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Editorial.

THE CHURCH COLLEGE AND THE MINISTRY.

The Church is dependent upon the religious college for its educated ministerial supply. The State schools do not train men for the ministry. How many men are in the Methodist pulpits of Texas who were educated at the State University? If there is one, we are not aware of the fact. In conversation with one of the leading officials of Baylor University some time ago we inquired if the State University was educating any of the men in the Baptist pulpits of Texas, and he replied that in all his acquaintance with the Baptist ministers he did not know of but one, and he was rather a nominal pastor rather than active. And this is well, for the State is not prepared to train men for our pulpits. It takes a Church school to do this work satisfactorily. Hence, our Methodist schools are giving to us our ministerial supply, and the Baptist schools are doing the same for their ministry. We have not made inquiry of the other denominations concerning this question, but we dare say that the same is true with them. These thoughts have been suggested to us by a beautiful photo sent to us from Missouri, labelled "Central College and the Missouri Pulpit." In this picture are the faces of thirty-five young men now in Central College preparing for our active ministry. With the picture is the information that more than four hundred students have gone from this college into the ministry, and that one hundred and thirty-one are now filling Missouri pulpits. We have not the data at hand to say how many have gone from Southwestern and our other Church schools into the ministry, and are filling our pulpits today; neither are we prepared to say how many Baylor has sent forth. Doubtless the number will compare favorably with Central College. We wish some one would supply us with the exact figures. All this information goes to prove that denominational schools are indispensable to the Church of Christ. Under no circumstances can the Church relinquish its effort to educate the young people of its membership. We may have to struggle against great odds, we may have to double our contributions to supply better facilities, but the result more than justifies the outlay. Looking alone at the demands of the ministry, the Church college is a necessity; but when we look to the religious culture of the masses of our young people, under wholesome and benign influences, this necessity becomes doubly emphatic. Let our State schools go forward in their general work of education. We have no fault to find with them; yea, we commend them. But let the Church schools put forth every possible effort to give to our growing young people the benefits of higher education under our own religious influences. We believe in the Bible, in Jesus Christ, in immortality, in heaven, in future rewards and punishments; and we want the rising generation taught these distinctive doctrines. The Church school alone is authorized to do this sort of work. They but sup-

plement the work begun in our Christian homes. When our boys and girls leave these simple religious surroundings and enter our colleges, instead of having their old-fashioned faith disturbed, it is established and made strong. And when they go forth educated and polished young men and young women, they become religious contributions to society, instead of skeptics and scoffers. Therefore, let it increase our efforts, day in and day out, to build up and make forever permanent our denominational schools. This is one of the most inviting fields now open to religious liberality and benevolence. We are already actively engaged in developing it, and let the good work go on until our institutions are all upon a permanent basis in matters of equipment and large money appropriations.

OUR CHRISTIAN SUNDAY HAS NO PROTECTION.

It is supposed that the laws of the State protect our Christian Sunday against the growing tendency to secularize it on the one hand and to reduce it to a day of amusement on the other. But the minds of the people need to be disabused of this mistake. True, we have a so-called Sunday law, but so many exceptions are attached to it that the law is weak and incompetent. When you take offenses against this law into the court there is no adequate punishment provided. The only apparent exception to this statement is found in case of a saloon violation. If the courts would do their duty this single offense against our Sunday laws would amount to something. But, for the most part, our Sunday laws are wholly inadequate. We are now utterly helpless in the presence of Sunday baseball played for money, Sunday theaters and other questionable amusements common to Sunday. Our Sunday is gradually but surely slipping away from us. Our people are becoming so accustomed to see it trampled under foot that thousands of them are impervious to the sin of desecrating the day. Some so-called Christian people are coming out in the press and announcing their belief that there is no harm in the Sunday theater, the Sunday excursion and the Sunday baseball. Last week several men were arrested in this city for running places of amusements open on Sunday and for selling tickets of admission for the same. They were tried in our County Court and acquitted. The fact of their committing the offense was established beyond doubt, but the court held that such business did not come under the head of labor, and thus the farce ended. Now in Dallas any theatrical company, under this decision, can open its doors and give its entertainments without let or hindrance. Baseball games, on the same principle, have been given in the city with impunity. So we are practically face to face with the question of Sunday or no Sunday. It will not be long, at the present rate of progress, until Sunday will be left to the conscience of the individual. The drift of sentiment and practice is in this direction. And when the Dallas Fair opens its doors next October Sunday in these parts will only be a gala day for the multitudes. Does anybody doubt it? What are

