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

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Editorial.

THAT GREENVILLE BURNING.

Last week a negro man about eighteen years of age committed a nameless crime upon the person of a sixteen-year-old white girl about three miles out from Greenville, in Hunt County. When the intelligence of the outrage reached the public, there has never been such intense excitement among the people of that county. Search parties were organized and every man almost in the county joined in the pursuit. About three o'clock the morning after the crime the culprit was discovered and captured. He was hurried to the county jail before it became generally known. Such was the temper of the excited people that a lynching would have followed immediately had it been known that the guilty party was in custody. But it did become known before many hours, and hundreds of excited men began to gather in the vicinity of the jail, and the conditions became ominous. The officers of the law made every preparation possible to protect the prisoner and save him from the angry multitude. Several prominent citizens, among them the judge of the court, addressed the throng, and advised them to let the law take its course, and for the time being the excitement seemed to become allayed. About nine o'clock in the morning there was a demand made for the officers to take the negro into the presence of his victim for identification. The authorities refused until a written promise was made by the leaders that no violence would be done the prisoner. He was taken before the unfortunate girl and she recognized him without a moment's delay. The officers started back, and just as they reached the jail the storm broke loose in its uncontrolled fury. The multitude pounced upon the officers, seized the prisoner, and hastened to the court house square. The judge adjourned court and again addressed the maddened crowd. He promised them that if they would return the culprit to the officers, he would that very day have the grand jury indict him, impanel a jury, give him a trial and proceed to have the sheriff execute him. But his earnest plea was of no avail. The officers were helpless, the court was helpless, and the trembling wretch was left to his fate. A rope was tied around his neck, but the cry went up from a thousand throats, "Burn him; for hanging is too good!" A pile of wood was thrown upon the ground, the negro was fastened to it, coal oil was poured upon him, and the flames soon began their work of destruction. He writhed in misery indescribable, but uttered no outcry, but died like a stolid brute as the flames gradually devoured him. These are the facts as they gathered around two of the most revolting tragedies that ever transpired in Hunt County.

That the crime committed by this inhuman beast was black and horrible in the extreme, no one will question; and that it merited the most severe punishment is equally true. Nevertheless, the method of the pun-

ishment thus inflicted is a matter of regret in the bosoms of all law-abiding citizens. It followed the example of the brutal negro, took the law into its own hand and used violence with which to mete out vengeance to the culprit. Law is for the protection of society, and whenever society in any form so far forgets itself as to trample its own laws under foot, even in a grave emergency, it throws to the winds its own instrument of protection and preservation, and establishes a precedent fraught with the gravest danger. If law has any meaning, if it possesses any value, then its authority and sanctity ought to be respected and maintained. Therefore, we repeat that it is a matter of regret that the citizenship of Hunt County was forced to witness, under the shadow of its temple of justice, this exhibition of mob violence. Especially is this true when we call to mind the fact that the ministers of the law were pleading with the mob to be permitted to visit legal punishment without delay upon the criminal. As a result, no good citizen can do otherwise than deplore the violence that followed the act of this brutish negro.

One word in conclusion, and we are done with this fearful tragedy. We commend the people of Hunt County for the fact they did not hold innocent negroes responsible for the crime of this ignorant member of their race. No violence was done them. This is praiseworthy, when we consider the desperate state of the public mind. It is often the case, under such circumstances, that people lose all sense of justice and proceed to spread terror among those in no way responsible for crime. But not so in Greenville. Only the guilty wretch was molested. Law-abiding negroes were not disturbed. And we are glad to record that hundreds of industrious and orderly negroes in Greenville and vicinity held a meeting in which they condemned in unmeasured terms the unnatural crime committed by that ignorant and beastly member of their race. Let all forms of crime be legally punished, and let the good citizen be legally protected. And under all circumstances let our laws be upheld.

A SACRILEGIOUS ADVERTISEMENT.

There has appeared within the past few weeks a most sacrilegious advertisement in the daily papers of the country. It first appeared in the Chicago papers, and gradually found its way to Texas and appeared in the dailies of this State. It is a large picture of Rev. John Wesley, with garbled and misleading statements taken from his writings, as to his commending the use of liquors, wines and beer as a beverage, thereby making him endorse, by his writings, the iniquity of the modern liquor and beer business. The daily papers of the State ought to have too much respect for the Methodists of Texas to publish such a sacrilege in their columns, to say nothing of the libel on the name of Mr. Wesley, the founder of Methodism. But we presume that they were paid a handsome price to insert the insulting matter, and for that reason it was given publicity. The Daily News of this city had its attention

called to the matter the morning of the day the advertisement appeared, and it immediately disappeared from the columns of that excellent paper.

In another place in this issue we copy in full a complete reply to the libelous advertisement, as it appeared in the columns of the National Prohibitionist. The reply is so exhaustive and so unanswerable, and at the same time so completely covers the whole character of the matter at issue, that we do not see how we can improve upon it. Hence in this connection we will not attempt to refute the falsehood contained in the advertisement. All this will be found in the article referred to. We simply want to emphasize the fact that there is nothing too mean and too low for the beer and liquor business to resort to in its effort to foist its abominable commodities upon the public. It will besmirch the living and slander the dead. It puts in its time and money to degrade and besot the private life and the public conscience of the citizenship of the State; and it goes into the grave to drag out the truest and noblest of the past generation to use them as a means to more largely accomplish its work of destruction. And it does not hesitate to befoul their memories with falsehood and libelous misrepresentation. It only goes to show that this despicable business is the most God-forsaken, the most devil-possessed and the most hell-inspired institution that has ever been permitted, under law, to fasten its bloody clutches on the throat of our American civilization. And such has been its abuse of power, and of law, and of public toleration, that the people all over this country are rising up to smite it to its death. It has long since forfeited its right to a place among the industries of this country; and the time has come when it merits and deserves destruction. It has become so steeped in depravity and moral degradation that it has no respect for God or man. Nothing is sacred in its diabolical eyes. It despises the Church, it abhors the ministry, it makes a plaything of womanhood, it grinds the faces of the poor, it extinguishes the hope of childhood, it spews its venom upon the memory of the dead and fills the graves of the sainted departed with the stench of its fumes and falsehoods. And we have daily papers in Texas that, for the sake of tainted money, will give a place in their columns to this iniquity. They have no scruples when it comes to insulting the Methodism of the commonwealth by giving publicity to the infamous slander upon the name and the memory of one of the most temperate, the most godly and consecrated men whose life and service are a benediction to the human race. They have aided this notorious old brewer in his effort to make the founder of a great Church contribute to the diabolism of the liquor and beer business. Were it not for the ill-gotten gains of this unregenerate old brewer, these daily papers would hardly permit his name to have a place in the personals of their columns. But because he can turn over money to them, they let him enter their business department with his spectacular advertisement and perpetrate this

outrage upon the religion and the Church of more than two hundred and fifty thousand faithful men and women in Texas! "O, the times! O, the customs!"

For the intelligence of these papers we will here quote Mr. Wesley's words concerning the gin traffic: "It is amazing that the preparing or selling of this poison should be permitted in any civilized State. Is it wise to barter men's lives for money? What remedy is there for this sore evil? By prohibiting forever, by making a full end of that bane of health, that destroyer of strength, of life, and virtue—distilling." This old brewer did not quote these words, because they represented Mr. Wesley's position on this subject. The old reprobate preferred to misrepresent this great and good man.

Christ's forgiveness extended to the thief on the cross, and he was assured of favor even at the last moment. This is not to encourage the postponement of turning to Christ to the hour of death; but it does prove that it is never too late to repent and be saved. However, youth or manhood at the latest is the sure period of salvation.

It is wonderful how the anti-prohibitionists become alarmed at the interest that ministers of the gospel take in moral reform; but the very moment some back-slidden preachers say a good word for the liquor business, these same anti-prohibitionists publish his deliverance with great gusto and commend him as a man of wonderful brain power and liberality of spirit. With them the preacher is all right as long as he is on their side. Yet we honestly believe that even these antis, down in their secret hearts, have a contempt for a minister who expresses any sympathy with the liquor business; and down in their hearts they can but honor the ministers who set the seal of their condemnation upon that business. Even saloon keepers know right from wrong, if they do temporize with such a sacred question for the purpose of gain.

The ministry of John the Baptist was a "voice crying in the wilderness." There was nothing namby-pamby in his message or the style of its proclamation. It was in power and demonstration, and the wilderness resounded with its echoes. Destructive lightning always is followed by deep intonations.

John Knox believed in a stern and an uncompromising God, while Dwight L. Moody believed in a God of love and infinite tenderness. But if we want to get the truest conception of God, we must combine both the sternness and the love of his character. He loves with an infinite love, but he has laws and they must be obeyed. The wisest father is the one who loves his children tenderly, but he requires obedience to authority. After all, God is an infinite father, and his love and his law never conflict. He is not a tyrant upon the one hand, and he is not soft and self-indulgent upon the other. He is a God whom we can love and whom we can obey. Hence religion is not a simpering sentiment. It has intelligence and kindness in its makeup.

Short History and Early Growth of Methodism in Dallas County

By Rev. W. H. Hughes.

In 1841 Isaac B. Webb and William M. Cochran, of Maury County, Tennessee, with their young wives, who were sisters, the daughters of William and Alsee Hughes, moved to Missouri and settled near Springfield. In 1842, not being satisfied with Missouri, Webb came to Texas as a homeseeker. He visited the headquarters of Peters' Colony, which was then located on Farmers Branch, in the northern part of Dallas County. He was pleased with the country. In 1843 W. M. Cochran, with his family, moved to Texas, and settled on Farmers Branch, near where it empties into the Trinity River. In the winter following, I. B. Webb and family came and settled on an adjoining section. We are much indebted for an accurate statement of facts to the diary of I. B. Webb, written at the time. We quote: "Landed at W. M. Cochran's Jan. 27, 1844." He tells us for a season, while others hunted and fished on Sunday, he gathered the women and children together and sang and prayed. In this song and prayer service he had the hearty co-operation of Mrs. N. J. Cochran, who was the first Methodist settler in Dallas County, and his wife, Mary Webb, both of whom were deeply pious from childhood, and Methodists to the manner born. About this time Webb learned from travelers that John W. P. McKenzie was preaching and teaching in Red River County, whom he knew in Tennessee, and wrote him to send them a preacher, for they were like sheep in a wilderness without a shepherd. In answer to this letter, he makes this entry in his diary: "Texas, March 19, 1844, Thomas Brown, the first Methodist preacher that visited the colony, stayed all night with me and preached at W. M. Cochran's the first sermon in the neighborhood, from Rom. 1:16: 'For I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth, to the Jew first and also to the Greek.'"

"Hymn:
"From all that dwells below the sky,
Let the Redeemer's praise arise."
Tune: Kedron."

Webb makes this entry:

"Daniel Shook, the first circuit preacher in the colony. The first circuit formed March, 1845. The first circuit preaching at my cabin May 5, 1845, and a society formed consisting of five members—Isaac B. Webb, Mary Webb, Nancy J. Cochran, M. Fortner, and Mrs. Fortner."

He says: "Webb's Chapel, the first church, put up in the colony in the spring of 1846."

This house was built on Webb's land and used as a church and school house. Mrs. N. J. Cochran was the first Methodist settler in Dallas County, and the first sermon was preached in her house. Webb and Fortner were the first two families, and the first Church was organized in Webb's house, in which they had regular preaching until Webb's Chapel was built, in 1846.

Again his diary says:

"The first camp meeting was held in this part of the county in 1845, on Joe's Branch. Four families camped on the ground."

At this camp meeting W. M. Cochran joined the Church and became one of its strongest supporters. This little society was attached to the Bonham Mission and afterwards to the Dallas Circuit, and was served by the following preachers: Daniel Shook, Joab H. Biggs, William Cole, J. W. Harding, Andrew Cumming, W. H. Maston, Harvey Cummings, Alexander Hinkle, A. C. McDougal, L. R. Dennis, J. W. Chalk, and others. These were all men of God and did good work. The little handful of Methodists were greatly reinforced in 1846 by the arrival of Rev. James A. Smith, a local preacher from Mississippi. He was a man of God, full of zeal for his Master and ready for every good word and work. He was a fine preacher, and had the good of

the Church at heart. He heartily co-operated with circuit preachers, and perhaps did more than any one man to build up Christianity among the early settlers, and to establish a healthy moral tone in this community. John Henry Brown, in his history of Dallas County, in speaking of Rev. James A. Smith and his two brothers, William and Wesley, says: "Were all Methodist preachers, and each one in the locality of his residence, from his ruddy complexion and bristly hair, was known by the sobriquet of 'Cedar Top.'" As William and Wesley Smith lived in distant parts of the State, I can not say what their neighbors called them. But James A. was my neighbor for many years, and we were closely associated, publicly and privately. And I must say, for the sake of the truth of history, I never heard of his being called by that uncanny name until it was printed in the above history. His complexion was fair but not ruddy, and his neighbors, young and old, had too much respect for him to call him by any such name. Mr. Brown personally did not know Bro. Smith, and his informer did not state facts.

The Master said: "The Kingdom of Heaven is like unto a little leaven which a woman took and kneaded in three measures of meal until all was leavened." The wonderful growth of the little society and its silent but powerful influence in shaping public morals fully illustrates the saving grace of God. Many were added by the influx of immigration, and not a few by conversion. In 1847 we find this entry: "Nov. 5. Our protracted meeting commenced today. Brothers J. A. Smith, Joab Biggs and William Cole were our preachers. Thirty-four joined the Church, and twenty-eight were converted. A sweeping shower, indeed. Oh, what a happy time we had; so many conversions, and such displays of the power of Almighty God my eyes never beheld before." The increase in population as well as the growth of membership resulted. The organization of another society at Cedar Springs schoolhouse was perfected. We have no means of knowing the exact date of this organization, but it must have been in 1848 or 1849. Webb's Chapel and Cedar Springs were the only points of regular preaching by our Church between White Rock Creek and the Trinity River when I came to Texas in the fall of 1852. The Church in this territory continued to grow, and the annual camp meetings began in 1845, which are kept up to this day, and were regularly held, but not always at the same place. At these meetings hundreds were converted and added to the Church. In 1856 the little houses at Webb's Chapel and Cedar Springs would not accommodate the large congregations which met to hear the Word. These two Churches decided to unite on half-way ground and build a good house of worship, which culminated in the building of Cochran's Chapel. This was the first house in Dallas county decided to the Church and dedicated exclusively to the worship of Almighty God.

On my arrival in Texas, I must say, to my surprise, I found the most industrious, moral and agreeable community I had ever seen. Instead of these pioneers being composed of the raffish and refugees from justice, as some have falsely said, they were from the cream of the old States. They were intelligent, self-reliant, brave and patriotic, social and neighborly, and each one seemed anxious to do what he could to build up in this new country a model community. It is true that there were good people in this community who were not Methodists, who did their share in building up this noble community. So without disparagement to others equally worthy, we give from memory only the names of the heads of Methodist families:

I. B. Webb, W. M. Cochran, M. F. Fortner, John Pulliam, Rev. James A.

Smith, John Howell, Berry Winn, Thomas C. Williams, Dr. S. H. Gilbert, Mrs. Moon, Judge Thomas, David Shaban, Elijah Fike, James Armstrong, R. J. West, E. W. Hunt, Mrs. Frances Daniel, Rev. Jesse Daniel, Frank Daniel, Capt. W. C. McKamy, O. W. Knight, G. B. Knight, Rev. W. H. Hughes, Geo. W. Record, Rev. J. B. Bachman, Nathan Yergan, Dr. Staton, J. W. Smith, David Lain, R. M. Cook, Foster Dunaway, Jefferson Dunaway, Ned Wilbudn, J. M. Caneday, Rev. Anderson, Jack May, John Harvey, Rev. James Bird, W. T. Edmunson, John M. Wright.

We have not intentionally left out any, but doubtless many have slipped the memory in fifty-six years.

The posterity of these families may well be proud of the name and character of their ancestors. The posterity of many of these heads of families have grown into large numbers, and we are happy to record the fact that they are among our best, and most law-abiding citizens, and not one of them has ever been convicted of a felony. I have known other communities where the early settlers were skeptical, and in their posterity lawlessness runs riot, and from which our jails and penitentiaries receive their recruits. The religion of Jesus Christ is the only civilizing influence on the depravity of human nature. When we look upon the worthy sons and daughters of these godly pioneers, we can with joy repeat the experience and observation of David: "I once was young and now I am old, yet have I not seen the righteous forsaken nor his seed begging bread."

The very best legacy ever left to posterity was expressed by Ben Hill's last will and testament, when he wrote: "First I give and bequeath to my children my firm faith in the divinity of the religion of Jesus Christ." Yes, that is best and first of all.

But back to the building of Cochran Chapel. Mrs. N. J. Cochran deeded three acres for church and burying purposes, retaining one acre for a family burying ground. The families above mentioned contributed the money to build the church. Rough lumber was then worth \$3 to \$5 per hundred. The church was a good one for its day. The church, without debt, was dedicated by J. W. P. McKenzie. He was a unique character, a fine preacher, and did more for the intellectual culture of the young of Texas than any man of his day. At this church was held the first District Conference in Texas. Bishop Marvin, of sacred memory, was present, and preached as few men can preach. He was the first live Bishop many of the people had ever seen. As the deed shows, the trustees were: W. H. Hughes, O. W. Knight, James A. Smith, G. W. Record, F. A. Wren, M. F. Fortner, I. B. Webb, J. B. Bachman, and John Howell.

When I look over the names of these nine trustees, and this long list of those who were heads of Methodist families at that time, I find the name of this writer (W. H. Hughes) is the only one living. I am glad to do what I can to perpetuate the memory of such a noble band of worthy names, and wish that all their posterity would follow them as they followed Christ.

July 18 and 19 the offspring of the pioneers had a most delightful celebration of the semi-centennial of this frontier Church. This little plant of five members on Farmers Branch, according to the official statistics of the conference, has grown into scores of churches in Dallas County, with a membership today of 6324, and 5551 Sunday-school scholars. This does not include the Northern Methodists, the three different African, nor the Free Methodists. They are not a growth out of early Methodism in this county, but in opposition to it.

The exact date of the organization of the Church in the city is not known, but it was in 1854 or 1855. The first station preacher was W. H. Hughes,

who was pastor for two years beginning in the fall of 1866. During this pastorate the Lamar Street Church was built on the corner now occupied by the Gaston building. The lot on which it was built was donated by

Mrs. Sarah Cockrell. This house was burned in 1878.

I have with pleasure written these reliable facts that they may not be forgotten and the days of small things may not be despised.

Divorce and Remarriage

While glancing over the good old Advocate of June 25, on page 2, my eyes fell on this head line, "Romanism or Anarchy, Which Shall It Be?" by Judge J. D. Thomas, of Oak Cliff, Texas in which he takes a very radical view of the marriage relation and the power of the State under certain circumstances to dissolve it. He undertakes in this article to answer two other articles that I wrote of Feb. 6 and of March 19, 1908, to which he with five columns fails to answer or even try to comment on one passage of Scripture given by me. They each stand without the scar or taint of the enemy, yet they send their rays of light and condemnation to all who fall under this mighty gospel ax, which was pulled from its sheath in those two articles. He goes so far in his article as to condemn the Church and ministry for taking a stand against this divorce evil, which is a rapidly growing evil in our midst. He says in his article, "We have lived to see the day when hosts of Churchmen contend madly that children born under such prestige as set forth in my articles are illegitimate." And adds, "We prove by such an agreement the illegitimacy of Christ." And says, "This was the grand contention of Ingersoll."

This may have been Ingersoll's view for aught I know. That thrust fell from the pen of a maddened brain without foundation or a shadow of support by anything that I have put on paper. But a drowning man will grab at a straw, it is said. So Bro. Thomas is clamoring for breath or something to exist on. Because men in these days who have got the moral courage both by word and pen undertake to create sentiment against this awful divorce evil, some men who claim to be so well posted with the actions of our country and plead so hard that they be maintained and that we submit wholly, advocate such evils, regardless of Church or Bible. I guess Bro. Thomas would have you believe the present law governing the sale of whiskey is Biblical; that the present law governing the brothel is based upon God's word, and we must not say anything against it or try in any way to reform such works of the devil because our constitution protects them. Strange logic indeed; but thank God we have got men all over this fair land who do not believe any such stuff, and are going to keep sounding the warning until sentiment is aroused, and by one solid body march to the polls and crush it back into hell from whence that spirit was born.

And in order to try to prove his theory he goes back to the case of Tamar, a woman who had two husbands, and no friendly advisor, marries again. Here our honorable Judge makes an appeal for innocence on her part and condemns Dr. Benson because he contends that she was an adulteress. He blunders down through the old gospel, bringing one marriage—an inter-marriage—to bear, and would have you believe that God put his approval on it because it was practiced and was the common law of that day. If that logic holds good, it is right to curse if you live in a country where everybody curses. If that is good argument it was right for Solomon to have his hundreds of wives. Why? Because it was not against the common law of the country. It also was right for David to take another man's wife to himself and put him in front of the battle and get him killed. There is where Bro. Thomas' logic goes when followed. Who denies those things happened? But what Bible scholar will tell you those things met with God's approval? Yea, no one.

Old King Herod did just what Judge Thomas is pleading so hard to defend. But John the Baptist, a man whom

God had his hand on, looked old Herod in the face one day and told him that it was not lawful for him to have his brother Philip's wife. But our Judge Thomas says it was. Whom shall we believe, one whom God filled with the Holy Ghost before he was born and put into a field of men and women or one who was repeatedly guilty of immoral acts. After being reproved he would not give her up. Just as people are contending for to-day. And the reproof John gave Herod was the cause of his imprisonment, and the final result was death at the hand of that little giddy Jewish girl, I guess our Judge would have you believe it was right because the common law was in Herod's favor. Shame on such reasoning. Bless God, God stood that sort of carrying on as long as he could and put a flaming evangelist in the field, crying aloud and sparing not king or priest; set all the demon-possessed gang of human beings on his trail, and finally resulted in his death. Some of the same mob of howling, hissing, heartless murderers trailed my precious Lord until he, too, was rushed into court, tried by that common law that knows no conscience, knows no God, and regarded not the good old Bible as they sat back and laughed in hellish glee over that rash act because they had the common law in their hands. Oh! as they laughed and gave vent to thought. We have succeeded in getting two of the great reformers out of the way. Jesus saw this growing evil; set about to reform the world laid down the law a little plainer, and said, "Whosoever shall." Now, brother, that covers the whole human race. "Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery." Why, because his first wife had committed fornication? No, but because she was still living. "Whoso marrieth her which is put away doth commit adultery." Why, because she had committed fornication? No, but because her husband was still living. Comparing Matthew 19:9 with other passages on this subject in Mark, Luke, Corinthians and Romans we find they mean the same. Any preacher who holds up this Scripture to prove and gives them a license to remarry when everything in the New Testament is against it, is advocating adultery, though he may be as ignorant of it as the men who made such lax divorce laws of our country.

Bro. Thomas says in this day that divorces are granted for certain causes set out in the law. Then proceeds to tell us a few, but he fails to give you the Bible cause for divorce, and also fails to tell you the Bible only gives but one, just one, cause for separation, and that's adultery, but broadens out and gives many. That's the very thing that caused me to put my pen to work on this all-important subject. Our law governing this point is not on Bible lines, and I believe that the primary cause of things being in this condition is, as I stated before, the devil has a multiplicity of schemes to get people into hell, and one that he is working in this present century, that seems a little more certain than any of the rest, is the divorce. He knows, if he can succeed in getting men and women yoked up in marriage to the second or third living companion, he is about as sure of getting them as if they were already in hell. In order to accomplish his purpose he weaves himself into politics, gets elected to office, sits in the legislative chairs and has a hand in making the laws which govern the world. The lax marriage laws over the country are in direct opposition to God's word, and yet people are foolish enough to rush blindly on like mad animals into the cowboys lasso, never stopping to think what they are doing until it is too late to do them any good. There is not a sin in the

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whole catalogue that God seems to hate any more than that of adultery, and the devil, who opposes everything that is pure and good, has gotten the reins of this world in his hands till it is one of the worst sins of the age. I shall repeat it: He legalizes it by the divorce and remarriage law.

Now call me anarchist, if you wish, I, for one, shall stand and plead for the cause of purity in matrimony and forever stand by the blessed old gospel. Our friend Thomas seems to think God's grace is not sufficient for all because he says there are some who cannot live pure lives unless they are married; that their passions and desires are so they can't control them. May the Lord pity Bro. Thomas for the lack of knowledge and power of God's grace to mankind. No temptation has nor shall ever come to men but his grace is abundantly able for the occasion. So, brother, I should never, I were you, give utterance to such language again. Had it ever occurred to you, my brother, that the devil met Adam and Eve, fresh from God's hand, and in his very image, and in fifteen minutes had made abased criminals and had frightened every bird and beautiful animal from that garden, the sum of divine power, wisdom and love, and had changed the plans of God, changed the destiny of man, and reversed the course of history? (But Bro. Thomas seems to think it impossible for him to get into politics or take a seat in the Legislature.) Ah! has it ever occurred to you that he met God, our great Maker, there and fought him every inch of the way to the flood, and well knew his victory was almost complete in the antediluvian destruction? He then attacked Noah, got him drunk, got into his son, instigated a Babel, fought God every inch of the way to Moses without whine or let up. He renewed the attack against symbols, ceremonies and sacrifices through the reign of judges, prophets and kings down to the dip of angels among shepherd bands, and the mysterious visit of the wise men and the arrival of the beautiful Babe in the cattle yards. In all this he has not slept an hour, rested a day, complained of being the least tired, nor seemed the least daunted or disposed to let up. Long ago God Almighty was crowded out of the government of this world, and now he is letting them alone till their cups of iniquity are full before he pours upon them his wrath and the fires of the judgment to burn out every unholy thing. God has a law and that law must be respected and obeyed if we would get to heaven, and all who expect to get to heaven had better learn what that law is and obey it.

I will say in conclusion his power is supreme, and it is only a question of a little time till all other authority and power will be put down and every one who has broken his law will be judged by the things that are written in the Bible.

R. L. SNIDER, L. P.

Huckabay, Texas.

MARRIAGE AND DIVORCE.

Please permit me to add a few thoughts on this subject. It seems to me that if we give the law authority to marry people, to be consistent, we should give it authority to fix the grounds of divorce. But, if we go to the Bible to define the grounds of divorce, we should go to the Bible to define what it takes to constitute Bible marriage, for the Savior is as plain and positive on marriage as he is on divorce. He said that "They are no more twain, but one flesh," and "What God hath joined together, let no man put asunder." (Matt. 19: 8, 9.) They must be so united in heart and affection that they become one, as God joined them together, to constitute Bible marriage. Such never desire a divorce, unless one of them woefully apostasizes. But when they are only tied together by the law, they are not married according to the Bible, but are only partners. And many of them get tired of that partnership and want it dissolved. And, if the law makes that partnership, it ought to have authority to say on

what grounds it may be dissolved. But if we go to the Bible to prove that they must not be divorced, we should go to the Bible to prove that they are married.

