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No. 1

EDITORIAL

WHISKY'S CARNIVAL OF CRIME.

It is such a common thing to read in the daily papers of the crimes perpetrated by the whisky fiend that we do it without much comment or astonishment. We have become accustomed to expecting it and we usually accept it as a matter of course. But once in a while the diabolism of the business goes so far beyond anything that ordinary expectation is prepared for that we are forced for the moment to stop and wonder if there is no limit to the infamy of the whisky demon's work.

We have before us two instances of this sort. They occurred last week, one of them in Dallas County and the other in Tarrant. The former is not only of unnatural horror, but it is also full of pathos and supreme pity. A family were living on a farm, the father, the mother and several children. Among the latter was a married daughter with a young baby, at home on a visit. The father was a very excellent man except when filled with liquor, and then he was mean, cruel and desperate. The six-month-old baby of the young woman was crying, as it was not well. The father was boiling with whisky. He became enraged, and with an oath ordered the young mother to stop that baby's yelling. She protested that the child was ill and she could not pacify it. He remarked that he could stop it, and he started for the table after his six-shooter. As he turned with the deadly weapon upon the young mother and her babe, she became frantic and grabbed another gun from the bed and fired twice at the drunken father. He dropped dead in his tracks. She was brought to the county jail; the court heard her pathetic story and released her on a nominal bond. Friends and neighbors made up money to pay a lawyer to look after her case. Yet they tell us that if you will let whisky alone it will let you alone! A more horrid lie never came out of a human throat.

The other case occurred the night of the same day in Fort Worth. They have a place in that city called "Hell's Half Acre." The name is appropriate. It is the rendezvous for crimes and criminals—the nest in which is hatched all manner of vice, degradation and crime. The city harbors a lot of the lowest saloons down there that ever disgraced the civilization of any people. They are the inspiration of the devilry that wastes that section in the daytime and that devours humanity under cover of darkness. Fort Worth voted to keep these and other saloons in the city by a large majority nearly two years ago.

"Hell's Half Acre" is Fort Worth's most noted section. It has required extra police to hold it in any sort of check. And the officer who does his duty is usually marked for slaughter. Two of these custodians of the peace were quietly walking their beat on the night in question, and as they passed one of the saloons, the terrific explosion of gunpowder shook the block, and one of the officers lurched forward and was dead by the time he fell to the ground. On examination a large shotgun was found in a room over the saloon with one charge empty, and the

barrel still hot from the explosion. A large beer glass and a half filled bottle of whisky were near the gun. It was not long until the authorities had an ex-saloon man in custody as the perpetrator of the crime. So far the evidence against him is circumstantial.

What is it that the human heart will not do when inspired by the whisky devil? It will strike down innocence and it will assassinate the officer of the law. Whisky is the training school for rape, murder, assassination and anarchy. The safety of society and the barroom are antagonistic. They can not exist under the same form of government. The one must destroy the other. Moral sentiment is reaching but one conclusion on this subject.

The Fort Worth Record, as is well known, fought local option to a finish in the last election on that issue, but gave a lurid picture of "Hell's Half acre and its low saloon dives the morning after the tragedy in question. All it said about that particular plague spot in that city can easily be applied to the saloons everywhere. They are the same in spirit and nature, whether in the "tenderloin district" or along the business streets. We give the Record's description in part of that notorious section of the city: "It has morally slain its thousands; it has debauched its tens of thousands; it has robbed every unwary fool that has set his foot in its tawdry web; it has made thieves and embezzlers of promising young men; it has enticed fair young women to their everlasting damnation; it has committed repeated murders for lust and gold and hate; now it has crowned its unmatched record of infamy by assassinating an officer of the law." What a fearful indictment! And yet it is true. And the indictment is applicable to the liquor business everywhere and under all circumstances. Take the restraint of law and of public sentiment off the liquor business and this description fits it to a truthful exactness. Has such a business the right to longer live when it is capable of producing this condition of things in the very heart of such a city as Fort Worth? Nay, verily. On with the battle!

AUTHORITY IN RELIGION.

The Christian religion is based upon the truth of the Scriptures. The Old Testament prophecy foretold it in language that can not be mistaken, and the New Testament establishes it with a statement of facts that has stood the test of hostile criticism. These Scriptures assume the existence of a personal God, the awful facts of sin and the imperative need of a Savior. These fundamental issues are essential to the Christian religion, and it has stood through the ages and still stands for them as their exponent. God rules the universe as its maker, he is the object of man's worship, sin came between him and man, and Jesus Christ came in the flesh to reveal God to human apprehension and to make an atonement for sin. In him God and man are reconciled, and God can still be just and at the same time the justifier of the ungodly.

A religion that teaches these truths must be a religion of authority. It can not speak doubtfully concerning these things. It must be dog-

matic and authoritative in its deliverances. It has the power to command men to believe, to repent and to accept the overtures of mercy thus provided. True, it appeals to the judgment, the reason and the conscience of men, and it persuades them in terms of tenderness; but it also sternly makes known to them that unless they do repent and believe they will certainly be damned. No other sort of religion is capable of meeting the needs of the human heart and mind and of enforcing its laws and penalties. The Christian religion, therefore, does not leave its acceptance with mankind as a mere matter of option without at the same time associating with it the gravest penalties for its rejection.

Hence, the minister is not only to warn and persuade men to forsake their evil way, but he is also to state to them plainly the fact that if they refuse and turn away from this hope of salvation they incur the wrath of an offended God, who will certainly punish them for their rebelliousness and unbelief. There is nothing namby-pamby in the gospel entrusted to our ministry. It stands out for positive truth and proclaims its issues, not as do the scribes and Pharisees, but with an authority born of eternity. It is a religion of unqualified authority and must be obeyed. It holds out the hope of reward to those who accept it, and it emphasizes the fear of punishment for those who deliberately turn away from it. And there has never been a time that demanded a religion of authority more than the day in which we are now living.

The way into the kingdom is not through feeling, but through faith in our Lord Jesus Christ. Feeling is one of the results, but it is not the means of our salvation. We are saved through faith in Christ's blood.

It requires no brain power to hate, but it does require the power of divine strength to love your neighbor as you love yourself. The devil is the chief hater of the world, and he who hates is of the devil. Love is of God.

A commendation which we often qualify with some disparaging remark is about the meanest criticism we can make on a brother. We only put poison enough on the tip of the arrow to make the wound more fatal in the long run.

The Holy Spirit knocks at the door of every man's heart, but he will not break open the door in order to take possession. The acceptance of Christ must be the result of the exercise of one's free will and deliberate choice. God importunes, but will not lay violent hand upon man's moral constitution.

Christ did not come into the world so much for the purpose of bringing a religion into it. The world was already full of religion, such as it was. But he did come to put common sense into religion and to give to it a spiritual interpretation. Even the religion of the Jews had degenerated into a system of externals and meaningless traditions. Christ stripped it of these dead formalities and breathed life and power back into it.

"INNOCENTS ABROAD"

By REV. HUBERT D. KNICKERBOCKER.

Article Nine.

Modern Jerusalem 9 Turkish Tyranny 9 Funny Folks. Jewish Customs 9 "Inwards" in the Market Place.

Modern Jerusalem is a thousand years behind the times. It is a city as big as Fort Worth, Texas, and it hasn't got a telephone, an electric light, a street car, a water pipe, or a street in the whole city. It has cisterns that hold all the water that falls on roofs or in yards. This water runs into the cisterns from everywhere except the little dark alleys that they call streets. They have no telephones because the Turkish ruler forbade them on account of the ease with which "whispering" might be done over a phone. That's a sample of the kind of tyranny Turkey has been exercising heretofore. Palestine is under Turkish rule, as is all Syria. It's an outrageous shame that it should be so. Turkey's rule has always been a rule of ignorance, tyranny, oppression and blood. There are several reasons that make me wish very strongly that England and the United States would enter into an alliance and "boss the world" as they could do and should do for the world's good. The first reason is that I would like to see Turkey with its governmental head on the chopping block, its wings cut and its tail pulled out.

Just a few weeks ago these despicable Moslems were killing thousands of Armenian Christians and Christendom sat by unheeding the groans and cries of the dying. It's a shame upon Christendom!

Then here in Syria is a sample of Turkish rule. The poor peasantry are ground down by exorbitant taxation, collected in the most rascally and cruel manner.

The other day I saw several armed men on gaily caparisoned horses and camels riding down the road to Bethlehem. They were tax collectors going out to collect taxes in the same way that Zaccheus and all the other "publicans" did in the time of Christ.

The government assesses the taxes as high as could be borne even unto blood-sweating. Then these assessments are divided into districts, and the right to collect them is sold to the highest bidder, who pays all the taxes then out of his own pocket. Then he sells to others the right of collecting in sub-districts, and when the man who actually collects the money again gets to the farmer he has both the power and will to get all he can gouge out of the poor fellow by every thieving method possible. No wonder they hated a publican in the time of Christ. He is a hateful pest, and the government that backs him up is a whole myriad of hateful pests. However the "Young Turk" movement that has lately deposed that old lecherous hunk of bloody mind and sensual body that has been on the throne of Turkey so long promises some improvement. Already you can travel without a passport in the Ottoman Empire, and I noticed a report the other day that there was a balloon ascension in Constantinople. That was a wonderful sign of liberty and progress. Heretofore the old Sultan has been afraid to let balloons sail about. They were too convenient as bomb-baskets, he thought.

The new government doesn't fear bombs. But what a job those Young Turks have on their hands! These masses of ignorant, dirty, fanatical heterogeneous people, how can they ever be molded into first-class citizens of a modern state? All Christians ought to pray for them.

Since I've gotten this far in my meanderings, having left the peculiarities of Jerusalem away back yonder, I'll just keep on and give a few opinions on "things in general" that I have picked up in my travels so far. These Young Turks need our prayers, I was saying, and they deserve them. I lectured to quite a company of young Turkish men at the Y. M. C. A. in Jerusalem. The Chairman of the assembly, a missionary, told how a Sunday or two before they had held street meetings in Jerusalem—a thing that was forever impossible under the old Turkish rule. It was stirring to hear that missionary, as he exhorted after my lecture, plead with the young men present to stand as men and embrace the glorious opportunity presented for patriotic and telling service to their country in this great hour of its need. We will hope and pray that the Young Turks may indeed establish a permanent program of liberty, equality and

fraternity—or, as they put it, I believe, "Liberty, Justice and Fraternity." But if they fail and another bloody minded miscreant gets on the throne then I'm in favor of his immediate suppression under a coffin lid.

Then I was talking with a Colonel in the English Army the other day. He was eloquently in favor of an alliance of the United States and England. Said he, "The peace of the world would be assured by such an alliance. No other nations could dream of breaking such a combination, and France, Germany and all the rest would cease to make potential preparations for an impossible war."

I was glad to give my testimony



KNICKERBOCKER PARTY IN JERUSALEM.

Rev. H. D. Knickerbocker, Rev. L. P. Stanton and Rev. Ed R. Wallace in Arabic (Bedouin) costume; Mrs. R. P. Knickerbocker in costume of a Bethlehem girl. The old wall of Jerusalem forms a background.

that wherever I'd been and found the English flag, or even an English protectorate, I found progress, and enlightenment and the promise of better and better days.

Egypt is being transformed by English influence. Then said this English Colonel, "Why should England bear the burden of uplifting the nations alone? If England's rule is just and a benefit to the colonies, provinces and lands she holds, why should not the United States help carry forward this great work?" I agreed with that Colonel. I have always been an anti-imperialist, but my travels have convinced me that there's a considerable portion of the globe that needs regulating, and England and the United States are the folks to do it. And the motive and the end should be, and the end would be (whatever the motive) the good of man and the glory of God. So mote it be!

The two great molding forces of the United States—religion and education—are sadly deficient in these Mohammedan countries. Their educational system has until lately consisted almost entirely of studies in or about the Koran, their sacred book, and their religion is a decadent force. When it is best practiced and preached however it was even worse than now on the principle that a strong devil is worse than a sick demon.

Modern Jerusalem is Most Peculiar.

The people are very peculiar. Most of them are paupers. The forty thousand Jews who live there are supported in most part by charity funds from abroad. They live in a section of the city set apart for them and most squalidly and dirtily do they live. Their section is dirtier than any other, if a pot can be blacker than a kettle. They wear a little wisp of hair—most always a cork-screw curl, coming down the side of their face just above the ear, and a strange-shaped felt hat and long-tailed coats and are grotesque-looking indeed. I went into one of their synagogues and had the good fortune to see a lot of "doctors" teaching the law, just as they did in the time of Christ. The teachers were old white-bearded men and had on phylacteries. The head phylactery was a little black box-shaped affair that looked like a miniature cap for a 2-inch head. It was bound on the front of the head with a rakish tip to it like the "laid de dah" hat of an ultra dude. It looked funny. The pupils of

these doctors were old, old men that looked like Abraham's grandpa. The interior of the synagogue was furnished with little wooden desks instead of pews, and the pulpit was a platform in the middle instead of in the end of the synagogue. There are about fifty of these synagogues in Jerusalem.

The Jews Wailing Place

We also visited. This is a little narrow street that runs by the oldest part of the wall of Jerusalem. Here the Jews gather to wail over the departure of the glory of Israel and to pray for the restoration of her splendor. Their wailing and their prayers come from the bottom of their hearts, and, often as they kiss the stones of the old, old wall, genuine tears run down their faces in streams. Most impressive is the sense of the fulfillment of the woes pronounced upon apostate Israel as these Jews themselves pray for the lightening of those woes.

On Friday evening a great crowd of young and old gather here and read the Book of Lamentations and other responsive litanies. Very many old,

people should of course be Christ-like. He was able to say, "Father, forgive them, they know not what they do." So should we follow Christ, but many do not so.

A Fight Between a Mohammedan and a Jew.

The Mohammedans hate the Jews more poignantly than any other people. A Syrian gentleman in Jerusalem told me the following illustrative incident. He was traveling on board a steamer from Jaffa to Alexandria. The steamer was crowded. A Jew was put in the same stateroom with a Mohammedan who already occupied the lower berth. When the Jew attempted to take the upper berth the Mohammedan rose in fury: "What, you a dog of a Jew expect to sleep above a son of the Prophet? Not by my beard shall you do it!" And they proceeded to have a fight in the stateroom. The Captain came running! The Syrian gentlemen were called in as interpreter and the Captain made the Mohammedan accept the situation, but he did not do so until with genuine tears and much beseeching he had prayed to Mohammed to forgive him for the unspeakable sin and humiliation of letting a Jew sleep above him.

Besides the Jews there are 7,000 Moslems and 13,000 Christians in Jerusalem. That is, 13,000 of all brands of Christians. Many of them haven't anything but the brand worn off. They are mavericks. They are divided into 4,000 Latins, that is, Roman Catholics; 200 united Greeks, 50 united Armenians, 6,000 orthodox Greeks, 800 Armenians, 150 Copts, 100 Abyssinians, 100 Syrians and 1,400 Protestants. These folks speak 56 different languages, and have as many different ways of dressing as they have of pronouncing words. In Jerusalem, as in all these Eastern cities, the independence and individuality of the people in dressing is remarkable. The priests of all these sects wear robes of course, but many kinds, cuts and colors. The Greeks never cut their hair or their beards and they are very prolific of both. Some of the others shave little round halos on their heads; some shave their pates in concentric circles. The Jews all shave notes when they get a chance. The current rate of interest is as high as 6 per cent a month.

The Moslem families in the matter of dress are more independent and peculiar than any in the world. In the family of old man Abud Babush there are eight persons—his wife, his three grown boys and three grown girls. Any fine morning this is what happens. The old lady gets up first and puts on the breeches. The old man rises second and puts on his wife's night gown. Mary Ann contents herself with a sheet well wrapped round her. Benjamin Sufed gets his sister Sukey's mother-hubbard and Sukey in turn gets a red petticoat belonging to "maw" and a black head-shawl belonging to sister Budapest. The rest of the family find only odds and ends and poor Achan has to put up with an undershirt and a pair of pajamas, while Bucksheesh, the youngest son, comes forth in a combination of a mother-hubbard and a mattress cover, supplemented with a fold or two from a Bedouin's tent. This is no exaggeration, but is a scientific and classified enumeration of the garments of an Oriental family as they look to me. This fits in with Jerusalem, for Jerusalem is very much an Oriental town—is a Turkish, Syrian town, you will remember.

The Market in Jerusalem

is peculiar. All sorts of fool for all sorts of people.

I have always been in the habit of testing all foods, especially peculiar foods, when I'm traveling, but the flies, the sore eyes, the smells and the dirt "phased" me in this country, and I had to pass by on the other side.

In the Turkish and Arabic restaurants in the market place were many fearful and wonderful stews, curds, meats, broiled on wire skewers, etc. The restaurants are about 10 feet square, charcoal brazier, brass pots, pans, cook, proprietor, cashier, waiter and flies all included. That blacksmith that wanted a job in a confectionery shop to shoe (shoo!) flies, would be kept busy in these markets. At some stands they had only the "inwards" of the cattle for sale. They sell and eat all the "inwards" of all the beasts slaughtered.

In front of many of the shops and stands was the one beautiful thing to be seen—a little white, fat lamb. This lamb is fed and petted and pampered by all the family, especially the children, and when they have "learned to love it well," it is slaughtered and given to the poor. The idea is to cul-

tivate the spirit the children to g they love for th is a god-like no city there was from heaven to and to practice His own preciou

No Newspaper

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The Stat

By V. A. Godbey

Since writing read a vigorous Atticus Webb, what he terms State University this article, in persists in his views and moti not read my s wrote, for he ec of the statemen if he had done to defend the S tell the public tions as they cided to avail tunity, while t University was contrast the spl the State Calve national college glad that Broth and as he avo public education versity." I shal if he will info reasons for th us why he "ac system of Stat personally labo tion that when have done all t to do, they stil itations that l eges and acasary, and that be continued a ries either. A done this it wi "with the wool to see the rea discussed. Wit proceed with n last and which makes clear n tion.

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tivate the spirit of sacrifice, teaching the children to give up something that they love for the sake of others. This is a god-like notion, for in this same city there was One who came down from heaven to teach the same idea, and to practice it even unto giving His own precious life for others.

No Newspapers, No Newsboys.

There isn't a newspaper in Jerusalem, and, of course, not a newsboy. But there are scores of bootblacks who will black your shoes for a "metalick." A "metalick" is a Turkish coin worth one and one-fourth cents. It is a little piece of tin that met a lick from the mint die and bears the mark of that lick even till now.

Speaking of coins reminds me of one on my brother, Percy. We have had to use many kinds of money thus far on our journey and when we got to Egypt the coins were very unusual. Percy picked up one and said, "Why, Hubert, these coins haven't any inscription on them at all." "O yes they have," I replied, pointing out at the same time the Arabic characters on the metal. "Oh," said Percy, "are those letters, I thought they were pictures of wiggly-tails."

On purpose I've made this letter familiar and chatty. In my next I'll tell more of the serious and sublime things of Jerusalem. Wonders architectural and historical and human are crowded between its old stone walls.

The State University and Church Schools

Article Three.

By V. A. Godbey, Tenth Street, Austin.

Since writing article No. 2 I have read a vigorous article by President Atticus Webb, in which he discusses what he terms a "defence" of the State University. I shall not reply to this article, unless President Webb persists in his interpretation of my views and motives. He evidently had not read my second article when he wrote, for he could hardly make some of the statements which he has made if he had done so. I did not start out to defend the State University, but to tell the public the truth about conditions as they exist here. I also decided to avail myself of the opportunity, while the work of the State University was under discussion, to contrast the sphere and limitations of the State University with the denominational colleges of the State. I am glad that Brother Webb has written, and as he avows himself "a friend to public education and to the State University," I shall greatly appreciate it if he will inform the public of the reasons for this friendship, and tell us why he "actually believes in the system of State universities." I am personally laboring under the conviction that when the State universities have done all that is possible for them to do, they still work under such limitations that the denominational colleges and academies will be necessary, and that they will not need to be continued as only preacher factories either. When Bro. Webb had done this it will be easier for a man "with the wool pulled over his eyes" to see the real issues which are to be discussed. With this statement I shall proceed with my article, which is the last and which, added to the others, makes clear my views on this question.

The State University, like the high schools and grammar schools of the State, exists as a matter of public policy, and its mission is confined within the same limits as those of the subordinate schools. In the State at large it is customary for the teachers of public schools to have little control over the pupils outside of the school room and premises. With homeless children this is very unfortunate, but with children who are with their parents it is not so bad, as the parents are supposed to look after the welfare of their own offspring, both as to daily conduct and religious instruction. In the State University it is assumed that those who are old enough to enter are mature enough to need no special custody, and so they board in the city, in the homes and boarding houses or in the fraternity houses so common among students. The individual householder largely determines what will go on in that house, and not the faculty. Some boarding housekeepers here will not permit card playing in their houses and some will, and very naturally "birds of a feather flock together." In some groups card playing is common, and it is probable that gambling is not infrequent. Numbers of students spend Sunday as a day for an outing in the woods or in places in which they should not be found. The consequences of such influences on the life of a boy or girl of 16 or 17 years are easy to forecast. The existence of churches about the university campus will no more save these youths from evil influences and make good men and women of them than the existence of churches in other towns and cities will save unrestrained youths from the evils that ensue there. The State laws do not regard youths of this age as being old enough to cast aside parental restraint, and the age of 21 has accordingly been fixed as the age for such freedom. Adolescence requires restraint and direction, and the Nation as well as the Church should take this into consideration. The startling facts which have been recently published by Hall, Starbuck & Coe should impress this on the public mind. The ages of 12, 16 and 19

are said to be the periods of decision for or against religious living. The per cent of conversions after the age of 20 is very small, and the whole trend of religious thinking is fixed in the youth by the time he graduates. If his youth has been spent under the faithful care of a properly conducted denominational college, the probabilities are in his favor. After graduating there he may safely assume the place of a man and enter a State university, and in one of its special departments make preparation for the special life-work he may have chosen. I would personally advise every Methodist to educate his children as far as the degree of A. B. or a degree of like rank in the best available denominational college and then send him to the State University, or to the Vanderbilt, for his further training. The Church school can require such conditions as may be deemed necessary for the making and protection of the character of its pupils, and there is absolutely no excuse for failure to do so. Such schools belong to the denominational families and can be regulated in family fashion, but the State University must work under different conditions, and until the public shall agree on the doctrines of religion which shall be taught there can only be ethical teaching, largely divorced from religion. The results of such a system on the future faith of the Nation would be more damaging than they are if it were not for the teaching of the Churches in the Sunday schools and from the pulpit. When the youths attend such services good results are frequent, but if they choose to ignore them there is no adequate remedy.

It is unfortunate that all the preachers in Texas Methodism are not equal to the task of educating the Churches in these matters so as to prevent the great loss to our Church schools which comes every year. It is not the fault of the State University that we have jealousies and rivalry between our own institutions, so that the waste of money, the lack of co-operation and in some degree the lack of efficiency results. When we educate our people to give largely to our schools, when we preach on Christian education as we ought, when we make college agents feel welcome and give them a good chance before our people, when we succeed in making our schools support our Southwestern University as the high schools do the State University, when our preachers keep an eye on the graduating classes of the various schools in their charges and influence the Methodist members to go to S. W. U., then we shall not be troubled by the efforts made by the State University, but will loyally support the schools of both the Church and State, and find all a blessing to our Commonwealth. Let us do our best to endow and harmonize our schools, to fill them with students and to bring them into the closest possible co-operation, and let us follow after those things which make for peace in our relation to all the schools of the State.

As this concludes the articles I purposed writing I shall not write anything more unless criticism should seem to make it necessary.

V. A. GODBEY.

200 E. 10th St., Austin, Texas.

BRO. ANDREWS REPLIES TO BRO. MILLER.

In the Advocate of July 8 an article appeared from Rev. J. G. Miller, the presiding elder of Clarendon District, which he claims is an answer to one written by me concerning the division of the Northwest Texas Conference. In that article Bro. Miller demonstrates at least two things: First, that he felt like something ought to be said by way of answer, and second, that what he had said was not a refutation of my argument.

What is the question at issue? Sim-

ply this: That the Northwest Texas Conference is not ready to divide just now, for the reason that the six districts comprising the new conference are receiving very much more money from the boards of church extension and missions than they pay to those boards. I adduced figures to prove that fact. Does Bro. Miller answer the argument? Let the reader judge the case. He discusses the figures of only one of the six districts—the Clarendon—and shows that even it lacks \$165.25 of paying as much missionary money as it receives, and that it has \$1.50 to its credit on church extension for the two years. Then he draws his conclusion: "The Clarendon District is almost ready for division, therefore the other five districts of the new conference are ready." Now, that is what I call "logic with a Panhandle move on it." Are six districts ready for division because the Clarendon district is almost ready? Was logic omitted from the course of study when Bro. Miller went through? If it was in the course I suppose Bro. Miller has forgotten the fallacy of the "undistributed middle."

He charges the Board of Church Extension with partiality, and yet adds parenthetically that he thinks the board acted fairly. The charge is in failing to give two-thirds of its money to the Panhandle when two-thirds of the homeless congregations are in that territory. Now, if Bro. Miller will examine the figures he will find that that territory did receive two-thirds of the money appropriated by that board last fall. However, I am free to say, the board did not intentionally arrange it that way. Their rule is to give where the money is most needed, and not by geographical lines. If Bro. Miller has a grievance against the Board of Church Extension I am sure the board will do him the courtesy to hear him. Let no grievance be dragged into this great question of the division of our conference.

Did it occur to Bro. Miller while he was discussing the figures of the Clarendon and Fort Worth Districts that Waxahachie, Corsicana, Waco and Georgetown Districts paid to church extension during those two years \$58.58 and received only \$150. Where did that money go? Half of it went to the general board and the other half went to the six districts of the Panhandle and wherever else it was needed. Why? Because the board investigated the cases and saw they needed the money more than Waxahachie, Corsicana, Waco and Georgetown Districts did.

Bro. Miller wholly misunderstands my argument with reference to the coming of the Methodist Episcopal Church into the Panhandle, and unintentionally strengthens my statements by telling us that the "Methodist Episcopal Church has not made an organization in the Panhandle in twenty years." Exactly so! Why? Because twenty years ago we took that country off the general board and instituted the present aggressive policy with men and money, and since that time there has been no need for that church out there. But let us withdraw our missionary and church extension money from that country, and we will open up a field that they will be quick to enter, for they are an aggressive people.

Of course Bro. Miller's rhetorical flight about the "six districts remaining with the Northwest Texas Conference in order to support the poor circuits that are now falling back on the board of missions," was intended for a rhetorical flourish purely. It was not a deduction from anything he had said or any argument he had made. Indeed, we can safely say that that paragraph did not have even a speaking acquaintance with logic.

