

icles Free  
NIX  
E A CENT.

away at least one  
of the Dr. Haax  
spectacles to genuine,  
ers, in the next few  
ple condition.  
ly try them on your  
weak they may be,  
your bible with them  
eyed needle you can  
to any test you like  
ing as you please.  
come absolutely and  
t they are really and  
est and best-fitting  
d on your eyes and if  
ion just as well as you  
r days you can keep  
cent of pay and

GOOD TURN  
d to your neighbors  
good word for them  
portunity.  
duce the wonderful  
"Spectacles in your  
ple condition?  
bona-fide spectacle  
d apply) and want to  
at once and just say:  
your Perfect Home  
ee of charge, also full  
one 10-karat ~~glasses~~  
dress me personally  
ter my own personal  
Dr. Haax, (Personal),  
St. Mo.

Direct Mail Order spec-  
ed is perfectly reliable.

ity of the pulpit.  
en I thought the  
Christ's righteous-  
y of his office en-  
at the contamina-  
nd fleshy desires  
roachment what-  
re are many good  
but as a class the  
g above reproach.  
If tobacco-using is  
ot claim that the  
sin that was sent

Sin is transgres-  
case it is a trans-  
law, a sin against  
uld be kept pure  
indwelling of the  
; it also a trans-  
spiritual law of  
for how can the  
ill in power in an  
e, we do not claim  
not pass out of a  
y into the realms  
e star differeth  
ry, so also is the  
dead." The spot-  
s righteousness is  
ho overcome and  
spotted from the  
at one "walk with  
o never overcome  
flesh in this life?  
says that the fun-  
motion was made  
e seems of the im-  
ayman by this act  
than thou" spirit.  
mistaken. "Tis  
tis true" that the  
the initiative in  
shame to the min-  
ced the Church in  
the rank and file  
nt on the officers

states that a man  
in judgment on his  
is tobacco using is  
hat a man has the  
sent on his brother  
or sin in that  
bitrary to the com-  
an who by his in-  
uple, and very life  
into forbidden and  
I have a right to  
you art the man."  
ent on his conduct.  
od today is crying  
ence of tobacco  
er her boy who  
steer clear of the  
poison. Mothers'  
as they watch the  
e of their once  
to the pallid, cow-  
of the youth who  
ted to the tobacco  
t it is these same  
broken hearts keep  
en the poison has  
work, and these  
g on beds of pain,  
joy of a mother's  
ed of the joys and  
t, pure, strong man-  
t, all because they  
no harm in the  
her So-and-So used

ist tobacco, I would  
inisters keep quiet  
God and the right,  
umanty expects to  
ou fail, woe be to

Christian soldier,  
his might hold fast  
His banner o'er us,  
stor's song at last."

A. H. CARTER

# TEXAS CHRISTIAN ADVOCATE

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

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

Vol. LV

Dallas, Texas, Thursday, July 15, 1909

No. 48

## EDITORIAL

### BISHOP JOHNSTON'S SPIEL ON PROHIBITION.

Bishop J. S. Johnston is Bishop in the Protestant Episcopal Church of the diocese of West Texas, with headquarters at San Antonio. Heretofore he has been identified with the reform forces of that city in their effort to contravene the violations of the laws by gamblers and saloon men. If we mistake not, he was one of a special committee that went to Austin to consult Governor Campbell as to what authority he had to force these men to obey the laws of the State. At least, he expressed sympathy with the part the Governor took to bring those law-breakers to a sense of their duty to the city and the State. And he preached sermons in support of those reforms. But of late he has taken a tumble and almost landed in the camp of the enemy. Two weeks ago he preached a sermon in one of his city churches against the State-wide prohibition movement, and we have a copy of it before us. In that sermon he very nearly goes back on all his efforts heretofore, and by one specious plea and another he gives some sort of comfort to the very people whom he has all along denounced and opposed. He takes the position that local option for the rural districts and strict regulation of the saloon in the city are the only sane solutions of the drink question. He even rails out against "sumptuary laws," and puts himself on record against all legislation restricting what a man shall eat and drink. He goes so far as to assume that we must reason with men on these moral evils and endeavor to persuade them from their bad ways and thereby win them to the Church instead of alienating them. He deplores the tendency of this issue to bring about the entangling alliances of Church and State, and grieves that the leaders of this cause are forcing religion into politics. He says that he voted for submission and thinks the antis made a mortal mistake in using their influence to defeat that question before the Legislature, and that its defeat has greatly aroused the people and that it will probably result in prohibition sweeping the State later on, which, in his judgment, will be a great mistake. But he admits that had the question been submitted he would have voted against it. He also turns prophet and predicts that as the movement is now uppermost in the minds of the people, there will be great excitement in the coming campaign, that friend will be alienated from friend, the non-Church-going classes will be driven into opposition to religion, that the Church and the clergy will be hurled into the maelstrom of politics and Christianity greatly injured in public sentiment. These and other dire calamities he predicts will come to pass.

The tendency of his politico-religious deliverance will be to comfort the enemy and give them additional ground upon which to stand in their fight against prohibition. True, their comfort will be marred by the fact that the good Bishop criticises most severely the abuses of the saloon business by the men thus engaged; but

they will take garbled extracts from what he says and use them to the best advantage. These things will influence no one, for there is not a new thought or suggestion in what he says; but we will have to meet them and combat them because they are the utterances of a Bishop, a man who stand high in the affections and confidence of a number of excellent people.

That his pronouncement can be torn to pieces and thrown to the wind by the merest tyro in prohibition work can not be questioned, for it is contradictory, illogical and unscriptural from beginning to end. To begin with, it is in direct antagonism with what he has said on former occasions, and while he may not have intended it, his present position puts him into sympathy with the law-defying element in his own city, and henceforth they will point to him as their defender and exponent. Wolters, Willacy, Pendleton, the Houston Post, the San Antonio Express and other leading antis will quote him as their authority against the fanaticism of prohibition, and he will be made to render them needed service in the prints and on the hustings from one end of the State to the other. But it is our deliberate judgment that the good Bishop has done himself and his Church more harm in his pitiable position than prohibition. Neither he nor any other man will be able to turn back this tidal wave of reform. It is destined to reach success despite their efforts to obstruct it. And all such opposition will be swept aside just as the flood sweeps the drift out of its way in its onward rush to the sea.

But notwithstanding this, we regret the present stand of Bishop Johnston. He is too good a man and too prominent in his Church councils to permit himself to become affiliated with the saloon element of Texas in any sort of attitude. He is an old man, with one foot in the grave; he is a venerable minister of the gospel of Jesus Christ; he naturally stands for moral reform and civic righteousness; his place is with the best people of the State in their fight against this unmitigated curse of humanity; and his recent change of front on this question will grieve his people and cause the enemy to rejoice. One of his own ministers in San Antonio, the Rev. George D. Harris, has already spoken out and said: "I am grieved more than I can tell at the stand the Bishop has taken. It was just one year ago that he went to my church and preached a sermon almost opposite to that which he preached last Sunday, and I can not help thinking that he has injured himself by the change of face he has shown." The Rev. J. T. Hutcheson, another prominent minister in his diocese, is equally as outspoken against the Bishop's utterances on this question. With his own ministers against his position, what can he expect of the ministers of the other evangelical Churches in Texas?

Really, we are sorry for Bishop Johnston. To think of a venerable man, a Bishop in the Church of God, a man with a bright record heretofore on this question, and a man with his power of moral discrimination, and living in San Antonio, where all laws regulating the saloon have been thrown to the wind by bar-keepers, changing front and now giving encour-

agement to the very crowd that he has time and again denounced! With the ministry and the laity of all spiritual congregations arrayed against these evils, there stands the venerable Bishop Johnston pleading for the perpetuation of the saloon in Texas! With one breath he decries the tendency to mix politics and religion, and with the other he drags the dirtiest and meanest saloon politics into the very pulpit from which he preaches his politico-religious sermon! Yea, without cause or provocation he comes to the defense of the saloon as an institution to be regulated by law! As a political institution he importunes the people not to interfere with it. And in order that his utterances may prove of the utmost benefit to the saloon interests, he gives a copy of it to the daily press for publication. Poor old Bishop Johnston! We really have not the heart to criticise him further. If he enjoys his present predicament as a Bishop and as a minister of Jesus Christ, we are not disposed to further disturb his peace of mind and security of conscience.

### THE OLD THOUGHT.

A little child, in perfect, trusting faith, knelt beside its watching mother, and in a soft, mellow voice, with clasped hands uplifted, offered up his "Now I lay me down to sleep." The amen said, he leaps with bounding step up to his waiting cot, and soon is lost in slumber deep. Hovering angels watch his sleep, and as one more intrepid passes him nearer by, the playing smile upon his sleeping face tells the watchers of the angel's touch.

Grown to young manhood's estate, forgetting not his early faith, he gathers strength each day from a source unseen, and approaches the noon-time of life with steady step, and face upturned to catch the gleam of guiding light.

Slow and tottering age comes on apace. With eyes now dim to scenes of earth, he reads more clearly the tracings of the Hand Eternal, and finds in them the light and comfort to his soul. He lifts his humble prayer above, which, caught by hovering angels, bring to him the answer sure. He droops his head, so weary with the day, and falls to sleep. His eyes have caught the gleam of Paradise; upon his enraptured soul there breaks the music of the choirs celestial. He has lain him down to sleep with the sweet assurance the Lord his soul would keep. A waiting hand grasped his, and leads him safely through the waters deep and chill.

Some people will not do their best work unless you place them in the lead. Sometimes it is best to humor such men, but sometimes it is neither best for them nor the Church to which they belong. Duty ought to be the motive that inspires work for the Master.

God speaks to the man who has an ear to hear his voice. Christ often said, "He that hath ears let him hear." A dull spiritual ear never detects the tones of the divine voice. We only hear that to which we give earnest heed. An indifferent hearing does not retain the thought that comes through the whisperings of the small still voice.

## "INNOCENTS ABROAD"

By REV. HUBERT D. KNICKERBOCKER.

Article Four.

Alexandria, Egypt, June 7, 1909. My last letter left me between Gibraltar and Naples, still on board the steamer Konigin Luise. Before I land again I want to tell a little more about

### Life on Shipboard.

The ship itself is almost a cosmos—a world within itself. One of these great ocean liners carries 2500 passengers, and out of its own resources it might land and establish a well-equipped modern town. That town would have its own electric plant, water-works, ice factory, cold storage, grocery, market, butcher shop, drug store, library, machine shop, blacksmith shop, awning factory and carpenter shop; for all these are on board the ship. Then from the crew and passengers every trade and profession could easily be supplied. There'd be preachers for a dozen denominations, doctors, lawyers, plumbers, carpenters, merchants, etc. The statistics of a ship company like the North German Lloyd on which I am traveling are of much interest. This company owns 385 vessels, employs 21,000 men, and runs its vessels on 38 lines to all parts of the world. In one year they carry 500,000 passengers, and spend \$6,000,000 for coal and \$3,750,000 for food. It costs more to feed the ships than it does the folks. That is no wonder when we find out that the 92 ocean steamers of the company use in their engines the power of 562,450 horses. That's quite a team to drive, isn't it? These horses can pull a load across the ocean equal to 655,624 tons of freight. Each ship is five stories deep—not five stories high. There are five decks or landings between the top and the keel. Way down at the bottom she stokers in a very inferno of heat feed the furnaces night and day. Way up at the top on the upper promenade deck the first cabin passengers feed themselves night and day. The furnaces eat coal, the passengers eat evolved dirt—in the shape of strawberries and cream, etc.

Pope says, "The proper study of mankind is man." If that's so, and it is, the best library of human books in the world is to be found on board a ship. Their leaves are open for study on a sea voyage as nowhere else. I think I read the autobiography of every interesting character in our cabin. One of the great points illustrated is the boundless opportunity that America offers, and the marvelous formative and uplifting influence of American life and civilization.

This 60-years-old Sicilian returning after 45 years with his wife and grown daughter to a visit to his old home tells me his life story. "When I was 15 years old I came to America in a sailing vessel. I got a job in a New Orleans fruit stand at \$8 per month. I saved my wages for four months and then started a fruit stand of my own. For 25 years I lived in New Orleans, and there married a German girl. I moved to California for my health and entered the orchard business. I now have a \$50,000 prune, apricot and cherry orchard. My three children are all educated, grown and two of them married." Then his eyes glowed with pride as he said, "My son is a very fine man. I left him in charge of all my business while I take this trip." He spoke broken English with an Italian's accent, but his daughter was a school teacher, an American in every way. The next generation may be in "the 400." Over and over again I found illustrations aboard like the above. In talking with the Italians, many of them of the lower class, I found their ideas and ideals of life much higher than I expected. The stamp of America was on their hearts, brains and bodies. No wonder an Austrian, as we were leaving the pier in America, waved "old glory" and shouted with tears, "This is the grandest flag of them all!"

Coming close to the hundred or more passengers of many creeds and nationalities I found that all the simple great elements of the human heart were alike in them. Here a beautiful orphan Austrian girl, born in Austria, sojourning in Italy, Egypt, America, speaking four languages, and impressed with the varying ideals of four nations, voices the cry of the universal human heart when she says, "O I laugh and I play, but sometimes I stretch out my arms and cry. O I

would be rich, rich if I only had a mother."

Then an Italian, returning to Italy with his whole family, amongst whom is a gentle little girl with spinal tuberculosis, says, "I have done everything for her. I fear she will never be cured. I am willing to do yet all in my power, for my family is all I have, all I live for."

On Sunday I preached to the passengers of both the first and second cabin. It was certainly a cosmopolitan congregation. In it were French-

vessel. For some moments looking toward the west a path of glory invited you to walk toward the palace of a departing King, and in the east a gleaming road led you across the curving billows, toward the beautiful boudoir of a Queen. It was a contest of beauty—majesty vying with delicate loveliness, the King of Day wooing, like a knight in armor, fair Luna, charming like a winsome maid.

When the band commenced to play soft music I felt like I'd like to hug my mother-in-law. (I say my mother-in-law, for it takes three hugs for one round in her case, and I wanted to do a whole lot of hugging.)

### At the Wharf in Naples.

We arrived at Naples at about 2 a. m. on Friday, June 4. So eager were some of the passengers to see the sights that they got up at once



KNICKERBOCKER PARTY.

Reading from left to right: Rev. Ed R. Wallace, Rev. P. R. Knickerbocker, Mrs. P. R. Knickerbocker, Rev. Hubert D. Knickerbocker. Taken at the pyramids near Cairo June 10, 1909.

men, Germans, Italians, Irish, Jews, Americans and English; Socialists, Presbyterians, Seventh Day Adventists, Episcopalians, Roman Catholics, Lutherans, Italian Methodists and Methodists. Yet when I preached on the simple elements of the gospel, and spoke of our universal need and universal longing for help and God and heaven there was scarcely a dry eye in the congregation, and many came after the service to express their gratitude for and appreciation of the message. It was a concrete incarnation of the text: "God is our Father and we all are brethren."

In my last letter I told about having another touch of sea-sickness, but after we passed the Island of Sardinia the sea became calm again, and the best hours aboard were as beautiful and delightful as a morning rose in a June garden.

### A Gala Dinner

was one of the features of the farewell hours. The tables were decorated in palms, flags and flowers and at each one's plate was a little flag of his own native land. The toastmaster made a speech in three languages—German, English and Italian—a unique feature that was even better than Capt. Paddock, of the Fort Worth Board of Trade, could do. There were bravos and hurrahs, and toasts and much gaiety. After dinner we went on deck and there, besides the decorations of flags and colored electric lights, we found that nature had also saved a special illumination for our last evening aboard.

A perfect sunset and a glorious ascent of the moon were hanging banners of beauty in both the Occident and the Orient.

At the water's edge a lovely land, Nile green in its seeming sward, lay like a long island, and on its distant shore mountains of clouds piled up, whose summits were crested with living silver fire, with their bases burned with glowing gold. Beyond the mountains the deep red of flames that burned with fierce joy the celestial fuel that fed them glowed and flamed, while in the foreground all delicate shades of pink and rose and sapphire floated in fleecy wisps as if the down of the birds of Paradise had been caught by perfumed breezes and softly borne along the currents of the gentle air. Just as the great golden ball of the sun sank in the west the silver splendor of the moon rose in the east, as if they were the rich weights upon the balance scales of the sky, and the beam of the scales had its pivot upon the deck of our

and waited till daylight. I staid in bed till 4:20 a. m., then went on deck. Already the beggars were gathering on the pier—beseeching for pennies. In a little while two barges of coal were towed alongside and a horde of coal-carriers, ragged men, came onto them.

They unloaded the coal by carrying it in baskets on their shoulders. It seems a very primitive way, yet is cheaper than machinery, because the labor is so cheap—cheap because there are so many laborers, not because of free trade. These laborers got their breakfast from a restaurant boat that soon pulled up to the side of the barge. This breakfast consisted of a hunk of coarse bread with two or three little sardine-like fishes and some red gravy. It costs 2 cents. Then half naked they went to work. On the bay near the ship were a number of men in boats, with nets, having handles at least 30 feet long, these were dredging the bottom of the bay for the refuse from the ships, and any other junk they might fish out of the mud. Here was Italy's poverty at one glance—beggars, junk gleaners, coal-carriers—the poorest of the poor. Within sight, on the other hand, on the terraces of the beautiful city were villas and palaces and magnificent hotels. The great middle-class of the climbers who are surely going up the heights of success have many less representatives in Europe than in America. Once poor, always poor, is the rule usually. But of Naples itself I must write when I come back to Europe.

At 12 noon, after several hours in Naples we came aboard the Prinz Heinrich and set sail for Alexandria. Of the voyage and this old city, founded by Alexander 22 centuries ago, I will write in my next.

The sun is shining. God is good. Life is well worth while; or, as my friend, Uncle Dick Thompson, of Dallas, says, "I am flourishing like a green bay horse."

### A LETTER FROM JERUSALEM.

By Ed R. Wallace.

I will take time to write only a few sentences of my trip since I left Arlington May 17. This is June 18, and I have seen more in one month than can be seen for years in the home land. The fifteen days on the water was not so full of interest, but a trip down into Egypt as well as Italy and Jerusalem is of great interest. There is no describing the present situation in this old city. I will not undertake to do so. It is not my intention to write up this country, but because I have traveled in the Northwest Texas

Conference eighteen years and have many friends who read the Advocate, and Dr. G. C. Rankin is filling my pulpit while I am away, I thought it well to write a few lines.

The population of the city of Jerusalem is 60,000. They are crowded into a small space, I went out to see what I could learn from the customs of the people, and one hour on a main corner brought to my eye more of the varied classes of humanity than I had seen in all my life. The view is near the Jaffa gate as you go near one of the walls of the city. A man passes with thirteen pieces of timber 2x4 inches and 14 feet long. An old man going to market with a load of mustard under his arm, and immediately following him a man leads a sheep to market, and a lamb follows. These are to be killed right in the trade quarters. In some trade-quarters they dress sheep and goats and of course it sends out a foul smell. There is no describing the smell of some quarters. At this Jaffa gate, near the tower of Solomon, there is a general supply store. I mean by that it supplies the people with such as melons, fruit, fresh meats, ice, coffee, tea, bread, boiled milk, tomatoes and bread mixed. The people come to get a meal and use no dishes except a cup for coffee. While I stood and looked on the scene an old lady took up pieces of cakes, bread and meats just to look at them, and put them down. She did not look like she had washed for a fortnight. A man came along selling 3 boiled eggs and a piece of bread for 6 cents, and many natives have no more for a meal and seem to do well.

For a general view of the city, from a tower 250 feet high on the Mount of Olives, you can see most all parts of the city and the larger part of the Dead Sea. You can see the meanderings of the Jordan for 15 or 20 miles. From this river you look southeast a mile or two away to Bethany, the home of Lazarus and his sisters. When you visit there you go down into the tomb where Jesus called Lazarus from his grave. From this tower you look south and a little west and you see Bethlehem 9 miles away, and when you visit that holy place you are shown the place where Jesus was born. From this tower you see the Garden of Gethsemane lying on the east side of Kedron and between the Mount of Olives and the temple wall, but across the brook from the temple and to the southeast. As you look from this tower to the Dead Sea lying 20 miles east you are looking over the wilderness of Judea, and from Bethany to the Dead Sea and the Jordan it is still the wilderness and there are no cities. The Jordan and Dead Sea, you must remember, are 1200 feet below sea level, and this tower base 2730 feet above. So you look down over 4000 feet.

I will not undertake to write you a real letter, but I thought well to write just a few lines. God bless you, Dr. Rankin, and the Arlington people.

### LAMAR COUNTY REMAINS DRY.

Last Saturday, June 26, ended a strenuous campaign for continued prohibition in Lamar County. Saloons were closed April 13, 1906, when it was predicted by many that grass would soon flourish upon the streets of Paris. So different have been the results, however, that many of the most sanguine prohibitionists even have been astonished, and as a result the majority Saturday was about double what it was in the previous election, being in the neighborhood of 800. The ants were shrewd enough to put no speakers in the field. Such a policy would have been suicidal, for there was absolutely nothing that could be said. All the facts were in our favor. An exhaustive analysis of conditions showed that during the three years of prohibition crime in the county had decreased more than 50 per cent, the decrease in convictions for drunkenness being 80 per cent. Prisoners in the county jail decreased from 85 to 15. Chattel mortgages decreased to the number of 757. Bank deposits increased nearly \$1,000,000.

During the last three years of saloons, twenty-five cases in bankruptcy were filed in the county, while the three years of local option have recorded only nine.

Taxes increased only \$3350, and this little raise was not made necessary on account of local option, but chiefly to provide for the salary of County Auditor, an office created by the Legislature two years ago.

In the city of Paris the improvements under prohibition have been more marked than in the county at large. Four miles of solid street paving have been put in and money

is now in hand for the paving of two more. Forty miles of concrete sidewalks have been laid. There is now a paid fire department, money is in hand to build a public slaughter house, a city filtration plant, and a new City Hall. Each of these to cost \$10,000. The treasury is full—everything on a cash basis. A vacant house can hardly be found. Several new business houses are now going up, and residences to the value of \$150,000 are now in course of construction. Four elegant residences have gone up this spring within a stone's throw of my church. Such is the noise of saw and hammer right at my study that I have been greatly annoyed, and there is no promise of relief, for two more fine houses are to go up just across the street right away. And these improvements are going on in every part of the city. Two or three new factories, each employing from 100 to 200 hands, have come in under prohibition. Trade was never better. One dry goods house has sold 62 per cent more goods this year than during the same months of 1905, the last whole year they had saloons. All this development and progress has been in spite of the most disastrous panic of modern times.

Of course we were not slow to remind the voters of these facts, and as every one of them was taken from official records there was no text for an anti to preach from, and the result was, as stated above, they did not preach. They employed private citizens to ride and make a house-to-house canvass. They handled the negroes like so many sheep. They had been carrying on this quiet work for a year, and say now that they had the most thoroughly organized campaign they ever had, and spent vast sums of money.

While this was true, we had next to no organization. The people were so busy with their crops it was impossible to get them organized. For the most part our speakers met with small audiences—necessarily so, for along the Red River belt there has been a little too much rain, and crops have been hard to keep clean. But notwithstanding the antis advantages and our disadvantages, we buried them so deep that some of their leaders say they will never try it again. An unusually heavy vote was polled, and the result is understood as settling the question forever. A happier people would be hard to find. To think of forty-five saloons coming back to Paris—even the possibility of such a thing—was past enduring for some of us, and when the returns came in Saturday night is it any wonder that we rejoiced around a great bonfire on the public square? It was a scene worth witnessing.

R. C. HICKS.

Paris, Texas.

**THE NEW BIRTH—A REVIEW.**

By O. T. Rogers.

The writer of "A Study in Sin," in a recent issue, said his purpose in previous articles was not to provoke controversy but to seek information. Good! Am not sure that he makes himself clear, but will attempt to answer his inquiries and correct what seems to me vitally wrong.

1. "If the soul life of the race was lost in the garden, it was restored in the garden or at some subsequent time." The writer evidently thinks one or other of these propositions must stand. We show the incorrectness of both statements by their consequences and by his own words as well. He thinks for the soul life of the race to have been restored afterward involves Calvinism and as "a Methodist with Calvinism eliminated," he rejects it. Very well. So do I, but none the less am strongly persuaded it were easier for me to escape the Scylla of Calvinism on that proposition than for him to avoid the Charybdis of universalism and its more dangerous outgrowth, "Russellism," on the other.