These ideas first led me to modify my radical views on divorce. It is true that the law should recognize marriages and record them, to prevent scandal, and to make their children legal heirs before the law; but the law can not marry them in the Bible sense. There are two extremes to every question. And Moses had suffered the Israelites "for the hardness of their hearts," to drift to one extreme; for the question was: Should they be divorced "for every cause?" And Jesus, to correct them, took the other extreme—fornication (or unlawful marriage) (1 Cor. 5:1), and then modified it, for he said: "All men can not receive this saying, save they to whom it is given." (Matt. 19:1-12.)

So only those to whom it is given are bound by it. And Paul said that "If they can not contain, let them marry; for it is better to marry than to burn." (1 Cor. 1:9.) That is, it is better to marry than to commit adultery in their hearts by lusting after the opposite sex. The marriage and divorce laws should be the same in each State, so that what is legal in one is legal in all others, and but few causes, of the most malignant character, should be allowed as grounds of divorce. These laws should provide that no marriage should be legal that was consummated under four or six weeks after their engagement is made public. This would stop secret marriages and curtail hasty marriages. No divorce should be granted at the court receiving the petition; it should lay over until the next court. And no divorced person should be legally married under one year after they are divorced. These laws would help to solve the problem of marriage and divorce.

W. R. THORNTON, L. E.

VOX POPULI, VOX DEI.

For any who may need the information, I would say that the above caption means, "The voice of the people is the voice of God." This motto, for such it may be called, like some other maxims, contains truth mixed with fallacy. The design of this article is to develop, at least in part, the truth, and at the same time discover the fallacy which lurks therein.

The voice of the people may be ascertained from various points of view. This may be done by a direct vote. This plan becomes very familiar to one living under a Republican form of government. Again, a custom becomes the voice of the people when such custom comes to be generally observed. In most countries, ruled by kings and monarchs, the word of the ruler becomes the voice of the people so long as they consent to be thus governed. This voice may be found in other ways differing somewhat from the ways here mentioned, but these are sufficient for the present purpose.

The scope of the subject may be narrowed considerably by taking the laws of every nation as the vox populi of such nation. Taking the matter in this light, we have this plain statement as the meaning of our motto: "The laws of a nation are the laws of God." How far this is true we are now to consider.

Paul says, "Let every soul be subject unto the higher powers. For there is no power but of God; the powers that are ordained of God. Whosoever therefore resisteth the power resisteth the ordinance of God; and they that resist shall receive to themselves damnation." Rom. 13:1-2. Nothing could be more expressive than this that we should be subject to the laws of the land in which we live. Then these laws become to us vox dei so far as subjection is concerned. But let us hear Paul again, "Be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." Rom. 12:2. So you see that we are to be under subjection to the powers that be, but we must not be conformed to this world, in other words, in its customs,

habits nor laws, only so far forth as they may line up with the will of God. There is a great difference between subjection and conformity. It is at this point that the ways part.

This can be made clear in no better way than by referring to Biblical incidents. Read the sixth chapter of the book of Daniel. The great man of the kingdom wished to get rid of Daniel, and they could find no way by which this could be done except by attacking his religion. So they prevailed upon Darius, the king, to make a decree that whosoever should within thirty days make a petition to any god or man except to the king himself should be cast into the den of lions. Daniel opened his window to the east and prayed to the God of Israel three times a day as he did aforetime. The result is well known. Daniel refused to conform because by so doing he would have repudiated his religion, but he did not resist the law of the king, this he showed by submitting to the penalty. Now read the third chapter of Daniel, and you will find another remarkable case. Nebuchadnezzar had set up an image of gold, and a decree was made that whosoever would not bow down to it should be cast into the furnace of fire. To Shadrach, Meshach and Abed-nego this would have been outright idolatry, and therefore they dare not do it. These men did not conform to the decree but they showed their submission to law by submitting to the penalty.

As a rule, laws in all countries, are made to punish the bad and benefit the good. It is very seldom that things which are bad are required to be done, but many things are allowed which are bad. These can be done or let alone. For instance in some countries polygamy is allowed, but not positively required. In such countries a man may live, submitting to the laws without conforming to the custom. Jacob, David and Solomon seemed to have lived in such countries and they went so far as to conform to the custom and took to themselves many wives. The question now arises, did the vox populi, vox dei justify them in such marriages? In other words, did the laws of the country become the laws of God? What evidence have we that God ever sanctioned these marriages? I have never known any one to offer any evidence. I have heard of many taking it for granted without giving any evidence whatever. The best evidence which could be offered, perhaps, would be that they were the progenitors of Christ. But then where is the evidence that the line through which Christ came was pure, holy and clean? Without this the whole thing would come to naught. This evidence I find not. Christ came to save perverted man, and, so far as he was human, he had to come through such a line as perverted nature could give him. I do not believe that God ever did sanction polygamy. May be you will say that God winked at it. Yes, he winked at it just as he winked at other sins, and as he winks at sin today.

So at this day, in most countries, if not in all, divorces for very trivial causes, and re-marriages, are allowed, but these things are not positively required. On this point a man can be subjected to the powers that be without being conformed. He is not compelled to use the liberties which the laws allow him. But Moses allowed a man to put away his wife by giving her a bill of divorce. Very true, but why? Christ gives the answer, "Moses, because of the hardness of your hearts, suffered you to put away your wives; but from the beginning it was not so." Matt. 19:8. To understand this we must remember that Moses wrote different kinds of laws. While he was set to give his people moral or religious laws, he, at the same time, had to give them ceremonial and political laws. Moses said, "an eye for an eye, and a tooth for a tooth," but Christ, in speaking of this same thing, said: "In this ye resist not evil." The Jews made the mistake of taking the "eye for an eye" as a moral law, while Moses gave it as a political law. Much of the political law is based on that very principle today, and perhaps will

always be. Divorce rests pretty much upon the same basis.

Hardness of men's hearts is as heavy upon law makers today as it ever was upon Moses, and for this cause divorces will still be allowed. Considering the state of society, perhaps it could not be otherwise. The proper course for Christians, is to be in subjection to the laws, which are made necessary by worldly men, but not live in conformity to these laws. A Christian must conform to the Bible, and allow divorce for the one cause only, fornication. Thus it seems that the Church and State are somewhat ajar. It has always been so, and may be so to the end. The Church is right in endeavoring to draw the State to a higher level in the matter of divorce. The more the Church does in this the better, provided it is done in the proper spirit.

The summing up of the whole matter is this: whenever vox populi demands what God has forbidden or prohibits what God has allowed, it ceases to be vox dei. God and morals never change, now much so ever laws have to be changed on account of the hardness of men's hearts.

WM. A. SAMPEY.

THE "THUS SAITH THE LORD" ON DIVORCE.

Rev. R. N. Price, D. D.

It hath been said, Whosoever shall put away his wife, let him give her a writing of divorce; but I say unto you that whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery; and whosoever shall marry her that is divorced committeth adultery.—Matt. 5:31, 32.

The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause? And he answered and said unto them, Have ye not read, that he which made them at the beginning made them male and female, and said, For this cause shall a man leave father and mother, and shall cleave to his wife; and they twain shall be one flesh? Wherefore they are no more twain but one flesh. What therefore God hath joined together let not man put asunder. They say unto him, Why did Moses then command to give a writing of divorce and to put her away? He saith unto them, Moses, because of the hardness of your hearts, suffered you to put away your wives; but from the beginning it was not so. And I say unto you, whosoever shall put away his wife except it be for fornication, and shall marry another, committeth adultery; and whoso marrieth her which is put away doth commit adultery.—Matt. 19:3-9.

And he saith unto them, Whosoever shall put away his wife, and marry another, committeth adultery against her; and if a woman shall put away her husband, and be married to another, she committeth adultery.—Mark 10:11, 12.

Whosoever putteth away his wife and marrieth another committeth adultery; and whosoever marrieth her that is put away from her husband committeth adultery.—Luke 16:18.

And unto the married I command, yet not I, but the Lord. Let not the wife depart from her husband; but and if she depart, let her remain unmarried, or be reconciled to her husband; and let not the husband put away his wife.—Paul in 1 Cor. 7:10, 11.

These passages teach that only one offense can abrogate the marriage contract—that of fornication, in the Greek *porneia*, defined by Groves fornication, adultery, incest, whoredom, all kinds of lewdness. They teach that if either party commits this offense, the other party is released from the marriage contract, and is free to marry again; but they do not teach that the guilty party is free to marry again. His or her crime does not release him or her from the marriage contract. It matters not what is the cause of separation, if it is not fornication, neither

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party, according to the words of Jesus, has a right to marry again while the other party is alive. The words of Jesus are the moral law on this subject, and no legislature or court has a right to set them aside. If a man separates from his wife, or his wife separates from him, and she has not violated the marriage contract by the one crime mentioned by the Lord Jesus, he has no moral right to marry another woman. It matters not what the civil law says, or what the civil courts decree; and if he does, as long as he lives with this second woman, he lives in adultery, and his so-called wife lives in adultery, and their children are born in adultery, and in the eyes of the moral law, as laid down by the Lord Jesus, are illegitimates.

These are the plain teachings of the New Testament Scriptures. Where people have been divorced for other than the Scriptural cause named by our blessed Lord, and have married again, they should not be received into Christian Churches and retained as members in good standing, to say nothing of making them official members, giving them license to preach, electing them to district, annual and general conferences. No man or woman has a right to be recognized as a Christian in good standing who is living in open violation of one of the Ten Commandments.

These are very plain statements, and they will probably grate on some ears; but they must be accepted as true, if we are not to set aside the words of our Lord and Savior, Jesus Christ.

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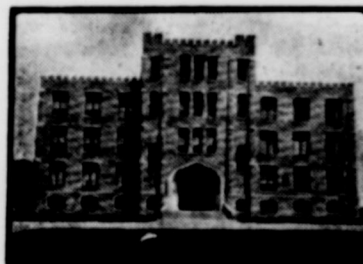
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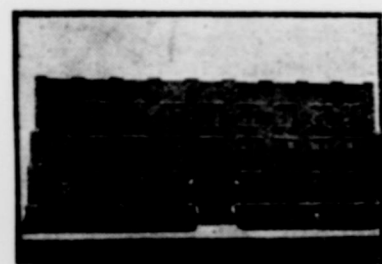
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Notes From the Field

Bedias.

We closed a great meeting at Bedias yesterday. Had 65 or 70 professions, and a great interest all over the community. The Lord greatly blessed the people.—W. H. Brown, August 5.

Joshua.

The revival fire is burning in Joshua charge. On last Sunday night we closed a very successful meeting at Crowley. There were about seventy conversions. Several family altars were established and the membership of the Church was doubled. Fifty new names were added to the Sunday-school roll and the young people and children were organized into Leagues. Rev. J. T. Bloodworth did most of the preaching. He is an evangelist equal to any emergency. His work abides because he organizes as he goes. We will build a church at Crowley this fall.—G. F. Winfield.

Walnut Springs.

I am still on the wing; am just in from Rogers, Texas, where I have been assisting Bro. J. G. Pollard in a meeting. Pollard and I preached alternately our very best. "We routed them, we scouted them, never lost a single man." It was a pull, yet ten or fifteen had professed before I left. I preached my last service at 11 a. m., and two bright young ladies came to the altar and were happily converted. Dr. Bolton came in for his Quarterly Meeting. He preached Saturday at 11 a. m. One man and wife converted. Had a fine Quarterly Meeting Saturday evening. Good reports, with prospects of building a new \$10,000 church at Rogers. Saturday night Bolton magnified his office by going out to Glendale and preaching for J. E. Buttrell on Rogers Mission, Sunday, 11 a. m. He preached at 11 a.

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Send to nearest depot for free Cuticura Book on Treatment of Skin Diseases. Cuticura Remedies are sold throughout the world. Dealers: London, 27, Charterhouse St.; Paris, 5, Rue de la Paix; Australia, R. Toms & Co., Sydney; So. Africa, Lennon, Ltd., Capetown, etc.; U.S.A., Potter Drug & Chem. Corp., Sole Props., Boston.



m. on "Hell" and raised collections to help the people to heaven. I went to Glendale and preached about heaven. Took Buttrell's collections to try to get the people to heaven also. I left Bro. Pollard "faint, yet still pursuing." Aided by his faithful little wife, I believe they will yet have a great victory at Rogers. Pollard is one of the most incessant workers I ever met. I regretted to leave, but I have three more meetings booked, and am trying to make schedule time. I am resting here for a day or two, with my newly married children, getting bed and board free. Dr. W. E. Boggs, of Fifth Street, Waco, is here with Bro. Tunnell in a siege. I'll watch them and try to "learn the way more perfectly." I sincerely hope and pray that they may have a great victory here. (D. V.) I assist Bro. Owens at Membrano next week.—F. M. Winburne, August 5, 1908.

Memphis Station.

Our Lord has given us a good revival. We held a two weeks' meeting. Bro. D. L. Coale, of Mansfield, assisted us nine days. He did splendid work. He is a strong, forceful preacher and a kind, brotherly man. It was a pleasure to be associated with him. We learned to love him much and hope to have him with us again. The meeting resulted in about 100 professions and 102 accessions to the Churches, with perhaps 15 more to join next Sunday. We took 70 into our Church, with more to be received. We have gotten the charge well organized. Have all departments called for by the Discipline, and they are all active in the work. Our Sunday-school is extra good, both in the main school and the Home Department. Our Junior League, with about 100 members, is doing splendidly. All departments are doing well. There have been during the year about 115 professions with 167 accessions. Finances all in good shape. We have plans for our new church about completed. We hope to begin a strong, forward move toward building right soon. Another word about the meeting. It was a spiritual uplift to the entire community. All denominations gave hearty co-operation, and a splendid brotherly spirit prevailed. Our town and country is made up of a fine class of people. They are kind, generous and liberal. When the meeting was half over, without any pressure, they made Bro. Coale an offering of about \$165 for his services. A little later on they did what we think was another most generous and brotherly thing. They most cheerfully granted the pastor and his wife a vacation of several weeks, and laid down an equal amount to bear all expenses. This is a kindness we will never forget. We give God thanks for His goodness, and will show our appreciation to this people by giving them the very best service of which we are capable.—Robert B. Bonner, August 5.

Haskell Mission.

Our work as a whole is in fine condition. There are only four appointments to this mission. One of these has a very small membership. The people are industrious, hospitable, and, best of all, highly religious. We have just closed our first revival, which was held at Rose Chapel. Bro. M. M. Beavers was expected to assist in the preaching, but duties on his work prevented his coming. Thus it happened that the inexperienced pastor held the services. The Lord was with us in power. There were ten conversions, with twelve additions to the Church, eight on profession of faith. The little congregation at this place was greatly revived and had its membership increased from twenty-two to thirty-four members. We had five conversions before the meetings began; thus, since January, we have had fifteen professions. Our next meeting will be held at Ketron, August 7-16. Brother J. E. Morton will

do the preaching. The conference collections have almost been raised. We expect to raise a nice sum over our assessments as a thank-offering. One new Sunday-school has been organized and is in a flourishing condition, under the superintendency of Brother Earl Morgan. We have secured twelve new subscribers to the Advocate this year.—Ora C. Kiker, Aug. 4.

Pittsburg Circuit.

The first revival on this circuit began Saturday, July 18, and closed Sunday, July 26, at New Friendship Church. This was a great revival in many respects. There were thirty-odd conversions and reclamations, with twenty additions to the Church, among them two bright young men who feel a call to preach. These young men will enter school as soon as possible and prepare themselves for the work of the ministry. All things considered, this was one of the greatest revivals I ever saw. Rev. C. M. Davis, a local preacher on the Gilmer Circuit, did the preaching. Brother Davis is excellent help. He has the happy faculty of catching all alike. He is splendid help, and can stir sinners so they are forced to act one way or another. Happy is the pastor who has such a local preacher as Davis.—J. C. Stewart, Aug. 4.

San Jacinto Circuit.

We have just closed out a glorious revival at old Mary's Chapel, in which the Holy Spirit was our leader. From the very beginning of the meeting there were sinners asking us to pray for them, and, feeling burdened for the lost as we did feel, we prayed for the Comforter to come, and there were thirteen conversions and fourteen additions to our Church. Brother J. C. Huddleston, of Fostoria, did the preaching, and he did it well. He is full of the Holy Spirit, and everybody loves him. He has great power from God in leading men and women to Christ. All Christians of the entire neighborhood love each other better, and the Holy Spirit is still working. When we closed our last service three strong men came into the altar desiring to know God. The revival closed Sunday night, August 2, 1908, and our good people began work on their new church building Monday, August 3, 1908. With all the lumber at hand and rock being placed on the ground for a foundation to our new church, it will not be long until our new church will be ready for our next appointment in September.—S. W. Stokely, August 3.

Hamels Chapel.

Just closed one of the best meetings ever had at Hamels Chapel. The meeting was far-reaching in every respect. About twenty-five conversions, twelve accessions to Church; others yet to join. A Sunday-school and prayer-meeting organized; family altars erected and \$200 pledged by twenty-six of the members to make Hamels Chapel Church self-sustaining next year. The preaching was done by Bro. S. N. Allen and that means it was well done. No man preaches the gospel any purer than Sam. Cason. Mission is having great revivals; will be self-sustaining next year.—C. J. Atkinson.

Westbrook.

Our two first meetings, which were held in Westbrook and Daniels, resulted in a few additions to the Church and the building up of the Church spiritually, but we did not have the conversions that we hoped to have. We began our third meeting at Union the third Sunday in July, and closed the 31st. It was an old time revival, resulting in the salvation of between twenty and thirty souls, and a great awakening of the Church. We have a good membership at Union, and they labored faithfully for the success of the meeting. The pastor had no ministerial help the first week, but he was assisted the last week by Bros. Shuford, Melver and Sam Adams. They were good help and what they did was appreciated. The pastor did most of the preaching and the Lord blessed

his labors with great results. We had thirteen accessions to the Methodist Church and others to join; some will go to other Churches. All honor and glory to the Lord for this meeting. We thank him for it.—J. A. Sweeney, Aug. 8, 1908.

Lexington.

Early Chapel is the oldest Methodist Church in Lee County. This community was on the circuit that extended from Caldwell, in Burelson County, to San Antonio, when Jno. W. DeVilbiss traveled in the long ago. Those old fathers left their impress on this country, and there are people here now who date their conversion to the preaching of some of those illustrious pioneers. We have just closed a good meeting at this old Church. Our presiding elder held Quarterly Conference and preached three good sermons. Then Bro. C. C. Childress, our pastor at Giddings, came to our help and did us much good for six days. The people fell in love with him and his gospel of love. The "old time" Methodist shout was heard on more than one occasion. On the last night of the meeting we administered the vows to seven people amid great rejoicing. Sunday morning we wiped out all the conference collections for that Church. The Church was wonderfully revived and we think that a meeting that does these three things, namely: Revives the Church, saves sinners and secures good collections—we take it as a successful meeting.—H. M. Timmons, Aug. 6.

Quitman Circuit.

We closed a very successful meeting at Salem on the night of July 24. The interest was good from first service. Our congregations were immense. Men and women shouted almost from the beginning of the meeting; fourteen conversions and six additions to the Church, with more to join. We can't tell how many reclamations, but there were a great many. In fact, we had old time religion and the people were glad to get to tell it. This was a great meeting. We then went to Hainesville and held another great meeting, with six conversions and eight additions to the Church, and a number of reclamations. The Churches at Salem and Hainesville are on higher ground than they have been for years. To God be all the glory. We are to begin at Webster next Sunday. Brethren, pray for us.—J. S. Ogle, pastor; Scott Ogle, assistant.

Gilmer.

We had a great revival here. Bergin did the preaching. Smith did the singing; thirty-seven additions. Bergin and Smith make a great team. Good meeting at Fairview; six additions; church being finished. Our charge is good condition.—J. M. Adams.

Aquilla Charge.

We have had Abe Mulkey at Aquilla. The meeting began July 24 and closed August 2. The meeting was a great success. There were some seventy conversions and a great many reclamations. There were forty-six additions to the Methodist Church and perhaps others may follow. Fifteen or twenty gave their names for membership in other Churches. All in all, it was a great meeting. Abe says that Aquilla made about the best preparation for the meeting of any little place he has ever found. Everybody is in love with Abe Mulkey. Also we have recently held a meeting at Ross on this charge. Our congregations were not large, owing to the fact that there is a large number of foreigners in the community, and that there were two meetings going on nearby. Our meeting, however, was good. Had some conversions and additions to the Church, and the people who live there say the Church is in better condition than it has been for years. We thank God and take courage. Two more meetings yet to hold.—D. C. Stark.

Greenwood, Texas.

Our meeting at Rush Branch, on Greenwood charge, closed Thursday night, after running ten days. It was

a wonderful meeting. Bro. J. K. McMillian asked me to write it up for the Advocate. Rev. T. A. Lisemby, of Tahoka Station, Northwest Texas Conference, came in to help in the meeting. He did some good preaching. He preached the old-time gospel. Sinners were convicted and came to the altar weeping, and were converted and shouted God's praise. We had 42 conversions and 15 additions to the Church, with more to join in the future. We gave Bro. Lisemby \$27.25 as a freewill offering. Bro. McMillian is as faithful a worker as I have ever seen. He is loved by everybody, both saint and sinner. Say, Bro. Barton, tell the Bishop that Greenwood charge is not to "let." We will send our preacher to conference with a full report. God bless the Advocate and its editor.—A. C. Key, August 8.

Cisco.

Thursday night we closed the greatest meeting in the history of Cisco—268 conversions (some of them being reclaimed). Brother McIntosh did the preaching while Tatum and Leslie Hightower led the singing. The interest was good from the start and conversions at every service. The large skating rink was crowded and some times could not accommodate the people. We received fifty members by vows Sunday, with many more yet to join. Two conversions at the night service. We have a soul winning band of young men who meet every Monday night, whose object is to bring to Christ every unsaved young man in Cisco. We are now planning for a great union meeting to begin here the first of September, and we are praying and expecting a thousand conversions before conference. This is my fourth year here and I want to leave one of the most desirable appointments in the conference. Brother McIntosh is a godly man and a successful evangelist.—J. R. Henson, Aug. 10.

Barry.

We closed an eight-days' meeting at Cryer Creek last Sunday. Bro. Neyland Hester was with us the first three days of the meeting and did some earnest, effectual preaching. The Church was revived and sinners were saved. There were 16 professions and twelve additions to the Church.—C. E. Simpson, August 11.

Nocona Circuit.

On last night we closed a splendid revival at Belcher. Rev. Leonard Rea, of Weatherford, Texas, did the preaching. And it was with power, and in demonstration of the spirit. Sinners were convicted and converted, and in different Church members were aroused to action in the service of the Lord. There were about twenty conversions and a great many reclamations as a result of the meeting. The town and vicinity were mightily stirred for God. The people say it was the best meeting that Belcher has had for twelve years. We paid Bro. Rea \$62.50 for his services. He is a fine revivalist and greatly endeared himself to my people. We recently held a good meeting at Prairie Mound, where we were assisted by Rev. C. B. Golson of the Rosston charge. He rendered us very efficient service. There were some conversions, and the spiritual state of the Church was quickened to a very perceptible degree.—Chas. P. Martin, Aug. 10.

Estelline.

I thought some one said people would not go to Church in Estelline. Now, brother, that's a mistake, as has been proven of late, day after day. Nothing like getting ready to take care of folks if you want to see them waiting on your ministry. We have recently closed our meeting here, and it was not a meeting, only in name, either. To begin with, a large tabernacle, with plenty of seats and good lights, was erected. Ample preparations were made and large results expected, and we were not disappointed; for the Lord was with us in great power. We began July 8, closed July 26. Part of this time our preacher was sick and had to be away from

Continued on page 16.

The Home Circle

GRAMMAR IN RHYME.

Three little words you often see
Are articles, a, an and the.

A noun's the name of anything,
As school, or garden, hoop or swing.

Adjectives tell the kind of noun,
As great, small, pretty, white or brown.

Instead of nouns the pronouns stand—
His head, her face, your arm, my hand.

Verbs tell some thing to be done—
To read, count, laugh, sing, jump or run.

How things are done, the adverbs tell,
As slowly, quickly, ill or well.

Conjunctions join the words together,
As men and women, wind or weather.

The preposition stands before
The noun, as in or through the door.

The interjection shows surprise,
As Oh, how pretty! Ah, how wise!

The whole are called nine parts of
speech,
Which reading, writing, speaking
teach.

—Exchange.

A BLOODLESS VICTORY.

Lon woke to the sounds of battle—the continuous sharp rattle of musketry, the dull boom of cannon sullenly reverberating from hill to hill around the horizon, with an occasional lull, broken by the pop, pop, pop, of single reports, as if the sons of Anak were popping corn.

Lon listened, wondering, for a moment, and then—he remembered. It came rushing over him in a flood of grief. He turned his face to the wall and—no, Lon was too big to cry.

Independence Day! And he lying here with a broken leg! How he had anticipated the pleasures of this day! What plans he had laid! There were to be celebrations unusual even for this patriotic little town, and Lon had had a share in everything. Whom had they chosen in his stead to play the snare drum in the Boys' Fife and Drum Corps? Who would stand on the rostrum with the orators of the day and recite, "When in the course of human events it becomes necessary?" And he did want to see his platform in the grove, built of leafy boughs, like the booths of the Israelites at the Feast of Tabernacles. O, the stirring music, the inspiring orations, the fireworks, the picnic! O, bother that broken leg! Lon descended into the deeps, and the waters of Marah closed over his head.

The door swung silently ajar and a small, black head was thrust inquiringly into the room, then the whole little body squirmed in and Bobby Bruce trotted over to the bed and leaped upon it, but there was no answering light in the eyes of his master, and Bobby jumped disappointedly down, and lay down by the bed.

Little by little the cloud lifted. Through the open window by his side, Lon could see his cabin in the yard, and in the cabin, he knew was his box of fireworks. He had saved his allowance for many weeks and Mr. Ames had given him a generous sum but a few days before, and the box was well filled. He would ask father to set the fireworks off just outside the window tonight. He'd have that much Fourth, anyway.

Bobby Bruce felt the softened mood, sprang up, and licked his master's hand. This time he was not repulsed, and curled contentedly down in the hollow of Lon's arm.

The door opened again, and Mrs. Ames appeared, a tray of smoking breakfast in her hands.

"Did you hear the fire-crackers?" she asked, cheerfully, ignoring the gloom on the face before her. "Sound-ed like the battle of Bunker Hill, didn't it? But it seems to be dying down now. I suppose everyone is indoors at breakfast. I hope the right side won the battle. I've no doubt it did. Now, let-me-see. How shall we spend the day? How should you like to be a wounded general, and issue your orders from your camp-cot to your loyal troops?"

"Who?" muttered Lon, morosely. "Napoleon?"

"Napoleon indeed! Napoleon on the Fourth of July?"

"Well, then, I'll be Benedict Arnold."

"Indeed! you will not! Not in my house. Try again!"

"I suppose you mean Washington, but I never heard of his being wounded, and I don't believe he ever was."

"Vexed because General Washington was never wounded? What a boy! What then? Have you no imagination? I foresee some battles for my general today—some great, some less—but especially, against your 'bosom sin.' The general must be prompt, alert, far-seeing, and his or-

ders must be obeyed—or what's the good of being a general? So fight, my general, 'till your good angel fires your bad one out."

