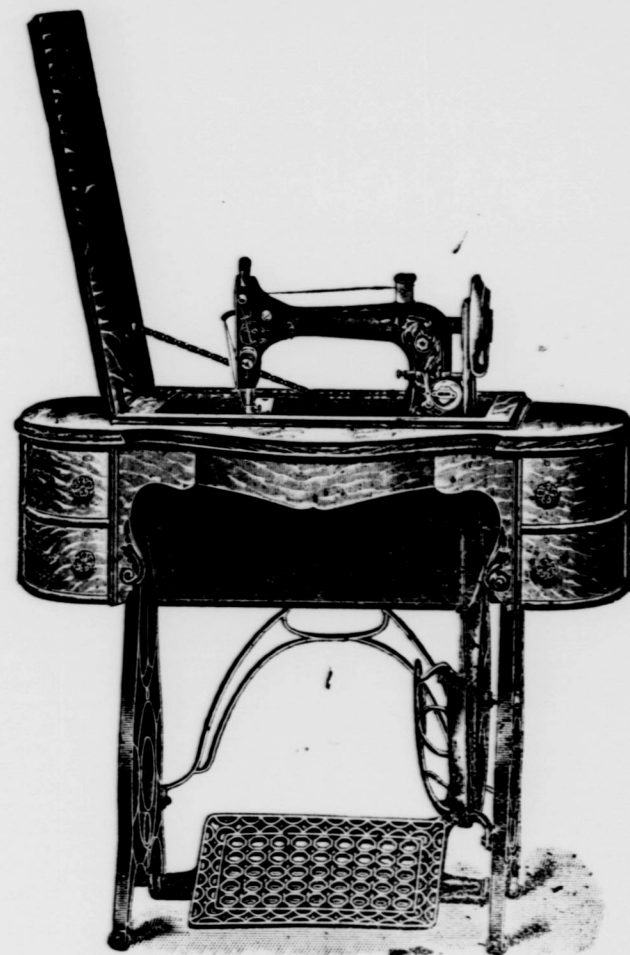
We have twenty members and a good attendance at every meeting. Our report for last year was good. We meet on the second and fourth Tuesday afternoons of each month. A systematic study of the Bible with the aid of "Our Homes" is one of the special features of our devotional meetings and it is very instructive and interesting to all who attend.

It is our purpose this year to make our devotional meetings more social than before. It is in the social circle more than anywhere we learn to know and love each other more, besides the social hour is a recreation to all, and afterward we feel more like doing the work that comes to us each day.

Under the leadership of our President, who is one of our most consecrated women, we feel that we shall achieve more and become better workers for the cause of missions than ever before. We want to do all that is within our power to do so when the year is past we may look back with no vain regrets, but with glad hearts over a year well spent. May we realize that we are not only working for time, but for vast eternity.

MRS. J. D. LUMPKIN.

# The "Improved" Texas Advocate SEWING MACHINE



## Description

Ball Bearing. Fully Warranted for Ten Years.

**IN GENERAL.**—The Sewing Machine illustrated is, in every respect, a first-class one. It is the full equal of the well-known, high-priced machines, and each and everyone is sold with that distinct and unqualified guarantee. You may pay more for a sewing machine but you cannot buy more. A trial order will demonstrate this fact to your entire and lasting satisfaction.

**THE SEWING HEAD** has an extra high arm, the actual clear space underneath being 8 1/2 x 3 1/2 inches. This allows room for the convenient and easy handling of the most heavy and bulky materials. Limited space allows only mere mention of the following improvements and labor-saving devices which distinctly place this machine in a class above all others: Disc Tension with ingenious device which automatically releases all pressure on thread when presser bar is raised; Positive Cam Driven Takeup, Gear Releasing Device, Automatic Bobbin Winder, Steel Forged, Double Width Four Motion Positive Feed, Steel Capped Needle Bar, Self-threading Shuttle, Automatic Stitch Regulator and Bessemer Steel Working Parts hardened in Oil.

**THE CASE** is of an unusually attractive and substantial colonial design. It is built throughout of the finest quarter-sawn, mirror finished Oak, and has four roomy, well-built side drawers with handsome embossed pulls, convenient center drawer, inlaid tape-measure in table and patented, unbreakable steel chain and lever Automatic Lifting Device.

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143 South Ervay St., Dallas, Texas.

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**Poetry Can in No Case be Inserted.**

Extra copies of papers containing obituary notices can be procured if ordered when manuscripts are sent. Price, five cents per copy.

