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

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No. 44

EDITORIAL

THE LIBERALITY OF THE DALLAS PEOPLE.

There has never been such a spirit of liberality in the State of Texas as that displayed by the people of Dallas in raising the bonus for the proposed location of Southwestern University in the city. They had nothing to do with the question of removing the institution from Georgetown. Concerning that proposition they took no side one way or the other. They had merely been given to understand by what they deemed from an authoritative source that if they would raise a bonus of \$400,000 and present a campus of fifty acres, that such a proposition would meet with favor upon the part of the authorities of the Church. Hence they took the position that if the Church saw proper to change the location of the University, Dallas would do her part to secure it. So, without taking any stock in the controversy involved in the removal contention, the people of Dallas undertook to comply with what they esteemed an offer to come to this city, and they went to work with might and main to raise the required bonus.

They had less than ten days to raise the amount and thus get their proposition before the Board of Trustees at their annual meeting last Friday. The entire city became aroused, and we have never witnessed such enthusiasm in behalf of any movement. It was not confined to one class of people, though the local Methodists certainly did their share to make the undertaking a success. Jews and Gentiles, Protestants and Catholics, saints and sinners, all joined forces and made it a common cause. Christian people were actuated by a religious motive, knowing that the location of a great Christian institution in their midst would be greatly beneficial to the moral and intellectual sentiment of the community; while others, not altogether unmindful of this benefit, yet saw in the coming of such a school to the city the enhancement of wealth and an increase in valuations; and no stone was left unturned to raise the required fund.

So by last Thursday night \$325,000 in valid subscriptions were in hand and real estate valued at \$75,000, with the understanding that if said real estate was not regarded as equivalent to the cash still needed to swell the subscription to the required \$400,000 the citizens of Dallas would pledge themselves to make the deficit good. A committee went to Georgetown last Thursday night with the subscription and a proffered campus of fifty acres to submit to the Board.

When it was proposed some years ago to raise \$400,000 in Chicago in order to secure their great University, it took that city one whole year to raise the amount. And that is a city of millionaires. But here in Dallas, with no immense individual wealth, the generous people, within about one week did what it took the windy city on the lakes to accomplish in

one whole year of effort. Such liberality and enterprise certainly speak well for the generous and public-spirited people of Dallas. They did a stupendous work. And they say that if the University is brought here they will largely increase the amount. The Methodism of the State is certainly brought under obligation to these magnanimous people for this exhibition of generosity in the interest of our Central University. Whether the conferences vote to change the location of the school or not, Dallas has demonstrated to the world that she has the highest appreciation of the merit of Southwestern University and its influence as a stupendous factor in the development of lofty moral and intellectual ideals. Whatever the Church may do, this act of Dallas citizens is a testimonial in favor of our University that is worth more morally and financially than words or figures can adequately express. Southwestern is certainly to the front now as never before, and Dallas is worthy of all praise.

SUBMISSION AGAIN BEFORE THE PEOPLE.

We are now in the midst of another submission campaign. We intimated two weeks ago that such a movement was on foot and that it would soon develop into an assured fact. The prediction has come true, and the question is now squarely before the people.

We had our first submission campaign two years ago. It came about by our taking advantage of a statute requiring one-tenth of the voters in the preceding election to sign a petition asking the State Committee to place on the primary ballot any demand for specific legislation and thus give the people the right and the privilege to pass upon such matter before it can become eligible to a place in the State platform. So we wanted the people to pass upon a proposition to instruct the Legislature to give the people an opportunity, in the course of the year, to vote on a prohibition amendment to our constitution. We secured the necessary number of petitioners after nearly three months of arduous work and the question was placed on the primary ballot. When the primary election came off we carried the proposition by nearly 5000 majority. It went into the platform as a demand, but when it reached the Legislature, a minority of one-third of that body turned it down. This outraged thousands of people, both pro and anti, and since then the agitation has been kept up. It became and is one of the dominant issues of the present campaign. The antis have contended that the old instruction of two years ago is void, and that the next Legislature cannot be expected to be bound by it. This we still repudiate, but we thought it best to take even this pretext out of their mouths.

So two weeks ago we projected another campaign to secure a sufficient number of petitions to go before the State Committee and again request that the question be put for the second time on the primary ballot. The time was so short that many of our friends thought the movement would fail. All the saloon people

hoped for its failure. Three of us made the announcement, and we flooded the State with blank petitions. This is all the organization that we perfected for the work. The people did the rest, though they only had about ten days in which to complete the work. But when the State Committee met in this city last Monday we placed before them petitions with the signatures of nearly 54,000 valid voters. We only needed 33,000. Two years ago it took thousands of dollars and nearly three months of arduous work to secure 36,000; but this time it only took ten days to get 54,000. The first was the result of effort, the second was a voluntary contribution of names. Before we had no sentiment. We had it all to create. But now the sentiment is widespread and dominant. Before it was a herculean task, but this time we had only to touch the button and the result reached us as fast as the mails could run into Dallas. Before we had to fight with the committee to get it put on the ballot, but this time they gladly placed it there by a vote of 19 to 10.

Now the battle is on. We have until the 23d of July to agitate it and arouse the people to a sense of its importance. But we have the advantage of an aggressive public sentiment, and the voters now understand it. In addition to this we have three leading candidates for Governor advocating it on the hustings, and our secular and religious papers will be full of it. But the antis will also put forth a strenuous campaign this time, even more so than they did before. So it behooves us to press the matter with vigor and determination. We want also to see to it that the counties and senatorial districts are guarded in such way as to carry a two-thirds majority for us. We not only want to carry the State by a large majority, but we want also to carry two-thirds of the Legislature. Therefore, let every man do his duty. On with the battle!

Religion is something more than assuming the vows of the Church. To be a member of the Church is to appropriate the help toward growth in grace, but beyond this it will not avail much if we depend upon it as our only hope. Religion is an experience of the heart and a consecration of the life and we associate ourselves with the Church as an aid to that end; but real religion enthrones itself in the motive and the will-power. To love God and to love mankind is the outward expression of true religion.

It is too bad when a member of the Church sets himself to the task of making trouble among believers; but when a preacher so far forgets himself as to criticize and find fault with his brethren, he is pitiable in the extreme. Only occasionally do you find such a man in the ministry. But one such is more than a plenty. As a minister he is a misnomer, and it would be better for the Church were he a member of the gossip monger's society rather than in the pulpit where lofty ideals are to be expounded.

The General Conference and Church Extension

Report No. 1 of the Committee on Church Extension was adopted as submitted, and is as follows: Amend paragraph 395, article IX, by inserting the following:

"7. All applications for aid, to both general and conference boards, must have the approval of the Quarterly Conference of the charge from which they come."

By this change "7" as it now stands in the Discipline becomes "8."

Report No. 2 was slightly amended, and is as follows: Amend paragraph 396, article X, so that the paragraph shall read:

"Each Annual Conference shall organize a Conference Board of Church Extension, which shall be auxiliary to the General Board, and shall have charge of all the interests and work of church extension within the conference."

"It shall consist of one layman from each district and an equal number of clerical members, who shall be elected quadrennially by the Annual Conference at the first session after the General Conference. Said board shall elect its own officers. Its Secretary and its Treasurer shall each make a report to the General Board at such times and subject to such rules and regulations as may be prescribed by the General Board."

"The preacher in charge shall see that a collection is taken in every congregation annually for Church extension, and of the funds thus collected fifty per cent shall be turned over to the General Board to be expended under its directions; but donors may give special direction to their contributions."

"The Annual Conference Board shall, with the consent of the Annual Conference, have authority to levy an assessment for use within its own bounds, and retain all the money so raised, after it has paid to the General Board fifty per cent of the assessment made by that board."

"The Conference Board shall also have authority to loan any part of its funds, where the end desired can be accomplished as well by a loan as by a donation, and the amount thus loaned shall become a part of the Conference Board Loan Fund, and shall be administered by the Conference Board through the office of the General Board, upon the same terms and conditions as the loan funds of the General Board."

Report No. 3 was adopted, and is as follows: Change paragraph 470 so as to make the closing lines read as follows:

"And the Board of Church Extension shall have forms of deeds suitable to each State and Territory prepared for free distribution."

Report No. 4 was adopted, and is as follows: Amend paragraph 390, article IV, by substituting the words "March 31st, Annually," in place of "December 31st, Annually," in the last sentence of the paragraph.

Report No. 5 was adopted, and is as follows: Amend paragraph 387, article I, by inserting the word "twenty" in place of the word "thirteen," in the fourth line of the paragraph.

Report No. 6 was adopted, and changes paragraph 474 to read as follows:

"Provided further, that the trustees of any hours of worship or parsonage, or other property held for the benefit of the Church, a majority of them uniting therein, by the consent and authority of the Quarterly Conference, or of the District Conference, or two-thirds of the district stewards, if it be a district parsonage, may borrow money from the Board of Church Extension, or any person or corporation, and secure the repayment thereof by mortgage upon any property held in trust by said trustees, upon such terms and conditions as may be agreed upon between the contracting parties."

Report No. 8 was adopted, but does not affect the Discipline.

Report No. 9 was adopted as follows: Insert a new article, which shall follow immediately after paragraph 397, article XII, to read:

"Any Annual Conference Board, City Board of Church Extension, or District Board of Church Extension may, with the consent of the Annual Conference and the Bishop in charge, employ a Secretary to give this time, all or in part, to the interests of the board in the territory represented by it."

"These auxiliary organizations shall, wherever practicable, establish loan funds, which shall be administered through the office of the General Board, in the interest of church building within the Annual Conference, city or presiding elders' districts represent-

ed. The interest earned by such loan fund may be used as donations to assist needy congregations in building houses of worship if so desired, and the principal loaned within the territory represented, if there is demand for it, and the security is such as the General Board can approve."

Report No. 10 was amended and then adopted, and is as follows:

"Whereas, The General Conference in session at Birmingham, in 1906, endorsed the plan to erect a representative church building in Washington City; and

"Whereas, Considerable success has been had during the past quadrennium in raising funds and in educating our people concerning the importance of this enterprise; and

"Whereas, The Bishops in their address to this General Conference have recommended that such action be taken as will insure the speedy success of this enterprise; therefore

"Resolved, That we hereby record our great interest in the building of a representative church in Washington City, and we instruct the Church Extension Board to build this church in connection with the local Church, either by an increased assessment or by special agencies, or otherwise, as the board may deem best."

Report No. 11 was adopted, and is as follows:

"Resolved, That the question of removal of the headquarters of the Board of Church Extension be referred to the General Board of Church Extension with instructions to investigate the matter, and after careful consideration of its legal status, the pecuniary inducements and all available points offered, to report to the next General Conference its recommendations on the subject."

Report No. 12 was adopted, and is as follows: Amend paragraph 397, article XI, by adding the following:

"In all centers where there is need of both missions and Church extension work this organization shall be merged into the union as provided for in paragraph —"

Report No. 13 is a general review of the work of the board for the quadrennium, and was adopted after slight amendment, which was the naming of Bishops W. A. Candler, E. E. Hoes and Jno. G. Kilgo, the Corresponding Secretary, and Rev. Geo. S. Sexton, as a committee specially charged with the work of building the representative church in Washington, D. C. Among other things, it commends:

1. The system of bookkeeping, filing and general management of the office.

2. Recommends an annual meeting of conference board representatives, at such time and place as may seem wise to the Corresponding Secretary.

3. Calls attention to the fact that the receipts on assessment had increased each year, and that \$538,000.74 has been paid on assessment, as against \$372,649.30 the preceding quadrennium; also that the percentage of assessment paid was 87 1-2 as against 74 1-2 the preceding quadrennium; the increase referred to not including \$14,014.70 raised on special, and closes the paragraph as follows:

"The increase from year to year in collections, and the large amount collected on specials, fully justifies the increased assessment placed upon the Church."

4. Notes the total amount donated and loaned to Churches in the quadrennium was \$836,906.17, invested in 1698 Churches aided by the Conference Board, and 658 aided by the General Board.

5. Appreciation is expressed as to the amount and value of literature concerning the work of Church extension circulated during the quadrennium. The blank forms used by the office in its legal and financial transactions were approved.

6. Attention is called to the gratifying increase of \$199,612.06 in the loan fund capital during the quadrennium, and also to the activity of our loan fund capital, which now amounts to \$339,614.65. The report spoke at length of the emphasis that should be placed upon this feature of our work, declaring that loans may be made to take the place of donations in many if not most cases. Attention was also called to the establishment of a number of new loan funds during the quadrennium. Reference was made to a full list of loan funds, and amount of each, which appears in table No. 1, page 25, of the quadrennial report.

7. The use of refunding bonds by Annual Conference boards is recommended in the following language:

"Your committee would urge their

use, respectfully asking the General Conference to recommend the adoption of same by the several Annual Conference boards; and, to the end that such conference boards may adopt the use of the refunding bond, the General Board is instructed to inform the conference boards concerning their use, and to render all needed services to such boards in the execution of their plans concerning these refunding bonds."

8. The statement is made that the Church needs information on the subject of the charter and constitutional rights and limitations of the General Board of Church Extension, as appears from the resolutions referred to the committee, and recommended that the attention of the General Board be called to this subject, to the end that it may make known to the Church its inability to comply with such demands and the dangers incident thereto.

9. The Washington City Representative Church was dealt with generously; the action taken by the last General Conference reaffirmed; the appointment of the National Building Committee endorsed; the appreciation of the General Conference of the work undertaken by these gentlemen expressed; the special committee in charge of the enterprise enlarged and named; and the Board of Church Extension, which has general direction of this work, was advised "to make the enterprise, in all its aspects, worthy of our great Church, even though the cost in money and time be more than at first contemplated."

Report No. 14 is on the subject of Church Insurance, and recommends that the Board of Insurance, which has been in the service of the Church for some years past, be discharged with the thanks of the conference; that the memorials submitted by the St. Louis Conference and the Board of Church Extension be non-concurred in; and that whatever relation there is existing between our Church and the National Mutual Church Insurance Company of Chicago be terminated, and the matter of church insurance be referred to the Board of Church Extension. This report was not reached on the calendar. Before allowing it to die on the calendar, the chairman of the committee advised with Bishop Wilson and others as to the effect of the failure on the part of the General Conference to take definite action, and was informed that without specific action by this General Conference the Board of Insurance ceased to exist. This fact was communicated to the chairman of the Board of Insurance, who expressed preference that the matter take that course rather than the report of the committee adopted.

Report No. 15 nominates the members of the board, which are as follows:

Officers—T. L. Jefferson, Esq., President, Louisville, Ky.; Rev. E. G. B. Mann, D. D., Vice-President, Lexington, Ky.; Rev. W. F. McMurry, D. D., Corresponding Secretary, Louisville, Ky.; J. Adger Stewart, Esq., Treasurer, Louisville, Ky.

Managers, ex-officio—Bishop A. W. Wilson, D. D., Baltimore, Md.; Bishop E. R. Hendrix, D. D., Kansas City, Mo.; Bishop Joseph S. Key, D. D., Sherman, Texas; Bishop O. P. Fitzgerald, D. D., Nashville, Tenn.; Bishop H. G. Morrison, D. D., Leesburg, Fla.; Bishop W. A. Candler, D. D., Atlanta, Ga.; Bishop E. E. Hoes, D. D., Nashville, Tenn.; Bishop James Atkins, D. D., Waynesville, N. C.; Bishop Collins Denny, D. D., Nashville, Tenn.; Bishop Jno. C. Kilgo, D. D., Durham, N. C.; Bishop W. B. Murrab, D. D., Jackson, Miss.; Bishop W. R. Lambuth, D. D., Nashville, Tenn.; Bishop E. D. Moulton, D. D., Georgetown, Texas; Bishop R. G. Waterhouse, D. D., Emory, Va.; Bishop J. H. McCoy, D. D., Birmingham, Ala.; Rev. W. W. Pinson, D. D., Secretary Board of Missions, Nashville, Tenn.

Managers—P. H. Tapp, Esq., Louisville, Ky.; R. B. Gilbert, M. D., Louisville, Ky.; T. S. Garrison, Esq., Timpson, Texas; Rev. T. W. Lewis, Columbus, Miss.; Rev. M. J. Cofer, D. D., Atlanta, Ga.; Rev. Nelson B. Henry, D. D., Kennett, Mo.; Rev. N. L. Linebaugh, D. D., Oklahoma City, Okla.; Rev. Henry Trawick, Montgomery, Ala.; Rev. W. J. Young, D. D., Danville, Va.; Rev. E. H. Mowre, Portland, Ore.; Rev. J. B. Cochran, El Paso, Texas; Rev. F. N. Parker, D. D., New Orleans, La.; Rev. Jas. Thomas, D. D., Texarkana, Ark.; Rev. R. E. Stackhouse, Marion, S. C.; Rev. Sam. R. Hay, D. D., Fort Worth, Texas; Rev. W. L. Sherrill, Greensboro, N. S.; Rev. Paul H. Linn, D. D., Kansas City, Mo.; D. L. Coon, Esq., Washington, D. C.; Rev. L. W. Moore, Tallahassee, Fla.;

Rev. N. B. Johnson, D. D., Dyersburg, Tenn.

Parsonage Work.

The adoption of the new Constitution of the Board of Missions, which included the work of the Woman's Home Mission Society, transferred to this board all of the parsonage work of the Church. The parsonage loan funds, which have been held by the Board of Church Extension as trustee for the Woman's Home Mission Society, become the property of the Board of Church Extension. The grants made by the conference societies and by the General Board of Woman's Home Mission Society at their spring meeting, will be paid by those societies through this office heretofore.

To take care of the parsonage work and the Washington City Representative Church assessments provided for in report No. 10, an increase in the assessment for Church extension was made by the board at its meeting in Asheville May 20 of \$50,000.

The receipts from this increase, like the \$200,000 assessment now on the Church, will be divided between the Conference Boards and the General Board. The increase in the conference boards' receipts from this increase in assessment will enable them to care for parsonage interests within their own bounds to an amount at least equal to what has been done by the conference auxiliaries of the Woman's Home Mission Society. The receipts of the General Board from this increase in assessment will care for the \$15,000 set apart annually for the quadrennium for the Representative Church in Washington City, and leave a balance more than sufficient to do an amount of parsonage work equal to that done by the Woman's Home Mission Society.

Notes.

The General Conference Committee named in report No. 13 held a meeting immediately following the meeting of the new Board of Church Extension in Asheville on May 20, and made an agreement with Rev. Geo. S. Sexton, D. D., to continue the campaign in the interest of funds for the Washington City Representative Church.

Dr. Sexton will give his entire time to this work, having severed his connection with the Board of Church Extension as Assistant Secretary, and will make his headquarters where most convenient to conduct the campaign.

With something more than \$40,000 assured in cash and good subscriptions during the past quadrennium and \$60,000 provided for during the present quadrennium by assessment, the Church should speedily respond to the appeal of the special committee made through Dr. Sexton to an amount of an additional \$100,000. This will guarantee a \$200,000 church building at our National capital. This amount should be reached within one year, with the exception of the amount provided for by assessment, which is worth one hundred cents on the dollar, and will be paid at the rate of \$15,000 per year for the quadrennium.

Report No. 2 provides, first, that the Conference Board shall consist of one layman and one preacher from each presiding elder's district; second, that Annual Conference boards, with the consent of the Annual Conference, have authority to levy an assessment above that placed by the General Board, for use within their own territory; third, that conference boards have authority to loan any part of their funds where the end desired can be accomplished as well by a loan as by a donation; fourth, that Conference Board loan funds shall be administered through the office of the General Board.

Report No. 6 makes it possible for trustees to borrow money elsewhere than from the Board of Church Extension.

In report No. 12 the number of the paragraph referred to is not given for the reason that it is a new paragraph providing for city unions in the new Constitution of the Board of Missions.

W. F. McMURRY,
Corresponding Secretary.

REVISED VERSIONS OF THE SCRIPTURES.

It is generally admitted by all critics that the authorized or common version of the Scriptures absolutely needs revision. Obsolete words, uncorrected phrases such as are found in the following places: Psa. 113:7, Luke 12:8, Luke 14:35, Phil. 3:8, Matt. 15:17, John 7:38, Phil. 3:19. Bad grammar and punctuation, etc., all require alteration. The translators of the common version were circumscribed and trammled by royal man-

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date; they were required to retain certain old ecclesiastical words, many things were unknown to the old translators, which are now well known facts to all who wish to know the truth. It is a notable fact that the King James version is far from being a faithful reflection of the mind of the Spirit, as contained in the original Greek in which the books of the New Testament were written. The King James version was the best that could be made at that time—1611. But if it had not been published by kingly authority, it would not have been venerated by English and American Protestants as though it had come direct from God. The translators of the common version had only some eight MSS., none of which were earlier than the tenth century, while we now have hundreds much older.

The American version, standard edition of 1901 A. D., is a far better version than the King James version. Turn to Jer. 4:19 and read in the King James version, then compare with the American version; a literal translation of the Hebrew into English is not always correct, that is, the conception of the writer is not really reproduced by a literal translation.

It is not necessary to be a Greek scholar to know that there are far more appropriate words than "belly" and "dung-hill," etc., as are now found in Luke 14:35 and John 7:38. Though the American revised version made no improvement in Luke 14:35. The twentieth century New Testament, as a whole, is ahead of the American version.

In A. D. 1150 it was proper to write, "Fader ur heune, haleweide beith thi neune;" or in A. D. 1524 to write, "Oure father which arte in heven, hallowed be thy name." But in the twentieth century we prefer to say, "Our Father who art in heaven, hallowed be thy name."

Another serious blunder found in the King-James is in the translation of the word "hades" and "sheol" to the word "hell," and if any doubt it they can find out whether we state facts or not, when we say that "hades" occurs eleven times in the Greek Testament, and is improperly translated in the common version ten times by the word "hell."

The unlearned, and they are many, pick up the King James Bible and read Peter's address on the day of Pentecost (Acts 2:27). "Thou wilt not leave my soul in hell;" in the thirty-first verse he is told that "Christ's soul was not left in hell." "Is it possible," he thinks, "that Jesus went to the hell the preachers all tell us of?" Now turn to your twentieth century New Testament (Acts 2:27-31), "For thou wilt not abandon my soul to the place of death." A child can understand this simple language found in the twentieth century New Testament. Why not have all our Sunday-school supplies with the American revised edition instead of in the King James version? Let us not follow the example of the Catholic Church—keep the laity in the dark—give them the benefit of God's unvarnished truth.

J. H. STUCKEY.

Galveston Immigrant and Seamen's Home

While the above named institution is an enterprise of Southern Methodism in general, it is an enterprise of Texas Methodism in particular. All five of the Texas Annual Conferences, including the German Mission Conference, are pledged to its financial support, and the nearly two years of its successful operation has planted the enterprise firmly in Texas Methodist appreciation. A majority of all the immigrants landed at the port of Galveston settle in our State, so that the immigrant problem becomes for us a local problem, and contiguity adds special responsibility. The General Mission Board and the Woman's Home Mission Board are back of the enterprise in finance and administration, but without the unselfish, hearty co-operation of Texas Methodism the enterprise must languish, if not perish. Such co-operation has certainly been furnished thus far, and its hearty continuance will furnish the surest pledge of future success in this noble missionary enterprise.

As the superintendent of the home, I am happy to report the same in excellent condition. There are difficulties constantly to be met, but we are facing them hopefully, believing that the enterprise enjoys the invincible asset of the divine approval.

The past two months have recorded a considerable increase in the volume of business done in the home. More immigrants were welcomed, more sailors handled and more cash taken in from these two classes than was the case in the preceding months of my connection with the work. The previous administration of Rev. J. B. Sears was active in bringing before our Texas Methodist public the purpose and plan of the enterprise, and the effort was largely successful. But I dare say there are still many readers of the Advocate to whom not only the details but even the general plan of the work is unfamiliar. In fact, during some recent journeys in Texas I found a number of otherwise well-informed Methodists who didn't even know that our Church had ever projected such an institution as the Galveston Immigrant and Seamen's Home. This fact would seem to justify a further word of explanation.