"What is my 'bosom sin,' mother? How can I watch it when I don't know it?"

"I fancy you will know it before the day is over. Watch all the enemy and this one can't escape. Now I must go and dress sister for the picnic. She is to be in the parade, you know."

Lon's face contracted, but he said: "I suppose the general would be glad Annie's able to go. Send her up, mother dear, when she's ready. I want to see her."

And Mrs. Ames left the room, quite content.

Lon had forgotten the parade! He was to have marched in it, too. O, dear! O, dear!

Little Annie came running in, happy and excited in her white frock and red, white and blue sash and hair-ribbons, and danced about the room like an animated rainbow.

"Mother said you wanted to see me, Lonny, so here I am. But I'm not going to march in the parade. Father thinks it's too far and too hot. So he's going to drive me over by and by. 'Sides, I didn't want to march if you couldn't, Buddy."

"Thank you, my fair maid. Indeed, this wound hath come at a most inopportune time. But my brave troops are carrying on the war. They will do the marching today, though I hope to rejoin them ere long."

Annie giggled. "You're so funny, Lonny. O, I forgot! Ted Miller's downstairs and wants to come up to see you."

"Colonel Miller kept waiting? Show him up at once."

Ted came; a merry, freckled, round-faced boy.

"Hello, Lon! How're you makin' it? U's boys—" What was that? Music—a brass band, far and faint—the parade!

"Hurry up, run, Ted—you'll miss it!"

Ted lunged against the wall, hands in pockets. "O, I ain't in no hurry, I guess."

Still the music, faint, but growing louder. It came on, martial, inspiring, the long roll of the drums, and the sweet, high, ringing call of the bugles. "Why, it's coming past here!" cried Lon.

Ted's good-natured face beamed, and little Annie clapped her hands, singing. "We knew it! We knew it! They're coming past here! Everybody's sorry you can't go, Lonny," she added, sweetly.

"O!" said Lon, and lay very still. He was thinking hard. Fighting? Perhaps.

Mrs. Ames slipped an arm behind him, and, leaning against her shoulder, he watched the long, bright parade march by with huzzas and waving banners, tossing caps, music, color, light! There was a rousing cheer, and many smiles of greeting as they saw Lon. He waved his flag and tried to "hurrah" in return, but there was a queer tight feeling in his throat.

Just then came a big wagon full of little girls, all in white and tri-color. "Come on, Annie!" they shrilled, and Annie went.

"Wait a minute, Ted. Ted—Ted—look here! Colonel Miller, have you any ammunition in your pockets or anywhere?"

"Huh?"

"Got any crackers—or torpedoes?"

Ted pulled half a dozen fire-crackers from his various pockets.

"That's all," he grinned.

"Going to get any more?"

"Not unless I can earn some money."

"Say, Ted—O, bother!—say, Ted!"

"It was very hard to say, after all. I've got a box of things down there. Wish you'd take 'em and shoot 'em."

"Aw, say, Lon! Don't Annie want 'em?"

"No; father don't allow her to shoot 'em. Besides, I want you to have 'em."

"Thank you, Lon." That was all, but the face of the surprised boy spoke volumes.

"Mother," said Lon, as they talked the day over, "I know my 'bosom sin' now, and I'll watch it. I wonder what Annie meant when she said they were all sorry I couldn't go? Because I've been awfully mean to the fellows. And—mother—even when they were no use to me—I didn't want to give away my fire-crackers. It's selfishness. That's it."

"But you gave them, dear son. It was a glorious victory over self. The good angel fired the bad one out. Shall we keep him out, dear?"

"We'll try," said Lon.—The Junior Herald.

Bridegroom: "What's the matter, driver?"

Coachman: "The horse has just thrown a shoe, sir."

Bridegroom: "Great Scott! Do even horses know we are just married?"

THAT TIRED FEELING.

"Tired! What do you mean by being tired? I don't know the feeling." These were the words of a middle-aged man who had always led an active life. It is an interesting question how much of this freedom from a feeling well known to most of us was due to an unusually robust constitution—which the appearance of the speaker failed to indicate—and how much to his Quaker training and belief, leading to a calm, serene, industrious life, "without haste, without rest."

Professor Frederic Lee of Columbia University recently gave a paper on the subject of "The Problem of Fatigue" before a medical convention. While much of it was technical and suited only to the learned doctors to whom it was addressed, yet it contained suggestions not beyond the comprehension of the ordinary mind. When we are "dead tired" it may or may not interest us to be informed that it is due to some chemical change that has taken place in the system, caused either by the loss of valuable material essential to activity or to the accumulation of waste products. We say that we are tired because we have overworked. Can we be sure that this is the real reason? It is a well attested scientific fact that intense mental activity is capable of giving rise within the body to profound chemical changes. Professor Lee cites an instance of a child who was poisoned by its mother's milk shortly after the latter had been subjected to a severe fright, and shows that it is quite possible for a depressed or disturbed mental state to produce a chemical change in the system which will cause a feeling of fatigue.

We all know how much less fatiguing is the work we like to do than the task that we detest. The boy too tired to do an errand for his mother will engage in strenuous exercise on the ball field. The girl exhausted with school work will play games till midnight. The young woman who feels quite unequal to simple household tasks will play golf for hours. There is no doubt that when a man feels greatly depressed his ability to work is appreciably lessened. Someone has said: "Bad ideas and memories kill energy. They affect the physical being immediately. On the other hand, happy feelings create energy and make one feel like exerting himself." This is the reason why the labor which brings us the joy of success wearies us far less than the unsuccessful endeavor. If we will learn to cultivate happy emotions, and to enjoy the work that is given us to do, or, at least, not to rebel against it, we shall have less of that tired feeling. Said an old Scotchman: "If I canna bring my lot to my mind, I can bring my mind to my lot."

Expectation of a blow is said to increase the pain felt, and even in some cases to cause such pain. A story is told of two medical students engaged in dissection. One playfully drew the handle of his scalpel across the finger of his friend, who started, cried out, and declared that he felt the pain of the blade cutting through to the bone. In like manner expectation of fatigue may increase, or even produce, the feeling of fatigue. We should not allow ourselves to think, "How tired this work is making me!" but rather, "How much good will it accomplish," or "How strong I may become by this means!"

Professor Lee shows that while fatigue manifests itself chiefly in the fact that the muscles and nerves respond less readily to a given stimulus, and finally lose the power of response altogether, yet in its early stages a "temporary heightened irritability" or power of response may be noticed, and an apparent but not real heightened capacity for work. Common experience corroborates this conclusion. Does not every woman know that when exhausted with household labor she finds it difficult to rest? She sees dust and dirt and disorder which would ordinarily escape her attention or fail to annoy her, but which she now feels impelled to remedy immediately, at whatever cost to her wearied frame. It is well to recognize this "heightened irritability" as a sign of fatigue, and, closing the eyes to dust and cobwebs, to lie down peacefully, assuring ourselves that there is another day coming with increased strength, and that the present duty is rest.

Eminent Italian and German investigators have learned by careful experiments that sugar in the food tends to lessen fatigue and increase muscular power. As the result of such investigation, more sugar has been added to army rations. The Canadian lumbermen, a fine muscular class, consume a great deal of sugar in the form of molasses. Alpine guides consider lump sugar and sweet chocolate an indispensable part of their outfit. It must not be inferred that the consumption of large quantities of sweets is therefore to be indiscriminately recommended. Sugar consumed and undigested is worse than useless. While Professor Lee recognizes the value of sugar as a partial restorer of working power, his conclusion is that the

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WATCHES IN OLD DAYS.

There is uncertainty as to when the portable watch, as we understand it today, came into use. It was probably at the close of the sixteenth century. Queen Elizabeth owned a large number of watches. Mary Queen of Scots was the possessor of a skull-shaped watch. In fact, the "death-head" pattern was at that time much in vogue. Endless were the styles for there were watches shaped like books, pears, butterflies and tulips.

The Nuremberg egg was a special shape and was first made in 1600. Those queer shapes of watches prevented their finding a place in the pocket. Now when was the fob first used in the dress of man? The German "fob" is fuppe, and it is believed that it came from Europe through the Puritans, "whose dislike for display may have induced them to conceal their timekeepers from the public gaze."

This conjecture is strengthened by the fact that a short "fob" chain attached to a watch of Oliver Cromwell's in the British Museum is, in point of date, the first appendage of the kind known. The watch is a small oval one in a silver case, and was made about 1625 by John Midnall, of Fleet Street.—The Philadelphia Public Ledger.

WHOSE BOY IS IN DANGER.

In our battle with the saloon evil and organized whiskey traffic we should exhibit that spirit of unselfishness which the wise world today calls altruism, but which, after all and before all, is the spirit of the Christ, whose thought was ever of the other man, and Who came seeking the other fellow.

While we may not be cursed by the controlling appetite nor have boys of our own to be offered to this Moloch, yet surely we should not censure our efforts because of that. Our weaker brother and some mother's boys are in deadly peril, and until all the land is redeemed from the curse and every boy is freed from the constant solicitation of the saloon we should fight on.

Dr. Courtland Myers, of Brooklyn, relates the following story, as told by a ship's surgeon:

"On our last trip a boy fell overboard from the deck. I didn't know who he was, and the crew hastened out to save him. They brought him on board the ship, took off his outer garments, turned him over a few times, and worked his hands and feet. When they had done all that they knew how to do, I came up to be of assistance, and they said he was dead and beyond help. I turned away as I said to them: 'I think you have done all you could,' but just then a sudden impulse told me I ought to go over and see what I could do. I went over and looked down into the boy's face and discovered that it was my own

boy. Well, you may believe I didn't think the last thing had been done. I pulled off my coat and bent over that boy; I blew into his nostrils, and breathed into his mouth; I turned him over and over, and simply begged God to bring him back to life, and for four long hours I worked, until, just at sunset, I began to see the least flutter of breath that told me he lived. Oh, I will never see another boy drown without taking off my coat in the first instance and going to him and trying to save him as if I knew he were my own boy."

THE COLDEST CITY IN THE WORLD.

The coldest city in the world is Yakutsk, Eastern Siberia, in the empire of the Czar of the Russians. It is the great commercial center of Eastern Siberia and the capital of the province of Yakutsk, which, in most of its area of 1,517,063 square miles, is a bare desert, the soil of which is frozen to a great depth. Yakutsk consists of about 400 houses of European structure, standing apart.

The intervening spaces are occupied by winter yurts, or huts of the northern nomads, with earthen roofs, doors covered with hairy hides, and windows of ice. Caravans with Chinese and European goods collect the produce of the whole line of coast on the Polar Sea between the parallels of 70 degrees and 74 degrees, from the mouth of the river Lena to the farthest point inhabited by the Chukchees.

Last year a colporteur of the British and Foreign Bible Society made a tour of eleven weeks down the Lena, which is three thousand miles long, visiting Yakutsk and selling gospels in their own language to the Yakutsk in the villages along the banks.—Leslie's Weekly.

Quenches Thirst

HORSEFOOT'S ACID PHOSPHATE
It makes a refreshing, cooling beverage, and whole-some tonic—superior to lemonade.

HEAVEN IS HOME.

What joys are lost, what hopes are given,
As though this death struck world we roam.
We think awhile that Home is Heaven,
We learn at last that Heaven is Home.

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"CHRIST'S TABLE TALK."

A New Book by Bishop Eugene R. Hendrix.

"Skilled Labor for the Master," "The Religion of the Incarnation," "The Personality of the Holy Spirit," all books by Bishop Hendrix, have been in my library since they first came from the press. And now to these three is added the latest, and in many respects the best, "Christ's Table Talk." "Skilled Labor for the Master" is a book that ought to be in every young preacher's hands. I have often said to young preachers that there are two books which they should certainly read, "Skilled Labor for the Master" and Phillips Brooks' "Lectures on Preaching." "The Religion of the Incarnation" and "The Personality of the Holy Spirit" are not easy reading; they were not intended to be read after dinner, as one might smoke an after-dinner cigar. They are for the preacher who thinks; one who does not think will not care to read them. Bishop Hendrix, by the way, has probably done more than any man in the Church to put good books in the hands of young preachers, and to set our young men to thinking and doing right things.

This new book is unlike the Bishop's other books. It is for the people, as well as for the preacher; it is easy to read and it is full of thought. It is a book to be read in the early morning, before the work of the day begins, or in the evening, when the house is still. It is a book for the quiet hour. It is a book that warms the heart.

The theme is attractive; one wonders that so little has hitherto been said about it. Following the "Foreword" there are fourteen chapters, and they are all short; there is no waste of words, but each chapter is full of thought. The Bishop's mind is a full storehouse; out of his treasury he brings forth things new and old. And in addition to all this, his pen is the pen of an experienced writer, a pen which has become more and more graceful with use.

The first sentence in the "Foreword" arrests the attention, "The hunger of the world is for a companionable Deity, as in Eden." Another sentence in this introduction I wish to quote, "Not to know Christ in the breaking of bread, whether before or after his resurrection, is to be unfurnished as a witness of his true glory." That is a true saying; it is worth thinking about. If we would know him as he is and as he was, we must know him "in the breaking of bread."

Permit me to name over the chapters which follow:

1. "Christ, the Greatest of Table Talkers."
2. "The Dinner Parables."
3. "An After-Dinner Talk—the Watershed of the Gospel."
4. "Jesus as Guest."
5. "Our Lord as Host."
6. "The Interrupted Supper."
7. "The Traitor at the Table."
8. "The Memorial Supper."
9. "The Great Table Talk—Faith the Cure of Trouble."
10. "The Great Table Talk—The Homeland."
11. "The Great Table Talk—The Vine-Branches."
12. "The Great Table Talk—The Other Comforter."
13. "The Lord's Prayer at the Lord's Table."
14. Epilogue: "The Hidden Word: the Ripening of St. John."

Surely we have here the menu of a most inviting banquet!

The careful reading of this book will make one more of a gentleman. For what a gentleman was Christ! Take two passages from the first chapter:

"Is not conversation, like letter-writing, fast becoming a lost art? In our mechanical and metallic age, where we dictate to stenographers and typewriters and talk over the 'wire,' are we not becoming unfamiliar with the finest accents of the human voice? Is not this reacting upon thought itself which is but speaking low, while speech is thinking aloud? Is it not becoming noticeable in society that there is a diminishing use of speech, the social evening demanding the use of the hands and feet in cards and

dance because the tongue can be no longer trusted to contribute its share of bright, entertaining speech."

The other passage is this, which, if read carefully and thought about and put into practice, would make the home and the life vastly better:

"If Augustine made it the rule of his table that no absent person should be discussed while the meal was in progress, can we not get over the cannibal habit of having 'cold clergyman' for Sunday dinner, teaching by example that conversation has become civilized and even enlightened, and delights in things and thoughts more than in persons?"

The best part of this book is, of course, the latter part, which discusses "The Great Table Talk," contained in the fourteenth, fifteenth, sixteenth and seventeenth chapters of the Gospel according to John. Said Bishop Hendrix:

"Men make much of the Sermon on the Mount, as if it were Christ's one great deliverance. Doubtless his discourse in the upper room was at once more continuous and a much fuller expression of the things of God. The one had to do with the law of God; the other, with the person of God. In the one, we find much that was believed by them of olden time set in a clearer light; in the other, we are face to face with God himself. In one, Christ appears as the great ethical teacher; in the other as the greatest of theologians. Christ is the world's foremost teacher of theology, and his theology is found in these four chapters of John rather than in the three chapters of Matthew. Doubtless the world needed both these wonderful deliverances; but unless John had given us his gospel and this great table talk, we could never have known the mind and heart of the Father."

I will give a short quotation from each of the chapters on "The Great Table Talk." Christ's cure of trouble is faith—"Let not your heart be troubled; believe in God, believe also in me." This is a command. The order of the words in the Greek is suggestive; the word "believe" is at the beginning and at the end of the sentence, thus, "Believe in God, also in me believe." Our author writes:

"Faith in God does not long survive faith in the Son of God. Unless we see the light of the knowledge of the glory of God shining in the face of Jesus Christ, we cease to see it at all. Unless God has spoken in his Son, no man has ever heard the voice divine. Take the story of the incarnate Son from our sacred books, and what is left? To believe in God we must believe in Christ. It is not two Gods that we worship, but it is 'God and the Father of our Lord Jesus Christ.' We can worship the Father only through the Son."

Concerning "the homeland" Christ said, "In my Father's house are many mansions," abiding places—something not transient, but permanent. Surely no words are so precious to the heart as these: "Let not your heart be troubled . . . In my Father's house are many permanent abiding places." I quote again:

"Never does heaven seem so real to us as when we think of it as the homeland. It is the place for reunions, of restored family groups—'no wanderer lost, a family entire in heaven.' So sang 'the Prodigal Son of the Scottish Church,' doubtless with memories of many 'a cotter's Saturday night' in his own pleasant home. The forgotten teachings of childhood assert themselves as the vacant chair at the table tells of a new grave in the churchyard and the desolate ones talk of the reunion in the Father's house. So turned the thoughts of Christ's family to their next meeting place as our Lord assures them that he will not only go and prepare a place for them, but will come again and receive them unto himself, that where he is there they may be also."

"I am the vine, ye are the branches. Every branch that beareth fruit, he cleanseth it, that it may bring forth more fruit." Bishop Hendrix writes:

"The greatest possible waste is a wasted sorrow, pruning without fruit—the surgeon's knife, but no return of health. . . . Without shedding of

blood there is—nothing. The very dust of which a great man is made is moistened with tears. Jesus wept. 'Even though he were a Son, yet learned he obedience by the things which he suffered.' The Vine bleeds with the vine-branch. I am the Christ, ye are the Christians; and our life is one and inseparable. The head not only suffered for, but with the members, and suffers first and most."

Christ promised "another Comforter." The Father is a "comforter;" the Son is a "comforter;" the Holy Spirit is "another Comforter." That is a great word, greater in the Greek than in our English language. We sometimes make an English word out of it, and call the Comforter "the Paraclete." As a mother comforts her child, as a general calls a leader to his side and encourages him, so does God comfort and encourage us. But I must let Bishop Hendrix speak:

"This divine Advocate—one called to our side—can spiritualize our thoughts as well as interpret the things of God. There come mighty 'tides of the Spirit' as well as of the ocean, to deepen the water on the bar and thus make possible the incoming of the merchantmen of God. How many things would Christ have said by way of elaboration! but 'ye are not able to bear them now.' The Holy Spirit is ever preparing the way of the Lord. He has but one theme, and that is Christ. Eye hath not seen nor ear heard, neither hath it entered into the heart of man to conceive the things that God hath prepared for them that love him. Only the Spirit can make them known, for God hath revealed them unto us by his Spirit."

Coming to "The Lord's Prayer at the Lord's Table," I will do nothing more than give the sentence with which the chapter opens:

"Our Lord's table talk with men now becomes a face-to-face talk with the Father; and we scarcely know any change, save that we become still that we may the better know God and Jesus Christ whom he had sent."

We come from a fresh study of this "Lord's Prayer," saying with Melancthon, "There is no voice which has ever been heard, either in heaven or earth, more exalted, more holy, more fruitful, more sublime, than this prayer offered up by the Son of God himself."

The last chapter, "The Ripening of St. John," is tender, suggestive, beautiful. Personally I wish to thank Bishop Hendrix for this book. A whole "series" of sermons is swarming in my brain. Jesus Christ stands before us as a man, and a gentleman; the hunger of the world is satisfied, we have in him "a companionable Deity;" the art of conversation I am more determined to cultivate in order to bring pleasure to others and to bring Christ to men; the door of my heart stands open that Christ may come in and sup with me and I with him.

E. D. MOUZON.

San Antonio, Texas, July 14, 1908.

IF THE BABY IS CUTTING TEETH.

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

HISTORY OF SHEARN MEMORIAL CHURCH.

We are in receipt of a beautiful volume entitled "The History of Shearn Church," written by Mrs. I. M. E. Blandin, of Houston. The volume was gotten out under the auspices of the Woman's Home Mission Society of that city, and it is a most creditable volume of more than two hundred pages and full of historical matter. Mrs. Blandin has brought that Church and much of Texas Methodism under obligation to her for this valuable book. Shearn Memorial Church is among the oldest of our Methodist organizations in Texas, and much of the early history of our Church in Texas gathers around that old Church. She begins with Littleton Fowler, the first pastor of the Church, and traces the work of succeeding pastors on down to Rev. J. W. Moore, the present pastor. Among them we note Littleton Fowler, Able Stevens, Thos. O. Summers, Josiah W. Whipple, Orceus Fisher, R. B. Belvin, J. W. Phil-

lips and a score of others, many of whose names are now unknown to thousands of Methodists of our day. In so far as it has been possible Mrs. Blandin has obtained and published cuts of many of these faithful men of God, and given a succinct account of their work in Houston. She also traces the development of the Church work, and then sums up the present situation in which Methodism shows off to good advantage in the Bayou City. The writer of this is under obligation to Mrs. Blandin for a copy of the book, and for the extended and kindly notice she gives of his work at Shearn during four years of his pastorate in Houston.

LETTER FROM GILDEROY.

We have been watching the battle of ballots in Texas with absorbing interest here in Mississippi. We have had a long, hard, hot fight with this monster evil in this State. First, we won most of the ground by local option, and now we have all the territory by statutory prohibition. We are pestered yet by the express shipment of strong drink into prohibition territory. Some way will be found to stop this. The dispatches report that Texas has voted in favor of submitting to the people the question of State-wide prohibition. We are glad of this. Some say you can not make people sober by law. That may be true. Certain it is that hundreds of thousands of them can be made drunkards by law—by laws favoring the open sale of strong drink.

If I were rich, and had the time, I would spend a month or two visiting in Texas. I have many old friends and acquaintances out there—one son and a grandson I have never seen. The length of my cable line is greatly shortened by the lack of money and of time. I could spend a week with O. P. and O. S. Thomas. What splendid times we had together here in Mississippi thirty-four or five years ago. Those Thomas brothers have a large lot of good dirt in them. It would take a whole week day and night for E. H. Casey and me to catch up from where we left off last. We were brothers in the Lord here in Mississippi years ago. Dr. John R. Allen and I would have to begin back at the beginning and talk on up to date. His mother, sisters and brother would need days and weeks to gather up the broken threads of the past. His father, Rev. A. C. Allen, D. D., was one of the dearest friends I ever had. He was a great man, a great preacher, a great P. E., and a great teacher. He served in North Carolina, in North Mississippi, and then in Texas, where he died. I would need a week with A. W. Gibson. What a glorious, good man he was. He was a pastor among pastors; could see more people and please more people than any pastor I ever knew. I would need a week with Hal Cunningham. I have known him from his infancy. He has always been good; was when a baby and a boy. I am sure he is as a man. A full week would not be enough with R. A. Burroughs. I signed his license to preach; took him up for admission on trial; was his presiding elder, and then he outstripped me and got to be my presiding elder. He was a growing man when he left Mississippi. I was very fond of Burroughs. He will pull in any part of the team. He was an unselfish, brotherly man, and a safe administrator of the affairs of a district. But time would fail me to tell of Sam Miller, Ben Bounds, Whitehurst, Spragins, and others who wrought well here and have served the Church with profit in your State. Rev. S. A. Steel, D. D., of Brownsville, Texas, is known to the whole Church and in the regions beyond. He is a product of Mississippi soil. He has an eloquent tongue and an equally speaking pen. Everybody knows Sam Steel. Texas has drawn upon the whole Church for preachers and members and at the same time has grown a tremendous home crop of her own. Texas is by long odds the biggest thing in Southern Methodism.

It is difficult for me to realize that I am closing out my fiftieth year in the itinerant ministry, and the forty-eighth year of my married life. I have to go to the calendar to verify it. The time has been pleasant and brief. I am not old; at least, I do not feel so. I can not move as fast nor endure as long as I once did. When I began there was time enough for everything, but now there is hardly time enough for anything. It is rush, hurry—hurry from January to December. I am in a long trot all the time, but I can not keep up. The boys outstrip me. I bring up the rear. It was only yesterday that wife and I stood before Rev. A. L. Hunsaker to be married. Hunsaker yet lives. Our baby boy of ten children is now twenty-seven. Life has been sweet to me. I have always had work to do. Always loved God, the Church and my fellow men. My home has been happy. God gave me a glad and cheerful heart. My faith has never wavered for an instant. It has been sorely tried, but so far has always held. I have had only two great ambitions, and in both of these I have been sorely and sadly disappointed. First of all, I wanted to be a holy man—a man made perfect in love. I have been groaning after this all my life—am groaning after it yet. At times I have thought I was about to come to it, when lo! the perfection point had moved ahead of me. It has been the vanishing point, the moving ideal before me. I am not faint, but I am yet pursuing.

From my sixtieth year, when I was called to preach I have had a great ambition to be a strong, sound, clear expository preacher of God's holy word and of the doctrines of our Methodism. All my powers and all my studies have been directed to this end. It seems now that I shall never attain to my ideal of what expository preaching should be. I am still trying to learn how to do it. I shall continue to try as long as God lets me live. I am not yet perfect, but I am trying so to be. Pray for me.

GILDEROY.

Strong, Miss.

EXHAUSTION

Made Worse By Coffee Drinking.

There's a delusion about coffee which many persons, not necessarily chemists only, are fast finding out.

That exhaustion from long hours of hard mental or physical work is increased by the reaction of coffee, rather than relieved, is a well known fact. A prominent music professor found the true state of the coffee evil, and also the remedy. His wife tells his experience:

"For over thirty years my husband taught music 6 days a week and 12 to 14 hours a day. None too robust, such constant work made a drain on his strength so that he was often quite exhausted by Saturday night.

"He formed the habit of drinking strong coffee regularly with his meals. Occasionally when he did not have his coffee he would suffer from headache, nervousness and weakness. This alarmed him and me also, for we feared he was becoming a slave to coffee.

"About that time we heard of Postum and decided to try it. At first we did not like it, but soon learned it should be boiled 15 minutes after boiling commences, and then when served hot with cream and a little sugar, it was a drink fit for kings.

"My husband found he was gaining in weight while using Postum. He was rid of constipation his headache disappeared and his nerves became strong.

Now at 61 he is still able to work at teaching, selling instruments or superintending the farm, and can outwork many younger men.

"He has never gone back to coffee and says he never will. Recommending Postum to others is one of his hobbies. We are happy to say all our children drink Postum and are fond of it."

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

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



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OUR CONFERENCES.

Bishop Key—
New Mexico, Portales, N. M., Sept. 24
German Mission, Castell Tex., Oct. 22
West Texas, Gonzales, Tex., Oct. 28
Northwest Texas, Waco, Tex., Nov. 11
Bishop Chandler—
North Texas, Greenville, Tex., Nov. 18
Texas, Beaumont, Tex., Nov. 25

DEMOCRATIC CONVENTION.

As the Advocate goes to press Wednesday, we can not give the result of the Democratic Convention now in session at San Antonio. It is clearly evident, however, at this date that that body is dominated entirely by the State-wide prohibitionists. They have been able to outline and control the policies of the convention, being decidedly in the majority. The Advocate is not concerned in the political phase of the question, but it has an intense interest in the outcome of State-wide prohibition. The amendment to the Constitution will be submitted to the people, and then the fight will begin in earnest. Let our people devoutly pray that this curse may be swept from fair Texas.