But does not our good brother contradict his first proposition also? Hear him: "The new birth is of vital importance, and made necessary by the lost life of the souls of the race by the offense of one." This is exactly my position and destroys absolutely all he is contending for and harmonizes exactly with Jesus' words to Nicodemus. If the lost life of the race makes necessary the new birth, then certainly that lost life was not restored in the garden or elsewhere; and vice versa, if that lost life was restored in the garden or elsewhere, then no room for nor need of a "new" and spiritual birth remains.

No philosopher on earth can assail the position that to accept the doctrine attacking us so insidiously, so

persistently and from so many quarters to-day, "that man regained unconditionally in Christ the life that was lost in Adam," destroys effectually the preaching of the new birth as a universal need, makes Christ guilty of a most egregious blunder in saying, "Except a man" instead of "except some men be born again," and, in basing its necessity upon the natural birth, instead of a falling from grace.

On this false ground the "new birth" taught by Christ becomes nec-

essarily a third birth instead of a second, and sin is its basis instead of the fleshly birth. Between this doctrine of the "new birth" and that taught by our Lord there is "a great gulf fixed" that no man can bridge.

Furthermore, this fatal error resolves salvation in Christian communities into a mere matter of teaching and training, makes the Sunday-school chief and the pulpit secondary, makes all adult sinners merely backsliders, and renders the ambassador of God helpless before the young man who says, "All these have I kept from my youth up."

To those who think they have seen a great light in this "new gospel," let me put a query: What matters it to our children and to the Church whether we believe them born in a regenerate state or born of God in the waters of regeneration? Will we not deal with them the same? and will not the future of the children and hence of the Church be the same? Surely the utter fallacy of both doctrines is demonstrated by Church history. The best we can hope to do in the latter assumption is to get all our children into the Church, training them up in the belief that they are children of God. Our fathers in past days did that most thoroughly, teaching their children that they had been born of God in baptism and wherein is there a difference? Everybody belonged to the Church then, and regarded themselves as Christians. Were they? What of the spiritual life and power of those days?

But we are asked: "Does not the Scriptures cited in previous articles justify the assumption that the race was begotten of God unto life?" We simply answer here, No.

"Are not the commands to repent, believe, addressed to parties who have life in germ which enables them to respond? Such action is the movement of the heart to righteousness, which disposition and power was lost in the fall, or else the death penalty does not mean what it says." We have quoted this passage in full as it contains the marrow of the whole matter.

1. If the gracious ability to hear and respond to God's call is evidence of eternal life abiding in them (as the Calvinist agrees properly on the ground of election), then indeed it would seem to the "Methodist with

Calvinism eliminated" that Universalism is established, for the greatest sinners have it, unless the few committing the "sin against the Holy Ghost" be excluded.

2. Arminians do not contend that the death penalty ever was executed to the full. The life of God never was absolutely lost to the race. Man fell, but "prevenient grace," as the old theologians tersely put it, arrested the fall within the range of mercy, for man was redeemed before he sinned; hence there is somewhat of

South Presa Street at a cost of \$1950 March 13 I pitched my tent on this newly acquired property and preached for two weeks with following results: A Church organized with 100 members, a Sunday-school with an enrollment of 115, a live League and W. H. M. Society doing splendid work, a beautiful chapel erected at a cost of \$1000. This is now a station, with Rev. J. Q. Watts, of Atlanta, Ga., as popular pastor. He has been on the ground one month and has the work well in hand. I am now engaged in



NEW M. E. CHURCH, SOUTH, AT ROGERS, TEXAS. REV. JOHN G. POLLARD, PREACHER IN CHARGE, THIS BEING THE THIRD YEAR OF HIS PASTORATE.

O. H. P. Rudesill, of Houston, architect. F. Leahy, of Rogers, contractor. W. M. Meyerlambert, superintendent. This church is a brick veneer building with red pressed brick and brown stone, metal ceiling, cornice and roof. Dimensions (outside), 47x190 feet. Seating capacity, with gallery to be put in, 750. When interior is completed, will have the best modern arrangements for Sunday-school and other Church work. Pastor's study over vestibule. Front pulpit. Fine arrangement for basement, which can be put in later. Cost, finished and furnished, about \$11,500. Building Committee: J. H. Wear, P. G. Meachum, C. W. Taylor, W. H. H. Hendrick and W. W. McAllister.

god in the worst, somewhat of God in the vilest. Nevertheless God says: "Awake thou that sleepest and arise from the dead and Christ shall give thee light."

Truly "justification unto," i. e., in order to "life" is come to all men by the second Adam, and infantile justification has been admitted and argued in other articles, and whether infantile regeneration has not been as clearly disproved we leave to the reader now to judge.

Dallas, Texas.

**FROM BROTHER REECE.**

I will write a few lines to let all of my old friends know that I am still alive and on my way to that home of the pure and good, and am still preaching the old time gospel that saves from sin. I preached every night while at Memphis; got several calls to go and hold meetings in other States. Came home on the 11th and preached at our new church in Valley View, Fort Worth, on Sunday; had a fine service and have a fine Sunday-school started and we are having fine services in Valley View.

We had a large crowd on Sunday night and all present arose to their feet for a better life. I never saw such a change in a community in so short a time. Only held four services.

I will leave for Alexander soon. Will begin a meeting there on the first Sunday in July. Pray for us. Your brother in Christ.

THOS. REECE.

Fort Worth, Texas.

**FROM REV. C. S. BEALL.**

I have conducted nine meetings since conference. Have preached 248 times. During this time 257 have joined the Methodist Church. Seven young men have surrendered to preach the gospel and are now arranging to enter school. Two young ladies have offered themselves for special work and are preparing to enter the Scarritt Bible and Training School. During these months have worked with various committees raising funds with which we have purchased property in different sections of the city. The City Mission and Church Extension Board purchased splendid property on corner McKinley Avenue and

raising money to build a neat chapel in Englewood Addition.

(REV.) S. B. BEALL,

City Missionary.

San Antonio, Texas.

A filthy fellow applied for a position as porter with a large concern where help was badly needed. The manager looked him over doubtfully. Finally he handed him a half a dollar.

"Go uptown and take a bath," he told him. "Then come back and maybe I'll be able to take you on."

The fellow started for the door.

"And, O, by the way," the manager called after him, "if there's any change left take another bath."—Ex.

**COULDN'T FOOL HIM**

Doctor Was Firm and Was Right.

Many doctors forbid their patients to drink coffee but the patients still drink it on the sly and thus spoil all the doctor's efforts, and keep themselves sick.

Sometimes the doctor makes sure that the patient is not drinking coffee and there was a case of that kind in St. Paul, where a business man said:

"After a very severe illness last winter which almost caused my death, the doctor said Postum was the only thing that I could drink and he just made me quit coffee and drink Postum. My illness was caused by indigestion from the use of tea and coffee.

"The state of my stomach was so bad that it became terribly inflamed and finally resulted in a rupture. I had not drunk Postum very long before my lost blood was restored and my stomach was well and strong and I have now been using Postum for almost a year. When I got up from bed after my illness I weighed 98 pounds and now my weight is 120.

"There is no doubt that Postum was the cause of this wonderful improvement. I shall never go back to tea or coffee but shall always stick to the food drink that brought me back to health and strength."

Look for the little book, "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.

# Notes From the Field

## Reilly Springs.

Our meeting at Arballa resulted in twenty conversions and twelve additions to the Church. Rev. S. H. Smith, of Como, did the preaching and did it well. He preaches the old-time gospel. Praise God for the victory.—E. F. Brown, July 12.

## White Rock and Williams Chapel.

We were kindly received, well housed, and have made some progress on this charge. We had our third quarterly conference the 2d and 4th of this month. Brother J. M. Sweeton, our presiding elder, came and preached as some strong spiritual sermons. Sunday night, after he had preached, he called for penitents and quite a number came and here professed faith in Christ. Brother Sweeton looks well into all the work of the Church. We will begin our first meeting next Sunday night.—W. A. Pritchett.

## Alma Charge.

We have had Brother J. A. Walkup with us a few days at two places, but it was not the right time for meetings there. He preached some strong sermons and we had some professions. We have just closed a fine meeting at Byrd with thirteen professions and the Church much revived. Brother Greenhaw, one of our local preachers, was with us and did some fine preaching. He has preached here for years, and is loved and respected by all. He is a very strong preacher. The Church work at Byrdwell is moving on nicely. We have torn down the old church at Elm Branch and are building a modern church at Byrdwell that will be a credit to the town and to Methodism. We have some men back of it who love the Church and Love God, and who know how to make things go. We will hold a meeting in the new church the last of August.—M. W. Rogers.

## New Boston.

We have with us this year the Rev. C. W. Schroder, who came to us from the California Conference—a new man to this conference, and, fortunately for us, a very strong preacher. He has done some good work since he came, as is shown from the increase in the Sunday-school from 85 to 110 average attendance, while the attendance on church worship has correspondingly increased. Brother Schroder has just closed a very successful revival here, doing all the preaching himself. He certainly gave us some deep, spiritual sermons, and the Church is today in fine spiritual shape. There were 25 conversions, and nearly all have or will join some one of the different churches. When we were planning the meeting I asked Brother Schroder who he would get to preach, and his answer was: "What is your preacher for?" He has done good work. He denounced sin both in and out of the Church.—T. A. Fuller, July 7.

## Laurelin Station.

Our third Quarterly Conference is a thing of the past. It was held on the 6th instant. Brother C. A. Tower, presiding elder, was unable to be with us, owing to the illness of his wife, and Rev. C. N. Thompson, pastor at Corrigan, came down and presided over the conference and preached a fine sermon on the character of Simon Magres, which was well delineated. We had a delightful conference. Brother C. M. Thompson paid us all a high compliment on our reports, and expressed agreeable surprise. We have done full work, losing no time, preaching twice every Sunday and holding prayer-meetings Wednesday nights. We have had a live and interesting prayer-meeting all the year. About a dozen lead in public prayer, half of whom are ladies. While we are adding members, we are dismissing some by certificate. The Sunday-school is interesting, and our prospects growing spiritually brighter. On the new order of worship, I must say that Dr. Harrison fully expresses my sentiments. While I am not opposed to the system and conventionality in all things, spiritual and temporal, I am opposed to doctoring a patient to death. By this I mean adopting methods which I think will ultimately drain the Church of its spirituality and thus rush with folly and formality into the cold indifference and then in vain inquire "Where are we?" and "What is the matter?" Mr. Wesley said: "I dread the day when Methodism shall become powerful." Oh, let us beware! Wesley reformed the dead, formal Church to high spiritual conditions. To this end he spent his energies and forces and a life of toil. The Lord save us from aping Episcopalians and Catholics, and thus falling back into the same old chasm that Wesley lifted us out of. Sinful pride and vanity are the prompting motives of this awful move and mistake to make a fair and fine show-off to the world. Beware! "Vinegar does not catch flies."—J. B. Gregory, July 8.

## A Cry for Help.

Our good meeting has just closed at the new field, Pleasant Valley, held by Brother Cosby, our preacher. Brother Johnson and also Brother Jewell, a young man who has given his life so early to God. He was licensed to preach at sixteen. Brother Johnson is a good man. He knows just what to say, for God is with him. We only had six conversions, but the good seed that were sown were not in vain. We have no church yet. We are all new people in here, and such a band of good Christian people I never saw. They all gathered around our little preacher and said: "We really have a church here." So he said: "All right, I will help you all I can." We feel sure with the help of such a man of God as H. M. Cosby we will gain the

victory. We need help. We are all new people in here; bought our homes and are trying to pay them out. But we say first we must have a church house, a place where we can go to worship, and also must have a good Sunday-school. We had a glorious day Sunday; had dinner on the ground. We organized our Church under the arbor. We have thirty-four members, and some more, we think, will join us. We also organized a Sunday-school of fifty-six, and we are out under the arbor with just plank seats. Now, you who are in a nice, comfortable church, just think of that—but I am so glad our dear Savior is here with us. I hope someone who will read this will open their heart and also their pocketbook and help us. Some have said we are not able to build, but we are determined by the help of our blessed Lord to come out victorious. I pray that the good Lord will let some one's eyes fall on this little cry for help who has some money that they want to put in a church building. We have two acres of land deeded to us by J. M. Banks, a man who is a true friend of his Master. We have everything arranged to go ahead with the building. Anyone who wishes to help us send to Mrs. J. C. Miller and I will see that you get a receipt showing just the money you have received. Mrs. J. C. Miller, Blue Grove, Route 1, Box 17-A, Clay County, Texas.

## Green Chapel.

We are still getting along very well religiously. Brother Brandon, our pastor, preached a fine sermon on the first Sunday on holiness; what the Church has needed for years. Brother W. R. Crockett, a local preacher of Blanket, He sure is a fine preacher. Brother Cartwright is still true and faithful to his Sunday-school. His place would be hard to fill. Our cottage prayer-meeting has been running for ten months. There have been several conversions. Several new homes have been opened up for prayers. Still there are others that have no room for prayers. Let us wake up as a Church to the interests of the prayer-meeting. When the Church ceases to pray she ceases to live. That is and has been the history of the past with any Church. Sunday-school is all right, so is preaching, but the prayer-meeting is necessary, and no community would move on as God would have them without prayer-meeting.—A. G. Bowden.

## Malakoff.

We closed our protracted meeting at this place last night of twelve days' duration. Brother W. B. White, of Athens, did the preaching, and the consensus of opinion of our people is that he is a very fine preacher. Our meetings were good, and our meeting in many respects was very fine. We had a number of conversions and reclaimations. In addition to the Church, several heads of families pledged to erect family altars, women's weekly prayer-meeting organized, and doubtless our mid-week prayer-meeting will be increased in interest and numbers. White is a live wire, and believes in the membership doing something as an evidence of their faith, hence we feel the meeting has been quite a benediction to our town. Brother White's daughter and several of his special friends came over from Athens to visit him and be with us in a service, and they added much to our song services which we appreciated very much. Judging by the interest those people of Athens manifest, they think they have a good preacher, and we are willing to co-operate with them. We are very grateful for the success of the meeting.—I. F. Pace, July 11.

## Killeen.

I am here assisting Brother B. A. Evans in a meeting. We had conversions yesterday, and about eight or ten in this morning's service. This morning's service was a great one. Brother Lewis and wife live here, and they much enjoy the meeting. They are true, good people. Brother Evans has the love and respect of his people, and is doing a fine work. The other Churches are taking part. Much good is being done. I am being entertained at the home of Bert Hoover, my old school-mate of other days. He and Sister Hoover are all gold. Brother Grimes and Brother Marion Mills enjoyed the meeting two days. These brethren have the old fire still in their bones. My next meeting is with Brother Wilson Harris, at Indian Creek. I sleep under an electric fan and get all theiced tea I want during these hot days, or I do not know what I would do.—J. T. Bloodworth.

## Lewisville Station.

We are doing splendid work at Lewisville. We were received heartily, and a most royal treat came to us the first night we spent in the parsonage (one of the best preacher's homes in Texas, and well furnished and kept up by the W. H. M. Society) after the manner "pounding the preacher." It was well done, and did not stop for nearly two months. We found at Lewisville a splendid people, generous, thoughtful, religious and of more than average intelligence. As a result we have good services. They attend church and Sunday-school, also mid-week prayer-meetings well. The Sunday-school has increased over 100 per cent in attendance since conference. Of course, since the summer heat set in it has not been so good. We have two splendid Leagues. Both are live wires for the Church. Brother Peterson has been to see us the third time. He is always welcome, and he does some fine preaching. He is a good presiding elder, and does the preacher good. He looks well aft-

er the interests of the Church. Brother Griffin, of Oak Lawn, preached five sermons for us, which were very much appreciated. He is a good preacher. These brethren are kindly thought of here. We have paid the foreign missionary assessment in full, and a number of other claims. We hope to have everything in full. If we make a good crop we are going to build a \$10,000 church.—E. S. Hursey.

## EDUCATIONAL

**Metropolitan**  
**BUSINESS COLLEGE**  
"THE SCHOOL WITH A REPUTATION."  
Courses taught: Bookkeeping, Banking, Advanced Accounting, Penmanship, Shorthand, Typewriting, Civil Service and collateral subjects. Write us, stating course desired. Darby & Ragnard, Proprietors, Dallas, Texas.

**Vanderbilt University**  
960 STUDENTS 100 TEACHERS  
CAMPUS OF 80 ACRES  
Expenses low. Literary courses for graduates and undergraduates. Professional courses in Engineering, Law, Medicine, Dentistry, Pharmacy, Theology. Send for catalogue, naming department. J. E. HART, Sec., Nashville, Tenn.

**WESLEYAN**  
**COLLEGE** MACON, GEORGIA  
  
Oldest College for Women in America! The Largest in the South! Grade "A" of Educational Commission! The Recognized Standard of Excellence Throughout the South! Undisputed Ownership of the Church!  
The College occupies an eminence in the best residential district of Macon—the second city in the Union in health record. Buildings of brick and stone, with all modern accessories. Fifty thousand dollars recently spent in improvements. Thirty-nine officers and teachers—larger than any other in this section. Fourteen in Conservatory of Music. Schools of Art, Expression and Physical Culture. Special attention given the comfort and happiness of the home life by the President, who lives in the college. Rates positively lower than those of any other college of its high classification. Reservations are now being rapidly taken for the opening on September 15. Catalogue or any information in detail will be furnished on application.  
**W. N. AINSWORTH, D. D., Pres.**

**RANDOLPH-MACON WOMAN'S COLLEGE**  
Lynchburg, Virginia.  
Classed by U. S. Commissioners of Education as one of sixteen "A" colleges for women in the United States. Equipment complete. Rates \$200 a year for full literary course. For catalogue address W. W. SMITH, A. M., LL. D., President.

**Granbury College**  
OFFERS AS BROAD A COURSE OF STUDY AS ANY OTHER SCHOOL IN THE STATE.

It aims to meet the requirements of the University of Chicago. No short cuts to degrees, but sure road to knowledge. The college offers thorough courses in Literary and Commercial subjects, Piano, Stringed Instruments, Voice, Oratory and Art. The instruction in these is equal to any in the State. No more wholesome influences can be found anywhere. Board and tuition for the year \$128 to \$170. For catalogue address  
**REV. ATTICUS WEBB, A. M., President.**

**Central Plains College,**  
**PLAINVIEW, TEXAS,**  
Offers the following courses of work: Classical, Scientific, Philosophical, Literary, Academic, Preparatory, Theological, Dress-making, Book-keeping, Shorthand, Typewriting, Telegraphy, Music, Art and Oratory.  
Faculty of twenty members. Christian, non-sectarian, interdenominational, co-educational. Equipment the best. Social environments pure and wholesome.  
**SEND FOR CATALOG.**  
**L. L. GLADNEY, President, Plainview, Texas.**

**UNIVERSITY TRAINING SCHOOL,**  
Blooming Grove, Texas.  
Prepares for the leading colleges and universities. A faculty of able, experienced teachers. Co-educational. Modern equipments; excellent system of government under inspiring social and moral surroundings. Thorough work in Classical, Scientific and Commercial Courses. Special courses in Music and Expression. \$185 to \$200 pays all expenses (except music and expression) for one year. Next term opens Sept. 22.  
**W. M. BOARD, President.**

## EDUCATIONAL Belmont College

For YOUNG WOMEN. Nashville, Tenn.  
College and Preparatory Courses, Music, Art, Expression, Modern Languages, Physical Culture and Domestic Science. Matchless location. Register now. Catalogues on request. Address Box 5.  
**IRA LANDRITH, D. D., LL. D., President.**  
**Miss HOOD and Miss HERON, Principals.**

## The University of Texas

Co-educational. Tuition free. Annual expenses \$100 and upward. Main University, Austin; session opens Wednesday, September 22nd, 1909. College of Arts: Courses leading to the Degree of Bachelor and Master of Arts and Doctor of Philosophy. Department of Education: Professional courses for teachers, leading to elementary and permanent certificates. Engineering Department: Degree courses in civil, electrical and mining engineering. Law Department (in its new building): Three-year course, leading to Degree of Bachelor of Laws, with State license; course leading to Degree of Master of Laws. Summer School, Regular University and Normal courses: seven weeks. Session 1910 begins June 15. For catalogue address THE REGISTRAR, University Station, Austin. Medical Department, Galveston. Session eight months, opening September 28th. Four-year course in medicine; two-year course in pharmacy; three-year course in nursing. Thorough laboratory training. Exceptional clinical facilities in John Sealy Hospital, University Hall, a dormitory for women students in medicine. For catalogue address THE DEAN, Medical College.

## The Meridian Training School

Healthful location. Strong faculty. Scientific. Classic, Business, Music and Art Courses. Co-educational. An institution of high grade for boys and girls preparing for college or life. Five years' strong work in college preparatory department. Christian influence. Personal attention to all boarding students. Write for illustrated announcements. G. T. BLUDWORTH, President.

**SOUVENIR POST CARDS FREE.**  
To any person sending a list with correct addresses of ten or more names of young persons who will go to school this year or next we will send five beautiful souvenir post cards free. Address L. L. Gladney, President, Plainview, Texas.

## A Safe School FOR BOTH SEX.

Literary, Theological, Commercial, Music, Normal Departments.  
**LOW PRICE—THOROUGH WORK.**  
Best moral influence. We seek to build character.  
Send for Free Catalog.

**Texas Holiness University,**  
Rev. E. P. Ellyson, D. D., Pres.,  
Box C, Peniel, Texas.

**Mary Baldwin Seminary**  
FOR YOUNG LADIES  
Term begins Sept. 30th, 1909. Located in Shenandoah Valley of Virginia. Unsurpassed climate, beautiful grounds and modern appointments. 250 students past session from 32 States. Terms moderate. Pupils enter any time. Send for catalogue.  
**MISS E. C. WEINAR, Principal, Staunton, Va.**



HALL OF INSTRUCTION, POLYTECHNIC COLLEGE

The above cut shows the new College Building of Polytechnic College as it will appear after remodeling. The work is now in progress, and will be completed at the earliest possible moment. The capacity of the present building will be nearly doubled. When finished this will be one of the most modern and commodious of all college buildings in Texas.

Clovis, N. M.

I am now in Hot Springs, Ark., where I am taking treatment for rheumatism; have been here nearly two weeks, and do not know how long will have to stay. I am improving but slowly. I have received 112 persons into the Church at Clovis, N. M., and there are several other persons to come in. We wanted to make it 200 by Annual Conference, but may not quite reach that number because of our sickness. The conference benevolences are all paid to the Conference Teller and we have a \$20 special on home missions which will be paid by conference. An annex which will be used for Sunday-school, Epworth League, prayer-meeting and Woman's Home Mission purposes has just been made to the main building. This annex can be made a part of the main auditorium by means of two sliding doors. A tower and a vestibule have also been added, and the auditorium canvassed, papered and stained. New pews have been placed in the large room and chairs in the other. A beautiful set of upholstered pulpit chairs, the gift of a friend, now grace the rostrum, as does a beautiful communion table. The collection plates and part of the communion service were also donated by a friend of the Church. The whole church building has received two coats of paint. Two large Gothic windows have been placed in the building, and all the windows are to be stained. A Brussels carpet will be put on the floor. The parsonage has two new porches, one room newly papered and stained and the whole thoroughly painted. When I came to Clovis in October the Church was in debt over \$500. I have been able to secure the necessary funds to cover this indebtedness and do the building and improvement mentioned above, except about \$200, which we hope to have either Bishop Hendrix or Dr. McMurry raise when he comes to dedicate in September. I have not played a moment since I have been in Clovis, and now to be compelled to leave my work as I have, I can hardly bear it. My mind and heart are there. I love the people, and they seem to appreciate my endeavors. They gave me the money with which to come here, and said: "If you need more, write us." Brother James, my presiding elder, is faithful, true and tried.—Edgar L. Young, July 11.

TO THE PASTORS OF THE NORTH TEXAS CONFERENCE.

Dear Brethren: There is a demand for a larger number of our Conference Minutes than we have been printing, and, as is well known, the cost of all this sort of work has greatly increased in the past few months. Many are also requesting that some items that have been omitted from our Journal for the past year or so be restored. I am making my plans to print a larger number of the minutes this fall and to restore some of these features that we have been compelled to omit solely on the ground of economy. Therefore please see to it that your assessment for "Printing Minutes" is paid in full. If we can get the full assessment this fall it will put the Minute Fund in good shape. Also, if a few of the brethren can send in their assessment for this purpose at once, I will receipt you and it will enable me to clear up a little deficit on last year's printing account and get things in shape for a creditable edition of the Journal this fall. R. G. MOOD, Secretary North Texas Conference Greenville, Texas, July 8.

BIRTH.

Born to Rev. and Mrs. A. B. C. Debnam, July 2, 1909, a nine-pound girl, Ruby Debnam; christened July 5, by Brother J. B. Gober.