Bro. Miller's trouble is this: He lays down a general proposition, follows it with a particular premise, and then draws a general conclusion. Here it is, put into a syllogism: "The Northwest Texas Conference ought to be divided. The Clarendon District is almost ready for division. Therefore the Northwest Texas Conference is ready to divide." If Bro. Miller can't see that, he is a hopeless case.

Bro. Miller runs rough-shod over all figures, ignores the facts and shouts, "Division! Division!" Had it ever occurred to Bro. Miller that he and I will be affected very little, if any, by the sudden rending of the Northwest Texas Conference? Men in large stations and \$3000 districts will not be the men to suffer. But it will be those out on hard missions, with small salaries, who are struggling to clothe and feed the wife and children in this day of high prices. These are the men that will suffer, and it is for these I plead. I plead also for the 195 congregations in those six districts that have no church house in which to worship God, and who, with outstretched arms, are imploring help from the Church Extension Boards. I plead for

Constipation

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

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the sixty-one missions now in those six districts who are struggling, by the help of the Board of Missions, to give their pastors a decent living. Can the other sixty-four self-sustaining churches out there give them the help they need? It has been several years since I served appointments with salaries of that size, but I have not forgotten the struggles and self-denials. I am not willing to subject these places, and the men, women and children in those sixty-one missions, to any unnecessary hardships by rending the conference asunder, as is now proposed. It has taken twenty or more years to bring that country to its present development. Shall we endanger it by hasty action, after all these years? Why not ask the General Conference again to allow us to divide? Then let us begin at once an adjustment of the assessments in those six districts with what they receive from the boards—not by cutting down their appropriations, but by raising their assessments. Let one-third of the difference be taken each year for three years, and then divide. If they can not stand a raise of one-third in one year they certainly can not stand a raise of three-thirds in one year, as is now proposed. This will be running no risk, and can delay division but a year and a half.

Bro. Miller makes a good argument from the standpoint of the Clarendon District, and I commend him. However, if he writes again, I insist that he shall stick to the main question, and not try to cover it up with sophistries. Selah! W. B. ANDREWS, Waco, Texas.

HOW DOES THE BATTLE?

In gathering data for a brief history of prohibition in Texas I find one thing that is of special interest to all friends of civic righteousness in Texas just at this time.

In a period of five years from 1903 to 1908, neither of the contending armies—the wets and the dries—made any gains so far as counties are concerned. The pros won a few counties during those years, but the antis recovered an equal number, leaving the count of counties at the opening of 1908 practically the same as at the beginning of 1903. The pros, however, gained many more precincts during these five years than the antis.

In recent elections in dry counties the pros have held their own, as a rule, by increasing majorities, while the antis have held their own in wet counties by decreasing majorities, showing a gradual growth of sentiment among the people in favor of the abolition of the drink traffic. Within the past year the antis have not recovered a county, while the pros have gained Lampasas, Polk and Limestone Counties, and have Hardin and Leon in contest, and have gained many precincts. At present campaigns are pending in Mason and Clay Counties and are in prospect in half a dozen other partially wet counties, with strong indications that they will go dry. The trend is again unquestionably strong in favor of prohibition and I expect to add half a dozen or so new white spots on my local opinion map of Texas by January, 1910. The count now stands 156 counties all dry, 65 partially dry and 24 all wet.

Dr. Rankin usually closes with "On with the battle." I move an amendment. The pending fight on the drunkard factories in Texas is a war rather than a battle. The appropriate watchword is "On with the war." Yours for a saloonless Texas, H. A. IVY.

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

Notes From the Field

Pecan Gap.

I am in the midst of a fine meeting at Pecan Gap. Conversions every day. Have been running thirteen days, and still it continues. The pastor is doing his own preaching, and the Lord is blessing us.—T. M. Kirk, Aug. 13, 1909.

Farmer.

We have had Bro. J. A. Walkup with us in two meetings on our work during the month of July, Farmer and Markley, resulting in fifteen accessions, while many more were converted and blessed, some joining other churches. Owing to excessive heat, the people could not attend very well, except at night, but we are hopeful that much and lasting good will result.—Marvin Hester, Aug. 12.

Paris Circuit.

We are moving along on Paris Circuit, have had some 50 conversions. We are now winding up our third quarter in a revival at Elbethel. We had Uncle Bud Sherwood with us last night, and he preached a powerful sermon, after which there were 7 conversions. The Lord continues to bless his labors. Our Quarterly Conference will be held at Elbethel August 14 and 15, at which time our presiding elder, J. M. Sweeton, will preach the dedication sermon for the new church house at this place. All former pastors are invited.—G. W. Conly, Aug. 10.

Whiterock and Williams Chapel.

We have held both of our meetings on the charge. At Williams Chapel Brother R. C. Hicks and Brother J. C. Williams did most of the preaching. The Church was wonderfully blessed, and we had about 10 professions and 3 additions. At Whiterock Brother Ira M. Brice, of Clarksville, did most of the preaching. We had a good meeting; Church moved up, 12 of 15 professions and 13 additions. Took up our conference claims and secured in good subscription about \$77, which is more than two-thirds of the amount assessed against the Church at Whiterock.—W. A. Frichett.

Dexter.

My home is near Longview. I am here with my son's wife and people, and as these are days of much preaching I wish to say to the Advocate readers that I heard J. O. Davis, the preacher in charge of this circuit, preach a sermon, or, before taking a test, say that he and other Methodist preachers had been preaching to save souls. Other preachers of other denominations were preaching their doctrines, and God being his helper today, he would defend his church and doctrine, and he surely did it, burning bridges behind him. I say, Amen. It does seem that preaching our doctrine and reading the Discipline by the preachers is a thing of the past.—D. W. Adrian.

Fairlie.

As my other meetings were reported, I only wish to say a few words about our meeting at Fairlie. "Twas in many respects a great meeting, and the best this community has known in ten years. W. H. Brown did most of the preaching, as only Brown does it. The visible results are thirty-one conversions, many reanimations, twenty additions to our church, one infant baptized, ten or twelve new family altars erected, and the Church revived to its duties as it has not been before. Some of the strongest men in the community were reached. The Lord be praised. We are now assisting Rev. C. P. Combs in a gracious revival.—J. W. Slagle, Aug. 11.

Brookston and High.

We have just closed a good meeting at Pleasant Hill, where we were assisted by Brother H. M. Benton, of Van Alstyne, Texas. Brother Benton is one of our best lay preachers, and a successful revivalist. He believes in the mourners' bench and in the old-time religion, and here at Pleasant Hill we certainly had some of the old-time shouting. There were some 29 professions of conversion or reclamation, among them several heads of families, some splendid young people and a few precious children. Pleasant Hill is a fine little community. Though its people belong to different denominations, yet they work together for the common interest. This year they have repainted their church and school buildings and have otherwise beautified their grounds by setting out trees. They have a splendid Sunday-school, superintended by Brother H. C. Parks. Though it is under the auspices of our Church, yet all join in to make it a success. I trust our meeting has given them an uplift that will be felt for many years.—John D. Major.

Bruceville and Eddy.

We returned from conference at Waco determined to make this the third year—the best. Thus far we are not disappointed. At Eddy very early in the year there was a marked increase in attendance and interest in the prayer-meeting and also in the Sabbath service; public professions at both. All the while we were planning, organizing and praying for a great meeting to begin about the first of July. We arranged with Rev. E. N. Parrish to lead in this work. In this we certainly made no mistake. He is first-class. We began, as planned, on July 1 and closed on the 12th. God moved among us. Over 100 professions and reanimations; more than 40 additions to our Church, and a large number to the Baptist and Christian Churches. Great rejoicing and Christian fellowship prevailed. Many family altars were erected. A Senior and Junior League organized. On July 15

we began at Bruceville. Here conditions were by no means so favorable. Besides this, we had no ministerial help whatever. But from the beginning the people took an interest and the work moved off splendidly. God was with us. A score or more were converted. Among these were some strong men who have grown hard in sin. We have had many additions to our Church at this place. Also the Baptists have shared largely in additions. Both the Sunday-schools are constantly increasing in numbers and interest. As intimated above, this is our third year on this charge, and we certainly feel safe in saying it is in the best condition it has been since we began our work. To God be all the glory.—M. M. Morphis.

Blanco Circuit.

With the assistance of the writer, Rev. M. P. Morton, the pastor, held a meeting at Live Oak Point, near the town of Blanco, beginning July 17 and closing July 25. The membership of the Church pronounced it one of the best meetings in the history of their Church. There were about thirty conversions and restorations. The Church was greatly revived and a Sunday-school organized. To God be all the glory. Bro. Morton is in high favor with his people. He rendered valuable service to the Methodist Church in a recent Baptist meeting at Blanco, twenty-five of the forty converts joining our Church. The Lord is with him.—Edward W. Morton, Oakville, Tex.

Sadler.

Our work continues to prosper. Had five additions at Dixie yesterday, and seventeen young men and women came forward and asked for prayers. We will continue the meeting a few days, assisted by Rev. P. C. Archer, of Whitesboro Station. We have had up to date on this charge 115 conversions and 117 additions. Beginning on the first Sunday in September, our presiding elder, Rev. C. A. Harless, D. D., will preach a series of doctrinal sermons as to what Methodists believe and practice. All the people and pastors of the district are cordially invited to attend this meeting. Good homes will be provided for all who come. Remember, Dr. C. A. Harless is one of the best educated men in Texas, and is able to treat every subject intelligently, logically and scripturally.—J. T. Turner, Pastor.

Stephenville.

I am here in a great meeting seven miles south of Stephenville, helping Bro. J. H. Baldrige, of Duffau. Baldrige is a fine fellow, and, having recently married a new wife, he is in such fine humor he lets me do all the preaching, and he says "Amen," and his little wife sings songs on the altar and helps him visit the people. We have already had several conversions, and hope to see greater things. Our crowds, already large day and night, are increasing. We "enlarge our coast" today by getting more seats. Men and women meet each evening going in different directions for grove prayer-meeting, and the woods resound with prayer, songs and shouts. Then we repair to the large arbor and preach and when the "call" is made the workers go out all over the great crowd to seek and save the lost. Almost any preacher can have a meeting with such help—all pulling together—and without some help from the Church, poor fellow! his hands are tied. The Lord works out people up everywhere. We will, D. V., continue here till next Sunday, the 15th instant, and then I must move on to other fields.—F. M. Winburne, Glenrose, Texas.

Bandera.

This is my first year on this charge. Bandera is composed of a splendid class of people, and we have some of the best people in our Church that I have ever known. The Sunday-school is flourishing under the wise leadership of Brother E. F. Langford. The attendance is about 100. The Leagues are doing splendid work. We have a fine lot of young people who are zealous workers. The W. H. M. Society is one of the best I have ever known. We had a revival in March in which Rev. Abe Mulkey did the preaching. Forty-five joined the Methodist Church. Several have joined since the meeting. The meeting was a great success. Our church here is a good stone building, but much too small to meet the demands. Last Sunday I took a collection to enlarge and remodel it, and, notwithstanding the awful drouth, we secured \$12.00 in good subscriptions. This will be considerably added to by private subscriptions. Our people are happy over the prospects. Our church will be one of the prettiest and best in the district. No one has contributed more to the advancement of our work here than Rev. H. L. Atkins, a super-annuated member of the North Carolina Conference. Brother Atkins is one of the most brilliant preachers in Texas. Though in feeble health he does a large amount of work in the Lord's vineyard. The people gave us a very generous pounding early in the year, which we highly appreciated.—S. J. Drake, Aug. 10.

Giddings.

Although we are new in the ministry and have been on the circuit only two months, the work is well in hand and the kingdom of God is making progress on this charge. On August 1 we closed what some of the old settlers said was one of the best meetings ever held at Burton. The Church at that place has for several years been known as the "women's Church," on account of no men taking an active part in its affairs. As a result of the meeting two of the leading business men of the town were converted, uniting with the Church. Altogether there

were five conversions and six accessions. A vast deal of interest was manifested during the week, and from the talk we heard we are expecting Burton to ask for half time next year. Brother F. Key, of Galveston, did most of the preaching, and the people fell in love with him. He has Christ in his heart and also knows how to mix with men. The closing day a free-will offering of \$25.65 was made up by these good people and given to Key for unlocking the doors of a number of hearts. From Burton the pastor went to Gantt's School House, five miles from Ledbetter. This is a fourth-Sunday-afternoon appointment, started by Brother Pate. A Sunday-school was organized the latter part of June, and is doing good work. Tuesday night a meeting was begun, and all through the week we had good crowds and much interest. There were five conversions and four accessions, the other to join the Baptist Church. The closing night about twenty pledged themselves to systematic Bible study and prayer. We feel that God was with us, and great victories have been ours.—J. Fisher Simpson, Aug. 10.

White Rock Camp-Meeting.

As has been the custom for many years, the White Rock camp-meeting began on Thursday before the second Sunday in August, and closed the following Thursday. Forty-six families were camped this year, and with one accord it is declared to have been the most successful meeting in ten years. It was conducted by Rev. C. E. Fladger, of Plano, and Rev. James Pierce, of Sherman, and they were assisted by Rev. Rogers at Cochran Chapel, Bro. Crowson of Renner Circuit and Bro. Foster Pierce, presiding elder of the McKinney District. It was a religious feast from the first service to the last. Indeed, it was an old-time camp-meeting. There was nothing permitted on the grounds to mar the pleasure of the Christian people who camped there, and the "old-time religion" was greatly enjoyed. The gospel was preached with great power and effect by the brethren in charge, and quite a number of souls were born into the kingdom of God. It was good to be there. Plans are already being made for next year. A number of new camps will be erected, as sites have already been selected, and a new home for the preachers will be built. Several improvements in the grounds will be made. We look for one hundred camp grounds next year. Following are the minutes of the campers' meeting held at the close:

Meeting was called to order by Rev. C. E. Fladger. W. C. McKamy was elected Chairman, and Moroney Brown secretary. Report of executive committee and Treasurer was read and approved. Upon motion it was decided to begin next year's meeting on Tuesday before the second Sunday in August, and continue ten days. That the stand privilege be sold with the understanding that it should be closed on Sunday and at all times during services. That the preachers to conduct next year's meeting be nominated by the pastor of Renner Circuit and the presiding elders of the Dallas and McKinney Districts, and approved by the executive committee. The following were then elected executive committee for the ensuing year: C. S. Bailey, Dallas; Geo. Brown, McKinney; Moroney Brown, Plano; R. H. Cox, Farmers Branch; K. Hall, Dallas; Frank Jackson, Renner; George Kennedy, Noel Junction; John McKamy, Renner; W. C. McKamy, Renner, and Bernard Slaughter, Dallas, naming C. S. Bailey Chairman, and K. Hall Secretary. A vote of thanks was tendered Bush & Gerts for the use of organ and the Marvel Light and Supply Co. for lighting the tabernacle. A rising vote of thanks was tendered the preachers who so ably conducted the meeting.—C. S. Bailey.

Blacktower Charge.

We held a five days' meeting, beginning Aug. 1. There were four professions of faith, five joined the Church, six were baptized, eight promised to continue or erect a family altar, eighteen promised to read the Bible through. We had spiritual preaching and the church had a spiritual uplift. Rev. C. F. Carmack is our pastor.—Wm. A. Brownell, Aug. 12.

Green Chapel.

Bro. Brandon's meeting commences Aug. 23. Bro. Brown, of Rising Star, is expected to be here. They are both fine preachers. Let us pray for a good meeting, as it is badly needed. Let us be as faithful to it as was Wesley in his day to his class meeting. Then Methodism was in its infancy, but now she numbers about two millions, and has sent out missionaries to nearly every nation under the sun, and has done as much good to help bring the world to Christ as any Church under the sun. She is a child of Providence. Come into camps, because God needed her to spread scriptural holiness over the land. Though some men may criticize her discipline, and some good men and women may leave her ranks, yet she still moves on, and her true ministers in the hands of God are converting thousands.—A. G. Bowden.

Emmet.

This is one of the appointments on the Irene charge. Rev. J. H. Walker is the worthy pastor. Our meeting commenced on Friday night before the fourth Sunday in July, and closed the first Sunday in August. We had a great meeting. Bro. Walker did all the preaching save one sermon by Rev. J. H. Wiseman, of Blooming Grove Station. His sermon was highly appreciated by all who heard it. Few men can preach like Wiseman, and fewer still that can run a meeting like Walker. He preached and shouted, and the folks sang, prayed, worked and shouted, and the Spirit of God convicted sinners and converted mourners, and there were thirty-five born into the kingdom of Christ, for which we give God all the glory. The conversions were mostly children of Baptist homes. The results are four taken into our Church, with three or four more to follow, and the Baptists twenty. I think that the revival is one that will abide. The Christians were drawn closer together than they ever were before. You could not

tell a Baptist from a Methodist. They all seemed to be ready and willing to do their part. Bro. Walker is a plain, practical gospel preacher. He condemns sin in all its forms, yet he is loving and tender toward the sinner. All in all, it was a great and glorious meeting. The people made up a nice little purse for Bro. Walker as a free-will offering, to show their appreciation of the work that he did in leading their children to Christ. He seemed to appreciate this kindness very much. Look out for a good report from the Irene charge at Annual Conference next fall.—C. A. Stone.

Petty and White Rock.

We closed a fourteen days' meeting at White Rock last night. Rev. Z. B. Pirtle, of Grandview, did most of the preaching. The people were all happy to have him, as he had been their pastor once for three years. Bro. Gober preached twice and held our Quarterly Conference. Bros. Odus and John D. Cunningham preached—Odus twice and John D. once. The Church worked about fifty conversions and reanimations, thirty-nine additions, seven babies baptized. We are now in a meeting at Dial.—T. W. Lovell, Aug. 16.

Decatur Circuit.

Decatur Circuit deserves to be mentioned. We closed our meeting at Sweetwater, Aug. 2, with thirty-five conversions. We were assisted there by Rev. J. L. Gage, of Davis, Okla., and by Bro. Fletcher Isbell, of Georgetown, Texas. They gave us fine service. Many say that this was the greatest meeting that they had seen at Sweetwater for many years. We closed our camp-meeting at Sandhill last night with no less results. Bro. E. S. Hursey, of Lewisville, Texas, did the preaching. Bro. Hursey is a great revivalist, and Sister Hursey is a great helper. The grove services contributed greatly to the success of the meeting. The young men's grove services were attended by as many as sixty young men. At times a young man would say, "Boys, I am lost, pray for me now." As a result of this meeting the Church was greatly revived, and was strengthened by twenty-one accessions. This makes eighty-five conversions and fifty-five accessions on the work for the year. A young pastor was never encouraged by a better people nor a better presiding elder. Rev. W. F. Davis, the junior preacher, is an untiring worker and is doing a great work. At Bluff he organized with twenty-two members, and has raised near \$500 for a house of worship. Bro. Davis will succeed as a pastor and as a preacher.—K. R. Isbell, Aug. 17.

Blooming Grove.

I have closed a good meeting at Blooming Grove. Bro. Bishop preached for us one time, and it is enough to say that he was at his best. His sermon on sin and salvation was truly great. Rev. T. W. Taylor, of Wortham, was with us and preached several times and did personal work during the week. The meeting was a success, but for the rest of the time the members and the pastor had things their own way. There was not a dull hour during the meeting. We closed yesterday with thirty additions and the Church and town greatly helped. Two crews of workmen are busy at the Training School. When the boys and girls come again they will hardly know the place. A new front is going in, and a "septic sewer system," which will give us great advantages in handling the student body. Prof. Board and Bro. Wynne are meeting with good success in the field. Allow a word of warning: If any preachers or school men are constructing brick veneer work, let them see that good metal ties are used in large numbers. We are having to take down some of our walls because sufficient ties were not used. Our contractor is having a metal tie attached to each brick in every fifth course. These ties are of galvanized iron. Some use wire nails as a substitute. These nails soon rust off and are not sufficient to support the wall at first.—J. H. Wiseman, Aug. 16.

Winchell.

We have just closed a fine meeting at Winchell; 20 additions so far. About 40 conversions and reanimations. Rev. J. E. Crawford, of Italy, was with us and preached with telling power. His work is blessed with fine results. The most powerful service was on Sunday night, when, without a sermon or even a text, in the midst of the testimony and song service, penitents began coming to the altar for prayer, and great was the victory. The meeting will be of lasting good to the Church here.—J. B. Kilgore, Aug. 11.

Merkel.

August 8 we closed a great revival at Union Ridge, an afternoon appointment on Merkel Station. There were some 40 persons converted or reclaimed and 20 united with the Methodist Church. How I did enjoy a week with these good people! There is a fine opening for a good church. Rev. J. C. Moore assisted the pastor, and these people will not soon forget him. He is a strong pulpit man. We think Merkel Station in the best condition in its history. Rev. J. T. L. Annis, long a leading member of the Northwest Texas Conference, is in feeble health, but able to go some in his buggy, and it is a great pleasure to be with him. He has one son in the ministry, and another will ask for admission on trial into the Northwest Texas Conference in November.—S. J. Vaughan.

Elkhart.

On the first Sunday in August we began our meeting at Elkhart, and after preaching for two days Brother J. F. Carter, from Trinity, came and helped us. It is useless to say that Brother Carter did us some good work. He is, indeed, a young preacher's friend, and can give some good advice. In his meetings he brings pastor and people together and leaves a good feeling among the members of the Church. Our people admire Brother Carter because he is so sociable with every one with whom he comes in contact. The

earnest aid faithful of the Church rendered help, for they were numbers, and always when asked, we our Church, besides said they were unite with the Church some most excellent place, many of w in the Church and work when the past We have things in our Epworth League Home Mission Society meeting nine days great deal was accomplished at this place assist us in the work of Elkhart have new buggy for use easier way for Sunday on the charge. Mr. meeting testified his greatest meeting h many years, and e as having been g having attended, and expected green year closes.—A. L.

Garrison.

We have just closing meeting at Church, five miles away from us last night. Friday we had 14 accessions was, indeed, a good pie in that community the best that they ever years ago. Bro. preacher in our C. He is a good man, is one of the best. He is the pastor's f gin a meeting in are praying and he revival. Our church now, and the par they are finished th like new houses, pering. Everything when the annual A. Manly.

Knox City.

The Lord is sending out upon us. Bro. Mulkey came to us in a ten days' ec which resulted in 27 accessions to th quite a number un er Churches of the cured a gilt-edge s ing to \$3490 covering on our church that vided for. This p Knox City on a with a most encour of it. The writer at Thorn Sund the Church was g were about 22 or reanimations, 11 Church and 4 inf services were cry stirring sermons l stirring elder. Rev. a people of Knox City very nice to us sl midst. They have preication in so r will not ask for only ask for the of so many toke and pray God's bl them. Every depart is doing splendid meeting the W. H. \$500 on our chur ready raised \$1000 Methodism in and to keep up with t M. S. Leveridge, J

Haskell Mission.

We have been since conference, and have been Ke third Quarterly C August 3 at Ketro ports were good. Church in v. Brother Griswold, is loved by all, a deal for the cha closed a fine meeti el. Brother J. H. V the preaching. I t Ad preached pla force in my life. faithful, safe man ple are very muc We had seven c Church was great two young men faithful band of as I ever saw. I cent of young pe active part in Ch saw. We have appointed and pl nice parsonage b built before conf build at least on year. I have thr held. We begin a night, August 15. Role, will peeting a great Among all the m are thankful for young preacher at arrived July 25. I going his way t to have everything conference.—L. No

ABOUT FIRST C

As this is one of and important do Southern Methodis stantly receiving rious parts of our ing it I have con account of its his and future prosp

History.—It is any denomination of Dallas. For m and worshiped in Street near the "downtown." The of the town in thos about the public s center of which st only a little way very near First Street Church. About thirty ye was burned, and congregation wor

earnest aid faithful men and women of the Church rendered us some good help, for they were there in great numbers, and always ready to assist when asked. We received nine into our Church, besides some others who said they were converted and would unite with the Church later. We have some most excellent young folks at this place, many of whom are interested in the Church and always willing to work when the pastor calls upon them. We have things in good shape to start our Epworth League and Woman's Home Mission Society. We ran the meeting nine days, and feel that a great deal was accomplished. The people at this place are always ready to assist us in the work. The good women of Elkhart have just purchased a new buggy for the pastor, making an easier way for us to visit the people on the charge. Many who attended the meeting testified that this was the greatest meeting held in the town for many years, and expressed themselves as having been greatly benefited by having attended. We are praying for and expecting great things before the year closes.—A. L. Conner, Aug. 12.

Garrison.

We have just closed a most interesting meeting at Arlen, a country Church, five miles out from Garrison. We began last Sunday and closed last night. Friday we had 13 conversions and 14 accessions to our Church. It was, indeed, a good meeting. The people in that community say that it was the best that they have had for several years. Brother Bostick, a local preacher in our Church, assisted me. He is a good man, preaches well, and is one of the best stewards in Texas. He is the pastor's friend. We shall begin a meeting in Garrison soon. We are praying and hoping for a gracious revival. Our church is under repair now, and the parsonage, also. When they are finished they will look almost like new houses. Our work is prospering. Everything will be in full when the annual report is made.—W. A. Manly.

Knox City.

The Lord is sending showers of blessings upon us out this way. Rev. A. Mulkey came to us July 16 and led us in a ten days' co-operative meeting, which resulted in many conversions, 27 accessions to the Methodist Church, quite a number uniting with the other Churches of the town. He also secured a gift-pledge subscription amounting to \$1000 covering the indebtedness of our church that had not been provided for. This puts our Church at Knox City on a splendid foundation, with a most encouraging future ahead of it. The writer closed a great meeting at Thorp Sunday night, in which the Church was greatly revived. There were about 22 or 23 conversions and 11 accessions to the Church and 4 infants baptized. The services were crowned by four soul-stirring sermons by our beloved presiding elder, Rev. J. T. Griswold. The people of Knox City charge have been very nice to us since coming in their midst. They have expressed their appreciation in so many ways that we only ask God to help us to be worthy of so many tokens of appreciation, and pray God's blessings to rest upon them. Every department of the Church is doing splendid work. During our meeting the W. H. M. Society pledged \$500 on our church debt, and have already raised \$100 of it. We expect Methodism in and around Knox City to keep up with the growing West.—M. S. Leveridge, Aug. 19.

Haskell Mission.

We have been moving along nicely since conference. Have a large work, and have been kept very busy. Our third Quarterly Conference was held August 3 at Ketron's Chapel. All reports were good. The finances of the Church are in very good condition. Brother Griswold, our presiding elder, is loved by all, and is doing a great deal for the charge. We have just closed a fine meeting at Ketron's Chapel. Brother J. H. Watts, of Tuxedo, did the preaching. I never heard the gospel preached plainer and with more force in my life. Brother Watts is a faithful, safe man anywhere. Our people are very much in love with him. We had seven conversions, and the church was greatly revived. Licensed two young men to exhort. I have as faithful band of workers at Ketron's as I ever saw. Have as large a percent of young people who will take active part in Church work as I ever saw. We have a Building Committee appointed and plans laid to build a nice parsonage. Am sure it will be built before conference. We hope to build at least one new church this year. I have three more meetings to hold. We begin at Sagerton tomorrow night, August 15. Brother Beavers, of Rule, will be with us. We are expecting a great meeting over there. Among all the many things we have to be thankful for is the arrival of a young preacher at the parsonage, who arrived July 23. He almost has things going his way some time. We expect to have everything in good shape for conference.—L. Norman Myers, Aug. 12.