Richmond, Ky., has this experience with "abolition" of the saloons: From July 1, 1906, to December 31, 1906, when they had the saloons, there were 476 arrests from all causes. From July 1, 1907, to December 31, 1907, after the saloons had been abolished, the total number of arrests was 126. The arrests for drunkenness for the last six months of 1906 were 342, while for the same period in 1907 only 65 arrests for this cause took place.

Joel Chandler Harris, or "Uncle Remus" as he was familiarly called, had a wonderful hold upon the heart of the American readers. His old folk lore, put into captivating book form, went into all the homes of the people, and perfection in negro dialect has enabled millions to while away the tedious hours and find entertainment and pleasure in the stories, true to life, as reproduced by Mr. Harris. No wonder that the Nation mourned his untimely death. Every leading paper in the land has had something good to say about "Uncle Remus," and upon his grave the tears of the young and the old have already fallen. Yet, he was one of the most modest of men. Such was his timidity that it was the rarest thing in the world for him to be seen at any social function, in his city, whether as a guest or as the central person of such an occasion. But he had a great heart in his bosom and this drew the world to him. He had as much old goodness in his bosom as he had greatness in his intellect, and the combination made him one of our most conspicuous characters.

The whiskey devil has sawed off his horns and now appears as a "model license" advocate. He must be still further curtailed.

It now turns out that Submission carried by a majority of more than five thousand. All things considered, this was a splendid triumph. The ants claimed everything for several days after the election, and the newspapers seem to give them the best of the fight; but when the final returns came in, we forged ahead and our cause won. We had no doubt as to the result from the beginning. Had the people been left to the one proposition of instructing the next Legislature to give the State a vote on prohibition, we would have carried the election by more than fifty thousand. But the local option question was lugged in, and a great many of our people were deceived and misled by it. Then, too, the election for Governor and Attorney-General was the absorbing question before the people, and the other issues were largely lost sight of. So that all in all we have reason to congratulate ourselves over the result. All we ask is to give the people the opportunity to settle the question upon its own merits. This is what the ants do not want. They are afraid of the people; but we are willing to risk the people. The fight now is before the convention at San Antonio, and the result is not forthcoming at this writing. If that body will obey the instruction of the people, Submission will go into the platform as a party demand. Will they obey the people? Well, we will see what we will see.

Candidate Taft has written and read his letter of acceptance before the notification committee and it was a lengthy and verbose document. It went into political history, reviewed the work of the Republican party, explained the platform upon which he was recently nominated, and then pointed out the benefits to be derived by a continuance of that party in power. It was an able paper and delivered upon a high moral plane. Whatever else may be said of Mr. Taft, he is a gentleman of exceptional character and he means to conduct his campaign upon high principles. Mr. Bryan has not yet been notified of his nomination, though he has known it from the first, of course. He has his notification speech already in writing and will deliver it when the members of the committee appear formally before him. The two great parties never put two more excellent gentlemen, personally, before the public than Messrs. Taft and Bryan. There will be no slander in the contest between these two men. They will fight out their differences upon high grounds; and the country is to be congratulated upon the prospect of such a political struggle.

The revival spirit is over our Texas Methodism. Read the reports in the Home Department of the Advocate and this truth stands out strikingly. Usually in times of political excitement, the revival spirit is less prominent, but not so this year. We have just passed through two of the meanest political campaigns that ever swept over the State. Great excitement has prevailed. Bitter speeches were made and much antagonism was provoked. But amid it all, the revival has gone steadily forward. People have been converted and the Church has been strengthened. It is fortunate that religion comes in to soften the asperities of partisan campaigns, and to turn the attention of the people to a gospel of love instead of a gospel of hate. We need more of the revival and less of politics. We have had enough of the latter to do us for months to come; but we need the permanent revival to make people better, nobler and truer. Give us more of religion and less of political bitterness.

Prof. H. H. Harrington, of the A. & M. College, has tendered his resignation as President of that institution, and R. T. Milner has been elected in his stead. The resignation of Prof. Harrington came without notice to the public, as he had just been re-elected by the board not long since, and after the excitement of a great deal of opposition. Various charges had been filed against him of one kind and another;

but after their fullest investigation, they were found to be without existence in fact. So he was completely vindicated and re-elected to his old position. Now, of his own accord and to get rid of the perplexities and turmoil of that difficult station, voluntarily retires. In many respects he was eminently qualified for the place; but many old complications exist there, and it was a hard matter for Prof. Harrington to steer clear of all of them. But he did good work and could have held the place had he not volunteered to retire from it. We hope for Mr. Milner a successful career as President of the institution.

When the poor widow dropped her small mite in the contribution box, it did not make much show. If they had had daily newspapers in that day, the issue coming out the following Monday morning would not have noticed this small gift. But Jesus Christ saw the woman and knew the amount of her contribution. When it fell into the brass receptacle, it did not resound very loudly, but its echoes were heard throughout the skies! And that reverberating intonation has gone out through the world. Why? Simply because it carried with it the spirit of self-sacrifice. It was all the woman possessed. Hence, it was in reality a million-fold more than was given by anyone else on that day and occasion. God does not look at the amount of our contribution so much as he looks at the sacrifice it costs us.

The Sunday League of America is erecting a building for its headquarters in Fort Worth. The building is to be a memorial for Bishop Duncan. We appreciate the fact that this memorial building is to be in one of our Texas cities. Our people are expected to make some contribution to this enterprise, since we are to be among its immediate beneficiaries; and whatever is contributed should be sent to Smith & Lamar, Nashville, Tenn.

Some of the brethren write us that preachers, sometimes, fail to respond when written to for Church certificates. There is no excuse for this neglect. When a member moves from one charge to another, that member ought to receive a certificate to the Church in the community where he has located. And when the pastor there writes for the certificate, the pastor in the other place ought to write it out and send it forthwith. To delay is to do the member an injustice and to treat the pastor writing for it with discourtesy. If you are guilty of this, brother, amend your ways at once and do better in the future. There is too much at stake to treat such a matter lightly.

When David, the shepherd lad, made his attack upon Goliath, he had great faith in God. He believed in that same Providence that had guarded and overshadowed his forefathers. And he had great faith in his sling, too. He tried it on the wild beasts of the forest and they had fallen before his unerring aim. He knew the strength of his strong right arm, the density of the stone and the power of his sling when properly wielded, to land with deadly effect upon the head of his antagonist. So, trusting in God, in his own right arm and his sling, he went forth to battle and he came off more than conqueror. This same principle holds good today. We, as ministers, must have an abiding faith in God. He is the same today that he was in the time of David. And we must have confidence in our own ability to investigate and find out the truth, and then we must have confidence in the sermon which we have prayerfully prepared for the congregation. Then, when we enter the pulpit with unquestioning faith in God, with reasonable faith in our own effort to understand the divine truth, and with faith in our prepared sermon, something in the way of result will follow. We are co-workers with God in the plan of human redemption. He takes us into his partnership, and in this respect has shown his confidence in us. David could not have won his victory

without God back of him and without that smooth stone in his sling, hurled by his own strong arm. Neither can the minister conquer men for God without the divine help, combined with his own supreme effort. God helps us mightily, but he does not do it all for us. He leaves something for us to do.

LAYMEN'S MISSIONARY MOVEMENT.

At a meeting of the executive committee of the Laymen's Missionary Movement, held at Montevalle July 18-20, it was felt that the time had come in the development of the work for the election of a General Secretary who could give his whole time to the organization and direction of the Movement. In this connection all minds seemed to turn to Mr. W. B. Stubbs, of Savannah, Ga. After much thought and prayer he was unanimously elected, and, we are glad to say, has accepted the office. Mr. Stubbs is a lawyer who gives up a large practice and surrenders what has hitherto appeared to be his life work at the call of the Church, believing that he should work where the providence of God indicates he should. He is a man eminently fitted for this position. He is a consecrated man, who knows and loves men, who by his character and ability has achieved a place of leadership both in Christian work and other lines of life in the city where he has lived. He has the gift of utterance, deep and clear convictions, intense faith and a contagious enthusiasm. He has the faculty of putting his whole soul into whatever he undertakes. We congratulate the Movement on the election of Mr. Stubbs, and feel sure that his work will amply justify the wisdom of the committee in their selection. By the time this reaches our readers he will be installed in his office, which will be in Nashville. He will visit such of the Annual Conferences as he can reach.

PERSONALS.

Brother J. E. Wilson, of Chisholm, made the Advocate a pleasant visit recently. He is one of the good laymen of that charge.

Rev. J. D. Odom has moved his family to Oak Cliff where they will reside till the meeting of the Northwest Texas Conference. His health has greatly improved and he is helping the brethren in protracted services.

The good wife of Rev. A. L. Andrews, pastor of Grace Church, has recently had to undergo an operation for appendicitis. She is still in the sanitarium, but progressing favorably. She had a very acute attack.

Rev. E. A. Smith, of Hillsboro, was in the city recently and made the Advocate a brotherly visit. He is finishing four years of fine service with his charge, and will leave things in good condition for his successor.

A VILE BREWERS' SLANDER.

John Wesley Used as an Advertisement by the "Budweiser" Gin Millers.

Editorial Note.—The article which follows is important from more than one standpoint. It is important because it avenges the memory of one of the greatest men who ever lived against the slander perpetrated by vile wretches who, to sell their poisons and fill their pockets, hold nothing sacred. It is important because it puts in clear relief the mendacious character of the liquor traffic. The old riddle, "Why does an ass eat thistles?" with its answer, "Because he is an ass," needs a companion-piece. "Why does a brewer lie?" "Because he is a brewer." It is important, too, because it sounds a summons to every follower of John Wesley, every man who professes and tries to live the faith that that great leader preached—sounds a summons to him to avenge at the ballot box this dastardly insult.

For weeks past the Anheuser-Busch Brewing Company has been advertising its poisonous "swill" known as "Budweiser" by means of advertisements in which the grossest misrepresentations are made concerning the attitude of men famous in history upon the question of drink. The National Prohibitionist recently pointed out the slander perpetrated upon the memory of William Penn in one of these advertisements. Now comes another, more

disgracefully false, more inexcusable, and picturing more clearly the malignant mendacity of the mind that conceived it.

In a large advertisement which has already appeared in a number of papers, notably in the Chicago Tribune on July 21, the poison-makers who label their product "Budweiser," slander the memory of John Wesley, the great founder of Methodism. The advertisement is reproduced in full in connection with this article, but the part referring to Mr. Wesley may be repeated here. It is as follows:

The famous founder of Methodism was pre-eminently a man of heroic and humanitarian ideals, whose personal piety, beneficence and high moral teachings deserve the approbation of all good men.

In one of his sermons he declares: "Without bread and wine the strongest bodies decay . . . bread and wine keep up our natural life," and again, when criticizing a book, published by Dr. Cadogan, he praises the use of fermented liquor as "one of the noblest cordials of nature."

In a pamphlet entitled "Primitive Physic" he advises his followers as follows: "Drink water only when it agrees with your stomach, if not good small beer."

During his lifetime he traveled into every corner of the British Islands, crossed the ocean to America, preached 40,000 sermons and drank good malt beer and wine, from youth to old age, dying at over 80, a marvel of noble fortitude, physical endurance and mental power.

References—Wesley's Place in Church History—P. 202.
Tyerman Biography, Vol. 3—P. 111.
Primitive Physic—by J. Wesley—1737.

Of course, it is very easy to point out that even were all this true, Wesley was born more than two centuries ago and lived and wrote in a day when comparatively no one recognized, in any adequate degree, the evil of drink. It is easy, too, to point out that Wesley was a pioneer in recognizing the drink evil and that his utterances upon many points connected with the drink evil would be considered radical even today.

But this is not all that can be said. The brewers' advertisement makes three references to Wesley's writings. Each of them is a falsehood or a misrepresentation amounting to a falsehood. Let us examine them in detail.

First, the advertisement says: "In one of his sermons he declares 'Without bread and wine the strongest bodies decay . . . bread and wine keep up our natural life.'"

As a reference to confirm this quotation the advertisement gives the comparatively unknown English book, "Wesley's Place in Church History," citing page 202. A reference to that book shows, not only that this passage did not appear in any of Wesley's sermons, but that it is not a quotation from Wesley at all. The brewers' own citation shows that these words are part of a quotation from a treatise upon the Christian sacrament, by Dr. Brevint, one-time dean of Lincoln. Dr. Brevint, emphasizing the necessity of sustenance for the soul, said:

"Now, as without bread or wine or something answerable to it, the strongest bodies soon decay, so, without the virtue of the body and blood of Christ, the holiest souls must soon perish."

It will be noted that the brewers' advertiser can not even quote honestly, since he omitted the significant words, "or something answerable to it," thus adding to the dishonesty of his attempt to foist upon John Wesley the utterance of an altogether other person.

Again, when criticizing a book published by Dr. Chadogan he praises the use of fermented liquor as "one of the noblest cordials of nature."

By the term "fermented liquor" the brewer evidently intended that we should understand beer, a total misrepresentation as we shall see.

The passage to which reference is made is found in Wesley's Journal under date of October 9, 1771, at a time when Mr. Wesley still seems to have believed—as many poorly informed people believe today—that wine has some medical value. Mr. Wesley tells us that he had been reading a treatise by Dr. Cadogan on "Chronical Distempers." This book opposed the hereditary theory of disease and attributed most diseases to "indolence, intemperance or irregular passions." After reading this book, with which he expressed his agreement in the main, Mr. Wesley writes in his Journal, volume 2, page 358, "But why should he condemn wine toto genere,

which is one of the noblest cordials in nature?"

At the fullest value which can be attributed to the passage, Mr. Wesley meant nothing more than to say that he believed wine to have a medical value. What he thought of wine-drinking we shall see later.

The third statement of the brewers' advertisement is the assertion that in his quaint little book, entitled, "Primitive Physies," Mr. Wesley advises people against the use of water and in favor of beer. The language attributed to Mr. Wesley is:

"Drink water only when it agrees with your stomach, if not good small beer."

As we shall see, this is a gross misrepresentation.

It is interesting to inquire what Mr. Wesley might have meant by "small beer," since the term is now almost wholly unknown except in a figurative expression of common use to indicate contempt for some person or thing.

The "small beer" of Mr. Wesley's day was beer of very light alcoholic content, commonly a home-made brew which was not suspected of intoxicating properties. Mr. Wesley would doubtless have been shocked at the idea of recommending to anyone the use of an intoxicant.

The passage which is here misquoted is found in the preface of the little book and correctly reads:

"Drink only water if it agrees with your stomach; if not good, clear small beer."

The transposition of the "only" and the other changes in the sentence mean nothing other than deliberate fraud.

Almost immediately following this Mr. Wesley says, the passage being found in his works, volume 7, page 558:

"Water is the wholesomest of all drinks: quickens the appetite and strengthens the digestion most. Strong and more especially spirituous liquors are a certain, though slow, poison. Experience shows there is very seldom any danger in leaving them off all at once. Strong liquors do not prevent the mischiefs of a surfeit, nor carry it off, so safely as water. Malt liquors (except clear small beer, or small ale of due age) are exceedingly hurtful to tender persons."

The words in parentheses in the closing sentence concerning malt liquors are wholly omitted in some editions of the book. The expression "strong liquors" followed by the words "especially spirituous" leave no doubt that Wesley regarded strong beer and wine as "certain poison."

Now let us inquire, What was John Wesley's standing upon the temperance question? First, his personal habits:

John Wesley lived in a day when total abstinence was practically an unheard-of thing, yet we have the testimony of his writings that, during a considerable part of his life he was an absolute total abstainer. From spirituous liquors, which were at that day, and even at a much later period, the only alcoholic drinks that even the most radical considered dangerous, he was a total abstainer during his whole active life, as is evidenced by numerous passages in his writings and by the rules which he wrote for his religious societies as early as 1743. In 1844 in his rules he wrote this significant passage: "To taste no spirituous liquor, no dram of any kind, unless prescribed by a physician." He tells us in his writings (see volume 5, page 345) that while he was in America he abstained from the use of both wine and flesh; that upon his return to England, since some of the brethren thought this was wrong, he resumed the use of both wine and flesh, but that upon the advice of a physician he again abandoned them, and that his health was improved. There is nothing to show that he ever resumed the practice; indeed, upon the other hand, there is everything to show that he did not. In 1789 in his questions to his preachers the following appears:

"Do you choose and use water for your common drink and only take wine medically or sacramentally?" In 1797, in the Wesleyan Magazine, he said:

"You see the wine when it sparkles in the cup, and are going to drink it; I tell you, There is poison in it! and

therefore beg you to throw it away. You answer, The wine is harmless in itself. I reply, Perhaps it is so; but still, if it be mixed with what is not harmless, no one in his senses, if he knows it, at least unless he could separate the good from the evil, will once think of drinking it. If you add, It is not poison to me, though it may be to others, then I say, Throw it away for thy brother's sake, lest thou embolden him to drink, also. Why should thy strength occasion thy weak brother to perish for whom Christ died? Now, let any one judge which is the charitable person, he who pleads against the wine for his brother's sake, or he who pleads against the life of his brother for the sake of the wine?"

But Mr. Wesley's opposition to the drink evil did not stop with the reprobation of the drinking habit. He hated the drink business and his utterances against it are among the most forceful in all history. For example, in the sermon upon the "Use of Money," he says:

"Neither may we gain by hurting our neighbor in his body. Therefore we may not sell anything which tends to impair health. Such is, eminently, all that liquid fire, commonly called drams, or spirituous liquors. It is true, these may have a place in medicine; they may be of use in some bodily disorders; although there would rarely be occasion for them, were it not for the unskillfulness of the practitioner. Therefore such as prepare and sell them only for this end, may keep their conscience clear. But who are they? Who prepare them only for this end? Do you know ten such distillers in England? Then excuse these. But all who sell them in the common way, to any that they will buy, are poisoners general. They murder His Majesty's subjects by wholesale, neither does their eye pity or spare. They drive them to hell like sheep; and what is their gain? Is it not the blood of these men. Who then would envy their large estates and sumptuous palaces? A curse is in the midst of them; the curse of God cleaves to the stones, the timber, the furniture of them! The curse of God is in their gardens, their walks, their groves; a fire that burns to the nethermost hell. Blood, blood is there; the foundation, the floor, the walls, the roof, are stained with blood! And canst thou hope, oh thou man of blood, though thou art clothed in scarlet and fine linen, and farest sumptuously every day; canst thou hope to deliver down thy fields of blood to the third generation? Not so; for theirs is a God in heaven; therefore, thy name shall be rooted out. Like as those whom thou hast destroyed, body and soul, thy memorial shall perish with thee."

A more ringing utterance could hardly be asked from the most radical Prohibition preacher in the United States today.

Does the Anheuser-Busch crowd for a moment fancy that, if John Wesley were alive today, he would look upon the drunkenness and woe that they create and withhold his curse?

Nor did Mr. Wesley fail to make clear application of his views against the liquor evil. In 1773 he wrote and published, "Thoughts on the Present Scarcity of Provisions," in which he laid the starvation of the English people to the destruction of grain to make liquor. Then, answering the revenue argument, which was advanced in that day, even as in ours, he said (see volume 6, page 275 of his works): "However, what is paid (the duty) brings in a large revenue to the king. Is this an equivalent for the lives of his subjects? Would his majesty sell a hundred thousand of his subjects yearly to Algiers for four hundred thousand pounds? Surely, no! Will he then sell them for that sum to be butchered by their own countrymen? But otherwise the swine of the navy cannot be fed. Not unless they are fed with human blood. O, tell it not in Constantinople, that the English raise the royal revenue by selling the flesh and blood of their countrymen!"

On page 277 he says again: "What remedy is there for this sore evil—many thousand poor people are starving? How can the price of wheat and barley be reduced. By prohibiting forever, by making a full end of that bane of health, that destroyer of strength, of life and of virtue—distilling. Perhaps this alone might go a great way toward answering the whole design."

In the same volume, on page 576, he says:

"It is amazing that the preparing or selling this poison should be permitted. I will not say in any Christian country, but in any civilized state. 'O, it brings in a considerable sum of money to government.' True; but is it wise to barter men's lives for money? Surely that gold is bought too dear. If it is the price of blood. Does not the strength of every country consist

in the number of its inhabitants? If so, the lessening their number is a loss which no money can compensate, so that it is inexcusable ill-husbandry, to give the lives of useful men for any sum of money whatever."

The attempt to use this morning star of Prohibition as an advertisement for a beer saloon is an outrage that ought to bring down upon the lying brewers who perpetrated it the vengeance of every Methodist, every Christian, every honest man—at the ballot box.—National Prohibitionist.

A YOUNG SUPERANNUATE.

To My Friends and Brethren: Organizing the Church in that vast region north of the Canadian River so exhausted my nervous vitality that I am slow to regain my health. After my nervous collapse I rested a year and a half, then took work on the Milford charge, only to break down again at the middle of the second year. I moved to Stamford for rest and quiet and school. I failed to find the rest, and so, early in May, acting on the



GUS. W. THOMASSON.

In our issue of July 30 appeared the pictures of leading League members in Texas and elsewhere. The cuts were furnished to the Advocate by Bro. Gus W. Thomasson, editor of the League Department. Much to our disappointment, we found one of the most important pictures omitted, to-wit: the one of Bro. Thomasson himself. His innate modesty prevented his sending it, but we could not afford to be thus thwarted in our efforts to present a full galaxy of the League workers, especially of one to whom our readers are so much indebted. Therefore, in this issue of the Advocate we have pleasure in presenting his picture. He has been editor of the League Department so long and has conducted it so well that we know our readers will appreciate our presentation of him in our columns. He will be surprised on reading the Advocate to find we have circumscribed his effort to keep his picture out of the Advocate. May he live long and may his tribe increase.

advice of my physician, I bought me a round-trip ticket and left for the hill country of East Tennessee, round about Cleveland. I have had the benefit of this invigorating climate for a few months and am glad to report improvement. But this is very slow, and I am assured it will take a year or two in this most delightful climate and country to restore my nerves to normal. Accordingly, I have instructed my family to ship our goods and come to me in this interesting country of hills and brooks and forests; of fruits and vegetables and grain; of hogs and horses and men. I hope by my rest here to be fully restored and become my former self.

Brethren of the ministry, I find it very hard to step aside and see the procession go by, but my strength was given to accomplishing something for our Church and our Christ and I try not to be impatient while I rest. I read your bulletins and rejoice over the success of the work. Geographically, I am away from you, otherwise I am with you and rejoicing. I expect to stand in ranks with you again and go with you to victory.

W. B. MCKEOWN.

Cleveland, Tenn.

APPLICATION BLANKS.

To Texas Conference: Those wishing application blanks to the Board of Church Extension can get same by applying to me. C. B. GARRETT, Secretary, San Augustine, Texas.

HISTORY OF TEXAS METHODISM, AGAIN.

Having received complimentary and encouraging letters from prominent members of the leading Annual Conferences of the State, and one from an elect lady of our Church bearing upon the consideration that should be given to woman's work in the proposed history, I shall put in as tangible form as possible the propositions bearing upon the issue, so that all may determine the more readily their approval or disapproval of the scheme:

1. Shall we have a full authentic history of Methodism in Texas?
2. Shall the several Annual Conferences of the State co-operate in the enterprise?
3. Shall we have one or more writers for each conference to collect and prepare matter for the history, each writer confining himself as far as may be practicable to the principal actors and incidents connected with that conference?
4. The plan contemplates a suitable man to be chosen as editor, who shall have the largest liberty and discretion with the material furnished in weaving it into history.
5. Shall we now take preliminary steps, preparatory to final action of the conferences, which is to be the work of the proposed convention in formulating a paper projecting the enterprise and covering all necessary details?

Assuming the affirmative of the foregoing propositions, the writer knows no better way of inaugurating the enterprise and securing the co-operation of the conferences than through a convention of representative preachers and laymen of the several conferences, at some suitable time and place, and, after full and free discussion of the matter in all its bearings, formulate a plan of action subject to the approval of the conferences. Of course, it is contemplated that papers will be prepared for the consideration of the convention outlining and suggesting plans of action.

Aside from gathering suitable materials for the history will be the provision of means necessary to the prosecution of that work.

There are three possible ways that are suggested to my mind:

1. That each conference provide for its proportionate part of the expense.
2. The bare possibility of some individual or number of individuals advancing the necessary funds and owning the copyright of the history and receiving the benefits of the sales.
3. The most feasible plan, to my mind, is that we raise \$5000 through donations and subscriptions, ranging from \$100 to \$10. Not a few will donate to the cause, and others will advance certain sums to be repaid in books at wholesale rates. If we are determined to have the history the means can be provided. Texans can do what they ought to do, and are minded to do. The thing is to make up our minds to have the history, and then unite on some practical plan.

Should the enterprise be projected, our ladies should be engaged to prepare a write-up of their work through the Home and Foreign Missionary Societies, which would constitute some of the most interesting and inspiring chapters of the history.

Our further action in the matter will be determined by the number and nature of letters received. So far the expressions received are favorable and rather enthusiastic, and unless the sentiment is general and we can enter upon the undertaking with practical unanimity and heartiness, I shall not feel authorized to proceed further. With oneness of sentiment and purpose, all difficulties can be overcome, and with the division of labor proposed the history can be issued within three years.

I have no personal aims or ambitions in the matter other than to promote a laudable and needful work. If any suggestion I have made will be helpful to this end, then I shall be satisfied. If others can suggest better and more efficient plans of procedure, then will I be better satisfied, for it is the end, and not the means, that most con-

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EVANGELIST SINGER.

I will be at leisure for six (6) weeks. I am capable of doing good work as choir leader and soloist; am also a personal worker. For references write: Rev. A. B. McKee, Corsicana, Texas; Rev. M. S. Hotchkiss, Waco, Texas; and my pastor, Rev. J. A. Whitehurst, Corsicana, Texas. Would be glad to assist any pastor as evangelist during the six weeks. Address

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cerns me. Shall we have the book? If so, say so.

A convention of earnest sympathizers of the movement would go far toward solving the problem, and I doubt not we could formulate a plan of action covering the details of the work and provide for the means as well. Shall we try it? Is the question, and may God guide us in this as he has in the past.

JNO. H. McLEAN.

Greenville, Texas, Aug. 7.

HONOR TO WHOM HONOR BELONGS.

I have read with much pleasure the great work and prosperity of the Southwestern University. I was a student there the second year of her existence. The endowment was a timely and much needed work. Many have done nobly in responding. I have been impressed with the fact that so many of the donors are preachers, and I've said in my heart God bless those consecrated men. But that is not all of my thoughts. I've looked on the young Southwestern University struggling to live and do her great work. I've thought of the Snyder brothers, those great hearted, successful stockmen who loved God, his Church and cause so well they would not hire a man to drive their herds that would not agree not to swear, drink nor gamble. They would stop their herds Saturday until Monday. When I think of Dudley and John Snyder giving \$20,000 in 1883 to aid this great institution then I take off my hat and say they should never be forgotten. Who has surpassed them? It reminds me of the old force in the conference who has done their life work and gone on the shelf. Many young brethren have come up and outstripped the old van. But we should not forget the old men that made the present prosperity possible. I feel in my heart that the old heroes that have wrought so well and now abiding their time of departure ought to be remembered with greater warmth of heart.