"PALMER HOME."

This home was secured by the leadership of Rev. G. F. Boyd, now of Gatesville, Texas, having a good following, viz.: John Emberson and wife, William Huddle, Aunt Cally Landus, Elizabeth Twitty, P. L. Smith, with others, also Rev. E. G. Roberts. Then the people of Nocona took hold of the enterprise with the leader, Brother Franklin Moore, and fitted it up for habitation with the friendly help of Montague.

In June, 1904, Sister Lucy Moore secured a nice Jersey cow for the home. For this our gratitude was great. This cow came to the end of her days in the spring of 1905.

By the time the cow was gotten off to the bone yard Brother J. P. Lowry with others was making up money to get another cow, which was done in a short time, and a nice Hereford was secured. For this we were truly grateful, but her end came in May, 1909, and by the time she was hauled off to the bone yard Sister J. A. Barlow was out after money to get another cow, Brother Ulrich writing to the Texas Christian Advocate, so the money was soon in hand and a nice two-year-old Jersey was secured. Wife says she is a beauty, now worth \$75, and the price going up.

Can anyone tell how grateful the inmates of the home feel towards all who have manifested this continued interest?

This is now the third cow. May this one live many days. God has been good to us all through the past, and we trust him for the future.

L. F. PALMER.

CLEBURNE DISTRICT CONFERENCE.

The Cleburne District Conference met with our people at Godley, June 25. This is a new district, but our presiding elder, Bro. E. A. Smith, is a veteran, but not an aged one. He was present, organized the conference and directed it finely from start to finish. It was a good conference. Bro. Jno. M. Neal, the pastor, and his good people gave the conference fine entertainment. Great prominence was given to preaching and it was done well. There was one conversion.

Bro. Nelson was present and represented the Laymen's Movement. Bro. D. S. Switzer, the district lay leader, was present, full of his subject, and the presiding elder looked carefully into the work of the laymen within the various charges. It seems generally believed that this new movement of the Church has much in it for the future of the Church.

Rev. C. L. Browning, representing Polytechnic College, and the Secretary, representing Granbury College, were the only school men present. This latter school is within the bounds of the district. It has been going under the name of the Granbury Training School for some years, but there never was any authority for calling it by that name. The President has thoroughly reorganized it on the basis of a Junior College, as well equipped as any school of the kind in the State, and now it goes by its chartered name as Granbury College. It reported an astonishingly prosperous year.

Much time was given to the discussion of mission work within the bounds of the district. This was felt to be a most important work, and resolutions were passed requesting the Bishop to appoint a man as District Evangelist next year. While our Church is doing so much to hold the cities for Christ and Methodism, we must not turn down the country districts. There lies the substratum of our civilization, and to neglect them means defective mud-sills for the future generation.

Bro. B. H. Kennedy, our pastor at Walnut Springs, having recently died, suitable resolutions were passed on his death, and special prayer was had for his family.

Rev. C. L. Summers, of Granbury, and Rev. J. W. Hawkins, of Burleson, were recommended to the Annual Conference for admission on trial.

The lay delegates elected to the Annual Conference are:

- D. JONES, D. S. SWITZER, PAUL BRADSHAW, W. HOAD. Alternates: J. R. Boseman, S. B. Ferrell.

Blum was chosen as the place for holding the next session of the conference.

All went home feeling that Godley was a godly town with a godly pastor, and all had had a godly District Conference.

ATTICUS WEBB, Sec.

NOTICE.

I would like to furnish a good revivalist a house until conference. Think also that I can give such a man constant work in meetings for the summer. The house is a good, comfortable one. This notice may attract the attention of some brother who purposes joining the conference this fall. L. S. BARTON, P. E. Decatur, Texas.

OUR CONFERENCES.

Table listing various conferences and their dates, including German Mission, West Texas, North Texas, and Texas.

IN MEMORIAM, MARY THOMAS COOPER.

Inasmuch as it hath pleased our Lord, the great head of his Church, to remove from us on June 27, 1909, at Jacksboro, Texas, Mrs. Mary Thomas Cooper, wife of Rev. O. I. Cooper, pastor at that place, from the sphere of her earthly labors to her glorious reward in the Church triumphant, and as Mrs. Cooper was the Third Vice-President of the Decatur District League...

While we bow in submission to His will, and will try to submit with Christian grace to His will, yet we grieve for her and miss her. We thank Him for giving her to us for a little while, for the privilege and blessing of co-laborer with this lovely Christian character, and we bear our testimony to the splendid abilities of our sister in every sphere of the Church work; to her great power as a Christian, always faithful, tender, lov-

ing and sympathetic, causing all with whom she came in contact to love her. To have known her was to love her, and by knowing her we feel our lives have been made better. She has shown us by her beautiful character a more beautiful side of life, and her influence and impress will abide with us still.

We extend to the bereaved family and husband our sincere sympathy, and pray God's blessings upon them in this their darkest hour. Ordered that a copy of this notice be sent to the family, husband, Texas Christian Advocate, Epworth Era, and that a page of our minutes be set aside to her memory, as an expression of our admiration for our dear friend and Leaguer.

ANNIE MORRIS, GENEVA WILLSON, HETTIE MAY, Committee.

REPORT OF CHAIRMAN.

Money received for Zephyr Church not receipted for yet:

Table listing names and amounts received for Zephyr Church, including Mrs. Carrie Taber, Rev. Lindsay, and others.

Total \$226.78. Previously reported \$812.96. G. L. PILLER, Chairman of Committee. G. W. HARRIS, Preacher in Charge.

El Paso District—Fourth Round.

- Tularosa, July 10, 11. Alamogordo, July 14. Carrizozo, July 17, 18. Deming, July 21. Lordsburg, July 22. Las Cruces, July 24, 25. Valentine, at Van Horn, July 28. Toyah, July 31, Aug. 1. Pecos, Aug. 1, 2. Fort Stockton, Aug. 4. Odessa, Aug. 7, 8. Sanderson, Aug. 10. Alpine, Aug. 12. Marfa, at Fort Davis, Aug. 14, 15. Malaga, Aug. 21, 22. Carlsbad, Aug. 25. Hope, Aug. 28, 29. Artesia, Aug. 29, 30. Harterman, Sept. 1. Dexter, Sept. 2. Doyton, Sept. 4, 5. Roswell, Sept. 8. Clint and LaMesa, Sept. 11, 12. Trinity, Sept. 15. J. B. COCHRAN, P. E.

You may know where a man is going when he lets a bulldog lead him.

HOME FOR SALE AT POLYTECHNIC COLLEGE.

Now, 6 rooms, hall, bath, porches, 2 lots, good barn, hen house, garden; 2 blocks of campus, car line and public school. Address OWNER, Box 74, Station A, Fort Worth, Texas.

Telephone M. 5730. Hours: 9 to 1.3 to 5.

W. D. JONES, M. D.

Practice Limited to EYE, EAR, NOSE AND THROAT. 615 Wilson Building Dallas, Texas.

NATIONAL College

Nashville, Tenn. Music, Art, Physical Culture, Healthful location, request. Address

D. President, N. Principals.

of Texas

Annual expenses \$5. Austin, session 1909. College of a Bachelor and Sophomore. Department for teachers, certificates. Courses in civil, electrical, mechanical, and other courses; seven \$4. For catalogue City Station, Austin. Session eight. Four-year course pharmacy; three-laboratory train in John Sealy laboratory for women. Address THE

ng School

Scientific courses. Co-educational for boys and girls. Five years' strong. Christian handling students. G. T. BLUD.

DS FREE.

A list with more names. I go to school till send five dollars free. Address, Plain-

chool

Commercial. Payments.

GH WORK.

seek to build

atalog.

niversity.

D. Pres.

Seminary

located in pleasant climate, beautiful grounds. Terms moderate. Catalogue. Dallas, Texas, Va.

age

DY TE.

No short courses thorough. Instruments, any in the Board and

President.

age,

Philosophical, Book-Oratory, interdenominational environments

Texas.

SCHOOL,

faculty of excellence; excellent surroundings. Courses in all expenses \$5 Sept. 22. Address, Dallas, Texas.

## THE HOME CIRCLE

### Scatter the Germs of the Beautiful

Scatter the germs of the beautiful, by the wayside let them fall,  
That the rose may spring by the cottage gate, and the vine on the garden  
wall;  
Cover the rough and the rude of earth with a veil of leaves and flowers,  
And mark with the opening bud and cup the march of summer hours!

Scatter the germs of the beautiful in the holy shrine of home;  
Let the pure, and the fair, and the graceful there in loveliest lustre come.  
Leave not a trace of deformity in the temple of the heart,  
But gather about its hearth the gems of nature and of art!

Scatter the germs of the beautiful in the temples of our God—  
The God who starred the uplifted sky, and flowered the trampled sod!  
When he built a temple for himself, and a home for his priestly race,  
He reared each man in symmetry, and covered each line in grace.

Scatter the germs of the beautiful in the depths of the human soul!  
They shall bud and blossom and bear the fruit, while the endless ages roll;  
Plant with the flowers of charity the portals of the tomb,  
And fair and pure about thy path in Paradise shall bloom.

#### MOTHER'S ASIDE.

It matters not who plays the part of a mother's aside, it is of prime importance in the rearing of children. Once it was a neighbor who said to Tommy: "What a nice cap that is—it is the very thing to wear this cold weather. I wish Jimmy had one like it."

Tom's mother had no more trouble in making him wear the cap he detested, mostly because Jimmy did not wear one.

And Tom's mother did not waste much time in letting Jim's mother know what her words had done. Then it was the other mother's turn, and she related how, when she had to send Jim on a certain unpleasant errand, she was helped by Tom's mother's observation as she saw the reluctant boy start off.

"What a fine morning to go to school, Jimm," she said.

"Yes'm, but I've got to go away round by Aunt Susie's," growled the boy.

"Oh, have you," cheered his next door neighbor. "Well, you'll get a lively sprint that the other boys won't have; it'll develop muscle, maybe you'll be a splendid athlete one of these days."

How quickly Jimmy straightened up, buckled his book strap more closely over his shoulder, and started briskly onward with pleasant dreams in which big, fine-looking men were the moving characters.

Thereafter each of those women performed the pleasant task of being an aside for each other.

It seems to be the popular fancy that boys are "queer animals." They are not; they are simply elemental men, with the elements very much jumbled, distorted, and waiting for the sympathetic, intelligent hand to draw out, to shapen and direct. The process is a gradual, growing one. Along with it should be the impregnation of the element with truth, unselfishness, and the desire to be large and fine; and the boy is on the right road.

One of these elemental feelings is very tentative—the boy does not want to appear queer to his fellows—to wear or to do things that others are not obliged to wear or do. In other words he is exceedingly sensitive.

He is also essentially selfish. He does not think of mother or father or sister first, but of himself, and how things pertain to and affect him.

And right there comes in the valuable help of the aside. By a word to corroborate what father or mother has said, the boy immediately gets the idea that it isn't a mere whim or matter of convenience with the home folks, but others see and think so and so, and with that idea he more readily adjusts himself to circumstances.

"O, Tommy, you've got a good mother. I can tell by the neat patches on those trousers, and the way she has brushed and pressed them. I'm sure it makes you think more of them than of snick, span new ones, because your mother has put lots of love into these."

Immediately Tommy rises to the occasion, remembering with regret that he didn't think to thank mother for her hard work.

"Jimmy, do you know that your mother is sacrificing a great many

things that she would like in order that she may send you to college? But don't you ever tell her that I said so, Jimmy; and don't you do anything but study harder and love her more, for she takes joy in the sacrifice, my boy, and feels sure that you will stand by her forever and a day."

How the boy's heart swells with pride for his mother, and appreciation of her; and he makes an inward vow to do his part, and be true.

Many a mother and many a father with hearts heavy with continual care and tender with constant prayer, have been suddenly lightened, they knew not why or how, by the thoughtful, wise word of a neighbor, another member of the family, or by a mere passerby.

But the word should be thoughtful, it should be wise. Wheedling, appealing to self-love, vanity, or to the sordid lower nature might be pernicious. Only the sentiment that comes from a warm heart, and is imbued with right and high principles is sure to be useful as the asides for mothers.—Exchange.

#### AN APRIL SHOWER.

"May I please get board and lodging here?" asked the little school teacher of a tall, gaunt-looking country woman who lived in the Greenbrier school district.

Miss Rebecca took a few steps nearer the little front porch upon which the woman was standing.

"Please say 'Yes,' said Rebecca, sweetly.

This remark did not seem to settle well on our rural neighbor. She shook her head forcibly and said very sternly: "No, ma'am; I don't take woman boarders."

Rebecca nevertheless pressed her suit. "I am teaching the spring term at the little school just over the hill, and it would be so convenient right here. I could easily walk both ways, and then the road isn't a bit lonesome along here. This is my first school, and I am a stranger in the neighborhood. At present I am at the village inn until I can get with a private family."

"No, indeed; I wouldn't have such a thing as a woman boarder around, and then especially a schoolmarm, a-giggling at my mistakes. You might as well try farther out the road. There are some folks who might be persuaded to take woman boarders who live a little farther out."

The woman then stepped down to where Rebecca was standing, in order to show her the direction of a certain house where she might perhaps find lodging. In such close range with her new friend, Rebecca found that she was not so homely, but her mode of dressing made her severe-looking. Her dark brown hair, the very shade of her own, was tightly drawn into a knot at the back of her head; the muscles of her neck and face were drawn and rigid-looking, probably from the stern attitude of life that she was taking.

After thanking her for her kindness in directing her, Rebecca asked some questions of the immediate neighborhood to draw her new friend into conversation and, if possible, to make the woman have a kindly feeling toward her; for she wished to go no farther away from her work.

It had been a beautiful spring day;

but as if directed by Providence, an April shower came up so suddenly and sprinkled down so heavily upon them that our friend was forced to ask Rebecca up on the porch till the shower was over. The door of the little drawing room stood ajar, and Rebecca got a glimpse of the portrait of a noted divine. "O, I see the picture of Rev. Mr. Moore!" said the little teacher. "I joined his Church when I was a child."

"You are a Methodist, then, cried our friend.

"Yes," replied Rebecca, "and Mr. Moore was our pastor at that time; but his health failing, he went west. A great, good man he was."

Rebecca was then ushered into the little parlor, where she might have a better view of the portrait.

It was still raining, or rather during the conversation on the merits of Mr. Moore it had stopped, but the clouds were quickly gathering, bringing shower after shower. "You had better have a chair, Miss, I believe it is still raining; and if you don't mind, I will draw a cup of tea. These here spring rains are sorter chilling. Here is the family album that you might entertain yourself with while I brew the tea."

Rebecca thanked her and took the book; but about the prettiest thing in the world, in Rebecca's mind, was a photograph album—people who had lived over a hundred years ago. Still she turned the pages, for perhaps her new friend might question her about them. But they all looked alike to her—the women with their hoopskirts and bishop sleeves and high-dressed hair. Even the children looked alike. As she leisurely turned the pages, she thought she recognized a picture. She now looked closely. Yes, the more she looked the more convincing she was that it was her grandmother's picture on her father's side. Yes, and there was her grandfather also. Not waiting for any ceremonies, Rebecca rushed out into the kitchen with the album in her hand.

"What do you think? here are my grandfather's and grandmother's pictures."

The astonished woman then took the book; and after turning several pages, showed Rebecca another picture.

"O, that is my father," cried the girl.

"And that is my brother," said the woman.

"So you are my Aunt Rebecca, my father's only sister, for whom I am named. I have heard father speak of you so often, but we lost your address after you went West."

So the two talked until bed time; and when the aunt accompanied her niece back to the lodging house at the inn, she helped Rebecca gather her belongings.

"Are you going to take Miss Rebecca away from us?" asked the innkeeper.

"What's the use for a child to go stalking around the neighborhood to live, with her own aunt right here in the midst?"

"I thought some of the neighbors would work in one of their relatives in the school," said the innkeeper to one of the men standing around; but it was a good thing that Aunt Rebecca did not hear his remark.

As they walked back home the aunt said: "Rebecca, I believe that it was all through that album that we found each other."

No, aunt; I believe it was all through that April shower," said Rebecca.—E. P. P., in the Nashville Christian Advocate.

#### HOW THE DAY WAS SPOILED.

"Do look at the queer little object perched upon that wagon! That hood must have come out of the ark!"

"Sh! Don't talk so loud," said another of the trio of girls on the sidewalk; and the three passed on chattering of indifferent things. But the girl in the big farm wagon looked straight before her with two pink spots on her cheeks.

For months past father had been promising to take her to town, and this had proved to be the day of redeeming that promise. She was to see the wonders of the big city—the buildings, the crowded streets. Her father had even hinted that after dinner they would go to see the moving pictures. Her mother had brought out the quilted silk hood which was a sort of family heirloom, and Emily had put it on, feeling very much dressed up. And now a chance remark from a passerby on the sidewalk had spoiled it all!

She shrank as far back in the seat as she could, afraid of meeting eyes in which that cruel amusement looked out. She was a "queer-looking object," it seemed. She had no eyes for the big buildings or the wonders

of the shop windows. The market where such throngs of people came and went had no charms for her.

"Now, how about those moving pictures?" said her father, coming back. "What? You don't want to go. Tired of it already, eh? That's queer." He looked disappointed himself, this big-hearted father, who had counted not a little on seeing his small daughter's delight. "Well, if you'd rather go home, home it is."

And the little girl who had made the careless speech never knew that her words had spoiled a happy day for two. It is a pity that thoughtless people so seldom know the harm that is wrought by their thoughtlessness.—Girl's Companion.

#### WHAT IT IS FOR.

He was only a small boy with a large capacity for asking questions. One day he propounded that ever new question which older heads have worried themselves over all through the ages.

"But what is the world for—just to live in?" he said, with serious eyes and an odd gravity beyond his few years.

You go to school, don't you? And there you learn a lot of things that you need to know to make you a wise and useful man by and by. Well, little boy, the world is a sort of big school for everybody—young and old, boys and girls, men and women. In it we learn a great many lessons—some to work and some to rule and some to teach. We all have our lessons given us to learn, too, in honesty and truth and helpfulness toward each other; in being good and doing all we can to help others be good, just as you have to study and be good in school, and so can help others to do their work better than when you play and idle away your time and theirs. It is a wonderful school for us all, with a smile into the still serious eyes.

"But what do the bad people do?—they are not studying their lessons," said the small questioner.

"No, dear boy, they are the truants—but the teacher loves them, too, and wants them to come and learn to be good. He keeps the door open for them, and when they do come in they find that school is the happiest place in the world for them—when they obey the rules of the great Teacher, the Lord."—Exchange.

"Come right on in, Sambo," the farmer called out; "he won't hurt you. You know a barking dog never bites." "Sure, boss, Ah knows dat," replied the cautious colored man; "but Ah don't know how soon he's goin' to stop barkin'."

#### ORIGIN

##### Of a Famous Human Food.

The story of great discoveries or inventions is always of interest.

An active brain worker who found himself hampered by lack of bodily strength and vigor and could not carry out the plans and enterprises he knew how to conduct, was led to study various foods and their effects upon the human system. In other words before he could carry out his plans he had to find a food that would carry him along and renew his physical and mental strength.

He knew that a food which was a brain and nerve builder, (rather than a mere fat maker) was universally needed. He knew that meat with the average man does not accomplish the desired results. He knew that the soft gray substance in brain and nerve centres is made from Albumen and Phosphate of Potash obtained from food. Then he started to solve the problem.

Careful and extensive experiments evolved Grape-Nuts, the now famous food. It contains the brain and nerve building food elements in condition for easy digestion.

The result of eating Grape-Nuts daily is easily seen in a marked sturdiness and activity of the brain and nervous system, making it a pleasure for one to carry on the daily duties without fatigue or exhaustion.

Grape-Nuts food is in no sense a stimulant but is simply food which renews and replaces the daily waste of brain and nerves.

Its flavour is charming and being fully and thoroughly cooked at the factory it is served instantly with cream.

The signature of the brain worker spoken of, C. W. Post, is to be seen on each genuine package of Grape-Nuts.

Look in pkgs. for the famous little book, "The Road to Wellville." "There's a Reason."

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

By REV. CHAS. A. SPRAGINS

Paper Three.

CHRISTIAN SCIENCE IS ANTI-CHRISTIAN.

Science and Health as the official exposition of C. S. can not be harmonized with the New Testament as the exposition of Christianity. That system can not be Christian that denies the essentials upon which every accredited Christian system rests. That Mrs. Eddy does repudiate the essentials of our holy religion will be manifest when the fundamentals of Christianity, as taught in the Bible, are brought alongside the essentials of C. S. as given in S. and H., the only book "undivorced from truth and uncontaminated with error." If S. and H. can not be harmonized with the Bible, is it reasonable to expect that a system which repudiates essential Christian doctrine can produce saints? As well look for luxuriant flowers in the arid waste of the great Sahara as to expect the maturity of the Christian graces in the sterile soil of Christian Science! If the value of a religion may be measured by its power to produce saintliness, C. S. is manifestly without value.

There is an element of truth in C. S., but this element has been appropriated from the word of God. Every morally helpful truth found amid the superabundance of rubbish in S. and H. is also found in the Bible, and hence to follow the spiritual leadership of Mrs. Eddy rather than Jesus Christ is to manifest colossal idiocy, to put it mildly.

In order to show that C. S. is anti-Christian, we have only to compare the fundamentals taught in S. and H. with the fundamentals taught in the Bible:

The God of Christian Science.

Correct thinking about God must constitute the foundation of all sound theology. A defective doctrine of God means an essentially defective theology. An insecure foundation means an untrustworthy superstructure. What of the foundation doctrine of C. S.? What of the God of S. and H.? He is "Principle." P. 331. "God is love, he is therefore divine Principle." P. 302. To allow John's statement, "God is love," to go at its face value would undermine the foundation of her system, and hence, as elsewhere, so certainly here, "authorized by Christ," she administers a highly attenuated "spiritual interpretation," and John's God of love comes forth as "divine Principle." The God of love after Mrs. Eddy's attenuation in the shape of "spiritual interpretation" suggests Samson after his experience with the shears of the tonsorial artist, Delilah.

"Infinite, impersonal, mind is the creator." "In Christian Science we learn that God is definitely individual, and not personal." Rudimentary Science, p. 8. An "impersonal" God can not be the creator of a personal being, unless a creator can impart to his creation something that he did not possess, which is not only incredible, but a philosophical absurdity. Either God is personal or he created above and beyond himself when he created man. The deep and imperishable sense of personality in man, the inspiration that stirs him to seek relationship with the infinite personality above him, is proof of personality in God. When Mrs. Eddy denies the personality of God she strips him of all personal attributes and of course repudiates the fundamental Christian doctrine of the fatherhood of God. As well predicate fatherhood of the principle of gravitation as of the so-called God of Christian Science. Where God is "impersonal Principle," fatherhood is unthinkable! In the words of Prof. Momerie: "What care I for a power that is eternally unconscious? It may have strength enough to dash the entire universe into shivers, but let me realize that it is senseless, and I look upon it with contempt."

Among the attributes of God that we love to dwell upon are those of truth, goodness and love. These are attributes of a personality, and hence can only be predicated of a person. To expect a God who is simply an "impersonal Principle" to manifest truth, goodness and love would be as rational as to expect Mrs. Eddy's mental aberrations to possess either logical consistency or philosophical soundness. To quote Dr. Fitchett: "To deny

personality to God is to deny at once that he possesses either truth, goodness or love—a denial that is worse than atheism."

Christian Science by the mouth of Mrs. Eddy, and she speaks for her followers, makes the "denial." Between the God of agnosticism and the God of C. S. I have no choice. If Herbert Spencer is right and the only God is a "Great First Cause," a "Principle," my cry to him will have an echo for its answer. If Mrs. Eddy is right and the "Principle of Divine Metaphysics is God," He can not commune with me, I can not communicate to him. I cry aloud in my anguish of heart, and for answer I have again only the echo of my bitter wail. As well seek to relate yourself by prayer for beneficial ends to a principle or truth in astronomy, say gravitation, as to have your faith and hope to cling to the God of C. S., who is only an "impersonal Principle." Such a God could not hear me when I cry, and even if he should, he could give me no help in my need. If I must choose between the God of agnosticism and the God of C. S., give me the former. The "Great First Principle" of agnostic philosophy reveals a higher conception of God than the "impersonal Principle" of Christian Science. The God of S. and H. is really no God in any fundamental Christian sense. The God of the Bible must be the basis of any accredited Christian system. The God of C. S. is not the God of the Bible. Therefore C. S. is anti-Christian by the terms of its teachings concerning God. Your choice is between the God of C. S. and the God of the Bible; between Christian Science and Christianity. You may accept either, but you can not accept both!