#### REV. GEORGE D. WILSON.

The subject of this memoir was born at Chireno, Nacogdoches County, Texas, in 1853. When a boy of twelve years of age he joined the M. E. Church, South, and continued in its fellowship until death. He was licensed to preach August 7, 1875, at a Quarterly Conference presided over by Rev. J. R. Bellamy held at Nacogdoches. He preached his first sermon on the 22nd of the same month at Chireno, from Matt. 25:1-6. He was active in the local ranks until the convening of the East Texas Conference in the following November, when he was admitted on trial. He was assigned to the Orange Circuit. On January 8 he landed at the town of Orange, the field of his first year's labor. Rev. E. L. Armstrong was his presiding elder, and rendered the young pastor valuable assistance. During the year the writer assisted Bro. Wilson in a series of meetings which resulted in a great revival, and many souls were saved, among the number Miss Sidney S. Scott, to whom he was married on September 16. From this union seven children were born, one of whom has passed to rest, and six remain—two boys and four girls—with their mother to mourn the loss they have sustained. His next work was the San Augustine Circuit where he began his labors on the first Sabbath in January, 1877. He served this work two years and added to the Church one hundred and ten members, and received for the two years' work \$260. At the conference held at Crockett in December, 1877, he was ordained deacon by Bishop Wightman. We next find him on the Milam Circuit, which he served two years, 1878-1879. The conference convened at Palestine in 1878 and was presided over by Bishop McTyeire, during the two years he served the Milam Circuit he received into the Church one hundred and fifty persons and his salary amounted to \$471.65. His next work was the Pleasant Grove Circuit, which he served for two years, 1880-1881. He was next assigned to the Melrose Circuit, which he served for two years. He then served the Carthage and Concord Circuit one year, and was then sent to the Pine Hill Circuit. He reported this year 175 additions to the Church and a salary of \$468. This was his last appointment in the East Texas Conference. He was transferred to the Northwest Texas Conference in 1886, and appointed to the Cedar Island Circuit, which he served one year. He next served the Groesbeck Circuit one year. He was then sent to Santa Anna Circuit two years, then to Balinger one, Lampasas Mission two years, Killeen Circuit one year, Jonesboro two years and Hurst Springs one year. He served the Meridian Mission part of a year, but on account of failing health gave up the work, and was supernumerary for one year. Then he was appointed to the Cotton Gin work which he served for two years. The following works he served one year each: Santo, Millsap, Farmer, Eliasville, Peaster and Aledo, which was his last appointment. Worn out by bad health and continuous labor, he was compelled to ask for a superannuate relation at our last conference. Bro. Wilson exemplified in his life those ennobling traits of character which designate the true Christian minister. He was truly a devout man, combining the elements of success. He was well informed and a good preacher. He was a sufferer life long, being nagged by that insidious and distressing disease—dyspepsia—which disqualifies any person from accomplishing what they otherwise would accomplish. He went from one work to another, on meager salaries ranging from \$84 to \$600, without a murmur or a criticism, but persistently doing the will of the Master. None but a true hero could have endured as he did. Up to the last, he was full of hope, with a desire to continue in the active work of the Lord. I was first associated with him at Orange, his first work. The great revival in which I led, was the outcome of his earnest prayers and faithful work. I was deeply impressed with the consecration of Bro. Wilson when he was a young man. It fell to my lot to be thrown with him during his last days. A few weeks before the end I was in Kennedale where he lived. I called upon him to pray at the close of the services which I conducted at the church, and I shall never forget that remarkable prayer, nor will I forget that afternoon spent at his home with all his family present. There I led devotional services, and

he joined with his children in singing such soul-inspiring songs as lifted us up into the spiritual realms of divine grace. At our last meeting at my own home, I found him planning for the future, and he expressed a desire to get back into the regular work. He had gone down to Wallisville to assist his preacher boy, Rev. P. S. Wilson in a meeting, but God ordered otherwise, and instead of more work, more souls as seals to his ministry, the Master called him from labor to refreshments, and on April 25, 1908, at 11:45 p. m. his soul ascended to "that house not made with hands, eternal in the heavens," the final home of God's redeemed. We bid him farewell, but no forever. The same faith that supported him supports us, and the grace which was sufficient for him we believe will lead us home. He leaves to his posterity the legacy of a good name which is above the price of silver or gold. His bereft and devoted wife will ever fondly cherish the memory of a companion who was so kind, true and devoted; the children will exhibit in their characters the virtues which embellished the character of their sainted father.

R. C. ARMSTRONG.

HELTON.—At her home in Corrigan, Texas, Matilda (Walker) Helton, daughter of Lewis and Penelope Walker, born August 16, 1826, in Edgefield District, South Carolina; married to William Helton in Mississippi, January 3, 1856. Rev. Samuel Jones officiating. To them were born three children: William L., the oldest, preceded her to heaven when eight years old; Marilla Potts, of Corrigan, Texas; J. Thomas Helton, of Matherville, Miss. She leaves an aged husband, two children, six grandchildren to follow in her footsteps. She united with the M. E. Church, South, when but a girl, under Rev. Samuel Jones, of Mississippi; lived a consistent member, ever willing to help the needy or distressed. She fell asleep in Jesus surrounded by relatives and friends, her remembrance befitting us onward and upward. Her remains were laid to rest in the Union Springs Cemetery, there to await the morning of the resurrection, when we will all meet again. Father, mother, four sisters and a son preceded her to the beyond. A friend. E. P. A.