This enterprise is the outgrowth of an earnest, unselfish desire to protect, assist and evangelize the foreigners coming into our midst. This statement involves no insult, either direct or indirect, to the foreigner himself. About all of them are nominally, and no doubt many of them are really, Christians. Nevertheless, we are commanded to preach the gospel to every creature, and certainly the mixed multitude at our gates, recalling the first congregation at Pentecost, are no exception in the discharge of our great commission.

The wisdom of this missionary enterprise at our immigrant port is found and the significance and power of the first impression. The immigrant just landed is peculiarly susceptible of impression. If this impression be unfavorable

the immigrant has made a bad start in the land of his adoption. If the impression be favorable the first step in good citizenship has already been taken.

How is this good impression to be made? By simple human kindness in the first place, and in the next place by such evangelical agencies as adapt themselves to the immigrant situation. The average immigrant certainly stands in need of kindness. Nowhere does American enterprise shine more conspicuously and more disgracefully than in our immigrant ports, plundering the half-helpless newcomers. Often the plunderers are naturalized foreigners themselves, who use the language and information acquired to exploit their inexperienced fellows countrymen. To illustrate how easily this may be done, an immigrant woman the other day was buying a lunch from the housekeeper in our home. On being told that the price was ten cents she complacently handed out a dollar bill, and was surprised to get back any change. Some of them imagine that Denver is the next station to Houston and that San Francisco is only a little farther. Of course, many of them are fairly well informed, but all of them stand in need of help and protection. To extend this help in the name of Him whose promised plaudit shall be to those who consider the stranger for His sake, is the first purpose of our Galveston home.

Next in order, though not second in importance, is the effort to make a direct gospel impression upon the stranger now within our gates. In making this impression the usual public means of grace can be only partially employed. With a number of different nationalities in the home, the most of them to remain but a day or two, and all of them anxious to reach their place of destination, what is done must be done quickly. Religious tracts in many different languages are offered free, and Bibles and Testaments are either sold or presented. For those who remain longer an occasional religious service is held, and the opportunity for personal work is enhanced. But all who labor in a situation like this soon come to realize that our chief religious opportunity lies in a word fitly spoken, a warm handclasp reaching across the barrier of an unintelligible language, a look of sympathy to which the heart of a stranger responds. Nowhere else does Christian work depend so much upon the very atmosphere that pervades the place. It affords me great pleasure to state my confidence that the half dozen individuals who come in contact with immigrants in our home are honestly imbued with this ideal of service, and we have abundant evidence that the labor is not in vain in the Lord.

By courtesy of the United States immigrant and customs officials in charge of the port, the representatives of our home have special privileges of access to the immigrant, and many of them accept the favorable terms which we offer. These terms consist in free

Facts for Weak Women

Nine-tenths of all the sickness of women is due to some derangement or disease of the organs distinctly feminine. Such sickness can be cured—is cured every day by

Dr. Pierce's Favorite Prescription

It Makes Weak Women Strong, Sick Women Well.

It acts directly on the organs affected and is at the same time a general restorative tonic for the whole system. It cures female complaint right in the privacy of home. It makes unnecessary the disagreeable questioning, examinations and local treatment so universally insisted upon by doctors, and so abhorrent to every modest woman.

We shall not particularize here as to the symptoms of those peculiar affections incident to women, but those wanting full information as to their symptoms and means of positive cure are referred to the People's Common Sense Medical Adviser—1008 pages, newly revised and up-to-date Edition, sent free on receipt of 21 one-cent stamps to cover cost of mailing only; or, in cloth binding for 31 stamps.

Address Dr. R. V. Pierce, Buffalo, N. Y.



transportation to the home and to the railway station, meals for twenty cents and a bed for fifteen cents, a free bath, a room in which to read, write and rest, baggage checked, railway tickets secured over the right lines, employment secured when necessary, a thousand questions answered and all without charge to the grateful beneficiaries.

For several years the Jews have maintained a home in Galveston for immigrants of their own race, but until our home was established the Gentiles were as sheep without a shepherd. The Galveston Immigrant Home has not only helped three thousand people in various ways, but it has decidedly raised the standard of immigrant treatment by those who are still bidding for immigrant patronage.

No report of this institution would be complete without special reference to the department of work in the interest of seamen. In some respects the mariner's appeal for sympathy and help is stronger even than that of the immigrant. They are nearly all a lot of homeless men who are not welcome in any social circles of the ports they enter, excepting those circles which hold the most danger for their physical, financial and spiritual interests. The offer of a clean bed for fifteen cents, a free bath with reading room where they can amuse themselves with their letters, have their mail kept for them, cheap lockers where they can leave their belongings when absent from port, religious services weekly, with an occasional concert with refreshments—all this appeals to the seafaring man and last month over eight hundred visits were made to our seamen's headquarters by men of this class. For over thirty of them we succeeded in finding employment. This close personal contact gives us the coveted opportunity of commending Him who sat in the boat and taught the waiting people on the land, who made the sea His pathway and stilled a great tempest into a great calm.

So let the final word be a word of hope and good cheer. The General Board, the Woman's Board, the Texas Conferences and the Church Extension Board in its advisory capacity have planted an unselfish, noble, Christian benevolence at the Southwest gateway of our continent. Let none of us be weary in well-doing. We shall reap if we faint not. The return may not be immediate or direct, but such bread cast upon such waters will return again, though it may be after many days.

A. E. RECTOR.

FROM BRO. J. M. BOWDEN.

I was licensed to preach forty-three years ago. Am now giving my twenty-fifth year of that time to the pastoral work as supply. Have never felt that I was competent to advise our law-making bodies as to any needed changes in our Discipline, and would not attempt such a thing at this late date; but wish to say a few things for the thoughtful consideration of the readers of the Advocate, as reference has been made to our failure to compete with immersionists in the country charges, and different views as to the real trouble has been advanced I wish to make a few remarks on that one issue.

Bro. W. A. Neil thinks he has solved the problem; maybe so. He says allow no more immersion (for baptism) in our Church. He says the Bible can not teach both, so if we are going to hold to one let us do away with the other. So say our Baptist brethren—preachers especially. While to my mind there are but few of their members but what admit that the candidates should be allowed to settle

the mode at the bar of their own conscience, and if a man is satisfied with sprinkling it is just as good in the sight of God as immersion.

I have asked a great many in reference to this matter and the above is their answer, which is the only consistent answer, unless mode is essential.

Now if we change our Discipline as suggested, then according to my way of thinking in order to be consistent with what we teach and practice we should not admit any one into our Church who has been immersed for baptism, but require them to be sprinkled, also require all who are now in the Church who have been immersed to be sprinkled.

If mode is of so much importance, as the Baptists say it is, and then we say the same thing why not be consistent and practice what we preach? If immersion is unscriptural, why keep people in the Church who have not been scripturally baptized? Would it not be just as consistent to demand of them that they submit to the scriptural mode as of those who are just entering the Church? If not, why not? I fail to see the difference.

So if we make the change and then practice what we preach, we will have a good deal of back-number sprinkling and some of our preachers may be caught in that trap.

No, brethren, our trouble does not come from that quarter, according to my way of seeing. The God who has led us from conquest unto conquering and given us such great power and influence as a Church with that clause in our Discipline (immerse if desired) is still our God and changes not. But have we not changed in many instances? Are we not attaching too much importance to forms and ceremonies and not enough to the power of the Spirit through the plain old gospel that our fathers preached, which brought people weeping and trembling to the altar and gave them the sweet assurance of peace with God through faith in our Lord Jesus Christ? If we emphasize the essentials and attach small importance to non-essentials, keep the altar fires burning, be ready at all times to give to all men a reason for the hope that is in us, let all Methodist families who have not an altar erect one at once and let us always endeavor to keep the unity of the Spirit in the bond of peace remembering that by one Spirit we are all Christians, baptized into one body (1 Cor. 12:13). If we say nothing but sprinkle, which to our own minds we can very clearly prove by the Bible, then the immersion brother must have his say, and here it is: There can be no question on the part of all honest minded men that the baptism of the New Testament was by immersion, or the complete dipping of the body in water. (B. Y. P. U. fourth quarter, 1903, page 25.)

And would we not be virtually saying the same of those who take the other side of the question and by magnifying the shadow we lose sight of the substance, just as the Church had done before the Reformation, if the licensing of preachers is referred back to the Quarterly Conference. I believe great good will come of that change. Our local ranks will be swelled with men who will be fully competent to look after the country appointments in the absence of the pastor. Above all let us be spiritually minded and have faith in God.

J. W. BOWDEN.

Copperas Cove, Texas.

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

PERSONALS

Rev. S. F. Francis, of Anna, is at Georgetown this week. He called on us as he passed through the city.

Rev. J. W. Slagle made us an appreciated visit last week. He will take in the Summer School before returning to his work at Fairlie.

Rev. H. E. Anderson, of Paris, looked in upon us the other day. He is taking advantage of the Summer School this week.

Rev. J. F. Holmes, the efficient pastor at Celina, paid us a pleasant visit the past week. He was on his way to his old home at Cooper.

Rev. E. A. Maness stopped in to see us on his way to the Summer School of Theology at Georgetown the other day. He anticipates a good time during these ten days.

Rev. R. B. Moreland, of Celeste, is getting the benefit of the Summer School, and we were pleased to greet him in this office on his way down there.

Rev. T. N. Weeks, of Nocona, was in the city recently and made us a pleasant call. He reports Church work in good shape up his way, and the year is promising.

Mrs. Bess Trent, of Fort Worth, has issued invitations to the marriage of her daughter, Miss Jewel Edwina, to Mr. Joseph B. Dibrell, Jr., the happy event to transpire June 18.

Rev. Lawrence Cohen, of Wheatland, made us a pleasant visit the other day as he passed through the city to the Summer School at Georgetown. He has put a copy of the Advocate in nearly every home in his charge.

Rev. Abe Mulkey, the Texas evangelist, made us one of his usually pleasant visits last week. He is busy going to and fro holding meetings, and his work is a success. He is looking well and in fine spirit.

It was our pleasure on the evening of the 14th instant to unite in marriage in this city Mr. J. H. Bailey, of San Antonio, and Miss Willie E. Holland, of Dallas. The happy couple left for their home in San Antonio.

Rev. F. O. Miller, of Farmersville, was to see us recently. Not long since he had a great meeting in which more than two hundred people were converted. Something over one hundred, perhaps, have joined our Church. Dr. Andrews, the Arkansas evangelist, did the preaching.

The Bryan Daily Eagle of June 16 contains a detailed account of an "announcement party" at the Methodist parsonage, at which the engagement of Miss Lily H. Morris, daughter of the Rev. and Mrs. T. H. Morris, to be married to Mr. Elmer E. Diez, of New Albany, Ind., was announced. The young people were schoolmates in the Kentucky School for the Deaf. The wedding is to occur August 10, 1910, and the happy couple will live in New Albany, Ind.

Recently we spent the part of a day in Shreveport, La., and while there called on the two leading merchants in the place—Baird and Honaker. They are both good Methodists and doing excellent service in Church work. The former is a brother of our Dr. R. W. Baird, of this city, and the latter is the son of the late S. N. Honaker, of Abingdon, Va. We boarded in that good home in the years long gone, and it was a pleasure to visit the good home of the son in Shreveport and enjoy his hospitality. The Honakers and the Bairds stand square on religious matters wherever you find them.

HEADACHES

Never take opiates or coal tar products for headache, rheumatism or any kind of pain. Take Wilbur Shook's A. S. Headache and Rheumatism Tablets. Purely vegetable, absolutely free from opiates or coal tar products. Ask your druggist, or by mail on receipt of price—10c and 25c. An agent wanted in every town.

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GENERAL CHURCH NEWS

Dr. James H. Dickey, who was elected Educational Secretary at the late General Conference, has declined to accept the place and he will remain at Emory College, Oxford. The Board of Education will fill the vacancy.

Emory College, Oxford, at its commencement last week conferred the degree of Doctor of Divinity upon Rev. J. E. Wray, of Macon. Dr. Wray was pastor for a year at Houston, this State, and his friends will be pleased to hear of this honor conferred upon him by this eminent institution.

Emory College, Georgia, has completed her \$300,000 endowment fund, after a successful campaign in its behalf. Those Georgians stand by their conference school, and well they may, for it is the leading factor in Georgia Methodism.

Dr. W. P. Few, professor of English in Trinity College, North Carolina, has been elected President of that institution by the Board of Trustees, to succeed Dr. Kilgo, who was elected a Bishop at Asheville. Bishop Kilgo was President of the institution for sixteen years, and did wonderful work. Dr. Few, we trust, will prove a worthy successor.

SAVING FAITH.

The other day I picked up a little book in my library, unread for years, and reread with profit a sermon by one of our Methodist leaders, now in glory.

The subject is so vital, the doctrine so clearly put and the truth so great and fundamental that I trust space may be found for an extract and a few remarks.

"This first reception of the (Syrophenician) woman by Christ and his final exclamation of approval of her is in mysterious contrast. . . . In an attempt to reconcile this apparent contradiction in the manner of Christ toward this afflicted woman we hope to develop some of the secrets of faith. It is not enough that we are conscious of receiving good; we are also to be made sensible of the want of a promised blessing. And in the final summing up of God's interposition for us the ruin side of the case is to be taken into the reckoning, as well as positive salvation. It is from perishing as well as to eternal life."

"Saving faith is the great alternative or last resort against soul failure and ruin. It is the result of two causes, viz: Self-despair on one hand and proffered help from God on the other. Faith stands in between despair and promise, taking the soul over to a realization of its full hope in Christ. The chief significance and preciousness of promises come from self-wretchedness; hence, just in proportion as you mitigate or obscure the soul ailment, you depreciate the promise and rob Christ of glory."

"The sense of self-wretchedness is the Spirit's first great triumph in man. It is here that the well-spring of gratitude, present and eternal, takes its rise. Hear it, ye dispensers of rose-water and balm; quackery or superficial dealing here will show itself in a stunted gratitude and a languid song forever. This is premature birth! The most favored opportunity in all time for impressing the soul with sin's sinfulness, has miscarried, and the Holy Ghost has been forestalled in part in His first great work, by the ignorance of doctors or the fear of offending, or, shall I say it, a secret haste to count converts."

"Oh, my brother minister, for the sake of the happiness of that penitent, do let him struggle through; let him die the death; let him feel the sharpness of the two-edged sword. For the keynote in the song of our deliverance derives its chief emphasis, and will forever, from the experience of this first death. Thus it shall ever be 'unto Him who hath loved us and washed us from our sins.'"

"Hence, to encourage a trust in God, except on the ground of self-helplessness, or preach faith in Christ for pardon, except on the ground of sinfulness repented of, is to promote a formal, spurious faith. . . . Just here I place the cause of the spurious conversions complained of so much. The

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motive of encouragement is relied on, to the neglect of the motive of necessity; hence, the preaching of faith, faith when it should be repent! repent! for the kingdom of heaven is at hand. . . . It is not enough to know there is a great Savior; he must be made to feel. I am a great sinner, and but for this fact Jesus would be without meaning or mission. . . . It is the old Sinai route to Calvary still, and no one feels much interest in Christ or Calvary who has not been made to feel the curse of holy law and trembled in Sinai's awful thunder."

He being dead, yet speaketh. Were I not sure that the above golden words would win a hearty "Amen" from the great body of our faithful itinerants, I should tremble for the future of our Church from many signs showing on the surface. There were spiritual quacks twenty-five years ago, when the above was written. There are more of the "venders of rose-water and balm" now. But even in the prophets' day there were not lacking those who were foolishly or wickedly crying, "Peace, peace, when there was no peace," who "daubed with untempered mortar" and "healed the hurt of the daughter of my people slightly."

I have assisted in some great union meetings, where the leader's preaching was of the highest type. But in that supreme hour to which all else led, when penitents were to be dealt with, my soul has been made sick by hasty, shallow, wholesale treatment that could only result in many if not in most cases in an empty profession or—worse. Dealing with penitent souls is an awful business. How can one who "cannot remember when he was not a Christian" dare attempt it? What does he, what can he know about it?

A prominent writer recently says: "The purpose of Decision Day 'is to get the members of the school to commit themselves to the Christian life, to confess Christ publicly and to come into the full fellowship of the Church.'" Such statements from leading men make many of us afraid of "Decision Day," lest it come to mean to our great Churches merely what "confirmation" day means to the Catholics and to the other Churches that still hold to "baptismal regeneration." Unless we assume that the children are Christians already, such state of the purpose of the day is very inadequate, if not misleading.

If the days and weeks of preparation suggested truly bring the Holy Ghost into the work, there will be on Decision Day, if not before, a real awakening, conviction, sorrow for sin and hence a possibility of saving faith. But all this spells "revival;" and a real revival in the Sunday-school just as in the Church is too vital and precious a thing to limit to one day; hence, this writer is strongly of opinion that "Decision Day" ought to be set for the opening event or entering wedge of the annual protracted meeting, so one may complement the other.

But in conclusion, permit the re-

mark that the expression, "Decide for Christ," is becoming the most abused expression of the day among us. Two Presbyterian evangelists, preacher and singer both of really extraordinary merit, toured the Pecos Valley, five years ago. The singing and preaching would both have been most welcome in any Methodist pulpit in the land. The one invitation at the close was, Those who "decide for Christ" stand up. Such were counted converts and reported for membership to headquarters, doubtless as no classes were organized.

In a Methodist meeting they would have been called in some places to the front seat; in others to the altar for a prayer or two, when the leader would say, "Now all of you who will decide for Christ arise and give me your hand." Who of us have not, at least, seen it on this fashion? Here is one on the "anxious(?) seat" who will not even kneel when we kneel to pray for her! Here is a boy at the altar, perhaps 16 years old, peeping through his fingers—there a girl actually giggling! Now, who will be the first to rise on that proposition? In all human probability that peeping boy and giggling girl! Herein is "a delusion and a snare." Doubtless "decide for Christ" includes to the preacher's mind, a saving faith, but it can't possibly mean any more than "Join the Church" to that impenitent or only half awakened sinner. It is just as possible for him to lift himself to the moon by his bootstraps as for him to believe savingly in Christ in his present state of mind. What can he believe? He hasn't a single promise in the Book, and you cannot be honest with him and with God and give him one. And for him to accept or rely upon one is but encouraging a false security—is presumption instead of faith.

Oh, brethren, let us guard our altars. Let no false fire come upon it. Let us give the Holy Ghost a chance. What is that the choir is singing? "On Jordan's Stormy Banks I Stand." Do stop it! Well, "'Tis So Sweet to Trust in Jesus," will that do? No, no, not now. "Show pity, Lord, O Lord, forgive!" That's what we need here. Sing it, choir or no choir. More praying and less singing and let the songs be prayers, until old-time conviction for sin is wrought. Then and only then is a real repentance possible in any one, young or old; and without that anything that passes for a saving faith is and can only be a mere mawkish sentiment or bald presumption.

O. T. ROGERS.

As there are differences of temper, disposition and judgment among you, there should be bearing and forbearing.

The lecturer raised his voice with emphatic confidence. "I venture to assert," he said, "that there isn't a man in this audience who has ever done anything to prevent the destruction of our forests." A modest-looking man in the back of the hall stood up. "I—er—I've shot woodpeckers," he said.—Everybody's Magazine.

Notes From the Field

Kingston.

We observed Children's Day at Kingston last Sunday. We carried out the program. Collection, \$2. Very small, but neither superintendent nor assistant present. Miss Mattie Pennington was at the head, and they all report a good time. — S. H. Renfro, June 9.

Howe.

Our new Church is now completed, and it is a gem. Our new circled pews are beautiful. Brother Wheeler, our predecessor, did a good work in building here last year. When we arrived after conference the exterior of the building was complete. We preached the first Sunday in January in the new church. Since then we have been finishing the interior and seating. Our Sunday-school has more than doubled in membership. We have now 126 on the roll, with 100 present the last two Sundays. We have organized a Senior and Junior League. Our Home Mission Society is doing well.—L. L. Naugle, June 10.

Bryan.

The Woman's Foreign Missionary Society of the Texas Conference met in Bryan June 3-7. The attendance was small, both of delegates and of residents. Otherwise the officers and delegates declare it to have been a successful session, and those of our people who attended the sessions enjoyed the meeting very much. Mrs. E. C. Harder, of Bryan, was made an honorary life member, to the delight of her friends. There were many interesting features of which I would write, but for the fact that the ladies themselves prefer to make their own report. The old officers were re-elected and the next session will meet in Galveston unless, under the new plan of missionary organization, the Foreign and Home Societies are consolidated.—Thomas H. Morris, June 9.

Eldorado.

Rev. H. J. Holland, pastor of the Methodist Church here, is conducting one of the most successful meetings ever held in our town. The meeting began Sunday, May 22, and will continue until Sunday next. There have been several conversions and reclamations. The entire membership has been revived. Last Sunday at 11 o'clock a collection was taken for the purpose of building a Methodist parsonage. And we have no hesitancy in saying that for the number present the largest amount ever secured in our city was realized—the sum of \$192.50. Since that time \$95 more has been added to the list. This, since you come to think of it, is the Eldorado way of doing things. The meeting is growing in interest. Rev. W. T. Renfro, of San Angelo, assisted the pastor for a few days.

The above is a clipping from the Eldorado Success which speaks for itself. The meeting closed the night of June 5. This service was the climax of the meeting in spiritual power.—H. J. Holland, P. C.

Eden Circuit.

We are moving along well with our Church work out here. We had Children's day at Live Oak the first Sunday in May. We had a large crowd of people. They came here from a long distance. Many came from Eden. I think there must have been one hundred more people than we could seat. When I saw the number of people I said to an old settler: "We won't have dinner enough for all, will we?" He smiled and said: "Yes; I never saw the time yet here that there was not plenty." All had dinner, and the fragments were enough to have fed as many more. The program was well carried out. The children did well. Brother Nickels, our preacher, was with us and gave us a most feeling talk in the evening. He said many good things, but he also said: "I will visit your sick, bury your dead, marry the living. I am your servant." People like him very much. The first Sunday in June we had Children's Day at Ward School House. Plenty of dinner on the ground and a large crowd. The best program I have ever seen. Young Mr. Sparks, looking to be about eighteen years old, gave the reception address. It was well done. Later he was called on to give some reasons why he was opposed to whisky. It was as full of wit as an egg is of meat. At the close he was heartily cheered. All together, it was a day not to be forgotten. We are expecting a great revival this summer. We are praying for it.—W. R. Peterson, L. P.

Revival Meeting at Cisco.

We have just had a two weeks' revival meeting at Cisco, and it has been a great blessing to our Church. Rev. D. L. Coale, of Fort Worth, did the preaching, and it was well done. I like Brother Coale's methods better than those of any evangelist whose work I have seen for a long time. I can certainly recommend him to my brethren everywhere. He is not sensational, does not use clap-trap methods, but just preaches the gospel and calls upon the people to go to work. No preacher will ever regret having him. It rained all during the second week of our meeting, and this interfered very greatly, but there were seventy conversions and reclamations and about thirty-five additions to the church. We are all well pleased with the abiding results of this meeting. During the meeting the pastor was given a most severe pounding in the ancient form, the effects of which still abide. I cannot begin to enumer-

ate the multitude of good things that were brought into the parsonage. Just before the meeting Brother B. L. Nance, our Sunday-school missionary, spent a week with us and talked up the Sunday-school work and closed out with a Sunday-school rally and institute on Sunday. His work did us great good. He will be a blessing to any charge. He is a thoroughly consecrated layman who has the Sunday-school on his heart, and he has studied the Sunday-school question until he has a most helpful message to deliver. He spends a whole week visiting and talking up the Sunday-school and then has a great day on Sunday. I heartily commend him and his work. Our Sunday-school has the largest attendance that it has had for many years, and the work was never done better than it is being done now. Truly, "the lines have fallen unto us in pleasant places, and we have a goodly heritage." Cisco is in good shape, and the outlook is very fine. Our new presiding elder has not yet visited us, but we know him, and know that he will "make good," because he always does all the work of a Methodist preacher and does it well. Everybody is sorry to lose Joe Putman, whom we all love very much; but we are glad that his successor is such an able man. We expect to say, "Everything in full," at conference.—R. W. Dodson.