The Christ of Christian Science.

Our estimate of Jesus Christ is the fixed starting point from which lines can be run that will fix the metes and bounds of man's religious possessions. If that "possession" entitles him to the rights and privileges of heavenly citizenship within its boundaries, he not only apprehends Christ to be Love's provision for the world's salvation, but he knows himself to be rooted and grounded in that Love.

Christianity is no abstract theology or philosophy of religion reasoned out to a scientific nicety and proclaimed by a divine human teacher; no mere system of commendable principles, no approved code of moral ethics officially prescribed by a superhuman teacher for the regulation of conduct. It is all of this, to be sure, but vastly more; it is a concrete religion incorporated and articulated in a person, Jesus Christ the Savior. Mrs. Eddy unqualifiedly denies the doctrine of the incarnation, that the "word was made flesh and dwelt among us," and in its place she affirms that "Jesus was the offspring of Mary's self-conscious communion with God." Pp. 29 and 30. If these words mean anything they mean that there was a time when Mary held communion with God, and the result of that communion was an idea, an ideal, a mental offspring, which she names Jesus. I find upon further investigation that this conclusion is sustained by her words: "The virgin mother conceived this idea of God, and gave to her ideal the name of Jesus." P. 29. Hence, Jesus of flesh and blood did not really live and move among men; that which did "live and move" was simply a "mortal belief," or, to use her own words, "a corporeal concept." P. 334. When the Bible says, "And she brought forth her first-born son, and wrapped him in swaddling cloths, and laid him in a manger," instead of a babe being born, Mary gave birth to a mental offspring which she called Jesus. This "corporeal concept" behaved just like a sure enough babe; it grew, increased in stature, ate and drank, grew weary, wept, suffered, was nailed to a cross, died, and was buried. Strange conduct for a "mental idea."

Mrs. Eddy's denial of the fact of the incarnation is the logical result of having affirmed the impossibility of the incarnation. "A portion of God could not enter man, neither could his fullness be reflected by man alone." P. 336.

"God can only be reflected by spiritual, incorporeal man." P. 331. Paul affirms: "In him dwelleth all the fullness of the Godhead bodily." Incarnation in C. S. has been aptly characterized as "the neurasthenic imagina-



Whenever you see an Arrow

Think of

Coca-Cola

Whenever, wherever, however you see an arrow, let it point the way to a soda fountain, and a glass of the beverage that is so delicious and so popular that it and even its advertising are constant inspiration for imitators.

Are you hot? — Coca-Cola is cooling.
Are you tired? — Coca-Cola relieves fatigue.
Are you thirsty? — Coca-Cola is thirst-quenching.

Do you crave something just to tickle your palate—not too sweet, but alive with vim and go? Coca-Cola is delicious.

5c Everywhere

Whenever you see an Arrow think of Coca-Cola.

PLAN OF EPISCOPAL VISITATION, 1909-1910.

First District—Bishop A. W. Wilson.

North Carolina Conf., Raleigh, N. C., Dec. 1
South Carolina Conf., Abbeville, S. C., Dec. 8
Baltimore Conf., Washington, D. C., March 25

Third District—Bishop E. R. Hendrix.

New Mexico Conf., El Paso, Texas, Sept. 25
Arkansas Conf., Morrilton, Ark., Nov. 2
Memphis Conf., Greenville, Tenn., Nov. 16
North Georgia Conf., Atlanta, Ga., Nov. 12
South Georgia Conf., Waynesboro, Ga., Dec. 1

Fourth District—Bishop J. S. Key.

German Mission Conf., Houston, Texas, Oct. 21
West Texas Conf., Frisco, Texas, Oct. 27
Northwest Texas Conf., Stamford, Texas, Nov. 14
North Texas Conf., Paris, Texas, Nov. 24
Texas Conf., Jacksonville, Texas, Dec. 1

Fifth District—Bishop W. A. Candler.

Denver Conf., Trinidad, Colo., Aug. 19
Missouri Conf., Savannah, Mo., Sept. 15
Southwest Missouri Conf., Kansas City, Mo., Sept. 8
St. Louis Conf., Fredericktown, Mo., Sept. 15
Illinois Conf., Waverly, Ill., Sept. 22
Ohio Mission Society, Cuba, Sept. 22
Mexican Border Mis. Conf., San Antonio, Tex., Feb. 14
Central Mex. Mis. Conf., San Luis Potosi, Feb. 14
Northwest Mexican Mis. Conf., Nogales, Ariz., Feb. 24

Sixth District—Bishop H. C. Morrison.

South Brazil Mission, Porto Alegre, Brazil, July 7
Brazil Mission Conf., Piracicaba, Brazil, July 28
Virginia Conf., Newport News, Va., Nov. 19
North Alabama Conf., Roanoke, Ala., Nov. 24
Alabama Conf., Opelika, Ala., Dec. 1

Seventh District—Bishop E. E. Hoss.

Kentucky Conf., Paris, Ky., Sept. 8
Western Virginia Conf., Paintsville, Va., Sept. 15
Louisville Conf., Henderson, Ky., Sept. 22
Haitian Conf., Johnson City, Tenn., Oct. 5
Tennessee Conf., Franklin, Tenn., Oct. 12
Tennessee Conf., Okmulgee, Okla., Nov. 24
Mississippi Conference, Brookhaven, Miss., Dec. 1

Eighth District—Bishop Seth Ward.

Japan Mission, Arima, Japan, Aug. 25
Korea Mission, Seoul, Korea, Sept. 2
China Mission Conf., Soochow, China, Sept. 29
Tittle Book Conf., Ashadelphia, Ark., Dec. 1
Louisiana Conf., Alexandria, La., Dec. 8
White River Conf., Searcy, Ark., Dec. 15

Ninth District—Bishop James Atkins.

Montana Conf., Bozeman, Mont., Sept. 5
East Columbia Conf., Spokane, Wash., Sept. 16
Columbia Conf., Medford, Ore., Sept. 22
Pacific Conf., San Jose, Cal., Sept. 25
Western North Carolina Conf., Hickory, N. C., Nov. 21
Los Angeles Conf., Phoenix, Ariz., Oct. 7
Oklahoma Conf., Muskogee, Okla., Nov. 7
Florida Conf., Lakeland, Fla., Dec. 16

San Augustine District—Third Round.

Timpson Sta., July 15.
Nacogdoches, July 18.
Center Cir., at Newburn, July 24, 25.
Tenaha, at Concord, July 28.
Melrose, at Union, July 31, Aug. 1.
Corrigan, at Corrigan, Aug. 4.
Geneva, at Patroon, Aug. 7, 8.
San Augustine, at S. A., Aug. 9.
Gary, at Mt. Pleasant, Aug. 14, 15.
Garrison, at Arlem, Aug. 20.
Minden, at Concord, Aug. 21, 22.
Kennard, at Prairie View, Aug. 28, 29.
Lurkin Mis., Aug. 30.
Carthage Sta., Sept. 1.
Hemphill and Bronson, at H., Sept. 4, 5.
Burke, at Ryan, Sept. 19.
Livingston, at Goodrich, Sept. 11, 12.
Appleby, at Prairie Grove, Sept. 13, 19.
C. A. TOWER, P. E.

It is never difficult to live all the religion you can carry in your head.

Better to be God's little child than the world's greatest man.

The market people came for her. moving pic coming back to go. Tired s queer." He self, this big-counted not ill daughter's rather go

io had made r knew that t happy day t thoughtless to harm that nightlessness.

OR. boy with a g questions. that ever heads have all through

for—just to serious eyes and his few you? And things that you a wise y. Well, lit-sort of big ing and old. women. In ty lessons—to rule and ave our les, in honesty toward each d doing all good, just be good in others to do en you play and theirs. for us all," still serious

people do?—ir lessons," the truant sm, too, and learn to be r open for me in they ppiest place -when they at Teacher.

so," the fat- t hurt you, ever bites." at," replied "but Ah s goin' to

Food. eries or in- rest. who found t of bodily id not carry es he knew study vari- upon the ords before ins he had carry him d and men-

which was a rather than universally at with the mplish the at the soft and nerve umen and ined from solve the

xperiments ow famous and nerve condition

e Nuts diked sturdy in and nerve- lessure for ntles with o sense a l which re- r waste of

and being ed at the ntly with

in worker o be seen of Grape-

nous little Wellville."



BLAYLOCK PUBL. CO. Publishers  
Office of Publication—116-118 Jackson Street.

Published Every Thursday at Dallas, Texas

Entered at the Postoffice at Dallas, Texas, as Second-Class Mail Matter.

G. C. KANKIN, D. D. Editor

**SUBSCRIPTION—IN ADVANCE.**

ONE YEAR	\$2.00
SIX MONTHS	1.00
THREE MONTHS	.50
TO PREACHERS (Half Price)	1.00

For advertising rates address the Publishers. All ministers in active work in the Methodist Episcopal Church, South, in Texas are agents and will receive and receipt for subscriptions. If any subscriber fails to receive the Advocate regularly and promptly, notify us at once by postal card. Subscribers asking to have the direction of a paper changed should be careful to name not only the postoffice to which they wish it sent, but also the one to which it has been sent.

**Back Numbers.**—Subscriptions may begin at any time, but we cannot undertake to furnish back numbers. We will do so when desired, if possible, but as a rule subscriptions must date from current issues. **Discontinuance.**—The paper will be stopped only when a care so notified and all arrearages are paid.

All remittances should be made by draft, postal money order or express money order or registered letters. Money forwarded in any other way is at the sender's risk. Make all money orders, drafts, etc., payable to BLAYLOCK PUBL. CO., Dallas, Texas.

**GENERAL CHURCH NEWS**

In the present Methodist Quarterly Rev. James A. Burrows, late of the Midland Methodist, takes Bishop Hoss to task for his position on the Restatement of our Articles of Religion. Bishop Hoss opposes the Restatement proposition. It takes a bold and courageous man to tackle Bishop Hoss on any proposition, but Dr. Burrows wades in and makes the fur fly.

Rev. George S. Sexton spent last Sunday in Dallas preaching for Trinity folk in the morning and the Grace people at night. He is making full proof of his new position, and if there is success to be achieved Dr. Sexton will land beyond a doubt.

Dr. Collins Denny is preaching for Oklahoma City Methodists during the absence of their pastor, Rev. Percy Knickerbocker, in the Orient. It goes without saying that those people will get good preaching during the heated term and when the pastor returns he will find his people in good case.

Professor J. J. Tigert, son of the late Bishop Tigert, is now the President of Kentucky Wesleyan College, at Winchester, Ky. He is one of the best educated young men in the connection, having graduated at Vanderbilt and at Oxford, England. He has the scholarly instincts of his great father, and he has a future of promise before him.

Dr. W. F. Tillett, Dean of the Theological Department of the Vanderbilt, has had conferred on him the honorary title of Doctor of Laws by the Wesleyan University at Middleton, Conn. He is now the Rev. W. F. Tillett, D. D., S. T. D., LL.D. And if there are any other titles in this line, Dr. Tillett is worthy of them.

The International Epworth League Conference has just adjourned at Seattle. It was a great occasion. Thousands of young Methodists from all over this country and Canada were present and took part in the proceedings. The next one will go North for its session.

In a recent issue of the Advocate W. T. Owens was credited with an article entitled: "Afflictions of the Gospel." The signature should have been "W. T. Ayers," who was the author of said article.

**THE PEACOCK CATALOGUE.**

We acknowledge receipt of the Peacock Military School catalogue. Mr. Peacock seems to have spared no expense in publishing this book, as it is a fine specimen of the printer's art. A notable fact in regard to this school is that it enjoys the "A" classification by the U. S. A. War Department—a rare distinction, so we understand.

**DOCTOR PALMORE'S SCHEME.**

Dr. Palmore, of the St. Louis Advocate, has a scheme for solving the religious paper problem in Southern Methodism. We give the gist of it as follows:

"The eighteen conference organs we are now making are three times too many, and are absolutely pitiable to contemplate; but it is the best we can do under the present circumstances, without more money and patronage. It is impossible to make a great Church paper without the energetic work and hearty co-operation of all the pastors, and it is utterly impossible to secure the energetic work and hearty co-operation of all the pastors for a paper not owned by the Church. Therefore the Church should issue bonds and project six great conference organs, instead of the eighteen pitiable apologies now struggling at a poor, dying rate. Four of these should be east and two west of the Mississippi River."

There is some merit in the suggestion, and yet the "bond" feature of his plan is an untried method of business with us. It might prove wise, but it might prove otherwise. We are not so sure that we see the wisdom of this suggestion. That we have too many conference organs, and that several of them are struggling to maintain themselves, is a truth too well understood by students of this problem to meet with denial. We need fewer and better conference organs; but just how to secure them is as great a problem as the one involved in our present condition. We have people enough and intelligence enough to maintain and make a reasonable success a given number of organs. As it is we have at least twice as many as we need and twice as many as the Church is adequately supporting. If we can reach a satisfactory basis for reducing the present number and for the enlargement and better equipment of the less number, it would mark an era of real advance in Southern Methodist journalism.

But the Doctor goes further and closes his article with the following suggestion:

"There is now absolutely no field or need for the Nashville Advocate. We continue it something like our ancestors in the olden time went to mill, with corn in one end of the sack and a rock in the other end to balance, simply from the force of an old habit. As a conference organ for the two Kentucky Conferences and our three conferences in Tennessee, the Nashville Advocate could reach forty thousand subscribers the morning after its publication and place \$5000 into the needy hands of the superannuates of these conferences instead of sinking so many thousands of dollars, as it is now doing. With China substituting railroads for wheelbarrows and knives and forks for chopsticks, it is high time for Dixie Methodism to awake from her Rip Van Winkle dream!"

We do not agree with Dr. Palmer that there is now "absolutely no field or need for the Nashville Advocate." We need a general organ. The Methodist Episcopal Church has a general organ in the New York Christian Advocate and it is the exponent of the doctrines and polity of that great Church. Its utterances are well nigh final on all such questions. Dr. Buckley is at the head of it and he is the greatest Methodist editor in America. It has a field also; and it is more than self-sustaining. It adds revenue to the Methodist Book Concern. The ministry and thousands of the brainy laymen of that Church take it and read it; and it is a powerful central force in the progress of that great organization. And Southern Methodism needs just such a central organ. We have a broad field, and out of our seventeen hundred thousand members we ought to have a circulation of such an organ of thirty thousand at least. It had this number when O. P. Fitzgerald and W. A. Candler retired from its tripod; and our members were far behind then what they are now. Since then not only have our numbers multiplied, but our resources have made large increase; and we are abundantly able to produce a central organ that will not only occupy the field, but be a potent factor in our progress and development. Hence we do not agree with Dr. Palmer that we ought to reduce the General Organ to a conference organ, with three or four such organizations to support it. But we do think that the Nashville

Advocate ought to be so managed and its business so conducted as to make it self-supporting. If it can not support three editors without incurring an annual debt of nearly \$5000, then it ought either to increase its resources or reduce its expenses. It ought not to continue its expenses and draw on the Publishing House for supplementary support. No conference organ would think of employing three editors with an annual deficit of \$5000. We do not think that the Book Committee acted with good business judgment at its last meeting when it made no provision for lessening the expenses of the Advocate in view of the fact that the paper was run the preceding year at a considerable loss. And these remarks apply alike to the Epworth Era and the Quiet Hour Quarterly, and to any other connectional publication depending on the funds of the House to meet its deficits. It is now time for the House to begin to declare a dividend in favor of the worn-out preachers and the widows and orphans of deceased ministers. For years this has not been done. There have been good reasons for this in the past; but these reasons will not hold good in the future. As a matter of fact the House is sinking too much of the money belonging to a sacred cause in supporting dependent connectional publications. Let strict business methods obtain in these matters so that this needless and wasteful leakage can be discontinued. Therefore if Dr. Palmer's position on this question does nothing else than call attention to these matters and cause the next General Conference to overhaul its business methods in the production of these publications, he will have rendered the Church a great service.

**TEXAS METHODIST QUARTERLY.**

This is a new publication brought out by the committee appointed by the several Annual Conferences last fall to collect and arrange data for the contemplated history of Texas Methodism. Professor C. C. Cody is the editor and Rev. E. L. Shettles is assistant editor. It is published at Georgetown and the first issue is before us. It is a most creditable publication, containing ninety-six pages, filled with valuable matter and neatly gotten up. There appears on the front page a splendid likeness of Rev. Martin Ruter, D. D., one of the leading pioneers of Methodism in Texas. Then follows the introduction, by Dr. J. H. McLean, outlining the plan and purpose of the Quarterly. Professor Cody has a fine article on the life and times of Dr. Ruter; followed by "Reminiscences of David Ayers." Mr. A. J. Lee gives an interesting sketch of Rev. J. W. Kennedy; and Rev. H. G. Horton traces the itinerants of 1838. He also gives to the readers a fine article on Homer S. Thrall. Dr. McLean also gives to its pages two well written articles on "An Interesting Relic," and "The Genesis of Organic Methodism in Texas." The Quarterly starts off well and if its successive numbers maintain the high standard of the first one, it will prove itself a most interesting and timely production.

**METHODIST REVIEW.**

From a popular standpoint we do not hesitate to say that this issue of the Methodist Review is one of the most interesting numbers yet issued. It contains four biographical communications of more than ordinary significance. One of them is on "Phillips Brooks," by Bishop Hendrix, and it is just such a production as might be expected from his clear brain and practical pen. Another is on "Bishop George F. Pierce," by Bishop Candler, and it is the deliverance of a genius in this style of writing. Then there are two on "Abraham Lincoln"—one by J. L. Jones, covering that part of this distinguished man's life from 1839 to 1909, and the other by W. G. M. Thomas, Esq., on "Lincoln After Forty Years." But there are other splendid features in this number of the Review. One by F. M. Thomas on "The Poet of Immortality." Another "On the Interpretation of John Apocalypse," by Milton S. Terry, and on "The Methodist Creed," by Rev. James A. Burrow, D. D. Then Dr. Alexander has several very important matters discussed in the editorial department.

We were entertained last Sunday at the good home of Uncle John Ditto, at Arlington. We are resting this hot weather by preaching every Sunday morning and night for those good people in the absence of the pastor, Rev. Ed. Wallace, who is touring the Orient.

**PERSONALS**

Rev. E. V. Cox, of Granbury, made the Advocate a pleasant visit this week. He reports that collections for the new church enterprise are coming in nicely.

Rev. W. E. Boggs, D. D., of Fifth Street, Waco, made us a pleasant visit last Saturday. He was on his way to Fort Worth to preach on Sunday to the First Church people.

Rev. L. L. Naugle, on the Trinity and Preston work, is investing his energy and ability in his pulpit and pastoral duties and the prospects for a good report at conference are promising.

Rev. J. H. Braswell, of Venus, was in to see us recently. He says that there have been no rains of any consequence during the entire year and the prospect for crops is very gloomy indeed.

Rev. C. B. Golson is meeting with favor on the Southwayd work. He is faithfully looking after every interest of the people and they follow that sort of a pastor. We hear good reports of his labors.

The Home charge is served by Rev. F. B. Wheeler this year and he is busy looking after all the details of his work. He has good possibilities in his field and he is working them out successfully.

We are sorry to note from the daily papers that Rev. E. T. Harrison, a supernumerary member of the Northwest Texas Conference, living at Groesbeck, recently suffered a severe stroke of paralysis and is quite ill.

Rev. W. C. Howell is doing substantial work on the Pecan and Friendship charge this year. He is one of the strong and vigorous young men of the conference and he does not spare himself in his labors.

Dr. Jno. R. Allen did not take his contemplated trip to Europe this summer. His duties became too pressing and he had to forego that pleasure. He is a man of many duties and he is devoting himself to them.

Rev. J. W. Clifton is devoting himself this year to the interests of the Bells charge. He has a good people and they make a hard working preacher and the two make a good fit. We have no more devoted man than Bro. Clifton.

Rev. R. F. Bryant, the Sherman District Evangelist, is making full proof of his ministry. He is being supported by the laymen and his work is bringing forth results. He is vigorous, energetic and progressive and well adapted to that character of work.

Rev. M. S. Hotchkiss is one of the busiest men in the Northwest Texas Conference. He is making full proof of his ministry and if he could multiply himself by four he would be able to meet all the calls being made upon him.

Rev. W. D. Bradfield has given up his try to the Orient for the time being, owing to the fact that he has been unable to provide a substitute for Trinity Church during his absence. Dr. Bourland had to decline to take the temporary pastorate on account of his health.

Rev. Geo. W. Owens, of Oak Cliff, has just returned from a trip to several Eastern points, and last Saturday he was almost prostrated by the severe heat. He is still ill at his home, and just as soon as able, he will have to seek a cooler climate for a few weeks in order to fully recover.

A few weeks ago there died in Waxahachie a very remarkable woman—Mrs. C. C. Banks. She was the widow of the late General Banks, one of the leading pioneer citizens of the State. For years the family lived in Galveston, having moved there from Travis County. Mrs. Banks was a lifelong Methodist and devoted reader of the Texas Advocate from its beginning. She leaves three daughters—Mrs. S. F. Carter, of Houston; Mrs. R. B.



Ransom, and Mrs. Perry, of Waxahachie; also one son, Walter Banks, of Waxahachie. They all rise up and call their mother blessed.

Rev. E. L. Egger, at Denton, is in his third year and he continues to grow in the favor of his people. He is a sound preacher, a wise pastor and a faithful leader of his people. He is a man of good accomplishments and he has the co-operation of his congregation.

Rev. P. C. Archer is doing some of the best work of his life at Whitesboro. He is a man of resources, well equipped and he has large experience. He has met the responsibilities in many of the leading charges in the North Texas Conference, and he is very much at home in the Whitesboro charge.

The many friends of Rev. A. C. Biggs, of the Texas Conference, will read with regret the following note from him. We trust that he will be speedily restored to health:

"I am down with inflammatory rheumatism and have been for four weeks, and a great sufferer. I am now at the home of my daughter, Mrs. G. M. Clapp, Hearne, Texas."

A WORD FROM CALIFORNIA.

Rev. Sam P. Wright, who recently changed his address from Santa Ana to Pollasky, Calif., in a private letter to M. S. Hotchkiss, has the following to say about his new location and other matters. The Advocate would be glad to receive and print any matter that may emanate from the facile pen of Brother Wright:

Dear Milton: I am in Campo, 333 miles north of Santa Ana, near Pollasky, Fresno County, the land of prunes, almonds, figs, Grapes (with a big "G") and other nice things, such as fine-looking, healthy women. Came to bring Mary to life again. Reavis Barcus and I have four sections of foot hill land all paid for. It is good orange land, we know, and if a hundred or so inches of water can be found, of which we feel confident, we can start a National bank if we can find where one is needed. Have got lots of things to say if I thought the Advocate would like to print it.

Came here two months ago and already the change in my life is so marvelous that I am almost too happy to live. Don't reckon I'll ever go back South again; too cold near the ocean; hot here and healthy.

Found in less than fourteen miles no church service of any kind. But a public school building on our land was too great a temptation. So Reavis is superintendent and I'm general roustabout. Mrs. Barcus leads the little ones, and Mrs. Wright is on hand every Sunday. Our announcement is: "Religious service in this house every Sabbath from 10 to 12 o'clock. All children and grown-up must come. The 'roustabout' takes hold where the Sunday-school leaves off, but always shuts his mouth exactly on time—high twelve. SAM P. WRIGHT

June 28.

AN OPEN LETTER TO FRIENDS AND FRIENDS.

A number of persons have inquired, "Why is it that I do not take a conspicuous part in opposition to the popular evils of the day here in Dallas as I once did at other places?"

Leaving out the term "conspicuous," I beg to say that I never was more active anywhere in these premises than as pastor of First Church, Dallas. For instance: When the questions of Sabbath desecration and race-track gambling were mooted in the Dallas Pastors' Association I was President of that body. A motion was passed that the President appoint two committees—one to consider the Sunday question and another to look into the matter of race-track gambling. I appointed Rev. J. Frank Smith, Chairman of the former, and Rev. W. D. Bradfield, Chairman of the latter committee. When Bro. Smith called a mass-meeting in the interest of Sabbath observance I opened the meeting with an address, in which I used "great plainness of speech;" in fact, a few "scary" brethren feared I was too radical.

When Bro. Bradfield had prepared,

BEAUTIFUL CATALOG FREE.