ZINN.—Mattie Zinn, daughter of A. T. Zinn and wife was born in 1895 and departed this life November 5, 1907, aged twelve years, nine months and six days. She professed religion in August, 1906, and joined the M. E. Church, South, about the age of eleven years, remaining a devoted member until her death. She leaves a father, sister and four brothers, and a host of friends to mourn their loss. How they will miss her and watch for her coming, but she will not gladden their home again on earth with her songs and the bright flowers she loved so well and cultivated so carefully, but in the city of God she is waiting for you, where flowers never die. She has left us and gone on to meet her sainted mother and brother, who were taken from her about three years ago. She was sick but a short time, but she bore her sickness patiently. Weep not, dear ones, for you know where to find her. Her remains were interred in the cottonwood cemetery. Funeral services were conducted by Rev. W. T. Kinshaw, A schoolmate.

PEARL SHIRLEY.

WILHITE.—William Oather, son of J. E. and Mrs. L. M. Wilhite, was born December 19, 1906, and died June 7, 1908. The little bud was plucked only to bloom as a gem in his garden who said, "Suffer little children to come unto me, for of such is the kingdom of heaven." Little Willie was much loved by his young parents together with his grandparents and many other relatives and friends who mourn their loss. Sunday evening at 4 o'clock, June 7, 1908, we laid his little body to rest in Rush Creek Cemetery to await the voice of God and the trumpet of the Lord to call him forth to meet the Lord. Cheer up, loved ones, you shall overtake your own precious Willie in the land of sweet rest.

J. K. McMILLAN.

BROWN.—Little Aggie Brown, daughter of Mr. and Mrs. D. T. Brown, was born March 6, 1905, and died near Springhill, Texas, June 3, 1908. Her life on earth was short, but she lived long enough to entwine her life around the hearts of her father and mother and one brother and three sisters, so that it was hard for them to give her up. But they weep not as those who have no hope, for they know that she is now basking in the sunlight of God's eternal love around the great white throne in heaven with the loved ones that have gone on before, and that some sweet day they will see little Aggie again. Surely this thought should be a great consolation to us as our friends and loved ones pass away to know that we can meet them in heaven. So we would say to Brother and Sister Brown, be faithful a little while longer and you will see little Aggie again in the home of the soul. Her uncle, J. R. BREEDLOVE.

BUCHANAN.—Mrs. E. C. Buchanan, mother of this writer, was born November 16, 1826, in the State of Alabama. Her father and family moved to Mississippi and settled in what was then the Choctaw Nation and in that part which became Pontotoc County, and now Calhoun County, near the present town of Sarepta. Mother was converted and joined the Methodist Episcopal Church at the age of sixteen, and lived a consistent member all her long life. She was married to Rev. J. B. Buchanan, a local preacher in the same church, September 5, 1844, by Rev. Jas. Patterson of the C. P. Church. She was the mother of eight children, the first one dying in early infancy; two more in the year 1869, aged 15 and 12, another in 1888, aged 29, and her youngest daughter, in Houston, Texas, some ten years ago, aged 28. Three are left: the present writer, Mrs. Thigpen, of Nolan County, and Ray Buchanan, of Stanton, Texas. Father and family came to Texas in April, 1850, and father, being in public life, was from home a great part of the time. Many hardships and difficulties therefore befell our mother, all of which she met and bore with great patience. No murmur or complaint ever came from her lips. I don't remember that I ever heard a single word of trouble from her through sorrow, distress and even death, came her way. She died at Stanton, the home of her youngest son, May 16, 1908, at the ripe age of eighty-one years and six months. She always expressed unbounded faith in the Lord, saying always, when the outlook was gloomy, "The Lord will provide," and departed this life in full hope of the blessed immortality beyond the shores of time. She sleeps in the cemetery at the beautiful little city of Stanton, on the South Plains of Texas. Yes, mother is gone, and to a better and more beautiful home than earth could afford or loving hands provide. But I think mother is not old and careworn now; but is in the full bloom of immortal youth and looks as when this writer when a little baby remembers her sparkling eyes and rosy cheeks. Yes, dear mother, years will never bow you down again; time will never dim your eye; trouble will never furrow your cheeks anymore. No, never! God help the three children, all that's left of her once numerous and happy family, to so live that all may be allowed to join in a glad reunion in the beautiful world above.

W. R. BUCHANAN.

GARRISON.—David Debone Garrison was born in Georgia, September 21, 1878. On Sunday, May 19, 1908, the family except the deceased took dinner away from home. On returning home about 1 o'clock p. m. one of the brothers found him lying dead on the floor with a ghastly wound in his forehead. Dave was converted and joined the M. E. Church, South, last summer. His father being dead the cares and responsibilities of the family had rested on him for a number of years. To this trust he had been faithful to a marked degree. He loved his mother, brothers and sisters with a tender affection. All his neighbors are unstinted in their praise of his many virtues. His remains were followed to the Pecan Gap Cemetery by one of the largest processions I ever saw. Dave was an intelligent, sober, reverent young man, but since his conversion he had lived a consistent Christian life. Let all his loved ones, with a strong faith in Christ, hope to meet him again where "God shall wipe away all tears."