ABOUT FIRST CHURCH, DALLAS, TEXAS.

As this is one of the most prominent and important downtown Churches in Southern Methodism, and as I am constantly receiving enquiries from various parts of our connection concerning it, I have concluded to give a brief account of its history, present status and future prospects.

History.—It is the first Church of any denomination organized in the city of Dallas. For many years it owned and worshipped in a house on Lamar Street near the river. It was then "downtown," the whole business life of the town in those days being grouped about the public square or plaza, in the center of which stood the court house, only a little way from the river and very near First (then called Lamar Street) Church.

About thirty years ago that house was burned, and for three years the congregation worshipped in the chapel

of the Dallas Female College, which was also the property of the congregation. Two or three other lots were bought and sold before the Church finally settled upon its present site, corner Commerce and Prather Streets, just across from the postoffice, near the leading hotels and in the very heart of the business—especially the retail business district. The building erected was brick, faced with stone, and artistically frescoed and adorned with the most modern spindle work, with oval ceiling and all other marks and adjuncts of a first class, high-steeple church. It was founded on the rock, with a basement for Sunday-school, lecture rooms, library, etc. It at once became the center of Methodist Church life—not only of the city, but of the county and outlying districts. Its pulpit was considered the most prominent in the North Texas Conference, and was filled first and last by some of the ablest men of Southern Methodism.

About seven years ago Bishop Hendrix, Rev. I. W. Clark, the presiding elder, and Rev. J. L. Pierce, the pastor at that time, with certain prominent laymen, pushed to conclusion the proposition of dividing the membership of First Church, and building at least two other great churches, in the northern and eastern portions of the city. Plans were already established there—Trinity in the north and Floyd Street and Haskell Avenue Churches in the east. L. S. Barton, pastor of Floyd Street Church, had already begun the work of building a church—Grace—which should unite these last named congregations, and let it be said, to Bro. Barton's credit, that his wisdom, energy and foresight made possible that magnificent Grace Church of today. Rev. J. M. Nichols was then pastor of Trinity Church, a small plant at the corner of McKinney Avenue and Pearl Street, and was also agitating the building of a large church on the corner.

When it was decided to divide First Church in the interest of these other congregations, some of the more conservative members were very apprehensive. They feared that the move would be fatal to the health and vigor of the mother Church. Their fears were well founded, for so many removed their membership to the new Churches that it seemed a matter of impossibility in its crippled and depleted condition to keep the Church up to the high standard it had so long maintained. In fact, when I took charge of the Church, nearly three years ago, the board of stewards turned over to me a list of three hundred names who had never been assessed a dollar for any purpose up to that time. Before the division such an assessment was not deemed necessary. But now the question of current expenses pressed heavily upon the board, and unless First Church should be forced to take the "lower road," every member who could and would must help. Most of those 300 I found. Many of them cheerfully went on the "pay roll," and to the happy surprise of the board and of everybody, the Church paid as large a salary and the largest amount on the conference collection as it had ever paid, even in its prime days! This greatly encouraged us all, a thing most needed at that particular time. For the Church was scared! Not only had Trinity and Grace drawn heavily upon us, both in membership and money, but the removal of Livy Street Church to Colonial Hill had taken over thirty of our members, including two stewards, at one time, and just after my arrival! Oh, it was alarming! I saw, as the saying is, that I was up against it, good and stout! I saw that confidence in our most needed asset—confidence in me, in the ability of the Church to pay its way, and confidence in its mission to the downtown masses. This confidence I undertook to establish first of all. I organized my young men into a "Win One Club," to look out for strangers, especially young men, coming to the city. I got the official board to put up an electric sign in front of the church, with the legend, "First Methodist Church. Strangers welcome." I made a house-to-house canvass of the membership, preaching hope and the certainty of success. I subordinated every other interest to the one idea of unifying and encouraging the membership of the Church.

When I was appointed to this charge, my understanding was that the congregation was ready and anxious to build a new house of worship on a lot which had been purchased by my predecessor, Dr. J. M. Moore. But on my arrival I found not only the paucity condition already referred to with reference to the ability of the Church to support itself, but hopelessly divided on the question of building. Some were for building on the new lot; the majority were for building on our present site, while "other some" thought our present quarters good enough for the present and for years to come. Among the latter were some of the wealthier and more zealous people. All agreed that whatever we did, we could expect no help from the outside. Both Trinity and Grace were thousands of dollars in debt, Oak Lawn and Oak Cliff were considering the question of building, while Livy Street Church was without a house of any sort and must build or perish.

Thus matters stood—bleed, depleted, discouraged, divided! The only sensible thing to do was to keep the ear open and the mouth shut on the building proposition, for the present, at least. This I told the stewards, at our first meeting, I was going to do, and they most heartily endorsed the policy. But in the course of a few months the chairman of the board called a meeting and asked me for my opinion as to location, etc. Expressing my willingness to co-operate with them in building anywhere and at any time, I stated that with the lights before me, I believed the present location ideal, and that a committee on architecture and estimates might well be appointed at that time. This was done, but before the committee made its formal report the panic came and all thought of trying to build, for the present, was abandoned. Nevertheless we were enabled to "report in full" at conference—the largest amount ever paid for current and benevolent purposes.

On my return to the charge the second year of my ministry the building was again mooted and a new committee, consisting of L. Blaylock, Judge E. B. Perkins and Judge Jas. McCormick, was appointed to bring in a report on location, style of building, cost, etc. That committee reported in favor of

remaining on the present site and building, on the plan of the First Methodist Church of Chicago, a house of several stories, the lower part to be rented for stores, offices, etc., thus insuring a revenue sufficient to a first-class equipment, whatever the financial condition of the membership might eventually be. This report was adopted by the Quarterly Conference, but the great flood came and washed away all our plans for the time. Later on at the fourth Quarterly Conference of last year, a resolution to appoint a building committee was overwhelmingly tabled. Among the reasons given for this action, the brethren said: "We are not able to build now without selling one of our lots; and as real estate has almost doubled in the last five years, and promises to go higher still, we do not wish to lose the profit incident to the increase in the price of lots. We can get no help from the outside, and if Dr. Moore, beginning with an undivided Church, was in three years and a half able only to buy a lot which we have not yet paid out, how can we, after losing so much in the building of the other churches, hope to erect a \$100,000 house from the contributions of our present membership? Moreover, we have a good house, founded on a rock, with not a crack in it from bottom to top, and one of the largest auditoriums in the State. What we want to do is to overhaul our church, make it beautiful inside and out, and then wait for developments."

And so they overhauled the building, and now it is one of the handsomest houses of worship in the State—a joy and a delight to all.

Present Status.—This is the present status of the building project. As to our property, we now possess over one hundred thousand dollars worth of real estate, which is constantly increasing in value. The exodus has long since ceased, and the tide is coming our way. We had forty-four net gain in membership during the second quarter of the current year, and hardly a Sabbath passes without accessions either by vows or certificate. We number among our communicants many of the leading people of the city—no Church, indeed, containing more of that class. We have striven to be a religious, fraternal and missionary Church—not without success. The legend upon our electric sign, "Strangers welcome," is not belied by the cordial greeting received by every one from our polite and affable ushers at the doors. No man in Texas Methodism preaches to larger congregations than the pastor of First Church, so "they say."

Future Outlook.—With our faces to the future, we of First Church are full of hope. We see no reason why we should not continue to be one of the greatest forces for righteousness in all our Southland. The work is heavy and much—yes, most that is done can not be told in figures, but the recording angel has the statement, and should he fail, our blessed Lord knows all we do and suffer for his sake. J. W. HILL.

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GUMBO

By REV. S. A. STEEL, D. D.

I was in the land of the Reelfoot night riders not long ago. The verdict of the court that sentenced six men to be hanged for the murder of Captain Rankin had just been set aside by the decision of the Supreme Court upon grounds of irregularities, and the case remanded for a new trial. It was interesting to hear the opinions that were expressed. One substantial looking farmer, with his bank book sticking out of his hip pocket, said: "Well, we might as well disband the court. What is the use of spending money for nothing?" One of the prominent lawyers connected with the case said: "It is equivalent to letting them go free. No jury can be found now 'competent' to try them." Another said: "There is but one thing to do now. Form a law and order league, and hang them as fast as they can be caught." I am not competent to judge the legal grounds for the Supreme Court's decision, but it was a staggering blow to the peace and safety of society in West Tennessee, and throughout the country. Of course it is better that justice should fail in a particular case than that those principles of law on which we rely to establish it should be violated. But when legal process can so manipulate inconsequential technicalities as to defeat the object of law altogether the effect is to destroy public confidence in judicial methods and impair the authority of the courts. There is not a home in Obion County that feels safe now, and it is openly said that some who have rendered themselves obnoxious to the night riders had better emigrate. But Tennesseans are not in the habit of leaving unless they want to go, and the first act of violence now on the part of the night riders will inaugurate a civil war that will be no holiday affair in that region.

Night-riding is anarchy. All admit that the provocation of the people fishing in Reelfoot Lake was great when the water became private property, and they were deprived of rights they had enjoyed unmolested for a hundred years. But two wrongs never make a right. Under the mask of night these lawless men went from bad to worse. A just resentment against selfish wealth soon degenerated into a reckless spite against any and all who gave the least offense to their capricious fancy. Men and women were flogged without reason, and a reign of terror inaugurated. It is ever this way. Our only safety is in the supremacy of law. It is for this reason that any miscarriage of justice for any other than the most obvious cause is so greatly to be deplored. Something seems to be wrong with our judicial and legal system. It is certain we have not yet solved the problem of self-government, and that there is a great need of reform. Of one thing I am sure, we need a sterner public sentiment of virtue. We need a revival of religion in the Church. Civic reform is all right, but all reform must have its roots in religion or it will fail. We had better send some missionaries into the land of the night riders and try to preach the gospel to those lawless people. It has never failed to civilize, subdue and refine the savage nature of man. It can make the slum blossom with virtue and plant saints in Caesar's household.

Years ago, when the auroral rays of youth were around me and all the long vista of the future spread before me in auring prospect, I used to angle for the funny denizens of Reelfoot myself. I had a rare adventure, thrilling to remember, most too romantic to

relate, on its placid waters. Brought up as I was on the banks of the Mississippi and during the war for Southern independence, I learned to paddle the dugout with the skill of an Indian. I had a canoe of my own, made by hollowing out the trunk of a big sassafras tree, trim and slender, and I could shoot it through the swirling currents of just such an overflow as now covers the Mississippi lowlands, with the swiftness of an arrow. When I went to my first pastoral charge at Hickman, Ky., I would slip away to the wild hills and dense forests and jungles of Reelfoot Lake, and paddle through its weird stretches of silent water, and dream! I was no fisherman—don't imagine it. To this day there is no greater bore to me than standing or sitting like a dummy on a log or in a boat, waiting and watching for a bite. Yes, there is one greater bore—the baseball score! I was no fisherman, but I loved to get away off by myself in those aqueous solitudes, and meditate. I was just beginning to read metaphysics. Bledsoe's Theodicy was my text book. Necessity or freedom, free-will or fate, those were the great questions, and there is no place to study like the woods. Such was my confidence in the postulates of moral philosophy and my enthusiasm for Arminian theology, callow youth that I was, that if I had met Jonathan Edwards himself, I would not have hesitated to maintain that the will is not a passivity determined by motives, but is in itself a true cause, independent, self-determining, pluri-potent in efficiency, with inherent capacity for alternative action, and absolutely free; and that this freedom is the essential ground of man's responsibility as a moral agent. All my studies since have confirmed the convictions I held when the boat rocked with the ripples of Reelfoot Lake in those sunrise hours. And we need to preach Arminian theology with more emphasis. There are Baptist preachers in our midst spouting rank Calvinism, proclaiming anew errors that we whipped into silence once, and ought to silence again. Let us be Methodists.

My rambles take me frequently through St. Louis, and mine host there is Rev. Theodore Copeland, D. D., the pastor of St. Paul's. Not that I go to Copeland's home, for you know I prefer a hotel, where I can unbend to any palace; but he always wants to know when I am there, comes to see me, tells me things, and talks and talks! I can get close to him, and the closer I get the cleaner I find him to be. He is at the top—Centenary, St. John, St. Paul, and some would put St. Paul first, if not in wealth and numbers, in fine organization and esprit de corps. Dr. Copeland's people are devoted to him. He is a great harmonizer and leader, and a man of affairs, as well as an eloquent preacher. I am proud of his success, for I have watched his steady rise from the hard circuit to his popular city pastorate, and seen how each advance has broadened and increased his life. He is growing still. All these St. Louis Methodist preachers are true men, and I am glad to claim them as my friends. Webdell, with a heart of gold in a body stalwart enough for a German field marshal; Skiles Bradley, our Phillips Brooks, cultured and strong and a master among men; Andrews, quiet and earnest and full of the tender sympathy of the Lord; McVoy, level-headed and true, student, pastor, preacher; Fletcher, the fiery chrysothem of the Ozarks; Walwright, massive, thoughtful, built on the lines of a Dreadnought, who ought to be elected Bishop of China—these are regal men. There are others, but I do not know them so well. It is a "goodly fellowship," throwing into the shade the knights of Arthur's Round Table. They have hard fields. St. Louis is a stronghold of iniquity. Sin is concentrated and defiant. There is strong temptation to modify the gospel and compromise with the world. But I believe these are unbending prophets, watchmen who give no uncertain sound.

Let us not only preach the gospel, and nothing but the gospel, but preach it with authority. Archbishop Hincmar, in his "Life of St. Remi," gives an account of the conversion of the fierce savage, Clovis, the king of the Franks and founder of the French monarchy. "At the moment when the king bent his head over the fountain of life, the eloquent Bishop cried: 'Lower thy head with humility, Sicambrian; adore what thou hast burned, and burn what thou hast adored!'" No wonder the monarch trembled as

he bowed before the stern ambassador of an invisible Power. Leave all matters of criticism out of the pulpit. Thunder in the ears of men the eternal affirmations of the gospel. They will verify themselves in the consciousness of all who hear them. What folly, what treachery to the highest trust ever committed to mortal man, what degradation of a lofty station, to speak with an uncertain note the message of salvation. If a preacher has doubts, let him keep them to himself. If he can not honestly preach the gospel, let him quit the pulpit. But as an honest man let him not unsettle the belief of others, for doubt is contagious and deadly in its results. The responsibility is too great to allow liberties with conscience at this point. I am here at Hot Springs, Ark., for

a week of rest and to get the benefit of these marvelous waters. Nature has established here a great sanitarium, and Uncle Sam has it in charge. The springs lie up and down a narrow ravine between two high hills or "mountains," by courtesy. The water from the mountain on the south is cool and free, while that from the hill on the north is boiling hot. I came here for the Chautauqua, and availed myself of the opportunity to build up. From here I go to Ohio, West Virginia, North Carolina, Maryland, Wisconsin, Illinois, to preach the glorious gospel, to help in protracted meetings and to lecture at Chautauquas. My family are visiting in Tennessee, but we all expect to be back in Brownwood before the squirrels store their winter nuts. Hot Springs, Ark.

Mexico Letter From Texas

By REV. FRANK S. ONDERDONK.

The term "vacation" generally means rest and recreation, but this summer has been a rather strenuous one for this preacher. It is a great deal easier to make promises than to keep them. The only and inimitable beloved of the Decatur District, Rev. L. S. Barton, exacted a promise from me to attend his District Conference and give him a little life along missionary lines. Barton has just about as much conscience as an alligator, for upon my word and honor he made me speak twice a day all the time I was in Chico. However, the congregations were so large and enthusiastic that it was easy to talk to them, and then, if the truth must be told, they were satisfied with so little. Well, to make a long story short, Barton has made good as an elder. His district is red-hot for missions and the revival spirit is abroad everywhere. Old time shouting is a common occurrence up in that country, and Methodism is in the front ranks.

We had the pleasure of visiting the sisters in their Foreign Missionary Conference in Dallas, and it was a good time. We felt proud of our little Mexican girl, Rebecca, as she stood before that great company and talked about her love for God and the consuming desire to return and be a blessing to her own people. She will go to the Training School this fall for special equipment for her life work.

McClure has already written you about the good meeting in Waxahachie. The interest in missions was greatly increased in the charge. The pastor is a power in the city and everybody knows where his place of business is. We have never met a finer lot of people anywhere. They grow as fine a grade of chickens as any people in the State, and the buttermilk is simply unsurpassed. It was a good Providence that put me into that palatial district parsonage directed by a past mistress in the art of housekeeping, Sister T. S. Armstrong. I had known old Tom at Epworth, and had seen him around in different places, but this was my first sight of him in the sacred precincts of his own vine and fig tree. Tom is in love with his wife (and I don't blame him), his home and his fine district. He is a success in those parts and is stirring things for the Master's kingdom.

I then took a run back home to San Luis Potosi, Mexico, to arrange for the National Convention of Young People's Societies which was to meet in that city. It was a great gathering. In spite of the floods which kept some away, there were over two hundred delegates registered. The spiritual tide ran high indeed. Such manifestations of the power of God we have rarely seen. It was worth a lifetime of the hardest labor to see what our eyes beheld there. What a fine company of young people, the fruits of the many schools, greeted us! Their holy enthusiasm was irresistible. We have never seen the Mexican people so intent upon the salvation of their own country as now. They really mean business. Scores of delegates left determined to devote themselves to soul-winning as never before.

One of the missionaries from Yucatan was telling me about a colony of Koreans imported to work on the fiber plantations in the southern part of Mexico. There were a thousand of them, about two hundred and fifty of whom were Christians, converted in their native land. Mr. Boyce told me that the first Sunday morning representatives of the colony went to the hacienda boss and advised him that they could not work on Sunday, as it was God's day. He flogged them three different times, but all to no avail, as they said they would die before they

would disobey their Lord. The boss saw that his efforts were vain and had to make the best of the situation. About this time a colporteur of the American Bible Society passed through there selling Bibles. This overseer asked what book that was. He was told that it was the Word of God. He asked if that book was the basis of the religion of those Koreans, and when told that it was, he said he wanted to buy a book that would make people what those folks were, and he made the purchase. These people, out of their poverty, have raised \$1000 with which to buy them a property for a church building. They sent to California for an evangelist of their own nationality, who went down and held a meeting for them, in which fifty souls were converted to the Lord. We praise God for the Oriental heaven cast upon our shores, for such heroism as the above will do much to impress real Christianity upon the people.

I am now at Bridgeport holding a meeting among the Mexican people here. The interest is good and some souls are seeking Christ. The work has grown in a wonderful way. It was begun less than two years ago with about a dozen members, and now there are near fifty, and still the work grows. There are a few Americans here to take a sincere interest in the Mexican work. In the first place, the presiding elder, Bro. Barton, is heart and soul in the work. Bro. Morris, the American pastor, is a power as well, and then Bro. and Sister John (in whose excellent home I am well cared for) and Miss Hettie May and Louis Kirkpatrick. The faithfulness of these people of God to the Mexican work has made a powerful backing for Bro. Olazabal, the pastor.

I attended the Missouri State Epworth League Conference at Pertle Springs. They gave me a most attentive hearing and showed their faith by undertaking some active and definite work for Mexico. Sim Bean, a drummer, is the President, and he is a spiritual cyclone. He is a very Gideon sure enough. It is amazing how he can run everything on time and keep as sweet as a violet every minute. I wish I might have him with us at Epworth next year. The floods kept many people away from Pertle, but those who were there were as spiritual a set as we have ever seen. They go after the unconverted and normal Church members on the grounds. I was greatly impressed by the number of young people who dated their consecration to definite work by the influence exerted there. At the final consecration service there were twenty young people who filled the altar, offering themselves for definite service in the Church. Let us pray that Epworth may see a mighty upheaval of divine power this year. We should send away scores of young people inspired with a new vision of what life can be. Amen and amen.

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That many people think females—by C. S. treatment. Cures do not p. sands of people. Mary appeared to groto at Lourdes disease has im prayer offered it cures do not pr one time of the gro-to. I have not have been benefit tact with the bone bones of the Ki have done equal patient must be are the King's. S. and H. has through which l gesticions have r but excerpts from manae printed in would have been The benefit that in each instance merit possessed above other dry l that S. and H. po giving power tha manae, but to the the patient's innu

Mrs. A. calls informs Mrs. B. from an "error o the privilege of healer by Mrs. returns to schoo granted. Mrs. B few hours she i This time she is moral mind." occurred: "Mrs. better just as s ceived my note. I was entirely c B. is a truthful am sure she was departed the da confession, and sion" "I forgot here it is i imagination, an the factor in the in Dallas, Tex. Cures do not pr ing to Dowle's i there is a real l according to neither body no cures in proof yet both can n some people ha C. S. treatment contradictory a made by Mrs. rea-on Dowle's incarnation of t

Mrs. Eddy's c puerile, but her ure to cure an dicuous if it w takes by mistal son. He is put He is assured low-d is harmd that he is suffe mortal mind. I reality of pois say he is well a alas, he is soon is necessary. "If a dose of through mistak though physici peeting favora belief, you ask, so. In such e lieve the potie tient to be har jority, though this particular person, believe mine, or whate poisonous, for as a poison by sequence is th ried by the i ider, not by th of opinions in Pages 177 S. : banl Mr. Ed poi-oning men fails to tell us tered the dose ministered by ions outside." "Strychnine majority have opinion of the result, though is error while If, as Mrs. I ion of the ma make a harmful certainly a lik

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It used to be an awful task to make ice cream. Did you ever try it?

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AN ESTIMATE OF CHRISTIAN SCIENCE FROM A CHRISTIAN AND SCIENTIFIC STANDPOINT.

By REV. CHAS. A. SPRAGINS

Article Seven.

CHRISTIAN SCIENCE AS A HEALING CULT.

That many people—mostly neurasthenic females—have been benefited by C. S. treatment, I will not question. Cures do not prove theories. Thousands of people believe that the Virgin Mary appeared to the maidens in the grotto at Lourdes. Deliverance from disease has immediately followed prayer offered in the grotto. Such cures do not prove the presence at one time of the Virgin Mary in the grotto. I have no doubt but that many have been benefited by coming in contact with the bones of the King, but the bones of the King's footman would have done equally as well, only the patient must believe that the bones are the King's. I will not deny that S. and H. has been the channel through which health-producing suggestions have reached some minds, but excerpts from Poor Richard's Almanac printed in S. and H., incognito, would have been equally as efficacious. The benefit that comes to the patient in each instance is not due to some merit possessed by the King's bones above other dry bones, nor to the fact that S. and H. possesses higher health-giving power than Poor Richard's Almanac, but to the therapeutic value of the patient's imagination.

Mrs. A. calls upon Mrs. B. She informs Mrs. B. that she is suffering from an "error of mind," and asks for the privilege of sending a note to her healer by Mrs. A.'s daughter as she returns to school. The request is granted. Mrs. B. returns home. In a few hours she is again at Mrs. A.'s. This time she is free of the "error of mind." Something like this occurred: "Mrs. A., I began to feel better just as soon as the healer received my note, and in a short while I was entirely cured." I am sure Mrs. B. is a truthful woman, and hence I am sure she was cured. After Mrs. B. departed the daughter had to make a confession, and this was the confession: "I forgot to deliver the note; here it is in my book." Mrs. B.'s imagination, and not the healer, was the factor in the cure. This occurred in Dallas, Tex., not many months ago. Cures do not prove theories. According to Dowie's fundamental postulate, there is a real body and real disease; according to Mrs. Eddy there is neither body nor disease. Both offer cures in proof of their theories, and yet both can not be right. Because some people have been benefited by C. S. treatment no more proves the contradictory and absurd statements made by Mrs. Eddy than for a like reason Dowie is confirmed as the reincarnation of the spirit of Elijah.

Mrs. Eddy's explanation of cures is puerile, but her explanation of a failure to cure an "illusion" would be ludicrous if it were not pitiable. A man takes by mistake an overdose of poison. He is put under C. S. treatment. He is assured that the poison swallowed is harmless, that he is not sick, that he is suffering from a delusion of mortal mind. He is urged to deny the reality of poison and of sickness, to say he is well and he will be well. But, alas, he is soon dead. An explanation is necessary. This is the explanation: "If a dose of poison is swallowed through mistake, the patient dies, even though physician and patient are expecting favorable results, does human belief, you ask, cause this death? Even so. In such cases a few persons believe the poison swallowed by the patient to be harmless; but the vast majority, though they know nothing of this particular case, and this special person, believe the arsenic, the strychnine, or whatever the drug used, to be poisonous, for it has been set down as a poison by mortal mind. The consequence is that the result is controlled by the majority of opinions outside, not by the infinitesimal minority of opinions in the sick chamber."—Pages 177-8. She says her third husband Mr. Eddy, died of "arsenic poisoning mentally administered." She fails to tell us whether he administered the dose or whether it was administered by the "majority of opinions outside."

"Strychnine is a poison because a majority have voted it such." The opinion of the majority determine the result, though that majority opinion is error while the minority is true!

If, as Mrs. Eddy contends, the opinion of the majority has the power to make a harmless drug poisonous, then certainly a like majority has the power

to make strychnine a wholesome food. Hence, when Mrs. Eddy's followers get in the majority they can, by the exercise of a majority opinion, make calomel a table delicacy, while carbolic acid will be transformed into a delicately flavored syrup. She affirms that the "chemist, the botanist, the druggist, the doctor, and the nurse equip the medicine with their faith, and the beliefs that are in the majority rule."—Page 155. Surely, having the public good at heart, and having the power to "equip material substances with their faith," just as soon as that "faith" is in the majority, the day of final deliverance will have dawned.

Taking the official literature of C. S. as our guide, suppose we take treatment. I am the patient who has been suddenly and violently attacked by an "error of mortal mind"—in common parlance I have a case of appendicitis. It does not now concern me to know whether the microbe error germinated in my own mind or whether it was fastened upon me by the "general verdict" of others. The effect is the same, and so, also, is the treatment. I hasten to Mrs. Eddy.

Step No. 1. The fee. Having read the following in the preface to Miscellaneous Writings by Mrs. Eddy: "Christian Science demonstrates that the patient who pays whatever he is able for being healed is more apt to recover than he who withholds a slight equivalent for health," and remembering that my healer says, speaking of her first published work, The Science of Man, "when people were healed by simply reading it, the copyright was infringed. I entered a suit at law and my copyright was protected."—Retrospection and Introspection, page 47. I feel sure that filthy lucre will enlist the tender sympathy and careful attention of Mrs. Eddy more readily than sighs and groans and being anxious to get rid of the "error" that is causing so much trouble in the locality of the appendix, I put up a good large fee.