Every housewife in the South should have our beautiful 40-page catalog of rugs, carpets, curtains, etc. The illustrations are made by the color photograph process direct from the goods themselves. Every color—even every tint—is faithfully reproduced. It is therefore possible to make selection as intelligently as if you were in our own show rooms. You will be mightily surprised at the low prices. Write for the catalog at once. Hollingsworth Carpet Co., Sherman, Texas.

as Chairman of the race-track gambling committee, a paper in answer to the Dallas Herald, in which he forcefully set forth our position on the question of gambling in general and of race-track gambling in particular, and when his paper was turned down by both the News and the Herald, "unless it were expressed in more parliamentary language" (this was the condition exacted by the News), or "endorsed by the association"—the Herald's condition—and when some of the brethren "weakened," and proposed to get up a new paper in the form of an address to the people at large, then it was that I called Dr. Smith to the chair, and to the best of my ability defended Bro. Bradfield's position, which was finally carried by a good majority. And during all the fight for the passage of the anti-race-track gambling law I did all I could to bring about a consummation so devoutly to be wished. As to my attitude on the liquor question I attended meetings, paid money and did whatever I could on the side of prohibition. As to this latter issue, however, I am living in the same city with the two great leaders of the Texas prohibitionists—Dr. Geo. C. Rankin and Dr. J. B. Gambrell—and any public utterance of mine or any one else in Dallas, after a deliberation by either of those men, would be like shooting a fire-cracker after a cannonade! So it will be seen, that while I have not been in the limelight, I have been just as active and loyal to the cause of social and civic righteousness as any man in the city of Dallas. I have not "cooled off" as one fears, nor have I been "squelched," as I am afraid another hopes. I am doing business at the old stand and in the old way.

This statement I am sure will satisfy my friends; and as to my enemies, if I have any, I can afford to ignore them. J. W. HILL, Dallas, Texas.

MRS. MARY THOMAS COOPER.

It was a sad occasion that brought together the people of Jacksboro at their beautiful little Methodist parsonage on Sunday afternoon, June 27. Only a few months before they had gathered there to welcome the bride of their pastor, Rev. O. T. Cooper. Now they gathered together to weep with their pastor over the death of his fair young wife and to mingle their tears with those of the heart-broken father and mother. Deeper grief was seldom ever seen than was manifested by that devoted people over the death of this pastor's wife—Mrs. Mary Thomas Cooper. Before the body was taken to Arlington for interment, a short service was held at the parsonage, conducted by Rev. T. H. Morris, of Bridgeport. He spoke of the three great mysteries—Life, Death and the Resurrection. Life was mysterious and could only be accounted for by ascribing it to God. Death was equally a mystery, and could only be accounted for by the existence of sin. The resurrection of the dead is no more mysterious than either life or death, and has its pledge in the wisdom, power and grace of God, through the redemption in Christ. At the conclusion of the talk he then read the following paper, setting forth some facts relative to the life of the departed:

"Mary Evelyn Cooper, daughter of Rev. and Mrs. O. S. Thomas and wife of Rev. O. T. Cooper, was born at Caruth parsonage, near Dallas, Texas, March 21, 1885, and died at Jacksboro, Texas, June 27, at 7:30 a. m., being at the time of her death 24 years old.

"She was reared in a Methodist preacher's home and never knew anything but religious thought, religious duty, religious aspiration and religious hope. At the early age of 8 years she openly professed Christ as her Savior, and at Plano, Texas, where her father was then pastor, she joined the Methodist Episcopal Church, South. On October 14, 1908, she was married to Rev. O. T. Cooper, and entered into all the duties and responsibilities of a minister's wife. You who are here today know how well she met these responsibilities. With her whole soul she entered her life work, and was a marked success, whether it was in visiting the members of her husband's charge, comforting the sorrowing, ministering to the sick, instructing her Sunday-school class, filling her position as an officer in the Woman's Home Mission Society, in Epworth League activities, and as a district officer in the Decatur District League. She brought into all of these positions a soul, beautiful in its purity, sympathetic in its kindness and love, and a mind polished and trained for the highest usefulness. Not only her inti-

FOR THE SCIENTIFIC TREATMENT OF WHISKEY, DRUG AND TOBACCO ADDICTIONS THE BEST PEOPLE IN THE WORLD ENDORSE WHITE SANITARIUM

Dr. S. J. White, Dallas, Texas: Bartlett, Texas, May 7, 1909. Dear Doctor:—I have several times lately intended to write you as to a former case of the White Sanitarium here. I am now pressed to do it by the fact of your recent letter to Mr. Dempsey. He came to me yesterday with your letter, saying that he could write you, and would soon, but preferred that I write in his stead for the present. I want to say that you could have no more reason for genuine satisfaction from any case you have treated than from this. It has been a constant delight to me for nearly a year now to see him every day, and to see in him the effects of a real and complete cure. It was my joy to receive him into the Church and baptize him six months ago. He believes with all his heart in you, the Baptist Church here and in Christ. The proof, too, of his faith in all is that he is constant and loyal. I want to commend your work in the cases here, and others that I have known. Faithfully, (REV.) H. CARROLL SMITH, Pastor First Baptist Church.

Write for FREE Booklet of Testimonials and General Information. WHITE SANITARIUM, Tenth and Tyler Streets, OAK CLIFF (Dallas), Texas. Phone Cliff 142.

mate friends, but all who knew her, expected a life filled with benedictions of goodness upon this sin-troubled world. Her death is a great loss to her family, to her Church, and to the world. No life was more full of promise, and no character more beautiful in graces.

By nature she was endowed with superior intellectual gifts, and these were cultivated under the best educational processes and advantages. She finished the high school course at Greenville, Texas, in 1901. She then entered Southwestern University, and in 1905 took her B. A. degree. She rested one year, and then returned to Georgetown, and in 1907 took her M. A. degree. She graduated in art, and was a musician of rare ability. Truly, she was "polished after the similitude of a palace." Had she lived, she would have risen to prominence in Church work, and in the love, admiration and esteem of a wide circle of acquaintance.

It would be impossible to describe the beautiful home life of this lovely person. From her childhood she was like an angel's visit to that parsonage home. All of her loveliness bloomed out in that home, like the magnolia blossom, that she so much resembled in unsullied purity of heart and life, and in the sweet fragrance of unselfish tenderness and love. In that home life there were developed all of those noble, refined, elevating characteristics of the highest type of Southern womanhood. And when she left that home nest for school life, she went to perfect all of those traits of character to their highest degree of excellence. Well did she succeed. When she laid her pure hand into the hand of a minister of the gospel of Jesus Christ, to be a co-worker with him in leading souls to Christ, ministering to the needs of humanity, and filling the sacred position of wife, she laid upon that altar as pure a sacrifice of love and devotion as ever rested upon sacred shrine.

Standing here, with such a sad and unexpected ending of such a life, so full of promise of future usefulness, and a life that it seems the world so greatly needed, we can not understand the Divine providence which either permitted or directed this sudden termination. Doubtless our trouble is in not understanding the eternal sweep of God's great plans. Our views of life are narrow and circumscribed. If we could only project our thoughts out into the never-ending future, we might be better able to comprehend the incidents of temporal existence. In a few years all of our earthly lives will have ceased. We will have all gathered on the banks of the river of life. How rapidly they are crossing over! One by one they are going.

It is now the babe, then the youth, then the young man or woman, then the middle-aged, then the mother and father in Israel. But all are passing over. It will not be long before we, who stand here today, will have joined that throng on the other side. Let us contrast this short span of life with eternity. Suppose we project our thoughts into that great future a thousand years—yes, a million!—still eternity has only begun! Crowd that million years with the joy which only God can give; let scene after scene of enraptured beauty, which only heaven can afford, be ours; let glory, which only the redeemed of earth can enjoy, be our portion; let the gladness of eternal companionship with our loved ones be ours; then, in full view of these mighty facts and events, how meager will appear our little temporal affairs, plans and purposes! Will we then ask why our loved ones left us? Will we wonder why the life was a span shorter or longer on earth? Will we question God's goodness or wisdom in his dealings with us and our loved ones? No. We will see from a different viewpoint. Now earth, and earth's affairs, fill our horizon. Then heaven and eternity will have the full sweep of our vision and experience. God's wisdom and goodness will be forever unfolding, and the cycles of eternity will make more and more diminutive the affairs of earth and time. Paul speaks of "these light afflictions, which are but for a moment," in striking contrast with the "far more exceeding and eternal night of glory." In our sorrows, let faith open the future and show us, over-arching the grave, the bright colors of the rainbow of Christian hope, resplendent with colors of heavenly glory.

We say that our sister's life was not complete. But is our statement correct? Was not her life most complete? Life is not measured by length of days, but by thoughts, and words, and actions. Did she not live every day a complete life? Did she not crowd every day with beautiful thoughts, tender and helpful words, and pure and noble actions? Did she not place her soul under the refreshing dews of heavenly grace, and grow into a perfected Christian character? Yes, her life was a complete life. God thought it was, and so he took her to higher spheres of activity and glory. We part today. We meet tomorrow. Then to part no more forever.

FALLING HAIR.

A free sample of the Wonderful Creatin Treatment, which grows new hair at the rate of an inch per month and stops dandruff and falling hair, will be sent to all afflicted, together with a booklet on the care of the hair and scalp. THE CREATIN CO., 48 Lenox Bldg., Chicago, Ill.

## 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 chapter dues should be sent to Frank L. McNeny, Dallas. Assembly funds should be sent to Theo. Herbig, Jr., Houston.

### STATE LEAGUE CABINET.

President—A. K. Ragsdale, San Antonio.  
First Vice-President—Tom C. Swope, Houston.  
Second Vice-President—Miss Mattie Harris, Dallas.  
Third Vice-President—P. W. Hovey, Houston.  
Fourth Vice-President—Dr. E. E. Ball, Austin.  
Secretary-Treasurer—Frank L. McNeny, Dallas.  
Junior Superintendent—Miss Ella Mae Christopher, Arlington.  
Secretary Board of Trustees—A. J. Weeks, San Antonio.  
Syndicate Press Correspondent—Howard H. Stokes, Dallas.

### COMING LEAGUE MEETINGS.

(Leaguers will confer a favor by informing the editor of the dates of their meetings, that same may be inserted here.)

Texas State Encampment, Epworth, August 5-15.

Stamford District League, Rule, August 10-12.

### IN AUSTIN.

Business matters called us to Austin recently and we had an opportunity of seeing a bit of Methodism in the Capital City. On Sunday morning of our visit we looked in upon Dr. V. A. Godbey's splendid Sunday-school at Tenth Street Church. A neatly printed invitation left at our hotel the evening before informed us of the character of the services for the day and also stated that "electric fans, ice water, good ventilation and comfortable pews" were favorable features, all of which we found to be true. We heard many good words of Dr. Godbey and his excellent wife, and the congregation at night evidenced the unanimity of this appreciation. At the 11 o'clock hour we attended services over at University Church, where Bro. Cullom H. Booth is pastor. He had just returned from the Institute at Nashville and his introductory remarks were in the nature of a resume of the proceedings there. He took as a text the statement from Acts with reference to the work of the Church on the day of Pentecost, in substance as follows: "And there were added daily such as were saved." This, he said, pictured the ideal Church. He pleaded for a Church that will save and announced the beginning at an early date of a revival. The congregation at this place has only recently moved into its new building, a very commodious stone structure, compactly built and finished in simple, attractive style. The art windows are yet to be installed, as well as the magnificent pipe organ. The seating capacity, so we were told, is estimated at 1200, and the total cost, including building and site, is \$60,000.

While here we met with our good friends, Dr. E. E. Ball and Miss Mary E. Decherd, both moving spirits in the progressive work of the Church at this place.

At night we drifted back to Tenth Street and spoke to the Leaguers for a few minutes. This is a very fine organization. The attendance was 65. A splendid program was carried out. Miss Godbey, daughter of the pastor and a missionary in Mexico, was present, being at home on a brief vacation, and told interestingly of her work in the Republic. Miss Lee, also of Mexico—San Luis Potosi—was another speaker. Grover Robinson, formerly of Dallas, now employed in the State Comptroller's office, is President of Tenth Street League and is working like an old-timer. Miss Laura Allison is a member here, and was one of several former acquaintances to greet us.

We can hardly bring this note to a

## Tutt's Pills

### FOR TORPID LIVER.

A torpid liver deranges the whole system, and produces

### SICK HEADACHE,

Dyspepsia, Costiveness, Rheumatism, Sallow Skin and Piles.

There is no better remedy for these common diseases than DR. TUTT'S LIVER PILLS, as a trial will prove.

Take No Substitute.

close without mentioning the cordial and brotherly reception accorded us by that prince of B. Y. P. U. workers, Hon. John W. Stephens, State Comptroller of Currency, whose office is in the Capitol. He was very gracious toward us, and inquired much about the progress of our League work. He is a leading light in the Baptist circles, thoroughly in accord with the young people's movement and one of the most fraternal men we have ever met.

Among the Methodists we heard much talk of Epworth, and were given to understand that when the next Encampment comes around Austin will be well represented.



Tarpon Caught at Epworth Near Bath House by the Boys of Marshall School.

### TYPEWRITER RECEIVED.

We are glad to announce that the typewriter purchased with funds contributed by Miss Dye's numerous Texas friends has reached its destination in Brazil and is now in use by her. Her acknowledgment of the receipt of the machine follows:

#### The Letter.

My Dear Mr. Thomasson: At last my typewriter has arrived and it is certainly lovely. My heart is filled with gratitude and appreciation to you and the Leaguers who have sent me this most valuable and useful gift. I feel so unworthy of all you have done for me. Pray for me, that God may help me use all my strength for his service.

We have been blessed this week with a visit from Mr. Robert E. Speer. It was my privilege to hear him twice, and I received so much inspiration from his messages. His engagement Monday night to speak to the students of the city had to be called off on account of the death of the President of the United States of Brazil. The funeral was the largest I ever witnessed. It must have been over an hour in passing a given point. There were great loads of the most beautiful natural and artificial flowers. The cannons fired every half hour from the time he died on Monday night until the burial on Wednesday. His last words were "Deus, Patria, Liberdade, Familia," that is, "God, country, liberty, family." He was a good man, although not a strong man mentally or morally, and was much better than the Vice-President who comes to office now, and who, so it is said, disowns his mother because she is black. It is feared that all the best ministers are going to resign.

I wish I had time to tell you of my work, but I have an engagement at four and it is time I was going. I will be sure to get a letter to Epworth. My new address is Caixa 454, Rio de Janeiro, Brazil. Again thanking you for the typewriter and all you have done for me, I am gratefully,

MAY DYE.

Rio de Janeiro, Brazil, June 17, 1909.

### PRESIDENT RAGSDALE'S NOTES.

Are you and your League going to be at Epworth? You will miss the best Encampment we have ever had if you miss this one. Be sure and be on hand early. We would prefer of course to have advance notice that you are coming, but don't stay away on this account. Come and we will do our best for you.

We thought we put in all the information necessary in the information circular, but it seems that we did not. We publish herewith a few questions from one interested party with our reply, so that others may be posted:

Mr. A. K. Ragsdale, San Antonio, Tex.  
Dear Sir:—I have at hand the cir-

cular giving information concerning Epworth-by-the-Sea. There are a few points I would like to have made clear.

The statement is made that sleeveless bathing suits will not be allowed. I notice in the picture of the beach men in sleeveless bathing suits. Will men be allowed with sleeveless bathing suit? How far ahead should reservation be made for a 10x12 tent? For a 12x12 tent? Mention is made about regulations regarding Sunday bathing and hours of retiring. What are these regulations? Is it possible to occupy the tents before August 5th? If so, when? Is it possible to use the tents longer than August 15? If so, how long? How do we find out which tent is assigned to us? What arrangements have been made for getting baggage from trains entering Corpus Christi to the camp?

Thanking you in advance for this information, I remain,

In reply to your several questions, will say that the sleeveless bathing suits worn by some of the men last season were not appropriate to wear in crowds such as we have. We only insist on a short sleeve that will make the suit look decent. Reservations for tents should be made as early as possible. No Sunday bathing is permitted on our grounds, and our people are requested to retire by 11 p. m. at least. It will hardly be possible to occupy tents before the 5th of August. You might make arrangements for one longer than August 15th by securing one of the tents that remain on the grounds. A large portion of our tents are rented, and are shipped from a distance and have to be shipped back at the close of the Encampment. Report at the business office on arrival, and you will be shown your tent. Baggage should be checked to Epworth, and wagons will be there to haul it to the tent.

Bro. J. M. West, a prominent Methodist lumber man, has donated to the League for use on the grounds at Epworth a car of lumber, which has been shipped and will be on hand to help make the grounds more comfortable. We certainly appreciate this interest and aid and commend his example to other Methodists in Texas. We yet lack a great deal of having our plant equipped and will appreciate aid in any shape or form.

Miss Norwood Wynn writes that she will be on hand from Mexico and is looking forward to a great time at Epworth. They are coming from every section of Texas and New Mexico. Will you be on hand? You can't afford to miss it.

The Woman's Building, for the use of program people for the women's work and certain delegates from each of the conferences, is complete and it is a magnificent addition to the property and a much greater aid to the work in that it gives us the active support of our good women. We hope this season to start a move to have each district in Texas build a similar building for their workers and take an active interest in the plant.

Dr. Parker writes that he will come to Epworth direct from the International meeting at Seattle. We will hear from the great meeting at first hand. Dr. Cook and Misses Head and Davies will come from Sea Shore camp-ground.

Dr. C. M. Bishop, of Columbia, Mo., and Dr. A. F. Watkins, of Hattiesburg, Miss., both excellent Methodist leaders, will be with us and occupy prominent places on the program. Dr. Bishop is also on the Winona Assembly program in Indiana.

There are still a few rooms not spoken for at the Inn. Get in your order quick. Also let us know right away the kind of tent you want.

Write for information circular today. Write to Frank L. McNeny, Dallas, for information as to the Dallas train, and to Miss Florence Colston, Ft. Worth, about the Ft. Worth crowd. If you are in North Texas, join one of the delegations. Tom Swope at Houston is concentrating a big crowd there to come in special train. Get in touch with him. Let's make this Encampment a record breaker.

If your friends want to join you bring 'em along. We are willing to share our good things with others. All

## Radway's Pills

Purely vegetable, mild and reliable. Regulate the Liver and Digestive Organs. The safest and best medicine in the world for the

## CURE

of all disorders of the Stomach, Liver, Bowels, Kidneys, Bladder, Nervous Diseases, Loss of Appetite, Headache, Constipation, Costiveness, Indigestion, Biliousness, Fever, Inflammation of the Bowels, Piles, and all derangements of the internal viscera. PERFECT DIGESTION will be accomplished by taking RADWAY'S PILLS. By so doing

## DYSPEPSIA

Sick Headache, Full Stomach, Biliousness will be avoided, as the food that is eaten contributes its nourishing properties for the support of the natural waste of the body.

25 cents a box. At Druggists, or sent in mail. RADWAY & CO., New York.

We ask a strict observance of our regulations. A. K. R. Epworth-by-the-Sea.

### DALLAS DISTRICT MEETING.

A very profitable session of the Dallas District Epworth League Conference was held at South Ervay Street Church, Dallas, recently. The conference had been advertised for Lancaster, but much sickness there at the time set for the meeting caused a transfer to be made to Dallas. We are not informed as to the exact attendance, but Dallas turned out well and there were quite a good many Leaguers present from adjacent towns. Mrs. E. H. Hursey was present from Lewisville with six of her Juniors, and President Hamilton, of the North Texas Conference League, a resident of Lewisville and a member of the district organization, graced the occasion with his presence. Secretary A. B. Hardin, also of the North Texas organization, living at Denison, dropped in for a couple of services and District President Brown, of McKinney, looked in upon the deliberations. Some papers of high merit were read, and a number of inspirational addresses were made. One of the most interesting services was the missionary evening, conducted by Mrs. Henry Lamar (formerly Miss Alma Rawlins). In this connection it is interesting from an historical point of view to state that Miss Alma Rawlins was the first Fourth Vice-President appointed in Texas, following the provision of the General Epworth League Board for the Fourth Department of the League, the appointment being made by the writer who at the time was President of the North Texas Conference Epworth League. Our recollection is that this was in 1904, however it may have been a year later. The closing sermon was preached by the pastor of the Church where the conference was held, Rev. J. L. Morris. The following officers were elected:

President, Alger Jones, Dallas; First Vice-President, Miss Josephine Wolfe, Dallas; Second Vice-President, Miss Evelyn Wynn, Dallas; Third Vice-President, Geo. Ritchie, Grand Prairie; Fourth Vice-President, Mrs. Fred Willey, Dallas; Secretary-Treasurer, Randle Gilbert, Dallas; Junior Superintendent, Miss Pearl Wallace, Dallas.

### THE LEAGUE IN MISSOURI.

The Epworth Era of July 1 is a special Missouri edition, and a vast lot of information is presented about the League and its work in this State. The entire first page is given to pictorial illustrations of the organization's headquarters at Pertle Springs. The auditorium appears as a two-story building, with the lower section open and the upper closed. The central view is that of a sunrise prayer-meeting on the lake, a dozen or more row boats being congregated containing four to six occupants each. On another page appears the portraits of the members of the State Cabinet, Mr. Sim Beam being President and Mr. Clarence R. Comfort, Secretary. In this group is the picture of Miss Fannie McLean, League editress of the St. Louis Christian Advocate, and elsewhere in the paper appears that of

Miss Dasie Williams, who was for many years in charge of the editorial work of the League department of the same paper. Two historical sketches of the organization are published, both intensely interesting. The State League was organized in 1891 with all conferences participating, and in the first meeting at Jefferson City, Mo., got tangled up over parliamentary rules to such an extent that a division finally came and in 1898 one of the conferences withdrew its support and in 1899 another did likewise, the effect being to disband the State organization as such. A new organization was immediately formed, however, which was styled the Southwest Missouri and St. Louis Conference League. Mr. Alex Rankin, of Kansas City, who afterward became prominent in League circles in his State, was elected President, and he at once set about trying to unite the divided forces which was done in a way the following year, and an invitation extended all conferences to unite in the work. The St. Louis Conference responded promptly, but the Missouri Conference declined, nor has it to this good day given its official indorsement to the State organization, although many of its most enterprising chapters and individual Leaguers are in warm sympathy and accord with the State plan. Considering the great usefulness of the Leaguers in this State in times past it is a great misfortune that there should be any semblance of divided sentiment among them. The next meeting is to be held at Pertle Springs and it is sincerely hoped all differences may be laid aside in an official way, as they have largely individually, and a greater work than ever before carried out. In the historical sketch prepared by W. G. Beasley, A. B., former President, is this interesting statement, viz:

"The administration of Mr. Beam has been one of increasing success and permanent results in the movement. The possibility of unlimited development in the future is apparent. The writer feels that it will not be out of place for him to say a few things relating to the State League movement. That Missouri Methodism, with her three Annual Conferences, her five hundred or six hundred pastoral charges, her thousands of members, her hosts of young people converted and unconverted, ought to have a great State gathering to which large numbers from all over the State will come for a week or ten days in gathering inspiration by mutual fellowship is a thing that no sane man will attempt to deny. That we with our immense wealth could do it is also readily admitted. Why we do not do it is the question those who have been devoting time and energy to this State League movement have been trying to solve. If Texas can gather its ten thousand at Corpus Christi, if Texas can establish its great Encampment there and maintain it, then Missouri, with her many beautiful parks and streams and places for founding an institution, can do it."

**THE LEAGUE IN OKLAHOMA.**

In the Western Methodist of July 1, on the League page edited by Brother C. W. Lester, appears an extended announcement regarding the coming session of the Oklahoma State Epworth League Assembly. This meeting will be held at Sulphur, Oklahoma, August 12-18, and among the platform speakers are mentioned Drs. H. M. DuBose of the Central Office and Sam Steel, of Texas. Bishop Hendrix is to be the leading speaker of the occasion. 1000 Leaguers and friends of the cause are expected to be present. Concerning the arrangements for accommodations, the following statement is made:

"At a meeting of the Board of Trustees of Epworth Encampment held at

**DROPSY** Cured: quick relief, restores all swelling in 8 to 24 days; 8 to 40 days effect permanent cure. Trial treatment given free to all. Fees nothing false. For circulars, testimonials and free trial treatment, write DR. H. H. GREEN'S SONS, Box 9, Atlanta, Ga.

**BELLS**

**MENEELY & CO. WATERLIET, (West Troy), N. Y.**  
The Old Reliable Meneely Foundry. Established courts 100 years ago. CHURCH, CHIME, SCHOOL & OTHER BELLS

**BLANCHYER BLYMURCH**  
Write to Cincinnati Bell Foundry Co., Cincinnati, O. Please mention this paper.

Sulphur on the 25th of June negotiations were taken up with the Commercial Club of Sulphur and the government authorities looking to an arrangement whereby our 1909 Assembly may be held in Platt National Park, just below the Artesian Hotel; which will be one of the most ideal places to hold it. This will place us close to all the springs and also convenient to the city. Arrangements will be made for tents at a small cost, and this part of the great park will be converted into a veritable city of tents."