we to do? Just sit still and permit the day to be destroyed, or to be reduced to a Mexican Sunday? There are thousands of Christian people throughout Texas who have not yet bowed their knees to these idols of Sunday violations, and it may be that we still have Christian conscience enough left to take action before it is too late. Hence, our next Legislature ought to be petitioned, from all over the State, to give to us a reasonable Sunday law with adequate penalty sufficient to make the law respected by those who make it their business to ignore it. As it is we are powerless. If the Christian sentiment of the State will arouse itself against these depredations against Sunday, and put the matter before our law-makers in unmistakable language, we can yet extricate this sacred day from the contempt into which it is rapidly falling. The cities are not yet in supreme control of the legislative affairs of the State. The great masses of the people, if organized, have more power than these centers, with their vicious elements combined with hundreds of weak-kneed and worldly-minded members of the Churches. The time is at hand when we have got to act aggressively on this question, or submit tamely to the abolition of Sunday.

LET US DEAL FRANKLY WITH EACH OTHER.

The conference year is winding toward a close. All that is necessary to be convinced of this is to glance at the fourth rounds of the presiding elders as they are beginning to appear in the Advocate. Within two months the conferences will be coming together in their annual sessions. In looking over the different charges it will be observed that quite a number of changes will be made under the statute of limitation, to say nothing of many more that will take place in the natural order of events. Presiding elders, station preachers, circuit preachers and mission preachers will all be, more or less, involved. The people will be very much interested in all these matters as well as the preachers, for both are mutually concerned. Hence, a word of admonition is not out of place. While under our system the preacher does not select his charge and the people do not select their preacher, nevertheless the preacher, the congregation, the presiding elder and the Bishop are closely related, and suggestion and information as to many delicate points are admissible and absolutely necessary in the proper adjustment of all questions. The people ought to speak to their preacher and to the presiding elder about their needs and make known the conditions necessary to the success of their work, and the preacher ought to feel free to communicate anything that may be peculiar in his case or the case of the people to the presiding elder. He is their common counsellor, and he ought to listen patiently to their statements. For after all the presiding elder has large responsibility in the assignment of preachers to their charges. Therefore, there ought to be the utmost frankness upon the part of all concerned. People ought not to make a preacher believe that they want him to return, when in fact they quietly tell the presiding elder just

the opposite. This is qualified to deceive the preacher, whether such deception is intended or not, and when the change is made his hopes are disturbed and he is put to a great deal of inconvenience. We have seen this done many a time, when nobody really meant any harm. Neither ought the preacher to leave the impression on his people that he wants to return, when in fact he really desires a change, especially if he can better his appointment. Sometimes this is unwittingly done, and the people are disappointed. A little frankness upon the part of both would prevent this trouble. And in some of our leading stations it occasionally occurs that official boards practically ignore the presiding elder, go to work long before the conference session, select their next preacher, and carry on all the negotiations exclusively with the Bishop. This is not treating the presiding elder justly. He ought to be consulted in all such matters, and the details of the work ought to be done through him. If they can not trust his judgment, then he is not fit to be their presiding elder. If he is, then he is entitled to the fullest confidence in the arrangement of the appointment, even in a city charge. Sometimes it happens that the members of a board will quietly take matters in their own hands and go clear round the preacher and the presiding elder and confide matters wholly to the Bishop, and he will, in turn, ignore the presiding elder and make his appointment to a given charge, arbitrarily, without even so much as taking the presiding elder into his confidence until the appointment is announced in the open conference. No presiding elder appreciates such treatment, and he is not to be blamed, for it is not treating him courteously, to say nothing of right and justice. As a matter of fact, there ought not to be any dickering, anywhere along the line, as to the making of appointments. No one ought to privately meddle with such matters. All ought to frankly furnish such information as is needed in the solution of delicate questions, from the people on up to the Bishop; but in it all there ought to be fair dealing. Preachers and people ought not to exact promises, directly or indirectly, from the presiding elder, and the presiding elder ought to be very chary in making promises. But frankness between brethren ought to characterize their conduct when matters of this sort are under consideration. Our system is so well nigh perfect that if we will not meddle with it too extravagantly, it will work out all these problems with reasonable justice and satisfaction. Faith in God and faith in each other, coupled with openness and sincerity, will bring things round about right in the end. Otherwise confusion and mistakes will follow.