SAM C. VAUGHAN.

CHANGE IN ADDRESS.

My address is changed from Jacksonville, Texas, to Cameron, Texas.

T. J. MILAM.

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 J. McNeny, Dallas. Assembly funds should be sent to Theo. Bering, Jr., Houston.

STATE LEAGUE CABINET.

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AT EPWORTH.

We have been at Epworth a week assisting in the arrangements for taking care of the multitudes which are expected for the Fourth Annual Encampment of the State Epworth League. Everything is in fine shape. The hotel is open and has been running for some time, with all plans perfected for feeding those who will patronize it during the period of the Encampment Session. In addition to this, there will be a large restaurant and one or more outdoor lunch stands. It is expected that these places will be able to feed 5,000 people each day. Lodging quarters have been provided for about 2500. This includes the hotel rooms, 300 tents and the extra rooms in the several cottages on the grounds. The hotels and boarding houses in Corpus Christi will take care of all others who might come.

The Sunday-school meeting which has just closed was not as largely attended as was expected. Not more than 300 people, including those who were on the grounds in advance for the League session, were ever present except on Sunday when the people from Corpus Christi came out to the services. But the program was splendid. Miss Nannie Lee Frasier, of Kentucky, was present, and gave many of her interesting talks. Mr. Wiggins, the Interdenominational man, and his wife, were prominent speakers on the program, and they have traveled much and studied much, so that their talks were always full of instruction. The program was further favored by the presence of Mrs. V. A. Godbey, of Austin, and Brother C. S. Field and his wife, of Fort Worth. Mr. J. M. Culbreth, of Nashville, one of the members of the Vanderbilt quartette, was also a speaker, who created much interest. There were others, and each filled the period assigned with credit. It is to be regretted that not more of our Sunday-school workers took advantage of this meeting, for surely it was an instructive one. Those in charge attribute the small attendance to a lack of as low rates on the railroads as were granted for the Epworth League Encampment.

And what shall we say of the approaching session of the League Encampment? It is now but two days before the meeting begins, and it will have been in session a week by the time these lines appear in print and are seen by our readers. We can say this much, truly: Fully one-third more reservations have been made of tents this year in advance than ever before, and as estimates of attendance are usually based upon the tent reservations, it is reasonable to think the crowd will be much larger than last year. All the rooms at the Inn, sixty-six in number, have been engaged and nearly all paid for in advance. Three hundred tents have been engaged, and it begins to look like this number will not be sufficient.

Practically all of the prominent speakers on the program are expected to be present. Usually by this time there are several who have found out that they cannot come and have advised the Program Committee to supply their places. But this has not hap-

pened, except in one single instance this year, and this one not positive. Bishops Hendrix and Key will both be present. Drs. Parker and Cook will be on hand from Nashville, as will also Miss Mable Head from the same place. Miss Martha Nutt will be present from Littleton, North Carolina. Dr. W. N. Ainsworth will come from Georgia, and the Vanderbilt quartette is already in the State. These are the outside participants, except Bishop Key, and each and every one will undoubtedly be on hand. Dr. DuBose may be able to come, but there is at this moment some little doubt about it.

G. W. T.
Epworth-by-the-Sea, August 4.

BEAUMONT DISTRICT EPWORTH LEAGUE CONFERENCE.

The Beaumont District Epworth League Conference will be held at Kirbyville, Texas, August 25-28. This conference was authorized by our recent District Conference and will mark the beginning of our District League organization. If all our pastors and Epworth Leagues will take hold of this movement, the Kirbyville Conference will prove very helpful to the Leagues, and to the work of our Churches among the young people.

All Epworth Leagues in the district should send at least two delegates and as many more as they wish. All pastors of churches that have no League should see that their Churches are represented by two or more young people.

Free entertainment will be provided by the people of Kirbyville, and railroad fare from any point in the district will be but a small item.

We are endeavoring to make the conference worth while and are arranging a program which will prove both interesting and profitable. The speeches and papers will be by pastors and League workers who speak from practical experience. They will be short and spicy, and will be followed by open conference on the topics discussed. There will be many suggestions as to how to start an Epworth League and make it attractive to all the young people, how to conduct a successful League in cities and towns, how to conduct a League in the country, how to make the devotional meetings interesting and helpful, how to make a literary meeting attractive to everyone, how to keep a missionary meeting from being a bore, how to make a mission-study class attractive to both the religious and irreligious, how to keep plenty of money in the League Treasury, how to hold Epworth League socials that will be bright and snappy from start to finish, how to keep the Epworth League from being a baby nursed on a bottle; and make it instead a strong robust boy, full of life and energy, and ever ready to help in the cause of the Master. These, and many other such topics, will be discussed by people who have had experience in the work, and have something to say.

The singing of bright songs will be an important feature of the occasion. Variety will be given to the program by several special musical numbers, such as vocal and violin solos.

We expect to make the social feature of the conference very prominent. The meeting, with bright young people from all over the district, will make the occasion enjoyable to all.

We do not believe that any pastor can afford to miss this conference. Every League and every congregation should be represented by several young people. They will have a thoroughly enjoyable trip; will catch new enthusiasm for religious work, and will return better equipped for usefulness to their Church and their community.

The names of delegates should be sent in advance to Dr. J. J. Simmons, at Kirbyville, Texas.

ERNEST L. LLOYD,
President Beaumont District Epworth League.

D. H. HOTCHKISS, P. E.

THE HERITAGE OF CHRIST'S EXAMPLE.

By Rev. John Calhoun Sligh.

Jesus Christ is the supreme and eternal standard of righteousness. If we make the individual conscience the standard the result will be that every man will view right or wrong in the light of interest or prejudice. He will be lenient toward those sins he is most prone to commit, and unduly severe on the sins toward which he has no temptation. Human laws are often a farce; and the Judge is sometimes compelled to render a decision, which, although demanded by law, is an outrage upon justice.

If we make the Bible itself the standard we must remember that interpretations differ. The Bible is a progressive revelation of religious truth. Many minds have contributed to the volume. The need of a harmonizing principle is actually felt, and we are forced to the standard of Jesus Christ, the supreme arbiter of ethical values. It is remarkable how all men of all creeds and no creed, agree upon Christ as the one absolutely good man.

It is impossible to estimate the power for good inherent in the example of this one man. There are many things which Jesus did and said, without which his work would not have been seriously crippled; but one single act of wrong, one single word amiss from his lips would have been sufficient to wreck his whole career. The example of Jesus is the foundation upon which rests the whole superstructure of his life. His miracles, his teachings, his very atonement, get their efficiency from this. Without it the very proof of his divinity would have been lacking, for we cannot conceive that the God head would unite himself in one person with a faulty human character. Contemporary critics and the skeptics of succeeding generations have been compelled to render the verdict, "I find no fault in Him." The theist, or the atheist, or the Unitarian, after denying the divine nature of our Lord, pay him unconscious worship and surrender their own argument when they admit the flawlessness of his personality.

No student of history can fail to note the power of a king on the throne for good or evil. Ahab did more to provoke the children of Israel to evil than all the kings which were before him. When Charles II succeeded Cromwell to the throne, who can tell what he might have accomplished for the English people had he been such a man as Alfred the Great, or William the Silent? He would have united the good people of both the Puritan and the Cavalier element, and the English nation would have been saved a multitude of sins. As it was, the easy-going, pleasure-loving monarch set the pace for a wild reaction from Puritanism, and the pendulum swung far back into godless revelry and self-indulgence.

But the example of Christ for good has outlived and overcome the example of any human king for evil. Emerging from an obscure home, in an obscure town, in an obscure region, he set himself to live such a life that the world would never cease to hear of it. Without title or royal pretensions—save that he was of the lineage of David—he has enthroned himself in the world's esteem as the man who, above all others, stands for that which is good. No other man has ever so influenced the world by the force of example.

The advantages to the world of such a generally accepted moral standard are readily seen. Civilization, to a great extent, consists in widely accepted standards. Without a money standard, commerce would be reduced to barter. Until recently every State in Australia had a different gauge for its railroads. All freight and passengers had to be transferred at the boundary line. Seeing the folly of this the government has recently taken charge of the roads, and the gauges are being brought to one standard. In the United States the same freight car can travel from New York to San Francisco.

Wherever there has been widespread communication of thought, a standard language has been recognized. In the world-embracing Empire of Rome, Greek was the language of intellect, and Latin the language of government. For centuries Latin continued to be the language of the ecclesiastic and the scholar. French was at one time the standard language of diplomacy. To-day the man who speaks English can make himself understood all around the world. But back of all these agencies for the unification of society the single moral standard of Jesus Christ is asserting its influence, from year to year, to bring peace on earth, good will to men. If ever the time comes

"When the war drum throbs no longer,
and the battle flags are furled
In the parliament of man, and the federation of the world."

it will be because the example of Jesus Christ has so impressed himself upon the minds of men that his principles will be accepted as the arbiter of international disputes. The national idea must give way to the international idea; patriotism will fade in the presence of philanthropy.

The Christ standard of life will save us from ignoble self-satisfaction. Self-complacency is the foe of spiritual progress. Every little community has its accepted ideals beyond which life seldom advances. But when the brightest boy in the town goes to the university he finds himself in contact with the brightest boys from some other communities, and he must compare himself with the selected intellect of a whole State. The result is humility, a broader intellectual horizon, and a willingness to learn. When a man comes in contact with Jesus Christ he meets with one who represents God's best experiment in humanity, who stands at the summit of spiritual achievement; beyond whom progress is impossible and toward whom progress is eternal.

The Christ standard provides an efficient safeguard against religious corruption. Great religious movements in the Orient have failed because of the leader's failure to live up to his own teachings. Mohammed's later life was dark with the bloodiest cruelties; and at the time of his death he had no less than nine wives, although the Koran only allowed seven. To this day bloodshed and sensuality are the two withering blights upon Moslem civilization.

There was a time just before the Reformation when it seemed that the light of Christianity had gone out; but the Church renewed herself by renewed contact with Jesus. "Jesus Christ and him crucified" was the inspiration alike of Martin Luther and John Wesley, whose names live in Church history as the men who have done more than all others to save Christianity from corruption and stagnation and death.

The personal character of Jesus is the guarantee of the perpetuity of the Christian religion. Denominations organized to express certain conceptions of Christianity may outlive their usefulness, creeds may come to be tolerated and apologized for rather than believed, forms of Church government may lose their efficiency and become a burden rather than a help; but the great Head of the Church abides, and his loyal followers will more and more abound until every knee shall bow and every tongue confess that Jesus Christ is Lord.

"Our little systems have their day,

They have their day and cease to be;

They are but broken lights of thee,

And thou, O Lord, art more than they."

Eastland, Texas.

IS AN EDUCATION WORTH THE PRICE?

The question of profit and loss is one of perpetual interest. "Will it pay?" is asked concerning every new step. Every new venture must answer this question in the affirmative. Consciously or unconsciously it is asked

and answered before the venture is made. There are some who still ask this question concerning a college education and have not yet been satisfied with the answer. Some who have observed a few "educated" failures are doubtful about the results of a college training. They forget the many failures of the uneducated. It is not held that a college course will absolutely guarantee a successful career, but the facts of history prove that a good education does materially enhance the chances of achieving distinction and living a richer and fuller life.

The opportunity of a college course is truly golden. Happy is the youth who seizes such an opportunity and uses it to the best advantage. He who refuses to accept such a privilege is foolish in the last extreme. The boy, who rejects the call of wisdom, may expect a dismal and gloomy failure in life.

The father, who fails to do his best to educate his children, is failing in one of the greatest duties of parenthood. He, who for the love of money, denies his child the right of a good education, is sinning against the child in refusing one of the greatest boons possible to bestow upon humanity. The Christian world is realizing more fully to-day than ever the great advantages of a good education. This is an age of marked progress, superior advantages and higher education. High schools, colleges and universities are being established over the country and the brightest boys and girls are flocking to these institutions of learning, and preparing for the most effective life possible. In the future the man or woman, who has failed to secure such advantages, will be left behind in the great race of life. Competition is becoming sharper, the battle wages fiercer, and it is wise to make preparation. The value of a college education cannot be estimated.

1. It helps a young man to find himself. The high school course is usually finished at the age of seventeen. At this age scarcely any young man knows just what field of labor he should enter. He is not certain to what work he is best adapted. A four years' further course in college will reveal this very important fact. At twenty-one the average young man of college training is well assured in what direction his "natural bent" lies. He has discovered himself and knows his taste. A choice has been made, and he is ready to enter intelligently upon his life work. Give the young man an opportunity of thus finding himself and taking his bearings before starting on the great voyage of life.

2. A college education adds largely to the pleasures of life. A host of lifelong friends is made in a four years' college course, and these brighten the pathway of life. In addition to these an acquaintance is made with the master minds of all the ages. To thus learn what the great men of the world have thought and done adds to one's pleasure. An introduction is gained to the great world of literature, entrance made to the treasure house of the past ages. From this source come of the rarest pleasures of life come. To know the facts of science, history, literature, philosophy and art lends much to the enjoyment of life. These constitute the spiritual inheritance of the race and blessed is he who is in possession of them. Fully 25 per cent is thus added to the joys of life.

3. A college education enables one to live more in any given number of years. It quickens and strengthens all the intellectual faculties. It enables one to see more, hear more, feel more, and think more, and thereby to live more. If life consists in being in harmonious correspondence with environments then a college course enlarges the circle of correspondence and increases the pleasures of life. The world is full of beauty and harmonies that we never see nor hear. Having eyes, we see not, and having ears, we hear not. Mrs. Browning has beautifully said, "Earth is crammed with heaven and every common bush aflame with God, but only he who sees takes off his shoes; the rest walk round and gather black berries." Too many are

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able only to do this latter. To the man who sees, not only the flower garden is full of beauty, but every "common bush is aflame with God." To him who knows the clouds have a greater glory, the flowers a richer perfume, the birds a sweeter song, the stars a deeper significance—all nature takes on a new interest and yields new delights. To the untutored, life is not what it might be. A good education adds much to the fullness of its joys.

4. A college education enables one to put more into life. Here is the real secret of life. We are not here to see how much we may get out of the world, but rather to see how much we may put into it. Sir John Falstaff's attendant said, "The world is mine oyster." He was of the opinion that it was simply a place out of which he was to get something to eat. Many have this same erroneous idea. Lyman Abbott said, "The world is a great joint stock company, and he owns most who puts the most in." We are here to put in as much as possible. A good education enables one to do more for the world—to put more into the world. The world's progress has been made by men of learning. Wise men have led all the great reforms of history, made the great discoveries and inventions, and led every step of progress made by the world. Ignorance cannot lead. It must follow. It can do no more.

5. A college education increases the chances of success. A large part of the most successful men of American life have been men of liberal education. Forty-two of the fifty-six signers of the Declaration of American Independence were men of liberal learning. Eighteen of the twenty-six Presidents have been college graduates; 36 per cent of all our Congressmen, and 56 per cent of our Senators have been men of college training. From an article prepared by W. W. Smith I give the following figures:

According to the last census, there are in the United States 14,794,403 males over 20 years old. The U. S. Bureau of Education estimates that these are divided educationally as follows: Class.

- 1 Without education..... 1,757,023
- 2 With common school training..... 12,054,335
- 3 With high school training..... 657,432
- 4 With college training..... 325,613

The editors of "Who's Who" secured a report concerning educational opportunities from 10,000 of the most successful men in American life. From the class of 1,757,023 uneducated not one notable reported. From the 12,054,335 of class 2 came 1,368. From the 657,432 of class 3, with high school training, came 1,627, while from the 325,613 of class 4 came 1,368. From the 657, nearly the whole number. From these significant facts it is easily seen that a college education is worth while. In addition to these facts, it enables one to live a higher, nobler and more useful life.

H. A. BOAZ,
President Polytechnic College,
Fort Worth, Texas.

AM PREACHING FOR THE MONEY.

It's my duty to serve God with my whole life and this I am trying to do, but I am not preaching to men "for my health."

At District Conference we heard several of the brethren say: "Oh, I just cannot say anything about my salary. If it's paid, all right; if not, I can't help it."—sadly. The preacher is no beggar. There is not one set of moral and social laws for him and another for everybody else. Every human being has just one mission in the world and that mission is to serve God with whatever capacity he or she may have. Every one is not directly a soul-winner for Christ. "It pleased God by the foolishness of preaching to save them that believe." Different abilities make different occupations and different occupations make a medium of exchange necessary—but not, however, necessary for the preacher. The preacher is neither a heathen nor a hermit.

In days past, the devil whispered it around that the circuit rider was

preaching for the money. Trying to prove the devil a liar (hard to do), the poor man actually preached that a minister of the gospel had no natural right to a place on which to lay his head. But common sense has exploded that idea and now the most selfish man thinks that the preacher ought to be "given" a small salary at least, but that no one is under any special obligations to "give" to him. This idea of "giving" has heaped upon him depressing feelings of obligations and has made him unduly timid. He preaches a half-hearted gospel. He has overlooked the fact that preaching is teaching. The financial depression of the Church will never be relieved until her ministers teach the people to PAY—not give. Who is man that out of his own generosity he bestows his gifts upon deity? The earth and its fullness—all our abilities and possibilities are of God's grace. He is the "giver of all good and gracious gifts"—all perfect knowledge.

The business man says: "I cannot fulfill my calling—cannot exercise my talent—cannot render the greatest service to society without money. My business must be on a sure basis—must be protected against accident and change." If the Church and its ministers would render the greatest services to men they must have a like support and protection. There is no more need of a half-hearted gospel. We like too well to boast of our sacrifices—hardships—poverty which really cripples the Church and limits our own possibilities for God. Render unto Caesar that which belongs to him, then the Church will take her place in the world.

J. WILEY AKER,
Lordsburg, New Mexico.

CHURCH SCHOOLS AND CHURCH WORKERS.

In the current issue of our Quarterly Review, Dr. Gross Alexander says, concerning Church schools:

"We say it very calmly, but with all the emphasis of a matured conviction, that there ought to be a radical change either in the purposes and methods of conducting these schools, or in the men and women who are conducting them."

He quotes Dr. E. B. Chappell as saying that we are going at the work of religious education "in a ship-shod and half-hearted manner," and that "practically all that is done in the direction of positive and aggressive religious education is done by the religious young men and women among the students themselves in the form of Young Men's or Young Women's Christian Associations."

Such talk from such men raises grave inquiries. Dr. Alexander was for many years a professor in Vanderbilt University, and is now editor of our Review. No man is supposed to be in a better position for making impartial observations than he. Dr. Chappell was for four years pastor of the leading Church in Southern Methodism, situated in the same city with the above named university, and has for more than five years been at the head of the Sunday School department of our Church—a good point from which to observe tendencies at work among our young people throughout the Church.

Such statements, from such sources, are calculated to make our people look with suspicion upon our colleges and universities, and should not be made except after the most mature consideration. But Dr. Alexander asserts that it is a "matured conviction" with him.

When I read these strong words from two of our leading men, I stopped and counted up all the real, efficient, religious workers in the charges I have served during the nineteen years that I have been an itinerant preacher. I could think of four who were known by me to have attended Methodist schools. I am compelled to confess that so far as my experience as a pastor has gone, I have found as good church workers among the graduates and ex-students of other schools as among those of our own. It may be that it is not regarded as the province of Church schools

to make Church workers. It is quite evident that many who patronize them do so with no thought of anything beyond a broad and liberal scholarship. They do not desire that their children make Church workers. Much of the blame may rest just here. There are some, however, who make the development of good Christian workers the determining factor in sending their sons and daughters to Church schools. They are influenced by the inducement always held out that they children will be returned to them prepared to take their places in the work of the Church, as well as in all other departments of life. But there is a mis-carriage of purpose somewhere.

We cannot doubt that ample help is found in our Church schools for the development of the spiritual capacities of our children. They have their Epworth Leagues, Sunday schools, Young Men's and Young Women's Christian Associations, together with daily chapel exercises. Nothing more seems to be needed. Yet with all these helps, men in high station are expressing it as a "matured conviction" that something is wrong, either with the methods employed or the men employing them. It is to be feared that along with the helps afforded there are hindrances allowed also.

With some hesitation, yet "with all the emphasis of a matured conviction," I venture to suggest that one such hindering influence is the sporting tendencies which are allowed and encouraged. The gymnasium for physical culture is indispensable. Nothing can be said against that, and too much cannot be said for it. But physical culture is one thing and "college athletics" is another. In the judgment of some of us, this latter is about to be overworked. When the college football or baseball game becomes so exciting as to attract more attention and interest than the college Y. M. C. A. meeting, would it not be well enough for those in authority to take note? I have heard it said that college authorities cannot control these things. If such is the case, Dr. Alexander's remark is very timely: "There ought to be a radical change either in the purposes and methods of conducting these schools, or in the men and women who are conducting them." To lose control of the lines with a refractory horse is to invite certain disaster, and it is equally so when college authorities have to confess that they cannot control the sporting propensities of their students. It is to be feared that more young men in our schools are coming to distinction as expert ball players than are coming to the front as efficient Church workers.

It may be possible that another thing which hinders the spiritual growth of students is the teachings which they receive in many schools under the name of science. The teaching may not be so false within itself, but its tendency is to sow in interrogation points and breed doubts for the time being in immature minds, and it makes all the difference in the world as to the kind of man that guides the student through such studies. Less than a year ago a rather prominent minister withdrew, under pressure, from the Methodist Church, on account of views which he imbibed in a Methodist university—at least he said he got them there, and no voice has as yet come from the said university in denial of the allegation. If young men come from our Church schools with no stronger faith in the Bible than those coming from State and private schools, wherein is the Church's advantage over the State as an educator? We have a right to expect that our children return from our schools quickened in their moral and spiritual perceptions, but we have to confess that success at this point has not been uniform. Methods or men, one or the other, must be at fault, as Dr. Alexander suggests.

Another hindering influence that I would venture to suggest is the Greek-letter fraternities, especially as they affect young ladies. I am pre-

ty well prepared to assert that the sororities—female Greek-letter fraternities—are in at least some instances absolutely destructive to spirituality in the young ladies who take part in them. I venture upon nothing more specific now. Suffice it to say, that there is a field here which prospective patrons of female colleges would do well to investigate. It is quite sure that such investigation would lead to the conclusion among pious parents that Dr. Alexander was correct in his "matured conviction" that either methods or men should be radically changed.

This is not offered as an unfriendly criticism of our Church schools. I am sure Dr. Alexander and Dr. Chappell have no hostile feelings toward any of our institutions of learning. Calling attention to points at which improvement can be made is not unfriendly criticism, but simply "suggestions for the good of the order." And as long as we get no larger results from our Church schools in the way of spiritual growth and effectiveness than we are now getting, this will be an appropriate question to discuss, not only in the Review, but in all our Church papers, educational board meetings, and in the deliberations of college faculties.

R. C. HICKS.

Ladonia, Texas.

GOD IN THE BELL.

I have been thinking of late of some reminiscences of the past, and though that they might be of interest to your readers and perhaps to you, and if no other good be accomplished be a pleasant reminder of the long ago. I don't know how it is with your Churches in Dallas, but not a single Methodist Church in our Capital City has a bell to call the people to the house of God. This fact has impressed me of late, and I have often wondered why it is that the iron tongue of the Church bell does not enliven our city on Sabbath as in the older States. Just before leaving old Georgia, my native State, about thirty years ago, I read this incident, which made a lasting impression on my mind and heart. It was during our late Civil War; two Confederate soldiers were at home on furlough in the city of Columbus, I think it was. On Sabbath morning they planned a day of pleasure in visiting saloons and perhaps brothels, and, walking along the street, suddenly the silver tones of the Church bell began to float on the quiet Sabbath air. One of the soldiers remarked to his companion, "Listen; that is the Church bell calling the people to the house of God, and I am going there." No doubt he had often heard that welcome sound in his earlier life, and it awakened memories of the past. His companion consented to go with him, and they changed their way, and started to the house of God. They went in, heard the words of life and both were either reclaimed or converted, and thenceforward, instead of going to saloons or brothels, they turned their steps to the house of God on the Sabbath, and no doubt are in heaven today or on the way. If there, what must be their feelings when the bells or heaven ring out on the eternal Sabbath of the skies, reminding them of the bell that called them from a life of sin to a life of purity and happiness? If God was in that bell and called those two soldiers to the house of God, what could a thousand bells all over this Empire State do calling the sinner as well as the Christian to a higher and holier life? And now that we have the Churches, why not use all the instrumentalities in our power, and have a chime of bells all over this broad State that the angels might hear calling sinners home? My good wife says she knew or read of some rude boys, on the way to the pond on Sabbath morning, when the Sabbath-school bell began to ring, one of the boys remarked he was going to Sunday-school, and others threatened to duck him in the pond; but he prevailed, and carried the entire party to Sunday-school, and I expect they made faithful pupils. But for that bell they might have gone on in sin and been

Nursing Mothers and Over-burdened Women

In all stations of life, whose vigor and vitality may have been undermined and broken-down by over-work, exacting social duties, the too frequent bearing of children, or other causes, will find in Dr. Pierce's Favorite Prescription the most potent, invigorating restorative strength-giver ever devised for their special benefit. Nursing mothers will find it especially valuable in sustaining their strength and promoting an abundant nourishment for the child. Expectant mothers too will find it a priceless tonic to prepare the system for baby's coming and rendering the ordeal comparatively painless. It can do no harm in any state, or condition of the female system.

Delicate, nervous, weak women, who suffer from frequent headaches, back-ache, dragging-down distress low down in the abdomen, or from painful or irregular monthly periods, gnawing or distressed sensation in stomach, dizzy or faint spells, see imaginary specks or spots floating before eyes, have disagreeable, pelvic catarrhal drain, prolapsus, anteversion or retroversion or other displacements of womanly organs from weakness of parts will, whether they experience many or only a few of the above symptoms, find relief and a permanent cure by using faithfully and fairly persistently Dr. Pierce's Favorite Prescription.

This world-famed specific for woman's weaknesses and peculiar ailments is a pure glyceric extract of the choicest native, medicinal roots without a drop of alcohol in its make-up. All its ingredients printed in plain English on its bottle-wrapper and attested under oath. Dr. Pierce thus invites the fullest investigation of his formula knowing that it will be found to contain only the best agents known to the most advanced medical science of all the different schools of practice for the cure of woman's peculiar weaknesses and ailments.

If you want to know more about the composition and professional endorsement of the "Favorite Prescription," send postal card request to Dr. R. V. Pierce, Buffalo, N. Y., for his free booklet treating of same.

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lost. Oh! how many boys might be saved from the baseball and other sinful pleasures on the Sabbath if they could but hear the cheerful sound of the Sabbath-school bell calling them from a life of sin. Who can tell but this might be at least a partial solution of that difficult problem confronting the Church of how to get our boys in the Sabbath-school and Church? Mr. Bunyan in his Holy War speaks of ear-gate as one of the principal channels through which the soul is awakened, and personal experience confirms the truth. I just throw out this suggestion in the first place hoping that our First Street Church in Austin will in the near future get a bell that we may know when there is a service of any kind there. Old as I am, I have walked to it through mud and rain and found no one, or not more than one there, and a bell might save the old as well as the young the disappointment of going and finding no one there and also of missing an appointment. We have some, time back, had a fine revival in our Church and some fifty accessions. Our young pastor is moving things pretty lively among the dry bones in our little valley and some of us have put on new life.