**THE MEXICO TRIP.**

Low rates to points in Mexico will again be on sale from Corpus Christi, Texas, account Epworth League Convention, dates of sale August 15, 16 and 17; rate to Mexico City and return \$26.00, limited to 25 days for return. Tickets into Epworth will be extended on purchase of side trip to Mexico without extra cost, and those who holds tickets reading through San Antonio will be permitted to return to San Antonio from Mexico instead of Corpus Christi, if desired.

For full information and particulars of rates to other points write E. Muenzenberger, General Agent National Railways of Mexico, 224 E. Houston St., San Antonio, or see representative on the grounds at Epworth during convention.

**DISTRICT CONFERENCE, WESTERN DISTRICT, GERMAN MISSION CONFERENCE.**

The District Conference of the Western District of the German Mission Conference convened June 23, 1909, at Upper Willow, in the Mason charge, and closed June 28. Bro. H. Jordan and his people entertained the conference to the satisfaction of all present. A regular old-time camp-meeting was held in connection with the District Conference. When we arrived on the evening of the 23d Bro. Jordan and his people had already pitched their tents and also had made ample provisions for the reinforcement that came from other quarters of the district. Our beloved presiding elder, Rev. C. A. Lehnberg, was there, marshalled the forces and presided with much tact. He did it well. Rev. J. C. Winkel fired the first gun, which gave the proper ring, and set the Christian workers to realize their responsibilities as instruments in God's hands for the salvation of the unsaved.

A very interesting and timely program was rendered besides the regular business. Thursday evening was devoted to the discussion of the spiritual life of the Church. Friday evening was given to the subject of "Missions," both foreign and domestic, with special emphasis on the laymen's movement, which is of growing interest among the laymen of our Church. The theme for Saturday evening was the "Sunday-school and Epworth League Work."

The following four young men were licensed to preach: O. W. Moerner, Louis Jordan, Emil Willmann and J. P. Dewald.

Delegates to the Annual Conference:

- F. A. GROTE.
- FRITZ KOTHMANN, JR.
- P. STANTZENBERGER.
- J. C. WINKEL, SR.

**Alternates:**

- H. Hempel.
- L. Vordenbaumer.

Now the reader may ask, "Did not they have any conversions up there?" Yes, we had conversions and reclamations to the number of about fifty. The secret of the power manifest was largely due to the united prayers of the children of God. These prayers were held in groups each day a little before sundown. There was a group of older men who assembled for prayer, and also a band of young men who receded in the woods for prayer. I understand that at one of their meetings were sixty-seven young men present; also the older women and the young ladies had their prayer-meetings; even the little folks of twelve years and under assembled together in prayer. God answered these prayers in the conversion of many souls. To him be all the praise.

Sunday was a great day for us. The enemy had long before been put to flight and shouts of victory were heard throughout the camp. About 500 people gathered under and around the great tent on Sunday, and about 300 of these took part on the Lord's Supper. Our feet were planted on higher ground, and we parted with the purpose of being better soldiers of the cross. The next session of the conference goes to Elm Creek, Texas. R. GAMMENTHALER.

**The Uniform Soda Cracker**

There's never the slightest variation in the high quality of **Uneeda Biscuit.**

Wonderful care and precision on the part of expert bakers, combined with facilities to be found in no other bakery, ensure this uniformity of **Uneeda Biscuit.**

Damp days, cold days, wet days or hot days their goodness is kept intact by the moisture-proof package.

**5¢**

**NATIONAL BISCUIT COMPANY**

**HUNTSVILLE DISTRICT CONFERENCE.**

The Huntsville District Conference was in session at Crockett, Texas, from June 29 to July 2. Four of the pastors were absent on account of sickness in their homes. About a dozen were in attendance. The reports of the pastors showed the work of the district in splendid condition. Many good revivals have been held during the year and plans have been made for many more.

W. T. Seymour, local preacher, surrendered his license for cause best known to himself. J. Lafayette Webb and Jasper Carroll Cooper were granted license to preach. Thomas Edger Bledsoe and Jasper Carroll Cooper were recommended for admission on trial into the Annual Conference.

Judge W. L. Dean, of Huntsville, was elected District Leader of the Laymen's Missionary Movement.

Delegates to the Annual Conference are:

- J. W. MADDEN.
- J. E. NEASUM.
- J. L. BRITCHETT.
- A. VISOR.

**Alternates:**

- S. C. Ellison.
- J. H. Pearey.

The presiding elder announced the following as the Licensing Committee to serve until the meeting of the Annual Conference: T. H. Morris, C. M. Simpson, O. F. Zimmerman, J. C. Carr.

One night and all of the last morning were given to the Laymen's Missionary Movement. Judge Dean, District Leader, spoke on Thursday night with good effect. Friday morning M. D. Field, Conference Leader, assisted by B. L. Palmer, of Houston, spoke on "The Chattanooga Plan" and "The Laymen at Work."

The conference goes next year to Conroe.

The following memorial relative to the work of the next General Conference was unanimously adopted:

"Resolved, That we the members of the Huntsville District Conference in conference at Crockett, Texas, July 1, 1909, memorialize the Texas Annual Conference to memorialize the ensuing General Conference to so change the law of the Church as to make the action of all boards of an Annual Conference subject to the approval of the conference, except that an Annual Conference may delegate to a board or a committee specific powers during the interim of the conference."

The following resolution was unanimously adopted by a rising vote:

"Whereas, Under the law of the Church, this is the last year that Rev. H. C. Willis can continue as presiding elder of the Huntsville District; therefore be it

"Resolved, By the District Conference of said district in session at Crockett, Texas, July 2, 1909, That we gladly place on record the testimony that Brother Willis has in all respects elevated and magnified the office of presiding elder. He has been loyal to the Church, kind and fatherly to the preachers and thoroughly acceptable to the people.

2. We commend him to the people to whom he may be sent as in every

way capable of effective leadership and altogether worthy of their confidence and love. We shall follow him with our prayers and good wishes."

The hospitality of the people of Crockett was unbounded and abundant, and their homes were at our disposal. CLAUDE M. SIMPSON.

**OUR ORPHANAGE.**

We have met with the loss of our barn by fire. A small boy—more patriotic than prudent—a firecracker and the Fourth of July, is the explanation. In some way he had gotten hold of a firecracker and with a coal of fire resorted to the barn where he could salute the Fourth. The loss finds compensation in the integrity of the boy, who, while the barn was burning and quite a company had gathered, approached me through the throng and said with streaming eyes: "Dr. McLean, I did it. I burnt the barn." I inquired how it occurred, and he gave me the straight story as above. A bystander, hearing his plaintive, truthful story, wanted to know if I intended to chastise him. I promptly answered no; however great the loss, I could but honor and commend a spirit like that. The total loss, barn and contents, is about \$1200, with \$500 insurance. We feel the loss, coming as it does in our straitened condition—having to borrow money to meet our running expenses—and no outside fund to draw upon. Will not the good people help us in our extremity? Will not some large-hearted layman send us \$1000? Others, \$500, \$100, \$50, \$25, \$10, or according to ability? And will not our Home Mission Societies, our Sunday-schools and Leagues send us contributions? And will not every pastor who has not taken up a collection for the Orphanage do so at once, not limiting the collection to the bare assessment? Our numbers have increased, and the cost of living advanced; we are straitened for money to run the institution and make necessary improvements. Will not the friends of the orphan come to our relief? JNO. H. McLEAN.

**METHODISTIC UNION.**

Married, at the residence of the bride's parents, Rev. and Mrs. W. T. Barnhouse, Sinton, Texas, June 10, 1909, Mr. Marcus Peterson and Miss Ethel Barnhouse, Rev. A. L. Scarborough officiating. This wedding is notable for the fact that the relationship of the contracting young couple to prominent young preachers. The groom is the son of Rev. T. G. Peterson of the St. Louis Conference; he is nephew of Rev. J. M. Peterson, presiding elder of the Dallas District; he is brother of Rev. Oscar Peterson, pastor at Ladonia. Besides, he has another uncle, a cousin and a brother-in-law, preachers in Illinois. On the other side the bride is the accomplished daughter of Rev. W. T. Barnhouse, for years a member of the Indian Mission and St. Louis Conferences, and now supplying the Sinton charge, in the West Texas Conference. The wedding occasion was also notable for the great number of valuable presents received by the bride and groom. The home of the bride and groom will be in Jackson, Mo.

**ly's ls**  
Regulate the  
stomach and bowels

**E**

Hotels, Kitchens of Appetite, Indigestion, Biliousness, Piles, etc., cured by taking

**IA**

ness will be contributed by the natural

need of our A. K. R.

**LETING.**

tion of the sage Conth Ervay ntly. The rtised for nesa there eting caus to Dallas. the exact ed out well od many ent towns, sent from r Juniors, the North a resident er of the d the oc- Secretary North Tex- Denison, f services vn, of Me- delibera- igh merit of inspira- One of s was the ed by Mrs. liss Alma n is in- l point of a Rawlins -President g the proth League rtment of ent being e time Texas Con- r recolle- , however ter. The ed by the e con- Morris, elected: Dallas; Josephine President. e: Third P. Grand ent, Mrs. ary-Treas- e: Junior Wallace.

**MOURI.**

is a spe- vast lot about the itate. The pictorial nization's igs. The two-story ion open central yer-meet- more row ontaining On an- traits of inet, Mr. and Mr. tary. In of Miss itness of cate, and rs that of

## The Woman's Department

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

"Every day is a fresh beginning!—  
Listen, my soul, to the glad refrain.  
And, spite of old sorrow and older  
sinning,  
And puzzle forecasted, and possible  
pain,  
Take heart with the morn, and BE-  
GIN again!"

We were glad to give our members and readers a picture last week of the "Epworth House" which has recently been completed at Epworth-by-the-Sea as the result of united contributions of the W. F. M. and the W. H. M. Societies of the four Texas conferences, and which is to be used as joint headquarters for both these societies of Texas Methodism. We give this week a statement from Mr. A. K. Ragsdale, President of the State Epworth League, regarding the enterprise, also an extract from a personal letter which this writer has recently received from Mrs. G. H. Bowman, an active and zealous member of the W. F. M. Society of the North Texas Conference, who owns a cottage at Epworth, and who is now sojourning there, both of which communications we know will be read with interest by our members.—Editor Woman's Department.

### THE EPWORTH HOUSE.

In addition to the amounts acknowledged last week I have received the following remittance on the building: Mrs. H. E. Jackson, Dallas, \$150, in full from North Texas Home Mission Society; Mrs. Geo. Call, Orange, \$100, full from the Texas Home Mission Society.

The building is 36x52 feet, two stories, with assembly room and four offices, bath room and toilet on first floor, six bedrooms with light house-keeping, kitchen, toilet and latted dining-room on second floor, with hall 9x36 feet through the center. Has front porch 8x36 feet on both floors in front and latted rear porch, same size, cut up into convenient rooms. Has cistern on second floor which will save carrying water until we get city water on the grounds. It is built of double-dressed lumber, sanded inside and out like the hotel, and the general appearance is the same. The building is roomy and comfortable and will be lighted throughout with electric lights. There will be a double bed in each room, a dozen cots for emergency company, fifty chairs in the assembly room, with necessary tables, a dresser in each room and a home-made washstand. Each room is provided with closet. The stairway is immediately in the rear of the assembly room and is latted off so that those going up and down stairs will not disturb the session. Entrance from front of rear porch. A. K. RAGSDALE.

### A LETTER FROM EPWORTH-BY-THE-SEA.

My Dear Mrs. Howell: I want to write you to tell you how beautiful and complete our woman's headquarters of W. F. M. and W. H. M. Societies of the four Texas conferences is. The building is about completed, and we will have enough money (if all the conference societies pay up what they have pledged) to furnish it beautifully. The rooms are quite nice. We have an assembly room on first floor, with four committee rooms opening into it. Then upstairs six bed rooms and a nice large hall, also bath and toilet and kitchen, with a nice water tank which will be caught full of cistern water each year, and is capacitated to hold enough for the summer's use. We have a fine front veranda, and the whole thing is very complete. We certainly owe a vote of thanks to our Mr. Allan Ragsdale for his careful supervision and interest in our building.

When I arrived here he was actually working with his own hands on the building, putting some little touches to it, for the purpose of beautifying it. In point of unselfishness and devotion to all that is for the glory of our Father's kingdom I do not feel we have a man in Southern Methodism who is the superior of Mr. A. K. Ragsdale. The young people of Texas and Texas Methodism owe to him a lifetime debt of gratitude for the faithful work he has done for their Texas League Encampment ground.

Our W. F. M. Society of the North Texas Conference was the first to pay in the assessment of \$200 for each Conference Society, showing we are not behind. I find that our North Texas Conference Society is up on all

points with any society in the State, considering territory and Church membership, and I feel much of the credit for the work that has been done is due to you and your other faithful co-workers for the past three or four years. And while some of you have retired from the more prominent offices, yet I feel the influence of your faithful service, and your advice to those who have taken your places, will insure the future success of our Conference Society, for we still have good, true, consecrated women at the head of it. We very much hope to see each Conference Society in the State, both of home and foreign, represented here at the time of the Encampment—August 5-15. I think it would be fine for you and Sister Barton both to be here to represent the W. F. M. Society of North Texas Conference. I hope you will both come.

MRS. J. H. BOWMAN.

### A REQUEST.

Please say to the ladies through the Woman's Department of the Advocate that I will be at Epworth, God willing, and will be very glad to receive anything that they have to send me there for the school—clothing, table linen, bed linen—will all be very acceptable. Also, if there is any Sunday-school that has any picture-cards left over, we can use them in our Primary Department of the Sunday-school. Last year, when I was in Dallas, Mrs. Walker, of Trinity Church, gave me enough picture-texts to last all this year in the Sunday school. We cannot afford to buy such things and they do help so much. Perry pictures for the schoolrooms would be such an acceptable gift. I know I beg a great deal from the Texas people, but I know, too, that there are a great many people who are glad to give when they know of our many needs.

NORWOOD WYNNE.

Institute Colon, Guadalajara, Mex.

### TO THE AUXILIARIES, WOMAN'S FOREIGN MISSIONARY SOCIETY, NORTH TEXAS CONFERENCE.

Articles, aside from clothing, needed for Miss Hickman's outfit: 1 suitcase, 1 steamer trunk, 1 steamer rug, 4 pairs sheets for single bed, 4 pairs pillow cases, 1 dozen bath towels, 1 dozen face towels, 1 dozen table napkins, 2 counterpanes for single bed, 1 comfort for bed, 1 rain-coat, No. 38, 1 leather medicine case, filled with staple medicines. MRS. L. L. JOBE, Sherman, Texas.

### DISTRICT MEETING W. H. M. SOCIETY.

The district meeting of Brenham District will be held at Hempstead, Texas, July 26-28. Hempstead extends a most cordial invitation to the pastors, delegates and visitors. We shall have several of our conference officers—Mesdames Hefley, Call, Fonda, Metcalf and Osborne—there to present their different lines of work. This is a rare privilege and I trust as many as possible will avail themselves of these instructive talks. Sisters, let us make a sacrifice to attend and do all in our power to make Brenham District the best in Texas Conference.

The success or failure depends on whether you come on not. Send names of delegates as soon as possible to Mrs. W. H. Ward, Hempstead, Texas, and to me. Praying and expecting a large delegation, I am, yours for service, FANNIE L. STONE, District Secretary of Brenham District.

### ATTENTION, PRESS REPORTERS OF THE W. H. M. SOCIETY OF THE TEXAS CONFERENCE!

As the Conference Reporter has not yet been elected and the time is passing by fast, we are afraid the auxiliaries will be lax about their poster work.

How does the idea of a "poster exchange" strike you? We as your hosts for the next annual meeting are desirous of having a fine display of posters. We will have our new Baraca Hall by that time and its commodious walls will be a fitting frame for them.

Save carefully all your posters, save programs which they illustrate and bring all material connected with them that will give ideas to other auxiliaries, and mark a price for them or

else state whether you'd prefer to exchange than sell.

We feel that each Press Reporter might give ideas of great value to another, and that an exchange either by sale or loan would be a good one.

This is an excellent feature of our home mission work. We reporters are the advertisers of the many, many good things connected with it and the better our posters the more efficiently will the work be advertised. So let each reporter begin now to work on their posters so that buyers will be plentiful and the contest one of interest.

MRS. J. C. LACY,  
Longview Aux. Press Reporter.

### DISTRICT MEETING OF THE WOMAN'S HOME MISSION SOCIETY OF THE GEORGETOWN DISTRICT.

A most pleasant and profitable meeting of the W. H. M. Society of the Georgetown District was held in the auditorium of the Methodist Church, at Belton, June 14, 15 and 16. Our District Secretary, Mrs. Ed Wynne, had planned wisely and well for this meeting, which was interesting and instructive throughout.

Mr. Davis K. Doyle, editor of the Bell County Democrat, in behalf of the city of Belton, and Mrs. E. R. Everett for the Belton Auxiliary, extended a most cordial welcome.

Mrs. Wynne very graciously responded.

We had the pleasure of having with us on this occasion two of our much loved and honored conference officers—Mrs. A. F. Bentley, of Temple, Second Vice-President, and Mrs. Nat G. Rollins, of Aspermont, Corresponding Secretary Northwest Texas Conference Society.

Reports from delegates showed progress along all lines of work; especially interesting were the reports of Mrs. Taylor for the Rogers Auxiliary, and Miss Jennie Spencer for Temple, Seventh Street Auxiliary.

A large and representative body of home mission workers from our sister city, Temple, attended the all-day meeting on Tuesday.

The following subjects, presenting some phases of home mission work were most ably discussed:

"The Foreigner in Our Midst," Mrs. Coleman McKay, Taylor.

"The Mission Home and Training School," Mrs. J. G. Pollard, Rogers.

"Tithing," Mrs. A. F. Bentley, Temple.

"Our Reading Course," Mrs. R. P. Shuler, Temple, and Mrs. J. D. Young, Belton.

"The Thurbur Work," Mrs. W. J. Standley, Rogers.

The crowning event of the entire meeting, and the one to which we looked forward with greatest pleasure and anticipation was the address, "Home Mission Work," by Mrs. Rollins, of Aspermont.

The subject was so exhaustively discussed and so beautifully treated that it was a source of real inspiration to those present, all of whom, I believe resolved to be more faithful and more zealous in this "greatest work in the world."

The devotional exercises of each day were sweet to the soul, bringing into our hearts messages of hope and courage, praise and thanksgiving.

Mesdames Kammer and McKnight, of Temple, and Miss Laura Hiatt, of Belton, added much to the pleasure of the occasion by their sweet songs.

Each day the Belton Auxiliary served lunch in the church basement, this giving opportunity for a social hour together.

On Tuesday afternoon the delegates enjoyed a drive to points of interest in our little city.

On Wednesday morning a business session was held. By unanimous vote fifteen dollars of the special fund now in hand was appropriated to the Thurbur work, and fifteen dollars to the Epworth League pledge.

The conference gave Mrs. Rollins the "Chautauqua salute," bidding her "Godspeed."

Much praise and commendation is due the faithful Secretary of the Georgetown District, Mrs. Wynne, for this most delightful meeting.

MRS. WALTER J. LEE, Rec. Sec.  
Belton, Texas.

### DISTRICT MEETING.

The annual district meeting of the W. H. M. Society of Gainesville District, North Texas Conference, was held in Sanger, June 8, 9 and 10. Bro. Aston, presiding elder, preached the opening sermon Tuesday evening, "United States As a Mission Field," and as usual when he preaches all were much edified and filled with renewed zeal for the success of the Master's work.

Mrs. W. B. Shirley, by her cheering

### HER DUTY

"I feel it my duty," writes Mrs. Martha Dingus, of Lykins, Ky., "to inform you what Cardui has done for me. I have been a chronic invalid for years. I reckon I have had about every ailment that women are heir to. I have doctored a great deal with a great many doctors, as we have traveled a great deal in search of health, yet received but little benefit and got no better.

"Four months ago I commenced to use Cardui, and since then have been steadily improving all the time. I am now 46 years old, and am in better health than I have been in 20 years, and I give Cardui the credit for it."

Cardui has been known, during the past 50 years, as a reliable, effective remedy, for the ailments peculiar to women. It is a pure, non-intoxicating preparation, made exclusively from vegetable ingredients, having a special, curative effect on the female system. Cardui has been found to relieve pain and restore disordered functions to health.

If you're ill, don't wait until you have suffered for years before taking Cardui to relieve you. Isn't it your duty to spare yourself this pain? *Get Cardui at once. All reliable druggists sell it.*

words of welcome, together with the happy response of Mrs. E. C. Banner, made all feel that it was good to be there.

Our spiritual life was greatly strengthened by our devotional services which were so ably conducted by Bros. Aston, Atchley and Roberts, also Mrs. Nutting, King and Shirley.

We felt the presence of Mrs. P. C. Archer, Conference Corresponding Secretary, and Mrs. J. F. Holmes, Conference Second Vice-President, to be an inspiration to us, to lead us on to a higher plane of usefulness and instruct us in the home mission work.

Six auxiliaries were represented by delegates; four sent in reports; all showed a marked degree of advancement in most all departments. There were many interesting and instructive papers read which were helpful and much appreciated by all: First, "Why Is Our Church Calling for Trained Workers?" and "Who Should Answer?" by Sister Aston; second, "The H. M. Society a Means of Spiritual Development," by Mrs. Eugenia Reid; third, "The Early Life of Christ," by Mrs. J. C. Murrell; fourth, "The Present Condition of Our H. M. Schools, and Why the H. M. Society Needs To Do Educational Work," by Mrs. Jas. Nickle; fifth, "Our Schools as Character Builders," by Mrs. M. W. Stanforth; sixth, "The Model Corresponding Secretary," by Mrs. J. W. Koons; seventh, "Our Ideal of What a Parsonage Should Be," by Mrs. J. E. Logsdon, and here let me say what a pity there were not more people and preachers there to hear this paper for they would have been much benefited.

Mrs. Archer conducted the workers' conference, being ably assisted by Bro. Aston and Mrs. Neely.

One hundred dollars was assessed as a permanent fund for the district parsonage, to be prorated among the several auxiliaries.

Mrs. J. F. Holmes gave us such a beautiful lesson on tithing, reading the different passages of Scripture which show to us so plainly our duty as tithers, and how we in keeping this law in love and honor to our God would be so blessed. God knows his own and says, "Surely, if we keep his law and serve him, he will pour us out a great blessing." May it be that this blessing will come to the Gainesville District and there be a great increase in all lines of work the coming year.

The devotional service was led by Mrs. W. B. Shirley, our beloved District Secretary, reading the 23d Psalm, making all feel more deeply, "The Lord is our Shepherd and will lead us in all our ways."

After singing "God Be With You," repeating benediction, thus closed the most profitable meeting ever held in Gainesville District. We meet next year in Tioga.

MRS. EUGENIA REID,

Recording Secretary.

"The nearer one comes to God the farther afield he will naturally go in the line of social service. Be good and do good—these are the two watchwords of the religious life, which must always be sounded together."

EDUCATIONAL



Alexander Collegiate Institute

Co-educational, 250 pupils. Literature, Music, Oratory, Art, Dormitory for 50 young ladies, Smith Hall for 50 young men. Careful watch on all pupils day and night. Discipline strict. Teachers in both dormitories. Twelve teachers and officers. Magnificent buildings. Twelve pianos. For catalogue address F. E. BUTLER, A. M., Pres., Jacksonville, Texas.

CORONAL INSTITUTE

San Marcos, Texas.

FOR BOYS AND GIRLS—SEPARATE DEPARTMENTS.

Literary, Scientific, Commercial and Teachers Training Courses. Piano, Violin, Voice, Art, Expression and Physical Culture. Strict discipline. Christian influences. Board, laundry and tuition, \$245.00 for session of nine months. For catalog write to REV. STERLING FISHER, Pres.

Southwestern University Medical College

Medical and Pharmaceutical Departments of Southwestern University, Hall near Bryan Streets, Dallas, Texas (opposite St. Paul's Sanitarium). Member of Association of Southern Medical Colleges. Four Years' Graded Course. Seventh session will begin Sept. 29th, 1909, and continue seven months. Well equipped laboratories in all departments and ample facilities for clinical experience and practical work in hospitals of city. For catalogue or further information apply to

JNO. O. McREYNOLDS, M. D., Dean, Dallas, Texas.