If you strive to injure your brother, you are only digging a pit into which you will precipitate yourself sooner or later. There is a law whose penalty is sure, and that law is, cause and effect. You can not avoid its consequences. When you do wrong it will follow you up, and that wrong will recoil on yourself. But when you return good for evil, good will return to you.

DOCTORS HILL AND MOORE REVIEWED.

Dear Brethren—Please suffer a word by way of rejoinder. Your reasons for voting in favor of the restatement proposition are about the same as those already given by others. I had hoped that you saw more weighty reasons than those given, and could lead the rest of us to see them.

You both cite the case of John Wesley in revising the Articles of the English Church, as if his action constituted a precedent. Also, Brother Hill mentions the insertion of our Twenty-third Article at the Christmas Conference of 1784. It will be remembered, however that from 1784 to 1808, every Annual Conference held the prerogatives of a General Conference, and was not limited in its legislative powers by any Restrictive Rules, but since the organization of a delegated General Conference in 1808, the case has been far different. The first thing that conference did was to adopt a set of Restrictive Rules, the first of which was as follows: "The General Conference shall not alter, revoke or change our Articles of Religion." To plead the action of 1784 as a precedent is to ignore all prohibitive restrictions and take liberties which seem to justify the charge of hastiness. When John Wesley revised the Articles of the English Church he was setting up, under providential necessity, a new ecclesiasticism, and if that is what a majority of the General Conference had in view there is some force in pleading the precedent.

But you say no change is contemplated, that the old Articles are to continue to occupy their present place, being followed by a fuller statement. Well, if that statement contains less than the old one, it will be altering or changing it; if it contains more, it will be likewise, and the Restrictive Rule will be violated. But if it contains just the same, pray tell us what use there is for it.

Brother Hill says the common reader, in reading our Seventh Article, knows nothing about Pelagius! All right. Then let us have a "restatement" of the Acts of the Apostles for in that book St. Paul refers to certain Greek poets, and none but classic scholars know anything about ancient Greek poets. Do you contemplate a biographical sketch of all the men who took part in the discussions, pro and con, in working out those Articles? If so, by the time you get through our book of Discipline will begin to assume the proportions of an unabridged dictionary.

The reference to the apparent clash between St. Paul and our Second Article has some show of argument in it, and yet the alleged contradiction is only apparent, not real. Paul said, "reconciling the world unto himself," whereas the Article says, "reconciling his Father to us." The fundamental idea in reconciliation is to bring two parties together who have been alienated, and that can only be brought about by satisfying the offended party. As between God and the world, God is the offended party and the death of Christ was to satisfy him and make it possible for the offender to approach him. St. Paul used the word "reconcile" in the general sense of bringing to a state of unity. The Article uses it in a particular sense to specify the method by which that unity is brought about.

One thing amuses me. Brother Hill says that where there has been any "stirring" or confusion over this thing, the ones who voted for it "have not been parties to it." As well might the boy who conceals the limburger cheese in the pantry plead that he is not a party to the ill odor in the house. Or, to use a little more dignified figure, it reminds one of the man who voted for the crucifixion of Christ and then washed his hands in protestation that he was "not a party to it."