"Children's Day" at Cedar Springs.

Cedar Springs, one of our appointments, is situated among the mountains, which are covered with cedar. One can view the pretty scenery in every direction. On Sunday morning, June 5, was Children's Day at that place. The church was decorated very nicely. The service was opened by a song by the school, followed by prayer and a short address on Children's Day and the use of the collection, by the pastor. Then followed the well-arranged program of the children's exercises, each doing his part nicely, for which we give great credit to the faithful energies of the superintendent, Brother J. W. Fitzgerald, and wife, together with the kind assistance of the Beulah Sunday-school and many of the good people from other Churches. A little girl spoke the collection piece very plainly and effectively. The collection (donation, rather) was then taken by two children—a little boy and girl—and amounted to \$5.50, which is good for a small school. The congregation being dismissed by the superintendent, after a social chat the good ladies spread a bountiful dinner out on the tables under the trees, which was enjoyed by a large "appreciation." In the afternoon, after song and devotional service, the pastor gave us a profitable sermon on the Holy Ghost; text Matt. 3: "He shall baptize you with the Holy Ghost and with fire," followed with consecration exercise. We felt it was good to be there. So ended Children's day at Cedar Springs. May it long be remembered by those present, and may we have many more such days.—Mrs. Grace Pilley.

Celeste.

Everything is on the upward move at Celeste. We closed on last Thursday night a fine revival. Rev. John B. Andrews of Siloam Springs, did the preaching, and he makes no compromise with sin, either in the Church or out of it. The town was stirred and men were brought to see their sins as they have not been for a long time. A great feature of the meeting was the singing, led by Prof. Robert E. Huston, who organized a fine choir of about seventy-five voices. He is also very fine on solos. The only drawback was that Brother Andrews had to leave after ten days, and we were just started good. The result, as far as we could keep up with it, was about eighty or ninety conversions at the altar, and all the Churches were quickened to new life. Spiritually I do not know yet what the additions will be, but quite a number to all the Churches. After Brother Andrews left we were fortunate in getting Rev. B. A. Hall, a Baptist evangelist, to come and preach three days for us, who did us good work, which was very much appreciated. The meeting brought the town closer together, and I am sure this will be a wonderful help in the future. Our third Quarterly Conference was held at Lane last Saturday. Brother Mood was at his best, having just rested for a month at the General Conference, and his work, both in the pulpit and chair, was entirely satisfactory to all. The reports showed us in fine condition. Salary paid to date and the assessments for foreign and domestic missions, Bishops and Orphanage paid. We are happy on the last run for conference. To our Heavenly Father be all the praise.—R. B. Moreland, P. C.

Walnut Springs.

By the time this reaches the reader a year will have passed since I was placed in charge of our work here at Walnut. Never did twelve months pass more rapidly. We have a fine railroad town, made up of full-blooded Caucasians in which to labor and our Church is alive and at work. We have received some fifty-four members during this conference year, our Sunday-school has enrolled over two hundred, our Home Mission Society has a membership of fifty, the Foreign, some thirty, both the Leagues are in good working order and our Home Department, recently organized, is going to prove a success. Our mission money was turned in several months ago, salary is practically up in full, laymen's assessment of \$52 has been raised, subscriptions covering our Church indebtedness of \$500 are in hand, more than

\$100 was pledged to the Ward Memorial Fund (at Dallas), our church has been recently carpeted, walks placed around church and parsonage, etc. Bro. M. S. Hotchkiss was with us in a meeting in April. We all came to love him, and were greatly uplifted by the message he brought. He is doing a magnificent work for our Church in giving the people the "gospel of the fathers" and in awakening interest along the lines of missionary work. His labors are going to abide. Our two-year-old station is going to work on until November. Everything will be up in full, and we trust that the good Spirit will quicken us daily and that each member of the flock will know the power of the Christ life within.—Eugene B. Hawk, June 9.

Iowa Park.

We are glad to be able to have something good to report from this charge again. Yesterday was an epochal occasion in the history of this town. A vast concourse of people came together to witness the cornerstone laying of the new Methodist Church. After some splendid music by the Iowa Park Band, a hymn was sung and Rev. John E. Roach offered the invocation. Bishop E. D. Mouzon read the beautiful ritual of our Church in a highly impressive and dignified manner. The Masons marched from the hall and assisted in the service. Then we repaired to the Baptist Church, where Bishop Mouzon delivered an eloquent and masterful sermon. The great spiritual truths that he uttered will ring in the ears of many who heard him until the judgment day. The good ladies of Iowa Park served an elegant 5 o'clock dinner on the ground. "The Lord hath done great things for us, whereof we are glad."—Chas. P. Martin, June 7.

Dundee.

The second Quarterly Conference for Dundee charge was held at Dundee June 5. Brother Roach, our presiding elder, was present and preached a delightful sermon Sunday night. We attended Brother Gibbons' Quarterly Conference, held at Allendale, Saturday June 4. Brother Roach has in his district twenty-three pastoral charges. Therefore he cannot give all the pastors Saturday and Sunday. He is going to hold my protracted meeting for me at Eagle Bend the second Sunday in August, also embracing my third Quarterly Conference. He is greatly beloved by our people. We contemplate a great meeting. The farmers are cheerful over the good prospect for crops. Dundee has the liveliest Woman's Home Mission Society it has ever been my privilege to associate with, according to size. We have fifteen members. The society has spent, last quarter, \$150.70 furnishing our new parsonage. The Vice-President, who has the tithing department, reports nine members of Dundee Church who have signed the pledge and will pay one-tenth of their income to the cause of God. Dundee raised \$600, all told, last quarter. We are hoping to see this people as good as they are liberal.—J. W. Griffin, June 7.

Bryan.

Bishop Mouzon preached the commencement sermon for A. & M. College on Sunday, June 12. The congregation filled the college chapel to overflowing, and the sermon was a clear, powerful presentation of the old-time gospel, showing the supreme importance of knowing God and how he may be known. It was rather out of the ordinary for such occasions, and was regarded as decidedly refreshing for that very reason. A night the Bishop preached another great, simple sermon to a full house at Bryan. Nobody draws people at Bryan like Bishop Mouzon.—Thomas H. Morris, P. C., June 14.

Farmers' Branch and Carrollton.

The writer is not much of a hand to "write-ups," but we feel that we owe it to the people to write a line or two from this charge. We were severely pounded by both communities soon after coming here, and it has not all ceased yet! We have some as fine people as a preacher ever had to work with anywhere, regardless of nationality or location. Especially do we have some of as loyal and consecrated people at Farmers' Branch (old Wesley's Chapel) as it has ever been our pleasure to meet anywhere. The fourth Sunday in May was our Children's day at Farmers' Branch. I must say it was the finest I ever saw. The good women spared nothing to make it a success, and they were certainly rewarded for their efforts. I think there were very few dry eyes in the congregation by the time the program was ended. The collection amounted to \$9.58. We planned for great things on coming to this charge, but the health of myself and affliction of our little girl has greatly crippled our plans. But we still hope. We are planning for a combined meeting between Farmers' Branch and Carrollton on half-way ground, led by Brother J. R. Atchley. We hope and pray it may be a great and glorious meeting.—S. E. Pritchett, June 10.

SINCERITY A POWER.

Sincerity is made up of two words—"sine" and "cere"—"sine," without, and "cere," wax; without wax. And it means absolutely pure, transparent. The human mind is constructed for truth-telling. This is its normal condition, and under the exercise of true living and true thinking the character becomes strong and robust. Wholeness, completeness, comes in to the life from truth, from sincerity; but the moment we attempt to twist the mind into expressing deceit it be-



RADWAY'S READY RELIEF taken in water will, in a few minutes, cure Cramps, Spasms, Sour Stomach, Nausea, Vomiting, Heartburn, Nervousness, Sleeplessness, Sick Headache, Flatulency, and all internal pains.

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DYSENTERY, DIARRHOEA, CHOLERA MORBUS. Intensely a half to a teaspoonful of Radway's Ready Relief in a tumbler full of water, repeated as often as the discharges continue, and a flannel saturated with Ready Relief placed over the stomach and bowels, will afford immediate relief and soon effect a cure. There is not a remedial agent in the world that will cure fever and ague and all other malarial, bilious and other fevers, added by RADWAY'S PILLS, so quickly as RADWAY'S READY RELIEF. Sold by druggists. RADWAY & CO., New York.

comes abnormal and works all sorts of harm to the character.

I have in mind a very brilliant writer who exchanges his talent for cash in political campaigns. He has written some of the best campaign documents for all political parties, but the lack of sincerity in his character so discounts his personality and ability that he has no standing as a man. He is recognized as a brilliant writer, but as a man totally without convictions.

There is something in the mind itself which thrives upon sincerity and which protests against all that is false, against all sham. Nothing ever quite satisfies this longing but absolute truth. The mind quickly becomes sickly and weak when forced to express what is false.

Living a lie, turning life into a deceptive machine, is not only demoralizing, but it is always a confession of weakness.

The strong, balanced mind does not have to resort to subterfuge. It can afford to be transparent, open, because it is conscious of strength and does not need to hide anything.

Great minds are open to the light, with no dark corners. With them nothing is hidden or veiled. Everybody is afraid of the opaque mind, the mind that acts in the dark, underground. Nobody trusts the man who is always covering his tracks. We all love a transparent mind.

When one knows that he is a liar, he always suspects that others will know it, and this takes the edge off of his self-trust, so that he never quite respects or believes himself. He is afraid of being found out. He does not expect complete confidence, and this cripples not only his aggressiveness but also his executive ability. Like a boxer, he always throws up a guard in front of him to ward off expected thrusts.

There is something about honesty of purpose, sincerity in our friendships, in our lives, in our vocation, in our dealings with others, that compensates for deficiencies or lacks in other directions, and which gives mental stability and public confidence, even though we have only one talent and fill a very humble station in life.

In other words, it is human nature to detect the sneaking qualities, the cunning, deceptive qualities in others.

Harold, aged nine, came home the other day in such a state as to cause great perturbation in the household. "Mercy!" exclaimed his mother. "How on earth, Harold, did you manage to get your clothes so frightfully torn?" Harold assumed a virtuous air. "Try in' to keep a little boy from bein' licked," he explained. "That was fine of you, Harold!" was the enthusiastic response of the parent. "And who was the little boy?" "Me."

A diligent and thoughtful use of books is one of the very best means for enlarging, developing and quickening one's natural faculties and powers. They are among the best means for our education.

It costs you 5c; sells for 25c. For further particulars address N. M. FRIEDMAN & CO., Mfrs., Box 971, Martinsburg, Mo.

South America :: The Neglected Continent

I. Why South America a Mission Field?

There is one chief cause why South America is a mission field in the twentieth century. That is because it was repopulated by a priest-ridden people without the open Bible. If the people of North America would consider the contrast of the two continents they would undoubtedly appreciate and use their Bibles more.

The condition of the two countries was about the same at the discovery by Columbus; the aborigines were the same class of people, but the European settlers were from far different classes. The formative period in the Americas was a crucial date in Europe. While the Americas were in evolution in civilization, Europe was in revolution in religion. The Reformation under Luther, Calvin, Knox and others was sweeping over Europe and we must remember that it was in northern and central Europe that it had its greatest success, while in southern Europe the stronghold of Roman Catholicism, it never gained a permanent success. From northern and central Europe came the settlers to North America filled with the spirit of the Reformation, with their ministers and the open Bible. From southern Europe to South America came the settlers with the conservative Catholic spirit, with their priests and no Bibles. And what the sowing was in the sixteenth century, such has been the harvest in the nineteenth and twentieth centuries, and such must it largely remain until the Church goes into it in earnest as something worth while.

Protestant Churches are sometimes criticised for entering these lands where the Roman Catholic Church has been established for centuries without a rival. It is claimed that she is better adapted than Protestantism to the character and needs of the Indo-Latin races of America. In answer to these statements it is only necessary to point out the superstitions practiced and sanctioned by Romanism, together with the religious destitution of the people, and in contrast to the spiritual work that Protestant missions are doing. In the struggle against ignorance and superstition, let our watch-word be "All America for Christ."

The native Indian believes in a great spirit and was extremely religious, yet like all non-Christian peoples is well described by Paul in the first chapter of Romans. As late as 1898 they were described by a Protestant missionary as "having taken over all the vices and but few of the virtues of the white man." The monks, "he says," have had nominal charge of them for many years, but instead of Christianizing the poor pagans, they have only succeeded in paganizing a few Christian ceremonies.

In Brazil alone their number generally is estimated at one million. They are accessible to missionary workers, for one chief walked one thousand miles to Sao Paulo to beg for a missionary to come teach his people. At our doors is lying a pagan territory equal in size to all Europe, with one million souls ignorant of Christ's love and salvation, neglected and apparently forgotten by God's people and their cry for help unheeded by the Church.

But is our work to pagans alone? By no means. If the so named spiritual fathers feed the children stones for bread, it is our duty to give them the "true bread." The conquerors might lead very immoral lives, yet claim to be soldiers of the cross, using force as they often did, they drew many into the Church who never knew Jesus Christ. Conversion became often only nominal and a mere matter of policy.

What was said of the moral conditions of the Indians is doubly true of the Romanists. Mr. Blackford, for

sixteen years a missionary in Brazil, said that there can be no apology or defense for Romanism. Romanism is not Christianity. There is not an essential truth of the Christian religion which is not distorted, covered up, neutralized, poisoned and become nullified by the doctrines and practices of the Roman Catholic system. Twelve millions of souls in Brazil are in as urgent need of the gospel as are the pagans of China, India, Africa, and are urgently beseeching that it be sent to them.

In Ecuador there is a Catholic Church for every one hundred and fifty inhabitants and with this 75 per cent of the children born are illegitimate. The people know nothing but what the priests tell them; they have no amusements but cock-fights and bull-fights and no elevating literature.

The complete separation of religion and morals and its consequence places upon Protestantism a heavy responsibility. In these countries where a powerful and evangelically trained public sentiment does not restrain them, Catholic priests are the embodiment of venality and sexual corruption; and as priests are, we expect nothing better of the people. We need not ask, Why South America a mission field? It is the universal testimony of all such that Roman Catholicism of Latin America has failed as a religious guide and educator. There is need for a reformation similar to ancient days. It is both our duty and our privilege to oppose truth to error, and win the victory for the pure gospel against Romish idolatry.

II. Why a Neglected Continent?

This is a hard question to answer, but if one will but begin to search in literature for information he will then discover that it is a neglected continent. Two years ago Dr. Brown, of Vanderbilt University, and Dr. Lambuth, our walking encyclopedia of missions, were asked by some students to suggest a suitable book for mission study on South America, and their reply was, "There is not such a book in existence." When I began my study on this topic I took my file of eighteen months ("Go forward") and to my surprise I found but little information on this great field while page after page I passed on Korea, China, Japan and other fields. The failure of the Protestant missionary with the open Bible in the early days to get a permanent foothold determined the religious destiny of the continent for three centuries.

There are various reasons why it is a neglected field, but I shall speak of only two which I think are the main causes for the neglect: First, it bears the name of a Christian nation, and men who are not well informed on the real conditions are slow to enter the field or to aid others to enter. Men whose knowledge of the Romish Church is limited to the United States are not inclined to think; since that Church is so strong, why send men and money there? But the Roman Catholic Church, moulded and driven by an intelligent public sentiment, is not the same Church of the unrivaled country.

Does not Rome hold up Christ? Yes, but what a Christ, a helpless infant in a mother's arms, a helpless man hanging on the cross, a helpless wafer in a priest's hand, an unattainable Christ, except as brought by priest and mother; not a living, risen, present Savior of men. A knowledge of the facts would rouse the Churches of Protestantism and banish the name "neglected;" yea, more, would banish the darkness from the continent because the light would be turned on and men sent to proclaim and live the pure gospel.

Second, it is neglected because there has not been the charm about missionary life in South America as there has been in the Orient. Being so close at hand those who are personally interested in giving themselves to the missionary work offer for the Eastern fields and South America is neglected for lack of new recruits.

What life is not thrilled by reading of Livingston in Africa, Jno. G. Paton among the cannibals, Robt. Morrison and others in China, of Thornborne and Duff in India, but where are the heroes of South America? Truly Central Africa is better known to-day to Christian nations than Central South America. In our own Vanderbilt University the majority of the missionary volunteers were for the Orient first, and would think of South America only as a second choice or at the request of the Mission Board. In the spring of 1908 Bishop Hoss begged and pleaded with a brilliant young man of Texas to go to Rio de Janeiro

to take charge of our English-speaking congregation there, but all in vain. Not only are the natives being neglected, but also our own people. There are heroes in South America, heroes with their praises unsung; heroes with valorous deeds untold, living a martyr life in South America to-day. There are mission fields in America whose successful occupancy calls for equal heroism with the Orient. Are there not men who are ready to go? Will not our Churches send them?

III. Progress.

Protestant missions in South America are making progress slowly, but surely. Fifty years ago religious tolerance was an idle name. Roman Church and State were one; the Jesuits controlled education, hospitals and public charities; social purity was tainted by a desolate priesthood.

Rome has starved South America so long that the people are now trying to provide for themselves without looking to their supposed spiritual fathers. They are devouring everything that comes their way that is not Roman Catholicism, and this fact alone makes it imperative that the pure gospel of Jesus Christ be that first thing along.

The most marked progress is along educational lines and the demand for the Scriptures. The educational work of Protestant mission has given a stimulus to education and especially to female education that is spreading throughout the country. This educational work is creating a wholesome, moral and religious literature which is essential to a well developed civilization. Woman's true worth is being recognized and direct access to God without aid of the ignorant and corrupt priests is being found.

The Methodist work was opened in Brazil in 1835 by Fountain E. Pitts. This work was principally aided by the American Bible Society, by furnishing a consignment of Scriptures for him to distribute, which has been a very important work of Protestant missions in South America. Many Churches have been organized from the mere leaving of a copy of the Scriptures in some isolated community.

There is not the need of medical missions in South America that there is in the Orient, but there is as great need for the Physician of the soul. It is through education and pure morals of living witnesses that the progress must be made in South America.

IV. Needs.

The regeneration of South America cannot arise from within, but must be introduced by propaganda from without and it calls for the most energetic action known to modern missionary enterprise.

South America lies to-day at the bottom of the scale of nominal Christendom, all wearied, bruised and bleeding with her struggles to find the way of progress and calling on all Christendom to give her a guiding and uplifting hand.

She needs the illuminating lights of the pure gospel, creating a purer and brighter moral worth in society. These social conditions make apparent the great need of women missionaries and their school work. It will take the example of pure home life, the purity of the ministry and purity of Christian woman to regenerate the social life of South America and to establish the confidence destroyed by a corrupt priesthood.

There is a crying need for new recruits to hold the old fields and to press on to new work. Our schools are crowded, the faculties overworked to the breaking point. We need men and money for this work—money for building and equipments and support of the workers. Men and women willing to go, not for love of heroism or notoriety, but a genuine passion for souls, willing to be buried from the notice of the world and just labor on with no one but God to see and take notice. The need is for men—the best men that the Protestant Churches can produce—not men merely willing to go, but who go with intellect, cultivated and consecrated to the service of God, for there is work to do that will test the best metal.

We need not a few, but such a force that will make an impression on the people and will convince them that we are in earnest and that we have something that they ought to have.

There is need of schools and teachers to develop and train native Christian workers, especially teachers and preachers, also for training of political leaders; men who are to determine the social, political and religious future of these countries.

After four centuries the Roman Catholic Church has failed to reach the people there is need for Protestant-



ism to realize her opportunity and her obligation and play "The Good Samaritan" to these unfortunate neighbors of the souls—a nation intellectually and spiritually at sea; need of immediate action to save it from skepticism, infidelity and the like; need to break the influence of priestcraft and to inspire individual thinking.

The men are breaking away from the sway of the priest, but it is not so easy for the women to cut loose and think for themselves.

The present problem means "All America for Christ, a complete victory for evangelical Christianity; a continent to be saved that it may be used in the conversion of the old world from its debasing heathenism. May our American Christians prove equal to the task. Our work has only begun, we are just now realizing how gigantic is our task. The fiercest conflict between Roman Catholicism and Protestantism is yet to be fought out in South America. I for one do not expect that Church to be totally subjugated in those countries, but I do expect it to be reformed and refined by Protestant influence and rivalry. The situation is hopeful, the field is already white unto the harvest; we have the men and the money if they will only be turned loose. "We can do it and we will."

R. E. HICKMAN.

BETTS-WASHBURN.

At eleven-thirty June 2, 1910, Miss Iola Betts, of this city, and Mr. W. W. Washburn, of Dallas, were united in marriage at the home of Dr. and Mrs. Betts, parents of the bride, on Chambers Street. The ceremony was performed by Dr. Betts, father of the bride.

The wedding was a quiet, home affair, with relatives present. Mr. and Mrs. Washburn left on the 12:02 train for Houston, from whence they go to Mexico, where the groom is engaged with a Dallas civil engineering syndicate. They will remain in Mexico for an indefinite time.

The bride possesses a large circle of friends in Marlin, who extend to her and the groom felicitous congratulations.

The wedding comes in the nature of a surprise to their friends, since the event was not contemplated at this date, which was decided upon very recently. Therefore, but few friends were present at the depot to bid them bon voyage as they boarded Capt. Dean's train, now known as "Cupid's Special."—Marlin Democrat.

ATHENS CHURCH DEDICATION.

Sunday, June 5, was a great day for Athens Methodism. Our beautiful and commodious church, lately disencumbered from debt, was dedicated amidst songs of praise and thanksgiving. Brother Clyde B. Garrett, of Tyler, during whose fruitful pastorate the building was projected and built, preached the dedicatory sermon. He did it well. It was a strong and timely deliverance. The congregation was large and appreciative, composed of all the congregations of the town. We go forward with lighter hearts and higher hopes. WM. DEAN WHITE, Athens, Texas.

Speak kindly to servants — do not lord it over those under you.

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.

That Organ—
You Should
Buy It Right
From the maker who
makes organs right.
If you have the money; if
you're raising it, or only
planning—write for helpful
suggestions.
ESTEY, Brattleboro, Vt.

SUNDAY SCHOOL ITEMS

EDITORIAL NOTES.

The Graded Lessons.

The new graded lessons which are being prepared by the International Sunday-school Association are soon to take the place of the old lessons. The courses for the beginners, primaries and juniors are now in use. The course for the intermediates will be ready by October, 1910, and the seniors in October, 1911. Those who have used the books prepared for the elementary grades report favorably on the results of the trial, and it is safe to predict that in a few years modern pedagogical methods will prevail in our Sunday-schools. This will be a great gain for the Church.

The International Sunday-school Association.

Methodist people have much to gain and nothing to lose by taking part in the work done in the county conventions of the Texas Sunday-school Association. No obligations are incurred except those which are voluntarily assumed, and there is an advantage in bringing workers in a county together to exchange views on this department of Church work, just as there is an advantage in Pastors' associations, union meetings, etc. Our people should attend the county convention and take an active part in the election of officers, in institute work and all other matters pertaining to the conventions. But this should not be allowed to be in anywise a substitute for our denominational work. We shall need all the field workers and more to improve the methods of work of our Sunday-schools, and we should encourage every legitimate effort made by any denominational or interdenominational agency looking to this end.

The Quarterly Conference and Sunday-schools.

The Discipline gives the Quarterly Conference charge of the Sunday-schools in each pastoral charge, yet it is doubtful if there are a half dozen official boards in Texas that can say that every member of the board attends Sunday-school even occasionally. How can a Quarterly Conference manage Sunday-schools when the members neither attend the schools nor study Sunday-school work? Unfortunately there are presiding elders who are not able to throw much light on the subject, and so the body is more apt to hinder than to help the schools. The remedy is within the power of the presiding elder.