Step No. 2. I am now told that I must buy Mrs. Eddy's book. Hear her: "A thorough perusal of the author's publications heals the sick."—Page 138-9. "A Christian Scientist requires my works, S. and H. for his text-book; and so, too, do all his students and patients." Why? Among other reasons, we quote one: "Because it gave the first rules for demonstrating this science, and registered this revealed truth uncontaminated with human hypothesis."—Pages 456-7. She tells me of the "vast number of people who have been healed through the perusal or study of this book."—Page 600; that the "author has endeavored to make this book Aesculapius of mind as well as body, that it may give hope to the sick and heal them, although they know not how the work is done. Truth has a healing effect even when not understood."—Page 152. Then she informs me that it was the theology of Jesus which healed the sick and the sinful. It is His theology in this book, and the spiritual meaning thereof, which heals the sick."—Pages 138-9. Imagine Jesus Christ selling his health-giving theology at from three to ten dollars per volume—a profit of over seven hundred per cent, by the testimony of Mark Twain, who had practical experience in book-making—and then going into court to have this copyright protected because suffering humanity was being benefited without enlarging His coffers! These sober reflections are soon dismissed. This is no time to moralize. More serious matters demand immediate attention. The "error of mind," or the appendix, is imparting painful, private information. At once I close the deal with my healer, Mrs. Eddy, for several dollars' worth of her health-giving literature. Having arranged satisfactorily these essential preliminaries, I am now ready and more than anxious for:

Step No. 3. Mrs. Eddy vehemently denies, and calls upon me to make the same denial, that there is such a thing as sickness, disease, or pain. I hesitate. I recall to mind that Jesus Christ once said, "They that are whole need not a physician, but they that are sick;" that the Samaritan "bound up the wounds, pouring in oil and wine;" that Peter's mother-in-law "lay sick of a fever;" that Hezekiah was "sick unto death;" that the "son of Jeroboam fell sick;" that "Lazarus of Bethany was sick;" that "Dorcas was sick and died;" that Paul left Trophimus at Miletum sick;" that Paul says, "Epaphroditus was sick unto death." I turn this testimony down and accept the information that she gives me, giving the lie to the painful information furnished me by my appendix; and make the good denial. We are now ready for:

Step No. 4. The treatment by means of which "error" is to be cast out of the mind. It is given mentally and silently. Hear Mrs. Eddy: "You should treat sickness mentally, just as you would sin, except that you must not tell the patient he is sick, nor give names to diseases, for such a course increases fear, the foundation of disease, and impresses more deeply the wrong mind picture."—Page 453. Again: "Meet the incipient stages of the disease with such powerful mental opposition as a legislator employs to defeat the passage of an inhuman law."—Page 390. I am not altogether pleased with the prospect. I do not take to the silent, arguing method of treatment. I remember that Hezekiah was cured, not by a silent argument, but by a fig poultice; that Jesus Christ did not argue with a case of blindness, but He used clay, spittle, and water; that the Samaritan did not use silent eloquence, but oil and wine; that James advises not arguing but oil for the sick. However, inasmuch as I have paid the fee, and met that other condition which partakes of the nature of a fee, I resolve, "Let come what come may, I will get all that is coming to me." I get it. While Mrs. Eddy is delivering an eloquent argument, "such as a congressman would make to prevent the passage of an inhuman law," to get the "error" out of my mind, and while I am trying to secure the promised health-giving "volition of God," by reading S. and H., I am suddenly saved from the "error of mortal mind;" I am delivered from pain, the disease is cured, the patient is dead. More than one has died holding the life-giving volume (S. and H.) in hand. Since sickness is only temporary fear, death must be permanent fear; hence, I suppose Mrs. Eddy, my healer, will furnish my family with a death certificate which will read something like this: "His fear has become permanent," or, "He is permanently scared." Really, this would be a more reasonable explanation than the apology, for such it must have been, for the death of Mr. Eddy. My family will never know but that my death was due to "mental malpractice," which is thus defined: "To mentally argue in a manner that can disastrously affect the happiness of a fellow-being—harm him morally, physically or spiritually—breaks the Golden Rule and subverts the scientific laws of Being. This, therefore, is not the use, but the abuse of mental treatment, and is mental malpractice."—Miscellanies, page 31.

As a religion, if C. S. can be so dignified, the system is full of deadly poison. As a healing cult, C. S. is a menace to public health. Really, there is less danger to public health in a smallpox-infected district than in a general infection of Christian Science. Should the inhabitants of the smallpox district be also infected with C. S., the peril is greatly increased. In making the above charge I am easily within the record. Says Mrs. Eddy, and she speaks for all her followers: "If half the attention given to hygiene were given to the study of Christian Science and its elevation of thought, this alone would usher in the millennium. Bathing and rubbing to alter the secretions, or to remove unhealthy exhalations from the cuticle, receive a useful rebuke from the precept, 'Take no thought for the body.'"—Page 282. Again: "Where there are fewer doctors and less thought is given to sanitary subjects, there will be better constitutions and less disease."—Page 175. If for public safety smallpox patients are confined in a pest house, what, for the sake of "public safety," should be done with the exponents of a system who are taught by the supreme authority to pay little or no attention to the laws of hygiene or sanitary regulations?

I submit, there is less public peril in an epidemic of smallpox than in a citizenship who furnish the conditions in which microbes breed and fatten. What more delightful breeding home for microbes than a locality in which laws of hygiene and sanitation are supplanted by a study of Science and Health? Keep the mind in a right attitude by filling it with the deliveries of truth from the inspired Mrs. Eddy, and you are secure against any fatality that might otherwise follow a disregard of certain hygienic laws. The requirements of health officials are set at naught by the superior wisdom of Mrs. Eddy. She says: "If a child is exposed to contagion or infection, the mother is frightened, and says, 'My child will be sick!'" The law of mortal mind and her own fears govern her child more than the child's mind governs itself, and they produce the very results which might have been prevented through the opposite understanding. Then it is belief that exposure to the contagion wrought the mischief."—Page 154. You will not be surprised to know that a mother's fear can give her child smallpox when you learn from Mrs. Eddy that "human fear of miasma would load with disease the Garden of Eden."—Page 176. Better than a vaccine point is a good dose of S. and H., for the former might incur the inconvenience of varioloid, but the latter will experience no such inconvenience. Surcharged with S. and H., you have naught to fear from the noisome pestilence that walketh in darkness, nor for the destruction that wasteth at noonday. A thousand shall fall at thy side, and ten thousand at thy right hand, but it shall not come nigh thee. Because thou hast made S. and H. thy refuge, there shall no evil befall thee, neither shall any plague come nigh thy dwelling.

We will not question the Christian Scientists right to inoculate his child against contagious diseases, but should Jupiter nod and the child become victimized by vicious error, and this error should materialize as smallpox, the aforesaid parent has neither the moral nor legal right to presume that other parents inoculated their children by absent treatment and hence his child can go at large ornamented with a full grown case of smallpox. This principle put into practice—and such has been done in Dallas—brands Christian Science as a menace to private health and public safety.

I am not at all surprised that an adventuress, a charlatan should come before the footlights and demand recognition as an infallible oracle, as a divinely appointed Healer, but that her mental aberrations, her imbecile utterances should be treated by otherwise sensible people as the message of God to this generation, surprises me beyond measure. In the words of Dr. Buckley: "Whether she communed with God at all is doubtful, whether she thought she did is uncertain; whether she did or did not, it is certain she did not find her system in the Bible," for God is not the author of that "Collection of disconnected thoughts, doubtful theories, questionable facts and sibylline articles known as Science and Health" (The End.)

Little Johnny was in tribulation one morning. Prohibitions great and small met him at every turn. It was "no" to this and "no" to that, till at last he began to cry, angrily exclaiming to his mother between sobs: "I wish 'no' was a swear word, mamma, so you couldn't say it!"

If we were not capable of suffering, we would have no need of love.

"BUNCOMBE"

It Don't Always Pay to be Skeptical.

When a newspaper writer and proof reader that works nights can feed himself out of dyspepsia, which most all that class suffer with, it is worth while to know the kind of food used.

This man says: "Being a newspaper writer and proof reader, also a graduate in medicine as well, though not practicing, makes a combination that would produce a skeptic on the subject if anything would."

"Day after day I read the proof on the Grape-Nuts advertisements with the feeling that they were all 'buncombe.' All this time I was suffering from dyspepsia from the improper food I was eating at the restaurant."

"One day I saw a package of Grape-Nuts at the restaurant and tried some with good, rich cream. The food took my fancy at once. After a few lunches at midnight I noted an improvement in my feelings, and was able to work with less fatigue."

"I have used Grape-Nuts as a regular diet since then, and have improved greatly. The old dyspepsia and bad feelings that I thought were necessary adjuncts to night work all disappeared, and I am able to do much more and better work with less effort than ever before."

"I was nearly ready to give up night work and seek health in some other walk in life, but thanks to my change in diet I am now all right." "There's a Reason."

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OUR CONFERENCES.

New Mexico, El Paso, Bishop Hendrix.....Sept. 27
 German Mission, Houston, Bishop Key.....Oct. 21
 West Texas, El Paso, Bishop Key.....Oct. 27
 Northwest Texas, Stamford, Bishop Key.....Nov. 19
 North Texas, Fort Worth, Bishop Key.....Nov. 21
 Texas, Jacksonville, Bishop Key.....Dec. 1

We have to insist upon our valued correspondents possessing their souls in patience these hot days. They all want their communications to appear the week they are sent to the office, but this is often impossible. We are still crowded with contributions and just as fast as we can work them in we are doing it. We have to give the preference to "fresh" matter—that is matter that will not keep. It must appear or is out of date. Let us illustrate. You know "fresh fish" in warm weather must be served or it will spoil. But well-seasoned mackerel will keep indefinitely and can be served at any time. So it is with communications. The "fresh fish" variety must appear at once, but the "mackerel" variety can wait a season; but both will be inserted in due time. So let everybody be considerate and all will get a hearing as soon as we can reach them.

HOME AND STATE.

Home and State is a weekly paper devoted to general information and particularly to the dissemination of literature favorable to prohibition and civic reform. It has a large circulation and has become a power in Texas. The writer of this paragraph has no financial interest in Home and State and has never received a penny for any editorial work done on it. He merely uses its front page quite a good deal because of the opportunity it affords to express his views and convictions touching these matters of interest to the moral weal of Texas. It has a large number of able contributors and every phase of moral questions is critically treated in its columns. The Anti-Saloon League has a large department in it, and it is the hottest number issued from the press of Texas. If you want to know what is going on in the reform movements of Texas you had better take Home and State. It is a live wire, and occasionally it puts high life on certain politicians that are now making a noise in the State. The last issue of Home and State is before us, and it is certainly an entertaining number. It is destined to exercise a tremendous influence on public sentiment. In fact, it is already doing it. If you are not reading Home and State you are missing some of the warmest literature now passing through the Texas postoffices.

THE ADVOCATE'S FIFTY-SIXTH ANNIVERSARY

This issue celebrates the fifty-sixth anniversary of the Texas Christian Advocate. One can hardly realize that the Advocate is this old, but it is a fact beyond question. It has been in the service of the Church longer than the most of the preachers who are active in service to-day. It has seen ministers and laymen come and go; and it has seen others of them grow old and infirm, but the Advocate has grown stronger and more vigorous with its age until it is more robust to-day than at any period in its history. And it has been more potent in the building up of the Church in the State than any other one influence that can be mentioned. Fifty-six years ago when it was launched, it was feeble and had but few to support it. There were not many ministers and not a large membership then. There were no railways, and preachers threaded the by-ways and hedges on horseback. But look at what God hath wrought! To-day we have more than eight hundred ministers and about two hundred and fifty thousand members. We have great schools and hundreds of thousands of dollars' worth of Church property. And, best of all, have saved hundreds of thousands of souls and established them in righteousness. The Advocate has taken no small part in the accomplishment of these results. Long may the paper live and prosper! May its future grow brighter and brighter with the light which it throws over the unfolding years!

THE DAILY NEWS COMES TO THE DEFENSE OF THE DISCIPLES.

Some time ago we penned the following paragraph:

The disciples were dull of understanding because they were not good spiritual discerners. They were filled with false ideas of the Christ and not until after his resurrection did they begin to fully understand him. It takes a keen spiritual insight to apprehend the spirit of the Master. The dull, carnal mind does not perceive him.

The editor of the Dallas News, who presides over the department of "State Press," copied the paragraph and made the following comment:

State Press is no sort of a theologian, and would not "cross bats"—to use an archaic term—with the scholarly Dr. Rankin for worlds; but we can not permit the above statement to pass unquestioned. To insinuate that the disciples were dull, carnal minds is to shock our conception of the spiritual and mental dignity of Matthew, Mark, Luke, John, Peter and the rest. If you didn't really mean it that way, Doctor, please repair it next week.

We are glad to note anything that indicates a growth in grace upon the part of the News, even if it does blunder in its attempt. As a matter of fact the News did not have to tell us that it is "no sort of a theologian." The above specimen is self-evident that it is very short in its knowledge of the letter and spirit of the four gospels. In the first place the News ought to know neither Luke nor Mark is numbered among the immediate disciples of Christ. Their names nowhere appear among the twelve. In the next place the News ought to have known that Christ often had to reprove his disciples for their "dullness of understanding," and their failure to correctly apprehend the true spirit of his mission. Even up to the time of his death and resurrection they were ignorant of the spiritual nature of his kingdom. His three years of arduous effort to properly instruct them in these matters failed of its purpose largely, and not until he appeared to them after his resurrection, and even not until after the day of Pentecost, did they fully enter into a correct knowledge of his teachings. We need only refer to a few instances to establish this fact. Just after the middle period of his ministry, he said to Peter on one occasion: "Get thee behind me, Satan; thou art an offense unto me; for thou savorest not the things that be of God, but these that be of men." That was worse than calling Peter "dull and carnal," was it not? Soon after this Christ and his disciples were passing through a village in Samaria and its people did not receive them. James and John became offended and said to him: "Lord, wilt thou that we call down fire from heaven and destroy them, even as Elias did?" He turned and rebuked them and said, "Ye know not what manner of spirit ye are of; for the Son of Man is not come to destroy men's lives, but to save them." Did not this indicate a slight "dullness" of spirit upon their part? At

Christ's trial did not Peter deny all knowledge of Christ, and in doing it did he not use language that indicated he was a man of "carnal mind?" Then after the resurrection did not Peter and several of the disciples refuse to believe that he had risen? Did not Christ walk to Emmaus with two of them the next day and they failed to recognize him until they reached the end of the journey; and he rebuked them for their "dullness" and said: "O fools and slow of heart to believe all that the prophets have spoken?" If the Master called them "fools," surely we have done them no injustice when we speak of them as men of "dull and carnal minds." Some hours after the resurrection the disciples were assembled, but Thomas was not present; and Christ appeared in their midst. The next time they saw Thomas they told him about the appearance, and he said: "Except I shall see in his hands the print of the nails and thrust my hand into his side I will not believe." Was he not rather "dull" and slow of understanding? For three years he had been taught by the Savior that he would rise from the dead, and when the testimony of ten of them was to the effect that they had seen him alive, Thomas flatly refused to believe it. We might continue to reproduce these instances to prove our contention, but these are enough. Those disciples were only learners, and they made very slow progress. So slow was their progress that when Christ died a pall of despair fell over them. But after his repeated appearances to them, and after the day of Pentecost when the promised Holy Ghost was poured out upon them, their understandings were opened, their whole natures became transformed and they then and there immolated their minds and souls upon the altar of Christ. After that they were no longer "dull," neither were they "carnal minded." They were filled with the Spirit, and they fully apprehended the spirit and mission of Christ's kingdom. Dating from that event their experience, they never again sounded any false note, or evinced dullness of mind and heart. They became evangelists of power and they faced death in all forms in their effort to proclaim Christ the spiritual Savior of men, and not a temporal ruler in the world. Now, Brother News, have we not made it plain to you, what we meant and what we still mean? Had you not been "dull" of spirit and "carnal of mind" you would not have exposed your ignorance of the facts in the case, to say nothing of your frugality in matters of "theology." But with all your density and dullness, the Advocate rejoices that you were trying to stagger in the right direction.

Bishop Wilson is resting these hot days on the St. Lawrence River. He is doing no work at all, but hopes to be able to look after his conferences this fall. He is still feeble, but is improving in strength.

EPWORTH-BY-THE-SEA—ITS ENCAMPMENT.

The Encampment of Epworth-by-the-Sea has come to a close. It was by all odds the most successful experience in the history of this institution. About two thousand people were on the grounds. They were from all over Texas, and the most of them were young people. There were old people enough to give dignity and direction, but young life was in control. The program was of the best type, and every number was rendered in fine style. Leading men and women well skilled in work of this character were present from other States to add their experience and knowledge to the occasion. Much class work was performed; fine lectures were delivered, great sermons were preached, and the general interests of the League were greatly enhanced. Allan Ragsdale and co-workers deserve all praise for the systematic and wise conduct of the Encampment. They have managed it in a clean, business-like way, and there is no doubt but that the institution is now a permanent success.

The League took steps to make an advanced movement. At the Sunday session they agreed to put two men in the field to devote their entire time to League interests. One of these is Allan Ragsdale, the President of the State League, and the other is Rev. C. L. Culbreath. Money was also subscribed to meet the expense of these two State workers, and from this on they will organize the work in all the congregations in Texas and put new life into it all along the line.

The great dailies of the State have been full of its proceedings. They have had special correspondents on the ground and much space has been devoted to the proceedings of the Encampment. Daily papers do not run after dead affairs. They hover around live men and women and live institutions. For this cause their columns have been flooded with the doings of Epworth-by-the-Sea.

Bishop Key went down and lent his strong help to the occasion. He preached and counseled wisely. The young people look up to him as to a father in Israel. The presence of such a man is a contribution to the work of our young people. Many of the preachers were also present to take part in the gathering. In fact, the entire Church feels a deep interest in the success of the Encampment. We congratulate the young people on their success. We have not tried to give details. The special page of the Leaguers in the Advocate will tell the tale in minutia.

GENERAL ITEMS.

Dr. McMurry has arranged two fine maps giving statistics of the work of the Church Extension Board. They contain all the information in bird's-eye form, and with them hanging on the preachers study walls, he can see at a glance what has been done and what is being done by this department of our work. Better send to him and get them.

Bishop Hoss is now summering at Muskogee, where he is making his home for the time being. He has recently been on a visit to his married daughter, Mrs. J. M. Headman, of Philadelphia. He is still improving in health, and it is said by those who are close to him that he will soon be as strong as before his late operation.

Bishop Hendrix has recently made a trip to Alaska, and now and then a letter from him touching the condition of things in that far-off part of our country appears in the Nashville Christian Advocate. He is one of the closest observers of men and events and his trained mind knows how to use material gathered from his travels.

Judge Milton A. Candler, oldest brother of Bishop Candler, died recently at his home in Decatur, Ga. He was born in 1834. He was a prominent man in the affairs of that State, and at one time was a member of Congress. He was a great and a good

man, and his daughter.

Rev. F. D. S. North Carolina recently at Beaufort member of its leading appointments. And he is a useful member among his brethren.

Rev. Frank T. member of the Conference, died of illness. He was a member of his church, and his death was generally deplored.

Our preachers Alabama are to State-wide ready a State but the present Legislature has mission bill give State the question in vote will come Advocate is de blows in behalf

The secular generally have Charles Eliot's they have been mercy. It is a periodicals time religion."

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Last Sunday the pleasure George D. Wil George D. Wil ing member o is living in a s vided by the w Chas. E. Brow ple could look

man, and his death is a loss to Georgia.

Rev. F. D. Swindell, D. D., of the North Carolina Conference, died recently at Beaufort. He was a prominent member of his conference, filling its leading appointments, and he was often a member of the General Conference. And he was for a long time a useful member of the Board of Missions.

Rev. Frank T. J. Brandon, a prominent member of the North Alabama Conference, died July 31 after a continued illness. He was a charter member of his conference, stood well among his brethren, and his death is generally deplored by them.

Our preachers and Church people in Alabama are taking great interest in State-wide prohibition. They have already a State statute to that effect, but the present called session of the Legislature has just passed a submission bill giving the people of the State the opportunity to vote to put the question in the Constitution. The vote will come on later. The Alabama Advocate is dealing sledge hammer blows in behalf of the amendment.

The secular papers and periodicals generally have taken issue with Dr. Charles Eliot's "New Religion," and they have been roasting him without mercy. It is a hopeful sign when secular periodicals clamor for the "old-time religion."

The Methodists of Asheville, N. C., are already planning for their entertainment of the next session of the General Conference. This will be the first time that this quadrennial body has met in the "Land of the Sky," and it will be a most important session of that great gathering.

PERSONALS

Rev. Harold Govett, now stationed at Ukiah, Cal., writes us that he is moving along successfully. He appreciates the Advocate and regards it as the best piece of weekly literature that goes into his home.

Rev. C. P. Martin is succeeding at Iowa Park. He is a well equipped young minister, and he is studying, preaching and looking after every interest of his charge. He is one of the promising young men of the conference.

Rev. W. T. Morrow is pressing the battle at Wichita Falls. That is a growing town full of possibilities, and Brother Morrow is the man to develop them. He is young and strong, with a wise head and a true heart; and he always does things on his charge.

Rev. A. L. Andrews, D. D., of Grace Church, this city, has returned from his summer vacation in Colorado, and is now engaged with renewed vigor in his regular work. He had a pleasant time, and his people have given him a warm welcome back to his charge.

Rev. J. L. Morris and his people at South Ervay have installed a new pipe organ, and thus they will enhance their Church music. Brother Morris has remained with his charge during the entire heated term, and his congregations have been good at both the Sunday services.

Rev. L. S. Barton is one of the busiest presiding elders in Texas. He is full of energy and enterprise and keeps in touch with every man and every charge in his district. If he and his people do not bring up a fine report from the Decatur District this fall it will not be the fault of L. S. Barton.

Rev. Dr. Mouzon, of Southwestern University, wishes us to say that he has secured the services of Rev. Frank Seay for the department of theology. He is a most competent man, and his work will be of great benefit to the one hundred young men in Southwestern preparing for the ministry. He and Dr. Mouzon will greatly advance this department this year.

Last Sunday at Arlington we had the pleasure of dining with Mrs. George D. Wilson, widow of Rev. George D. Wilson, long a hard working member of the conference. She is living in a superannate home, provided by the work and energy of Rev. Chas. E. Brown. If our well-to-do people could look in on that modest, cozy

home and see the happiness it brings to one of the widows of a preacher now deceased, many of them would help to provide these places for those left dependent.

Rev. C. U. McLarty and his little son, of Carthage, were in to see us the other day. Some time ago he had a wrestle with a spell of fever, but he has fully recovered and is himself again.

Rev. W. A. Thomas, of Rockwall, recently assisted Brother Reed, of Grand Prairie, in a meeting. The services were held at Bethel, and twenty-five conversions and reclamations make up the result, with eighteen accessions to the Church. The charge is making progress.

Rev. J. E. Roach is making good on the Bowie District. He is systematic, devoted and wise in his work and his counsels. He is in sympathy with his preachers and he keeps his hand on all the weak places in his territory. The people appreciate his services and the preachers are all in hearty sympathy with his plans and enterprises.

Rev. L. P. Smith is directing his whole energy to the work at Henrietta. He is preaching solid sermons to his people and visiting them from house to house. His spirit is evangelical and his influence fine. In addition to his other work, he is also taking interest in an effort to drive the saloons out of the county. May he and his co-workers succeed.

Rev. Franklin Moore, of Winnsboro, made the Advocate a pleasant visit this week. He has recently gotten out a well-arranged pamphlet on "The Baptism of Jesus," and, while we have only had time to look into it briefly, we feel justified in saying that goes to the marrow of the matter and puts his view of that question in a most forceful light. But we will notice it a little more at length later on.

BOOK NOTICES.

Etchings of the East, by Dr. Jno. M. Moore, and published by Smith & Lamar. This volume is neatly gotten up and it consists in the compilation of the letters of travel by the author, as written and published in the Nashville Christian Advocate. Dr. Moore made a trip round the world, inspecting the mission fields of the Church as well as the customs, habits and civilizations of the peoples coming under his observation, and now he gives us these letters in an admirable book form. They make a most interesting and instructive volume, and to read the book is to find entertainment, information and inspiration. Dr. Moore has a fine command of English, quick powers of observation, and a most apt and striking way of putting things, and this volume bears the impress of his habit and training. It makes a valuable contribution to this peculiar field of authorship.

Thumb-Indexed, by Rev. I. E. Thomas, of the Texas Conference, and issued by Smith & Lamar. This little book is a "pastor's book" of convenient size and systematic arrangement and of special interest and helpfulness to the preacher. As the title indicates, it is "thumb-indexed" so that the margin indicates the matter to be recorded and found on each page, including everything needing the attention of the preacher. It is very complete, and it is the outgrowth of the preacher's experience and needs. Pastors, we are sure, will find it a very convenient book.

A PROPHET CRITICISED.

H. G. H.

Dr. Chas. W. Eliot prophesies the advent of a new religion, as though religion were an invention or a self-creation.

He says it will not be bound by dogma or creed. Creeds do not bind. They are articles of faith, keeping mind in right channels, preventing mental tangent and thought confusion. Their solidity and safety is a product of the ages and a revelation of God.

Dr. Eliot claims that the workings of the new religion will be simple and its field of action limitless. Why, that is the old-time religion, out and out—simple faith, pure living and the spread of the truth the world over.

The new prophet says it will train co-operative will. That is just what the Churches are doing, training men to will and do in the highest depart-

ments of service, repressing low, vicious will and injecting the grace and guidance of the divine will. That is just the old, old religion.

The prophet says the new religion will attack all forms of evil. Again, that is the very thing the Churches are now doing—antagonizing and fighting all forms of evil, soul-evil and world-evil. Let the new prophet point out the organized forces in this world that are doing one-tenth of the work of the Churches in antagonizing all forms of evil. God is opposed to all evil and the Churches represent God on earth.

The prophet says the supernatural element will be left out of the new religion. Then the spiritual element will be left out of it. The supernatural is the divine working in the spiritual sphere. Without the spiritual there is but the material—fully equal to a dish of dry cabbage leaves.

The new religion will place no reliance upon anything but the laws of nature. Can the laws of nature forgive a man's sins? Forgiveness is inseparable from true religion. A man's faith, for the highest purposes of life, death and immortality, must swing out upon the resources of the infinite.

Prevention is to be the watchword of the new religion. That has been the watchword of the old religion since the days of Adam and Eve. Nothing new in that, although the anti-prohibitionists seem to have found something new and unheard of in it.

The new religion will not deal with sorrow and death. Then the new religion will not deal with sinful and dying men and women. A religion that does not affect the life that now is, nor locate that which is to come, would not suit the beasts, much less man.