C. P. COMBS, P. C.

PENNY.—Cordie Lena Penny, daughter of Mrs. Mammil, was born August 24, 1894, and died March 19, 1908, at the age of 13 years, 7 months. She professed religion in July, 1904, and joined the Methodist Church, South. She was a good Christian child and was loved by all who knew her. She was only sick about four days. Her funeral service was conducted at her home by Rev. F. N. Wolfe; her remains were laid to rest in the Zee Vee Cemetery. Her mother is lonely since she went away, but dear sister, your loved one is at rest, and awaits your coming. Yes, she has gone, but we hope to meet her again on the shores of sweet deliverance. She could stand up and testify for her Savior and say that "She wanted to live a better life." She leaves a mother and two small fatherless sisters to mourn her loss and a host of friends. A friend, PEARL SHIRLEY.

WOOD.—Garrett Wood was born April 7, 1888, and died January 22, 1908. Garrett was converted and joined the Methodist Church at Elizabethtown July 27, 1907. Though he was not permitted to live to carry out his desires and purposes in this world, yet we know his life has been of much value to those with whom he has come in contact in this life. He leaves a mother and father and brothers here to mourn their loss, but his loss in this world is a gain in the habitations of the blest. Loved ones, look to God and meet your parted friend on the other shore.

HENRY M. RATCLIFF, P. C.

WOOD.—Stewart M. Wood was born in Virginia, May 25, 1835, and died at the home of his son, Jno. T. Wood, near Kolia, Collingsworth County, Texas, April 5, 1908. The funeral service was held in the Methodist church at Wellington, by Rev. M. H. Hudson. The Masons then took charge of the body and by their beautiful ceremony laid it to rest in the Wellington cemetery. When a child of three years Bro. Wood moved with his parents to Louis County, Mo., where he grew to manhood and was married to Miss Susan Morris in 1857. In 1858 he moved with his young wife to Collin County, Texas, where they lived for several years, moving next to Denton County, then to Jack County, where they lived until 1906 when they moved with their son to Collingsworth County, Texas. Grandpa Wood was converted when 14 years old and joined the M. E. Church, South. He lived a consistent Christian life and served the Church in all its institutions and God took him home. A gentle, reserved, unassuming man, he made and retained many warm friends who with the aged wife and one son, Jno. T. Wood, and one daughter, Mrs. Helenora Griffin, and three grandchildren, mourn their loss. For several months he was a great sufferer, tired and worn by disease and 75 years of toll, he prayed if it be the Father's will, to pass to his rest. He was ready to go, and those who knew him best say "a good man has gone." His aged, devoted wife, who had been his constant companion for 51 years, now left in loneliness of widowhood, sitting in her easy chair, cannot but watch for him for whose coming she has watched so long. But dear beloved ones, husband and father and grandpa has only moved to his eternal home in the skies. Meet thou him there.

S. H. MANN.

KENDALL.—Nanny J. Kendall was born in Grayson County, Texas, August 31, 1869; died at Justin, Denton County, Texas, March 11, 1908. She was converted at the age of 10 years and joined the Methodist Church, South, with her parents, and lived a devoted Christian life until death called her away. The last eight or ten years of her life were years of affliction, but this calamity seemed to produce a sweeter Christian spirit. She bore her affliction with the words of sacred writ, remembering that all things work for good to those that love the Lord, and in her suffering she seemed to say, "Thy will be done." Oftentimes when too weak to kneel she would ask for assistance that she might offer her evening prayer to God. Grief-stricken friends, have faith in God, for she has gone where there is no pain or affliction, but where the righteous feast upon the fruits of eternal life and drink the water of everlasting joy.

HENRY M. RATCLIFF, P. C.

FLIPPIN.—Mrs. N. M. Flippin was born in Hawkins County, East Tennessee, April 8, 1830. She was married to S. W. Flippin December 29, 1849. To them were born eleven children, three of whom passed before her to the better world. She professed faith in Christ and joined the M. E. Church, South, at eighteen years of age. She came to Texas about thirty years ago, residing in Hill, Comanche and Haskell Counties until about two years ago when she moved to Walnut Springs, where she died a triumphant death March 29, 1908. Sister Flippin was a good woman and a devout Christian during these long years. She gave to her children and the world about her a constant Christian example. She talked coolly and complacently of approaching death. She had faith in God and his grace sustained her to the end. May the Lord lead her children by the safe way of her footprints to the home of the redeemed.

J. S. TUNNELL.

RADER.—Elmer, son of Wm. and Nancy Rader, was born July 22, 1891, near Thornton, Limestone County, Texas. He came to his death by falling in a cistern, May 27, 1908. He was born of praying parentage. His mother preceded him to heaven when he was small. He made his home most of the time with a dear friend, Bro. Jno. Morris, near Big Hill, Texas, where he came to his tragical death. He was strictly moral and loved by all who knew him. He leaves a father, one brother, one sister and grandparents and other connections and many friends to mourn his death. May God's blessings sustain and keep the beloved ones. We laid him to rest in the Cobb Cemetery near Thornton to await the resurrection morn.