Dr. Moore says many things which surprise me beyond measure. I mention only a few. Among them he says that a majority of our Bishops are not opposed to this measure. Is it not a fact that they all expressed themselves against it except two, one of them being in favor of it and the other one non-committal? Is one a majority? And is it not strange that Bishops Wilson and Hoss should be quoted as if they favored it when they have both so emphatically declared themselves against it? When Bishop Wilson was helping to formulate the Articles of Faith for the Japanese Church, he was situated very much as Mr. Wesley was when he revised the English Creed for American Methodism; and when Bishop Hoss was delivering an address in London five years ago the idea of such a thing as Dr. Tillett's resolution calls for was not in all his thoughts. After these Bishops have declared themselves as they have, it is unfair to take their words and actions on other occasions and other subjects and twist them into service here, and it surprises me that you have done so.

You ask why I did not call upon Drs. Moore and Rankin for their reasons for voting in the negative. Simply because everybody knows their reasons without asking them. They want the matter let alone. But if any one wants them to put their reasons in black and white, I am sure they stand ready to do so, and that without resorting to any far-fetched and indirect process of reasoning and citing of precedents which do not apply.

You say that "agitation now can do no good." In this I think you are mistaken. The subject was not agitated before the General Conference met, and now you don't want it agitated since conference adjourned. Some of us are not willing to let it pass by so easily. We think that now, while the thing is fresh, and all the parties to it are living, is the time to discuss it; and that is the view which Dean Tillett, the champion of the measure, seems to take, for he has already furnished a very exhaustive article on the subject for the Review. Shall he be allowed to discuss it and the rest of us play hands off because we take a different view of it?

You mention the empowering of unordained men to administer the ordinances as a far more radical measure than the one under discussion. But it is not well known that there had been petitions and memorials before every General Conference for years past praying for such a change? Likewise the matter of revising our Ritual had been much agitated, and the mind of the Church was pretty well known touching both these measures. But not a word had been said in any quarter about a restatement of our faith. That was a complete surprise, and touched the Church at a far more vital and sensitive point than either of the other propositions.

But the most surprising thing you say is that "we have no statement, in any document, of what we as Methodists really believe." I really thought we believed the Twenty-Five Articles. I was perfectly sincere in so thinking. The first one declares that there is but one living and true God, and the second sets forth Jesus Christ as the Son of God, and the third declares that he arose from the dead, and the fourth declares that the Holy Ghost is one in substance with, and proceeds from, the Father and the Son, and so on through the twenty-five. Do these articles constitute a "statement?" and do "we as Methodists believe them?" You give a negative answer. You want these Articles to remain in our book of Discipline, but you say they are not a statement of what we believe. Such language is capable of only two interpretations: You either mean to say that these Articles do not constitute a "statement," or you mean that while they do constitute a statement, "we as Methodists" do not believe them. If we accept the first as your meaning, we have Moore against Wesley, who formulated this "statement," the General Conference of 1784, which adopted it, and every succeeding General Conference, together with the hosts of individual Methodists who have accepted these articles in good faith as a "statement" of their faith. If we take the second, then you charge that "we as Methodists" do not believe in God, Jesus Christ, the resurrection, and all the other doctrines set forth in these articles. The charity which "hopeth all things" leads us to think that possibly you meant to say that we have no statement in any document of all that we as Methodists believe, but that is not what you said, and if that is what you meant, then it was superfluous, for we all know that we believe many things which are not named in the Articles, and that if we are going to try to embrace everything we believe there is no need of any statement at all, since it would be sufficient to point to the Bible as the complete statement of our faith, which, indeed, is done in our Fifth Article.

Standing upon these Twenty-five Articles as our interpretation of fundamental truth, we have brought a large portion of the Christian world to the same platform, and the tendency of religious thought throughout the world to day is in the same direction; and if the whole world wants to come to our platform, we humbly think it is large enough and strong enough to sustain it without any additional proposition. The lessons of history and current events are worth anything, we have no reason for being disturbed. If Dr. Tillett can not, as he alleges, teach our theological students successfully with our Articles of Faith as they are, there are others who can, and all he has to do to get rid of his embarrassing position is to resign it.