God will be imminent in the new religion. And so God is tremendously imminent in the old religion—especially in the person of our Redeemer.

The priests of the new religion are to strive to improve social and industrial conditions. That is what the ministers of the old religion are doing in true righteousness, and hundreds of misinformed people say they are dabbling in politics.

And, lastly, the new religion will not attempt to reconcile people to present ills. Why, the old religion is always striving to make people dissatisfied with present ills.

Evidently Dr. Eliot has discovered a mare's nest. Maybe it is encompassed in his five-foot-square library.

DEPARTMENT OF THEOLOGY.

I am glad to be able to announce that we have secured for the Department of Theology in Southwestern University the services of the Rev. Frank Seay, of the Alabama Conference. We count ourselves specially fortunate in being able to secure him. Brother Seay is a graduate of the Southern University at Greensboro, Alabama. He spent two years in the Biblical Department of Vanderbilt University. He spent a summer at the University of Chicago and a full session at Harvard University. He afterwards spent a year in study abroad under leading professors of Germany and England. He is the author of an outline for Bible Study, entitled, "The Gist of the Old Testament," published by Smith & Lamar, and a monograph, "The Story of Mobile Methodism," to be published by the Alabama State Archives. And what is also of very great importance Brother Seay has had experience in the pastorate, having been two and a half years pastor of the Forest Avenue Methodist Church at Montgomery and two years pastor of the St. Stephens Road Church, Mobile, and this year, 1939, pastor at Uniontown. Dr. George Adam Smith said recently that he would not give up his ten years experience as a pastor for any amount of erudition in Assyriology. One important reason why Dr. Smith has the world for his audience to-day is because he has learned what can be learned only in the pastorate. The coming of Prof. Seay to Southwestern University will serve to emphasize what our Department of Theology stands for, viz., the best scholarship and practical experience. We mean to have our young preachers taught by none but the best scholars; but at the same time we mean to have them taught by men who have had successful experience in the work of the ministry.

Prof. Seay will offer courses in Hebrew, in the Greek New Testament and in Church History. The young men will be fortunate who have him as their teacher. It is not necessary

to tell what others have said about him. When I was looking for a man to do this work the one man who was recommended above all others, and most heartily recommended by all who knew him, was the Rev. Frank Seay.

It is understood, I suppose, that in our Theological Department we are offering such work as may count on a young man's academic degree and for which at the same time he will get credit at Vanderbilt University or other schools of theology. There were ninety young preachers at Southwestern University last year, and there will be a larger number in attendance the coming year. The young men of Texas and the Southwest who do not take advantage of the opportunities which are now being offered at Southwestern will certainly be missing a great privilege.

E. D. MOUZON.

DR. WINTON AND "CHURCH OWNERSHIP."

The frown of Caesar having failed to awe the provinces, Dr. Winton now seems willing to join issues with the editor of the Epworth Era on the "Church Ownership" question in other newspapers than the Christian Advocate, the one which he edits and the one in which his astounding theories of Church ownership were at first exploited. In this matter of "Church ownership" Dr. Winton is at sea in an open boat without sail or oar. It was his right and duty to make out as strong a case as he could for the Church—that is, as strong a case as the law, the facts, and court usage justify. Instead he made out the weakest possible case for the Church—one not justified either by the law, the facts, or the court usages, and one which if admitted would leave the Church powerless to protect itself in its ownership of any property claimed by it from a chapel to a university. This consequence of his theory we made clear in our strictures on his editorial. If the Advocate can make no better defense in law of the Church's property titles than was made in that editorial, nearly two millions of Methodists may well pray to be delivered from their lawyers.

Dr. Winton pleads against our attitude the non sequitur that his editorial did not refer to Vanderbilt University, but to something else (what he does not make plain), something vague, far off, out of sight. As a matter of fact, Dr. Winton did admit to this editor (when he asked for the simple right to print a line in the Church organ) that the last two sentences of his editorial referred to Vanderbilt University. On this statement of his we shaped our reply, striking out several sentences to conform to the statement. This we did not mean to mention, but his disclaimer makes it pertinent to mention it now. If his whole editorial did not refer to the Vanderbilt property controversy, then it had "little relevancy, little meaning." Dr. Winton may understand what good is to be accomplished by these exploitations, but we doubt if anybody else does. Both on his own account and that of the Church we deeply regret that he should have written what he did.

H. M. DuBOSE.

FIFTEEN SURRENDER TO CALL FOR SPECIAL WORK.

There is a modest charge in the bounds of the Texas Conference called Beckville. This year every applicant for a license to preach came from this charge—five in number. Every preacher recommended to the Annual Conference for admission on trial came from this charge—three in number. In a recent revival four more young men surrendered to the call to preach and six young women to special work. The pastor through whom God has thus greatly wrought is Walter W. Armstrong. A careful study of this community and this young preacher might help the Church to solve the problem of ministerial supply.

J. W. BERGIN.

Longview, Texas.

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Epworth League Department

GUS W. THOMASSON, EDITOR
215 McKinney Ave., Dallas, 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 chapters dues should be sent to Frank L. McNemy, Dallas. Assembly funds should be sent to Theo. Bering, Jr., Houston.

STATE LEAGUE CABINET.

President—A. K. Ragsdale, San Antonio.
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Second Vice-President—Miss Mattie Harris, Dallas.
Third Vice-President—P. W. Horn, Houston.
Fourth Vice-President—Dr. E. E. Ball, Austin.
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Special Press Correspondent—Roland H. Stokely, Dallas.

THE GREAT MEETING AT EPWORTH

The period beginning Aug. 5 and closing Aug. 15 has been an epoch of no mean proportions in League circles in Texas. This date marked the fifth annual Encampment and seventeenth regular session of the Texas State Epworth League. Many thousands were in attendance. One thousand eight hundred campers were on the grounds, requiring the services of 311 tents and the various buildings and boarding accommodations.

The experiences of former years were used to good advantage and this year the crowds were handled with greater ease and better satisfaction than ever before. Unfortunately, we were so occupied with the affairs of the business office that we did not have an opportunity to follow the services in detail, but the Institute work was the one prominent feature of the great Encampment. The erection of the Woman's Building and the coming of Mrs. Hargrove gave a new impetus to the work. The members of the faculty who have been with us before were all on hand, and some new faces were to be seen among these leaders. When the full history of Epworth and its achievements is written, inseparable with it will be the names of Mrs. Parker and Cook, Misses Head and Davies, these great teachers have wrought out the plans which have given Epworth its distinction as a school of religious methods. Business matters called us away and we were not privileged to remain until the close, but we saw and heard enough to know that this has been the greatest of all meetings yet held on the assembly grounds. Echoes of the occasion will be heard and felt for days to come.

BISHOP KEY'S SERMON.

The annual League sermon was delivered by Bishop Key at Epworth, Sunday morning, Aug. 8, to one of the largest congregations ever assembled in the auditorium. The following extracts of the sermon are given:

He took for his text St. John 1:11, saying in part: "One of the chief purposes God had in view in the creation of man was that he should be happy; he was created in the image of God; he was endowed with understanding. God provided for him a companion and placed them in a beautiful garden, and God's purpose was they should have perfect enjoyment. Now Satan marred that purpose. He introduced death and all our woes, but for Satan there would have been no sorrow. But let me declare he has not defeated the purpose of God, although sin and suffering have come."

"God has provided for happiness and I give you the proof; in his last interview with his disciples you will find he said, 'Let not your heart be troubled.' He goes on to lay a foundation that would meet their demands. Gospel grace is designed and is adequate to the most oppressed."

"That leads me further, to say God requires every believer to possess an abundant joy in him. The Scriptures are full of this. It is a command of God, 'Rejoice evermore; ask and receive that you may be full.'"

"Now, beloved, let us look into this this morning. It is well for us to consider our responsibilities."

"I say, God intends for us to be happy. He intends we should be filled with joy, but he is concerned whence it comes. The normal condition of mankind is not joy. This joy which our Lord speaks about is not earthly. Do not confound the two. Let your dreams dissolve themselves if it is worldly pleasure you seek; anything the earth has to give will fail to give satisfaction to the heart."

"Solomon says 'Happiness enters from within, and flows outward.'"

"What is the joy of Christ? It is the joy of sonship, the joy of knowing he is the Son of God. Did you ever experience the consciousness of sonship which brings you face to face? If so, you have known the joy of Christ."

"I think it is to be found in love, love of every being; it is the foundation of joy, Christ is the embodiment of love; his ministry on earth was one of loving mercy."

"Another constituent is faith. There is no element of unhappiness more to be pitted than the loss of faith. You may touch all the shores in search of truth; to find it you must come back

to Christ with faith in him.

"Joy of unselfishly doing the will of the Father is refined joy. 'Let not your heart be troubled; believe in God. At the end of it all is my father's house of many mansions; the thought has sustained martyrs. The thought of heaven is the foundation of Christian joy.'"

"Fatherhood of God, realizing we have a Father; the peace and joy of Christ comes from his revelation."

"Ministry of the Holy Spirit, Christ said: 'My ministry is to you; the Spirit is within; it is the exposition of Christ by the Holy Spirit.'"

"Unity of Christ and the Church. The joy of Christ is our joy. Let me say to you that joy is the reward of love for love."

"He gave us an illustration; the child's heart-throb in response to a mother's embrace."

"The absence of joy in a Church is a dead Church. A triumphant army is a joyous army; a Church can only exist which has the joy of conquest. Nothing slings but faith, and nothing shouts but faith. When the joy of Christ enters into the heart there is cause for rejoicing and shouting."

"The world wants to hear us sing and shout."

"If the Church were a singing Church the world would respond; it attunes men's hearts to the infinite."

"The joy of Christ is our strength. It gives confidence to the world. May God fill our hearts with joy that will send us home to sing and shout forevermore."

OFFICIAL MINUTES.

At Epworth-by-the-Sea Friday morning, August 6, 1909, at 9:30 o'clock, after song service conducted by the Vanderbilt Quartette, President Ragsdale sounded the gavel that formally opened the Fifth Annual Encampment and seventeenth regular session of the Texas State Epworth League, with the following officers and trustees present: A. K. Ragsdale, President; P. W. Horn, Third Vice-President; Dr. E. E. Ball, Fourth Vice-President, and Miss Ella Mae Christopher, Junior Superintendent. Chairman, A. J. Weeks, Secretary, T. S. Armstrong, Theo. Bering, Jr., C. H. Benecke and Ellis Smith.

After a few informal remarks by President Ragsdale the organization of the mission and Bible classes was begun.

Mrs. Mary L. Hargrove, of the Scarritt Bible and Training School, Kansas City, took charge of the class in Bible study, and was assisted by Miss Jones with a class in the minor prophets.

The mission study classes were taken in charge by Dr. Ed F. Cook, of Nashville, Educational Secretary of the Board of Missions, assisted by Miss Head, of Nashville. Associate Secretary of the Woman's Board of Home Missions, Miss Daisy Davies, of Atlanta, Secretary of the Young People's Work of the Board of Foreign Missions; Miss Estelle Haskins, of the Missionary Training School, Nashville; and Rev. J. M. Culbreth, of Nashville, member of the Vanderbilt Quartette.

The hour from eleven to twelve each day was set aside to be used by Dr. F. S. Parker, Assistant General Secretary of the Epworth League, in the discussion of Epworth League Methods.

Further announcements were made, and the appointment of committees postponed to the night service. It was determined to hold brief business sessions from time to time as the business of the conference required. Adjournment was had until 7:45 in the evening, the afternoons of each day being given over to recreation.

The program as published was resumed at 7:45 p. m., opening with a song service by the Vanderbilt Quartette.

Prayer was offered by Bishop Joseph S. Key, of Nashville, Father of the Texas State Epworth League Organization.

L. E. Appleby, of San Antonio, was appointed acting Secretary of the conference. F. L. McNemy, being absent, President Ragsdale delivered his annual address on jewelry, tub dresses, bath suits and big hats.

Announcement of committees was made as follows:

Nominations—Rev. A. L. Scarborough, Beville, Chairman; J. L. Goggins, Dallas; Rev. Glenn Flinn, Dallas; Miss Julia Collins, Corpus Christi; L. E. Appleby, San Antonio; W. P. Rylander, San Marcos; Miss Florence Colston, Fort Worth.

Resolutions—Rev. S. C. Riddle, Decatur, Chairman; R. C. Dunlap, Dallas; Miss Lula Harwell, Nacoma; Miss Pearl Wallace, Dallas; Miss Annie Sells, Orange; Mrs. L. E. Appleby, San Antonio.

Reception and Social—Sam. R. Kone, San Marcos, Chairman; Dr. E. E. Ball, Austin; G. A. Davis, Corpus Christi; Miss Edna Smith, Corpus Christi; Miss Laura Luter, Corpus Christi; Miss Jennie Bering, Houston; Mrs. R. W. Baird, Dallas; Miss Clara Field, Fort Worth; Miss Mary Decherd, Austin; Miss Sadie Cannon, San Antonio; Miss Josephine Wolf, Dallas; F. L. McNemy, Dallas; Ben. P. Lane, San Antonio; Miss Ruth Hardin, Denison; Theo. Bering, Jr., Houston; Miss Sammie Padgett, Ballinger; E. P. Shannon, Houston.

Registration—Henry Bowman, Plano, Chairman; Geo. Kemp, Rockport; Ralph Getzenander, Uvalde; Miss Laura Allison, Austin; Miss Evelyn Wynn, Dallas; Matt Dorsett, Houston.

Recreation and Excursion—Rev. Ellis Smith, Jacksonville, Chairman; Rev. V. G. Thomas, Corpus Christi; G. A. Davis, Corpus Christi; W. J. Philp, Guffey; Miss Dora Brack, San Antonio.

Music—Vanderbilt Quartette, Chairman; Miss Mary Harrison, San Antonio; Miss Rebecca Switzer, Tascas; Miss Jessie Harris, Uvalde; Miss Marion Faulk, San Antonio.

8:30 p. m.: Sermon, Rev. E. P. Rylander, Houston. Benediction by Bishop Key.

Saturday, August 7.

6:30 a. m.: Morning Watch, conducted by Dr. A. F. Watkins, of Hattiesburg, Miss.

8:45 a. m.: Song Service.

Daily Schedule as follows:

9 to 10 a. m., Bible study.

10 to 11 a. m., Mission study.

11 to 12 p. m., Institute on Epworth League Methods in Auditorium, Institute on Woman's Work in Woman's Building.

7:15 p. m.: Dedication Service of the Woman's Building, Mrs. T. J. Hudworth presiding.

The purpose of the meeting was explained by the presiding officer. Solo by Miss Josephine Wolf, of Dallas. History of the building, by Mrs. R. W. Baird, of Dallas. Opening prayer by Mrs. J. H. Bowman, of Plano. Mrs. L. E. Appleby, of San Antonio, Assembly Secretary of the Woman's Work, presented a resolution of thanks and appreciation to those who had planned and superintended the construction and equipping of the building. Appropriate Bible lesson by Mrs. Hargrove, in which she compared the gift of the building with Mary's gift of the alabaster box to Christ. Dedictory prayer by Bishop Key.

7:45 p. m.: Song service, followed by a sermon from Dr. W. E. Rogers, of Waco.

Sunday, August 8.

6:30 a. m.: Morn Watch, Dr. Watkins.

8:30 a. m.: Sunday-school, Marvin D. Evans, Superintendent; Roland Stokely, Dallas, Secretary. Attendance, 918; offering, \$21.99.

11:00 a. m.: Short song service, followed by solo by Mr. Chapman, of the Quartette. Prayer by Bishop Key. The opening sermon was postponed to this hour, and was delivered by Bishop Key. The Quartette sang "Beautiful Threads of Gold." Benediction.

4:00 p. m.: Young people's mass meeting, conducted by Rev. E. S. Onderdonk, President, Collegio Wesleyano, San Luis Potosi, Mexico, assisted by several native Mexican missionaries.

7:00 p. m.: Vespers service on the beach.

8:00 p. m.: Song service. Prayer by Dr. Watkins.

A brief statement as to the financial condition of the organization was made by Chairman Gus W. Thomasson, of the Board of Trustees. This statement showed the following facts, viz.: Expended in buildings, equipment and permanent improvements, \$21,000; bonds sold, \$11,000; indebtedness, \$7,000. Rev. Frank S. Onderdonk, who had been selected by the board for the purpose, presented the matter of the indebtedness to the assembled congregation and asked that the remaining bonds be subscribed for. Officers were stationed at the convenient stations about the building and announced subscriptions as they were made. One hundred bonds—\$25.00—were placed at this service, and donations to the amount of \$100 were made. President Ragsdale assisted in the sale. At 9 o'clock Dr. A. F. Watkins, of Hattiesburg, Miss., occupied the pulpit and preached a very interesting sermon.

Monday, August 9.

At 6:30 a. m., the Morning Watch was conducted by Rev. J. M. Culbreth.

At 8:45 a. m., a song service was conducted by the Quartette. The Daily Schedule occupied the hours from 9:00 to 12:00.

At 7:15 p. m., a song service was held, followed by announcements from President Ragsdale.

Prayer by Rev. H. A. Boaz, President of Polytechnic College, Fort Worth. At this juncture E. H. Caldwell, merchant, of Corpus Christi, was introduced and brought greetings from the citizenship of Corpus Christi, with assurances of their appreciation of the Encampment, and a continuation of their hearty support and co-operation. The Quartette sang "The Riches of Love in Christ Jesus."

8:00 p. m.: Sermon by Rev. E. D. Mouzon, D. D., of Southwestern University, Georgetown, upon the theme, "The Claims of the Ministry Upon Our Strong Young Men."

Tuesday, August 10.

6:30 a. m.: Morning Watch, by Dr. Watkins (the hour having been changed from 6:30 to 8:00).

8:45 a. m.: Song service.

9:00 to 12:00, Daily Schedule.

7:00 Vesper service on the beach by Miss Davies.

7:45 p. m.: Song service. Announcements by President Ragsdale.

Mr. Joseph S. Key, President of the Commercial Club of Corpus Christi, was introduced and spoke briefly of the appreciation of the Encampment by the business men of Corpus Christi, and concluded by extending a hearty invitation to the men of the Encampment to attend a reception Thursday afternoon, August 12, in the rooms of the Commercial Club, tendered to the Epworth Leaguers by the business interests of Corpus Christi.

8:00 p. m.: Sermon by Rev. J. E. Wray, pastor Shearn Church, Houston.

Wednesday, August 11.

Recreation Day changed to Saturday in order not to conflict with the class work.)

8:00 a. m.: Morning Watch, conducted by Rev. J. M. Culbreth.

8:45 a. m.: Song service.

9:00 to 12:00, Daily Schedule.

7:00 p. m.: Vesper service in front of the Inn, conducted by Rev. Frank S. Onderdonk.

8:15 p. m.: Social demonstration, offering many practical suggestions for the third department of the League, conducted by L. E. Appleby and wife, of San Antonio, interspersed with selections by the Quartette.

Announcements and adjournment.

BOARD OF TRUSTEES.

This board holds its annual meeting at Epworth. It is in continuous session throughout the Encampment. At the session held on Monday, August 9, much important business was transacted. The financial report of the Chairman, who was also Auditor, was heard, and the various financial bearings given attention. Among other things, a loan of \$7000 was arranged for and plans made to apply the proceeds toward the liquidation of the entire outstanding open indebtedness. This loan is to be repaid annually. The

report of the bond sale was received, and it was decided to use the greater portion of these proceeds in further improvement work.

The resignations of Rev. L. S. Barton, clerical member from the North Texas Conference, and W. E. Hawkins, lay member from the Northwest Texas Conference, were tendered by the Financial Agent, A. K. Ragsdale, who stated he was acting at their request. Rev. S. C. Riddle was elected to succeed Brother Barton and Judge H. K. Parr was elected to succeed Brother Hawkins. Brother Riddle, being present on the grounds, was notified and came before the board. He at first demurred, saying he felt a delicacy in accepting the trust at this time, upon the earnest solicitation of the brethren he yielded and was duly seated.

The annual election of officers resulted as follows:

President, Rev. A. J. Weeks, San Antonio; Vice-President, Theo. Bering, Jr., Houston; Secretary, Rev. Ellis Smith, Jacksonville; Treasurer, Rev. S. C. Riddle, Decatur.

It was decided that hereafter the Executive Committee be composed of three members from the membership of the board, with whom the President of the State League and two local representatives of the board resident in Corpus Christi, one of whom shall be the pastor in charge of our Church, shall act in an advisory capacity. The following were elected to membership on the Executive Committee: Rev. A. J. Weeks, San Antonio; Rev. Ellis Smith, Jacksonville; Rev. S. C. Riddle, Decatur.

The following were elected as local representatives of the board, resident in Corpus Christi: Rev. V. G. Thomas and J. W. Pittman.

The Encampment Program Committee, being composed of three members—one each from the Board of Trustees and State League Cabinet, with one of the resident Bishops, in turn the board proceeded with the election of its representative on this committee, electing Gus W. Thomasson.

REV. F. S. ONDERDONK.

It would scarcely seem proper to draw a distinction between the many brethren who labor so zealously for the success of the Encampment, but for once we are going to mention the special work of one man, and that is Brother Frank Onderdonk. Everybody knows Brother Frank is our big-hearted, whole-souled missionary stationed in Mexico. Every year since the Encampment started he has been on hand, and from putting up tents, carrying cots, shaping preparations, up to taking part on the program itself, has contributed to the success of the enterprise. This year he was on hand as usual, and for days preceding the opening no one labored more ardently than he in preparing for the gathering.

He brought with him some fifteen of the workers in the Mexican field, some native and others, workers sent from Texas. On Sunday afternoon, August 8, a great mass-meeting was held, at which Brother Onderdonk presided. It was a missionary service, and a most interesting one it was. We doubt if we can now name all who took part, but among them were Rev. Lawrence Reynolds, a former North Texas preacher and League worker; Miss Laura Edwards, of Hereford, who goes next month to the Korean field; Miss Rebecca Tejeda, the bright young teacher first brought to Epworth by Miss Norwood Wynn, and who, through Methodist women, is now fitting herself for special work among her home people; Brother Valiente y Pazo, the converted Catholic priest, who is a co-laborer with Brother Reynolds in evangelistic work throughout the Republic; Miss Norwood Wynn—our Norwood—who has been so long in Mexico; and "Jaun," the student-preacher friend of Brother Onderdonk, all of whom spoke. There was the closest attention at all times, but during the talks of Miss Rebecca Tejeda and Brother Valiente y Pazo it seemed as if a pin might have been heard if dropped. Miss Tejeda told in that soft accent so peculiar to the cultured of her race of her first visit to Epworth and of the awakening in her heart of a great desire to go back to her people and tell them of Jesus and his love. She is going this year to the Scarritt Bible and Training School. We listened to the testimony of this young Mexican girl and thought if Epworth had done nothing else save to develop her, that it had more than repaid its cost. The converted priest could not speak English, and his remarks had to be interpreted by Brother Onderdonk. He spoke fluently and passionately, and said he counted it among the most supremely happy moments of his life to be permitted to speak to such a gathering.

A number of songs were sung in Spanish, and a chain of sentence prayers were uttered in the same language.

The San Antonio by R. L. Applereau tent, v to their friend

The Dallas L. McNemy a Baird, and nud strong, dence.

Fort Worth but few of wh uers. Those w ly interest th year.

This happen the evening of man had ask giving his na the tent, wh of his little b said to the lit name, Claude?

Bishop Key from the youn masterful seri

Mrs. Mary L. ciously look Epworth for She expressed impressed wit

Dr. A. F. came from A hearts of the presence add

"Uncle" Geo nent visitor a was announce gram to the a nine-five tonh roost on." J provided.

The State family, from the grounds.

Dr. William Officer, was a Monday, Aug

THE Just as ou printer the p the election o officers, and w in this week's lows:

President, J onio; First, A pleby, San An dent, Miss J Third Vice-P Colston, Fort ident, Henry Superintendent ange; Secreta Neny, Dallas Culbreth, Nas The officers dent Ragsdale

THE They control and regulate the LIVER. They bring hope and buoyancy to the mind. They bring health and elasticity to the body.

TAKE NO SUBSTITUTE.

Tutt's Pills

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We have seldom witnessed a more impressive service. Our church is getting large returns on its investment in this field, and no one deserves greater credit for the progress of the work than the man whose name stands at the head of this article. God bless you, Brother Frank, and all your co-laborers!

FINANCIAL STATEMENT, TEXAS STATE EPWORTH LEAGUE, 1908-1909.—ENCAMPMENT ACCOUNT.

Receipts.	
Epworth Inn.....	\$4298 09
Rentals.....	1517 20
Concessions.....	768 52
Gate Admissions.....	930 25
Incidental collections.....	434 84
Advertising.....	319 45
	\$8268 45
Disbursements.	
Epworth Inn.....	\$4792 82
Rentals.....	679 63
Grounds.....	687 48
Program.....	1625 60
Concessions.....	308 54
Business office.....	175 35
Trustees.....	123 70
Transferred to bond account.....	123 75
Balance on hand.....	1 69
	\$8268 45

BOND ACCOUNT.	
Receipts.	
Transferred from 1908 earnings.....	\$ 123 75
Transferred from 1907 earnings.....	23 68
Unclassified (Treasurer's book).....	29 18
Leases.....	27 50
Donations.....	430 00
Loans.....	1500 00
Bond sales.....	5175 00
	\$7310 11
Disbursements.	
Construction.....	\$5120 45
Equipment.....	1623 66
Financial Agent's Salary.....	945 68
Incidentals.....	19 50
Transferred to interest fund.....	82 00
Balance on hand.....	108 82
	\$7310 11

Auditor's Certificate.
I, Gus W. Thomasson, Auditor of Accounts of the Texas State Epworth League, do hereby certify that the foregoing statement is true and correct, as shown by the books and vouchers of the organization.

GUS W. THOMASSON,
Auditor of Accounts.
August 1, 1909.

ENCAMPMENT NOTES.

The Vanderbilt Quartette was in great favor. Mr. Chapman was a new member, taking the place of Mr. Ormond, who was present last year.

Rev. C. M. Godwin led a large delegation from Hallettsville, numbering about forty.

The San Antonio delegation, headed by R. L. Appleby, erected a large recreation tent, where they were at home to their friends.

The Dallas delegation, headed by F. L. McNeny and chaperoned by Mrs. Baird, and numbering about one hundred strong, were very much in evidence.

Fort Worth sent three sleeper loads, but few of whom, however, were Leaguers. Those who came will undoubtedly interest the League folks another year.

This happened at the business office the evening of the big rush: A gentleman had asked for a tent, and was giving his name and the occupants of the tent, when he was asked the name of his little boy. He stooped down and said to the little fellow: "What's your name, Claude?"

Bishop Key received a large ovation from the young people. He delivered a masterful sermon.

Mrs. Mary L. Harkrove, although previously booked for service, came to Epworth for the first time this year. She expressed herself as wonderfully impressed with the possibilities here.