G. M. ROBINSON, L. E.
Austin, Texas.

CHURCH EXTENSION HAND BOOK.

The Church Extension Hand Book, which contains the Twenty-sixth Annual Report, is being mailed from the office of the Board of Church Extension to all our preachers whose names and addresses appear in the conference minutes. Should any brother fail to receive a copy, a line to this office, giving the postoffice address, will secure one. I will also be glad to mail copies to local preachers and laymen who may apply.

Presiding elders and pastors may send names of brethren, who in their judgment should receive copies. All requests will be honored while the supply lasts.

W. F. McMURRY,
Corresponding Secretary,
Louisville, Ky.

We cannot know Christ in our life unless he is our life.

Telephone M. 5720. Hours: 9 to 1. 3 to 5

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The Woman's Department

Mrs. Florence E. Howell, Editor, 170 Macon 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.

WOMAN'S FOREIGN MISSIONARY SOCIETY, NORTHWEST TEXAS CONFERENCE.

August Bulletin.

Go Forward!

"God has sounded forth the trumpet that shall never call retreat.

He is sifting out the hearts of men before his judgment seat.

Be swift, my soul, to answer him; be jubilant, my feet.

Our God is marching on."

Bugle Calls.

A crisis (born of opportunity) presses on us.

The great conflict with the heathen world has engaged the thought of every true soldier of the cross.

Awake, daughter of Zion! Know ye not that "the Master has come and calleth for thee?"

He calls for you—"Daughter, give me thy heart."

He calls for your children—"Nothing too precious for Jesus."

He calls for your time, your influence, your money, your prayers. How are you using these?—Jas. 1:17. Ps. 116:12.

Hear the bugle calling loud and clear, "Go, ye!"—Matt. 28:19-20.

"To the spirit select there is no choice. We can not say this will I do, or that."

The command is to Obey.

The fight is on. Go forward or go backward. There is no middle ground in missions. It is "Evangelize or fossilize." Which shall it be?

And what we do must be done quickly. Do you know that every time your pulse beats it records the dropping off of an immortal heathen soul into eternity without even having heard the name of Jesus?

Do you know that you have no promise of salvation if you obey not the great commission?

After thirty years of organization, the Woman's Foreign Missionary Society records only 85,000 members. This is not one-tenth the number of women whose names are enrolled on our Church registers.

Hear the pathetic voice of the Son of God as he asks "Where are the nine?"

Oh, ye indifferent ones, will ye not respond to this call of God and join the great army that is going up to possess the land?

And let all who have enlisted put on the "whole armor," that we may redouble our zeal and be able to meet the demands that are upon us in this day of unprecedented opportunities.

God bless these faithful ones—the women who meet every month in our Foreign Missionary Societies. May God multiply their number until it may be true of our conference that "the women who publish the tidings are a great host."

Remember—

Our watchword for 1908-09: "\$10,000 for missions and 3000 new members.

Our motto: "We can do it if we will."

Our aim: "A Foreign Missionary Society in every charge and every woman a member." (Remember the motto!)

\$100 Wanted! The Time Is Short.

Miss Richmond will start for her far-away home in Brazil between the 15th and the 18th of August. She will sail from Philadelphia August 29 via London and perhaps Paris. A little more than \$100 is yet due on her outfit. Only two weeks remain and there are so many things which she must have.

Auxiliaries are urged to send to Mrs. Johnson the amount they are due on the above without delay. Don't neglect to give it your attention at once or the days will slip by and you will be deprived of your privilege.

And, as we are sending in the money, let us not forget to offer many

prayers to God that he may abundantly bless Miss Richmond and her loved ones. Pray that in the parting hour his grace may be sufficient; that she may reach Brazil in safety, and that all may be well with our loved "daughter" as she represents us in her appointed field.

A Hint to the Wise.

The conference minutes have been out over two weeks. We find them attractive and well edited. But these minutes cost money for printing and mailing, and each society is expected to help bear the expense of same. No society must pay less than \$1.00, and all having over twenty members pay 5 cents each. Many of the societies have not responded to this obligation. Your failure to do so embarrasses both your Treasurer and treasury. The excellent pictures of our three missionaries are well worth the small amount asked for. We are sure this "hint" will be sufficient."

Notes from the Field.

In response to our call this month we have received letters from every District Secretary in the conference save two. Such promptness is indeed encouraging. These letters show a marked determination on the part of each officer to "attempt great things for God" this year and to endeavor to bring our Conference Society to the front ranks in foreign missions. "We can do it if we will."

The following are items gleaned from the above mentioned letters:

Abilene District—Mrs. Young reports that the outlook for her district is good. They are entering upon their revival season. God grant that it may result in a great awakening in foreign missions.

Brownwood—Mrs. Overall writes: "Two new societies have been organized in the Brownwood District by Brother M. S. Hotchkiss, and are starting out with zeal and interest in the work. This makes six adult and one juvenile Auxiliaries in the district." The Auxiliary at Blanket has thirty-seven members, and, at a recent meeting at this place, six girls volunteered as candidates for foreign missionary work. How wonderfully God is blessing our efforts and strengthening our faith!

Clarendon—"We had a fine district meeting at Claude. About forty delegates and visitors were present. We were fortunate in having with us Sister Senabaugh, whose presence added greatly to the interest of the occasion. At the close of the session I organized a Foreign Missionary Society at Claude with ten members." Good for Mrs. Bonner!

Colorado—"A very successful district meeting was held at Big Springs June 26, at which every Foreign Missionary Auxiliary was represented. Mrs. C. M. Woodward, our Third Vice-President, was there, presenting the subject of 'Mission Study' and the general interests of the society. There are only five Foreign Missionary Societies in Colorado District, with more than thirty pastoral charges. Miss Alma Edwards, of Ft. Worth, who was also present, has been holding rallies over the district. These have been very helpful." Mrs. Blanford adds this cheering word: "I hope to greatly increase the interest throughout my district this year."

Corsicana—There is a forward movement manifest all over the Corsicana District. Mrs. Beason is very much gratified that every Auxiliary has accepted their pledge for the support of Miss Richmond, some of them assuming more than they were asked to pay. Mexia Auxiliary was happy to have the privilege of furnishing a complete toilet set as their contribution to Miss Richmond's outfit; this was in addition to the amount apportioned to each society.

Dublin—Mrs. Clav has adopted a plan worthy of imitation—she writes regularly to every pastor in her dis-

trict soliciting their sympathy and cooperation. She is also emphasizing the organization of the young people and children, and of Mission Study classes. This is most important. "Information begets inspiration."

Fort Worth—Mrs. Woods has begun holding a workers' conference among the city Auxiliaries. These meetings are to be quarterly, and to last half a day. This is excellent work, and yields large results. She has appointed Mrs. H. M. Bradley City Press Superintendent. It is her duty to secure from the editors space (in the club and society columns if possible) in one of the leading dailies. The other superintendents of the city report to her. I would suggest that all charges having more than one Methodist Church in the town adopt this plan. It is a great help to the District Secretary.

Georgetown—Here is the way the Georgetown Auxiliary increases her subscription to the Woman's Missionary Advocate. They first elect a wide-awake "stirring" woman as agent. She then begins to save the ten cents allowed on every new subscription secured (and five cents on renewals) until it amounts to fifty cents. With this amount she sends the Advocate to some inactive member or some indifferent woman in the Church, or to some woman who is not able to take the Advocate. This is an incentive to the agent to secure more names, and at the same time it wins for them many new members for their society. Try it.

Waco—Mrs. Holney reports great rejoicing in a wave of deep spiritual enthusiasm which is the result of a recent revival. She says: "Our town has thought more of missions and talked more of missions since that meeting than ever before, and we are anticipating a fine work here next year." We are not surprised when we remember that Lorena was the banner Auxiliary last year. If you want spirituality in your Church put fire into your Foreign Missionary Society. Waxahachie—Mrs. Campbell reports three new societies in her district at the following places: Nash, Boyce and Itasca. She has emphasized the press work over her district, and this is one reason why they are so wide awake over there.

Weatherford—Miss Beeler is one of our new District Secretaries, but she enters upon her work with characteristic enthusiasm. Although there are only two societies in the district, she has faith and courage to believe she will have a "score or more" to report before the year closes. The Mission Study class at Mineral Wells, under the efficient leadership of the Press Superintendent, Mrs. J. W. Downs, is doing fine work.

Plainview—Plainview is our youngest district, and Mrs. Barcus is another of our new Secretaries. When she was elected to this office in June there was not one society in the district. Already she reports the organization of a very promising Auxiliary at Hereford, of twenty-five members, with more to follow. We know those Western people never do things by halves, and we will not be surprised if Plainview District is our leader when our conference meets in their part of the country next year.

A Great Convention.

At the recent board meeting in New Orleans the following resolution was adopted: That a great convention be held at some central place, bringing together our young women from all over Southern Methodism for definite training and inspiration, this convention to be held in the summer of 1909, and to be self-entertaining. The committee appointed to have charge of the preparations for this great convention has already met at Montague, Tenn., to plan for same. It is not too soon for our young people to begin to look forward to attending what will be one of the greatest meetings ever held in our Church.

We so much desire that our conference will be well represented by our young people at Corpus Christi this month. Representatives from our Foreign Society will be there, and

every means will be used to make it an enjoyable occasion and to arouse a deeper interest in missions.

Watch the September bulletin for a new feature which we think will be very helpful.

Over four months of our new year have gone, and so much yet to be accomplished. There is no time for any Auxiliary or individual member to be "cooling off."

"Every Auxiliary must carry its own fire! Each must have an earnest individual responsibility, and be fired with zeal in carrying on and extending missionary work."

"This is God's work, therefore it can not fail," and God is honoring our efforts. So let us keep together and go on to victory.

"To the nations slowly waking.

We the Light of Life are taking.

Join us in our good endeavor;

'Tis the cause of God forever—

Victory! Victory! Ours shall be!"

MRS. J. C. MIMMS,

Second Vice-President Conf. Society, Mexia, Texas.

The foregoing article (August Bulletin) came to hand last week in ample time for publication in last week's issue, but space could not be given then, because of other matter already on hand for publication; and the same is true of the Bulletin for July, from the same source, which was delayed a week in publication after having been received last month.

Editor Woman's Department.

UNION MEETING.

The Woman's Home and Foreign Missionary Societies, of Vernon District, will meet in joint session, August 19 and 20, at Seymour. With due sympathy for Sister Lyons and her ladies, yet we wish every woman in Vernon District, that claims to be a Methodist, would be on hand, as we want this meeting to be a source of information on home and foreign work. Mrs. Nat G. Rollins and Mrs. J. T. Bloodworth, with Miss Elsie Lowe, from Scarrett, will be with us. Who can afford to miss it?

MRS. W. H. HOWARD,

For. Cor. Sec'y.

MRS. S. A. BARNES,

Home Cor. Sec'y.

DISTRICT MEETING.

The district meeting of the Woman's Home Missionary Society of Gatesville District will convene at Crawford, August 25. Let me urge all auxiliaries in the district to send delegates. Mrs. Nat G. Rollins will be with us. Come, let us make it a great occasion in this important work of our Lord.

MRS. SHELBY COSGROVE,

Secretary, Gatesville District.

A REMINDER.

We would hereby remind the auxiliaries, adult and juvenile, of the Woman's Foreign Missionary Society of the North Texas Conference of the "request" which appeared in the Woman's Department of last week's issue, from the President of the Conference Society, asking for donations for the school in Guadalajara, Mexico, which Miss Norwood Wynn, the missionary from that Conference Society, has in charge. Donations of sheets (ready made), of size suitable for single and three-quarter size beds, pillow cases of medium size (ready made), hemmed towels and napkins, and any good second hand clothing suitable for girls from six years to adult age, and for small boys, would be indeed acceptable as all these articles are much needed in the equipment of the school. Let all who can do so, send donations to Miss Norwood Wynn, 567 Bryan Street, Dallas, Texas.

Editor Woman's Department.

Miss Norwood Wynn, missionary from the W. F. M. Society of the North Texas Conference, who has been spending the past month with her parents in Dallas, is enjoying a much needed vacation. She has not been spending the vacation in resting all of the time, however, by any means, but she has been using some of her time in visiting the various auxiliaries

of the city, both of the W. F. M. Society and the W. H. M. Society, also attending the meetings of the Epworth League of the Churches and the Sunday-schools, talking at each, telling of her work in her mission school in Guadalajara, Mexico. She has with her two Mexican girls, one a young lady, who is an assistant teacher in her school, Rebecca Vejiba, and the other a little girl, Resujio Sijneroa, who is being supported in Miss Wynn's school, Instituto Colon, by the Junior League of Grace Church, Dallas, and whose traveling expenses from Mexico were paid by this same League. Miss Rebecca Vejiba will enter the Dormitory at Denton in September, as a pupil in the School of Industrial Arts, by arrangement made by Miss Wynn, and her board there for the nine months is to be paid by the auxiliaries of the W. F. M. Society and the W. H. M. Society of the Churches in Dallas, these auxiliaries having already pledged Miss Wynn the amount necessary. This is the same young lady whose case was mentioned in Miss Wynn's letter to the W. F. M. Society of the North Texas Conference at annual meeting last May, in Gainesville. She is one of the converts through missionary effort on the part of Miss Wynn, and is indeed one whose future gives great promise of usefulness. She is expecting to take a two years' course in Scarritt Bible and Training School after her term in Denton is completed. Miss Wynn is expecting to return to Mexico September 1.

Editor Woman's Department.

A PLEASANT VISIT.

A most pleasant visit to East Texas has been enjoyed by this writer for two weeks. The time was spent with near and dear relatives in Crockett, the county seat of Houston County, in their home of spacious, colonial style of architecture, so well adapted to our Southern climate, its broad verandas and numerous doors and windows opening to the South and East to catch the refreshing summer breezes for which our great State of Texas is noted. It was indeed a blessing to sojourn for a time with these dear ones in this their native town—a town in which I have visited from time to time for over thirty years—to enjoy their home life with them for a while, taking comfort and cheer in the daily association, enlivened, as it was, by the prattle of their two darling little ones, and meeting from day to day old friends known and cherished through all these years, and making new acquaintances and friends as well during the time.

Crockett, which is one of the oldest towns in the State, is giving evidence of renewed growth and activity in the many new and attractive residences which are being built and the substantial business houses being added to

TERRIBLE CRAMPS

"My wife," writes Joe Moorhead, of Archibald, Okla., "has 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.

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the town, the fine old trees—many of them of majestic size—and the well-kept lawns giving added beauty to the surroundings. This is a prosperous farming section of the State, and the fruit industry of late years has grown to be a resource of much importance.

The various denominations are well represented by substantial church buildings, the Methodist Church recently erected, built of brick, being the largest and handsomest among the number. It was my privilege to hear two good sermons from the pastor of this Church, Rev. H. M. Boyles, of whose work and influence I have heard good reports, he being beloved by his membership and honored and appreciated by the people of the place.

I had also the pleasure of meeting with the members of the Woman's Foreign Missionary Society at their regular monthly meeting, held in the hospitable home of the President, Mrs. Joe Adams, to which I was an invited guest, a number of ladies of the Baptist and Presbyterian Churches having been also invited for the occasion. At the request of the President of the Auxiliary, it was mine to have a part in the proceedings of the afternoon, conducting the devotional exercises, and later speaking in behalf of the great work being done by the women of Southern Methodism in aiding to send the gospel of Christ to the heathen nations of the world. A social time was enjoyed at the close, when refreshments were served, the whole occasion proving to be one which all enjoyed, bringing all hearts more closely together in the bond of Christian fellowship. On Monday afternoon of the following week, by invitation of Mrs. W. A. Norris, President of the Auxiliary Woman's Home Mission Society, it was my pleasure to attend the regular meeting of the Auxiliary held in the cozy, comfortable parsonage, and to take part in the exercises, conducting the devotional part and afterward talking of the important work being done by the Woman's Home Mission Society in general, and touching more especially upon the good being done in our own State in behalf of out-cast girls by the Ann Browder Cunningham Mission Home and Training School, located in Dallas, and the similar institution in San Antonio. In this talk reference was made to the opening of the "rescue work" in Dallas a number of years ago, when the "Rescue Home" (now the Mission Home and Training School) was opened in rented quarters—the first institution of its kind in Southern Methodism—and how, by the efforts of that noble woman, Mrs. W. H. Johnson, of Dallas, who was the originator of the enterprise, the work has grown, and the Home has been permanently located in ample quarters, equipped and sustained by the general society, a result largely due to the untiring efforts of Mrs. Johnson, who secured the donation of the ground from Mrs. Cunningham, upon which the Home is located, and who has for years gone out through the territory of our Church in Texas asking for funds for the erection of the buildings as they now stand. All honor to this woman who has given of her time and efforts to the relief of such a great need as this in our midst.

The Auxiliary Woman's Foreign Missionary Society of our Church in Crockett is one of the most active in the Texas Conference, and this may no doubt be said also of the Auxiliary Woman's Home Mission Society; each of them as organizations rendering most effective service in their respective branches of Church work. This, we believe, is chiefly owing to the zealous efforts of the Presidents of the two Auxiliaries, Mrs. Adams, of the former, and Mrs. Norris, of the latter. I am glad that, in the providence of God, the opportunity has been given me to know these two sister-workers, whom I thus have met for the first time, and whom I shall henceforth treasure as among my dear friends, and also to meet the members in regular business session, some of whom are old and esteemed friends whom I had not seen for years.

May God bless them, officers and members—one and all—and may the

work continue to prosper in their hands to the glory and honor of God.
FLORENCE E. HOWELL.

HOUSTON DISTRICT CONFERENCE.

A harmonious and profitable session of the Houston District Conference was held at Rosenberg May 14 to 16. Our painstaking and careful Presiding elder, Rev. Chas. F. Smith, had matters well in hand for the meeting, and was patient and firm in the management of the conference. Rev. S. A. McKay, the pastor, was untiring in his efforts to serve the brethren, and the hospitality of the people was very much enjoyed. The Laymen's Movement was given prominence. The reports from the charges were for the most part made by the laymen, and some special addresses by the laymen were given important places on the program. Mrs. A. L. Metcalf was heard in the interest of the Woman's Home Mission Society. Mrs. J. E. Green, President, and Mrs. J. M. Rockwell, District Secretary, respectively, of the Woman's Foreign Missionary Society, presented the work of said society. The conference heard these good women gladly and pledged their hearty co-operation in the work of the Woman's Home Mission Society of our Church. Brother Bradford Turner, of Brunner Church, Houston, was granted license to preach. First Church, Galveston, was selected as the place for holding the next session of the District Conference.

Delegates to the Annual Conference:

P. W. HORN.
M. D. FIELDS.
TOM C. SWOPE.
B. A. WEAVER.

Alternates:
Rev. H. M. Whaling, Jr.
H. W. Barkuloo.

A movement looking to the purchase or building of a district parsonage was started, and J. V. Dealy, H. Booth, and H. W. Barkuloo were elected trustees to push the matter to a successful issue.

Chas. F. Smith, C. C. Bell, J. W. Johnson, W. H. Crum, G. A. LeClerc, S. W. Kemmerer and C. A. Hooper were appointed a Licensing Committee.

An important matter which came before the conference was the immigration question. This cause was forcefully presented to the body, and the following resolutions were adopted:

Whereas, Great interest has been generated throughout the Church in the cause of immigration, and several of the boards have appointed committees to look into the situation at Galveston port; therefore, be it

Resolved, By the Houston District Conference that the Secretary be requested to write the Presidents of the Texas Boards of Missions in mid-year meeting, asking that a representative be appointed from their respective boards to meet with the several committees when called in conference in the city of Galveston.

The local preachers who failed to make written report to the conference, as required by the Discipline, did not fail to come in for a timely rebuke for their seeming indifference in this matter.

The quarterly conference records of ten of the charges failed to put in their appearance at the District Conference.

Rev. J. B. Sears, Conference Missionary Secretary, T. J. Milam, of Alexander Collegiate Institute, A. A. Wagnon, presiding elder of the Brenham District, and Nathan Powell, pastor of Chappell Hill charge, were visitors to the conference, and were given opportunity to represent their causes. Rev. Glenn Flinn, District Superintendent of the American Bible Society, was present throughout the conference. Being a member of the conference, he took a lively interest in all its proceedings, and did not fail to stir up the pure minds of the brethren by way of remembrance with reference to the great cause which he represents. The conference took action urging the preachers to

present the work to their people.

The reports from the charges were encouraging, the collections for missions being far in advance of last year. The wise leadership of the presiding elder commands the hearty co-operation of all the preachers, and the indications are encouraging for a prosperous year.

CHAS. A. HOOPER,
Secretary.

BACK IN THE WORK.

Three years ago, against the protest of Bro. Solomon, our presiding elder, and of the good people of Mineola, I was appointed financial agent of the Alexander Collegiate Institute. I was charged with the raising of a fund with which an up-to-date college building was to be erected for said institution. This work took me from home practically all the time. Last fall my wife said to me: "I think we have been separated long enough." She said: "If you intend to keep this work I had about as well apply for a divorce, and be a widow in fact."

I thought she was about right, but I said: "Wife, just stand it one more year. I cannot afford to give up this until I see that magnificent structure standing at its full height. Then I am willing to return to the pastorate, and do so gladly."

A few months ago when I saw the roof completed, and it was understood that school would open in the building in September, I was profoundly impressed with the thought that I owed it to my wife to retire from this work at conference. In all the thirty-four years that we have been in the conference, not one complaint has she ever made. Then I remembered that no other man had continued in this kind of work as long as I have been in this—I mean no Texas preacher. So, with pleasure, we had been contemplating a happy time in the pastoral work next year where we could be at home. But in the providence of God the way opened up, before conference, in an exchange with Bro. J. T. Smith, a very capable man, a man who always succeeds, and I feel profoundly thankful that we have secured his services, and we feel assured that under his efficient leadership the finances of the institution will not suffer.

I shall still do all I can do for the A. C. I. It is destined to be a great force for good in the Texas Conference.

We know but little of Cameron yet, but we are delighted with the people whom we have met. We expect to be happy in our new home. The people here speak so kindly of Bro. J. T. Smith; seemed willing to give him up only on the ground that traveling in this new work would improve his health. We were delighted to hear all the ladies we have met speak so kindly of Sister Smith.

It is such a pleasure to hear the people speak kindly of their former pastors.

We hope to do work for our Advocate. T. J. MILAM.
Cameron, Texas.

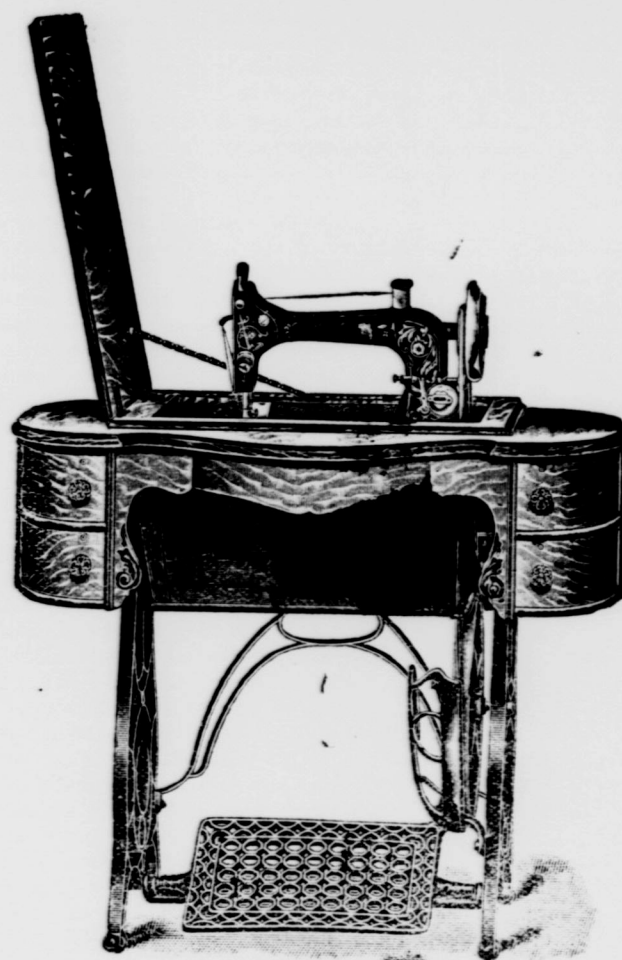
INFORMATION WANTED.

American citizens are requested to send by return mail answers to the questions below, with any remarks, newspaper clippings or literature, on those subjects, for publication in New Zealand newspapers.

1. Was no-license or prohibition carried in your State?
2. If so, has it benefited the community morally and financially?
3. What American States have carried prohibition of liquor?
4. Is the Bible read in the common day schools of your State?
5. In what other States is the Bible read in the public schools?
6. What time daily is devoted to reading Scripture? State methods, etc.
7. What is the population of your State?

Postage to New Zealand is 5 cents. Please address replies, via Vancouver, to the Editor Herald, Napier, New Zealand.

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 8½x5½ 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.

THE STAND has ball bearings in the wheel and pitman which operate noiselessly in micrometer ground steel cones. The Pitman is made of steel and is unbreakable. It has non-binding, adjustable connections at either end which, in themselves, are an effectual guarantee against hard and noisy running.

The Stand is fitted with an ingenious device (hanging directly over the wheel) which automatically re-bends both wheels when sewing head is raised to position for use.

THE STEEL ATTACHMENTS, furnished free of extra charge and packed in brass-trimmed, velvet-lined oak box, are very complete and satisfactory. The full set consists of: Ruffler, Tucker, Binder, Braider, four Hemmers of varying widths, Feller, Shirring Slide, Quilter, Cloth guide, Two Screw Drivers, Six Bobbins, twelve Needles, filled Oil Can and elaborately illustrated Book of Instructions covering their use and care.

SUPPLIES.—Statements of sewing machine agents to the contrary, we are prepared to furnish needles and all parts at all times at prices that are much lower than those obtainable by agents.

Why Pay

Three Prices for a Sewing Machine

When one-third the money will buy an equally good Machine!

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

Blaylock Pub. Co.,
143 South Ervay St., Dallas, Texas.

THE IMPORTANCE OF EDUCATIONAL WORK IN FOREIGN MISSION FIELDS.

No right-thinking, up-to-date man or woman can fail to see and appreciate the immense value of education, both at home and in foreign lands, in this enlightened and progressive age.

That man who does not see that it is the educated men and women of the day who are bringing things to pass, is a back number, and needs to have his mind and soul stirred to the profoundest depths of his innermost nature. But if it is of such vast importance in our own land of such wonderful educational facilities, it is of still greater importance in heathen lands where the people's minds are steeped in superstition and beset with ignorance and vice.

Writing to the Ephesians, Paul said: "This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their minds, having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their hearts." Eph. 4:17-18.