NORTH TEXAS UNIVERSITY SCHOOL

A Training School that prepares for any college or university. A school of Fine Arts that gives finished instruction in Piano, Violin, Voice, Art and Expression.

Strong teachers, good discipline. Christian influences with careful personal oversight, are some of the things that make this school popular. For catalogue and full particulars address

REV. J. J. MORGAN, A. M., B. D., Pres., Terrell, Texas.

NORTH TEXAS FEMALE COLLEGE "KIDD-KEY" Conservatory of Music and Art

Founded 1877.

TWELVE WELL EQUIPPED AND THOROUGHLY FURNISHED BUILDINGS OCCUPIED. 532 GIRLS FROM THIRTEEN STATES AND TERRITORIES.

Location accessible and healthful; artesian water in abundance; night watchman and trained nurse. Thoroughly equipped gymnasium, library and reading rooms; scientific and chemical apparatus; special advantages in music, vocal and instrumental art, elocution and physical culture; one hundred and thirty-three pianos, besides other musical instruments; Harold von Miekwitz, of the Leschetizky School of Vienna, the greatest piano teacher in America, director of Conservatory. We have made a valuable addition to the faculty in Prof. Carl Venth, of New York, the greatest violin teacher and composer on the continent; thirty-three officers and teachers; standard literary course leading to scientific and classical degrees. Rates reasonable for advantages offered.

For Catalogue and other information, address the President, MRS. L. A. KIDD-KEY, Sherman, Texas. REV. E. L. SPURLOCK, Business Manager.

THE POLYTECHNIC COLLEGE

REV. H. A. BOAZ, M. A., D. D., President.

Location central, accessible, retired. Six good brick and stone buildings amply equipped. Electric lights, steam heat, pure artesian water. New gymnasium, athletic fields and Physical Director. Twenty-five professors and teachers, a large student body.

Three schools—The College, the Preparatory School and the School of Fine Arts. Standard Curriculum leading to the B. A. and the B. S. degrees. Our pupils have received full credit from the State, the Vanderbilt and Harvard Universities. State Superintendent Cousins says: "Polytechnic College, of Fort Worth, Texas, is recognized as an institution of the first class by the State Board of Examiners."

Superior advantages offered in piano, voice, violin, art and oratory. Prices reasonable. Next term opens September 6. For full information address

Ft. Worth POLYTECHNIC COLLEGE, Texas.

RANDOLPH-MACON COLLEGE FOR MEN, ASHLAND, VIRGINIA

Branch Memorial Dormitory

Our Newest Building



R. E. BLACKWELL, A. M., LL. D., President WM. S. BROWN, Sec'y and Treas.

THE ONLY SCHOOL IN TEXAS CLASSIFIED BY THE WAR DEPARTMENT.

THE PEACOCK MILITARY COLLEGE, SAN ANTONIO, TEXAS.

Our purpose is to develop successful business men and good citizens, rather than soldiers and sailors. University preparation. Prepare for West Point and Annapolis. Our graduates entitled to commissions in the U. S. Army. Three branches of the service—Infantry, Cavalry and Seamanship. Artillery applied for. Five navy cutters loaned by the Navy Department. West End Lake controlled exclusively by the college. Boating, fishing, swimming free to cadets. Strict supervision day and night. Cadets visit the city in charge of teachers or officers. Teachers and cadets free from tobacco in all forms. WESLEY PEACOCK, Ph. B., University of Georgia, President. COL. GEO. LEROY BROWN, U. S. A., Superintendent. CAPT. H. LA F. APPELWHITE, U. S. A., Commandant. SERGT. S. KLINGENSMITH, U. S. A., Cavalry.

THE PEACOCK NAVAL SCHOOL CONDUCTED IN VACATION.



THE ATLANTA DENTAL COLLEGE

A School of Dentistry By Dentists, For Dentists

Largest School in the State. Leading School of the South



FEATURES: Large New College Building, Complete New Library, New Practical Porcelain Department, Heavy Operatory Clinic, Exclusively White Patients, Monthly Examinations and Daily Recitations, Central Location, Experienced Teachers and Demonstrators.

Write for souvenir catalog and further particulars to WILLIAM CRENSHAW, D.D.S., Dean, Box 401, Atlanta, Ga.

Southwestern University

Georgetown, Texas.

Projected by the joint action of the Texas Conferences in 1869. Located at Georgetown, Texas, in 1873.

FOR THIRTY-SIX YEARS THE HEAD OF THE METHODIST SCHOOLS OF TEXAS.

The Fitting School is a high-grade, classical preparatory school.

Ladies' Annex—a well-ordered home for young women.



Giddings Hall offers good board for young men at lowest rates.

Mood Hall is a \$75,000 Dormitory for young men, just completed.

IDEAL LOCATION, CLIMATE AND SOCIAL ADVANTAGES. MODERN BUILDINGS, ENLARGED FACULTY, GROWING ENDOWMENT, ABUNDANT COLLEGE SPIRIT, EXCELLENT ATHLETIC FIELD, EXTENSIVE PATRONAGE.

One hundred young preachers and 54 students preparing for the mission fields were enrolled last year. Two of the four Rhodes Scholars from Texas were trained here.

NEXT TERM OPENS SEPTEMBER 21, 1909.

For General Catalog concerning the Fitting School, the College, the School of Fine Arts and the Medical College at Dallas, write

R. S. HYER, LL.D., President, Georgetown, Texas.

San Antonio Female College

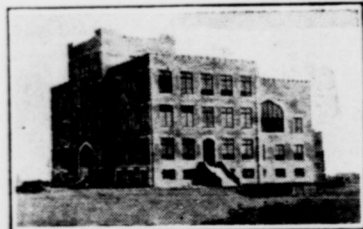


\$125,000 building, 29 officers and teachers. Good health, good work and good government. Its students are its best friends. For catalogue write

J. E. HARRISON, President,

San Antonio, Texas

STAMFORD COLLEGIATE INSTITUTE



ADMINISTRATION BUILDING.



YOUNG LADIES' HOME.

Co-educational; delightful climate and healthful location; social and religious surroundings the very best. New buildings and modern equipment costing \$100,000. Standard courses in Literary, Music, Expression and Art Departments, taught by a faculty of experienced Christian teachers. Throughout our curriculum our aim is "The Best in the West." Stamford is accessible from all points, and is a clean, beautiful, growing young city of 8000 population. For catalogue or any information address

REV. JEROME DUNCAN, President, Stamford, Texas.

## 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.

## REV. J. J. LOVETT.

Rev. Joseph Joshua Lovett was born January 21, 1857, in Clark County, Mississippi. He came from Methodist stock for generations while the deep piety of his mother and her triumphant death when he was twelve years old made a wonderful impression on him and continued as a benediction all through his life. He was converted October 7, 1875, at Andrew Chapel Church, near the place of his birth, under the ministry of Rev. Duncan A. Little. Immediately he felt the call of the ministry. He was licensed June 17, 1873. He was received on trial in the Mississippi Conference at Meridian November, 1875. He was ordained deacon by Bishop Keener in 1881; ordained elder by Bishop Duncan in 1887. After serving various appointments in Mississippi and Louisiana, he was transferred to the Indian Mission Conference, where he at once took front rank among that stalwart body of men who were establishing the Church in that great and rapidly-developing country. For a number of years he here served the leading works, both as pastor and presiding elder, and for two years he was editor of the conference paper, the Indian-Oklahoma Methodist. He was transferred to the St. Louis Conference to fill a vacancy at Jackson. He was serving his third year as presiding elder on the West Plains District. He was taken sick; in fact, he had been a sick man for several months before, and most men would have given up long before he did. He often said that he dreaded supposition, and when he could work no longer he wanted to go. A man of greater determination it would be hard to find. When told by his physician that he must give up his work he wept like a child. He then went to the home of his only child, Mrs. Ruby C. Hathaway, in Oklahoma City, where he died. Preceding his death were weeks of intense suffering, but he bore it all with Christian fortitude and resignation. He died as he lived, strong in the faith of the blessed Christ. We were very closely associated with Brother Lovett the last two years of his life, and learned to know him very intimately. He was not an easy man to know, and because of this he was frequently misunderstood. There were few whose privilege it was to be admitted to the inner circle of his life. He had a deep religious experience, and was a strong preacher of the old Wesleyan doctrines that have made Methodism a power in the world. He was an extensive reader of the country's best literature, and his large library was made up of well-selected books. He was well versed in the religious thought of the day, and yet was Wesleyan through and through. He was twice married, first to Miss Lizzie Rawls November 15, 1881, who died February 8, 1883, leaving his present daughter, who was three months old. He was married to Mrs. S. J. Hightower May 14, 1884, who survives him. He spent thirty years in the itinerant ministry of the M. E. Church, South, and hundreds of souls were brought to the kingdom under the influence of his preaching. He wrought well. May his successors prove faithful.

REV. C. N. CLARK.

St. Louis Conference, Ferguson, Mo.

**STONE.**—Our dear friend, Ben E. Stone, was born Feb. 22, 1876, came to Texas when two years old; at the age of thirteen gave his heart to God; was a faithful member of the Methodist Church until his noble heart grew cold in death. What a treasure to have such a friend! We feel a personal loss in his departure, but if we, his admirers, so severely feel his going away, what must his dear wife and fatherless children be suffering? Just as his noble spirit was wending its way back to God who gave it, there came to that sad, heart-broken wife a little babe. What a trial to be bereft of a faithful husband at any time, but it is sad beyond our conception to be called away at such a time. But his snitten wife writes me that she is trusting in God, and we know he pitieth, loves and cares for his trusting children. November 23 they left Metzreson for their new home, Cyrel, Okla., where, May 5, 1909, his redeemed spirit entered the home of the pure. May his lonely wife and seven fatherless children some sweet day be reunited where there is no more sadness.

MRS. M. L. GRANTHAM JACKSON, Ballinger, Texas.

**WRIGHT.**—Mrs. D. B. Wright was born in Gordon, Ga., September 2, 1865, and died in Lockhart, Texas, June 1, 1909. In her early childhood her father, Mr. J. H. Jolly, moved to Angelina County, Texas, and after three years to Lockhart, where he now resides. She was married October 23, 1881, to Mr. D. B. Wright, who now lives in San Antonio, and is well known as a business man and one of the most active stewards in Travis Park Methodist Church. To them three children were born, of whom two survived—Joseph H. Wright, of Beaumont, and Mrs. G. S. Cluck, of Houston. Her parents and her five brothers are also still living. Mrs. Wright was a Methodist from conviction and an earnest and intelligent Christian. She had been converted in the old-fashioned way, and had a living Christian experience. The spirit of God bore witness with her spirit that she was a child

of God. By nature unselfish, by grace a Christian and by conviction a Methodist, she was interested in all departments of Church work and in all benevolent enterprises. She believed in the work of Christ everywhere, abroad as well as at home. Before her last illness she was planning to do something for the Training School for Mexican preachers at San Luis Potosi. Her husband will carry out her plans. Every year she was seen at Epworth-by-the-Sea, and none enjoyed those great meetings more than she. Toward this enterprise she had contributed liberally. Her sympathies ran out toward all good things. The pastor had no better friend. Adah Chapter No. 13, Eastern Star Lodge of San Antonio, will sadly miss her presence and influence; for the Chapter did not have a more active and enthusiastic member than she. She was so full of energy and of interest in things which concern the welfare of others that it seems impossible to think of her as no longer with us. Her last illness was severe and painful from its very beginning. She longed to live—she had so much to live for. But she had no fear of death. Already she had experienced the life eternal. She had the comforting assurance of God's presence and the sure hope of immortality. The testimony of her good life is an abiding source of strength to her husband. It will remain an inspiration to her children and to all who knew her. "And I heard a voice from heaven saying, Write, Blessed are the dead who die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors; for their works follow them."

EDWIN D. MOUZON.

**BOND.**—Miss Lou F. Bond was born May 30, 1838, in Simpson County, Ky. She was the oldest daughter of Rev. Joseph and Martha R. Bond, who moved to Missouri in 1842. Her mother was blind for many years, and Lou had to look after her smaller sisters and amuse them. Her mother died in 1862. Then she was married to her sister, She helped raise her Sister Martha's children, and on the death of the wife of her brother, J. M. Bond, she took charge of his two children, then she helped raise the children of her brother, W. Bond. After that she lived with Albert Abney, of Lufkin, and assisted in training their children; so she helped raise more children than most any other woman, and had none of her own. She never married. Surely, like David, she served her generation by the will of God. Aunt Lou, as she was usually called, was a true Christian, a lover of her Church, and loved her preacher. She is the sister of Rev. J. W. Bond, of the Southwest Missouri Conference, also of Rev. J. M. Bond, of the Northwest Texas Conference. She has another brother, T. K. Bond, of Wheeler, and three sisters to mourn their loss. Sleep on, sister, and take your much-needed rest. Our children will call you blessed in judgment. She sleeps at Redland Church, in Angelina County, beside her sister, Emma. She died June 7, 1909, aged seventy-one years.

J. M. BOND, Weatherford, Texas.

**SARTAIN.**—Russell ("Uncle Russell") Sartain was born in Franklin County, Ga., August 24, 1828; died in Gibtown, Texas, April 24, 1909. Thus ended a long and useful life. Brother Sartain lived in Georgia till he was sixteen years old, then went to W. Valley, Miss., where he spent forty-five years of his life. He moved to Texas in 1885 and settled near Gibtown, at which place he died. He was married twice, the first time to Miss Meluing Hendrix, to which union ten children were born—four boys and six girls. The second marriage was to Mrs. Martha Ann Sartain January 4, 1879. To this union three children were born—two boys and one girl. Brother Sartain was a faithful member of the M. E. Church, South, having held the office of steward for years—as long as his health would permit. He was a member of the Church about sixty years. He could not remember when he did not love God. Brother Sartain was an amusing, faithful, and full Christian, a loving, gentle, faithful father and a good neighbor. He served three or four years in the Civil War and was made a Master Mason in 1872, and filled responsible places in the order. We have lost a faithful, good man. Look up, loved ones; you know where to find him. May God bless and comfort.

S. E. FRITCHETT.

**MOSELEY.**—Thomas Jefferson Moseley was born Nov. 6, 1838; was married to Nancy Winkfield (nee Bilelock) May 3, 1871, living together thirty-six years, and to them were born four boys and two girls. One of the boys died at the age of three years, but all the rest are living as carriers to his good name and to bless their country. The two girls are a great comfort to their mother, living near her still, while one boy is in Mexico, and greatly grieved at his loss. Last year in a union revival at Marshall, Texas, known here as the Kates revival, Brother Moseley confessed religion and in the following May joined the Methodist Church at Union Chapel, and ever since exercised a living faith in our Lord and Savior Jesus Christ. He was always a good neighbor, waiting on the sick and assisting in every work of true citizenship. He went through the war, two years as a soldier and two as a prisoner. He was always honorable, and leaves a good name and well-ordered family to bless his memory. His pastor,

J. T. HOOKS.

**STURTIVAN.**—Little Bessie Preston, daughter of Mr. and Mrs. Ed Sturtivan, died Wednesday evening, June 16, 1909. Bessie was permitted to live only fifteen months, then called to be with Jesus. May the peace she had in her parents' heart draw them more firmly to the Savior, who said, "Suffer little children to come unto me, for such is the kingdom of heaven."

M. L. LATHAM.

## FREE TO YOU—MY SISTER

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



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

I want to send you a complete ten day's treatment entirely free to prove to you that you can cure yourself at home, easily, quickly and surely. Remember, that it will cost you nothing to give the treatment a complete trial; and if you should wish to continue, it will cost you only about 12 cents a week, or less than two cents a day. It will not interfere with your work or occupation. Just send me your name and address, tell me how you suffer if you wish, and I will send you the treatment for your case, entirely free, in plain wrapper, by return mail. I will also send you free of cost, my book—"WOMAN'S OWN MEDICAL ADVISER" with explanatory illustrations showing why women suffer, and how they can easily cure themselves at home. Every woman should have it, and read it to herself. Then when the doctor says—"You must have an operation," you can decide for yourself. Thousands of women have cured themselves with my home remedy. It cures all old or young. To mothers of Daughters, I will explain a simple home treatment which speedily and effectually cures Leucorrhoea, Green Discharge and Irregular Menstruation in Young Ladies. Plumpness and health always results from its use.

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

MADE BY SUMMERS, Box 187

South Bend, Ind., U. S. A.

**ORMAND.**—Brother Alexander Ormand was born in Goliad County, Texas, June 11, 1867, and died in Old Mexico at San Francisco de Boja on the morning of October 21, 1909. Brother Ormand was converted in 1874, joined the Methodist Church in Floresville and for some time lived a consistent Christian life. Those who remember his conversion say that it was one among the brightest they ever saw. While he did not go back on the Church or become altogether indifferent, he drifted away and for some time was not as faithful as he should have been. He spent most of his life in Floresville, having come here with his people when about eight years of age. He had a true, manly heart. Many people loved him, and while they live his name will be a cherished memory. Some five or six years ago he went to El Paso, Texas and served on the police force of that city for some time, and while there by his manly conduct and character made many strong friends. He had lived the past year on a ranch in Old Mexico. He was interested in some mines and was out on a prospecting trip when he was first taken ill. He was carried back, had the very best care the place could afford, and it was thought for a while that his recovery was sure; but a relapse came and soon the end. The Mexican woman who nursed him and watched by him said that during his last hours he called upon God frequently, talked of home, mother, sisters and loved ones, and when the end came said he was not afraid to go. It would have been a great consolation both to mother and son that they have been there, but let us hope that all was just as God willed, and that the one whose love is stronger than mother's, and stronger even than death, was there.

J. E. LOVETT

**DAVIS.**—William Richard Davis died at his home in Breckenridge, Texas, on July 6, 1909. He was born in Kaufman County November 16, 1874. He was a widow and three children, he having married Miss Ollie Kinchen of Breckenridge. Besides her there are several brothers and sisters that mourn his departure. Brother Davis was of good family, and his father, Jno. R. Davis, one of our noblest men, still lives, and while regretting the loss of his son, rejoices in the fact that with his son it has been but departure for the better land where he will be free from suffering. Like many of us, he had wandered away from the fold, and for a time was not in the enjoyment of religion. Last March we conducted revival services in the Methodist Church, and while they were in progress his loved one became intensely interested in his salvation. This was evidenced by much prayer and conversation, and one night in the middle of the night he awakened his wife and told her he had become reconciled to God. On the next day I took him and his wife into our Church and baptized three children. His death was a Christian triumph, and his passage was to take his place with the redeemed.

J. HALL BOWMAN, Pastor.

**SONES.**—Sister Katherine Sones was born September 1, 1822, in Pennsylvania; moved with her parents to Houston, Texas, in 1842. She married in 1823; died near the town of Montgomery, 1909. A husband and five children are waiting to greet her on the other shore. She was reared in the Catholic Church, and remained a member forty years. I received her into the M. E. Church twelve or fifteen years ago. It is said of her, she was a very humble, confiding Christian from childhood, always trusting God for his divine guidance. She bore her afflictions with great fortitude, and passed away peacefully, knowing in whom she trusted. Truly a good woman has passed away. Weep not, loved ones. Aunt Katherine has gone to the home of the blessed.

J. J. SANDERS.

**DRAKE B.**—Elnora Scott, daughter of Rev. and Mrs. S. J. Drake, was born at Mathis, Texas, August 3, 1895, and died at Bandera, Texas, April 28, 1909. Death came to her relief after a long and malignant illness of typhoid fever. With remarkable patience and fortitude she bore her sufferings. She was anxious to live. It could not be otherwise with one so young and happy, and to whom life promised so much. She had a strong and well-formed body, a beautiful face, bright mind and a pure and happy heart.

She had many friends among her little associates. For them and her parents, whom she dearly loved, she wanted to live. But she did not murmur at affliction or seem afraid to die. She seemed to have been endowed in all respects for the highest and noblest womanhood, but her spirit has gone to continue its development in the brighter home above. Always a sweet-spirited child and trained to love and honor God from infancy, she was from childhood a Christian girl; but only a few days before she was taken sick she had been greatly blessed in a meeting here, and made a public profession of faith in Christ. Her going was a sad bereavement to her parents and little brother, but they trust God and look forward to the happy meeting above. May God comfort and sustain them. The funeral was conducted in the church here by Rev. A. B. Davidson and this writer, and was very largely attended by the many friends of the family.

H. L. ATKINS.

**STINSON.**—Raymond Neely Stinson, son of John and Carrie Stinson, was born August 4, 1902; died at his father's home, near Snyder, May 1, 1909. These are only the dates telling the beginning and closing of this beautiful life. In words of mine can give a record of the joy and sunshine which Raymond brought to his home, nor of the sorrow and sadness caused by his going away. He was a beautiful child, bright and affectionate. He won all hearts, and was the cherished idol of his family. He was ill for three weeks, and everything that love and skill could do was done to save his life, but in vain. Although he struggled bravely, he realized that he was soon to go. Often he told his loved ones that he was going to die. Once he sang "We Shall Meet to Part, No Never, in That Home Beyond the Skies." After weeks of suffering which he endured bravely, on May 1, at 11:20 p. m., he repeated, "Now I lay me down to sleep, I pray Thee, Lord, my soul to keep; if I should die before I wake, I pray Thee, Lord, my soul to take." With these for his last words his pure spirit left the pain-racked body and winged its way to the arms of the gentle Shepherd who said, "Suffer little children to come unto me," and little Raymond was at rest. It seems so hard to give up such a precious child, but our Father knoweth best. Perhaps he saw that the road would grow too rough



## A DISCOVERY

That will please those who are in need of a good carriage it will be when they try one of our light, easy and comfortable buggies, surreys, phaetons, and discover what luxury in riding really means. Our vehicles are well made, handsome and durable, and you can't beat them in price or quality.

PARLIN & ORENDORFF CO., Dallas, Texas.

for Raymond's tender feet. Father, mother, brothers, sisters and Grandmother Neely, look up through your tears and say as Christ said when passing through his Gethsemane, "Not my will, but thine, be done." May each one of you so live in this life that you may spend eternity with your precious Raymond and then up there you'll understand.

Snyder, Texas. A. B. KEEN.

**GRAHAM.**—Geo. E. Graham was born Jan. 16, 1867, in Lyon County, Ky., came to Texas with his parents in 1875. His home for the last six years was in Alvord, where he died May 24, 1909. He was married to Miss Emma Golden December 6, 1888. Six children were the fruit of this union, all of whom, with their mother, survive him. He was converted and joined the Baptist Church about nine years ago. For the last two years he was a great sufferer, but he knew where to look for succor, and honored his profession by remarkable patience and resignation. His end was peace. Conscious to the last, his faith never wavered, and his last words were an exhortation to loved ones to meet him in heaven.

S. C. RIDDLE.

**GARDNER.**—Mat T. Gardner was born in Pickens County, Ala., June 20, 1853, and died June 10, 1909. He came to Texas from Mississippi, where he had spent several years, during the year 1878. On December 14, 1892, he was married to Miss Mattie Berry, of Granbury, Texas. To them were born three children. One died in infancy; two, with mother, are left to mourn the vacant place in a once happy home. Brother Gardner was a charter member of the M. E. Church, South, organized at Gardner School House, a broad-minded Christian man, whose whose highest interests were vested in others. "He that liveth to himself liveth not to peace and happiness," was the motto of his choice.

M. L. LATHAM.

**GREGORY.**—The subject of this sketch, Mrs. Ellen Gregory, wife of my brother, Jerry Gregory, was born in Alabama February 6, 1849, and died at San Gabriel, Milam County, Texas, June 6, 1909. She came with her husband to Milam County, Texas, a few years ago and there lived till her death. When quite a young girl she gave her heart to God, and united with the Methodist Episcopal Church, South, and lived a faithful member of the same till death. Truly a good woman has gone. In her death heaven is richer and earth poorer. She walked with her husband the road of life for forty years. She was a devoted wife, faithful, loving mother, good neighbor and a consecrated Christian. She was one of the best women I ever saw. I knew her from childhood and was her schoolmate. She leaves to mourn her departure a sorrowing husband, three sons and four daughters. Be faithful, dear ones, to serve the Lord as she did, and meet her in heaven. Farewell, dear Sister Ellen; we shall meet again. God bless the sad ones.