Dr. A. F. Watkins, with his wife, came from Mississippi and won the hearts of the Leaguers speedily. Their presence added much to the occasion.

"Uncle" George Sexton was a prominent visitor at Epworth. His coming was announced in the following telegram to the management: "Will arrive nine-fifty tonight; have pole for me to roost on." Accordingly, a pole was provided.

The State Land Commissioner and family, from Austin, were campers on the grounds.

Dr. William Brumby, State Health Officer, was a visitor to the grounds Monday, August 9.

THE NEW CABINET.

Just as our copy is ready for the printer the press dispatches announce the election of the new State League officers, and we hasten to include them in this week's issue. They are as follows:

President, A. K. Ragsdale, San Antonio; First Vice-President, L. E. Appleby, San Antonio; Second Vice-President, Miss Josephine Wolf, Dallas; Third Vice-President, Miss Florence Colston, Fort Worth; Fourth Vice-President, Henry Bowman, Plano; Junior Superintendent, Miss Annie Sells, Orange; Secretary-Treasurer, F. L. McNeny, Dallas; Field Secretary, J. M. Culbreth, Nashville, Tenn.

The officers are all new except President Ragsdale and Secretary-Treasurer

McNeny. This is President Ragsdale's third term, and attests the great popularity of this indefatigable worker. He has been identified with the Assembly movement from its inception, and his superior knowledge in the art of handling excursion parties and great crowds has brought him in touch with every gathering of note during the past fifteen years. He came into the presidency while the affairs of the organization were in an embryo state, so far as Assembly work was concerned, and he has addressed himself assiduously to the task of developing the enterprise to its present state of efficiency. He has wrought well. His re-election at this time will meet with almost universal approval. His connection with the railroad people gives him quick and ready access to all parts of the State, and places him where his services ought to be and are very valuable to the organization.

The newly elected First Vice-President, Mr. L. E. Appleby, comes from one of the most progressive strongholds in Texas Leaguedom, San Antonio. This is his first State office in Texas, but he is a recognized leader and will greatly strengthen the organization. We feel that a wise choice has been made.

The Second Vice-President, Miss Josephine Wolf, is from Dallas, where she has long been a very enthusiastic and efficient worker. Miss Wolf is possessed of an unusual degree of executive ability, and is resourceful and alert, and will bring things to pass in the department to which she has been called.

The Third Vice-President is another trained worker, coming from the Fort Worth League Union. She has been an interested and active supporter of the Assembly enterprise, and is quite capable of making the Literary Department attractive and helpful. Miss Colston comes into the official family with the confidence and hearty good wishes of her friends and co-laborers.

And what shall we say about our good friend, Henry Bowman, the Fourth Vice-President? When there was talk of Allen Ragsdale getting out, Henry Bowman was the one man talked of to succeed him. He is a new recruit to the League ranks, coming in touch actively for the first time last year, but he is one of the most enthusiastic and capable workers yet developed in Texas. He has leadership in him. He is used to making things go. He has, as we happen to know, great plans in mind for the fourth department, and we have no doubt of his ability to successfully work them out.

Miss Annie Sells, who comes into the cabinet as Junior Superintendent, has been a district and conference leader for a long while. No one is better known in Texas, perhaps, not to have before been a State officer than Miss Sells. She knows the Junior work, and this department under her administration will be greatly magnified.

Of course, the organization could not get along without Frank McNeny. He knows how to get hold of money, and to use it judiciously, two very essential qualifications for a League Treasurer. This is Frank's first term, and places him in the rank of popular officials. We are glad to see him retained.

The inauguration of a Field Secretary is the culmination of a fond dream long entertained by a coterie of Leaguers in Texas. Many years ago an attempt was made to create the office, but it failed. In later years a crisis was reached, and a choice was made between an Assembly and a Field Secretary, the understanding being that when the Assembly was firmly established the Field Secretaryship should be undertaken. This happened in Houston in 1904. Now we are to have the Field Secretary. We are greatly rejoiced that so capable a man as Brother Culbreth has been found for the place.

He is to be formally and officially appointed by Bishop Key to this work, which will entitle him to enter our various charges throughout the State and organize chapters, revive old ones and quicken established ones, and promote the interests of the work generally. We hope that along with his official duties Brother Culbreth may be induced to take in charge the editorship of the League Page. His close touch with the work will eminently qualify him for the duties of the position.

We are sure there has never been a cabinet elected in Texas that will be received with greater accord and co-operative spirit than the present one. We think everybody is to be congratulated.

REPORT OF COMMITTEE ON RESOLUTIONS, NO. 1.

The question of the committee recommending the election of a Field Secretary was carefully considered, and after due deliberation the following motion was made:

That the committee submit the name of Rev. J. M. Culbreth for the position of Field Secretary of the Texas State Epworth League; that the position become effective on December 1, 1909, or as soon thereafter as is practicable, and as shall be deemed expedient by the State Epworth League Cabinet, at which time said Field Secretary shall report to the State President; that this Secretary is to work under the direction of the State Epworth League Cabinet, and in conjunction with the Epworth League Board of the Methodist Episcopal Church, South, at Nashville, Tenn.

Ruby Kendrick Memorial Fund.—Grateful for the impression made upon the young people of Texas by the life of Ruby Kendrick, and for the influence she exerted upon the Texas State Assembly at Epworth-by-the-Sea, we, whose names are appended, subscribe \$1 each toward raising a fund to be known as the Ruby Kendrick Memorial Fund, \$100 of which is to be employed in marking with a suitable memorial the spot where she lies buried in Knoxville, Tenn. The balance to be expended in the erection of a building at Epworth-by-the-Sea to be known as Ruby Kendrick Hall, and to be used as a mission study class hall and for lodging missionaries who come to Epworth.

Sunday-school.—Whereas, the work of the Sunday-school is of such fundamental importance in the advancement of the Church and furthermore so closely

ly related to the work of the Epworth League; therefore be it

Resolved, That the Texas State Methodist Sunday-school Association be appealed to to co-operate with the Epworth League in the great common cause of winning young people for Christ and the Church, and that the Methodist schools of the State be asked, therefore, to erect on the grounds a building specially devoted to Sunday-school institute work, and that the officers, Philatheas and others, be asked to share in this work.

Memorial.—Whereas, Since our last Encampment our Heavenly Father has seen fit to call home two of our faithful friends and workers whose lives have ever been in the closest touch with our work among the rough people, and who were ever ready and willing to lend their aid and hearty support in making Epworth-by-the-Sea a growing success; and

Whereas, in the passing away of the two faithful friends and benefactors we feel that our loss is great, but we bow our heads in humble submission to the will of an all-wise Father; be it

Resolved, That we extend the love and sympathy of our organization in the families of these two friends and co-workers, Mrs. D. B. Wright and Mrs. D. R. Fant, in their sad bereavement.

POLYTECHNIC COLLEGE ITEMS.

The Summer School and Normal have just closed a very satisfactory session. The attendance upon both these schools was better than was expected. The enrollment ran up to about three hundred, forty of whom did exclusive summer school work. The latter is a new feature here, and the faculty is gratified to see its rapid development.

Rev. H. M. Long, assisted by Rev. W. H. Matthews, of the Mulkey Memorial Church, has just closed a revival here. This revival was held in the interest of the resident citizens. The meeting lasted about ten days. There were several conversions and recommitments. Quite a class was received into the Church at the last service, and the meeting was a great benefit to the entire community.

The general improvements on the "hill" have not been affected either by the panic or the drought. New residences are springing up in every direction. A suburban population of about twenty-five hundred has clustered about the college campus. This citizenship is of the highest type, forming one of the most desirable communities to be found anywhere. The community has a good public school building, city lights, and the best artesian water for domestic purposes. It is believed that in a short time the suburb will be admitted into the city or have a corporation of its own. It will then be the equal of any suburb in the city.

It will be gratifying to the pupils and friends of the college to know that the improvements mentioned before in the Advocate are being pushed rapidly to completion. About fifty workmen are now being employed on the work, and the improvements are making visible advancement daily.

The new gymnasium, which when finished will be the best in the State, is now having the roof placed upon it. This building is a pressed brick, and will be furnished with a gymnasium, 100x60 feet, bath rooms and offices.

Work is being pushed rapidly on the new heating plant. The boiler will be placed in an apartment of the gymnasium built for this purpose. This plant will heat all the buildings of the college—the main building, the young ladies' home, the Mulkey Hall, the science hall, the conservatory and the gymnasium. To those of us who have been making fires in stoves and warming by hot air furnaces this will be a greatly appreciated improvement.

The new wing of the main building is being pushed as fast as stone masons can push it. The walls are now above the basement windows, and are rising at the rate of a foot or more a day. The contractor promises to have the modern roof on the entire building in a short time, and, though unfinished, it will be ready for the opening in September.

The interior of the Mulkey Hall has been overhauled and the Young Ladies' Home is now undergoing the touch of the painter, the plasterer and the paper hanger. With electric lights in each room, the buildings overhauled and warmed with steam heat, the dwellers in the dormitories will be delightfully situated.

The men in the field and the mails coming to the office all bring encouragement of a large opening. We find many worthy boys and girls who would be here but for financial inability. The appeal of these boys and girls for something to do to earn their way in school is pathetic. I know of no opportunity to do good than for some man or woman with the means to create a large loan fund for this class of worthy young men and young ladies. Judge Armstrong, of this city, and Mrs. Graham, of Graham, Texas, have each made a very creditable addition to the loan fund of the Polytechnic College. May their example be an inspiration to others!

Seven of our teachers are doing special work in the East and North. Prof. Hemphill, of the department of voice, is in New York City. Prof. Webb and Rowland are in Chicago. Mr. McMillan, of the piano department, and Mrs. McMillan, of the department of art, are studying in Chicago. Prof. Bishop, of the department of ancient languages, is in Madison, Wis., and Mr. Pitner, of the piano department, is in Europe. All these report having a good time. They will come back to us by the opening of school and will give to us the benefit of their new ideas.

There will be but few changes in the faculty this year. The attention of the patrons and student body is called to the fact that Mr. Chester Johnson, of the Miami University, has been employed to take charge of the college athletics. He comes "under the tongue of good report" and will push the athletics of the college to the front. Mr. Boford O. Brown, a former pupil of the college and an A. B. graduate of the University of Missouri, will have charge of the business office. He

is a scholar and a trained business man, and it is needless to say that he will do the work well.

All in all, we are in a condition to do the best work ever done by the school. We can offer more in the way of accommodations and equipment than ever before, and the motto of the school is to do all that it promises to do.

C. L. BROWNING.

NOTES FROM FIELD SECRETARY OF SUNDAY SCHOOLS, TEXAS CONFERENCE.

I have been so busy holding Sunday-school Institutes that I have failed to do much reporting to the Advocate. Since my last report I have held institutes at Crockett, Calvert, Humble, Bryan, Livingston, Palestine, Longview, Cedar Bayou and at the Brenham District Camp-ground. Judging by the many kind expressions from the preachers and brethren of these charges and by the numerous commendatory letters since received, the institute work must have been helpful to the Sunday-school work of the above places. I found all our pastors hard at work and planning for the things that would best advance our Church interests. We had many pleasant talks and, of course, we did not fail to discuss that great theme, "If I were the General Conference." Aside from mere pleasantry, I think it a good sign when preachers and leading laymen warm up to a lively discussion of affairs and polity of our beloved Methodism. It saves us from stagnation and helps us to keep abreast with the on-going legions of the Church general. Coming back to my specific work, our conferences are wise in putting out men to stir up Sunday-school interest, and we are by no means alone in appointing special men. Indeed, in all probability the Baptists and Presbyterians are excelling us in this matter. I believe we have now seven Field Sunday-school Secretaries; there ought to be one or more in each Annual Conference, and their salaries and expenses paid by the Sunday-schools. This is being done in some of the conferences.

Brenham District Camp-ground is the old historic camp-ground near Bellville, almost on the spot where that splendid pioneer of Texas Methodism, Dr. Alexander, died. Presiding Elder Waggoner, Rev. Nathan Powell, T. J. Milam, I. W. Campbell, A. A. Kidd, W. H. Long, B. C. Ansley, O. W. Hooper and myself were the preachers present. It was an excellent meeting, and in addition to its evangelistic features we had lectures during the day. Bro. Powell gave us some inspiring lectures upon St. Paul and his missionary journeys. He is great at exposition. Bro. Kidd was interesting on the history, doctrines and polity of the Church. I gave the Sunday-school lectures.

They are planning for great things next year, and it is certainly a delightful place to visit. The Advocate is well received by all.

Houston, Texas.

IN MEMORY.

Some one whispered softly, "She is dead," but God's word tells us tenderly, "He giveth his beloved rest." On July 6, 1909, God called from labor to reward Mrs. A. S. Hawson, who was a very faithful and efficient member of the Woman's Foreign Missionary Society of the Polk Street Methodist Church, Amarillo, Texas; therefore be it

Resolved, (1) That while we bow to the will of God, and submit with Christian grace to his way, we regret and deplore the removal of one whose labor with us was so abundant, and will miss her wise counsel.

(2) That we extend to the bereaved family our sincere love and sympathy, and pray God to bless this sorrow to their greatest need.

(3) That a page of our minutes be set aside to her memory, and a copy of these resolutions be sent the family and published in our local papers, the Texas Christian Advocate and the Woman's Missionary Advocate.

MRS. OTIS TRULOVE.

MRS. J. F. MANNING.

MRS. S. F. PARK.

July 10, 1909.

RESOLUTIONS ON THE DEATH OF MRS. IDA HANNA.

Died at the residence of Rev. and Mrs. M. Williamson, July 20, 1909, Mrs. Ida Hanna.

The news of "Auntie's" death has sent thrill of sad emotion through the Woman's Home Mission Society of Rockport, Texas.

Her name and face are familiar to us all, and her presence always gave pleasure and inspiration. Here was a life of unselfish service for others, a life thoroughly consecrated to God, always doing good.

She was paralyzed for over six months, but bore all suffering with loving patience; and now she has gone to receive her crown.

Resolved, 1. That we tender to her family in this dark hour of sorrow our heartfelt sympathy, and commend them to the care of Him who will surely give them solace and support.

2. That in the death of Sister Hanna the society has lost a faithful sister, faithful to her family, her friends and her God; that her lovable character endeared her not only to the members of the society, but to all who knew her.

3. That these resolutions be entered upon the minutes of our society, published in the Texas Christian Advocate, and a copy sent to the family of our deceased sister.

MRS. FRED KEMP.

MRS. C. M. HALL.

MRS. M. L. BEETLEY.

We must remember that it was not by interceding for the world that Jesus saved it. He gave himself. Our prayers for the evangelization of the world are but a bitter irony so long as we only give of our superfluity and draw back before the sacrifice of ourselves.—Selected.

The Woman's Department

Mrs. Florence E. Howell, Editor, 170 Masten St., Dallas, Texas.

All communications in the interest of the Woman's Foreign Missionary Society and the Woman's Home Mission Society should be sent to the address of the Editor of the Woman's Department.

MY CREED.

I would be true, for there are those who trust me;
I would be pure, for there are those who care;
I would be strong, for there is much to suffer;
I would be brave, for there is much to dare.

I would be friend of all—the foe—the friendless;
I would be giving, and forget the gift;
I would be humble, for I know my weakness;
I would look up—and laugh—and love—and lift.
—Howard Arnold Walter.

We call the attention of our membership again to the regulation regarding the publication of resolutions in memory of deceased members. Such resolutions, by arrangement of the publishers of the Advocate, will be published under regulations found under the head of obituaries, and all such should be sent to the address of the publishers, and not to the address of the editor of the Woman's Department.

IMPORTANT TO TREASURERS OF WOMAN'S HOME MISSION SOCIETY, NORTHWEST TEXAS CONFERENCE.

Please send the reports and money for this quarter to me. Your Treasurer, Mrs. Stephens, has been quite sick for more than eight weeks and is still unable to attend to the work at this time.
MRS. NAT. G. ROLLINS,
Aspermont, Texas.

WOMAN'S FOREIGN MISSIONARY SOCIETY, NORTHWEST TEXAS CONFERENCE.

Owing to the fact that the Board Minutes are always limited in number, we have been asked to call special attention to a few of the leading items taken from the various committees. We give them as follows:

Publication.

Believing that an adequate amount of literature will supply the knowledge so necessary to our advancement, your committee recommends the following:

1. That an interesting historical sketch, with map of each relation field, be published in booklet form, sale price not to exceed 10 cents.
2. That complete sets of pictures by fields of our work and workers be prepared.
3. That the club rates of the Young Christian Worker be placed at 15 cents a year on packages of ten or more to one address.
4. That the Hand Book be revised, and that a special supply of literature for fall campaign be prepared.
5. That the name of the Little Worker be changed to Young Christian Worker and that there be two departments to meet the needs of both young people and juveniles.

Young People's Work.

The committee recommend the following:

1. That the watchword of the year shall be organize, organize, organize, and that it shall be done regardless of obstacles, hindrances or difficulties.
2. That in all reports distinction be made between the work of young people and that of juveniles.
3. That in all our schools and colleges we utilize the Missionary Department of the Y. W. C. A., and in all our Churches that of the Epworth League and Sunday-school in the advancement of the work.
4. That in order to unify the work of our young people, the Allen Memorial shall be their special work.
5. That the attention of our young people be called to the Young People's Missionary Movement Conference to be held at Montreat, N. C., and to the Seashore Camp Ground in Mississippi and to Epworth-by-the-Sea in Texas, and that each conference send as many representatives as possible to one or the other of these.

Fat Folks Stifle in Hot Weather

Is it any wonder that the fat people stifle in the hot weather? They are jammed full of fat on the inside. The lungs demand great quantities of air each breath or beat of the heart, so that the oxygen in the air can purify the blood and send it back to the body to maintain strength and vitality. Most people do not use one-half the capacity of the lungs, which are nothing more or less than some 300,000,000 little cells like toy balloons, which, when they are not inflated with air, lie flat. If the fat that crowds the lungs reduces the capacity of the lungs to take in air you will see what an awful time the blood and body has of getting its oxygen or vitality. The reason of this fat is that the digestive machinery of man is not working right. Marmola Tablets, that have created such favorable comment among physicians and fat people by their wonderful reductions in so short a time, stop the body from making fat. They are harmless and reduce fat at the rate of from 12 to 15 ounces per day. You do not need diet or exercise and you may eat when and what you will. The beauty of Marmola Tablets is not alone their ability to reduce fat, but they leave no wrinkles or flabby rolls of skin after the fat goes away. They are sold by all druggists, price 75 cts., or you may write the Marmola Company, Dept. 741, Detroit, Mich.

representatives as possible to one or the other of these.

10. That the valuable booklet, "Helps and Suggestions for Leaders of Young People's Missionary Societies," prepared by Mrs. Ed F. Cook, be priced at 15 cents and not distributed free.

13. That we urge the Superintendents of young people to the largest possible endeavor in the membership campaign to be carried on in the fall, looking for the largest possible results.

14. While too much stress can not be placed on the formation of Mission Study Classes wherever even a few may be gathered for this purpose, we believe that along with mission study we should more fully instruct our young people in the principles of Christian stewardship, in order that the interest and enthusiasm aroused may be directed into channels of practical activity and lead to the investment of life in definite work for the kingdom of Christ.

To this end we recommend the use of a book prepared by Rev. Charles A. Cook of the American Baptist Association, entitled "Stewardship and Missions," and dedicated to the young people of the twentieth century. We also recommend that attention be called to this book in the Woman's Missionary Advocate and that it be kept on sale at the Secretary's office.

Special Committees Recommend.

1. That we establish a "Missionary Retirement Fund," as provision for missionaries who have given their life work to the board. That retired missionaries be paid an annual sum not to exceed \$600 until an annuity fund can be raised. To begin that fund, every member of our adult, young people and juvenile societies is requested to contribute 5 cents a year.

2. A resolution was adopted that we make better use of the Week of Prayer and Thanksgiving; that we make an educational campaign, giving out leaflets and other literature, make special effort to secure new members, have special sermons and prayer-meetings, etc.

There have been several new societies organized and many to encourage us, all of which will be reported in next week's Bulletin.

MRS. J. C. MIMMS,

Second Vice-President,
Mexico, Texas.

TO THE AUXILIARIES OF THE W. H. M. SOCIETY, NORTH TEXAS CONFERENCE.

Soon, very soon, the women of our conference will be turning their faces toward Dallas, Tex., for another annual meeting of the Woman's Home Mission Society. How time flies! Have we made the very best use of it possible? Have we accomplished all we could in the Supply Department? If not, make the very best use you can of the little time you have from now on till the 10th of September. That time is close by, but much can be done even in a short time. At that time I close my books for the quarter, report to the General Superintendent; also that date closes my annual report for the meeting at Pilot Point. If there is an auxiliary in the North Texas Conference that has not contributed to the Supply Department since the last annual meeting, I implore you to get to work at once. Just think of the good you can do at one or more of the following places: The Mission Home, Dallas; Wesley Home, Dallas; our Orphanage, at Waco; and the Methodist Dormitory at Denton. Of course we will not forget the needy preachers when we are planning to send boxes. Send statement of value and where sent, to me, that your auxiliary may get credit for same at the annual meeting, Sept. 27. I take advantage of this opportunity to extend thanks to all who have in any way assisted me in getting report of boxes sent to different places. I notice the President says, "We are planning for great meeting at Pilot Point. The excursion to Denton and the day at the dormitory will be something to remember. I hope every auxiliary in the conference will have a representative in that excursion and that each auxiliary, through their delegates, may remember the dormitory in a substantial way. But if you can not go and see, and then you'll be more interested in it. I have asked the auxiliaries to have a little linen shower for the dormitory. Again I ask those that did not respond then, to do so now. Surely each auxiliary could send a table cloth, a set of napkins and a few towels, or as much more as you want to send. These things are needed there and will be appreciated. The more we put into anything, the more we will get out of it. Help with a linen shower for the dormitory and you'll enjoy visiting it more. What more shall I say, but to send more boxes? Then send value and where sent to

MRS. W. W. WILLIAMS,
Superintendent of Supply Department,
Conference Society, Decatur, Texas.

The Woman's Board of Home Missions of the M. E. Church, South, will hold its eleventh annual session Oct. 14-22, 1909, in Wesley Monumental Church, Savannah, Ga. The opening session will be on Thursday evening, Oct. 14. Names and delegates and visitors should be sent promptly to Miss Annie Knox, 214 Thirty-sixth Street, West, Savannah, Ga.

MISS BELLE H. BENNETT,

President,
MRS. FRANK SILER,
Recording Secretary.

Reduced rates are practically impossible outside the Southeastern Passenger Association, which requires an attendance of 100 persons. Each person coming from territory of other passenger associations is advised to purchase ticket to nearest point within the Southeastern Passenger Association, and thence purchase ticket to Sayan-

nah, at the same time securing certificate of standard form.

MRS. FRANK SILER,
Recording Secretary.

FROM SILSBEE, TEXAS.

The Woman's Home Mission Society of this place is an energetic one, indeed. It has done little connectional work, as we were compelled to use all available money in payment on church, organ, furnishing parsonage, etc., and as we expect to erect a parsonage in the immediate future the society will put forth every effort to assist.

The following are the officers: President, Mrs. W. L. Brigrance; First Vice-President, Mrs. W. H. Long; Second Vice-President, Mrs. Robert Luker; Third Vice-President, Mrs. A. J. Ardis; Treasurer, Mrs. Ivy Fowler; Recording and Corresponding Secretary, Mrs. N. D. Johnson; Agent Our Homes, Mrs. Brigrance; Press Superintendent, Mrs. W. M. Miles. MRS. W. M. MILES.

Gatesville District—Fourth Round.

Clifton Station, Sept. 4, 5.
Meridian Station, Sept. 5, 8:30 p. m.
Business meeting, Sept. 6, 9 a. m.
Meridian, Sept. 8.
Valley Mills, at Mosheim, Sept. 9, 11 a. m.
Oglesby, at Oglesby, Sept. 11, 12.
McGregor, at 8:30 p. m. Sept. 12; business meeting 8:30 a. m. Monday, Sept. 13.
Nolanville, at N., Sept. 18, 19.
Killeen, Sept. 19, at 8:30 p. m. and 29, 9 a. m.
Copperas Cove, Sept. 20, 8:30 p. m., 21, 11 a. m.
Jesburgh, at Sardinia, Sept. 25, 26.
Crawford, at Crawford, 8:30 p. m., Oct. 1; preaching and business meeting 11 a. m., Oct. 2.
China Springs, at Coon Creek, 8:30 p. m., Oct. 3, and Sunday.
Fairly and Lanham, at F., Oct. 6, 11.
Hamilton, Oct. 7, at 8:30 p. m.
Evant, at Liberty, Oct. 9, 10.
Turnersville, at T., Oct. 16, 17.
Pearl, at —, Oct. 20, at 11 a. m.
Gatesville Station, Oct. 23, 24.
Gatesville Cir., at Winfield's Ch., Oct. 29, 31.
Let me urge both stewards and preachers to make a well rounded report.
J. M. SHERMAN, P. E.

Dallas District—Fourth Round.

Oak Lawn, 11 a. m., Sept. 5.
Erskine, 8 p. m., Sept. 5.
Oak Cliff, 11 a. m., Sept. 12.
Trinity, 11 a. m., Sept. 19.
First Church, 8 p. m., Sept. 19.
Grace, 11 a. m., Sept. 26.
Lewisville, Oct. 2, 3.
Fairland, 8 p. m., Oct. 2.
Cochran, at Cochran, Oct. 9, 10.
Forest Ave., 8 p. m., Oct. 10.
Wheatland, Oct. 16, 17.
Wesley Chapel, 8 p. m., Oct. 17.
Hutchins and Wilmer, at H., Oct. 23, 24.
Lancaster, Oct. 24, 25.
Cedar Hill and Danvers, at D., Oct. 29, 31.
Grand Prairie, at G. P., Nov. 6, 7.
Oak Lawn, 8 p. m., Nov. 7.
Trinity, 11 a. m., Nov. 14.
Oak Cliff, 8 p. m., Nov. 14.
Grace, 11 a. m., Nov. 21.
Let the trustees be ready with their reports on Church property. We will expect the reports from the Woman's Home and Foreign Missionary Societies. A word to the stewards: We expect that the salary of every pastor be paid in full. Don't let your charge be the one to disappoint us. A word to the pastors: We expect every pastor to collect the assessments in full. Don't let your charge be the one that fails in this. Let us all pray and work to this end. J. M. PETERSON, P. E.

Vernon District—Fourth Round.