Here we see that it was because of the ignorance and blindness of the hearts and the vanity of their minds that the heathen Gentiles were alienated from God. Just so it is today in all heathen lands, where the glorious light of the gospel has not shed the light of heaven into their benighted souls.

Let us look, first, at the needs of the heathen world, and then, second, briefly at the results of educational work in heathen lands.

At the Ecumenical Missionary Conference in New York, in 1900, Dr. J. W. Conklin gave these facts:

"Two-thirds of this world's people cannot read a word. In India, less than six per cent of her nearly three hundred millions are readers, and among the women only one in three hundred and thirty. In the still larger population of China, Rev. Dr. W. A. P. Martin estimates the readers at about six millions. In Africa, Moslem lands, South America, and the islands, conditions are still worse. It is, therefore, well within the truth to say that of the billion and a half of people in the world, one billion cannot read. Illiteracy is an important evidence of comparative, if not of absolute, ignorance."—Ecumenical Conference Report, Vol. II, p. 168.

It was seven years ago that Dr. Conklin made the above statements, and, although considerable progress has been made since then in India, yet the present state of affairs is appalling at this time.

Mrs. John H. Wyckoff, of the American Ararat Mission in South India, says:

"For the stupendous fact remains that, with all the change that the last one hundred years of missionary effort has brought about; with all that Protestant countries with their ninety-one Missionary Societies have thus far accomplished; with all that the British Government with its magnificent educational system has yet done, only 22 per cent of the men and but 2½ per cent of the women of India can read! You have put too vast a burden upon us, your agents, in that land; you have given us a field to work of whose extent you can form no adequate idea—one foreign missionary to 500,000 souls." (See the Missionary Review of the World for April, 1908, pp. 295-6.)

These facts, as to the needs of educational work in India and China, are appalling, and should stir the hearts of all Christians in America and cause

them to awaken from their lethargy and sloth and do more to send the gospel to those benighted lands. Careful investigation shows that the needs for Christian education are very great in Japan, Korea, Mexico, Cuba, Brazil, and all the mission fields in foreign lands.

Secondly, let us notice now some of the results of educational work:

1. The minds and hearts of the natives are awakened to a sense of responsibility to God, such as they have never known before.

2. After they have been taught the true ideas of God, and of the future life, they are converted to God and become active, faithful, intelligent, working Christians, and become missionaries to their fellowmen and win them to Christ.

Dr. James S. Dennis, in writing on this subject, says:

"The noble service which missions have rendered in the education of the modern world has become part of the intellectual history of mankind. Christianity, itself, is a message to the mind as well as to the heart, and has brought light from the eternal source of wisdom to illumine the pathway of knowledge. It has also stimulated and aided the intellect of man in its search after truth in all departments of investigation and discovery."

* * * If we turn our attention to the development of modern missions, we shall find undoubted evidence that education has been especially prized and fostered, and has proved itself also one of the most effective instrumentalities for accomplishing the full, rounded purpose of the gospel to mankind. Missions have had to face ignorance in its darkest and most desolating forms, but they have accepted, with courage and patience, the serious task of intellectual training which this situation imposed. In fact, the pioneers of the educational revival of nations outside of Christendom have been the missionary teachers, who have always striven to have this mental awakening identified with Christian enlightenment, and thus be in co-operation with the supreme aim of gospel evangelism. In this, they have succeeded to an extent which is not surpassed in the educational provisions of the most favored communities of Christendom. While intellectual culture no doubt brings its peculiar temptations, this is no reason why it should be ignored in the missionary program. The gospel, itself, often involves startling and fierce trials to the soul; yet, we are bound to propagate it as the only assured way of spiritual victory. The experience of missions, moreover, has brought abundant evidence to demonstrate the benefits of education and its power as a co-operating agency in preparing a people for the acceptance and enjoyment of Christianity."—Christian Missions and Social Progress, Vol. III, pp. 5-7.

As important as the preaching of the gospel is in all heathen lands, yet this work of evangelization must be supplemented by the teachers, both men and women, who are training the children and young people so that they can take their places as workers in the Church in the promulgation of the gospel. The natives must become active workers in the Churches because there are so many millions of souls yet to be saved, and the home Church is so slow in sending missionaries that they are utterly unable to reach the vast masses who are yet unconverted.

Speaking of the necessity of the Christian schools in Turkey, Dr. H. K. Wingate says:

"It is a great necessity today in Turkey; for whatever people may think of the Christian school, it is a great engine, it is a great machine for doing economically and rapidly the work to be accomplished. If instead of putting into a man's hand a lever which should control a great machine for turning the necessities of life, you should insist on sending enough men to the factory to do all that work by sheer muscle, you would denounce it as stupid in this day and generation. The school is the machine for doing Christian work. It enables the mis-

sionary to impress his personality and the personality of Christ most effectively upon those about him; and, yet, if instead of giving your missionary this effective machine you should insist on sending out man after man without any such advantage, I think we would have to pronounce it stupidity. Because of the schools your single missionary becomes ten, twenty and a hundred missionaries; hence the school is cheaper in the end and much more rapid than it would be to send perhaps a dozen men." (See World-Wide Evangelization, pp. 476-7.)

The above is very true and is worthy of the deepest consideration. I regret that I have not the exact statistics at hand to show how many of these wonderful "machines"—the Christian schools—are in operation in heathen lands, but it is very gratifying, indeed, to know that there are hundreds of these great institutions of learning planted about in different parts of Africa, China, Japan, Korea, Cuba, Turkey, India, and many other parts of the heathen world and that they are attended by thousands of students who are not only anxious to learn Western science and literature, but who are seeking after the true God, who alone can save them from sin and death eternal, and are developing into a high state of manhood and womanhood. The work that is being done in these great schools will accomplish a great deal of good, and only eternity can reveal the wonderful results of the faithful efforts of God's noble band of men and women who are giving their lives to this grand and glorious labor of love.

W. W. HORNER.

Neches, Texas.

TO THE DESCENDANTS OF THE REV. SAMUEL G. JONES.

Sunday, August 16, is the anniversary of the birth of our lamented grandfather, Rev. Samuel G. Jones, and it behooves us, his descendants, to gather upon that day and do honor to his memory.

We have chosen the site of old Felton's Chapel for the place of meeting, and this spot should be held sacred to every member of the Jones family, for here have stood representatives from four generations of our kinsmen and preached the gospel.

The old chapel has been torn away and in its place has been erected a handsome new church as a memorial to Robert W. Jones, whose first and last labors in his short ministry were performed here. This spot is also the scene of the conversion of Sam P. Jones.

It has been decided to open the new church and perfect its organization upon the day of the reunion. Rev. Walt Holcomb will preach the opening sermon. Dr. Wm. H. Felton, who gave the site for the new church, will be present, as will Gen. Clement A. Evans, Rev. M. J. Cofer and Dr. T. J. Gibson, of Rockmart. Mr. F. L. Seely, and others, are also expected.

The meeting on the day of the reunion will be the beginning of a series of services that will continue through to the 23d, which latter date is the anniversary of the conversion of Sam P. Jones.

I trust that every member and every connection of our family will come to this reunion and join us in paying a loving tribute to the memory of those of our honored loved ones who have gone before us to a better world.

Felton's Chapel is three miles from Cartersville on the Tennessee road. There will be a fine basket dinner served on the grounds the 16th.

May God spare us all to meet upon this occasion, and may it be the most enjoyable, the most profitable and the most important day in the history of our family. God grant that our meeting may prove a rich blessing to us all. Yours with love,

MRS. SAM P. JONES.
Cartersville, Ga.

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Our Departed Dead

The space allowed obituaries is twenty to twenty-five lines, or about 170 or 180 words. The privilege is reserved of condensing all obituary notices. Parties desiring such notices to appear in full as written should remit money to cover space, to wit: At the rate of One Cent Per Word. Money should accompany all orders. Resolutions of respect will not be inserted in the Obituary Department under any circumstances, but if paid for will be inserted in another column.

Poetry Can in No Case be Inserted.

Extra copies of paper containing obituaries can be procured if ordered when manuscript is sent. Price, five cents per copy.

DAVIS.—Mrs. Sarah Olive Davis was born in Charleston, South Carolina, September 25, 1825. She was the daughter of Dr. Chilton and Mrs. Sarah Packard. Her parents moved to Aiken, South Carolina, when she was quite young. There her mother died and soon after an only brother, leaving her and her father alone. They again moved to Murray County, Georgia, where she met and married Alfred J. Davis, August 16, 1842. She was mother of seven children. Six lived to be grown, one dying in infancy. Three daughters preceded her to the home beyond. She went home March 6, 1908, leaving one son, two daughters, a number of grandchildren and great-grandchildren. She was converted and joined the M. E. Church before the division of 1844, after which she went with the Southern branch. According to her own statement, the first years of her life were spent in doubtings and fears, cheating herself out of the joys of religion by looking at her own weaknesses and failures. But in 1868, during a revival meeting, when in answer to prayer, her husband was converted, she "cast to the wind" her fears and "stepped on the promises of God," and ever after, so those who knew her best testify, and especially during the time the writer knew her, her faith was marvelous. The great attraction about grandma's life was her sunny disposition and sweet spirit. Always happy and joyful and optimistic with reference to all questions or undertakings, with a heart brimful of love to God and all mankind, she was a lasting benediction to every life with which she came in contact. To know her was to love her and to be with her was to get a blessing from her life. She came as near as any person I ever knew of fulfilling the command—love everybody—especially, during the latter years of her life. She never failed to talk during a testimony meeting, and she always responded, that she did not say "I love everybody." Her motto in life seemed to be: Be helpful—a text that her very life quoted every day, it seemed to me, in everything she did. This fact stands out plainly in her attendance in the Sunday-school. She was a member of the writer's class, and while she must have been cognizant of the fact that she knew more about the Bible than either teacher or pupils, yet she took a lively interest. I always felt like, from a sense of duty, that she might be helpful to somebody. Left a widow about forty years ago, yet she never grew despondent, but with a sweet, submissive spirit and a faith in God that never wavered, she looked forward with much joy to that happy reunion in the glory land.

J. A. BRASHEAR.

COBLE.—Bro. Nick Coble, as he was familiarly known, was born in Lamar County, Texas, September, 1873, and died in Amarilla, Texas, May 17, 1908. He was married to Miss Pearl Tucker January 21, 1899. To this union were born two precious children. He was converted July 10, 1895, and joined the M. E. Church, South, and lived a consistent member till called up higher. He was a devoted husband and father, a regular attendant upon the services of the Church he loved so well, and seemed to enjoy supporting her every interest. The Church has lost a faithful, loyal member; the community a splendid citizen. He leaves a wife and two children, an aged father and mother, brothers and sisters to mourn their loss. O how we miss your familiar face and cheering voice from our midst! Farewell, dear friend and brother, till we meet thee again.

P. G. HUFFMAN.

Miami, Texas.

THOMAS.—John Henry Thomas, only child of Brother and Sister John Thomas, is no more on earth. His little soul winged its flight back to God, who gave it, on the 3rd of August. This sweet, beautiful and happy little child, that brought so much joy and gladness to the home, and so affectionately entwined itself about the hearts of mama and papa, has been taken to the bosom of Him who said, "Suffer little children to come unto me." He is sweetly and securely resting in the arms of Jesus, and while he will not be permitted to come back to mama and papa, by the grace of God they can go to him. The little form was laid to rest in Bridges Chapel Cemetery, the writer conducting the services.

T. D. McCRARY.

Winfield, Texas.

MATHIS.—Amy Ethel, the little daughter of Rev. and Mrs. L. C. Mathis, of Brady, Texas, died July 22, 1908. She was just 11 months old at the date of her death. Amy Ethel was a sweet little child. She lived long enough to fasten her little life upon the secret heart-strings of the fond parents. The funeral ceremony was conducted by the writer in the Brady Methodist Church on the 23rd day of July. A large crowd of sorrowing and sympathizing friends were present. Kind friends presented a beautiful floral offering. May God bless the bereaved parents, brothers and sisters.

LOY D. THOMPSON.
Rochelle, Texas.

BELL.—Lawrence Decalb Bell was born in Itawamba County, Mississippi, March 8th, 1870; died at Seymour, Texas, June 10th, 1908. Bro. Bell grew to manhood at the old home in Mississippi. He was married to Miss Sarah Williams January 25th, 1891. Moved to Texas in November, 1892, and settled in Navarro County, near Frost, where he has resided since, with the exception of a short time he spent in the West trying to regain his health. He was a charter member and one of the first stewards of the Methodist Church at McCord Chapel. He was a fine singer, an earnest Church worker, and was always ready to give his time and money, and was the pastor's friend and helper. He was always found on the right side of all moral questions. In his nature he was reserved and was as gentle and modest as a woman, but very courageous in defending the right. He had the love and respect of all who knew him. That awful disease, consumption, fastened itself upon him in the very prime of life, and robbed the community of one of its best men, the Church of one of its most faithful members, and his family a devoted husband and loving father. He died away from home and loved ones, where he had gone a short time before, hoping to regain his health. His body was shipped back to Frost for burial. The large crowd that met his remains at the station and crowded the church at the funeral, was a token of the love and esteem the people had for him. There was scarcely a dry eye in the Church, and it was said on every hand, he was a good man. He leaves a wife and four children, mother and father and several brothers and sisters and many friends to mourn his loss. One child had preceded him to the better world. We know where he has gone and shall see him again.

WALTER GRIFFITH.

SCOTT.—William Mitchel Scott was born in Smith County, Virginia, August 29, 1847, and departed this life from his home in Fort Worth, Texas, June 23, 1908. On November 9, 1870, he was united in marriage to Miss Callie Elizabeth Hale, in Old Town, Virginia. To them were born seven children. Only two of these, Miss Laura Scott and Mrs. W. R. Miller, survive their father and mourn with their heart-broken widowed mother their sad loss. Bro. Scott also leaves two brothers, Ben T. and E. J. Scott, of Fort Worth, and one sister, Mrs. A. P. Wilson, of Denver, Colorado. He had lived in Tarrant County, Texas, for thirty-six years, and in Fort Worth for the last seven years. He was converted while quite young, and had been for many years a faithful member of the M. E. Church, South, and for some time a member and trustee in Mulkey Memorial Church, Fort Worth. He was also a Mason of good standing, and members of that fraternity took charge of his body, after the funeral service, and laid it away in the Old Cemetery on Samuels Ave., Fort Worth, Texas. The writer, his pastor, was with him in his last illness, and talked to him about the future and his preparation for the same. He was positive in his statements concerning his faith in Christ, and the assurance he had of salvation here, and his well-founded hope of heaven. The Church has lost a good member, his wife a devoted husband, his children a loving father, the State a good citizen. He is gone. We are going. We shall meet again "some sweet day."

W. H. MATTHEWS.

CONGER.—Thomas David Conger was born March 13, 1868. He united with the Methodist Church when 13 years of age. He served his Church with credit in the capacity of class leader, superintendent and steward for more than twenty years. He was his pastor's friend and was always ready to help in every good work for our Master. He was very much devoted to his Sunday-school class. He was a real soul-winner, his daily prayer and effort was to bring men to Christ. There are many in this part of Ellis County who rise up to call him blessed. Bro. Conger had never married, but lived with his mother, who, with four sisters, and one brother, survive him. He was an honored member of the Independent Order of Oddfellows. He was wounded while in the discharge of his official duty, undertaking the arrest of a negro, several weeks ago.

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After much suffering, he passed peacefully away, July 24, at his residence, in Redoak, Texas. He had the testimony that he pleased God, and we know where to find him.

C. E. LINDSEY.

SMITH.—Mary Lundy Smith, wife of Eli M. Smith, was born March 5, 1836, in Stanley County, North Carolina. She was converted in early life and joined the Methodist Church. She was married to Eli Smith December 29, 1859; moved to Texas in 1869. She was the mother of nine children—three boys and six girls—eight of whom are still living, and all religious but one. She departed this life July 30, 1908. At the time of her marriage a family altar was erected and for nearly a half century the fires on the home altar never burned low. Her life was saintly; her character and disposition lovely, and in all of life's relations she was faithful and true. She is now gone, but her loved ones know where to find her. Blessings on her devoted husband and children.

I. J. COPPEDGE, P. C.

McNEELY.—W. P. (Willie), son of J. N. and Salena McNeely, was born February 5, 1888, Rusk County, Texas; departed this life June 27, 1908, Hasse, Texas. Professed Christ in August 1902, at Indian Creek, Comanche County, under preaching of Claud B. Smith. Willie was an obedient son and a Christian. Strange he had to leave us so soon, but the Lord's works are mysterious. We do not mourn as those without hope. We know where to find Willie. He leaves a father, mother, one half sister and four brothers.

HIS FATHER AND MOTHER.

BARRY.—Roberta, only daughter of Mrs. A. R. Barry, died June 30, at her home, 715 Page Avenue, Fort Worth, Texas, aged 24 years. The interment took place at Weatherford, Texas, her former home, where she was reared and educated, and where a host of friends mourn her untimely death. Roberta was a beautiful girl, with a most artistic nature, fond of book, flowers and music, kindly, affectionate in her disposition, and through the long months of suffering she was ever bright and patient, resting completely in the faith that "God doeth all things well." Soon after the death of her father, which occurred about four years since, and to whom she was tenderly devoted, Roberta began to fade like a beautiful flower. All that a loving mother and kind friends could do was done to stay the relentless hand of death, but to no avail. The summons came June 30, in the early morn. Just as all nature burst forth into the glory of a new day Roberta's sweet spirit bade adieu to her earthly home and went to join her departed father in that "home not made with hands." Death is ever sad, leaving as it does lonely hearts and vacant places in the home, but when a young and beautiful girl, standing upon the threshold of womanhood, must answer the summons, then it seems indeed sad. We who are bereft wonder that the birds can sing, the children laugh, and the world continue to move on in its daily tasks. 'Tis then that we plead for the help that the world cannot give. With bleeding heart and bowed head we listen to catch again the sound of the "still small voice" repeating to us His promise, "I go to prepare a place for you; if it were not so I would have told you." And, again, "Come unto me all ye who are weak and heavy laden and I will give you rest." With this echo in our heart, heaven seems closer and we know that our loved ones are only transported to a more beautiful home where they wait to greet us when we have finished the work our Lord has for us to do.

ELLA C. PORTER.

STEAM AND TROLLEY IN PALESTINE.

Steam and electricity have laid hold on Syria and are compelling the land to move and be enlightened. Railroads are now completed between Jaffa and Jerusalem, between Haifa, Tiberias and Damascus, between Beirut and Damascus, between Beirut, Baalbek, Hamath and Aleppo, and between Damascus and Tibok and Medaen, on the Mecca Hejaz Railroad, some six hundred miles on the way to Mecca.

An electric trolley road runs through the streets of Damascus, and the city is lighted by electricity. Iron pipes are being laid to bring the crystal cold water of Ain Fyl, fifteen miles, to Damascus. A Belgium company is building an electric trolley tramway through the streets of Beirut, and will furnish electric lights. These railways are increasing business.—Exchange.

The sorest afflictions never appear intolerable, except when we see them in the wrong light. When we see them as dispensed by the hand of God, when we know that it is our loving Father who abases or distresses us, our sufferings will lose their bitterness, and become even matter of consolation.

WEST TEXAS CONFERENCE.

Llano District—Third Round.
Bandera, at Tarpley, August 15, 16.
THEOPHILUS LEE, P. E.

San Angelo District—Second Round.
Ozona, Aug. 15, 16.
WILL T. RENFRO, P. E.

Beeville District—Third Round.
Corpus Christi, August 15, 16.
Kingsville, at Falfurrias, Aug. 22, 23.
Alice, August 29, 30.
Brownsville Circuit, Sept. 5, 6.
F. B. BUCHANAN, P. E.

Cuero District—Third Round.
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.
Atascosa Cir., at Anchorage, Aug. 21.
A. J. WEEKS, P. E.

Llano District—Fourth Round.
Center City, at S. Bennett, Aug. 29, 30.
Aultman at Mullen, Sept. 1, 2.
Goldthwaite, Sept. 5, 6.
Lometa, at Lometa, 3 p. m., Sept. 7.
San Saba Cir., at China, Sept. 12, 13.
San : aba Station, Sept. 12, 13.
Burnett, 8 p. m., Sept. 17.
Kingsland, at Wolf's Crossing, Sept. 19, 20.

Marble Falls, Sept. 20, 21.
Willow City, 8 p. m., Sept. 24.
Center Point, Sept. 26, 27.
Kerryville, Sept. 27, 28.
Bandera Cir., 11 a. m., Sept. 30.
Boeile, Oct. 3, 4.
Lamoasas, 8 p. m., Oct. 8.
Kempner, at Stanley's Ch., Oct. 10, 11.
Johnson City, at J. C., Oct. 17, 18.
Blanco, at Blanco, Oct. 18, 19.
Chokee, at Valley Spgs., Oct. 24, 25.
THEOPHILUS LEE, P. E.

San Angelo District—Fourth Round.
Rochelle Cir., Sept. 24.
Milburn, Sept. 5, 6.
Brady, Sept. 8-11.
Frederia, Sept. 12, 13.
son, Sept. 13, 14.
McNardville, Sept. 15.
Junction, Sept. 16.
Sonora, Sept. 18.
Ozona, Sept. 19, 20.
Sherwood, Sept. 26, 27.
Paint Rock, Oct. 1, 2.
Eden, Oct. 3, 4.
Sterling City, Oct. 10.
Water Valley, Oct. 10, 11.
Garden City, Oct. 12, 13.
Midland, Oct. 14.
San Angelo, Oct. 18.
N. San Angelo, p. m., Oct. 18.
Miles, 11 a. m., Oct. 20.

WILL T. RENFRO, P. E.

Beeville District—Fourth Round.
Pleasanton, at Fairview, Sept. 12, 13.
Floresville, Sept. 14.
Goliah, Sept. 16.
Oakville, at Clareville, Sept. 19, 20.
Beeville, Sept. 20, 21.
Mathis, at Skidmore, Sept. 26, 27.
Rockport and Ingleside, at R., Sept. 28.
Aransas Pass, at Gregory, Oct. 3, 4.
Corpus Christi, Oct. 4, 5.
Runge, Oct. 7.
Brownsville, Oct. 10, 11.
Kingsville and Falfurrias, at K., Oct. 12.
Alice, Oct. 17, 18.

F. B. BUCHANAN, P. E.

Austin District—Fourth Round.
Elgin, Aug. 29, 30.
Liberty Hill and Leander, at L., 3 p. m., Sept. 3.
Bertram, at Hareb, Sept. 5, 6.
Cedar Park, at Langford, 11 a. m., Sept. 8.
Manchaca, at Carl, Sept. 12, 13.
Manor, 3 p. m., Sept. 15.
Bastrop, 8 p. m., Sept. 17.
West Point, West Point, Sept. 19, 20.
LaGrange, 8 p. m., Sept. 22.
Smithville, Sept. 26, 27.
McDade, at Morgan's, 11 a. m., Sept. 30.

Webberville, at Haynie's, Oct. 3, 4.
Eagle Lake, at Eagle Lake, 8 p. m., Oct. 6.
Columbus, 8 p. m., Oct. 8.
Weimer, at Weimer, Oct. 10, 11.
Walnut, at Merrelltown, Oct. 17, 18.
Tenth Street, 8 p. m., Oct. 19.
First Street, 8 p. m., Oct. 20.
University Church, 8 p. m., Oct. 22.
South Austin, 8 p. m., Oct. 23.

JOHN M. ALEXANDER, P. E.

San Marcos District—Fourth Round.
Seguin & Mill Creek, at S., Aug. 22, 23.
Luling Cir., at L., Aug. 29, 30.
Gonzales, at Gonzales, Sept. 6, 7.
Buda Cir., at Buda, Sept. 12, 13.
Staples Cir., at Staples, Sept. 16, 3 o'clock p. m. and preaching at night.
Dripping Springs, at Driftwood, Sept. 19, 20.

Martindale Cir., at M., Sept. 23, 3 o'clock p. m. and preaching at night.
Tilman Cir., at Harrison Chapel, Sept. 26.
Lockhart, at Lockhart, Sept. 26, 27.
Kyle and Maxwell, at Kyle, Oct. 3, 4.
Waelder and Thompsonville, at Waelder, Oct. 10, 11.

Belmont Cir., at Belmont, Oct. 17, 18.
San Marcos, at San Marcos, Oct. 25, 26.
D. K. PORTER, P. E.

NORTHWEST TEX. CONFERENCE.

Brownwood District—Third Round.
Gustin Cir., at Energy, Aug. 14.
Comanche Cir., at Sidney, Aug. 15, 16.
Comanche Sta., Aug. 14, 16.
JAS. S. CHAPMAN, P. E.

Georgetown District—Third Round.
Bartlett, August 15, 16.
Holland, at Little River, August 22, 23.
Florence, August 29, 30.
B. R. BOLTON, P. E.

Waco District—Third Round.
West, Aug. 16.
Bosqueville, Aug. 22, 23.
Morgan and Walnut, Aug. 29, 30.
Reisel Mis., Sept. 5, 6.
Austin Avenue, Sept. 7.
Axtell Mis., Sept. 12, 13.
Elm Street, Sept. 19, 20.
W. L. NELMS, P. E.

Clarendon District—Third Round.
Dumas Cir., Aug. 15, 16.
J. G. MILLER, P. E.

Gatesville District—Third Round.
Pearl, at Cox's Chapel, Aug. 22, 23.
Turnersville, Aug. 29, 30.
J. M. SHERMAN, P. E.

Plainview District—Third Round.
Hockley, at Montgomery, Aug. 15, 16.
Dimmitt, Aug. 22, 23.
G. S. HARDY, P. E.

Corsicana District—Third Round.
Krk, at Delia, Aug. 15, 16.
Brandon, at Bynum, Aug. 22, 23.
HORACE BISHOP, P. E.

Fort Worth District—Third Round.
Azle, Dido, Aug. 15, 16.
Central Aug. 23, 24.
Riverside, Aug. 23-25.
Glenwood, Aug. 30, 31.
O. F. SENSABAUGH, P. E.

Colorado District—Third Round.
Seminole, at Hawkins, Aug. 20.
Stanton, Aug. 22, 23.
Colorado, Aug. 26.
Big Springs Miss., Aug. 28.
Coahoma, at Bells S. H., Aug. 29, 30.
Big Springs Sta., Aug. 30, 31.
J. T. GRISWOLD, P. E.

Abilene District—Third Round.
Tuxedo, at Anderson Chap., Aug. 15, 16.
Denton, at Denton, Aug. 19.
Haskell Miss., at Ketron C., Aug. 22, 23.
Haskell, Aug. 23, 24.
Weinert, at Pleasant View, Aug. 26.
McCauley, at Nienda, Aug. 28.
Hamlin, Aug. 29.
Tye, Sept. 5, 6.
JNO. R. MORRIS, P. E.

Dublin District—Third Round.
Cisco Sta., Aug. 14 at 8:30 p. m.
Cisco Miss., Aug. 15, 16.
DeLeon Miss., Aug. 19 at 11 a. m.
DeLeon, Sta., Aug. 20 at 8:30 p. m.
Proctor Cir., Aug. 22, 23.
Desdemona, Aug. 29, 30.
J. G. PUTMAN, P. E.