Training for Parenthood.

Prof. Edward Porter St. John recently contributed a fine article to the Nashville Christian Advocate, and among other excellent things we find the following: "Nearly fifty years ago Herbert Spencer pointed out the weakness of our educational system in that it provided no training for parenthood, the most important function that man has to fulfill. No one has ventured to cast a doubt upon his estimate of the value of this training, yet to-day the conditions are as they were when he wrote. So far as the writer knows, no educational system makes the slightest systematic provision for training for any phase of the duties of parenthood. He believes that very different conditions are close at hand, and that the Sunday-school is to lead the way in this great move-

ment. For several years he has urged these plans in a quiet way without apparent results; but he believes them to be sufficiently valuable and practicable to commend themselves to Sunday-school leaders, and he confidently expects that a very few years will see the members of such classes numbered by tens of thousands, and that ultimately the Parents' Department will be recognized as one of the most important in the school."

Bring the Children into the Church.

Dr. Geo. B. Winton recently published the following editorial note, which is worthy of careful consideration: "This season of revivals and of ingathering among the Churches moves us to a word of exhortation about the children. It is a shame when the children of the Church do not become while yet children members of the Church. To allow them to go back to the world is to undo the work of evangelization carried on these generations past, to let slip the territory already conquered. We beg of parents, pastors and Sunday-school teachers to be watchful at this crucial point."

SUNDAY-SCHOOL NOTES.

By State President.

A superintendent writes that "ginger" and "high-life" business is good. We superintendents need it. We are too "pokey." "Out of thine own mouth do I condemn thee." Brother Superintendent, are you "pokey?" Let's all quit "poking" around and begin to hustle for the Sunday-school.

With regard to Sunday-school music a superintendent writes: "We pay hundreds of dollars for books—twenty-five or thirty cents for each book—and when they come we learn just a few of the songs, and only a few are suitable for Sunday-school. We sing ten or twelve songs over and over till the book is destroyed. My idea is to have issued a few choice songs in leaflet form, buy them by the hundred, give them out like the lesson papers and give the school to understand that when every song on the leaflet is learned by heart and sung until they are tired of it another leaflet will be ordered." This is a good suggestion for those who have charge of Sunday-school music to consider. Let them write to State President and tell us what they think of it. If a sufficient demand for such leaflets is created, Smith & Lamar can be depended upon to supply them.

A superintendent wants to know what he is to do when his pastor forbids him to appoint a certain person to teach whom he regards as in every way qualified for the work. He must do one of three things: Submit to his pastor's judgment, resign or refer the matter to the Quarterly Conference, which by the law of the Church is a Board of Managers for the Sunday-school. The latter would be the legal course, but the first would be the wiser in most cases. Where such conditions exist somebody needs more religion.

The Children's Day service at Central Church, Fort Worth, was a marked success.

Decision Day was observed during the Sunday-school hour, and at this service twenty-three boys and girls professed faith in Christ and were received into the Church.

The eleven o'clock hour was devoted to the regular Children's Day service which was a great success in every particular.

Brother L. M. Vance is the efficient superintendent of this school, and Rev. H. W. Knickerbocker is the pastor. They are working hand in hand to build up a splendid school at Central.

Below we have a very encouraging report of a Children's Day service at Corsicana sent to us by the Secretary, Bro. H. L. Thompson.

We hope all our schools will observe Children's Day this year.
C. S. FIELD, Secretary.

Eleventh Avenue Sunday-school, Corsicana, Texas.

Sunday, May 29, was observed as Children's Day in our Sunday-school. At roll call we had one hundred and eighty present out of an enrollment of two hundred and four. (We have had an average attendance this year of one hundred and sixty-five; aver-

age enrollment two hundred.)

At 10:45 the Primary and Junior Department marched in and took their places on the platform. We used the program furnished by our Publishing House. The children showed they had received careful training by the superintendent and teacher of the Primary Department.

At the close of the service a class of ten was promoted from the Primary Department to the Junior, and was presented with a diploma by our superintendent, W. R. Smith.

The Secretary read the following report: Officers present, 7; teachers, 16; scholars, 153; total, 180; collection, \$15.50.
HOMER L. THOMPSON,
Secretary Sunday-school.

NOTICE TO PASTORS AND SUPERINTENDENTS, NORTHWEST TEXAS CONFERENCE AND CENTRAL TEXAS CONFERENCE.

Dear Brethren: We have sent a supply of Children's Day programs to every school in our conferences, if you need additional copies or have failed to receive this supply, we now advise that you order direct from Smith & Lamar, Dallas, Texas, and they will supply you at rate of 1 cent per copy. It is late and this will save time.
C. S. FIELD, Secretary.

FROM A VETERAN.

I have thought for some time that I would write a few lines of field notes from a superannuate.

The cross of my life was and is to give up the regular work of an itinerant preacher. I am so lonesome and feel that I belong to nobody and no one belongs to me. We have a great many friends as to that, but it is a new relation that I have to them. They are no more my people and I am no more their pastor.

Well, I still enjoy preaching to the people the words of life. I have two regular appointments, and as the spring-time is now on us I will preach oftener. I have suffered a great deal with rheumatism all winter. Have had two very severe spells. I never have an easy hour day or night.

It is the hardest matter in the world for an old breakdown preacher to get anything to do to make a living. A breakdown man in his own line is not able to keep up with the times

along other lines, so no one wants to hire him.

Capital he has not, so cannot go into business for himself. The conference cannot as yet supply a full support. So some of the superannuates find life quite a problem.

We are blessed. Our friends here at Lubbock built us a house on twenty acres that we had bought a few years ago. We saved the money that we put into that twenty acres by the most rigid economy. Now we have a little home, but I am not able to make a living by manual labor, so can't raise a crop. The two little boys can, though, so we have fifteen acres in feed and about three in a garden of watermelons and potatoes.

The Church taught me to collect money; I carried this talent into superannuation, and so became a general collector of bills, new and old, old notes and out-of-date debts and accounts and in this way we have been able to make a living by using our long-time training in economy.

If I had rent to pay I could not do it at all. I do truly thank God for our little home and for the dear good friends that made it possible for us to live in our own house. I want to say to my many old friends in Texas that I am still in the battle for the spread of the Lord's kingdom. I am pressing on and expect to fight the good fight and end the journey of life in sight of home.

I have written more than I expected to. I have never taken much of the Advocate space and I will not often now ask to be heard. I love the old Advocate dearly and find great pleasure in reading it each week. Your brother,
JOS. P. CALLAWAY,
Lubbock, Texas.

Sickness cannot touch the deathless, nor old age the ever-young—Damiani.

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GINGER SNAPS

Rain! Rain!! Rain!!! All in vain!
If you lack snap and want ginger,
use the old established countersign
ZU ZU
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No! Never!! 5¢
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DISTRICT CONFERENCE NOTICES.

Table of district conference notices with dates and locations: Plainview, Lockney, McKinney, Princeton, Tyler, San Angelo, Miles, Weatherford, Weatherford, Bonham, Petty, Waxahachie, Ennis, Sherman, Sadler, Colorado, Stanton, Brownwood, Bangs, Pittsburg, Hughes Springs, Marlin, Teague, Cleburne, Morgan, Dublin, Carbon, Beaumont, Port Arthur, Beeville, Floresville, Huntsville, Conroe, Jacksonville, Bullard.

OUR CONFERENCES.

Table of our conferences with dates and locations: New Mexico, Artesia, N. M., Bishop Atkins, West Texas, Austin, Bishop Atkins, German Mission, East Bernard, Bishop Murrah, Central Texas, Waxahachie, Bishop Atkins, Northwest Texas, Clarendon, Bishop Atkins, North Texas, Wichita Falls, Bishop Murrah, Texas, Galveston, Bishop Murrah.

In our last issue we inadvertently mixed Mrs. Julia Ward Howe, the author of our great Battle Hymn, with Mrs. Harriett Beecher Stowe, the author of Uncle Tom's Cabin. Even editors nod once in a while.

Miss Mary Helm, for many years the editor of "Our Homes," has resigned her position on that popular periodical. She showed a gift for that sort of work, and made it a successful factor in Church literature. We are sorry to see her retire. We do not yet know who will take her place.

Dr. Charles Weaver has been elected President of Emory and Henry College, Virginia, to take the place of Bishop R. G. Waterhouse. Dr. Weaver has had much experience in school work, and he will doubtless be a worthy successor to the distinguished predecessor whom he is to follow.

All the newly elected Bishops have been put on the Advocate's complimentary list, and they have written their appreciation of the compliment. It has been the custom of the Advocate for years to pursue this course and now since all of them receive the paper, we hope that when they have anything to say to our constituents they will feel free to use these columns at will. We will always be glad to hear from them, and so will our readers.

TRUSTEES OF SOUTHWESTERN ARE DIVIDED.

The proposition to remove Southwestern University from Georgetown to Dallas was placed before the Board of Trustees at the commencement last week. It embraced a statement from Dallas to present to the authorities in subscriptions and a fine land grant, the whole estimated at a value of \$400,000, with a campus of fifty acres in addition. The proposition carried with it the pledge upon the part of the Dallas citizens to make good the offer in every particular.

A majority report in opposition to the proposition was presented and it was adopted by a vote of twenty-one, as follows:

Be it resolved by the Board of Trustees of the Southwestern University, in regular meeting assembled:

1. That the Southwestern University has been and should perpetually continue to be located at Georgetown, Williamson County, Texas;

2. That, while appreciating the local pride that prompts the great city of Dallas in desiring to secure the same and the implied compliment to the institution that her offer signifies, it is the sense of said Board of Trustees that all propositions looking to the removal of said university from Georgetown, Texas, are by said board respectfully declined;

3. That it is the deliberate judgment of said Board of Trustees that the contract permanently locating said university at Georgetown, Texas, made by the Annual Conferences patronizing the same, is a valid, subsisting and binding contract that cannot and should not be breached either in law or in morals;

4. That all the officers of said university, the President, the faculty and the agents thereof, are hereby instructed to hereafter discountenance and discourage the agitation of the removal of our said university from Georgetown, Williamson County, Texas, except in those particulars and for those purposes contemplated in the original charter thereof;

5. That these resolutions be spread upon the minutes of the Board of Trustees of Southwestern University, and that the Secretary be instructed to forward a copy of the same to each of the Annual Conferences of the Southern Methodist Church in Texas, in time to be presented to same at the ensuing meeting thereof.

Following this, a minority report was filed, containing the names of thirteen, as follows:

Whereas, The charter and name of the Southwestern University imply that the conferences establishing the institution intended to establish a real university; and

Whereas, It is impossible to build such an institution at Georgetown; and

Whereas, We believe that all the departments of the university should be located at the same place; and

Whereas, We firmly and heartily believe in the doctrine handed down to us by the illustrious founder of Methodism, John Wesley, that "we should go not where we can do good, but where we can do the most good;" and

Whereas, The magnificent offer of the city of Dallas of \$400,000 and fifty acres of land, valued at \$100,000, affords us an opportunity for the concentration of all the departments at the same place and the unification of our system of education.

We, the following members of the Board of Trustees, beg leave to dissent from the action of the majority of the board, declining the offer so made us by the citizens of Dallas.

We also dissent from the opinion of the majority that we are forever bound by the action of our fathers, for if we are so bound, then all progress is forever estopped. We recommend, therefore, that the patronizing conferences accept the offer made by Dallas and invite the Oklahoma Conference to join us in its establishment and maintenance, and that we undertake to raise as soon as possible the sum of \$500,000 for equipment and endowment.

The following members voted for the majority report:

Aye—E. W. Solomon, Cone Johnson, John M. Barrens, A. P. Bentley, Thomas Gregory, B. D. Organ, C. A. Leimbarg, E. F. Carter, R. A. John, B. R. Bolton, M. B. Lockett, J. T. King, J. E. Pritchett, C. H. Grote, T. S. Garrison, R. E. Brooks, W. L. Nelms, H.

S. Wilson, F. B. Buchanan, M. D. Slater, R. Gibbs Mood—21.

The following voted for the minority report:

Noes—James Kilgore, W. F. Bryan, O. S. Thomas, James Campbell, Nathan Powell, C. M. Harless, M. M. Brooks, T. F. Sessions, R. S. Hyer, Ellis Smith, J. M. Peterson, N. P. Doak, A. J. Weeks—13.

From the tenor of these two papers it will be seen that the question now goes to the six Annual Conferences for action. These bodies will take final action on the question, as the authority for such action is vested in them. The West Texas, the Central Texas, the Northwest Texas, the North Texas and the Texas Conferences will have ten votes each, and the German Mission Conference will have two. The majority, we presume, in each conference will determine the complexion of the votes to which it is entitled. That is, if a conference entitled to ten votes, casts a majority of all its voting members against the removal proposition, the ten votes will also be cast that way by its members of the Board of Trustees, and vice versa.

The Advocate still maintains its editorial position of neutrality until the conferences act upon the proposition next fall. But now since the Board of Trustees has taken action in a majority and in a minority report passing the whole question for final determination up to the conferences, the proposition becomes a legitimate question for discussion in these columns if there are those who wish to be heard on the subject. If such discussion is precipitated, it will be carried on in an orderly manner and will be pitched upon a lofty plane of argument and facts. No personalities, neither crimination nor recrimination will be permitted; for there is a great principle involved, and this must be the issue treated by the disputants. It is not a question of sentiment, or of local concern, but it is a question pure and simple of what is the best for Southwestern University and what is best for the great Methodism of Texas. Now with the question thus defined, if there are those who want to express their views in a deliberate and conservative manner, the Advocate is open to them. But no communication will be entertained that does not in every respect conform to these rules. It is not personal or local victory that is sought, but facts, figures and arguments. It is light that the voters of the several conferences need in order to act intelligently and to the best interests of our Zion. A discussion of this character will be instructive and beneficial; but any other sort of discussion will be hurtful and detrimental. This is a time and this a subject demanding our devoutest prayers, our clearest judgment and our wisest forms of speech, and let everybody take due notice thereof and govern himself accordingly.

A SUNDAY IN LONGVIEW.

Last Saturday I went to Longview and had a most delightful service with Rev. J. W. Bergin and his most excellent people. For twelve years I have been passing through this delightful town time and again. Have had numerous invitations to spend a Sunday with those people, but for some reason it never so happened that I could be with them. But I availed myself of the occasion last Sunday and realized a long-cherished desire.

Longview is one of our best East Texas towns. It is situated in good farming country and fruit abounds. It has a fine population, and their business seems to be flourishing. They live in excellent homes, and they have the modern improvements. Good sidewalks abound, good waterworks are in operation, and they have a fine electric light plant. They have recently voted in bonds with which to

pave their business streets with brick, and the town is taking on city airs. They have good schools and an attractive court house. They are a law-abiding people and orderly. For several years they have had prohibition, and the law is enforced to the letter. The Mayor told me that before prohibition went into effect, they had thirty or forty drunks and disorderly cases every month, but that now they do not have over five or six during the year. There are not a half dozen antis among the white people in the whole community. Yet, a few years ago the anti sentiment was strong, and they had some of the toughest places in all that section. But the whole thing is changed.

We have a magnificent church edifice. It was largely engineered by dear old Brother Kelley, who died about the time it was finished. It was his last great work, and it stands there as a testimony to his devotion to religion and to his liberality of sentiment. The others co-operated with him, but he led the movement. "He being dead, yet speaketh." He was one of the most prosperous and public-spirited citizens of the entire community. His family are just as devoted to the Church as he was. Marvin Kelly is the superintendent of the Sunday-school, and he is one of the best in the Texas Conference. He has about five hundred enrolled, just as many as there are in the membership of the Church.

The auditorium is an elegant one, modern and commodious. It is elegantly furnished and delightful place to speak in. In a good conversational tone you can be heard in every part of the building. It is of brick, trimmed in stone. Recently they built a large brick structure adjoining, known as the Baraca Hall. It cost over four thousand dollars and the furnishings when completed will cost as much. It has rooms for all sorts of work among the young people, and it furnishes to them ample accommodations, mental recreation and religious exercises. It is one of the best equipments of the sort that I have ever seen in connection with the Church.

Brother Bergin and his good wife are entrenched in the love and confidence of all the people. He is a fine preacher, well educated, a reader and a student, and he has the evangelical spirit. Sister Bergin works in all the departments of the good women's labors. They live in a cozy parsonage well furnished and well kept. I enjoyed its hospitality, and our communion was delightful.

The service was spiritual. They are good people to preach to. They are intelligent, religious and attentive. They heard the Word gladly. Many of them expressed interest in the work I am doing and spoke most kindly of the Advocate. It was very pleasant indeed to have met such people and take them into my personal friendship. What good people we have in Texas. They cannot be excelled in any part of the connection. And Longview is among the best. How I would have enjoyed a stay a week, but the tedium of editorial work called us back to this office.

SOUTHWESTERN UNIVERSITY COMMENCEMENT.

The recent commencement at Southwestern University was one of the most successful in its history. The attendance was large, visitors being present from various parts of the State. The hospitality of the people was equal to the occasion and all were well entertained. The exercises were up to a high-water mark. The commencement sermon by Rev. H. M. DuBose, D. D., was a gem. It embraced a wide scope, was thoroughly prepared, compact with interesting subject matter, and expressed in diction that was rich, gorgeous and ma-

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jestic. Perhaps Dr. DuBose never preached a more successful sermon, and the people received it with a high degree of relish.

The graduating exercises were fine. There was a large class to receive diplomas, larger than usual. They were splendid young men and young women, wonderfully well-equipped for life's work. They acquitted themselves well in their public speeches and compositions. The public debate between the two literary societies was most interesting and entertaining. It would have done credit to a great legislative body. This part of the exercises always attract more attention than most any other department—among the students.

Many of the young men and young ladies won prizes for distinction in the various lines of university work.

The general attendance the past year was large, and the student body was of a high class. It represented the best type of young Methodist life in Texas. Among them were many young men preparing for the ministry, and some young ladies preparing for special lines of Church work. Quite a number of young German, Bohemian and Swede pupils are in the University, and they are among the best class of students in the institution.

The faculty did persistent and efficient work during the year. The religious phase of the University life is par excellence. Nearly all the students are members of the Church. A great revival during the year aided this aspect of the work wonderfully. The student who goes to Southwestern usually comes away with his religious sentiment increased and his moral character established. Our good Methodist people make no mistake when they put their children in that great institution.

**VANDERBILT TRUSTEES DEFY
GENERAL CONFERENCE.**

The Trustees of the Vanderbilt University met in Nashville, Tenn., last Monday, and the gentlemen elected to fill vacancies on the board by the General Conference presented their credentials and claimed their membership on the board, but they were refused such privilege on the ground that the board claimed the right to fill its own vacancies as a self-perpetuating body. The vote stood nineteen to eight against the action of the General Conference. Immediately after the vote was taken the venerable Bishop Wilson tendered his resignation as a member of the board. This act of the board is in keeping with the contention of Bishop Hoss and that it is the purpose of the board to alienate the control of the University from the Church. That body is willing to admit that the Church technically owns the institution, but that its control is vested in the board. In other words, according to the contention of the board the Church owns the University, but is not allowed any voice in its control. According to the action of this body, the General Conference is defied, and we presume the courts will be called upon to define the status of the question. If the Church has any rights in the premises, these rights ought to be established; if it has none, then the Church ought to wash its hands of the whole matter. Owning an institution with no voice in its

control is a misnomer. So the courts, we presume, will settle the question at issue. The board is in open rebellion against the General Conference.

WESLEY COLLEGE COMMENCEMENT.

Wesley College, at Terrell, has recently had a most enjoyable commencement occasion. The exercises were all of a highly interesting character. The school term has been successful, with the best attendance in its history. The Trustees held their meeting and expressed much pleasure at the results of the year's work. They re-elected Rev. Joseph J. Morgan President for a term of five years, and he has accepted the charge again. They also elected Rev. W. B. Wilson Financial Agent for a term of three years. He has large gifts for work of this sort, having done efficient service at Clarendon College, San Angelo Collegiate Institute, and more recently at Polytechnic College. We know quite a good deal of his work in connection with these institutions, having been with him on numerous occasions, and we do not hesitate to say that he is one of the most successful men in work of this character with whom we are acquainted. Having just closed out five years of good service, Wesley College is looking to the future with hope and anticipation.

THE DOWNTOWN CHURCH.

The downtown Church problem confronts Methodism. She is endeavoring to solve it. It is a difficult task, and the solution is not yet in sight. It will require much loyalty on the part of the membership to work it out. First Church, Dallas, is now confronting it, as witness the following, which appeared in the bulletin of last Sunday:

STAY WITH FIRST CHURCH.

In these days of quick and easy transportation the call of the suburbs becomes irresistible, and beautiful residence additions increase in number and size. Suburban Churches spring up everywhere, and seductive neighbors and over-zealous pastors get in their work and the downtown Church suffers constant inroads on its membership.

Apply this to Dallas and you will readily see that the homes are being located in the suburbs and the suburban Churches thrive while the problems of old First Church increase in number and magnitude as the years pass. What are we going to do about it?

We believe First Church has a mission to the shifting, transient, downtown masses, and her very location and history impose a solemn obligation to hold aloft the banner of Christ right in the center of the city's commercial life. To utilize her resources in the best possible way and make the most of our opportunities will require the united and intelligent effort of all our members. To move away now and leave a gap in the ranks is to invite the decline of First Church. It means more than simply moving one's membership. It is in a way ignoring and removing from a sacred obligation.

We believe First Church has a great and glorious future. The material resources will ultimately be realized in the development of a great plan to promote its largest and best interests. Just now the spirit of loyalty and devotion to the old Church should strengthen and be manifest as never before. Any effort to induce any of our members to transfer their membership should be resented. While there is so much at stake and so much that is good just a little further on, we should be a unit on all that affects the interests of old First Church. Think carefully over these rambling brief suggestions and let's stay by the old mother Church and help work out the greatest possible plans for her future usefulness.

DISTRICT CONFERENCE NOTICES.

Waxahachie District.

Examining Committees for Waxahachie District Conference:
License to Preach—C. E. Lindsey, E. R. Patterson, J. W. Holt.
Admission—J. Sam Barcus, H. D. Huddleston, J. E. Crawford.
Deacon's Orders—W. H. Howard, J. J. Creed, B. F. Alsop.
Elder's Orders—S. W. Turner, A. D. Porter, Henry Stanford.
T. S. ARMSTRONG, P. E.

Let sunshine into all your ways, works and words.

Address all business matters for the Texas Christian Advocate to Blaylock Pub. Co., or to Texas Christian Advocate, 416 Jackson Street, Dallas, Texas.

A Personal Word

WE are now five months into the new fiscal year and our total volume of sales show an increase of about 20% over the five months last year. The month of May just closed shows an increase of about 25%. Our total sales for 1909 were \$170,535.68, and we are striving to pass \$200,000 in 1910. The present percentage of increase is a prophecy of success. Our total cash receipts, on account and for current purchases, are larger than ever before in the same months. With the splendid crop outlook, and satisfactory business conditions that prevail, and a united strong pull altogether, we confidently expect to make this our very best year up to date.

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Epworth League Department

Gus W. Thomason, Editor

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Address all communications intended for this department to the League Editor.

In making remittances, the following order should be observed, viz.: Lease funds and improvement donations should be sent to Rev. J. C. Kiddie, White-wright; bond money should be sent Judge C. C. Walsh, San Angelo. This applies particularly to those who have subscribed for bonds. Local chapter dues and free-will offerings for support of Field Secretaryship should be sent to F. L. McNery, Dallas.

STATE LEAGUE CABINET.

President—A. K. Hagsdale, San Antonio.
First Vice-President—J. L. Gogans, Dallas.
Second Vice-President—Miss Josephine Wolf, Dallas.
Third Vice-President—Miss Florence Colston, Fort Worth.
Fourth Vice-President—Henry Bowman, Plano.
Secretary—F. L. McNery, Dallas.
Junior Superintendent—Miss Annie Sells, Orange.
Field Secretary—L. E. Appleby, 294 Commerce St., Dallas.