J. O. JORDAN.

EASON.—Florence May, daughter of W. G. and Allie Eason, was born August 5, 1894, near Leo, Texas; died May 12, 1908, near the place she was born with appendicitis. Florence was one of the best children I ever knew; always so considerate of other people's feelings and so devoted to her parents,

brothers and sisters; so obedient at home and at school. Dear parents, while it is so hard to give Florence up, let us not look to the grave, but look up where she has only gone on, beckoning for loved ones to come. May heaven seem nearer and dearer to you, and may God help you to bear your troubles and enable you to sing, "I'm pressing on the upward way." Florence leaves father, mother, two brothers, three sisters, besides grandparents, and number of relatives and friends, to mourn her death. It seems sometimes I can hear her say, "Weep not, papa and mamma, for me, for I am waiting in heaven for thee," One who loved her. NANNIE FINDLEY. Era, Texas.

### WEST TEXAS CONFERENCE.

#### Llano District—Third Round.

San Saba Cir., at Colony, June 20, 21. San Saba Jr., at Colony, June 20, 21. Marble Falls, June 27, 28. Lampasas, July 3-5. Kempner, at Clayton, July 4, 5. Blanco, at Live Oak Point, July 11, 12. Johnson City, July 18, 19. Willow City, at Prairie M., July 25, 26. Kerrville, August 1, 2. Center Point, August 8, 9. Boerne, August 10, 11. Bandera, at Tarpley, August 15, 16. THEOPHILUS LEE, P. E.

#### San Marcos District—Third Round.

Buda Cir. at Science Hall, July 8, 9. Dripping Springs Cir., at Fitzhugh, July 11, 12. Kyle and Maxwell, at K, July 18, 19. Waelder & Thompsonville, at Thompsonville, July 25, 26. Belmont Cir. at Oak Forest, Aug. 1, 2. San Marcos, Aug. 9, 10. District Conference will meet at Lockhart June 19-22. A fuller announcement will appear later. D. K. PORTER, P. E.

#### San Angelo District—Second Round.

Junction, June 20, 21. Sonora, June 27, 28. San Angelo 1st Church, July 4, 5. North San Angelo, July 6. Paint Rock, July 11, 12. Miles, July 14. Water Valley, July 16. Sherwood, July 22, 23. Sterling City, July 26. Garden City, July 29, 30. Midland, Aug. 1, 2. Eden, Aug. 6. Ozona, Aug. 15, 16.

WILL T. RENFRO, P. E.

#### Austin District—Third Round.

(Corrected List.) Smithville, June 20, 21. McDade, at Alum Creek, June 22, 23. LaGrange June 24, 25. Eagle Lake at Chesterville, June 27, 28. Weimar, at Glass' Chap., July 1, 2. Columbus, July 4, 5. Tenth Street, 11 a. m., July 12. First Street, 8 p. m., July 12. Walnut, at Walnut, July 14, 15. University Church, 11 a. m., July 19. South Austin, 8 p. m., July 19. JOHN M. ALEXANDER, P. E.

#### Beeville District—Third Round.

Pleasanton, at P. June 20, 21. Rockport, at Ingleside, June 27, 28. Floresville, July 4, 5. Runge, July 11, 12. Aransas Pass, at Sinton, July 18, 19. Beeville, July 25, 26. Mathis, at Ramirena, August 1, 2. Corpus Christi, August 15, 16. Kingsville, at Falfurrias, Aug. 22, 23. Alice, August 29, 30. Brownsville Circuit, Sept. 5, 6. Observe Children's Day in all Sunday-schools this quarter. Be ready with answers to questions 17, 20 and 22. F. B. BUCHANAN, P. E.

#### Cuero District—Third Round.

Leesville, at Hancock, June 20, 21. Cuero, June 27, 28. Yoakum, July 2. Fort Lavaca, at Traylor, July 4, 5. Buckeye, at Ashby, July 11, 12. Palacios, at Markham, July 13. El Campo, July 14. Smiley, at Cabeza, July 18, 19. Stockdale, at Sunnyside, July 25, 26. Shiner, at Terryville, Aug. 15, 16. Hope, at Boxville, Aug. 22, 23. Nursery, at Fordtran, Aug. 29, 30. R. A. ROWLAND, P. E.

#### San Antonio District—Third Round.

Travis Park, 11 a. m., June 20, 21. Prospect Hill, 8 p. m., June 20, 21. Pearsall, June 27, 28. Dilley, at Buckhorn, June 29, 30. Cotulla, July 1. South Heights, 11 a. m., July 4, 5. West End, 8 p. m., July 4, 5. Barksdale, at Leakey, July 11, 12. Utopia & Sabinat, at Utopia, July 14. Rocksprings, Cartavally, July 17, 17. Knox City, at Knox City, June 27, 28. Munday Sta., June 28, 29. Wellington Sta., July 4, 5. Quail, at New Hope, July 5, 6. Chillicothe Mis., at Elm Grove, July 8. Crowell Mis., Cottonwood, July 11, 12. Del Rio, July 18, 19. Eagle Pass, July 20. Carrizo Springs & B., July 22. City Mission, 11 a. m., July 25, 26.