Chillicothe Sta., at Chillicothe, Sept. 3, 5.
Chillicothe Mis., at Elm Grove, Sept. 3, 5.
Kirkland Mis., at Tennessee Valley, Sept. 11, 12.
Tolbert Cir., at Doanes, Sept. 15.
Vernon Mis., at Wesley, Sept. 18, 19.
Quannah Sta., at Quannah, Sept. 22.
Paducah Mis., at Paducah, Sept. 24.
Guthrie Mis., at Buford, Sept. 25, 26.
Olney Mis., at Olney, Oct. 1.
Spring Creek, at Spring Creek, Oct. 2, 3.
Quail Cir., at New Hope, Oct. 2.
Wellington Mis., at Kelly, Oct. 9, 10.
Wellington Sta., at Wellington, Oct. 10, 11.
Crowell Mis., at Black, Oct. 14.
Crowell Sta., at Benjamin, Oct. 16, 17.
Childress Sta., at Childress, Oct. 22, 24.
Childress Mis., at River side, Oct. 23, 24.
Seymour Mis., at Lively, Oct. 29.
Seymour Sta., at Seymour, Oct. 29, 31.
Estelline, at Estelline, Nov. 3.
Vernon Sta., at Vernon, Nov. 5, 7.
J. H. STEWART, P. E.

Bonham District—Fourth Round.

Trenton Circuit, at Trenton, Sept. 11, 12.
Brookston Circuit, at Brookston, Sept. 18, 19.
Randolph Mission, at Edhube, Sept. 25, 26.
Ector, at Ector, Sept. 26, 27.
Telephone Mission, at Telephone, Oct. 2, 3.
Bailey, at Hickory Creek, Oct. 9, 10.
Patty Mission, at Direct, Oct. 16, 17.
Honey Grove Circuit, at Rock Point, Oct. 23, 24.
Ladonia Station, Oct. 24, 25.
Gober Mission, at Hale, Oct. 30, 31.
Honey Grove Station, Oct. 31, Nov. 1.
Dodd and Windham, at Dodd, Nov. 6, 7.
Bonham Station, Nov. 7, 8.
Petty and White Rock, at Petty, Nov. 12, 14.
South Bonham and Savoy, at Savoy, Nov. 20, 21.
J. B. GOBER, P. E.

Beeville District—Fourth Round.

Allice Station, B. S. p. m. Sept. 11, P. Sept. 12.
Beeville Station, B. S. p. m. Oct. 7, P. S. Oct. 17.
Brownsville, S. p. m. Oct. 21.
Corpus Christi Station, B. S. p. m. Oct. 14.
Floresville Station, B. S. p. m. Oct. 22, P. 11 a. m., Oct. 24.
Falfurrias Circuit at F., B. S. p. m. Sept. 8.
Gollad and Fannin, at G., B. S. p. m. Sept. 20, P. Aug. 29.

WISHED FOR DEATH

Terrible thing to be so sick, that death would come as a welcome relief from suffering!

How much, then, must one be thankful for a medicine that relieves such misery and brings one into a less desperate state of mind.

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Kenedy and Couch, at K., B. 19 a. m. Sept. 18, P. 8 p. m. Sept. 19.
Karnes City Circuit, at K. C., B. 3 p. m. Sept. 22.
Kingsville Circuit, at K., B. 8 p. m. Oct. 8, P. Oct. 10.
Mathis Circuit, at M., B. 8 p. m. Oct. 2, P. Oct. 3.
Mercedes Circuit, at San Benito, B. 8 p. m. Oct. 29.
Normanna Circuit, at Beeville, B. 8 p. m. Oct. 5.
Oakville Circuit, at Chabreille, B. 4 p. m. Oct. 16, P. Oct. 16, 17.
Pleasanton Circuit, at Pleasanton, B. 8 p. m. Sept. 25, P. Sept. 26.
Runge Station, B. 2 p. m. Sept. 20, P. 11 a. m. Sept. 19.
Rockport Circuit, at R., B. 10 a. m. Oct. 15, P. Sept. 5.
Sinton Circuit, at S., B. 8 p. m. Oct. 12.
Notes.—Explaining the above, "B" denotes the hour for business session and "P" the hour for preaching.
Let all pastors see that preparation is made for answering Questions 14, 16 and especially 25.
A. L. SCARBOROUGH, P. E.

Corsicana District—Fourth Round.

Blooming Grove, Sept. 2, 7:30 p. m.
Mexico Circuit, at Forest Glade, Sept. 4, 5, 11 a. m.
Mexico Station, Sept. 4, 5, 7:30 p. m.
Wortham Circuit, at Wortham, Sept. 6, 11 a. m.
Brandon Circuit, at Brandon, Sept. 7, 11 a. m.
Forest Circuit, at Slay, Sept. 8, 11 a. m.
Rice Circuit, at Rice, Sept. 11, 12.
Corsicana, First Church, Sept. 12, 13.
Corsicana Circuit, at Eureka, Sept. 18, 19.
Corsicana, Eleventh Avenue, Sept. 19, 20.
Lawson Circuit, at Harmony, Sept. 25, 26.
Pardon Circuit, at Mount Zion, Sept. 26, 27.
Barry Circuit, at Tinkel, Oct. 2, 3.
Irene Circuit, at Salem, Oct. 9, 10.
Horn Hill Circuit, at Big Hill, Oct. 16, 17.
Thornton Circuit, at Thornton, Oct. 17, 18.
Groesbeck, Oct. 18, 7:30 p. m.
Kirk Circuit, at Ben Hur, Oct. 20, 11 a. m.
Richland Circuit, Oct. 22, 11 a. m.
Kerens Circuit, at Roane, Oct. 23, 24.
Munger Circuit, at Munger, Oct. 30, 31.
Coolidge Station, Oct. 30, 31.
HORACE BISHOP, P. E.

UNANSWERED LETTERS.

Aug. 6—P. H. Willis, sub. A. E. Caraway, sub.
Aug. 7—J. T. McClure, sub. C. L. Ballard, sub.
Aug. 9—G. H. Phair, sub. J. T. McClure, sub. M. L. Moody, sub. W. W. Moss, sub. C. W. Weatherly, sub.
Aug. 10—J. F. Garrett, sub.
Aug. 11—J. W. Holt, sub. J. A. Clark, sub. J. W. Cowan, sub. J. E. Morgan (T), sub. J. E. Morgan (W), sub. R. L. Jameson, sub.
Aug. 12—C. L. Ballard, sub.
Aug. 13—M. D. Hill, sub. Jas. Campbell, sub. A. E. Caraway, sub. C. E. Lindsey, sub.
Aug. 16—L. A. Burk, sub. P. B. Summers, sub. L. N. Myers, sub. J. C. Carter, sub. J. E. Buck, sub.
Aug. 17—G. W. Kincheloe, sub.

GOD'S DAY.

Daisy's a little girl. When she comes down to breakfast on Sunday morning, it is usually with a more winsome smile than general on her rosy face; and her voice is always softer and sweeter, it seems, than on other days.

"I wonder how it is, mamma," said Mr. Denton, one day, "that our Daisy is always so much happier on Sunday than on week days?"

Then Daisy spoke bravely from her place on her father's knee: "You see, papa, Sunday is God's day, and I want to make it as nice a one for him as I can."

"Bless you, dear," said the father, tenderly, "it's right for you to do so, and for everybody to do likewise."

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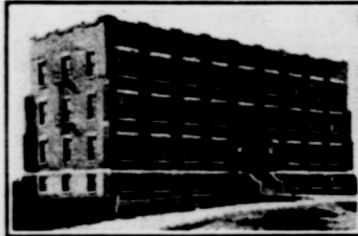
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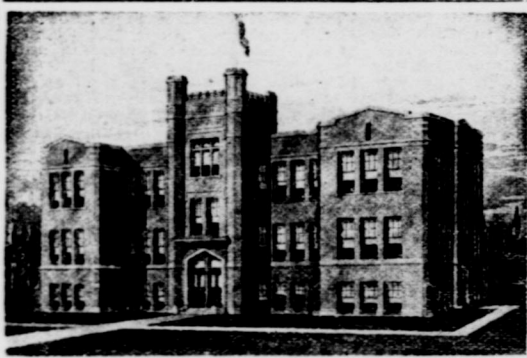
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OBITUARIES

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 excess of 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.

MEDFORD.—R. Medford was born in Morgan County, Ala., October 15, 1828; moved with his parents to Texas at twelve years of age; professed religion and joined the Methodist Church at an early date; was happily married to Miss Melvina Medford, who preceded him to the glory world, February 19, 1908. Grandpa Medford died a most triumphant death at the home of his son, near Haskell, Texas, July 22, 1909, aged 80 years, 9 months and 19 days. During his entire life he was true to his Church and lived a consecrated Christian life. His home was his pastor's home. He was Sunday-school Superintendent for more than twenty years, and while he is dead, he lives in the lives of many with whom he came in touch. He leaves nine children. Grandpa was confined to his bed for six months before his death, but was perfectly resigned to the will of his Lord. To the bereaved relatives and friends we would say: Take courage and look beyond this world of sorrow and disappointments to a world where there shall be no night, no sorrow and no more good-byes. Grandpa is not dead, but sleeping. His pastor,

L. NORMAN MYERS.

ALSABROOKS.—On June 28, 1909, the spirit of Sister Edna Alsabrooks took its flight to the spirit land. She was sick only about six days with congestion. Edna was just blooming into womanhood, being in her sixteenth year. She was a strong, healthy girl, physically, mentally and spiritually. She was a consistent member of the Methodist Episcopal Church, South, and had been for some years, having been converted in early life. She was always faithful in the discharge of her duty to the Church. She was of a sweet disposition, kind to all with whom she was associated; in fact, she exhibited in her life the characteristics of a genuine Christlike Christian. She was the only girl at home with the family to cheer the mother and father in their old days. Oh, how mysterious is the providence of our heavenly Father! Rest, Edna, from toil and trouble. No more to meet you again. To the bereaved ones, let us be faithful even to death, and God will give us a crown of life together with Edna in his eternal kingdom, to never say good-bye.

W. L. SHOEMAKE, P. C.

PAGAN.—A. D. Pagan was born in Knoxby County, Miss., February 1, 1851; moved with his parents to Hempstead County, Ark., in 1858; came to Texas and settled in Kaufman County in 1889. Shortly after he moved to West Texas and settled in Scott County, and lived here until God called him home July 9, 1909. Brother Pagan was married to Miss Mary Malinda Irwin in 1876. To this union were born eleven children. Seven have passed on before, and four remain with the heart-stricken wife to mourn their loss. Brother Pagan united with the M. E. Church, South, in the year 1886, and remained an active member until death. I never knew a more devoted man to his Church and family. It was always an inspiration to the preacher to have Brother Pagan present. He delighted in the works of the Church. We all miss Brother Pagan, for he was a good citizen, a loving husband and father, but we do not mourn as those who have no hope. To the bereft I would say: Look up to God in this sore trial and live right, and some day in the near future we will all meet again. His friend,

REV. I. N. ANDERSON, Hermleigh, Texas.

BARBER.—Mrs. Mary Elizabeth Barber (nee Cole) was born in Sumter District, South Carolina, September 29, 1829; moved to East Alabama in early life, then to Choctaw County in 1851 or 1852; was married to H. L. Barber February 20, 1854, and came to Van Zandt County, Texas in 1874, where she lived until July 19, 1909, when, surrounded by her four daughters and only son, she passed to her reward. The writer has lived as a neighbor to Sister Barber for more than fifty years. She loved the Methodist Church, being a lifelong member. She showed her love for God and the Church in many ways. She loved her neighbors, and when her health would permit was always ready to visit the sick and administer to their wants. Her seat was never vacant at church if she could get there. Being a Methodist of the old type, she was slow to discard any of the old-time ways, but followed the old landmarks and inquired after the old paths. She has five children living, all being members of the Methodist Church. It must have been a happy day for their mother when the last one of them joined the Church. On July 29, after religious services conducted by the writer, surrounded by her children, two of her brothers, a great number of friends and connections, we laid her body in the grave close to her father and mother, husband and children; and while we say, sleep on, dear old friend, we will say to her children to remember your mother's God and be ready at any time to obey the summons, that you may all meet your mother, to live forever with her in the happy, happy land.

FRANK EVERITT, L. P. Canton, Texas.

DESDEMONIA C. EDWARDS.

Desdemonia C. Edwards (nee Strickland), wife of J. H. Edwards, was born in Franklin County, Alabama, April 1, 1848, and died at her home at Polytechnic Heights, Fort Worth, Aug. 8, at 12:30 a. m., 1909. She was of a family of ten children, all of whom had preceded her to the grave. Her parents were S. H. and Ann Strickland. Her uncle, Rev. Isaac Strickland, was one of the pioneer Methodist preachers of Texas; coming in the year 1837 and dying in the year 1839, he was buried near Columbia, Brazoria County. In her second year her father's family moved to Giles County, Tennessee. At the age of 14 she was converted and joined the M. E. Church, South, in which she lived a devoted and consistent member till the day of her death. She was married to J. H. Edwards March 31, 1870. In November, 1878, we emigrated to Texas and settled near Nash, in Ellis County, where we lived for twenty-eight years. In December, 1906, the family moved to our present home.

She was the mother of eleven children—five boys and six girls—all members of the M. E. Church, South, and all grown and living except the oldest, Nora, who died in March, 1896. She leaves Homer, of Forrester, Texas; Mrs. J. W. Miles, of Nash, Texas; Mrs. W. A. Miles, of Plainville, Texas; Summers Edwards of Grand Prairie; Mrs. W. H. Satterfield, of Oak Springs, Dallas; Dr. A. T. Edwards, of North Fort Worth; Marvin, Sam Jones, Alma and Mary Edwards, the last five mentioned are single, and the last four mentioned remain in the home. She leaves sixteen grandchildren.

Her death was the result of that most fatal disease known as Bright's disease. It had preyed upon her body long before we knew it, but she kept a brave heart and bore up under it with much patience, not letting those nearest and dearest to her know the worst. She was almost continuously under the treatment of physicians. But with all that human skill, sympathy and love could do, she at last fell a victim to the dreadful disease, and is gone from our home. Our hearts are almost broken. But we weep not as those having no hope, for we knew our precious wife and mother—knew her self-denial and sacrifice for others, knew how true to God and to duty and to her own household and friends. How cheerfully she gave her life a sacrifice for her husband and children and for the Church. She loved life, and she loved to try to emulate her beautiful example, that some glad, sweet day there will be that happy reunion of which she spoke in her last hours.

She was not afraid to die. When asked if there were any doubts or fears in her way, she answered: "No! No! No! I have no doubts or fears. But that she wanted to be made absolutely happy as she had in other days. When the Scriptures were read and prayer offered and we tried to sing 'Home of the Soul,' she raised her feeble hands and tried to join in the sweet strains—and a halo of glory seemed to spread over her face.

Funeral services, with beautiful floral offerings, were held in the home at 4:30 p. m. Sunday, conducted by Rev. S. P. Mussett, assisted by Revs. S. R. Hay, H. M. Long, J. W. Dickinson and C. L. Browning. On the next day at old Glenwood Cemetery, near where she lived so long, and where her father, mother, sisters, brothers and friends are sleeping, the last sad tribute was paid. Services were conducted by former pastors: J. W. Dickinson, J. D. Edom and I. F. Harris. Surrounded by all her children and a large concourse of relatives and friends, we laid her away, by the side of her precious Nora, to await the resurrection morning. Sleep, precious wife and mother, till we shall meet you in the home of the soul.

HER BEHEAVED HUSBAND AND CHILDREN.

HANEY.—Sister Susan Haney was born November 9, 1842. Her maiden name was Malugion. She was married to J. A. Haney September 8, 1868. She had been a member of the M. E. Church, South, for over forty years. She departed this life August 2, 1909, leaving several grown children to mourn her departure. Sister Haney has always lived a good, consistent Christian life. Her home was the home of our preachers. Her children were early trained to love and respect her religion. They are all charitable and preachers and their families. During our short acquaintance we can say that we have never met with any family that has done more for the preacher and his family than they have. Sister Haney has gone to her reward. We miss her, but to all who knew her the road to heaven has become brighter by her good Christian example. Her pastor,

W. H. SUMMY, Call, Texas.

HOOKER.—The death angel visited the home of Mr. and Mrs. J. H. Hooker and took little Bertha from their midst. She was born August 15, 1907, at Roganville, Texas; died July 12, 1909. He who said, "Suffer little children to come unto me," hath seen best to pluck from earth one of its rarest and brightest flowers and transplant it in a richer world. Little Bertha lived only a few months in this happy world, yet she lived long enough to entwine her little fingers around the heartstrings of mamma, papa, sister, grandfather and with all whom she came in contact. With such a lovable disposition and such a smiling face, we so easily learned to love her. We are sad because of our loss, but she has paid the debt we all will have to pay. Bertha has gone to that home where no sickness, no heartaches or death dare intrude to blight our joy with sorrow. She awaits your coming, mamma, papa, sister, to make a reunited family in that bright, happy home.

MINNIE OLA BAILEY, Roganville, Texas.

ALLMON.—Atheline Myrick, the little daughter of R. L. and Edna V. Allmon, died July 29, 1909. Atheline was born April 1, 1907. The angel of the Lord came and conducted her little spirit to the home of the soul after an illness of seven months. That precious little babe was the light of their home. Her sweet life had entwined its cords of love around their hearts so that it seemed they could not give her up. But Jesus said, "Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of heaven." The Lord giveth; the Lord taketh away. So weep not, father and mother, for you know where to find your darling little girl. Her aunt, MRS. EULA CURRY, Britton, Texas.

LEACH.—Sister Edness S. Leach (nee Henderson) was born near Covington, Tenn., nearly seventy-six years ago. She joined the Methodist Church when eight years old and lived a consistent member to the day of her death, on July 31, 1909, at the home of her niece, Mrs. C. Wolf, in Gonzales, Texas. Sister Leach was married in Arkansas. In the year 1869 she moved to Texas. Her family first settled on the Navidad, and afterward at Lavernia. For the past three years her home has been in Gonzales with relatives, Mr. C. Wolf and family, who, with many friends, have helped to make her last days on earth bright and happy. She loved her Church and all of God's people. Her faith was strong to the last. She lived the life of the righteous and died well. Her only sister, Mrs. McMahon, of San Angelo, was with her during her last days on earth. We all know where she has gone and are looking forward to a glad reunion some sweet day.

A. W. WILSON.

HOLT.—Jimmie Lee Holt, daughter of Brother Granville and Sister Etta Holt, was born November 29, 1891; passed to her happy reward July 27, 1909. She was a consistent Christian from childhood; had a bright, sunny disposition. She lay more than three months with lung trouble. She met everyone with a smile and appreciated everything done for her. To know Jimmie was to love her. She expressed herself many times as being willing to go. "If it is God's will for me to get well, I would love to do more for him." She loved the Sunday-school and Church work, and she loved to bloom, and God plucked her for himself. Her sweet, Christian character was due to the home training around the family altar. I would say to the loving parents: Brothers and sisters, while you live, look forward to the day when you can meet her in that beautiful city, the new Jerusalem. Her funeral was attended by a very large crowd of people. She was laid to rest in the Alexander Graveyard.

MRS. J. H. OVERSTREET, Anna, Texas.

WILLIS.—Philip Nelson Willis was born November 12, 1832; was converted and joined the M. E. Church, South, when thirteen years of age; was married to Miss Mary Millican November 27, 1904. He was killed in Tulsa, Texas, February 16, 1909, leaving a devoted young wife and three small children. This writer was his pastor during 1904, and was especially drawn to him. His was a frank, sincere disposition, that begot friendship and confidence. He discharged his duty to God and his obligations to his Church as privileges to be enjoyed. He was a kind husband, affectionate father and an accommodating neighbor. His death, so unexpected and unwarranted, was a terrible blow to his family. How piercing as a dagger-thrust in the heart of the wife and mother were the inquiries of the children, "Why don't you come?" "Where is papa?" May God's grace sustain, comfort and draw the sorrowing hearts unto himself in that better land, where partings are no more, sorrows cannot come, and death is unknown.

J. T. HOWELL.

Abilene District—Fourth Round.

Merkel, Sept. 4, 5.
Trent, at C. R. Sept. 5, 6.
Dudley, at D. Sept. 11, 12.
Lawn, at Ovalo, Sept. 12, 13.
Sabbano, at Cooks, Sept. 18, 19.
Putnam, at Pisgah, Sept. 19, 20.
Baird, Sept. 25, 26.
Clyde, at Clyde, Sept. 26, 27.
Caps, at Buffalo Gap, Oct. 2, 3.
Tye, at Tye, Oct. 3, 4.
Moran, Oct. 9, 10.
Albany, Oct. 10, 11.
Cross Plains, at B. E., Oct. 16, 17.
Escota, at Newman, Oct. 23, 24.
Truby, at Hodges, Oct. 29, 31.
Anson, Oct. 31, Nov. 1.
Nugent, at Nugent, Nov. 1, 2.
Abilene, Nov. 3.
Nubia, at White Church, Nov. 4, 5.

The preachers will please see that Questions 14, 15 and 29 are answered correctly. I trust that each steward will do his whole duty and bring up the salary in full.

GUS BARNES, P. E.

Brenham District—Fourth Round.

Rockdale, Sept. 4, 5.
Thorndale, Sept. 5, 6.
Brenham, Sept. 11, 12.
Wharton, Sept. 18, 19.
Glenflora, at Glenflora, Sept. 19, 20.
Hempstead, at Milligan, Sept. 25, 26.
Giddings, at Giddings, Oct. 2, 3.
Chappell Hill, Oct. 3, 10.
Ray City, Oct. 16, 17.
Bellville, at Sempronius, Oct. 22.
Sealy, at Sealy, Oct. 23, 24.
Caldwell, Oct. 30, 31.
Valter, Nov. 5, 7.
Lexington, Nov. 13, 14.
Pulshear and Brookshire, Nov. 19.
Rosenberg, Nov. 20, 21.
Richmond, Nov. 21, 22.
Somerville, Nov. 27, 28.

Let me urge the stewards to do all in their power to make full collections, and let the individual members rally to the support of their pastors. Let the trustees be ready to submit their reports as the Discipline directs.

A. A. WAGNON, P. E.

Austin District—Fourth Round.

Manchaca, at DelValle, Aug. 21, 22.
Bastrop, at Bastrop, Aug. 26.
Manor, at Manor, Aug. 28, 29.
Elgin, at Elgin, Aug. 29, 30.
Webberville, at Hanie's Ch., Sept. 4, 5.
Liberty Hill and Leander, at I. H., 2:30 p. m., Sept. 10.
Bertram, at Bertram, Sept. 11, 12.
Cedar Park, at Hopewell, Sept. 18, 19.
McDade, at Beaulieu, Sept. 25, 26.
West Point, at West Point, Oct. 2, 3.
LaGrange, at LaGrange, Oct. 3, 4.
Weimar, at Weimar, Oct. 9, 10.
Columbus, at Columbus, Oct. 10, 11.
Eagle Lake, at Eagle Lake, Oct. 12.
Walnut, at Merrittown, Oct. 16, 17.
First Street, Austin, Oct. 17, 18.
Smithville, at Smithville, Oct. 29.
University Church, Austin, Oct. 22.
South Austin, Austin, Oct. 23.
Tenth Street, Austin, Oct. 25.

NAT B. READ, P. E.

Brownwood District—Fourth Round.

Comanche Cir., at Sidney, Aug. 31.
Indian Creek Cir., at Elkin, Sept. 10.
Ballinger Sta., Sept. 11, 12.
Coleman Sta., Sept. 8:30 p. m., Sept. 17.
Coleman Cir., at Glenview, Sept. 18, 19.
Santa Anna, at S. A., Sept. 23.
Winchell Cir., at Trickham, Sept. 24.
Bangs Cir., at Bangs, Sept. 25, 26.
Blanket Sta., 2 p. m., Oct. 15.
Comanche Sta., 8:30 p. m., Oct. 1.
Gustine Cir., at Gustine, Oct. 2, 3.
Valera Cir., at Gouldsburg, Oct. 8.
Talpa Cir., at Crews, Oct. 9, 10.
May Cir., at Wolfe Valley, Oct. 11.
Sipe Springs, at S. S., Oct. 15.
Rising Star Sta., 8 p. m., Oct. 15.
Pioneer Cir., at Pioneer, Oct. 16, 17.
Winters Cir., at Winters, Oct. 23, 24.
Wingate Cir., at Wingate, Oct. 24, 25.
Blackwell Cir., at Hynton, Oct. 27.
Robert Lee, at R. L., Oct. 29.
Bronze Cir., at Bronze, Oct. 30, 31.
Brownwood Sta., 8 p. m., Nov. 3.

J. A. WHITEHURST, P. E.

Stanford District—Fourth Round.

Aspermont Sta., Alluvia, Sept. 4, 5.
Aspermont Sta., Sept. 5, 6.
Royston, at Pledger, Sept. 10.
Hilton, at Mountain View, Sept. 11, 12.
Hilton, at Afton, Sept. 18, 19.
Hamlin, Sept. 18, 19.
Avoca, Bethel, Sept. 24.
Tuxedo, Ledger Chapel, Sept. 25, 26.
Bomarton, at B., Oct. 2, 3.
Goree, at Goree, Oct. 3, 4.
Haskell Sta., at Sagerton, Oct. 8.
McCauley, at McCauley, Oct. 9, 10.
Pinkerton, at P., Oct. 16, 17.
Rule, at Rule, Oct. 16, 17.
Weinert, at Weinert, Oct. 23, 24.
Haskell Sta., Oct. 24, 25.
West Stanford and Liberty, Oct. 27.
Stanford Sta., at Sunnyside, Oct. 29.
Knox City, at Cliff, Oct. 30, 31.
Munday Sta., Nov. 1.
Stanford Sta., Nov. 6, 7.

Stewards, your pastors have been faithful. Please see to it that not one of them shall go to conference without salary in full.

J. T. GRISWOLD, P. E.

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Blaylock Pub. Co.,

416-418 Jackson St., Dallas, Texas

SOME RE

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comes to peev washed with Sulphur Soap

Hill's Hair and W

SOME REMINISCENCES IN THE LIFE OF REV. H. T. HILL

By REV. C. W. GODWIN

Paper Four.

After having been on the retired list for three years, we find Bro. Hill reporting for duty in the fall of 1894. These had been busy years, in which he had built up again the shattered body and had ministered to many souls the bread of life. Not having still a very strong constitution, and needing some favors shown him by his brethren in the cabinet, he was sent to the Rock Springs Circuit.

This charge consisted of three appointments in Kerr County, one in Gillespie County, all of Edwards County and one or two appointments in Uvalde County. It required him to travel 500 miles to make one round on his charge, and the roads at that time were not equalled anywhere else in Texas for being rough.

To have traveled this charge would have required all the strength of a Comanche Indian in the prime of his life, and then the chances are he would have broken down before many "moons." No reason was ever assigned for this appointment, for the preacher was afraid some one would think he was complaining.

But after six months of this harassing situation, the work was divided, giving Bro. Hill Rock Springs and Barksdale, and the other appointments were given to J. M. Bourland. He still had to travel 270 miles to go from his home to Barksdale and return. This seems to have been a sorry recognition of the faithfulness of this worthy man, whose ability as a preacher was recognized by all thinking people.