BOARD OF TRUSTEES.

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Vice-President—Thos. Beving, Jr., Houston.
Secretary—Rev. Ellis Smith, Houston.
Treasurer—Rev. S. C. Kiddie, Whiteside.
Rondholder—Judge C. C. Walsh, San Angelo.

COMING LEAGUE MEETINGS.

(In sending notices for this list, please give the important details of place and date.—Editor.)

Stamford District League Conference, Haskell, Texas, July 13, 14, 1910.
North Mississippi Conference, Kosciusko, Miss., June 14-16.
Holston Conference, Marion, Va., June 14-17.
North Texas Conference, Bonham, Texas, June 16-19.
South Carolina State Conference, Newberry, S. C., June 16-19.
Florida State Conference, Tampa, Fla., June 21-24.
North Carolina Conference, Hereford, N. C., June 23-26.
Seashore Assembly, Biloxi, Miss., July 21-31.
Texas State Encampment, Epworth-by-the-Sea, August 2-14.
North Alabama Conference, Huntsville, Ala., August 23-28.

SAN MARCOS DISTRICT EPWORTH LEAGUE CONFERENCE, LOCKHART, MAY 27-29, 1910.

The Field Secretary on May 27 had the pleasure of meeting with the delegates of the San Marcos District League Conference, and to take them down to Epworth on the curtail. This is a well-organized district, and, under the leadership of Mr. J. T. Ellis, of Lockhart, the organization is in a way to do a splendid work. The local Chapters throughout the district are prospering and good reports were received from all quarters.

As far as supporting the State work is concerned this is the banner district and hundreds of Leagues throughout the State have reason to be thankful to these faithful workers for the share they have had in extending the work. Epworth could hardly get along without its representation from the Leagues of this district. At the 1909 Encampment San Marcos League had a fine representation and these workers largely contributed to the success of the Encampment. Lockhart, too, was well represented, and their workers entered into Encampment work with zeal and enthusiasm.

The writer was compelled to leave before the conference closed its session and cannot give a full report of its sessions. We are sure, however, that it was rich in good things for the Leaguers present and especially the Lockhart Leaguers who were there en masse. Mrs. W. F. Robertson, of Gonzales; W. P. Rylander and David Peel, of San Marcos, and J. T. Ellis, of Lockhart, all prominent workers who have been tried and tested in the work, were there, and it was a treat to meet and mingle with them as well as the many other splendid young Leaguers.

BOWIE DISTRICT EPWORTH LEAGUE CONFERENCE, HENRIETTA, MAY 30, 31, 1910.

The District League is the distributing center of the Epworth League; it is the place (or ought to be) where the local Chapters as a whole get the best methods of work. Epworth-by-the-Sea is the normal or the university. Every district in Texas should hold at least two District Institutes annually and the officers should hold at least one institute annually with

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each local Chapter. This was one of the definite lines of work advanced at the Bowie District Meeting on May 30, 31, by Brother Roach, the presiding elder. The conference approved of it and decided to under the plan of holding institutes with the various local Chapters.

At this meeting the district also pledged its field for \$100 towards the support of some definite missionary enterprise during the coming year, to be decided upon by the cabinet and the presiding elder. This will mean a forward step in the work of this district, and the writer does not hesitate to prophesy that it will be the beginning of greater things for this district in the way of definite missionary work.

The conference as a whole was a success. Seven or eight Leagues were represented and the delegates entered freely into a discussion of all matters pertaining to the general work. A number of very instructive and profitable round table discussions were entered into. At the evening service the writer gave the delegates a trip to Epworth and quite a number expressed themselves as desiring to spend their summer vacation there, others stating definitely that they would be there.

On the first evening of the conference a reception was tendered the visiting delegates by the Henrietta League and a very enjoyable time was indulged in. It was a means of getting every one acquainted and on a sound footing. More of these get-acquainted entertainments should be indulged in by our Leaguers when they meet together for district and other similar meetings; it is the best prescription for backwardness that has ever been put forward.

TEXAS LEAGUE POINTERS.

In baseball language a Texas Leaguer means a sure hit. We believe that definition works all the day 'round.

In August we will be eighteen years old and we haven't fully matured as yet, but we are waking up to our opportunities.

That Leaguer who said that Ragsdale appointed the writer Field Secretary because he thought he was less handsome than himself was certainly no judge of beauty.

The Denison Epworth League is doing good work under the leadership of that splendid Epworth Leaguer, A. B. Hardin. Mr. Hardin is also Secretary of the North Texas Conference League.

Hereford is nearly five hundred miles from El Paso, four hundred from Fort Worth, seven hundred and fifty from Galveston and eight hundred and fifty from Epworth-by-the-Sea, yet it is in Texas, has a fine Epworth League and last year had four delegates to the Encampment.

How is this for the juniors: On clean-up day in Waxahachie one of Miss Patterson's juniors picked up a thousand tin cans to earn a dollar to apply on a scholarship girl that is being supported by these juniors. That is a lesson for the seniors.

Ten thousand Leaguers at Epworth this summer is the motto we are working to. Every League in the State should have a delegate and then some. The best in the land will be there in every line. Bathing will be better, fishing finer and boating—well, it can hardly surpass former years, yet there will be more boats and more opportunities for using them.

Every Texas Leaguer heartily rejoices in the fact that Dr. Parker has been made General Secretary. They realize that the interests of the Epworth League are in good hands and that great things will be accomplished during the next quadrennium. He is a favorite down this way and thousands of Leaguers are looking forward with much pleasure to his presence at Epworth, August 2-14.

There is no more firm believer in the work of our Epworth League and the great future it has before it than Bishop E. D. Mouzon, and no branch organization of the Church felt a

keener pleasure in the fact that he was selected to fill one of the most honored and the highest position within the gift of our Church. Truly he is our Epworth League Bishop, and we all anticipate with the greatest of pleasure having him with us at Epworth this summer. L. E. A.

THE MISSIONARY SITUATION.

The Methodist Episcopal Church, South, faces a new missionary situation. What the outcome is to be for the whole Church to determine. Hence this writing. This new condition of enlarged responsibility and opportunity grows out of several factors which deserve to be set down, read and pondered by all who love our Zion.

1. The whole missionary history of the Church has led up to the present situation. The broad and aggressive policy; the continuous progress and enlargement; the faith that has followed the pillar of cloud, and sought the sheep astray in the wilderness to the increasing complexity of methods and means, the development of the two woman's missionary societies with their manifold service and wonderful success; the emphasis given to home missions and their organization into a department of the Board of Missions. All this and more has issued in the unification of all these great interests in one board. This history and this new consummation give us a conspicuous place in the ranks of modern missionary forces, and place upon us an obligation that no ordinary and half-hearted effort can meet.

2. The heart of the Church universal is stirred as never before on the subject of missions. Immense forces are marshalling, and unrealized resources are waiting for the hour and the prevailing call to make a resistless assault on the world's darkness and ignorance. The hearts of men are trembling with expectancy, and they are crying everywhere, "What shall we do?" This undefined impulse, this tremulous interrogation, must be turned into purpose and the certitude of conviction, and conviction must be turned into action.

3. The situation calls for consecrated efforts of a united Church. It is not a matter that can be wrought out by any amount of official machinery. It is a task for the whole Church. The final word for victory, or defeat is not the word of one or a hundred, but the myriad-voiced affirmation of the entire Church.

4. There are none who can bring the whole Church into line except our pastors. They hold the key to the situation. They alone can make the availing plea. All our methods fall short of accomplishment without the earnest insistent advocacy of the pastor. This cause is too fundamental, too serious, too near to the pierced heart of our Lord to be wrought out by any merer devices of organization or short and easy methods. It must root itself in the conscience of the Church and find its nourishment in the truth as it is in Christ Jesus. The gospel of missions must be laid bare to the thought, and the will of Christ for a lost world must be laid on the consciences of the people, till the missionary idea and obligation get into the very life-blood of the Church. Who but our pastor can bring the Church up to this apostolic lead? They alone can make men see that missions is not a matter of mere money, but of faith and love and obedience.

5. A united board is the signal for a united Church. The time should have passed when a large number in the Church reject the great commission and stand untouched by all this throbbing and vivifying current of missionary effort. The whole Church of every name is awakening to the necessity of broadening the base of our constituency. The laymen with customary sagacity have discovered the need of this, and have raised the cry, "A Missionary Committee in every Church and a weekly missionary offering from every member." They are offering themselves to help realize this slogan. When it is realized the financial problem of missions will be solved as far as a method can solve it. Then assessments will cease from troubling and specials will be no longer a burden.

6. The need of such a method for increasing the regular income and so enlarging the basis of appropriation to the current expenses and steady support of our missions grows more emphatic every year. No amount of spasmodic and occasional giving however liberal for special purposes can answer the demand. There must be a larger income on the regular appor-



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tionment or the work already established will have to suffer.

7. The election of our long-time Senior Secretary to the Episcopacy takes from the leadership of our missionary forces one whose life and talents and training conspired to fit him for the post he has so signally filled. He has wrought his life into the cause and the Church has become accustomed to follow his leadership with confidence. The new secretarial force have inherited the success that has come to his leadership, and with it the first problems and increased demands that success always brings. In addition the union of the boards and the new form of organization throw on the new secretaries and other missionaries new and unusual responsibilities. It is scarcely necessary to say that the prayers and sympathy and fullest co-operation of all our people will be needed in the working out of our common task. W. W. PINSON.

A story of quick wit turned to apologetic uses is going the rounds of the English papers. A Salvation Army lassie was being tormented for her belief in the story of Jonah. "When I get to heaven, I'll ask him for an explanation," she said. "But suppose he is not in heaven," said her tormentor. "Then you can ask him."

Let the servants do what is to be done without waiting to be told to do it.

A DOCTOR'S EXPERIENCE.

Medicine Not Needed in This Case.

It is hard to convince some people that coffee does them an injury! They lay their bad feelings to almost every cause but the true and unsuspected one.

But the doctor knows. His wide experience has proven to him that, to some systems, coffee is an insidious poison that undermines the health.

Ask the doctor if coffee is the cause of constipation, stomach and nervous troubles.

"I have been a coffee drinker all my life. I am now 42 years old and when taken sick two years ago with nervous prostration, the doctor said that my nervous system was broken down and that I would have to give up coffee.

"I got so weak and shaky I could not work, and reading your advertisement of Postum, I asked my grocer if he had any of it. He said, 'Yes,' and that he used it in his family and it was all it claimed to be.

"So I quit coffee and commenced to use Postum steadily and found in about two weeks' time I could sleep soundly at night and get up in the morning feeling fresh. In about two months I began to gain flesh. I weighed only 146 pounds when I commenced on Postum and now I weigh 167 and feel better than I did at 29 years of age.

"I am working every day and sleep well at night. My two children were great coffee drinkers, but they have not drunk any since Postum came into the house, and are far more healthy than they were before.

Read "The Road to Wellville," found 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.

THE WACO DISTRICT CONFERENCE.

The Waco District Conference held at Mart, Texas, beginning May 31, at 2:30 p. m. and concluding June 2, at noon, was a most harmonious and enjoyable session. Everything seemed to conspire to make it a success. A good attendance answered at the first roll call. All the pastors were in attendance, and almost every charge had a lay representation. In all, seventy homes were provided with guests.

President W. L. Nelms was in his chair with his accustomed alertness, and affairs well in hand. The conference was organized by the election of E. Hightower as Secretary—a man well suited for the place by long and most acceptable service.

Much of the first day's session was given over to the hearing the addresses of visiting brethren present.

Dr. J. T. Curry, Associate Principal of San Antonio Female College, in his gentle manner and charming personality, spoke briefly of his school.

Dr. J. H. McLean charmed our hearts as he urged the claims of God in the person of the orphan, and let us understand the noble work done by his institution, the Methodist Orphanage, at Waco. He urged the early remittance of the collection for this cause, since his demands had increased about fifty per cent in the last few months.

Dr. B. R. Bolton spoke most inspiringly for the Southwestern University.

Rev. R. C. Armstrong spoke of his work in connection with the Sunday League of America, and added new emphasis to this much needed reform. No nobler or more needed work is being done than this by Bro. R. C. Armstrong.

Bro. T. H. Hensch pleaded in behalf of his people in the bounds of the German Mission Conference; where a noble work for the Master is being done and little being said about it.

One young man, W. A. Sisk, of West, by a full vote of the conference, was elected and licensed to preach the gospel. A fine young man he is, of sturdy worth and noble promise.

Delegates as follows were elected to the Annual Conference:

- C. V. BAILEY, W. L. PUTMAN, H. L. HUNTER, E. S. SANDERS.

Alternates: Wm. Lambdin, C. B. Stanford.

C. H. Buchanan preached the opening sermon Tuesday at 8:30 p. m., presenting the "Genius and Triumphs of Methodism."

Dr. James Campbell preached Wednesday night at 8:30 on "The Righteous Uses of Wealth," and Bro. W. B. Andrews, in a splendid discourse, presented the Church Extension interests. The conference asked that Dr. Campbell publish his sermon.

The Laymen's Movement was a special feature of the conference, to which was given the "order of the day" for 10:30 Wednesday. It did the soul good to hear the noble laymen tell of the business-like way they are going about giving the gospel to the lost world. Doubtless the angels are ringing a "new song" before the great throne. The story of this movement makes the heart glad, even of an angel.

The conference asked for the ap-

pointment of a missionary to the city of Waco.

All the names of the local preachers were called, their reports received and their characters passed, and when needed their license renewed.

The reports of the pastors had a triumphant ring. All over the district advancement is being achieved. All the pastors are well, smiling and facing the future like heroes. God is with them, whereof they are glad.

The people of Mart entertained the conference splendidly, and "love-making" became mutual. God bless them. Amen!

The next session will be held at Morrow Street Church, Waco, Texas.

This is Dr. Nelms' fourth year, and last District Conference here. He has come to the close of the four years with the universal good will of his preachers. They speak of him always in the most brotherly terms. Such a thing as unkind criticism is entirely absent from their speech. To a man they stand by him, and do their best to carry forward the work of his district.

A more harmonious District Conference or band of brethren would be difficult to find. C. H. BUCHANAN, Mart, Texas.

SAN AUGUSTINE DISTRICT CONFERENCE.

The San Augustine District Conference convened in Garrison, Texas, May 26-28, at 9 a. m., with Rev. C. A. Tower, presiding elder, in the chair. Rev. W. H. Vance was elected Secretary with C. J. Atkinson as Assistant.

The attendance upon the session was unusually large, with all the pastors, except one, present, together with five local preachers and twenty-eight laymen.

Among the visitors were Revs. B. R. Bolton and R. A. Burroughs, both of whom preached during the session. Rev. L. B. Saxon, of Beckville, was also a visitor.

Jerome E. Fuller and Walton Day, two promising young men, were granted license to preach, and Rev. J. S. Hendrick was recommended to the Annual Conference for admission on trial into the traveling connection.

The reports of the pastors gave evidence of success along all lines. Quite a number of successful revivals were reported and many others have definite plans for an evangelistic campaign. We confidently look for a large ingathering during the next three months.

W. R. Crawford, of Joaquin, gave an enthusiastic and encouraging report of his work as District Leader of the Laymen's Movement and upon his nomination Dr. W. C. Windham, of Shelbyville, was elected his successor. Dr. Windham's speech of acceptance was sane, earnest and practical.

A collection amounting to \$75 to pay the expenses of the six undergraduate preachers of the district to the Summer School of Theology was taken.

The following were elected lay delegates to the Annual Conference:

- BEEMAN STRONG, DR. W. C. WINDHAM, H. N. RUNNELS, ROE GARRISON.

Alternates: W. R. Crawford, J. E. Phillips.

Rev. H. B. Smith in a most felicitous manner presented Rev. C. A. Tower a beautiful gold-headed cane which was a gift from the conference as a small token of the high esteem in which he is held by the people. Bro. Tower responded in a most touching way and the brethren sang "Blest be the Tie that Binds Our Hearts in Christian Love."

Rev. W. A. Manly was conference host and right royally did he and Garrison dispense old-time Southern hospitality. Each delegate seemed to think he had the best home.

The preaching during the session was of a high order, and the entire session was characterized by deep sense of the Holy Spirit's presence. The preaching was done by Rev. R. A. Burroughs, H. B. Smith, B. R. Bolton, E. W. Potter, W. H. Vance and J. W. Mills.

Livingston was selected as the place for the next session.

As this is the fourth year for Rev. C. A. Tower as presiding elder of the district the conference passed appropriate resolutions commending him for his zeal, his faithfulness and his untiring devotion to the work committed to his hands. No man was ever any more universally popular with preacher and people than our own C. A. Tower. His work will abide, and his beautiful devotion to the interest of the Church is to be emulated.

S. W. THOMAS, P. C. Timpson, Texas.

MILLS COUNTY METHODISM.

On Friday night before the fifth Sunday in May the Workers' Conference of the Methodist Churches of Mills County convened with the North Brown Church on the Mullin charge to begin and carry out a previously arranged program.

Brother N. G. Ozment who was to preach the opening sermon failed to get there and Rev. F. M. Jackson, of Goldthwaite, discharged that duty to the satisfaction of those present.

On Saturday morning by 9:30 the people began to assemble and in a little while the President, W. B. Moon, explained the purpose of this first conference. The first topic was "The Importance of Business Methods in Church Finance," which was discussed in a way that will bear fruit. The second topic, "Why Is It Best for the Stewards to Manage all the Finances of the Church Including Conference Collections?" A number took part in the discussion, which, we think, finally concluded, by all agreeing that the officers of the Church should be united in untying the hands of their pastors on the Church finances and give them all their time for study and pastoral work.

"Reasons Why the Pastor's Salary Should be Paid Monthly" was the third topic, and we are sure if the suggestions made are carried out the jingle of the dollar will be heard in the preacher's pocket instead of quarterly, semi-annually or annually as the manner of some is.

"The Ideal Steward" made a place for the fourth topic, and those discussing him were about unanimous in their decision that he was such a scarce article they could hardly conceive how one would look. The poor fellow certainly got his just deserts and went away wondering "to whom shall I look," and will it be said of me, "His works do follow him?"

The sermon on missions at 11 o'clock by Rev. F. M. Jackson will retain a place in the memory of those who heard it as a message from the Lord to the heart and conscience of all who claim him as a personal Savior and who appreciate his commission. "Go ye into all the world and preach my gospel." The conclusion of this discourse brought us to the noon hour, and as is the custom of the good people of North Brown, the physical man had been amply provided for, and how we feasted on the good things set before us!

The afternoon was well occupied in the discussion of Methodist polity, policy, missionary policy in the Sunday-school and the Laymen's Missionary Movement. The interest grew to the close and all went away feeling like the time had been well spent.

At 8:30 Rev. N. G. Ozment preached to the edification of his hearers. His theme was "Evangelistic Service."

By 9:30 Sunday morning the people had gathered from different points and we entered heartily with them in their Sunday-school in the study of the lesson. While we talked of the feeding of the multitude by our Divine Lord our hearts burned within us. We place no discount on the Sunday-school as a means of grace to the hungry soul. May the Lord bless, keep and comfort their young superintendent and help him to prepare for every good word and work.

An old-fashioned love feast led by Rev. W. B. Moon filled in the thirty minutes intervening between the Sunday-school and preaching hour. The glad testimonies were convincing evidences of an indwelling Christ.

The sermon at 11 o'clock, by Rev. F. M. Jackson, on the baptism of Christ was listened to with profound interest and the clinching arguments, earnestly, yet lovingly presented were convincing, showing clearly to all that he had his subject well in hand. This brought us once more to the noon hour when we had another opportunity to enjoy the hospitality and friendship, second to none, of the North Brown people.

The closing hour of this much-enjoyed and very profitable conference was a sermon on Methodism as a revival force by Rev. N. G. Ozment. The minds of the older people were carried back to the brush-breaking, river and creek swimming, mountain climbing, self-sacrificing days of early Methodism, as her ministers went forth under fire, often of strong opposition and suffering to carry the glad tidings of salvation to those who in their onward march, were opening the way for our present peaceful civilization.

The bloodstains of their sacrificed lives as recorded in history do not fail to reveal the fact that in their cabins and under the spreading trees the Methodist circuit-rider was there to break to them the bread of life, that not only made Methodism one of the greatest leading forces in the evangelization of the world, but placed every other evangelical denomination under obligations to her for converts

WONDERFUL RESULTS

Are obtained by using Vernal Palmettona. It is a wonderful healer of the mucous membrane linings of the stomach and bowels. It positively cures Indigestion, Dyspepsia and Constipation, to stay cured. Only one dose a day is needed.

A sample bottle will be sent Free and Prepaid to any reader of Texas Christian Advocate who needs it and writes for it. Address the Vernal Remedy Co., Buffalo, N. Y.

For sale by all leading Druggists in the U. S.

who went out by the hundreds and thousands to swell the number of communicants in their Churches. When our doctrines are preached, our wonderful growth made known and the good we have done shown by actual facts, figures and results, we command the attention, love and respect of every intelligent, unbiased, unselfish Christian denomination under the sun. Our preachers have been too remiss in letting our doctrines be known, hence we have suffered loss.

As this duty was voted on your scribe, you must allow him to tell you what a feast of fat things awaited us at Mullin Sunday night in a sermon from Rev. Josephus Lee, of the Northwest Texas Conference on infant baptism, who put the baby in the Church all through the Old Testament, into the New and down to the now of time. We never listened to a more convincing, good-humored and clinching argument on the subject. If you doubt it, send for him. Brother Lee obtained these telling arguments as a minister in the Baptist Church thirty-one years studying to defeat instead of defending infant baptism. If you want a man to give you, "Thus saith the Word," and clinch every nail he drives, you needn't fear calling on Brother Lee.

We have really been growing in grace at Mullin on the doctrines of Methodism, for our own W. B. Moon has not failed in dealing out no uncertain sound along the lines of Church doctrine which have shown thought, close study and a thus saith the Lord for what he handed out to the satisfaction of his own people and many others who came and heard.

We are on the great ocean of time with sails unfurled and our banner of peace, love and Christian fellowship ready to give a salute to all who love our Lord and his appearing. The next meeting will be at Big Valley with Bro. J. T. Weems' good people, July 29, 30 and 31. Pray for and expect a great time. H. C. COBB, Mullin, Texas.

RESOLUTIONS.

Resolutions passed by the San Augustine District Conference concerning the work of Rev. C. A. Tower, P. E.:

"Whereas, According to the law of the Church, this is the last year our presiding elder, Rev. C. A. Tower, can be with us as presiding elder; and, whereas, he has during these years greatly endeared himself to both pastors and people by his kind, helpful spirit and his intelligent administration of the affairs of the Church; therefore be it

"Resolved by the San Augustine District Conference now in session at Garrison, Texas—

"1. That we greatly appreciate the faithful labors of Brother Tower in our midst during these four years.

"2. That we bid him God-speed in the new field, to which he may be assigned at the session of our Annual Conference, assuring him of our sympathy and prayers.

"3. That we commend him to the powers that be as a man worthy of the confidence and esteem of any people, and well qualified to minister to them in spiritual things.

"4. That a copy of these resolutions be furnished the Texas Christian Advocate for publication."

- H. B. SMITH, L. F. SMITH, W. H. VANCE, C. J. ATKINSON, T. C. SHARPE, S. W. THOMAS

HARTSHORN SHADE ROLLERS Original and unequalled. Wood or tin rollers. "Improved" requires no tacks. Inventor's signature on genuine: Stewart Hartshorn

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W. D. JONES, M. D.

Practice Limited to

EYE, EAR, NOSE AND THROAT 115 Wilson Building. Dallas, Texas.

Summer Clearing Sale OF USED PIANOS



At the beginning of summer we find in our stock a number of used instruments, which we want to dispose of before the arrival of several shipments of new pianos from the East, and we will close these out at the following attractive prices:

- FISCHER, Upright, almost like new, \$250 style - - - - - \$285 MATHUSHEK, Upright, in good order. For quick sale - - - \$150 ADAM SCHAFF, Cabinet Grand, Fancy Walnut Case (can hardly be told from new) - - - \$225

Reasonable terms of payment can be arranged on any of the above instruments, and we will pay the freight to any point. These are unusual prices for pianos of such excellent quality, and they will not remain on the market long. For complete list of spring clearing sale offerings, address

Brook Mays & Co.