**THE PASSING OF THE WESTERN RECORDER'S ONE THOUSAND DOLLAR OFFER.**

In a correspondence which took place last year between Dr. T. T. Eaton, editor of the Western Recorder, of Louisville, Kentucky, and myself, concerning the above mentioned offer, he said: "This is the offer, viz: To pay one thousand dollars for the production of a single passage in the Greek of either the classic or the New Testament period, where 'baptizo' means sprinkle or pour. The proposition was also that in case of a dispute as to the meaning of 'baptizo' in any given passage, the passage in Greek be referred, without note or comment, to professors of Greek in leading universities, to be agreed upon, with the simple request that they translate the passage into English. If they translate 'baptizo' in the passage, either sprinkle or pour, the money to be paid."

It will be seen that the test or condition attached to this offer is impracticable. It makes it next to impossible to get the opinion of scholars as to whether or not "baptizo" in any passage means sprinkle or pour. For if a passage in Greek be sent "without note or comment, to professors of Greek, with the simple request that they translate it into English," they will naturally, if not inevitably, translate "baptizo" in it, by baptize; for the reason that baptize is the very best English word to represent the meaning of "baptizo." And, so when I sent to Dr. Eaton the Greek of the second clause of Mark 1:8, as given in the best Greek texts, as follows: *Autos de Baptisaci humas pneumatico hagio.* (But He will baptize you with the Holy Spirit), I insisted that the professors should be requested to translate "baptizo" in the passage without using the word baptize. Dr. Eaton refused to agree to this. And, after some more correspondence about the passage, in which the baptism of the Holy Spirit as to its mode was critically discussed, he withdrew the offer from this passage, and from any passage in the New Testament! And then, after having thus excluded the New Testament from the offer, he of his own accord, sent the Greek of the whole verse—Mark 1:8—without note or comment, and with the simple request that they translate it into English, to professors of Greek in seven universities, namely, Harvard, Yale, Cornell, John Hopkins, the Universities of Chicago, Cincinnati and Virginia. Five of these professors sent in their translations of the passage in due time, and every one of the five translated "baptizo" in it by baptize, just as it is in the common version of the New Testament. This left the question at issue just where it was before the passage was sent to the professors.

I will add that four of the five professors above referred to, namely, Goodwin, of Harvard; Seymour, of Yale; Carr, of Chicago, and Forman, of Cornell, translated Mark 1:8, "I baptized you with water, but he will baptize with the Holy Spirit." One of them—Prof. Harry, of Cincinnati—translated it, "I baptized you in water, but he will baptize in the Holy Spirit." Four to one for baptize "with" water, and "with" the Holy Spirit.

The promise of our Lord that they should be baptized with the Holy Spirit not many days hence was fulfilled at Pentecost, when there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting; and there appeared unto them cloven tongues as of fire, and it sat on each of them, and they were all filled with the Holy Spirit, and began to speak with other tongues etc. Peter, standing up, explained this to the multitude, that on hearing the sound had come together, by saying: "This is that which was spoken by the prophet Joel: And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh; and your sons and your daughters shall prophesy," etc.

Here is a baptism predicted by John and promised by our Lord, which, when it came, was described by Peter

as a pouring out. This baptism was administered by our Lord himself by pouring the Holy Spirit on the people. In this we have our Lord's own definition of the mode of baptism. The promise of the baptism of the Spirit was also fulfilled at the Gentle Pentecost in the house of Cornelius, when the Holy Spirit fell on all that heard the Word. Peter afterwards in giving an account of this wonderful event said: "And as I began to speak the Holy Spirit fell on them as on us at the beginning." Peter recognized this as a baptism of the Spirit; for he explained it by saying, "Then remembered I the Word of the Lord, how he said, John indeed baptized with water, but ye shall be baptized with the Holy Spirit." They were not dipped in the Holy Spirit. They were baptized by the Spirit falling on them. In accordance with these facts there are at least a score of Greek lexicons which give sprinkle or pour or affuse, as a meaning of "baptizo." Even Liddell and Scott's lexicon—edition of 1850—gives "pour on" as a meaning of "baptizo." In later editions "pour on" is left out. Why did they leave it out? I do not know. But I do know that it is not left out of the Acts of the Apostles. There it stands and will stand forever as our Lord's definition of the mode of baptism. And the fact is very important and significant that Dr. Eaton did in a letter to me dated April 23, 1907, withdraw the Western Recorder's one thousand dollar offer from Mark 1:8, and from any passage in the New Testament. In doing so he said: "I cannot promise positively that the gentleman who made the offer will accept a passage from the New Testament. Still since he did not expressly exclude the New Testament, we can go ahead with the passage, and then 'put it up to him'—as the man in the street says—as to what he will do. At least, we will have helped to clear the air." And then, as we have seen, he, of his own accord, sent the passage to the professors. The present editor of the Western Recorder writes to me that since the death of Dr. Eaton no one connected with that paper knows who made the offer, and that he will not renew it. And so the Western Recorder's celebrated offer has passed away and is a back number.

JOHN ADAMS, Tyler, Texas.

**BOARD OF CHURCH EXTENSION.**

(Some things done at the annual meeting, St. Joseph, Mo., May 6-8.)

Donations were made to Churches amounting to \$72,000 and loans amounting to \$85,000.

The Corresponding Secretary was requested to prepare a book of Church plans of moderate cost buildings.