But about the first of September of this year, A. T. Galloway, the pastor at Center Point was transferred to Indian Mission Conference, and Bro. Hill filled out his term at Center Point.

At the approaching conference he was appointed to Center Point for the third time. This place was a station now. He is now among the people who know him best and love him most. He had a great year in spiritual things. There was a large ingathering of souls into the Church this year; and among them were some of the best people of the Guadalupe Valley. This writer heard him preach two sermons that year that will take rank with the best he has ever heard from any man. One was on the "Valley of Dry Bones," and the other was on "God is a Spirit and they that worship Him must worship him in spirit and in truth."

That last sermon was once reduced to written form and sent to old Dr. Summers to be used in a journal; and the old Doctor wrote a member of the West Texas Conference that this sermon was a great production. If it could pass muster with him it was worthy of a place among great thinkers.

In the fall of 1896 Bishop Keener appoints Bro. Hill to the Cherokee Circuit which was the old San Saba Circuit. The parsonage was at the town of Cherokee. For one time he did not have to build either church nor parsonage. He is now in the field where he has done the greatest work of his life. It is worthy of note, that the last eleven years of his effective itinerant life he spent doubling back over the charges he had served in other years. In 1897 there was a great camp-meeting at the old Cherokee Camp-grounds near Harrell's Chapel. It was the gathering of the clans from Wallace Creek, Colony, Cherokee and the Bend. A reunion from the battlefields of 1855, 1856 and 1857.

Many victories over the "world, the flesh and the devil" had been won, and as they told of their triumphs the flames caught afresh and there was a great shout of victory on the old battlefield. The old leader, Joab Harrell has gone to great reunion on high, but the broken place in the ranks had been closed up, and this faithful band presents a solid front against the devil.

Again this fall he moves, and finds himself once more at Blanco. It was different now from what it was when he first went there. He does not have county officials to battle against, nor newspapers to contend with; but instead, there was as faithful a band as any man has seen to assist him in the

work, and to help him care for a sick wife. His wife had begun to show signs of an early close in her career of faithful service. For twenty-two years now she had shared with him the joys and the sorrows of an itinerant's life; and those who knew her best have often said that no man ever was blessed with a wife who was more devoted to her husband and all his interest than she was to his. She had no interest but his. Her life was completely devoted to the Church and the interest of her husband as a minister. She counted every hardship in the itinerancy a joy if it was in any sense a contribution to his success.

He remains at Blanco for three years, and would have stayed his four years out but for the fact that his wife was failing so fast that all his time was needed in attention to her.

When he decided to ask for the superannuate relation in the fall of 1900, the citizens of Blanco offered to buy and give him a nice home. But he deferred to the wishes of his wife, who wanted to end her days near her son, Mr. Robert Hodge, who lived near Center Point. And to that place he moved after the conference at Gonzales.

In his career as an itinerant he served four charges two terms each and one charge three terms. Only Utopia, Junction and Boxville and Rock Springs had his services one term each. With the exception of the year he spent at Williamsburg on the Boxville Circuit, all his work was in the western portion of the conference. The larger portion was on the frontier or what was called the frontier at that time. He said to me not long ago that "with increasing interest he had watched the progress of Methodism in Texas from the year 1847, when Joab Biggs preached the first sermon in Cooke County down to the present. That first sermon was preached in my father's house, and was from a text found in First Peter, first chapter, and 11th verse: 'Seaching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow.'" Although not eleven years old, yet that sermon got hold of me; and its teachings are plain till this day. I became interested in the thought of the increasing glory as consisting of peopling heaven and saving men. These thoughts gave me an increasing interest in the great revivals of that time; most of which were at some distance from our home.

The first circuit in that country was called the Bonham Circuit, and it embraced all of Collin, Grayson and Cooke Counties. After Joab Biggs organized the Church, our next pastor was John Caldwell; and I do not recall how long he preached for us. Then came Bro. Quickly or Quigly, then Frank and Will Stovall. After the Stovalls were Simpson and Crouch. Crouch had been for a long time a missionary to the Indians. Then Wm. E. Bates, and after him the circuit was divided, and the Sherman Circuit was formed, and Bro. Crouch served that charge for some time.

I looked upon these preachers as being the greatest men in the world; and this estimate was formed because of two things: One was because they paid special attention to me; and the other was because my father, mother and sisters paid such decided deference to them, and manifested such hospitality. These and other things stimulated an increasing desire to take part in the great and glorious work of exalting God's kingdom, and this found expression in grooming and feeding the horses of these ambassadors of our King as these men came and went from our church.

The stories they told of their own hardships and also of others may have produced in me an aversion to being a preacher. And perhaps it is due to that fact that I refused to acknowledge a call to the ministry.

To the mind of a boy such things as swimming streams, sleeping out doors, and going without dinner was not an inviting proposition. I had not yet understood the spirit of Paul as went to Jerusalem under bonds, saying "Neither count I my life dear unto myself, so that I might finish my course with joy and the ministry, which I had received of the Lord Jesus, to testify the gospel of the grace of God." I did not then know that a part of the credentials of discipleship was suffering for Jesus' sake. To-day the sweetest recollections of service rendered, and good accomplished, are connected with days of

Not Sisters

Now and again you see two women passing down the street who look like sisters. You are astonished to learn that they are mother and daughter, and you realize that a woman at forty or forty-five ought to be at her finest and fairest. Why isn't it so? The general health of woman is so intimately associated with the local health of the essentially feminine organs that there can be no red cheeks and round form where there is female weakness.

Women who have suffered from this trouble have found prompt relief and cure in the use of Dr. Pierce's Favorite Prescription. It gives vigor and vitality to the organs of womanhood. It clears the complexion, brightens the eyes and reddens the cheeks.

No alcohol, or habit-forming drugs is contained in "Favorite Prescription." Any sick woman may consult Dr. Pierce by letter, free. Every letter is held as sacredly confidential, and answered in a plain envelope. Address: World's Dispensary Medical Association, Dr. R. V. Pierce, Pres., Buffalo, N. Y.



toil and hardship; but what of it? "Had I to live it over, I would change only one thing—go into the ministry sooner and work harder for my Lord." I look ahead for a few days, and then I shall go to join the innumerable throng who have come up through great tribulation and have washed their robes in the blood of the Lamb.

THE POWER THAT MAKES FOR RIGHTEOUSNESS AND FOR RIGHTEOUS MEN.

Now, is there such a power? The learned carefully, thoughtfully, brilliantly write it. "There is a power not of ourselves which makes for righteousness." The history of the world proves it. Wherever there is a brain with any gray matter in it among any nation or people of any age or time there is a perception of this truth.

This power can not make for righteousness, without at same time making against unrighteousness. Unrighteousness is its mortal enemy, and cannot compete with it in the roll of years and in the sweep of centuries and ages. This ought to make steadfast and firm, patient and hopeful, musical and glad some every heart of man whose aim is righteousness. It surely is the death-knell of pessimism. Well is the life of righteousness immortal, and will its footfall be heard on the pavements of any eternal city of habitation? The book we read and prize and love says so on many a glowing page.

In a sermon on immortality, Channing observes, "Immortality is the glorious discovery of Christianity." That is true in its largeness and brightness, in its full-orbed glory. But it is not of the inception and growth of the idea, unless indeed you date Christianity with the first going out of the human heart in quest of the eternal. From the very dawn of intelligence there has been this mutepersuasion in some form. Schopenhauer in his dismal evangel and a few others have decried the thought, and some of the scientists who seem to contend for the immortality of the race and oblivion for the individual. But the great sensitive heart of the Adamic race has always felt and feels with Addison, "It must be so. Plato thou reasonest well. Else whence this pleasing hope, this fond desire, This longing after immortality? Or whence this secret dread, and inward horror, of falling into naught? Why shrinks the soul back on herself and startles at destruction? 'Tis the divinity that stirs within us."

It teaches man to believe that he will survive the war of elements, the wreck of matter and the crush of worlds. The Lord knoweth the way of the righteous, but the way of the ungodly shall perish. It is written He turneth the wicked upside down. Aside from revelation, the human mind has never been able to escape the conviction of punishment for sin and wrong and not only here but hereafter. To minimize it they have tried to invent a purgatory, and to dodge it they have tried to believe in the annihilation of personality in some way, absolute or relative. It has never, it will never, because it can never satisfy reason nor heart.

The Greek mind with all its latitude and all its sympathy for weakness and passion of human nature could not evade the idea of the necessity for retribution. Nor could the Roman mind, nor can any well-balanced mind. Orestes sinned, the furies with snake hair was upon him. He found no peace for repentance though he sought it carefully with tears, even in the temple of Minerva, till he was absolved by the high court of Areopagus. Sisyphus sinned and kept on sinning the

temples, and the high court of Areopagus did not appeal to him. He mocked the gods and despised their threatenings. With his heart he had seen the head of Medusa and it had turned to stone. He refused to go to Hades, and Mercury laid hold on him and carried him by force, and Pluto sentenced him to roll a large stone to the top of a steep hill, on reaching which it always rolled back again. His punishment never ended.

To conclude, given a heaven for the good, then a hell for the bad is, volens volens, a necessity of thought.

J. A. STAFFORD.

Lufkin, Texas.

TURN ON THE POWER—A COMPARISON.

Fancy ourselves visiting a great factory. As we enter the engine-room just before the day's work begins, we note the huge boiler and the engine; the fire-box of the boiler ablaze with intense heat, and the fireman and the engineer at their posts of duty. Upon the massive drive-wheel we see a large belt. Passing into the factory we observe this belt connecting with one of many pulleys upon a shaft overhead, while from these there are numerous other belts adjustable with machinery below. At each station stands a man. Punctual to the minute the engineer turns the throttle when, behold, the ponderous balance-wheel slowly begins to revolve. In a moment more and all the shafts, pulleys, etc., are moving. All because the engineer turned on the power. So a Sunday-school may be thoroughly organized with officers, teachers and pupils in place; but to make all departmentss "go" each station man must, in a prayer of faith, turn on the power from the great power-house of heaven.

G. W. NANCE

Tecumseh, Okla.

BAD DREAMS

Caused by Coffee.

"I have been a coffee drinker, more or less, ever since I can remember, until a few months ago I became more and more nervous and irritable, and finally I could not sleep at night for I was horribly disturbed by dreams of all sorts and a species of distressing nightmare."

"Finally, after hearing the experience of numbers of friends who had quite coffee and were drinking Postum, and learning of the great benefits they had derived, I concluded coffee must be the cause of my trouble, so I got some Postum and had it made strictly according to directions."

"I was astonished at the flavour and taste. It entirely took the place of coffee, and to my very great satisfaction, I began to sleep peacefully and sweetly. My nerves improved, and I wish I could wean every man, woman and child from the unwholesome drug—ordinary coffee."

"People really do not appreciate or realize what a powerful drug it is and what terrible effect it has on the human system. If they did, hardly a pound of it would be sold. I would never think of going back to coffee again. I would almost as soon think of putting my hand in a fire after I had once been burned."

"A young lady friend of ours had stomach trouble for a long time, and could not get well as long as she used coffee. She finally quit coffee and began the use of Postum and is now perfectly well. Yours for health."

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.

Restful Sleep

comes to peevish, wakeful children when washed with warm water and Glenn's Sulphur Soap. Sold by all druggists.

Hill's Hair and Whisker Dye, black or brown, 50c.

A Few Reflections for Texas Methodists

I have recently had opportunity to look into the status and prospects of our new University Church, at Austin. There is much to praise, but, alas! too much to discourage. Our brave little membership there has struggled with heroic devotion up to the point of exhaustion. They had reason to expect material help from friends outside. The merit of the movement was sufficient. All Texas Methodism has an interest in that Church, and should show it by a prompt and liberal contribution. Besides, and specially, every Texas Annual Conference by vote promised to make an offering to it during this year.

Up to this time the amounts reported stand thus:

West Texas Conference, \$746.85; 47 charges reported; 82 not reported. Northwest Texas Conference, \$666.27; 48 charges reported; 175 not reported. North Texas Conference, \$312.95; 16 charges reported; 158 not reported. Total, \$2093.25; charges reported, 127; charges not reported, 587.

This is both disappointing and discouraging. We had reason to expect a larger return. A common cause should bring a general rally. Will each pastor look over this list, and if his charge is not reported, present the appeal to your people and make report? Texas Methodists are abundantly able to relieve this important Church, and should proceed to do so at once.

JOSEPH S. KEY.

Sherman, Texas, July 26, 1909.

COLLECTIONS FOR UNIVERSITY CHURCH.

West Texas Conference.

Goldthwaite	\$ 12 00
Webberville Circuit	15 00
Austin, 1st Church (private sub)	11 00
University Church (private sub)	73 00
S. Austin (private sub)	13 00
Runge	4 00
Ganado	8 30
Lampasas	33 00
Dilley Circuit	8 50
Manor	10 00
San Saba Station	25 00
Gonzales	11 50
Wills	6 00
Victoria	4 50
Edna	6 25
Cotulla	10 75
Bustrop	26 00
Stockdale Circuit	3 50
Leander	15 25
Marble Falls	20 00
Palacios	6 00
Flaton	2 00
Ozona	25 00
Devine	11 00
Travis Park, San Antonio	11 50
Buda	3 00
Eldorado	7 50
Lavernia Circuit	10 00
Bertram Circuit	5 50
Kerrville	9 00
Martindale	7 50
Laredo	11 00
Eagle Lake	7 50
McDade	3 00
Weimar	13 75
El Campo	6 00
San Marcos	85 00
Manchaca Circuit	20 00
Llano	12 00
Columbus	10 00
Cuero	2 40
Sherwood Circuit	1 00
Lockhart	40 00
Beeville	8 75
Faint Rock	1 00
Rochelle	1 00
San Saba Circuit	13 50

47 charges have reported.....\$746 85
82 charges have not yet reported.

SOUTHWESTERN UNIVERSITY DEPARTMENT OF THEOLOGY.

As a number of young men are writing to me in reference to the work to be done in the Department of Theology, I desire to make known more fully just what we are intending to do. Our plan is this: To give the best training possible to such young preachers as can not go to Vanderbilt University; to offer such courses as shall count in the biblical department of the Vanderbilt, and thus shorten a man's time there; and to give, for the time being, only such work as may properly be credited toward an A. B. or A. M. degree.

We are not offering some "short cut" to efficiency in the ministry. There is no "short cut" to anything—except failure. Young men must not suppose that we are offering courses which can be taken up by anybody and completed in a year or two. Our work in the department of theology is open only to such students as are ready for the freshman class. Such students may take Church history, New Testament Greek, and English Bible. The more advanced work in the English Bible, the work in biblical theology, in systematic theology and in Hebrew, we permit none but juniors and seniors in the university to take. Before a man is ready to study law he must have a good foundation; before one is ready to study medicine one must have a good academic education; and before a young preacher is ready to begin his work in theology he must have a good foundation in English and history and mathematics. The inexperienced young preacher may not understand why this is, but we understand it, and on this point we strongly insist.

I may say that it is our purpose to

Texas Conference.	
Cedar Bayou Circuit	\$ 16 00
Giddings	3 00
Seely	1 50
Glenn Flinn (private sub)	10 00
Caldwell	21 00
Bullard	18 00
Bryan	2 70
Church Hill Circuit	1 00
Conroe	5 00
Cameron	5 00
Athens	15 50
Beaumont, First Church	110 00
Brenham	4 70
Lufkin	9 25
Tabernacle, Houston	23 50
Huntsville	25 00
Trinity	5 00

16 pastoral charges reported \$277 18
172 charges have not yet reported.

North Texas Conference.

Iowa Park	\$ 5 50
Dallas, Oak Lawn	35 00
West Dallas (private sub)	25 00
Oak Cliff (private sub)	25 00
First Church	111 00
Lewisville	2 50
Byers	7 60
Decatur	10 50
Boysie City	11 00
Honey Grove	30 00
Montague	3 00
Henrietta	9 25
Garland	1 00
Greenville, Wesley	25 00
Telephone Circuit	3 50
Rhome	3 50

16 pastoral charges reported \$312 95
158 pastoral charges have not yet reported.

Northwest Texas Conference.

Austin Avenue, Waco	\$ 61 75
Bartlett	8 00
Glenrose	15 00
Stratford	11 50
Pearl	4 00
Mulkey Memorial, Fort Worth	34 00
First Church, Corsicana	27 00
Channing	3 00
Joshua	7 20
Munday	2 00
Sipe Springs	9 70
First Church, Temple	59 00
Hereford	12 00
Lawn	16 50
Clarendon	8 50
Grandview Circuit	10 00
McGregor	3 75
Hillsboro, First Church	22 00
Lamesa	3 75
Abilene	16 50
Taylor	65 20
Dawson	2 00
Colorado	5 00
Dublin	25 00
Daffau	10 35
Comanche	2 05
Eastland	3 00
Hubbard City	4 00
DeLeon	8 75
Tulla	20 00
Wellington	1 50
Harbin	5 00
Cleburne, Main Street	45 00
Santa Anna	15 00
Tolbert Circuit	3 50
Rice	9 00
Wingate	10 00
Hewitt	50 50
Arlington	16 00
Albany	5 00
Higgins	9 00
McLean	2 50
Roby	3 00
Valley Mills	2 00
Carlton	1 50
Capps	11 77
Amarillo	50 00
R. N. Huckabee	1 10

48 charges reported.....\$666 27
262 charges have made no report.

Totals.

West Texas Conf., 47 charges reported	\$746 85
Northwest Texas Conf., 48 charges reported	666 27
North Texas Conf., 16 charges reported	312 95
Texas Conf., 16 charges reported	277 18

Total: 127 charges reported \$2,093 25
675 charges have made no report.

offer at Southwestern University the strongest courses in the Bible to be found in a Southern Methodist college. One difficulty about teaching the Bible is that many people, old and young, have the idea that they already understand that book and do not need specially to study it. When, as a matter of fact, they know nothing about it as they ought to know it. Of course, the Bible is, in a sense the book of the people—any man can read it and find out the way of salvation. But much more than this is needed if one is to be a teacher and a preacher. The courses offered will, in brief, be as follows:

1. The New Testament, (1) The Life and Teachings of Christ and (2) the Apostolic Age.
2. The Work of the Prophets.
3. The Wisdom Literature of the Old Testament and the Psalms.

These courses will cover three years. Books about the Bible will be studied; but, what is better, the student will be sent to the Bible to study the Bible for himself. We mean to make the study of the Bible the foundation of all that we do. It will be remembered that the early Methodists began by studying the Bible, and that the Reformation in Germany came with a new knowledge of the Bible. A new Reformation, a new Methodist revival, will come with a new knowledge of the Bible. When the student gains a good knowledge of the Bible, then he will take up the study of theology. As every one knows, one great trouble with theology has been that men have first made their theology, and have then gone to the Bible to prove it. As Methodism began with an honest, eager study of the Bible, so do we intend to lay our foundation in

an adequate knowledge of the Word of God.

I should say that all of this work in the Bible is open to any student who comes to Southwestern; and that all students are expected to take the first year's work in the English Bible.

EDWIN D. MOUZON.

STATEMENT AND APPEAL.

The recent storm in the coast country damaged a number of our churches, and in some places our people need aid in order to enable them to repair the damage.

There is nothing in the situation to justify an appeal to outside sources, but it is such as to call upon Texas Methodism to heed this emergency call and meet as we can and should every need, and what is done should be done speedily, so that the work of the Churches in these places might be as little interfered with as possible. Two thousand dollars assistance will enable these people to repair the damage done, and as President of our Board of Church Extension I urge upon our people an immediate response to the appeal of the presiding elder of the Houston District and other appeals that are being made to meet this situation. Send your contributions to C. F. Smith, presiding elder Houston District, Houston, and A. A. Wagoner, presiding elder Brenham District, Brenham. There are going to be many appeals made to the Conference Board for aid this year, and our pastors are going to press the church extension collection, and when ever possible get an excess. We will need and can use to the profit of the Church all we can get, and the time is at hand when the Texas Conference should look to caring for the building enterprises within its bounds. We can and should.

F. M. BOYLES, Pres. Texas Conference Church Extension Board.

FROM A SUPERANNUATE.

I want to say through the columns of the Advocate to my friends that I have not forgotten their kindness to me since my health failed and I was compelled to superannuate. Only preachers know the full meaning of the word "superannuate," and we learn the meaning best by becoming superannuates. When I gave up my work on Leesville Circuit more than a year since the people of that work remembered us so kindly and in a substantial way, and then when we came to this place, where we had lived and preached in other years, the people are so good and kind to us and during our last illness, from which we have not fully recovered, they showed their heroism and love for their old pastor in their kindly visits, and better still, by paying my doctor bill, which the good doctor reduced half, and my drug bill, too. There will always be a warm place in my heart for this good people.

And then good and substantial help comes to us from other friends and other places where we have lived and served as pastor. So through the columns of the Advocate we want to assure you all that we have not forgotten your kindness to us in our affliction. So by the help of the good people we have not suffered for the necessities of life, and it was very kind and thoughtful in the good people, for our conference makes no provision for the superannuated preachers the first year of their superannuation, and in my case it will be eighteen months without any means of support except as the good people help us. I can't tell what the end will be, but I reckon by the help of the good Lord we will still continue to live. I love God's people and his Church, and I would enjoy being with them very much, but the will of the Lord be done, and I know if I am faithful to God I will some day go to be with our Lord and all the holy people. I can not be in the charging line as I once was, but "I must stand still and see the salvation of the Lord." J. D. BURKE.

RESOLUTIONS OF RESPECT FROM THE HOME MISSIONARY SOCIETY AT ZEPHYR, TEXAS.

Whereas, It has pleased our blessed Heavenly Father to remove from us our beloved President, Mrs. Molly J. Hicks, on that dreadful day of May 3d, by the awful cyclone that swept our lovely little town almost away, one of our strongest Christians, one who was always ready to help in any way she could, who by her Christian life and example endeared herself to all who came in contact with her.

Resolved, (1) That the members of our Home Mission Society do hereby express their sympathy and condolence to her family, loved ones and friends in their bereavement.

Resolved, (2) That the vacant chair only remains in the haven of rest which their loved one has entered into.

Resolved, (3) That in the removal of such a life from our midst a vacancy is left and a shadow has fallen, and a serious loss to our society and Church has been sustained.

Resolved, (4) That these resolutions be spread upon the minutes of our society and that a copy be furnished the Zephyr Mirror, as well as the Christian Advocate and Our Homes for publication.

Respectfully submitted by committee.
MRS. COLE.
MRS. QUIREL.
MRS. NESMITH.

GOOD SAMARITANS.

So have the brethren of the Tyler District proven to me. Five years ago I had my right eye operated on for cataract, which had been in total blindness for three years. After the operation I used the eye very successfully for three or four years, but this year it became necessary to operate on it again, and being unable to meet the expenses that might incur, my brethren did not pass by on either side, but came directly to my relief, took me up and hid me away to Texarkana and supplied all the means necessary to give me good treatment in a splendid sanitarium under the best medical skill. I rejoice to report the operation, which was done three weeks ago, has thus far proven a success. My eye is still increasing in strength and the vision daily becoming clearer. The

doctor thinks perhaps a needling will be necessary in September, which, he seems confident, will fully restore the vision of that eye.

Words can not express the gratitude of my heart nor the appreciation I owe these brethren for their brotherly sympathy and Christian charity (1 Cor. 13) in making it possible for me to receive treatment. God bless them. They are my brethren, not in words only, but in deed and in truth.

W. W. ADAMS.

Emory, Texas.

THE PRESIDING ELDER'S VISIT.

It is more than thirty years ago that I was sent to a charge, a part of which was in one of the large cities of Texas. The church had been closed for some time, and the Official Board had written to the Bishop, "Send us the preacher." I was sent. The Official Board were very straightforward, honest men, and they explained all the circumstances. "Now," they said, "if you are willing to stay we will rent a room for you, etc. I said: 'Brethren, I am sent here, and here I shall stay, if possible.' That church has never been closed since.

In a few weeks the Quarterly Conference came on. I had but little experience with city presiding elders, and I was a little in doubt about this one. We had not been together but a few minutes and I found that the Bishop pro tem, spirit was not in him. He had the district well arranged in his mind, and he inquired about my work in every particular. He told me of encouraging things about "A" and the difficulties of "B," and he appointed me to preach that Sunday next, and he exhorted for me. We slept in the same room, and we had our time for devotion before retiring. I was never more blessed in any service. He laid the whole district before God in such simplicity and childlike faith the memory of that visit is precious to me now. I shall forget it.

He never attended another Quarterly Conference for me. He had to have a limb amputated, and then in a few months he received a higher appointment from the "Shepherd and Bishop of our souls." This presiding elder carried the district in his mind and on his heart. His name—B. D. Dashiell. G.

MARRIED.

Everitt-Blankenship.—At the home of the writer, near Holly Springs, Van Zandt County, Texas, August 3, 1909, at 3:15 p. m., Mr. John A. Everitt and Miss Mabel Blankenship, Rev. Frank Everitt officiating.

Walker-Barrow.—At the residence of the bride's mother, in Austin, Texas, August 19, 1909, at 3:45 p. m., Mr. Mills P. Walker and Miss Minnie F. Barrow, Rev. V. A. Godbey officiating.

Blue-Everitt.—Married at the home of the writer, near Holly Springs, Van Zandt County, Texas, Aug. 3, 1909, at 10:20 p. m., Mr. C. B. Blue and Miss Minnie Everitt, Rev. Frank Everitt officiating.

Thomas-Coker.—In the Tenth Street parsonage, in Austin, Texas, August 5, 1909, at 2:45 p. m., Mr. J. Hill Thomas and Miss Lena B. Coker, both of Georgetown, Texas, Rev. V. A. Godbey officiating.

Footte-Sprovis.—At the residence of the bride's father, in Haskell, Texas, August 4, 1909, Mr. R. L. Footte and Miss Lachie Sprovis, Rev. J. H. Chambliss officiating.

Catchings-Johnson.—At the Tenth Street Methodist parsonage, Austin, Texas, on August 4, 1909, Mr. J. T. Catchings and Miss Ada Johnson, Rev. V. A. Godbey officiating.

Hornberger-Rowzee.—At the Tenth Street Methodist parsonage, at 7:15 p. m., Aug. 15, 1909, Mr. R. C. Hornberger and Miss Ella Rowzee, both of Austin, Texas, Rev. V. A. Godbey performing the ceremony.

PILES CURED AT HOME BY NEW ABSORPTION METHOD.

If you suffer from bleeding, itching, blind or protruding Piles, send me your address, and I will tell you how to cure yourself at home by the new absorption treatment; and will also send some of this home treatment free for trial, with references from your own locality if requested. Immediate relief and permanent cure assured. Send no money, but tell others of this offer. Write today to Mrs. M. Summers, Box 187 South Road Ind.



A DISCOVERY

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