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The Woman's Department

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

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

NOTICE!

The Press Reporters of Central H. M. Conference will send all communications in the future to Mrs. H. M. Bradley, Myrtle Street, Fort Worth.

Those of Northwest Texas Conference to Mrs. Lee Perminter, Big Springs. MRS. KATE SIMS, Ex-Press Supt. N. W. Tex. Conference.

The twenty-eighth annual meeting of the Woman's Foreign Missionary Society of the West Texas Conference will be held in Lockhart, June 25 to 28, 1910.

We have secured rates of one and one-third fare over the M., K. & T., the G. C. & S. F. and the S. A. & A. P. Rys. We believe the other roads will make the same rate for us.

A full delegation is expected; let us unite in special prayer for our meeting and woman's work on June 17. MRS. M. Y. STOKES, Pres.

The W. H. M. Society of Central M. E. Church, South, Texarkana, met in the church parlors in regular business session on Monday afternoon, June 6. The report for the past quarter was given.

During this quarter we paid four hundred dollars on our new parsonage, assisted twenty-six deserving poor, distributed fifty-one garments among the needy and made two hundred and nine visits to the sick and strangers.

Thus you see our members are always "up and doing," and although hot weather is upon us we shall lose neither interest nor energy.

MRS. S. J. Henry,
Press Reporter.

ANNUAL MEETING OF W. F. M. SOCIETY OF NORTHWEST TEXAS CONFERENCE.

The thirtieth annual session of the Woman's Foreign Missionary Society of the Northwest Texas Conference convened at Mineral Wells, Saturday, May 21, at 8:30 p. m. The place of meeting was especially fortunate—everybody wanted to go to Mineral Wells. Therefore the women of the conference were there in goodly numbers. But in addition to an especially pleasant place of meeting this conference was one of unusual interest because it was to be the last meeting of the great Northwest Texas Conference Society as a whole—the next meeting must be a meeting of two new conferences. This thought lent additional interest to all that was done, and drew us closer together as we worked and planned and prayed, knowing that it was for the last time together.

The doors were thrown wide open to us in the beautiful little city of Mineral Wells. Everything that could add to our comfort was done for us—every well in the town said, "Come and drink till you thirst no more." And we drank and drank till we could drink no more.

The handsome, home-like church just at the foot of one of the little mountains surrounding this picturesque little city was decorated with the flags of all nations, while above the pulpit hung a huge banner bearing the words, "The World for Christ."

From the first session on Saturday evening till the closing session at noon Wednesday, the time was full, every minute crowded with things of importance. The spirit of harmony and loving fellowship prevailed throughout.

The following officers were present: Mrs. M. L. Woods, of Fort Worth, President; Mrs. J. P. Mussett, Fort Worth, First Vice-President; Mrs. Otis Truelove, Amarillo, Second Vice-President; Mrs. M. E. Bullock, Hereford, Corresponding Secretary; Mrs. Goble Betts Burton, Clarendon, Recording Secretary; Mrs. C. J. Harper, Georgetown, Treasurer; Miss Catherine Lambeth, Amarillo, Superintendent of Young People's Work.

On Saturday evening we were welcomed by Mayor G. B. Stewart in behalf of the city; by Judge Gross in behalf of the laymen; by Miss Haynes in behalf of the League; by Mrs. Legman in behalf of the W. C. T. U., and by Mrs. Downs in behalf of the local Home and Foreign Societies. Mrs. Downs very humorously referred to the fact that men held the women responsible for everything that hap-

pened in the world, both good and bad but insisted that she felt sure men must have been created for some purpose and there must be some work in the world for them to do.

Mrs. J. G. Oliver, of Midlothian, responded very happily for the conference.

The ladies of the choir added much to the pleasure of almost every service during the conference with special music.

Bro. M. S. Hotchkiss, our missionary evangelist, preached the annual sermon at eleven o'clock Sunday, from the text, "And it shall come to pass in the last days, saith God, I will pour out of my spirit upon all flesh; and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams."

I wish I might quote you much of this earnest heart-searching sermon, but space forbids.

In the afternoon there was a rally for the children and young people.

Miss Johnnie Pierson, our new missionary who goes to Korea, and Miss Mirian Steel, who goes to Brazil, made short talks, after which Miss Maggie Rogers, our missionary, home for a visit from China, took charge of the service. She had a large collection of curios and told so much that was interesting of China and her customs, and of our work there and its needs.

Sunday night was given to Scarritt Bible and Training School. Our two juniors, Misses Mittie Shelton and Evelyn Vinson, spoke first, telling of the needs of the school and of the work done there. They were followed by Misses Pierson and Steel, who told of the religious and social life there, and then of their own call to the foreign work. Miss Steel closed with the words, "I do not know the way I go, but O I know my guide." We thanked God for these young lives laid on the altar, and for a school where our daughters might have such splendid training for the work, and felt again that we wished every girl in Southern Methodism might have this training at Scarritt Bible and Training School.

A beautiful feature of the prayer and praise service with which the session opened on Monday morning was the testimony of Sister Mussett, who has not missed an annual meeting for twenty-seven years.

Routine business was pleasantly varied by letters from two of our missionaries in the field—Miss Laura Edwards, in Korea, and Miss Nutt, in Mexico—also a letter from Miss Leona Sensabaugh who worked the past year in Cuba. These letters were full of information and of courage and consecration.

The reports of the various officers showed earnest work done and some ground gained.

A most interesting feature of Monday afternoon's meeting was the address of the fraternal delegate from the Conference Home Mission Society, Mrs. J. T. Bloodworth, who is also President of that society.

Mrs. Bullock, in her report as Corresponding Secretary, stated that twenty adult auxiliaries, six young people's and five juveniles had been organized since last annual meeting. That we now had one hundred and six adult societies, seventeen young people's and twenty-five juveniles. She said that when she made her first report as Corresponding Secretary in 1906 there were only forty adult auxiliaries in our conference while we now have one hundred and six. Then we took four hundred and eighty-two copies of the Woman's Missionary Advocate. Now we take 1,173.

On Monday night Miss Rogers talked again on China, telling much of our schools there. She told how China was trying to control the opium traffic, but said that not a big steamer ever came from Christian America but that it carried a large cargo of tobacco and whiskey. She said they didn't need the fifth of America in China, that they had never had what was with us—the open saloon, and they didn't need to get it from America.

Mrs. Woods in her board report said that on account of the great expense of living in South America the salaries of missionaries there had been raised from \$750 to \$900; that \$100,000 was appropriated for the work in Rio de Janeiro, as that field is considered so important just now; that

the age of missionaries be from twenty-four to thirty-five and one year of teaching or normal training be required; that life members could not be made from pledge money; that the study course for next year is "Western Women in Eastern Lands."

The chief feature of Tuesday morning's work was the farewell service to the two outgoing missionaries, Misses Pearson and Steel, which was held now instead of later, as Miss Pierson was called home. Brother Hotchkiss took charge of the service and led us very near the foot of the cross. Then each of the young ladies told of her hopes for the future, of her love for God and his work. Then they, with the other volunteers present and Miss Rogers, stood in front of the chancel and clasped hands with the women of the conference who bade them God-speed. This service was, as Bro. Hotchkiss said, a delightful service, but one that left few of us with dry eyes.

On Tuesday afternoon the ladies of the Church entertained most delightfully in honor of the visitors from 4:30 to 6.

The reports on mission study and young people's work showed some good work as the result of some very earnest efforts. Mrs. Truelove gave a kind of model lesson on the work which was quite good.

On Tuesday night Mrs. Henry gave a "Bird's-eye View of Mexico" and then Brother Hotchkiss took the collection. At the close the total pledged for next year was found to be over \$12,500.

The audience stood and repeated "Bless the Lord, O my soul, and all that is within me, bless His holy name."

Georgetown District assumed the support of Miss Harper in Mexico; First Church, Fort Worth, continued to support Miss Manns; Waxahachie and Corsicana Districts continued to support Miss Richmond; Coleman Auxiliary continued to support Miss Nutt; Austin Avenue, Waco, continued to support Miss Edwards, and Mineral Wells Auxiliary assumed half the support of Miss Lowe with the expectation that the laymen would assume the remainder. By far the largest pledge from any one place was from First Church, Fort Worth.

Wednesday morning was full to overflowing, with many "last things." At the memorial service it was reported that twenty-one of our number had gone up higher during the past year.

Much routine business was disposed of, committees reported, various resolutions adopted, etc. Then came the election of officers. Two sets of officers must be elected, as two conferences will meet next year instead of one. As time was pressing, the two elections were conducted at the same time on different sides of the Church. Nominating Committees having been appointed earlier.

Mrs. Woods conducted the election for the Central, while Mrs. Bullock did likewise for the Northwest Texas Conference.

The Central officers are as follows: President, Mrs. J. W. Downs, of Mineral Wells; First Vice-President, Mrs. J. P. Mussett, of Fort Worth; Second Vice-President, Mrs. J. B. Cornish, of Waco; Third Vice-President, Mrs. J. C. Mimms, of Mexia; Corresponding Secretary, Mrs. M. L. Woods, of Ft. Worth; Recording Secretary, Mrs. J. G. Oliver, of Midlothian; Treasurer, Mrs. C. J. Harper, of Georgetown; Fraternal Delegate to H. M. Conference, Mrs. J. W. Downs.

District Secretaries were elected as follows: Brownwood, Mrs. R. L. Overall; Cleburne, Mrs. Jim Langston; Corsicana, Mrs. J. S. Callcutt; Dublin, Mrs. W. J. Clay; Fort Worth, Mrs. C. C. Shelton; Gatesville, to be supplied; Georgetown, Mrs. Coleman McKay; Waco, Mrs. D. Holvey; Waxahachie, Mrs. E. A. Richmond; Weatherford, Miss Emma Beeler.

Hillsboro was selected as the next place of meeting.

The Northwest Texas officers were as follows:

President, Mrs. C. M. Woodward, of Rotan; First Vice-President, Mrs. W. P. Garvin, of Snyder; Second Vice-President, Mrs. Otis Truelove, of Amarillo; Third Vice-President, Miss Katherine Lambeth, of Amarillo; Corresponding Secretary, Mrs. M. E. Bullock, of Hereford; Recording Secretary, Mrs. Goble Betts Burton, of Clarendon; Treasurer, Mrs. Geo. Barcus, of Hereford; Alternate to Board Meeting, Mrs. C. M. Woodward; Fraternal Delegate to Home Mission Conference, Mrs. Goble Betts Burton.

District Secretaries were elected as follows:

Ablene, Mrs. L. T. Young; Clarendon, Mrs. Goble Betts Burton; Colorado, Mrs. C. C. Blandford; Plainview, Mrs. Geo. B. Overton; Stamford, Mrs.

MY DOCTOR MIGHTY FINE

Mrs. Hattie Cain of Carrsville
Thinks all the More of Her
Doctor Since He Advised
Her to Take Cardui.

Carrsville, Ky.—"My doctor," writes Mrs. Hattie Cain, "who advised me to take Cardui, for my troubles, is a mighty fine doctor, and I say God bless Cardui and the people who make it."

"Before I took Cardui, I suffered with female troubles for sixteen years. I would have to send for a doctor every three months, and oh! how dreadfully I suffered!

"I would cramp and have convulsions and it looked like I would die. At last I took Cardui and oh! what a surprise! I found it was the medicine for me!

"From the first bottle, I began to mend and now I am well, can do more work, can walk and go where I please and it don't hurt me, and I owe it all to Cardui."

Cardui helps sick women back to health. It has been doing this for over 50 years. It is not a laxative, or a heart or kidney medicine—it is a woman's medicine.

If you are a woman, try it.

N. B.—Write to: Ladies' Advisory Dept., Chattanooga Medicine Co., Chattanooga, Tenn., for Special Instructions, and 64-page book, "Home Treatment for Women," sent in plain wrapper, on request.

Frank Hastings; Vernon, Mrs. J. H. Watts.

Place of next meeting, Colorado.

The Northwest Texas Conference takes Misses Pearson and Steel as their missionaries, and after all expenses to date are paid the money in the treasury is to be divided between the two conferences.

Brother Downs conducted a short devotional service and the last meeting of the great Northwest Texas Conference was over.

With tearful eyes and hearts aching with the sorrow of parting, but with visions of the great work before us in the two new conferences, we turn our faces to the future, strong in faith and hope, knowing that our Father will lead us on to victory.

GOBIE BETTS BURTON.

FROM ALTO, TEXAS.

The W. H. M. Society met on Feb. 21. After the regular monthly business had been disposed of, the following officers were elected for the ensuing year:

Mrs. J. D. Berryman, president; Mrs. C. M. Noel, first vice-president; Mrs. Jim King, second vice-president; Mrs. Fannie Williams, third vice-president and agent for Our Homes; Miss Julia Matthews, recording secretary; Miss Annie Fisher, corresponding secretary; Mrs. Byron Blanton, treasurer; Miss Ethel Banks, press reporter.

The following is a record of our last year's work:

Number of members in auxiliary, 17; number of members added to baby roll during year, 2; number of subscribers to Our Homes, 19; number pledged to tithing, 6; number of leaflets and papers distributed, 269; number of visits to sick and strangers, 208; number of Bible meetings held, 5; number of needy assisted, 1 (\$1.50); amount of money sent to conference treasurer, \$29.27; amount of money expended for local work, \$124.69; box sent to orphanage, value \$37.50; money sent to Orphanage, \$2.65.

We all feel that the loving hand of the All-wise God has dealt gently with us and as a society has abundantly blessed us in every effort put forth in his great work. Our ladies are becoming more interested in the work as they learn more about it so we are starting out the new year hopefully praying God's blessings on the home mission work everywhere. May this be our best year.

MISS ETHEL BANKS,
Press Reporter.

MARRIED.

Eaton Hollis.—At the home of Mr. and Mrs. E. E. Sides, near Holly Springs, Van Zandt County, Texas, June 5, 1910, at 2 o'clock p. m., Mr. Andrew Eaton and Miss Anna Hollis, Rev. Frank Everitt officiating.

Pitts-Patton.—At the altar of Cedar Springs Church, Caddo Mission, April 3, 1910, at 12 m., Mr. Allen Pitts and Miss Virgie Patton, Rev. F. Pilley officiating.

KOREA.

(A paper read by J. E. Givens in Clovis District Conference, at Melrose, New Mexico, April 20, 1910.)

Korea is about equal in size to the States of New York and Pennsylvania and has a population at the highest estimate of but twelve or thirteen millions. Though thus comparatively small in area and in number of its inhabitants, there is no single mission field which has aroused throughout the Protestant world the intense interest and concern that Korea has.

Why this intense interest in one of the smaller mission fields in a country without any prestige or influence, in a people poor, oppressed and ignorant? The answer is that these people have become deeply interested in the Christian's Christ, and are praying.

"Come over into Korea and help us," said one of our Missionary Secretaries recently. "Korea is the miracle of modern missions; Korea blurred, blackened and broken by sin hangs as a pendant on the bosom of Asia, and so recently the Hermit Kingdom is now beholding the light which shines in the face of the world's Redeemer and has come to be the miracle of modern missions and by every token is soon to be a Christian nation.

Twenty years ago the missionary had to make opportunities; now he finds it utterly impossible to answer all the calls and meet the demands that are made upon him. Then the natives held him in derision or discarded him entirely and laughed to scorn the name of Jesus; now they greet him with enthusiasm as a messenger of Christ. Then he was glad to speak to a small group of noisy and indifferent people; now he stands before hundreds of upturned, eager, tear-stained faces. Then he wondered at their indifference; now he marvels at their intense interest. Then he must search for or build a place in which to preach; now they build a house and send for him. Then the problem was for a preacher to get a hearing; now the problem is for the people to get a preacher. Such a wonderful revolution has not been witnessed since Pentecost, and probably will never be again. It has been reserved for the Church of modern times to behold the sublime spectacle of a broken-hearted nation turning to Christ. Until 1882 it was death for any foreigner to enter the country or for a native to leave it. The first treaty made with any nation was secured that year by the United States. The first American missionary, Dr. N. H. Allen, entered the country in 1884. The first baptism was in 1886 and even at this time the nation was savagely hostile to Christianity.

In 1888 seven converts gathered in Seoul, the capital, with Dr. Allen secretly around the Lord's table in celebration of the first communion, and twenty years later, in 1908, there were in Korea more than one hundred and fifty thousand Christians with adherents to the Christian faith nearly one million.

Christian truth has spread throughout the country to such an extent that an officer of the Government recently said: "There are none of my people who oppose Christianity. There are but two denominations of Christians at work in the kingdom—the Presbyterians and the Methodists—represented by four or five missions. These are working so harmoniously that in the near future all Korean Christians will be organized into one body—the Christian Church of Korea—and we feel that it should be so, for there is no reason in wisdom or Christianity why the expensive, unnecessary and frequently sinful divisions among American and English Christians should be continued on the mission field.

The Southern Methodist Church began its work in Korea twelve years ago. Its report for 1907 shows over five thousand members in full connection, besides more than five thousand probationers. It has one hundred and eighty organized churches and is erecting church buildings at the rapid rate of one every week.

The Presbyterian Church has doubled itself nine times in seventeen years and increased its membership fifty per cent last year.

Dr. Underwood, one of the oldest missionaries in the country, says the Korean converts are characterized by four marked features: First, they are Bible-loving; second, a prayer-believing; third, a money-giving; and fourth, an actively-working people. They have a passion for the Word of God. It is a frequent thing in Korea to have classes of men numbering from five to thirteen hundred to meet

together for ten days for the sole purpose of studying the Bible. These will go on foot over the mountains and through the valleys frequently through the snow from one to seven days' journey carrying their bed clothing and food with them in order to take part in this study of God's Word, and when the men return their wives and daughters gather for a similar purpose. It is a constant occurrence for some of them to walk ten and twenty miles to be present at an ordinary Bible class. Many in their old age learn to read in order that they may study God's Word.

Do not these representatives of a so-called heathen nation put us to blush by their eagerness for God's truth? Are they not more noble than many in Christian America in that they receive the Word with all readings and search the Scriptures daily whether these things be so.

One missionary said, "These Koreans seem to have a genius for Christianity. They grasp it with a comprehension that is amazing to the missionary. Frequently texts in the New Testament that perplex us are clear to them. They are a prayer-believing people."

It is said the prayer-meeting is the spiritual thermometer of the Church. Judged by this standard the spiritual tide in the Korean Church must run at high-tide; midweek prayer services, ranging in attendance from eight to twelve and fifteen hundred, are a constant occurrence. No wonder Dr. Pinson can tell us that for more than three years a revival of marvelous sweep and power has been going on, and the work is not superficial but deep and permanent; the most intense spiritual manifestations are witnessed; sobbs and cries for mercy, open confessions of specific sins and rejoicings of the justified not uncommonly continue for hours at a time. Often those who have stolen or defrauded restore the property, and those who have wronged others seek their forgiveness. This, too, in a land where a few years ago they did not so much as have the idea of guilt and forgiveness, and their religion consisted not in love of God but in fear of devils. So when Bishop Candler said to a missionary of another Church that Korea presents the greatest missionary opportunity since the days of St. Paul that missionary exclaimed, "When did St. Paul ever see such an opportunity as this, when, indeed, the Korean Christians have what the Church in America, we are sorry to say, has largely lost."

They have the spirit of personal evangelism; they believe and therefore speak; they spread the tidings; the gospel is to them good news in its broadest sense—too good to keep. When they have heard it, with joy they tell their neighbors. The Koreans themselves are helping to evangelize their native land. Many Churches are being built where a missionary has never been seen. They reverse the order of the parable, for they come out from the highways and hedges and compel the missionary to go. One missionary said there are from six to nine thousand inquirers in the bounds of my circuit.

One of our own missionaries wrote that two thousand six hundred and fifty persons were beginning to be taught and received into the Church, many of whom had never heard a minister's voice. His grief was that there were not enough missionaries to reach them and so their pleading must go unheeded. When our pastors are holding prayer-meetings with empty pews missionaries in Korea have from seven hundred to one thousand at their prayer services. While preachers in our own land are using every device their ingenuity can suggest to draw a crowd, Korean preachers are preaching to men at one hour and women at another that they may be able to house their crowds with some approach to comfort. The territory allotted to our Church lies between Monsan, Seoul and Songdo. It was a solid block of heathenism for which we became responsible. It has a population of about two millions. In a recent letter from one of our missionaries he declares that if the board will furnish men and money to man and equip the work, in ten years this population can be evangelized. Here we have thirty-four men and women, whose courage and optimism know no bounds, but they are human. They are embarrassed not by closed doors, but by more open doors than they can enter. They and the situation plead for more men not to hunt sheep, but to fold and feed those already found; yet we have only one to every sixty thousand of the population. Think of one preacher in an American town of sixty thousand souls with no teacher,

Classified Advertisements

In this department may be advertised anything you want to buy, sell or exchange. The rate is TWO CENTS A WORD. No advertisement taken for less than 50 cents. Cash must accompany all orders. In figuring cost of advertisement each initial, sign or number is counted as one word. We cannot have answers addressed to us, so your address must appear with the advertisement. All advertisements in this department will be set uniformly. No display or black-faced type will be used. Copy for advertisements must reach this office by Saturday to insure their insertion. We have not investigated the merits of any proposition offered in these columns, but it is intended that nothing of a questionable nature shall appear. You must make your own trades.

BUILDING MATERIAL.

LUMBER AND ALL KINDS BUILDING MATERIAL, sold direct to home builders and contractors. Attractive prices. Shipped anywhere. THE HOME BUILDERS LUMBER COMPANY, Houston, Texas.

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Dyeing fast colors. We dry clean and dye Ladies' and Men's fine clothing. Clean, dye and curl plumes. Work guaranteed. LEROY'S, 421 Main Street, Dallas.

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Will sell life scholarship in Brantley-Doughan Business College, Fort Worth, Texas, for \$25; worth \$25. Good for course in any department. GUS PATISON, Winters, Texas.

EVANGELIST.

I conduct song and prayer services for meetings, and will accept calls to sing for meetings through the months of July and August. Those desiring me to help them will address REV. G. W. McLELLAND, R. F. D. No. 1, Bardwell, Texas.

HOME CANNERS AND SUPPLIES.

If you are looking for a good Home Canner, write C. A. STILL, Oregon, Texas.

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LOCAL REPRESENTATIVE WANTED—Splendid income assured right man to act as our representative after learning our business thoroughly by mail. Former experience unnecessary. All we require is honesty, ability, ambition and willingness to learn a lucrative business. No soliciting or traveling. This is an exceptional opportunity for a man in your section to get into a big-paying business without capital and become independent for life. Write at once for full particulars. Address E. R. MARDEN, Pres. The National Co-Operative Real Estate Co., Suite 551, Marden Bldg., Washington, D. C.

MISCELLANEOUS.

Cultured ladies wishing to make extra money without canvassing or investment; reliable, established business, write P. O. Box 606, Dallas.

physician or Sunday-school. Roused by the stirring appeal of Bishop Candler in 1907 the Church furnished money to begin an intermediate school at Songdo under that noble hearted Korean, T. H. Yun. This school, begun under a gin-seng shed, now numbers one hundred and fifty pupils and will soon be in a new and commodious building. Tributary to this school primary schools are being organized and run at a cost of \$20 a year, and are being supported as specials under promise that after five years they will be self-sustaining. We ought to establish one of these in every community where it is needed; it will prove to be good seed sown in good ground. One hundred dollars a year will support a native helper and an indefinite number of these are needed and can be secured. Sixty dollars will provide a home for a native worker, including grounds and building. Twenty-five dollars a year will sustain a student in the Songdo school. A fine opportunity for a League or Sunday-school to help in the great cause. Twenty dollars will support a primary school tributary to the Songdo school; a great work at very small cost.