Dr. W. E. Lambuth and the Corresponding Secretary were instructed to raise a special of \$6000 to build a church in Hiroshima, Japan.

A net set of by-laws were adopted, which does away with the old quarterly meeting of the board and provides for a monthly meeting of the executive and finance committee.

The Washington City Church proposition was carefully considered and the Corresponding Secretary authorized to employ such measures and assistance as in his judgment are needed to do the work.

Rev. N. L. Linebaugh, President of the Conference Board of Church Extension of the Oklahoma Conference, was selected to assist the Corresponding Secretary with special reference to the work in Oklahoma.

Authority was given to call a meeting of the representatives of the Conference Boards of Church Extension at such time and place as the Corresponding Secretary may select, for conference of the work of the department.

A proposition to establish in Denver, Colo., an institutional Church, was endorsed. The work is to be done under the supervision and direction of the Bishop in charge the Corresponding Secretary and Dr. W. R. Lambuth.

Action was taken authorizing the Corresponding Secretary and the Conference Boards of Church Extension in mill towns and other towns where

it is impossible to secure titles in fee simple, to so relax the rules of the board concerning titles to Church property as to relieve such cases from embarrassment.

Careful consideration was given to the needs of Oklahoma, Southern Arizona and New Mexico, and a committee consisting of the Corresponding Secretary and the Bishop in charge, was appointed and request made that the Secretaries of the Board of Missions co-operate with this committee to raise at the earliest possible date as much as \$20,000 for supplying the immediate need of these fields.

A committee consisting of the Corresponding Secretary, the Bishop in charge and Rev. W. J. Johnson was appointed to act in conjunction with a committee of the Board of Missions in giving careful study to the Gulf ports, especially the city of New Orleans, looking to the adoption of a policy by the two boards with reference to the strengthening of Methodism. This committee was also instructed to give careful attention to the study of conditions which obtain in the city of Galveston. The President and Secretary of the W. H. M. S. were invited to co-operate with those two boards in carrying out any plans that may be adopted.

**SOUTHWESTERN UNIVERSITY.**

The following was unanimously and enthusiastically adopted by a rising vote:

Resolved, 1. That we, a part of the membership of the Summer School of Theology at Georgetown, eighty or more in number, who are guests at the Annex, do hereby express our hearty appreciation of the ample provision made for our comfort while under this hospitable roof.

The clean and neatly furnished and well kept rooms, the bountiful and wholesome food of the tables with their courteous and capable attendants, and the unceasing interest manifested throughout to the visitors by Professor and Mrs. R. W. Tinsley, not only lifts the odium usually attached to college boarding houses, with their "boarding house hash," but has also given us a demonstration of a generosity and refinement up to the full standard and of the most aristocratic "Virginia hospitality."

In neatness, quality, quantity and variety the fare here is equal in every way to a first-class boarding house.

2. That we heartily recommend the Annex as a boarding school worthy the patronage of our people. Under the wise Presidency of Prof. Tinsley, and the wholesome watchcare of his highly endowed and well qualified wife, our young ladies are happily and well provided for in every particular in this beautiful college home.

3. That a copy of these resolutions be forwarded to the Texas Christian Advocate for publication.

J. L. MASSEY,  
J. KILGORE,  
J. H. STEWARD,  
CULLOM H. BOOTH,  
L. P. SMITH.

**THE METHODIST ORPHANAGE.**

We have just closed the most successful school year of our history, only one sick child during the entire year and she is now well.

Our current expense which is provided for by the assessments on each pastoral charge for the first six months ending April 30, is \$4900. To pay this we have received as follows:

From Northwest Texas Conf. \$1139.75  
From North Texas Conf. 1011.55  
From Texas Conf. 640.00  
From West Texas Conf. 548.85  
From German Mission Conf. 240.20

Total \$3580.35  
Advanced without interest by W. H. Vaughan 1319.65

\$4900.00  
Then add \$800, which I have just added to this to pay the accounts for May, and you will see that I have paid \$2119.65 up to now to keep out of debt. I have gladly kept \$2000 here subject to the needs of the Orphanage without interest. We have passed that

limit now. How much more I ought to do I cannot say. I love the brethren, I love the Church, I love the Orphanage, I love God. I so much desire to do a work that good people will support and that God can bless. Will you help? We have received nothing from two-thirds of the pastoral charges in Texas—most of them our very best. Our Churches want to help. Why make this work so hard on me and deprive your people of the privilege of helping God's poor? Our Savior said: "I will not leave you orphans," and he did not. God's good spirit is looking for men and women that he can use to do his will on earth as it is done in heaven.

W. H. VAUGHAN.

**BLOOMING GROVE TRAINING SCHOOL.**

We are highly pleased with the fact that Prof. W. M. Board, who took his A. B. at Vanderbilt and of eleven years' experience in the school work, is elected President of the Blooming Grove Training School.

J. H. WISEMAN.

Blooming Grove, Texas.