J. R. GREGORY.

**DAVIS.**—Brother James Taylor Davis was born in Sumter County, Ala., August 12, 1844. He entered the Confederate service in 1861 and served faithfully for four years. On November 25, 1864, he married a noble, good woman. By this marriage he was the father of twelve children, eight of whom, with their mother, survive him. When about twenty-eight years of age Brother Davis joined the M. E. Church, South, in which he lived till death. A part of these years he was steward and for about twenty years he was Sunday-school Superintendent. He was an honest, hard-working, good man. He loved his family dearly, and that love was returned by his family. He was steward at Davis Chapel, on the Golden Mission, when this writer was pastor ten years ago, and it was then I learned to love him. He was a good citizen, and was interested in the progress of civic righteousness. His body was laid to rest in Pleasant Ridge Cemetery, after religious services held by Brother G. M. Fletcher. We are glad that the little mound of earth raised over that tired body cannot hold it when God calls, but it will come forth a spiritual body. God bless the family.

Alba, Texas. WM. M. POSTER.

**MARRIED.**

**Christopher-Stirling.**—At the residence of Mr. and Mrs. Hussey, of Nacogdoches, Texas, Mr. W. W. Christopher and Miss Johnnie Stirling, Rev. W. A. Manly officiating.

**Bozone-Bowers.**—At the residence of the bride's parents, Mr. and Mrs. Bowers, July 4, 1909, Mr. W. D. Bozone, of Monroe, La., and Miss Daisy Bowers, Rev. W. A. Manly officiating.

**Miller-Latterner.**—June 12, 1909, Mr. J. G. Miller and Miss Bessie Latterner, of Garrison, Texas, Rev. W. A. Manly officiating.

**Brown-Scott.**—At the home of the bride's father, Mr. F. A. Scott, five miles from Goldthwaite, Texas, June 27, 1909, Mr. Lonnie E. Brown and Miss Margaret Beulah Scott, Rev. G. W. Templin officiating.

**Morris-West.**—At the Methodist parsonage in Archer City, Texas, Sunday, June 20, 1909, Mr. Arthur Morris and Miss Eddie West, Rev. A. N. Julien officiating.

**Ream-Weeks.**—At the Methodist parsonage in Archer City, Texas, June 27, 1909, Mr. E. P. Ream and Miss Estelle Weeks, Rev. A. N. Julien officiating.

**Williams-Lawrence.**—At Bryan, Texas, June 23, 1909, Mr. Samuel L. Williams, of Dalhart, Texas, and Miss Katherine L. Lawrence, of Bryan, Rev. Thomas H. Morris officiating.

**Lasater-Simpson.**—At the home of the bride, Guthrie Hotel, Guthrie, Texas, May 17, 1909, Judge R. E. Lasater and Miss Roberta E. Simpson, Rev. M. L. Latham officiating.

**BAPTISM—THE GENERAL CONFERENCE.**

The Methodist Church in all its branches, is, in the opinion of most of its membership, the best form of Christianity existent, embodying as it does all needful tenets and teachings necessary for the salvation of the race of mankind. From its organization it has been liberal in its principles and practices. Believing in affusion as the proper mode of baptism, it has at the same time been liberal enough to resort to immersion if any candidate for membership into our Church desired to be immersed; and it has been willing also to admit to its communion table all Christians of other denominations, even though they denied us a like privilege. Now, after all our liberality, our immersionist friends insist that we are deluded on the subject of baptism, and that they only have the scriptural mode. And it seems like they never will get over this self-conceited arrogation and high Church notion, no matter how much piety and charity we may seem to possess.

Now, what shall we as Methodists do? Why, I for one, propose that we shall fall back, so to speak, on our constitutional rights and practice only that mode of baptism which we believe is scriptural, and no other; and this we can do by simply asking our next General Conference to eliminate from our Discipline the parenthetical permission requiring our preachers to immerse candidates for membership if they so desire. Then let persons believing in immersion go to those Churches which practice it, for they may ultimately be induced to go to them anyhow, in which case they will have to be rebaptized.

What I mean by our "constitutional rights" is the privilege to resort to the Holy Scriptures. The first known religious organization was that of the Jews under Moses. All Churches have their forms. Moses had his, which he received direct from the Lord, hence he had a "thus saith the Lord." All religious people believe in pious consecration to God's service. Baptism is practiced as a pious mode of consecration and dedication to the Church of Christ. With the Jews the mode of consecration or purification was that of "sprinkling," and this must have been practiced hundreds of years from Aaron down to Zacharia, the father of John the Baptist. We have no right to suppose that Zacharia, in officiating "in the temple" instituted any other mode. John was a born member of the priesthood, and must have been duly indoctrinated with Jewish and priestly customs, and so far as we know he had no right or authority to institute any new mode. Hence we may conclude when he was about thirty years old he commenced his ministry by preaching the necessity of repentance on the part of all men, Jews and Gentiles, and urged the necessity of baptism as a new name for consecration, which he would perform simply by "sprinkling," which had so long been their custom. By this simple mode he could easily baptize the thousands that flocked to his ministry, and he could not have practiced immersion and baptized so many in his short career of six or twelve months. We learn that Christ or his disciples baptized more disciples than John, and not a word is said about the mode, and on the day of Pentecost and a short time thereafter there were as many as five thousand persons baptized, and not a word said about the mode. In fact, it had been prophesied of Christ that when he would come he would "sprinkle many nations;" and sprinkling must have been the mode by which the representatives of the "many nations" were baptized right there in Jerusalem on the day of Pentecost. Jerusalem was then densely populated, containing at least one million people all on one square mile of land situated on and around Mount Moriah—high land—with probably one little creek of branch at the foot of the hill or mountain, and the city otherwise supplied with barely enough water for ordinary use. Hence immersion for such a vast crowd of people was entirely impracticable, and its performance by so few apostles in only a few hours of time was utterly impossible; but by "sprinkling" the whole concourse of believers could have been baptized in a short space of time by half of the apostles, while the immense crowd either passed in review before the apostles or were gathered in squads of a hundred each, while the other six apostles attended to the parceling and the enumeration of the vast throng.

This mode of procedure would be in keeping with the law of Moses as outlined in Numbers, 19th chapter, and alluded to in other places of the

**When You Think**

Of the pain which many women experience with every month it makes the gentleness and kindness always associated with womanhood seem to be almost a miracle. While in general no woman rebels against what she regards as a natural necessity there is no woman who would not gladly be free from this recurring period of pain.

**Dr. Pierce's Favorite Prescription makes weak women strong and sick women well, and gives them freedom from pain. It establishes regularity, subdues inflammation, heals ulceration and cures female weakness.**

Sick women are invited to consult Dr. Pierce by letter, free. All correspondence strictly private and sacredly confidential. Write without fear and without fee to World's Dispensary Medical Association, R. V. Pierce, M. D., President, Buffalo, N. Y.

If you want a book that tells all about woman's diseases, and how to cure them at home, send 21 one-cent stamps to Dr. Pierce to pay cost of mailing only, and he will send you a free copy of his great thousand-page illustrated Common Sense Medical Adviser—revised, up-to-date edition, in paper covers. In handsome cloth-binding, 31 stamps.



Scriptures. So far as we know, the law of sprinkling was never abrogated and Christ did not do it or counsel it, for he said that he did not come to "destroy the law, but to fulfill it." (Matt. 5:17.) The prophecies which proclaimed the coming of Christ and his practices and his final fate are just as worthy of our faith and reverence as the actual teachings of Christ himself. At the baptism of John Christ insisted on being baptized, for thus, he said, "it becometh us to fulfill all righteousness;" that is, to submit to the necessary mode of consecration, himself to the priesthood, and all others to that form of service which should consecrate them to a pure and righteous life. And after his crucifixion and resurrection, and just before his ascension, he commanded his disciples to "go and teach all nations," baptizing them in the name of the Father and of the Son and of the Holy Ghost. He prescribed no mode; he abrogated no law, but said to them: "All things must be fulfilled which were written in the law of Moses and in the prophets and in the Psalms concerning me." And the apostles in due time did as he directed and in baptizing converts to Christianity must all have followed that mode of baptism which had been taught them, and so did their followers for two or three hundred years, for baptism by sprinkling or affusion undoubtedly was practiced by the whole Church for that length of time.

Our immersionist friends are amongst the best and most devoted Christians in the world, and they have a right to their own opinion, and we have an equal right to ours; but by sometimes practicing this mode we strengthen them in their opinion and weaken the scriptural force of our own mode. We do not believe that baptism is essential to salvation, but Christ instituted his Church and he required that all believers should be inducted into it by the right of baptism. Then if we, as Methodists, think we have the true scriptural mode, we should practice it and no other. Hence we can with great propriety ask our next General Conference to make the necessary change in our Discipline.

WM. J. WILSON.

San Saba, Texas.

**THE BETTER DAY.**

I stood in the halls of Evil Counsel and heard the evil spirits in debate. Here in these gloomy halls each demon rose to claim his due. They told the moral history of man from dawn of time; however, throughout the ages they had mocked his noblest dreams and scorned his efforts to be free; had led him through sin's awful depths and kept his soul in bondage there. Each imp exulted o'er his toll drawn from the kingdom of the Lord, but above the din of awful tones there arose a voice that echoed down the corridors of hell: "I am man's greatest enemy and the curse that he loves best; the cruellest demon Satan ever loosed and the scourge of all mankind. I was old in crime when the world was young, and drew my toll of ruined lives in the days before the flood. I was the blight of Egypt, the shame of Greece, and the curse of Rome; the disgrace of modern America, and Christianity's bitterest foe. I have fought the aspirations of men from the time the first hands reached gropingly from spiritual darkness toward the light that faded not. Always as he strove higher I dogged his footsteps, I burdened him with every vice and oppressed him with a thousand woes. Along the highway of the centuries is found the fruits of my warfare—shamed women clothed in rags, men seeking in vain their lost man-

hood, and idiot children robbed by parents of reason; for unto the third and fourth generation I write with the finger of death. For me there is nothing too great or too small; yesterday I ruined a home, today I debauched a poor boy, and tomorrow I shall corrupt the government. The saloon is my home, and the slums my tenting ground; my trail is found in the crowded street and along the country road; it leads to the palace and to the hovel, to the gilded mansion in the city and to the lonely cabin on the mountain. And they that follow my trail are not only the low, the ignorant, the poor; for along my pathway ruined and broken are the men I have called from honored positions, from Christian homes, from places of public trust; the men who for me have sacrificed love, honor and pride; who left the pressure of softly clinging arms, forgot the joys of home, and gave up their hope of heaven that they might follow me. The orator is there, his clear voice broken; the singer, but he sings no more; the lawyer, who for me left his practice; the statesman, whose mind I have clouded. For I reach the peasant and the prince, the statesman and the tramp. I lure them with passion, drive them with appetite, bind them with habit, and lo! the wreck is mine. From the uttermost parts of the earth they come—the army of the deceived—that they are lost, those whose aimless, hopeless march leads down to hell, whose staggering steps have echoed in every home, whose sorrows have filled the world. In that bleak-eyed host ebbs the life of the nation and along that road to ruin races have died."

I heard the prayer of all the earth go pleading up to God; the prayer humanity has ever prayed, and, being denied, has prayed again; the intense longing of all the dark ages for the hope that was ever deferred; the wail of ruined lives, eloquent with the story of what might have been; the hopeless murmur of manhood marred, of youth enslaved, of character lost; the bitterness of riches turned to ashes, of soul-wealth flung away; the tragedy of love lost in fear, of promises forgotten, of suffering in secret; the story that children's voices have whispered and their lives proved by bare-footed tracks in the snow; the mute appeal of pinched faces, cold tenements, and suffering childhood; a prayer many-tongued with the woes of the world, a host of prayers that only God can understand, Christianity's challenge to the mercy of God that would not, could not, be denied. And I read God's answer in the faces of men who would drink no more; heard his reply in the voices of the people declaring, "the saloon must go," understood his purpose by the sweep of public opinion denouncing a government's traffic with men; in the songs of nations delivered, I heard his message, "weep no more," for deliverance is at hand. Midnight is past and dawn appears. The word is spoken, and the decree has gone forth. There is a new song sung, the song of temperance triumphant, of manhood redeemed, of womanhood exalted. A new purpose is in the hearts of men; it is that temperance shall be no more.

C. SPELLMAN.

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

The Light of Life gives this world the warmth of love.

**EARN \$7 DAILY, SELLING.**

**AGENTS WANTED.**  
The Dr. Hark Famous Perfect Vision Spectacles—best and cheapest on earth. Write for special notes, and orders to Mrs. Dr. Hark, Spectacle Co., Box 270, St. Louis, Mo.

Some from fever from women from daughter, help of a sufferings, we know home treatment or cement a or Painful Growth is, bearing feeling up of flashes ies where rest, ay's treat ou can cure urely. Re to give the 12 cents a Just send treatment of cost, my owing why have it, and n," you can it cures all, ch speedily a in Young

gladly to women well ut in your

U. S. A.

her lit- her par- her want- murtum to dis- lowed in and no- spirit has- ment in always a d to love she was girl; but as taken iced in a public Her go- to her out they to the od com- funeral here by writer, b by the

FKINS.

Stinson, was born father's These e begin- iful life, e a rec- ich Ray- e of the his go- ul child, won all idol of e weeks, ed skill life, but brave- a to go, that he- ing "We in That r weeks bravely, epeated. I pray p: If I ay These rit left nged its e Shep- children laymond to give our Fa he saw e rough

red Roller

in need sy and phae- ary in vehicles i dura- n price

CO.,

## THE SUNDAY SERVICE

I make the point against the order of worship as it now appears in paragraph 217 of the Discipline, that the retaining of the liturgical parts thereof would be inconsistent with the fact that so few of our preachers use it.

The order as placed in the Discipline should accord more nearly with the habits of the Church as a body. Do only a few Churches use the liturgy of the bracketed parts of public worship? Answer: One of our connectional officers lately said to me that the new order of worship is not generally used in Southern Methodism. He believes it ought to be used, but admitted that it is not. Because I have therefore refrained from prying into the habits of our preachers my personal knowledge of its use is limited. I have only such information, up to this time, as has been voluntarily given.

One presiding elder said to me that out of twenty pastors in his district only two of them use the new order.

Another presiding elder wrote to an editor (sending me a copy of the letter) that in his district very few pastors used it and further, that not a congregation in his district would use it, if they were permitted to decide the matter.

Another presiding elder volunteered the information that less than a half of his preachers had used it at all and that of those heretofore using it, some had given it up and others would probably give it up.

So that with the testimony of a connectional officer who wishes it adopted to the fact that the Church as a body has rejected or slighted it; and with the statements from the presiding elders that have given to me any information on the subject to the effect that only a small per cent of the Churches use it, and that the number using it is decreasing. I feel safe in asserting that the retaining of the bracketed liturgical parts of our order of worship does not accord with the indisposition of the Church to use it.

I make the further point against retaining the liturgy of the bracketed part of our public worship, that the Methodist Episcopal Church, South, in the rank and file of its ministry and in the body of its laymen, is strongly opposed to its use in the Churches.

The statements above given go to show that they are opposed to it. They do not use it. It is reasonable, therefore, to conclude they are opposed to it. But when one goes among the rank and file of the preachers and talks with the substantial laymen of the Church one is forced to admit that there is a deep, though quiet, opposi-

tion to this liturgical suggestion which has been twice before discarded by our Church. It is not a demonstrative opposition, and for that reason some pastors mistake the non-resistance of their laymen for approval.

Some pastors continue the use of this liturgy upon the supposition that their people like it, when I know that their congregations of boards of stewards would vote it out quickly if given a chance to do so. If pastors doubt this, let them lay the matter without prejudice before their official board. There is a substantial reason why the rank and file of the preachers and the body of our laymen are quiet in their opposition to this prepared innovation. The Southern Methodist preacher and layman is the most loyal to his Church of any Protestant to be found in this land. He sees a thing in the Discipline and his loyalty to his Church leads him either to adopt it or to refrain from expressing opposition to it. That is exactly the case now. One of our presiding elders living in another part of the connection from that of the writer, says that those opposed to the liturgy stand to those favoring it in the ratio of ten to one over the Church. I think that estimate is approximately correct.

But the ten, who oppose are quiet about it, while the one favoring it is making demonstrations on its behalf. I here raise the point of privilege for these ten, that it is not only their privilege, but their bounden duty to make known, in a brotherly way, their opposition to this proposed liturgical worship included particularly in the reciting of the creed and the singing of the gloria at every Sunday morning service. It is not disloyal in you to publicly oppose it and to take a decided stand against it. I can prove it. The conference of 1784, in organizing the M. E. Church, introduced liturgical worship, but the rank and file of the Church repudiated it and the Church abandoned it.

Again in 1866, under the leadership of Doctor T. O. Summers, the General Conference introduced an optional Sunday service and again the rank and file of the Church opposed it and it was discarded. Now a few men offer an optional liturgy for Sunday service and the General Conference by a mere resolution, not even discussed, put it (optional still) into the Discipline.

I call upon the rank and file of the M. E. Church, South, to petition, clearly and freely, the next General Conference to meet in May, 1910, that the optional liturgy now in paragraph 217 of our Discipline, shall be eliminated.

J. E. HARRISON.

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

By REV. C. W. GODWIN

(This article is No. 1 of the series and should have appeared last week instead of the one published.)

To have a godly parentage is a blessing hard to estimate in value, and very often underestimated. He who comes into the world under the environment of a religious home has an upper hold on life in battling against sin and evil.

Such was the good fortune of this man whose career we are to trace.

Elizabeth Garrett, his mother, came from a sturdy family of Pulaski, Tennessee, and Aaron Hill, his father, came from the tableland of South Carolina, where statesmen and soldiers have been reared.

These two were married in South Carolina in 1814. Unto them were born ten children, and Henry Truman was the eighth child and the fourth son. The place of his birth was in the State of Alabama, near a place called Buzzard Roost Bluff, on a creek bearing the same name. It was on the 20th day of December, 1836. When he was 10 years old his father came to Texas; and after trying several places he finally settled in Cooke County in 1852, 10 miles below Gainesville, on Elm Fork of the Trinity River.

Like Abraham, wherever Aaron Hill pitched his tent, he erected an altar to the true God. And from this cabin, morning and night, there went up a song of praise and supplication to God. Men of his kind have always found time and opportunity to worship God, and train their children for

the kingdom of heaven. Business cares, social pleasures, and worldly ambitions were matters of secondary importance to him; but first of all was the command of him who said, "And these words, which I command you this day, shall be in thine heart: And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." Men of that kind can plant the gospel in any country. And nothing so characterized the life of the boy in after years as did the reproduction in his own life of all that his father taught and lived.

When Aaron Hill settled in Cooke County, there was no Methodist preaching anywhere in that country. He soon set out in search of some one to preach for them. In 1847 he secured his preacher in the person of Rev. Joab Biggs.

The preacher preached in the house of Aaron Hill; and he organized there the first Church in Cooke County. The society consisted of Aaron Hill, Mrs. Elizabeth Hill and seven others. Aaron Hill was appointed class leader and steward of this first Church, and he held those positions until he was translated to heaven in 1869.

This class leader and steward was useful in many ways, for he built the first church house in Cooke County, which was in the town of Gainesville. He was County and District Clerk of that county for a number of years, and was closely identified with the development of the country. Further-

more, Aaron Hill built the first court house in Grayson County.

One of the unmistakable evidences of the greatness of Henry T. Hill's mother is to be seen in this incident: Some time near the close of the year of 1849 at the family service one night, she called all the children of the home to come near her side and kneel down and give their hearts to God. Among the number were some relatives of hers, and when the service ended seven of the home had been converted. Her own son, Henry T., on this memorable night gave himself entirely to God; receiving the witness in himself then, he has never doubted it since. The witness of the Spirit became an evidence that has never been superseded by any testimony since.

He then felt his call to preach; and in his way as a boy he began the ministry that has since been the dominant force of his life. He told to his playmates the blessing he had received, and exhorted them to give their lives to God. His earnestness for the salvation of others became so apparent that he soon won the sobriquet of "Parson" by his playmates.

This he resented, and, because of a dislike to anything like publicity, he ceased for a time to exhort. Failing to follow the leadings of the Spirit, and refusing to extend a call to repentance to his unsaved playmates, he fell into that condition which marks every life when known duties are left undone. Religion lost its joys and was reduced to simply a form without the power.

He remained in this condition, halting between a call to preach, and a desire to make money and be rich, until he came to the first engagement he was in the Civil War. While his fellow-soldiers were falling at his side, the circumstances indicated that he would go at any moment. It was then he called upon his God, and promised that if his life was spared that the call to preach should be heeded. In that moment there came a peace to his soul that indicated that God had heard him and would take him at his word. And who among us, to whom this call has come, has not had a like experience when duty was trifled with, and a like joy when surrender was fully made?

He believed that an unmistakable Providence protected him during the earlier years of his life, and on down through the war, and down to this time. Various incidents of his life, some of which may be mentioned later, are such as to convince any one, that only God could have saved him from death many times.

H. T. Hill was a student from eight years old, and at that period good books were his most loved companions. His advantages for acquiring an education consisted of an occasional school in the summer, and these run only from two to four weeks, and the periods were sometimes five years between schools.

But in the year 1855 he entered a school in Sherman, Texas, conducted by Rev. Barton W. Taylor, who himself was a graduate of the school at Clarksville, run by the "Old Master," McKenzie. He remained here for two years, and during that time the foundation was laid for his future career.

He familiarized himself with such books as Smith's grammar and arithmetic, Cornell's geography, Upham's mental philosophy, Comstock's natural philosophy and chemistry, and Copley's logic. The mastery of the last four prepared the young man for the place he afterward occupied as a logical reasoner and an independent thinker.

Before he entered Taylor's school he had access to such works as Clarke's and Benson's Commentaries, Watson's Institutes, and Fletcher's Checks, and whenever opportunity presented itself he was studying theology, but the one book of his life has been the Holy Scriptures.

To him Scripture was its own interpreter; because if it was not, how could it be a revelation? And in so far as the theologians and commentaries followed the Bible, he followed them, but when they went off into scholastic vagaries, he bade them good-bye.

Among the students in the school in Sherman, under Barton W. Taylor, while Hill was a student there, were two young men of some note afterwards. One was Wm. H. Young, who, in the Civil War, was promoted to the rank of General; the other was J. M. Binkley, who afterwards became the "Old War Horse" of the North Texas Conference, and one of the most popular preachers that North Texas has ever produced.

Hill and Binkley were of a type of men who make no surrender to public opinion, and whose opinions and con-



victions were so deeply set as to become a part of themselves. They were not narrow nor provincial men, and the gospel they preached was as limitless in love as the ether above them; and the depths of a repentance which they demanded could be satisfied with nothing short of the "making of the moral nature of man like unto the moral nature of God."

Brother Hill was licensed to preach in 1866 by the Quarterly Conference of the Gainesville Circuit. W. C. Young was the presiding elder, and W. L. Carleton was the preacher in charge. He at once took rank as a strong exponent of Methodist doctrines, and was much in demand in his country as a preacher. Calvinistic preachers found in him an adversary worthy of their best thinkers, and they generally left the field minus a scalp.

He served his day and generation in that country with great acceptability until the latter part of 1875, when he moved to Kerr County and settled on Turtle Creek. He began at once a ministry that has made Methodism blossom like the rose in that hill country. No man beside him has ever left as great an impress upon the citizenship of the Guadalupe Valley.

### SUMMER SCHOOL OF THEOLOGY.

We are sure that the Texas Christian Advocate and all Texas Methodism would like to hear of and rejoice with Oklahoma Methodism in the great success of the first Summer School of Theology held from the 8th to the 18th of June at Epworth University, Oklahoma City, under the auspices of the two Methodisms.

The program could not have been exceeded, and you will better appreciate this statement when I make known to you the fact that it was composed of Oklahoma preachers with the exception of Dr. Chappell and Dr. Steel, of our Church, and Dr. Spencer, of the M. E. Church. The lectures delivered by the brethren just named were enjoyed very much by all. It was a beautiful sight to behold the young preachers in all the classes of each Church down at good, honest, hard work from day to day. They did not only do good work in the classes, but made splendid grades on examination. The post-graduate work by O. E. Godard, Scales, Frohok and Ulrich was of the very best. The truth of the matter is that the occasion was one of instruction and helpfulness from beginning to end.

The attendance was better than we hoped for, and think the reports at conference will prove the merits of the school.

The School of Theology was not only a success in respect to the real work done, but also a financial success to the amount of \$150 above all expenses. This is the result of having a man like Dean Crowell, with financial ability and business tact, as well as all other necessary qualifications that make a successful school man at the head of the institution.

We expect next year to have all the young preachers and many of the older ones of the conferences in attendance, and at an early date we will make this one of the best, if not the best, school of its kind in all Methodism. All things considered, we have made a better beginning than did Southwestern, and wonderful has been the success attained there, but we shall expect more wonderful things to come to pass at Epworth.

T. P. TURNER.  
Pauls Valley, Okla.

Strength for the Zion march does not come by kicking at your companions.