In view of all this, we say with deep emotion and profound reverence, Will the eyes of the Church we love so dearly ever be opened before the harvest is past; no doubt the angels are eager to have a part in this work, which they have waited so long to see; as for those made a little lower than the angels, they are concerned about the rain and the crops and how to secure a homestead and build a comfortable home for these perishing bodies that must soon bid adieu to all earthly scenes while a sobbing nation stretches out pleading hands and in broken accents of heart-rending grief sends forth the plaintive cry, "Come over and help us." Yea, come over and help us ere we die; while our loving Master says in tones of thunder that would reach the deepest recesses of every human heart, "Forasmuch as ye know that your labor is not in vain in the Lord," and holds out a crown of honor that far outshines the noon-day sun, and that will never fade or tarnish while God lives and eternity endures.

SHERMAN CIRCUIT.

Sherman Circuit plans for revival meetings, with dates for each meeting: Friendship Church, July 4 to 17; Pecan Church, July 18 to 31; Cedar Church, August 7 to 21; Pleasant Valley Church, August 21 to 31; Tombean Church, September 4 to 18.

Dear brothers and sisters, please begin now to pray, plan work and believe God is the success of all those meetings, and for the sake of Jesus the salvation of five hundred souls

MUSICAL INSTRUMENTS.

Our retail stores offer great bargains in high-grade used organs, best makes. Value up to \$125. You'd cheerfully pay \$60 for some. Choice \$10 up. Ask for list No. 223. THOS. GOGGAN & BROS., Wholesale Offices Eighth Floor Praetorian Bldg., Dallas.

Before buying a piano, no matter where you live, write for catalog No. G-229 of the beautiful, high-grade Goggan Piano, the ideal piano for the home. We have choicest selection of world's great pianos and player pianos. New pianos \$175 to \$1800. Terms \$5 monthly, up. Agents wanted. THOS. GOGGAN & BROS., Wholesale Offices Eighth Floor Praetorian Bldg., Dallas, Texas. L. Sherwood Salin, Manager.

POULTRY.

REDUCED—S. C. Rhode Island Red eggs \$1 per 15. \$1.75 per 30. \$2.75 per 50. J. F. VERMILLION, Rusk, Texas.

REAL ESTATE.

"TO RENTERS"—\$350 cash, balance two to ten years, buys a good tract of land, Young County. Why not pay rent to yourself? Write at once for prices. EUGENE STOVALL, Olney, Texas.

100 acres unimproved, 125 acres fine, smooth land seven miles of railroad, on road; plume line; good community; \$16 per acre; \$1000 cash, balance good terms. Many other bargains. Write for particulars. STOVALL LAND AND LOAN CO., Olney, Texas.

SINGER.

If you want a singer for your summer meeting, address H. B. HENRY, Jr., Lorena, Texas.

I conduct song and prayer services for meetings, and will accept calls to sing for meetings through the months of July and August. Those desiring me to help them will address REV. G. W. McLELLAND, Caldwell, Texas.

one of which is worth more than this whole world. Don't begin to grumble and say, "Oh, my, our meeting comes at the wrong time this year; I just can't go!" and thereby give the devil the inside track on you and yours, but rather do this, stop, count by name your loved ones and friends by name who are unsaved and go to God in prayer every day until these meetings come and go. Pray for your pastor as leader, and that God's spirit may lead him, and that hundreds of souls may be saved and added to the Church. My brother, help in this time of need. Many, many souls may be lost by a mistake at this time.

J. T. TURNER.

Decatur District—Third Round.

- Rhine Cir., June 11, 12. Alvord Sta., June 18, 19. Greenwood Cir., June 19, 20. Roanoke Cir., June 25, 26. Decatur Cir., July 2, 3. Decatur Sta., July 3-5. Paradise Cir., July 9, 10. Boyd and Garvin, July 10, 11. Bryson Cir., July 16, 17. Jacksboro Sta., July 17, 18. Willow Point, July 23, 24. Justin Cir., July 30, 31. Ponder and Krum, Aug. 6, 7. Chico Cir., Aug. 13, 14. Chico Sta., Aug. 14, 15. Mexican Mis., Aug. 20, 21. Bridgeport, Aug. 21, 22. Oakdale Cir., Aug. 27, 28. L. S. BARTON, P. E.

Cleburne District—Third Round.

- Grandview Cir., at Price Chapel, June 11, 12. Cleburne, Brazos Ave., 8:30 p. m., June 12. Cleburne, Main St., June 19. District Conference at Morgan, 1:30 p. m., June 28. Blum and Rio Vista, at Blum, June 31. Cleburne, Anglin St., 11 a. m., July 3. Godley, at Bono, July 3, 4. Burleson, July 6. Granbury Cir., at Post Oak, July 21. Cresson, at Falls Creek, July 9, 10. Glenrose Sta., July 13. Joshua, at Crowley, July 16, 17. Granbury Sta., July 23, 24. Glenrose Mis., at Freeland, June 25, 26. Brazos Ave., 8:30 p. m., July 28. Morgan, July 30, 31. Alvarado, Aug. 6, 7. Walnut Springs, Aug. 20, 21. Cleburne, Main St., 8:30 p. m., Aug. 23. Cleburne, Anglin St., 8:30 p. m., Aug. 24. Grandview Sta., Aug. 27, 28. Itasca, Sept. 3, 4. E. A. SMITH, P. E.

NO MORE NO LESS \$2000.00 of LIFE INSURANCE FOR \$10.75 TO \$15.75 FOR ONE YEAR. Premiums for succeeding years: lowest in the world. A policy-holder's company, conservatively conducted. Protection at cost. Give date of birth and get our plan. Business Men's Life Insurance Co. 112 FIFTH ST., - - LOUISVILLE, KY.

OBITUARIES

The space allowed obituaries is twenty to twenty-five lines, or about 125 or 150 words. The privilege is reserved of postponing an obituary notice. Parties desiring such notices to appear in full as written should send 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.

CHILDRESS.—Mrs. Harriet A. Childress was born in Batesville, Ark., July 22, 1833; died in Cameron, Texas, May 18, 1910. Her parents were Isaac and Lucia Folsom. She was converted and joined the Methodist Church when quite young, and was married to Mr. P. H. Childress July 21, 1853. The next year they moved to Galveston, Texas, where for several years Captain Childress was engaged in business. They were both active Christians, and contributed liberally to the building of St. John's Church in that city. Captain Childress moved to St. Louis in 1870, coming back to Texas and settling in Willis Point in 1876. Three years later he was called to his home on high, leaving Mrs. Childress with eight children, one little son, Fred, having preceded the father to the glory land. The baby girl, Edna, soon followed. She met bravely the heavy responsibility of raising and training her large family, trusting God for the fulfillment of his promise—"I will be a father to the fatherless and a husband to the widow." So well was this duty performed that today wherever we see one of Mrs. Childress' daughters we see an active Christian worker. The granddaughters, too, are following in her footsteps. She possessed a strong personality, and the entire strength of her nature was for God and right. After her children were all married and settled in homes of their own, Mrs. Childress came to Cameron, where she has resided with her daughter, Mrs. R. H. McIntosh, for the last fourteen years. No son and daughter could have shown more devotion than did this couple. She was treated with all the consideration due an honored guest, and with all the tenderness due a beloved parent. Six children survive Mrs. Childress, her daughter Emma, the gifted Mrs. McKain, having passed to her reward twelve years ago. These are: Mrs. C. A. Dawson, Mrs. W. E. Weyer, P. H. Childress, Mrs. R. H. McIntosh, Geo. F. Childress and Mrs. J. J. Clark, one brother, Dr. James Folsom, a sister, Mrs. Sarah Weir, besides many grandchildren and several great-grandchildren. Mrs. Childress was an intense lover of the beautiful in nature and art. Wherever she stayed flowers sprang up and blossomed. These she loved almost as those human. She kept young in spite of advancing years by taking a lively interest in the affairs of the day by reading and by association with younger people. The Book tells us if we would have friends we must show ourselves friendly. This she did, and her friends were legion, who during her life were constantly expressing their friendship by delicate tokens and in her death by the most beautiful floral offerings and tenderest sympathy for her bereaved ones. She had sorrow and trials, for "into each life some rain must fall," but scattered only sunshine and cheer wherever she went. Mrs. Childress was a gentlewoman in every sense, her ancestors having come over in the early Colonial times and bravely fought for the privileges which Americans now enjoy; but no one ever heard her boast of ancestry. She held it a higher honor to be the child of a King, which is ever characterized by a spirit of humility. It seemed an exhibition of God's goodness that Mrs. Childress was active in mind and body to the last, her illness lasting but a few days. In the awful stillness of the night, just as the spirit left its tenement of clay, a mocking-bird at the window burst into an ecstasy of song—of comfort to the sorrowing, of triumph over death, of welcome into the pearly gates beyond. Again, as her body was laid in its last resting-place in Willis Point, a mocking-bird in a nearby tree sang the requiem. We thank God for her beautiful, sunshiny life, and now that she is gone may the good seed sown in the hearts of her friends and loved ones bring forth a hundred-fold for the heavenly garner. A friend.
MRS. W. W. GREER.

MORRIS.—Gilbert Morris was born December 8, 1889, in Arkansas; died June 4, 1910, at his home near Sipe Springs, in Comanche County, Texas, and his body was laid to rest in the Sipe Springs Cemetery, surrounded by a multitude of friends and kindred. After the funeral services at the tabernacle his body was carried and lowered into the grave under the honors of the Woodmen of the World. He was converted under the ministry of his Grandfather Burke, and joined the M. E. Church, South, in 1895. His own father died when he was nine years old, thus leaving him to battle with life's problems, which he met with cheerful spirit. He was a devoted husband, a tender father, an honored citizen, a devout Christian and faithful Churchman. Just a little while before his death he called them to prayer and told them to sing "Jesus, Lover of My Soul." There being no one present who could lead in the song but his wife, she, with a broken heart and eyes streaming with tears, led in the song. Toward the last, with faint voice but strengthened soul, he joined in the song, to the delight of all. Then his spirit soon went sweeping through the gates into the everlasting city. He leaves a sorrow-stricken young widow and two little children. May they feel the touch of divine hands in this their hour of grief.
MAC. M. SMITH, P. C.

IN MEMORIAM.

At Rockwood, Texas, April 18, 1910, the angel of death visited the home of Brother and Sister Richardson, one of our very faithful families of the Winchell charge, and Lore away the fair, lovely daughter, Ella. For several days she had suffered with a very severe attack of diphtheria, and in the course of the treatment was thought to be getting better; but a sudden sinking spell set in Sunday night, April 17, and amid the agony of great suffering she passed away next morning at 2 o'clock. Ella was born October 11, 1889, and lived 20 years, 6 months and 1 day. Her life was very beautiful, and the charm of her sweet character won her many friends. She was in the very bloom of young womanhood, and had the apparent promise before her of many happy years. But the sickle of death came to her early, though not before she was prepared. When only a very small child she had given her life to Christ and had lived with unwavering trust in him till her dying moments. Her last testimony was: "I am ready to go," and this we hold out in comforting assurance to stricken loved ones and sorrowing friends. She is not alone in the glory world there are others of the family who have preceded her. One by one hopes of earth vanish away. One by one treasures of heaven increase. Let us set our affections on things above, not on things on the earth. Then, when Christ who is our life, shall appear, we shall also appear with him in glory. Her pastor.
ROY A. LANGSTON.

HARNESBERGER.—Robert F. Harnesberger, Jr., son of Dr. R. F. and Mrs. Fletcher J. Harnesberger, was born on the 10th day of July, 1890. He suddenly departed this life May 28, 1910, in a most tragic and sad manner, having drowned in the Government channel at Port Arthur, Texas. He and several other young men were in a boat together, when the boat capsized, precipitating the entire company into the channel. All escaped a watery grave, with the exception of Robert. What a sad and untimely going from home, friends and loved ones! No wonder the grief of all is appalling. It yet seems more like a horrible dream, yet it is too fearfully true. They brought his remains back to his father's home in Beckville, Texas, and the funeral services were conducted by the writer, assisted by a former pastor, Rev. Walter Armstrong. The scene beggared description as we held that solemn service and made our way to the silent city of the dead and there laid him away to await the resurrection morn. Robert was converted more than a year ago and joined the M. E. Church, South. The many letters and resolutions of condolence from friends in numbers of places where he was known and the great crowd that attended the last sad rites but attest the fact of the hold he had upon the affections of the people. May God's grace be found sufficient in these dark hours for all the loved ones, is the wish and prayer of the writer.
L. B. SAXON.

MITCHELL.—Miss Mary Mitchell, daughter of J. C. and Sarah Mitchell, was born August 11, 1882, at Utopia, Texas, and died November 27, 1909, at the home at Utopia, where she had grown up and endeared herself to a wide circle of friends and relatives. Miss Mary was converted under the preaching of Brother J. W. Gibbons and joined the Church under the pastorate of Rev. J. C. Russell and became one of the most consistent members of the Utopia Church. She was loyal and true in her devotions and labors to the Master. Ever soiling her forehead with the white plague for life, but with an ever-increasing faith in the goodness of God. She studied the Scriptures zealously, and always knew the Sunday-school lesson to the Sunday before her death. She talked quietly and intelligently of the near approach of the fell destroyer, but was not afraid. A few minutes before she passed away, on being asked by her pastor if all was well, she replied with a smile and a nod of the head, not being able to speak. Miss Mary lived well; she died well. She left a heart-broken father, mother and two brothers and a host of mourning friends. May angels receive her there.
E. Y. S. HUBBARD, P. C.

CARPENTER.—Mrs. A. C. Carpenter (nee Mitchell) was born in Clay County, Ala., September 18, 1862, was converted in 1892. She joined the M. E. Church, South, the same year. She died May 16, 1910, aged 23 years, 8 months and 11 days. She was married to A. C. Carpenter December 22, 1905. There were born to them four children, two of whom preceded her to the good world. She leaves a broken-hearted husband, with two little motherless babies, four brothers and three sisters to mourn their loss. But Sister Carpenter was ready to go, and asked her friends to meet her in the good world. She seemed to have a foretaste of the sweets of that good home that our Lord has gone to prepare for us. She said, "Oh, how sweet and beautiful is heaven!" We weep, but not as those who have no hope. Look up, dear, sad friends; she will greet you at the beautiful gate. Her pastor.
S. N. ALLEN.

Pittsburg, Texas.
ANDERSON.—Osmon Ward and Oma Lee, twin babies of Clifford and Mary Anderson, were born November 17, 1909. These children suffered with catarrhal fever for a few days. Osmon died May 15, and Oma Lee's sweet little spirit took its flight the next day. It pleased God to take unto himself these sweet little babes. But, oh, how sad to the loving parents and friends, who had learned to love them so dearly! But cheer up, dear friends; if you are faithful you will meet them in the sweet by and by, where we will never part again.
C. T. JACKSON.

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COLOREDADO PACIFIC NORTHWEST

DEL RIO SAN ANTONIO AUSTIN DALLAS HOUSTON

RANEY.—On May 28 the death angel came to the home of Brother and Sister E. M. Raney and removed from them for a while their dear little boy, Eryce. A little more than twenty months old, yet he made a strong fight against the ravages of pneumonia and diphtheria. All that a good physician, careful nursing and loving hands could do was done for him, but God needed him more than his parents and he has gone on. 'Twas sad, indeed, to look upon the dear, youthful face in death. Beautiful and white, it seemed too pure and strong for the grave, but upon it could be seen a loving smile, signifying that he had had a glimpse of Jesus, and saying to his sorrowing father and mother, "I am going on to live with Jesus till you come." Jesus loves the children. These saddened parents now have a new interest in heaven. They are looking across the river of death, watching for beckoning hands. Their faith is in the God who gave and who has now taken away. Be faithful and you shall meet your dear boy some day over there.
HENRY F. BROOKS.
Santa Anna, Texas.

COLEMAN.—On May 29, 1910, the death angel bore away the spirit of Mrs. H. A. Coleman. She was converted early and had given the Church year of faithful service. She loved to talk religion as well as to live it. Her heart would glow through the exhilaration of religious conversation. Her words seemed to be indited by the Holy Spirit. She knew the power Jesus to help her, for she had tested him. After her husband's death she had thought much of going home, and loved to sing "The Way of the Cross Leads Home." She was true to her Church and pastor. When other people would stay away from prayer-meeting on account of bad weather, she would go to inspire and help. She loved to visit the sick, the shut-ins and the old and cheer them up. She was liberal with her means, always doing more than her part. She will be greatly missed in Eleventh Avenue Methodist Church. She loved to sacrifice for her children and to make her home happy. She was sick for more than one year, and was fully prepared to enter heaven. She leaves behind the children—Mrs. C. B. Haley, Ellis and Miss Ruth Coleman. May the Lord bless these and help them to live good lives, so that one day they may meet father and mother on the banks of eternal deliverance.
A. L. MOORE.
Vernon, Texas.

SCHNEIDER.—Elizabeth Virginia Schneider (nee Bore) was born in Centerville, W. Va., August 12, 1869, and died at her home near Farmer, Crosby County, May 23, 1910. She was converted in early life and joined the Methodist Church at Chappell Hill, Ia. She moved from thence to Texas, and was married to Brother Schneider in Waco in 1886. Dr. Horace Bishop performed the ceremony. They spent twenty years of happy life near Iowa Park, this State. A little less than two years ago they moved to the plains. To them were born seven children, two of whom preceded her to the home of rest. She was a faithful Christian worker. She taught a class in Sunday-school as long as she was able to attend. The writer conducted the funeral at their home in the presence of a heart-broken family and a host of friends, who were there to "weep with those that weep." Sister Schneider left many evidences of a pure Christian life. She asked all to meet her in heaven just a few moments before she died. It was, indeed, a sad parting, for she was true to God, a loving and devoted wife and mother. May God's grace sustain the husband and children in this great trial. Sleep on, dear one; we will all meet you some sweet day in the by and by.
C. D. PIPKIN.

OWENS.—On the evening of May 29, 1910, just as the sun was sinking into his rest, the spirit of little Vera Owens took its flight to the better world. Only five short years ago she came to cheer the home of Mr. and Mrs. Will Owens, and to bless their lives by her sweet, loving disposition. She never knew what it was to enjoy robust health, and during the last few weeks she was an intense sufferer. But we thank God to know that she has gone where there will be no more pain, to be with her Savior forever more. Her body lies in Medlin Cemetery, two miles east of Roanoke, Texas.
E. L. SILLIMAN.

JACKSON.—Seth Ward, little son of Charlie and Jennie Jackson, was born November 9, 1909, and died November 15, 1909. Just seven days old, but we had learned to love him very dearly. We can not understand why he was taken away from us, but we are resigned to the will of God. Blessed be the name of the Lord. We hope to meet him in heaven.
HIS PARENTS.

GREEN.—Fannie E. Green was born September 4, 1868, in Sumner County, Ala., and died May 4, 1910, some twenty years ago she was married to Jack Green, and with him she joined the Methodist Episcopal Church South, and lived a faithful Christian life until the all-wise Father called her home. She leaves her husband and five children to mourn. Sister Green was a good wife and mother, and one of her neighbors said to the writer that during an acquaintance of sixteen years he had never heard her say any unkind word about any one, but wherever there was sickness or distress she was always there to lend a helping hand. In the Church she was faithful to her vows, and, though dead, she still lives in the influence of a life spent in the Master's service. May the all-wise Father guide the footsteps of her children and comfort the sorrowing husband, and may they all so live as to meet her where parting is no more. We laid her to rest in the Harmony Cemetery in the presence of a large concourse of sorrowing friends and loved ones. Her pastor.
W. B. MARTIN.

CROOKSHANKS.—Thomas R. Crookshanks was born in Tennessee April 8, 1833, and died in Sherman, Texas, January 19, 1910. He was twice married. To the first union four children were born, and four were born to the second union. At Concord, Tenn., in 1868, he was converted, united with the Methodist Episcopal Church, South, and remained a faithful member thereof until called to come "Jewell" in "a city which hath foundations whose builder and maker is God." For a year ere he passed away he was in failing health, suffered much and realized that he was slipping away from earth. During those months of suffering he often expressed his willingness to die, and his abiding faith in the wisdom and goodness of his Heavenly Father. Funeral services were conducted at the family residence by the pastor of the M. E. Church, South, and the great company of friends that attended bore evidence of the love and high esteem in which he was held. Beneath a wealth of floral tributes his remains were laid to rest in West Hill Cemetery, Sherman, Texas. A wife, a daughter, four sons, fifteen grandchildren and sixteen great-grandchildren lament the death of Thomas R. Crookshanks, but find comfort in the knowledge that their loss is his eternal gain.
D. V. FARLEY.

OWENS.—On the evening of May 29, 1910, just as the sun was sinking into his rest, the spirit of little Vera Owens took its flight to the better world. Only five short years ago she came to cheer the home of Mr. and Mrs. Will Owens, and to bless their lives by her sweet, loving disposition. She never knew what it was to enjoy robust health, and during the last few weeks she was an intense sufferer. But we thank God to know that she has gone where there will be no more pain, to be with her Savior forever more. Her body lies in Medlin Cemetery, two miles east of Roanoke, Texas.
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HIS PARENTS.

Dropsy Cured; quick relief; removes all swelling in 4 to 20 days; 8 to 60 days effects permanent cure. Trial treatment given free to sufferers; nothing failed. For circular, testimonials and free trial treatment, write:
DR. H. H. GREEN'S SONS, Box Q, Atlanta, Ga.

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BROOKS.—On the morning of May 25, 1910, God called to rest Mrs. Bertha Brooks, born in the county of Brayson, this State, August 18, 1879, being in her thirty-first year. Although Sister Brooks suffered affliction for some time prior to her death, it was altogether unexpected on the part of her host of friends. She was summoned to the bedside of her very sick father, F. N. Saunders, at Sadler, which place she bravely bore the pains of death. I say "pains of death," though she died sweetly, with a firm faith and hope in Christ, through whom she was saved from her sins three years ago having shortly afterwards united with the M. E. Church, South; and I as her pastor know that she lived the latter part of her life for God. She was a kind and lovable companion and mother, always entertaining a highly intelligent Christian spirit; condescending to the humblest, self-sacrificing for the pleasure of others, devoted, devout, conscientious and thoroughly competent in all things and on all occasions. We do sincerely sympathize with the sad and bereaved husband and two precious little girls—W. L. Brooks, Vera and Lavern. Cheer up, sad hearts, and know that mother is safe in the arms of Jesus, where you, too, may be forever more. Not only is Sister Brooks sadly missed in her home, but so it is among her many, many friends and relatives, also in our Church. We miss her, not merely because of her presence, but her "active" presence. She was zealous, industrious and energetic, even about her Master's business. In the Basin Springs Cemetery now lies this good and grateful woman—not her, but the mortal body returned unto Mother Earth from whence it came, severing not the earthly ties that bind our hearts in Christian love, but strengthening her immortal influence, which permeates the aerial vastness and does not away in the heart of man. Live on, influence! Thou art not nigh spent. The ages of thy endurance shall behold the great I am. C. A. GERMAN, Pastor.

PRICE.—Mrs. J. S. Price was born in Missouri February 13, 1836, and departed this life May 15, 1910. She moved when but a child to Smith County, Texas. Later, at the close of the Civil War, she, with her husband, removed to McLennan County. She was converted when but a child, and joined the Church and was faithful to God and the Church till he said: "It is enough; come up higher." She had kept the pioneer circuit rider and helped the cause in its infancy in these parts. The first Quarterly Conference held in this country was held under an oak tree near her house. Her life was a long one, she being seventy-four years old. It was also eventful, she having passed through the war and the early development of this country. Her husband preceded her some twenty-four years to the better world. "Aunt Jane," as she was called, was a great sufferer. In it all she praised God, and exhorted others to meet her. She was a saint, as no one else could suffer as she did. Such a life and death proves beyond a doubt that there is something in Christianity. Her race is run. She is gone, but to a better country. Her influence lives on. We shall meet her again some day. Her pastor, WESLEY H. KEENER.