Waxahachie District—Fourth Round.
Ovilla, at Sardis, Aug. 16, Sept. 24.
Bristol, at Carroll, Aug. 22, 23.
Lovelace, at Lovelace, Aug. 29, 30.
Palmer, at Boyce, Sept. 5, 6.
Maypearl, at Maypearl, Sept. 12, 13.
Forreston, at Nash, Sept. 19, 20.
Red Oak, at Dixon's Chap., Sept. 23.
Bardwell, at Avalon, Sept. 26, 27.
Venus, at Venus, Sept. 29, 30.
JAS. CAMPBELL, P. E.

Weatherford District—Third Round.
Graham mis., Henry Chap., Aug. 15, 16.
M. K. LITTLE, P. E.

Gatesville District—Fourth Round.
McGregor, Sept. 5, 6.
Valley Mills, Sept. 12, 13.
Clifton, Sept. 13 at 8:30 p. m. and Sept. 14 at 9 a. m.
Killeen, Sept. 20, 21.
Nolandville, at Sugar Loaf, Sept. 19.
Oglesby, at Hackney, Sept. 26, 27.
Gatesville Mis., at Winfield's Chapel, Oct. 3, 4.
Gatesville Sta., Oct. 4 at 8:30 p. m. and Oct. 5.
Meridian and W. M., at Round M., Oct. 10.
Meridian Station, Oct. 11, 12.
Jonesboro, at Union Grove, Oct. 17, 18.
Hamilton, Oct. 19 at 8 p. m.
Evant Circuit, Oct. 20.
Crawford, at C., Oct. 24, 25, at 8 p. m.
China Springs, Oct. 24, at 8 p. m., and Oct. 25, at 11 a. m.
Turnersville, Oct. 28.
Fairy and Cranfill's G., at Fairy, Oct. 31 and Nov. 1.
Copperas Cove, at C., Nov. 6.
Pearl, at Cox's Chapel, Nov. 7, 8.

Let the stewards on every charge see to it that the salaries are paid in full. The preachers should get the conference collections out of the way as soon as possible.
J. M. SHERMAN, P. E.

NORTH TEXAS CONFERENCE.
Sherman District—Third Round.
Pecan & Friendship, at Pecan, Aug. 14, 16.
Trinity Miss., Aug. 21, 23.
Waples Memorial Sta., Aug. 28, 30.
C. M. HARLESS, P. E.

TEXAS CONFERENCE.
San Augustine District—Third Round.
Carthage, Aug. 15, 16.

Bonham District—Third Round.
Petty Mis. Aug. 15, 16.
M. L. HAMILTON, P. E.

Decatur District—Third Round.
Greenwood, August 15, 16.
Alford, August 16, 17.
Gibtown, August 23, 24.
Justin, Sept. 5, 6.
Ponder and Krum, Sept. 6, 7.
Rhome, Sept. 12, 13.
L. S. BARTON, P. E.

McKinney District—Third Round.
Plano Sta., Aug. 15, 16.
Anna Mis., at Chambersville, Aug. 22, 23.
Princeton Cir., at Copeville, Aug. 29, 30.
J. F. PIERCE, P. E.

Paris District—Third Round.
Clarksville Miss., at Union, Aug. 15, 16.
Clarksville Sta., Aug. 16, 17.
Bagwell Miss., at Lone Star, Aug. 22, 23.
Avery Miss., Aug. 29, 30.
Lamar Avenue, Sept. 5, 6.
Centenary, Sept. 6, 7.
JOHN M. SWERTON, P. E.

Greenville District—Third Round.
Campbell, at Friendship, Aug. 15, 16.
Wolf City Sta., Aug. 22, 23.
Commerce Sta., Aug. 29, 30.
Leonard, at Orange Grove, Sept. 5, 6.
Kavanaugh Sta., Sept. 12, 13.
Wesley Sta., Sept. 19, 20.
JOHN H. MCLEAN, P. E.

Gainesville District—Third Round.
Broadway, Aug. 15, 16.
Denton Street, Aug. 16, 17.
Bonita Cir., at Liberty Chapel, Aug. 22, 23.
Denton Sta., Aug. 24.
Dexter Cir., at Liberty H., Aug. 29, 30.
D. H. ASTON, P. E.

Terrell District—Third Round.
Pleasant Mound, August 16, 17.
Mesquite, at Long Creek, August 19.
College Mound, at Morrows, August 22, 23.
Chisholm, at Poetry, August 29, 30.
O. S. THOMAS, P. E.

Dallas District—Third Round.
Oak Cliff, August 15, 16.
Cochran's Ch., August 22, 23.
J. L. MORRIS, P. E.

Sulphur Springs Dist.—Third Round.
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.

Bowie District—Third Round.
Byer's Cir., July 18, 19.
Holliday Mis., July 25, 26.
Fruitland Mis., July 29, 30.
Iowa Park Mis., Aug. 5, 6.
Crafton Cir., Aug. 8, 9.
Bellevue Cir., Aug. 13.
Archer Cir., Aug. 15, 16.
Pots Oak Cir., Aug. 29, 30.
JOHN E. ROACH, P. E.

Sherman District—Fourth Round.
Whitewright Sta., Sept. 4-6.
Bells Cir., at Bells, Sept. 11-13.
Preach at Virginia Point Friday night, at Ever-hart Memorial Saturday night.
Bells Mis., at Bells, Sept. 12.
Preach at Cherry Mount Sunday at 11 a. m., Calamus 3 p. m.
Travis Street Sta., Sept. 16, 20.
Key Memorial Mis., Sept. 15, 20.
Preach at Pleasant Valley Sunday 2 p. m.
Pilot Grove Cir., at Blackman's Chap-el, Sept. 25-27.
Preach at Gray Blk. Friday night; Cottage Hill, Sunday at 11 a. m.; Friday night, Sunday night.
Van Alstyne Sta., Oct. 2-4.
Howe Cir., at Howe, Oct. 9-11.
Preach at Ferguson Sunday 3 p. m.
Sadler Cir., at Hagarman, Oct. 14-18.
Preach at Rock Creek Wednesday night, Good-bye Thursday 11 a. m., Cedar Mills 3 p. m., Basin Springs Thursday night, Dixie Friday 11 a. m., Stamford Sunday 3 p. m., West View Sunday night.
Whitesboro Sta., Oct. 18, 19.
Gunter Mis., at Gunter, Oct. 23-25.
Preach at Dorchester Friday night, at Maple Sunday at 11 a. m., Skanes 3 p. m.
Preston Mis., at Frog's, Oct. 28-Nov. 1.
Preach at Preston Friday night, at Cashion Sunday 3 p. m.
Pottsboro Sta., Nov. 1, 2.
Preach at Tom Bean Wednesday 11 a. m., Nov. 1, Cedar at night.
Southmayd Cir., at South'm'd, Nov. 6-8.
Preach at Ethel Friday night, Kennedy's Sunday night.
Pecan and Friendship, at Pecan, Nov. 8, 9.
Preach at Friendship Sunday 3 p. m.
Waples Memorial Sta., Nov. 11, 15.
Trinity Mis., Nov. 12, 15.
Preach at Messenger, Saturday, 11 a. m.
1. Pastors will please report number of conversions, of pastoral visits and of social visits to their own members and to others, that they have made during the year.
2. Trustees will please have written reports as the Discipline directs.
3. Women's Societies will please have full written reports for the year.
4. I will expect each pastor to be with me all the time I am in his charge, and he will please so arrange his appointments.
5. I will use at every appointment the "Order of Worship" in the Discipline, leaving out all bracketed items.
6. Let us pay every assessment in full. When the pastor has secured his conference assessments he will, if need be, work to get his salary paid in full; where he has not I shall divide my time and effort between assessments and salary.
7. Cut this out and keep for reference, as it will not appear in full again.
C. M. HARLESS, P. E.

Huntsville District—Third Round.
Cold Springs Cir., at Point Blank, Aug. 15, 16.
Shepherd & Cleveland, C., Aug. 23, 24.
Augusta Cir., Aug. 29, 30.
Trinity & Onalaska, at T., Aug. 31.
Stoneham & Plantersville Miss., at P., Sept. 5, 6.
San Jacinto Cir., at Bay, Sept. 9.
Navasota Sta., Sept. 13, 14.
H. C. WILLIS, P. E.

Jacksonville District—Third Round.
Jacksonville Cir., Antioch, Aug. 14.
Malakoff, at Aley, Aug. 15, 16.
Athens Cir., Walnut Creek, Aug. 19.
Kilgore, Hopewell, Aug. 22, 23.
Longview, Aug. 23.
La Rue, Finca, Aug. 26.
Brushy Creek, Paces Chap., Aug. 29, 30.
Jacksonville Sta., Sept. 2.
Henderson Cir., Griffin, Sept. 5, 6.
Henderson Sta., Sept. 6, 7.
Mt. Selman and Bullard, P. Hill, Sept. 9.
ELLIS SMITH, P. E.

Brenham District—Third Round.
Wharton, Aug. 15, 16.
Hope, at Boxville, Aug. 22, 23.
Sealy, Aug. 22, 23.
Bay City, Aug. 28.
Glen Flora and L. C., Aug. 22, 20.
Somerville, Sept. 5, 6.
A. A. WAGNON, P. E.

Tyler District—Third Round.
Canton Cir., Wallace, Aug. 15, 16.
Whitehouse Cir., Lane's Chapel, Aug. 22, 23.
Tyler, Marvin, Aug. 23, 24.
Harleton Cir., Harleton, Aug. 26.
Waskom, Aug. 28.
Harrison Cir., Aug. 29, 30.
Grand Saline Sta., Sept. 2.
Tyler Cir., Sept. 5, 6.
Tyler, Cedar St., Sept. 6, 7.
Mineola Sta., Sept. 12, 13.
Marshall, North Marshall, Sept. 19, 20.
Marshall, First Church, Sept. 20, 21.
THOS. H. MORRIS, P. E.

Pittsburg District—Third Round.
Pittsburg Cir., at Union Ridge, Aug. 14.
Pittsburg Sta., Aug. 16, 17.
Kelleyville, at Avinger, Aug. 21, 22.
Jefferson Sta., Aug. 23, 24.
Daingerfield, Aug. 27.
Cason, Aug. 29, 30.
Naples and Omaha, Sept. 5, 6.
Leesburg, Sept. 10.
Quitman, Sept. 12, 13.
R. A. BURROUGHS, P. E.

Calvert District—Third Round.
Hearne and Millican, at Welborn, Aug. 15, 16.
Iola at Boggy, Aug. 20.
Marlin Sta., Aug. 22, 23.
Reagan, at Reagan, Aug. 26.
Jewett, at Oakwoods, Aug. 29, 30.
Wheelock, Sept. 5, 6.
Franklin, Sept. 12, 13.
Bryan, Sept. 13, 14.
E. L. SHETTLES, P. E.

Beaumont District—Third Round.
Warren, at Big Sandy, Aug. 15, 16.
Burkeville, at Far's Chapel, Aug. 18, 19.
Port Arthur, Aug. 22, 23.
Woodville at Wolfe Creek, Aug. 27.
Jasper Miss., at Ebenezer, Aug. 29, 30.
Liberty and Dayton, at D., Sept. 1.
Call at Ford's S. H., Sept. 5, 6.
Livingston, at Providence, Sept. 11.
Camden, at Kirkpatrick, Sept. 12, 13.
D. H. HOTCHKISS, P. E.

Houston District—Third Round.
Harrisburg and Pasadena, Aug. 15, 16.
Columbia and Brazoria, Aug. 21.
Angleton, Aug. 22, 23.
Alvin, Aug. 23, 24.
CHAS. F. SMITH, P. E.

NEW MEXICO CONFERENCE.
El Paso District—Fourth Round.
Pecos, August 15, 16.
Toyah, August 22, 23.
Malaga, August 29, 30.
Carlsbad, September 2, 6.
Artesia, September 5, 6.
Lakewood and D. at Hope, Sept. 9.
Hagerman, September 12, 13.
Dexter, September 19, 20.
Roswell, September 21.
J. B. COCHRAN, P. E.

Albuquerque District—Fourth Round.
Puerto, at Red Flat, August 15, 16.
Cantara, August 19.
Roosevelt, at Antioch, August 22, 23.
Grady, at Hollene, August 29, 30.
Floyd, September 5, 6.
Melrose, September 8.
Blackwater, September 9.
Clovis, September 10.
Texico, September 11.
Cromer, September 12, 13.
Monument, September 14.
Kenna, September 17.
Elida, September 18.
Delphos, September 20.
Portales, September 22.
B. T. JAMES, P. E.

NOTES FROM THE FIELD.

Continued from page 5.

the services; then rain interfered considerably, still right on we went, as we could, and a great victory was gained for our Lord. Brother G. W. Shearer, of Clovis, New Mexico, did the preaching. Now, he knows where and how people live, and there is where he goes after them. He will call your number sure. He is a successful revivalist. Those who need good help need not fear for results, if you will turn him loose. He fears only our God. This is twice he has been with me, with wonderful results each time. Prof. Marvin Edwards, of Fort Worth, had charge of the singing, and such music! It was a delight to hear. Bro. Edwards is fine. His solos are very touching. His part added greatly to the victory. Bros. Shearer and Edwards are now in Missouri holding meetings. They have entered the evangelistic field and are open for engagements. A Presbyterian brother of New Mexico, a Bro. Brown, was also with us and rendered valuable services as organist and worker in general. Our town saw almost a revolution in spiritual ways. Eternity alone can tell what was accomplished. Visible results were 52 conversions (reclamations many) and the Church greatly revived; Sunday-school, now enrolled, 101; received 30 members in the Methodist Church (with several more to follow) and some gave their names for the Baptist Church; raised near \$800 in cash and subscription, \$300 of this to Bros. Shearer and Edwards; Bro. Brown was remembered also; sundry expenses were large and paid; then near \$300 to raise debt on church was provided for. These people run things on large plans—are not small in the least. We are rejoicing. To the Triune God be all the praise.—C. E. Clark, Pastor.

Mambrino.

Bro. F. M. Winburne and I are in the midst of a gracious revival at Mambrino, with good prospects.—H. Bascom Owens, Aug. 10.

Elkhart Charge.

We have just closed a good meeting at Atrun. We began there Friday night, July 31, and ran ten days. Bro. R. M. Huckabee helped us there, as he is in all the rest of the meetings on this round. We had as results 20 conversions and a good number were added to the Church. The Church was revived and all were made to rejoice. Family altars were erected and things are on higher plane of Christianity. I want to make some corrections on my report of our meeting at Corinth. Owing to the fact that some expressed themselves as being saved, more than one time we were made to exaggerate a little on the number of conversions, and as one joined the Church whose name was already on the Church roll, we made a mistake of one in the number of accessions. With these corrections all is straight, I believe. God is wonderfully blessing us this summer in our meetings. We go next to New Prospects, where we will hold eight days.—Walter K. Gibbons.

OUR EDUCATIONAL RALLY.

The 23rd of July, 1908, will not only be remembered for many years by Chappell Hill and community, but by Washington County, and a big part of Austin County as well. We went into it for a big thing and to succeed, and we did it. Brenham and Chappell Hill are most reciprocal in everything they have to do. But this time Brenham did herself great credit. The people came from every direction, every way and everywhere. Some thought there were 6000 people present, but there were not so many. We had scattered 2500 posters over the county, besides pushing it in the Houston and Brenham dailies. No man ever worked with a truer set of men than these Chappell Hill folk when they start to do a thing. Hence thirty-four carcasses were made into as fine barbecued meat as ever went on a Texas table. Then our women, who are never surpassed, furnished sweet meats to perfect satiety. But

these were just some of the physical features. Extended arrangements for seating the people were made; a splendid speakers' platform and bandstand were erected. At 11 a. m. your correspondent called the crowd to order, and after prayer by Dr. Wagnon, presiding elder of the Brenham District, Hon. Thos. H. Ball, of Houston, was introduced as the first speaker of the occasion. It was absolutely a masterly address. His thought was cogent and forceful, his voice clear and penetrating, reaching to the extremes of the vast audience; often he was greeted with hearty amens and applause. Dr. Sexton, of St. Paul's Church, Houston, was to follow him. It was a trying hour, and some of us were anxious. Col. Ball had captured his audience. But all our fears were soon dissipated. Sexton was equal to the emergency. He held his audience to the very last, while the fumes of the appetizing barbecued meat were filling the air around. Besides that, he took a collection at the close of his speech amounting to about \$5200. The doctor was a success.

We had one of the finest bands in the State, which added much to this splendid occasion. It was the German band from Brenham. As to our new college building, we expect to begin work on it about the first of September and push it to a rapid conclusion. In this connection I want to make a personal appeal to all the old students and friends to help us in this work by writing us a word of good cheer and sending us a check for some amount, "according to their several ability." Let it be in any sum up to \$1000. God will bless you and your children in it. Do this and then see your friends and talk to them about it. Write for us to come and see you and them. Finally, Dr. Rankin, we needed you at our rally, and it would have been practically complete. Sorry you couldn't come.

THOS. G. WHITTEN,

Financial Agent Chappel Hill Female College.

FROM OUR FIELD EDITOR.

After several months' hard work I rested a few weeks—last of June and first of July. During that rest time I ran up to the Huntsville District Conference at Hempstead, where I made a speech for the Advocate. Bro. Solomon and others said it was a big speech. The brethren were in fine spirits at Hempstead. They all seem to love Bro. H. C. Willis, whom some pronounced the best presiding elder in the conference. He certainly looks carefully after every interest of the Church. The district may be expected to make a fine showing at Beaumont on November 25. The preachers' reports indicate prosperity. Bro. Ansley and his people are happy in their pretty new church. Hempstead Methodism is on the up grade and may soon reach the summit of a first-class station. Ansley praises the good women for their great work, without which the new church would not have been built.

Bro. Solomon took issue with some of the brethren on the woman question. He was very pronounced in his opinion and said: "I would not call on a woman to pray in Church and no woman shall ever speak from my pulpit." An old lady said: "What a pity a man like Bro. Solomon is so far behind the times."

A joke on another preacher is worth telling. He declared he had sustained a great loss—his Bible and a book of his manuscript sermons had fallen out of his buggy. The Bible was found, but the sermons were lost. A brother in the congregation cried out: "Your loss may be the people's gain."

On the 4th of July we had a Conference League rally at the Tabernacle in Houston. The indefatigable Tom Swope made it a success.

Bro. Onderdonk's presence and preaching were simply inspiring. He dared to say: "If Bro. Green were conducting a funeral service I believe he would say something about the Texas Advocate." "No," I replied, "but I would put the obituary in the

paper, where all good Methodists would see it."

A few days ago I returned from a successful meeting at White House. In those fruit orchards and truck farms of East Texas we had a good time. Bro. Escoe and his clever people treated me well. There was a general revival in the Church, some bright conversions and ten accessions. Escoe is a reading and a rising man. He is thoroughly religious, and he is coming to the front on "cannon ball" time. I reached Houston just in time to take part in the whirlwind close of the "submission" campaign. In many years' acquaintance with the city I have not witnessed such enthusiasm for the temperance cause. It seemed hardly possible to rally in Houston such a host as we had in the submission clubs. Many elect ladies and a number of strong business men were on our side. The educational work done during the campaign will tone up the moral sentiment of the city and make it easier to enforce law. Thousands in Houston are ready now to heartily head your war cry, "On with the battle!" The seed recently sown will bear abundant fruit. Our preachers, to a man, were in the thickest of the fight. Dr. J. W. Moore deserves special mention. He displayed fine fighting qualities and excellent leadership.

Last night we began a meeting here at McGregor, and a good start was made. Bro. Dunn is a true yoke fellow. I have helped him several times. He is thoroughly earnest and intelligently active in revivals. From here I go to a big camp-meeting near Gloster, Miss., Aug. 13. Then early in September I begin a fall campaign in Texas.

JOHN E. GREEN.

McGregor, Texas.

REMINESENCES NO. 3.

My last article closed with a notice of the conference of 1862. In company with several other preachers I rode over one hundred miles to this conference. I remember that an old preacher at the love-feast on Sunday morning said he had never been called on to preach at conference. You may be sure he was announced to preach after such a hint as that. Many other preachers have had the same experience. The star preachers do all the preaching at the conferences.

I was assigned to the Lockhart Circuit at this conference. We had a prosperous year, although we were in the midst of the war. Near one hundred souls were saved. The conference of 1863 was held at Columbus, on the Colorado River. An event of this conference was a visit of General Magruder with several of his officers. He made a talk to the conference assuring the preachers that he would open the way for the transportation of cotton to Mexico which had been donated to the Conference for the benefit of the Church.

The conference of 1864 was held at Waco. It took myself and several other preachers eighteen days, going and coming. Our mode of traveling at that time was mostly on horseback. I remember the day we reached Waco we rode all day in the rain. The preacher of this day know nothing of hardships of the preachers of that time. We often rode hundreds of miles in the worst weather to reach the seat of the conference. It was a great privilege to be associated with such a heroic body of men. The noted E. M. Marvin visited this conference and preached to the delight of the preachers and the people. Rev. F. T. Mitchell was also a visitor at this conference. He and Marvin were in their prime at that time. Both have long since passed to their reward. I was assigned to the Victoria Circuit. The war closed while I was on this work and for the first time I saw the Federal army. Several regiments were stationed in and around Victoria. We had some good meetings, although in the midst of the demoralization of returning soldiers and the emancipation of the negroes. The conference of 1865 was held at Chappell Hill, by Bishop Andrews. He was so feeble that he was barely able to hold the conference.

His memory had failed to such an extent that he could with difficulty quote the most familiar passages of the scriptures. I was deacon and assigned to the Danville Circuit. We had some great revivals that year on that work.

G. L. SANDEL.

DALLAS METHODIST PASTORS' CONFERENCE.

This conference last Monday voted to suspend its meetings until October 1. Reports from the various pastors showed advances along all lines. Hardly a Sunday passes without accessions to all our Dallas Churches. Our new Church at Fairland is coming rapidly. This is a new plant—organized by Bro. Griffin, of Oak Lawn, and is now shepherded by Bro. Cohen as supply. The boards of missions and Church extension will have at least one needy and worthy charge to consider this fall.

There were but two visitors at this, our last Midsummer, meeting, Bros. Switzer, of Milford, and Prof. Williams, late President of Alexander Institute. The former has recently had the misfortune to lose his wife, and sympathy for him was expressed by the conference. Prof. Williams, who is now connected with a private school in this city, made an interesting talk on higher education.

The conference adjourned with the benediction by Bro. Switzer.

J. W. HILL, Secretary.

TO THE REGIONS BEYOND.

North Texas' Special Missionaries, Joseph Parkin and Wife.

Below will be found a letter from Brother Parkin, our out-going missionary. It was Brother Parkin who volunteered at the last session of the North Texas Conference. It will make us glad to know that he is away. When this letter is read by the large Advocate family, Brother Parkin and his faithful wife will be on the high seas. Let's follow them with our prayers, and become more interested in this great South American city. He and his wife, Brother and Sister Parkin, are our living links. The remaining part of their salary should be in hand now. It will cost no little to buy the tickets and buy the furniture. Will the Board have to pay interest on borrowed money to defray these expenses, which are for our missionary?

I. S. BARTON.

Wylam, Ala., July 27, 1908.

Dear Brethren of the North Texas Conference: We are busy packing up. Soon our trunks will all be corded and we ourselves on our way to Brazil. We leave here (Birmingham, Ala.) at six o'clock Wednesday morning for New York, where we will stay for a few days, buying furniture, etc. We have nearly all our household effects to buy in New York, as they are so high-priced in Brazil. We sail from New York August 5th, on the steamship Tennyson, for Rio de Janeiro, where we will take up our work. We are overjoyed with the prospect of such an early departure. We thank God for the privilege of entering into such a glorious work for Him. As the special from the North Texas Conference, the members of the Conference may expect to hear from us from time to time through the Rev. L. S. Barton, Conference Missionary Secretary, who will have all communications printed in the Texas Christian Advocate concerning our work. We are, yours cordially.

JOSEPH and RUTH PARKIN.

MARRIED.

Smith-Neill.—At the Methodist parsonage, Gunsight, Texas, August 2, Mr. J. A. Smith and Miss Lillie Neill, Rev. J. M. McCarter officiating.

Kimbrough-Swafford.—At the home of Dr. Swafford, Bells, Texas, July 27, 1908, Mr. Edgar A. Kimbrough and Miss Lewis Bains Swafford, Rev. D. F. Fuller officiating.

Ferguson-Roddy.—At the home of W. S. Roddy, August 5, 1908, Mr. Walter R. Ferguson and Miss Lizzie Roddy, Rev. D. F. Fuller officiating.

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NOTICE.

Concerning my pamphlet, about which Bro. Hill so kindly spoke in the Advocate recently, I wish to say, for the information of the public, that the title is "Sectarianism versus Christian Unity," and it may be ordered of Smith & Lamar, at Nashville or Dallas, the price being 5 cents per copy, or \$3.50 per hundred.

Quite a number have sent orders to me, but I only keep a few copies on hand, and cannot fill orders any further, as I cannot afford to pay postage on them, and then re-mail them.

The booklet is not my property, as I gave the manuscript to the publishing house, and hence I have nothing to do with the advertisement or sale of it. Order of the publishing agents.
R. C. HICKS.

UNANSWERED LETTERS.

July 31—R. H. Lewelling, sub. J. F. Archer, sub. C. N. Morton, sub. August 1—J. W. Slagle, sub. W. M. Bowden, sub. B. S. Crow, sub. August 3—J. A. King, sub. W. T. McDonald, has attention. August 4—J. M. Gaul, subs. O. T. Cooper, subs. August 5—A. P. Johnson, sub. M. F. Daniel, sub. August 6—O. B. Turner, sub. C. D. Spann, sub. R. H. Lewelling, sub. August 8—T. W. Taylor, subs. D. C. Stark, sub. J. T. Hicks, sub. C. F. Smith, has attention; thanks for information. August 11—D. Macune, sub. J. W. Hunt, subs. J. B. McCauley, subs. C. P. Martin, sub.

BOOK NOTICES.

The Legalized Outlaw—By Judge Artman, of Indiana. It will be remembered that some time ago Judge Artman, while filling the position of Judge on the Twentieth Judicial Circuit of Indiana, had before him the saloon as a nuisance, and he held that the saloon as an institution was a nuisance, and as such had no right to exist under the laws of the State. His decision produced widespread comment, and the soundness of his opinion was beyond question, but the Supreme Court of the State reversed this decision on grounds of expediency rather than law. But the whole affair put the saloon in a new light before the country. Now Judge Artman has set himself to the task of thoroughly going over the whole question of the saloon from a legal and constitutional point of view, and he puts the results of his investigation into book form. It is one of the most exhaustive treatments of the question that we have yet seen, and the man who wants to inform himself of the history, progress and present status of the saloon as a legalized institution ought to obtain this small volume and read it. And the volume goes further and shows the wickedness of the saloon, and furnishes abundant reasons why it should be exterminated.

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SINGER WANTED.

I want a singer for a meeting to begin the 1st of September. In writing, give terms and references. Address,
C. T. DAVIS,

Elgin, Texas.