**UNIVERSITY CHURCH, AUSTIN.**

As I find in many quarters a disposition to think that the Methodists of Austin are relying too much on outside help in building the University Church, I desire to present the following statement showing what are the facts in the case:

Contributed by Twenty-fourth Street Church in cash and subscriptions	\$15,000
Other Austin contributions	6,500
Total Austin contributions to date	\$21,500
Contributions by Methodist preachers outside Austin	\$ 1,865
Contributions by Methodist laymen outside Austin	1,235
Total contributed by Methodists outside Austin	\$ 3,100
Contributed by Mr. John H. Kirby, of Houston	1,000
Total amount contributed outside of Austin	\$ 4,100
Loans of Board of Church Extension	\$ 5,000
Donations of Board of Church Extension	3,500
Donation of West Texas Conference Board of Church Extension	225
Total	\$ 8,725
Total in subscriptions, etc.	\$34,325

These figures show that the Methodists of Austin have contributed \$21,500, as against \$3100 from the rest of the State. Those who are acquainted with local conditions, the lack of rich men in Austin Methodism, and the need of a new building at Tenth Street, will realize that Austin is doing her part nobly by this enterprise. But can as much be said for the State at large?

In view of the nature and State-wide importance of this enterprise, is it not a conservative and modest demand to ask Texas Methodism to invest \$15,000 in it? With that amount of assistance from the outside, we can complete our \$50,000 plans without any debt other than what we owe the Board of Church Extension.

In his splendid and timely editorial in the Advocate of last week Dr. Rankin calls the attention of our people to the plans of the Catholics with reference to the University of Texas. The papers say they are to begin this fall the erection of buildings to the value of \$100,000 in their splendid site facing the campus. They are preparing a booklet in which they appeal to the Catholics of Texas as for funds. In that booklet they are going to print a picture of our University Church as it now appears so that the activity of the Methodists may provoke the Catholics to contribute liberally to their enterprise. I trust that in turn the plans of the Catholics may cause our people to wake up to the importance of this situation.

Other denominations also are planning for large things here. The Christian Church has an endowed Bible chair here, and they will erect a \$17,000 building facing the campus this summer.

The Presbyterians have located their theological seminary hard by the University. They have property valued at \$50,000 and an endowment of \$125,000. They are just now completing the Sunday-school portion of a \$40,000 church.

The Baptists have bought property adjacent to the University and have begun active work among the students. We have more students in the University than any of these denominations. In fact, we have as many as

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any two other denominations combined.

During the session just ended we enrolled approximately 200 University students in the University Methodist Sunday-school. For lack of room in the church five University classes, with an enrollment of 130, were compelled to meet in residences in the neighborhood. With sufficient room we can easily enroll from 300 to 400 University students in our Sunday-school this winter. By all means we must get the Sunday-school rooms of the new church ready for use by the opening of the session. But, in order to do this, we must have help. If our pastors will only present the situation to their people the help will surely be forthcoming. CULLOM H. BOOTH.

**Houston District—Third Round.**

(In part)  
Brunner Ave., Sunday, June 3, 11 a. m.  
Washington St., Sunday, June 3, 8 p. m.  
Grace, Sunday, June 4, 11 a. m.  
McAshan, Sunday, June 4, 8 p. m.  
McKee St., Sunday, July 1, 11 a. m.  
Trinity, Sunday, July 1, 8 p. m.  
Cedar Bayou, at B. Hill, July 2.  
Rosenburg, at Mo. City, July 3.  
League City and T. City, at Dickinson, July 4.  
Humble and Katy, at Katy, July 5.  
Richmond, Sunday, August 1.  
Harrisburg and Pasadena, August 2.  
Galveston, First Ch., Aug. 3, 11 a. m.  
Galveston, West End, Aug. 3, 8 p. m.  
Columbia and B., Friday, August 21.  
Angleton, August 22, 23.  
Alvin, August 23, 24.  
CHAS. F. SMITH, P. E.

**Waco District—Third Round.**

(In part)  
Austin Avenue, June 7.  
Morrow Street, June 7.  
Hubbard City, June 10.  
Elm Street, June 14.  
Fifth Street, June 14.  
Hewitt Circuit, June 20, 21.  
Whitney, July 5.  
Mt. Calm, July 12.  
Abbott Circuit, July 18, 19.  
Peoria Circuit, July 25, 26.  
W. L. NELMS, P. E.

**Sulphur Springs Dist.—Third Round.**

Brashear cir., at Brashear, July 4.  
Cumby cir., at Oakland, July 4, 5.  
Mt. Vernon cir., at Mt. V., July 18, 19.  
Pecan Gap & Ben F., P. G., July 25, 26.  
Como cir., at Harpers Chap., Aug. 1, 2.  
Lake Creek cir., at Andersons Chap., Aug. 8, 9.  
Cooper sta., Aug. 14, 16.  
Klondike cir., at F. Chap., Aug. 15, 16.  
Purley cir., at Pleasant H., Aug. 22, 23.  
Birthright mis., at Tira, Aug. 29, 30.  
Riley Sprgs mis., at Yantis, Sept. 5, 6.  
Sulphur Bluff, at Nelta, Sept. 12, 13.  
Yowell cir., at Jordan, Sept. 19, 20.  
J. F. ALDERSON, P. E.

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