CARSON.—Elizabeth Ann Carson (nee Casey) was born in Bradley County, Tenn., May 15, 1842, and was married to John H. Carson December 4, 1856. They came to Texas in 1858 and settled in what is Franklin County. She died in great peace May 12, 1910. Sister Carson professed religion in childhood, and for fifty-six years was a faithful member of the Church. For twenty-five years her membership had been in the bounds of the Purley Circuit. She was the mother of ten children. Four had preceded her to the better land. The rest are all members of the Church. A good woman has gone from among us. We shall miss her face at regular appointments, for she was nearly always there. She never failed to talk in the class meeting, telling us of her victories in Christ, and of her bright prospects of a better life. She leaves an aged companion and seven children to mourn her departure, but they know where to find her. We laid her tired body to rest in the Pleasant Hill Cemetery. We shall see her again. W. B. MARIN.

BOYD.—Sister Emma J. Boyd (nee Chambers), wife of Brother Ross M. Boyd, was born March 11, 1867; died June 7, 1910. For weeks she lingered, an awful cancer gnawing at her vitals, but now God has called her to a brighter day in a more congenial clime, where there are no more aches and pains. Sister Boyd was converted at the age of seventeen, immediately joined the M. E. Church, South, and by her godly walk helped it onward until death claimed her, and then left on their life a record that shall benefit them until time is no more. She is survived by her parents, husband, eight children and a number of grandchildren. These, together with a great crowd of friends who gathered to lay her body to rest, mourn their loss. But let us weep no more. If we are true to God some day we shall be reunited where there shall be no more partings, and there we shall join her in a chorus of praise for Him who bought us with his own blood. Her pastor, EUSTACE P. SWINDALL, DeLeon, Texas.

SHORT.—George W. Short, after a brief illness, departed this life May 20, 1910. He was only twenty-eight years old, strong and robust, and in the very bloom of life. A mangled finger and a bruised arm, and blood poison set up and death followed. Brother Short was a prosperous merchant of Speepleville, Texas, until about one month ago, when he sold out. It seems he must have been led to "put his house in order," for "the time of thy departure is nigh." He had his business in fine shape to depart. Best of all, his spiritual affairs were in fine shape, he having been a Christian since a small boy, and was faithful until death; and we are sure that the Father will give him a crown of life. He was ready to go. He was a son of Brother and Sister A. W. Short, and leaves them and several brothers and sisters, a young wife and infant child to mourn their loss. Well does this writer remember his big, broad face as he sat in the congregation. Methinks I can see it in the full ray of God's love in a better clime. His life, so promising, so young, so strong, was cut short. He is gone, but not forgotten. Earth's loss is heaven's gain. Father, mother, sisters, brother, wife and baby, you know where to find him. "He is not dead, but sleepeth." His pastor, WESLEY H. KEENER.

GREEN.—Death entered the home of Mr. William and Mrs. Willie Green and claimed their precious baby boy as his victim. Jarold Honard Green was born January 8, 1892, and departed this life May 28, 1910. His stay with papa and mamma was not long, but he had wound the tendrils of love around their hearts, and death cannot sever the cords. He was a bright and lovely child, and a favorite of the whole connection, and a large crowd was in attendance at the funeral. May the good Lord bless the home and comfort the hearts of those young parents and help them to make their way to the home where little Honard has gone, and where he will be waiting at the beautiful gate for mamma and papa; where parting and death and sorrow are unknown, for God has said: "Suffer the little children to come unto me; for of such is the kingdom of heaven." REV. J. M. CULVER.

GLASSCOCK.—Luke Glasscock was born September 8, 1890, and died of appendicitis on May 28, 1910. He was sick for about two weeks; suffered much, but never forgot to be polite, even to the last thanking the nurse for a drink of water. He was beloved by all who knew him. He enjoyed attending Sunday-school, and was quick to comprehend the substance of what he read. Notwithstanding his lovable disposition, he has been called from our presence to a more glorious world to live, we trust, with our blessed Redeemer. J. J. SHIRLEY.

COMMENCEMENT EXERCISES OF THE MERIDIAN COLLEGE.

The closing exercises of the Meridian College have been pronounced by many as being up to the standard of any institution in the State. The largest congregations ever gotten together for any purpose in Meridian attended these services. We had at least seventy-five out-of-town guests.

Our baccalaureate sermon was preached by Dr. James Campbell, of Waco, and the same will easily class with the great sermons of our most distinguished men. Dr. Campbell is an expositor of divine truth and one of the most gifted men of the Church. He gave to us a most scholarly exposition of some of the principles upon which Christ has established his kingdom.

The exercises of the fine arts department were up to a high standard and would do credit to any institution. The programs furnished by the literary societies were also most highly appreciated and made a profound impression on the audiences. The contest in oratory was most interesting, and six young men delivered excellent addresses. Mr. Early S. Cook, of Pearl, Texas, was awarded the gold medal.

The phenomenal success of this institution in the first year of its actual operation has surprised even our most optimistic friends. There was a fear at first lest we should be overshadowed by other and larger institutions so near us. But an enrollment of one hundred and fifty-five the first year shows beyond a doubt that we have a great opportunity in this section. Our school has become affiliated with our Southwestern University, the Polytechnic College and the Agricultural and Mechanical College. Our honor graduate will be awarded a scholarship in the Southwestern University or the Polytechnic College.

Prof. G. T. Budworth has been re-elected as President for the next two years. At the recent District Conference it was decided to put a Financial Agent in the field at once for the purpose of raising \$10,000 for a new dormitory.

The Meridian College is already reflecting honor and glory upon the Church and has paid a most handsome dividend in Christian character and citizenship.

NEAL W. TURNER, P. C.

FREE TO YOU—MY SISTER Free to You and Every Sister Suffering from Woman'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 Whitish 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 weakness 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 from 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 learn to think for 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 Sickness and Painful or 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 tell any sufferer that this Home Treatment really cures all women's diseases, and makes women well, strong, plump and robust. Just send me your address, and the free ten day's treatment is yours, old or young. Write today, as you may not see this offer again. Address: MRS. M. SUMMERS, Box 187 - South Bend, Ind., U. S. A.

EPISCOPAL VISITATION, 1910-1911.

- First District—Bishop A. W. Wilson.**
 - Virginia Conf., Centenary Church, Richmond, Nov. 9
 - North Georgia Conf., Alabama, Nov. 13
 - Alabama, Tuscaloosa, Dec. 7
- Second District—Bishop E. R. Hendrix.**
 - Demar, Deaver, Colo., Sept. 8
 - Western North Carolina, Winston-Salem, Nov. 16
 - North Carolina, Elizabeth City, Nov. 20
 - South Carolina, Charleston, Dec. 7
- Third District—Bishop Warren A. Candler.**
 - Hendon, Chattanooga, Tenn., Oct. 5
 - Tennessee, Clarksville, Oct. 12
 - Memphis, Paducah, Ky., Nov. 9
 - Cuban Mission, Havana, Cuba, Jan. 19
- Fourth District—Bishop H. C. Morrison.**
 - Western Virginia, New Martinsville, W. Va., Sept. 7
 - Illinois, Patoka, Sept. 22
 - South Georgia, Columbus, Nov. 20
- Fifth District—Bishop E. E. Moss.**
 - Japan Mission, Arima, Japan, Sept. 1
 - Korean Mission, Seoul, Korea, Sept. 15
 - China Mission, Hinchow, China, Oct. 12
 - Baltimore, Clifton Forge, Va., March 29
- Sixth District—Bishop James Atkins.**
 - New Mexico, Artesa, Oct. 6
 - West Texas, Austin, Oct. 26
 - Western Texas, Waxahatchee, Nov. 2
 - Northwest Texas, Clarendon, Nov. 9
- Seventh District—Bishop Collins Denny.**
 - Missouri, Pittsburg, Aug. 21
 - Southwest Missouri, Webb City, Sept. 14
 - St. Louis, Cape Girardeau, Mo., Sept. 28
 - Oklahoma, Ardmore, Nov. 9
- Eighth District—Bishop John C. Kilgo.**
 - Kentucky, Harrodsburg, Sept. 21
 - Louisville, Russellville, Ky., Sept. 28
 - North Alabama, Huntsville, Nov. 29
 - Florida, Springfield Church, Jacksonville, Dec. 14
- Ninth District—Bishop W. B. Murrah.**
 - German Mission, East Bernard, Texas, Oct. 27
 - North Texas, Wichita Falls, Nov. 21
 - Texas, Galveston, Nov. 28
 - Louisiana, Homer, Dec. 7
- Tenth District—Bishop W. R. Lambuth.**
 - Brazil Mission, Sao Paulo, Brazil, July 28
 - South Brazil Mission, Santa Maria, Brazil, July 7
 - Bishop Lambuth will go to Africa, also, in the interest of the mission which the Board of Missions proposes to open in that field.
- Eleventh District—Bishop R. G. Waterhouse.**
 - Montana, Butte, Sept. 8
 - East Colorado, Walla Walla, Wash., Sept. 15
 - Columbia, Medford, Oregon, Sept. 22
 - Pacific, Stockton, Cal., Oct. 5
 - Los Angeles, Los Angeles, Cal., Oct. 12
- Twelfth District—Bishop E. D. Mouzon.**
 - Mississippi, Hattiesburg, Dec. 7
 - Mexican Border Mission, Monterey, Mex., Feb. 2
 - Central Mexico Mission, Mexico City, Feb. 2
 - Northwest Mexican Mission, Mazatlan, Mex., Feb. 2
- Thirteenth District—Bishop J. H. McCoy.**
 - Arkansas, Fayetteville, Nov. 2
 - Little Rock, Possett, Ark., Nov. 10
 - North Carolina, Forest City, Ark., Nov. 20
 - North Mississippi, Sardis, Nov. 20

The semi-annual meeting of the Bishops will be held in New Orleans, La., Oct. 29, 1910.

- Waxahatchee District—Third Round.**
 - Venus, at Barnesville, June 11, 12.
 - Palmer, at Bristol, June 18, 19.
 - Ferris, at Bluff Springs, June 19, 20.
 - Ennis, June 25, 26.
 - Baily, June 26, 27.
 - Midford, at Midway, July 2, 3.
 - Lovelace, at Berry's Chapel, July 3, 4.
 - Bardwell, at Bardwell, July 9, 10.
 - Forreston, at Callier's Chapel, July 10, 11.
 - Lillian, at Lillian, July 16, 17.
 - Orlin, at Long Branch, July 23, 24.
 - Midolian, July 24, 25.
 - Clinton, at Webb, July 29, 31.
 - Bethel, Aug. 18.
 - Red Oak, at Reager, Aug. 20, 21.
 - Maypearl, at —, Aug. 27, 28.

T. S. ARMSTRONG, P. E.

- Gatesville District—Third Round.**
 - Clifton, June 11, 12.
 - Valley Mills and Lane's Chapel, June 18, 19.
 - Hamilton Cir., at Blue Ridge, 11 a. m., June 25.
 - Hamilton Sta., June 26, 27.
 - Fairy and Lanham, at F., 11 a. m., June 29.
 - Oglesby, at Station Creek, July 2, 3.
 - Gatesville Sta., July 3, 4.
 - Copperas Cove, at Reece's Creek, July 9, 10.
 - Killen Sta., July 11.
 - Turnersville, at Hurst, July 16, 17.
 - Gatesville Mis., at Winfield Chapel, July 23, 24.
 - Crawford, at Compton, July 29, 31.
 - Jonesboro, at Sardis, Aug. 6, 7.
 - Nolanville, at N., Aug. 13, 14.
 - Copperas Cove Mis., at Topsey, Aug. 20, 21.
 - Pearl, at Pideoke, Aug. 21, 22.
 - Quarterly Conference, Monday, 2 p. m. S. J. VAUGHAN, P. E.

Paris District—Third Round.

- Emerson Cir., at Forest Chapel, June 18, 19.
- Roxton Cir., at Elm Grove, July 2, 3.
- Woodland and K., at Albion, July 9, 10.
- Blossom and Slyvan, at S., July 16, 17.
- Detroit Cir., at D., July 17, 18.
- Deport Cir., at Bogata, July 23, 24.
- Shady Grove and Marvin Chapel, July 24, 25.
- Bagwell Mis., at Liberty, July 30, 31.
- Rosalie Cir., at Bethel, Aug. 6, 7.
- Clarksville Mis., at Union, Aug. 13, 14.
- Clarksville Sta., Aug. 14, 15.
- Annona Cir., at Garland Chapel, Aug. 20, 21.
- Avery Mis., at Cedar Creek, Aug. 27, 28.
- White Rock and Williams Cop., at W. R., Sept. 3, 4.
- Paris Cir., at Elbethel, Sept. 10, 11.
- Bonham St., at B. S., Sept. 11, 12.
- Lamar Ave., Sept. 17, 18.
- Centenary, Sept. 18, 19.

JNO. M. SWEETON, P. E.

Houston District—Second Round.

- Humble, June 12.
- Alvin, June 19.
- Werlein, June 19.
- Katy, June 22.
- Galveston, First Church, June 26.
- Galveston, West End, June 26.
- South Houston, June 29.
- Tabernacle, July 3.
- McKee, July 3.
- Velasco, July 6.
- McAshan, July 10.
- Trinity, July 10.
- Harris County Cir., Missouri City, July 12.
- Cedar Bayou, at C. B., July 16, 17.
- Harrisburg, July 17.
- Leauge City, Dickinson, July 23, 24.
- St. Paul's, July 24.
- Washington St., July 31.
- First Church, July 31.
- Grace, Aug. 14.
- Brunner, Aug. 14.
- Columbia and B., at C., Aug. 20, 21.
- Angleton, Aug. 21, 22.

ELLIS SMITH, P. E.

Beaumont District—Third Round.

- June 19, Orange Station.
- June 25, 26, Sour Lake and China, at Grayburg.
- July 2, 3, Silsbee.
- July 5-8, District Conference, Port Arthur.
- July 9, 10, Port Arthur.
- July 12-14, District Epworth League Conference, at Orange.
- July 17, Cartwright, 11 a. m.; First Church, 8 p. m.
- July 18, Buna (Call Mission).
- July 20, Kirbyville.
- July 23, 24, Deweyville.
- July 30, 31, Orange Mis., Granger S. H.
- Aug. 5, Remlig, (Brookland Mission).
- Aug. 6, 7, Jasper Station.
- Aug. 10, Farr's Chapel (Burkeville Circuit).
- Aug. 13, 14, Wolf Creek (Woodville Mission).
- Aug. 20, 21, Olive (Kountze Circuit).
- Aug. 24, Wallisville, —.
- Aug. 27, 28, Magnolia Springs (Jasper Mission).
- Aug. 31, Port Arthur.
- Sept. 2, 4, Liberty.
- Sept. 4, 5, Dayton.
- Sept. 6, Fuqua Cir., —.
- Sept. 7, Saratoga.
- Sept. 10, 11, Voth (Warren Mission).

D. H. HOTCHKISS, P. E.

"Let this mind be in you which was also in Christ Jesus" (Phil. 2:2-8).

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A MAN OF GOD.

(Respectfully inscribed to Mrs. Kidd-Key, of Sherman, Texas, as the one-fairest to this "Man of God," by Hattie Rosser Jackson.)

A saw a man with a face so pure, A peace unearthly resting quiet and serene Upon a brow lofty and full of thought. His mild blue eyes had caught a star-like gleam

That naught of this earth's light can imitate, And a smile benign and constant dwelt upon his lip; A smile that seemed not of earthly joy. But such as Christ himself might have worn

When, after his dusty walk and deeds of love, He sat a while 'neath Lazarus' roof in converse sweet With those kind and gentle souls who loved him well.

That look, that smile, they filled my soul with awe, And a strange unrest took possession of my mind. Whence came that peace, that look of love? I, too, had thought I loved my Lord; Had tasted the sweetness of sins forgiven.

But no joy like that dwelt in my daily life, And spread a halo round my brow. From what secret spring had he drawn That air of rest, that look of love supreme?

As though there dwelt within a thought so sweet, So full of bliss divine and yearning love That high above all earthly storms Eagle-like he soared with tireless wing And looked on earthly things with a heart

That only felt for others' woes, And long had conquered sin and strife. Once this brow of light shone full upon my own, When, tempest-tossed and sin-allured, I felt no peace within, but groping blindly sought for light.

And cried, "O Father, give me grace to bear and forgive!" He came into my home, and his mild blue eyes Seemed to penetrate the depths of my sin-sick soul, And a divine radiance brought into bold relief

Each selfish wish, rebellious thought or vain desire, And with startling distinctness I beheld myself— Ah, how different, how unlike the creature I would be, How widely separate from the Lord I said I loved!

Back, back, I shrank and thought "If mortal man can look like that; If but the influence of indwelling love Can so shame my soul, What to the All-seeing Eye must I appear?"

He spoke not many words, this man of God, But those full fraught with grace divine, And each an index finger ever pointing upward.

E'en life's smallest commonplace and trivial need Caught a sacred dignity when applied to him. The ever-recurring wants of our falling bodies Seemed in him invested with strange significance

As golden links that bind us each to each, Forming a chain of love that draws us all to God. As we sat and talked one spoke of a sainted man, And from a paper read of his last words on earth, Words that thrilled us all and faintly pushed ajar

The "gates of life" to give us brief glimpses within. I turned and looked at him, the man of God; He sat with eyes upraised, and a tear, slow falling, a-down his cheek; His eyes shone with the same mysterious light, Upon his lips the same sweet smile.

CENTRAL TEXAS COLLEGE, BLOOMING GROVE, TEXAS.

Commencement has closed and the students and visitors have gone home profoundly impressed with the fact that Central Texas College is destined to become one of the leading junior colleges of the State.

It was a day of great good to us when the Board of Trustees found Prof. W. M. Board and his cultured wife and placed them in charge of the school.

Beyond question this has been the best year of the school and prospects are bright for the next year. Almost without exception the students expressed a desire to return and new students have sent in their names.

This school is blessed with a Board of Trustees who are determined to give it full support. Prof. Board commands the confidence of the Board of Trustees as to his ability to manage the affairs of the school and it is cheering to see their hearty and intelligent co-operation.

The whole Church ought to follow the example of the Corsicana District Conference in making an assessment for the support of each district school. The interest and sinking fund for our bonds amounts to \$1,600 per annum and the District Conference ordered an assessment for that amount. While this will not burden the district it lifts a weight from the shoulders of the men who are providing for these interests.

It was a delight to look in on our well-regulated school and to note its orderly progress. Our property is greatly improved and the student body appreciates this fact.

The preaching on Sunday by Brother Boggs, of Corsicana, and the address by Brother Morris, of Cleburne, met the full expectation of all, and those who know these men know that much was to be expected.

The work of the commencement did us much good, for there was not an off-hour.

Young men and women contended for honors and received them. John M. Wynne, of Cleburne; B. W. Wiseman, of Blooming Grove, and Miss Essie Ramsey, of Eureka, graduated.

An Alumni Association was organized and set the work at two hundred and fifty students for next year.

As this is the fourth year for Horace Bishop, D. D., in his connection with this school it is only just to say that we could not have done without him. His work in the district will abide. J. H. WISEMAN.

"MEXICO."

The annual sessions of our three Mexican Conferences were held about the first of March. Bishop Candler said: "I have not before seen the work in that field so hopeful and healthy."

Evangelical work in Mexico is beset by many difficulties. The topography of the country is such that there are wide areas which are uninhabited and uninhabitable. Hence our mission stations are far apart, and the travel required of the laborers is extensive and costly. Our work is limited in nine of the twenty-eight States, and in the Federal District and Territory of Tepic.

Romanism is far more strongly entrenched in Mexico than in any other land of Latin America with which we are acquainted, and its type exposes it less to political antagonism. The war of independence was led by Hidalgo and Morelos, patriot priests, and its flag was the banner of the Virgin of Gaudalupe. In England we read of the War of the Roses, but in Mexico there was in the revolution of 1811 the War of the Virgins, the Spanish forces being arrayed under the banner of the Virgin of Remedias, while Hidalgo and his followers confronted them under the ensign of the Virgin of Gaudalupe. Thus the struggle for independence in Mexico did not engender as much opposition to the Church of Rome as was the case in other Spanish-speaking countries of America; it was more a contest with Spain than with Rome.

But in the face of this formidable opposition and over all sorts of difficulties evangelical Christianity in the Southern Republic is steadily advancing, and our Church in particular is making marked progress.

We have now nearly or quite 7500 members, about fifty native preachers in the traveling ministry, beside a number of local preachers, and some 125 congregations and organized societies. We have a great hospital at Monterey and eleven schools for the education of the young, all of which are crowded with pupils.

Our training school for preachers at San Luis Potosi, under the presidency of Rev. Frank Onderdonk, is doing excellent work, and the conferences are beginning to receive good fruits from it. At the recent sessions of the three conferences five young men were received on trial into the traveling connection, four of whom had enjoyed instruction in the training school.

One most notable feature of the work during the year just past was the evangelistic campaign conducted by Rev. Antonio Vallente y Pozo and Rev. Laurence Reynold. The former is a priest who was converted a few years ago, and who was admitted on trial into the Central Mexico Conference under the administration of Bishop Seth Ward. He is an educated man of marked oratorical gifts and full of zeal. Last year he was ordained deacon by Bishop Candler, and sent with Bro. Reynold to assist the pastors in meetings, wherever they were most needed. During the year which has just closed they held a number of most interesting meetings in various parts of Mexico and at several points on the borders of Texas. As the results of their labors some three hundred members were added to the Churches, and our entire work was quickened in every part. So Bishop Candler reappointed these men to the same field, believing they could do more good this year than they did last year. They have become more adjusted to each other.

This year of 1910 is the centennial year of Mexican independence, and it is proposed to signalize it by an advance movement all along our line in behalf of the spiritual liberation of the Mexican people from an ecclesiastical thralldom worse than political bondage.

With all its strong intrenchment Romanism in Mexico was never feeblener in its hold upon the Mexican people, and a great religious reformation is not far off. It is bound to come, and the Protestant Churches can not prepare for it too speedily.

After all the confiscation of Church property in the days of President Juarez under the reform laws, Romanism in Mexico is still intrenched in these wonderful Churches. It is no weak force that opposes the struggling Protestant Churches which have entered the country in the last fifty years. It is true that Romanism has lost its hold upon thousands of the Mexican people, but the defection of the people from it is less than is seen in most other lands of Latin America. Hidalgo and Morelos were priests who raised no issue with the Church when they led the armies of independence; they rebelled against Spain, but not

against Rome. Hence political revolt in Mexico has not, as in some other of the Latin lands, carried with it religious revolution. Romanism in our sister Republic is yet quite powerful. We can not hope to cope with it if we are to rely on buildings and the like alone. Only the power of the gospel furnishes reasonable ground to expect victory for the men and women we are sending to that field. Like St. Paul, the "weapons of their warfare are not carnal, but mighty through God to the pulling down of strongholds." The Jewish hierarchy had the buildings when Peter preached on the day of Pentecost; but, thus fortified, the Hebrew leaders were nevertheless unable to arrest the spread of the gospel which the apostle and his associates preached. The worshippers of Diana at Ephesus looked up with pride to their wonderful temple there, and cried: "Great is Diana of the Ephesians." What time Paul was making tents for a living in that city and proclaiming the divine Word in the school house of one Tyrannus. But for all that the preaching tent maker "continued by the space of two years; so that all they which dwelt in Asia heard the Word of the Lord Jesus, both Jews and Greeks." A great gospel is more than a great house, and sooner or later a pure Christianity builds a house over its head appropriate to its nature and suited to its needs. We need more and better houses of worship, larger and better equipped schools. Above all, we need now and shall need more sorely with every passing year a greater number of pastors for the care of these shepherdless flocks which must be fed by native pastors if fed at all.

The day of Mexico's redemption draws nigh. Let us be ready to do our full duty in it when it dawns. Perhaps its dawning is now begun. Amen. A. N. WALKER.

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