I conclude with a remark which I regret to make, but Brother Hill forces me to it by his concluding sentence, in which he says: "The subtle suggestion of possible ecclesiastical mortality contained in your open letter evokes merriment. I could not believe

that you would stoop to such a thing; but if there be a brother who wishes to manufacture a little cheap third-class political thunder out of the conscientious acts of the delegates to the late General Conference, so far as I am concerned, he has permission to do so." The phrase, line or sentence in my letter that indicates a desire or intention to manufacture any kind of political thunder, can not be found, and I resent the charge of manufacturing such goods by saying that the man who is drunk thinks all other men are drunk, and in like manner he who "manufactures cheap, third-class political thunder," thinks all other men are engaged in a like unholy calling. Upon no other principle can I account for your unbrotherly imputation.

R. C. HICKS.

Royse City, Texas.

OBSERVATIONS ON THE DEMOCRATIC CONVENTION.

By J. H. Gambrell.

This writer, strictly speaking, is an independent in politics. He has usually supported the Democratic State tickets, because they were the best in the field, and stood for the best things, but he believes thoroughly in the Divine right of scratching, and uses his privileges. He stands on his rights in politics. Moreover, this writer has no sympathy with that kind of sentiment that makes a mummy in politics out of a preacher. The New Testament preacher is not a clergyman nor an ecclesiastic. He is a man who preaches, and it is his business to be a man among men. He has as much right in politics as a saloon keeper, because he is a citizen, and he is as good a citizen on an average as the average saloon keeper. Perhaps, there is no risk in making that statement. Every movement to differentiate preachers from humanity, and shut them up to a narrow line of moralizing, is contrary to the spirit and teachings of Christianity. The New Testament is an open book on human affairs. Its precepts apply to everything in this life, and make an admirable guide for political conduct.

The reason this writer does not always vote one ticket is because he thinks parties get wrong, and the Bible is against going with the multitude to do evil.

There are three pillars of state, which every statesman will cherish. I put the accent on statesman, differentiating between the statesman and the mere politician. These three nerve centers of civilization, a trio of supports to a civil community, are the home, the Church and the school. The strength of any State may be correctly measured by the strength of these three institutions. They are natural allies, and together they uphold social order, and make all the great commercial enterprises of the world possible.

The three deadly enemies of the State are the three institutions which are set off in opposition to the home, the Church and the school. They are the saloons, gambling halls and the brothels. These are the allied forces of destruction in everlasting war against the constructive influences and forces of the home, the Church and the school. These opposite forces will never exist in peace, and cannot. There is a natural and irreconcilable enmity between these constructive and destructive forces of society.

All sound politics go out from the home, the Church and the school. The word Church in this article is used to represent morals, not ecclesiasticism, because no State can assimilate ecclesiasticism without deadly injury to itself, and to the Churches also. But the Churches are the exponents of the morals of Christian civilization, and the principles of the New Testament underlie this Republic. This is not narrow mindedness. This is the broad truth, and is proven by all history.

It is not true that the advocates of saloons and public vice are broad minded. The advocates of public vice are simply dull minded; that is to say, they do not see above a low level in life. Some editors and some politicians have not yet learned that the battle of Brandywine was not fought by our Revolutionary fathers that some men might have the privilege of selling brandy and wine in America. Broad mindedness is a comprehension of the sources of strength, and conservatism is taking care of those sources. By as much as we take care of vice or immorality of any sort, we are not taking care of our civilization, but are destroying it.

But I must come to the Democratic Convention. I snatched two or three hours out of a busy life to look in on the body. I could not look into the faces of the men composing the great convention without feeling a sense of State pride. One would hardly ever see a finer

body of men brought together on a political occasion. I hear that a few men got drunk, and that was not remarkable, considering everything, and there is a good deal to consider. But taking the convention altogether, it was a body of men for Texans to be proud of. The interest of the convention centered in the nomination for Governor. There were four candidates, all of them men of mark. Three of them, in a good degree, represented the anti-saloon element of the State, not to the degree that some of us would like, but they stood for the moral sentiment of the people.

Judge Brooks made a vigorous campaign for law, of which he, himself, is an admirable exponent. He lost the nomination, but his campaign was a blessing to the State. It thickened the blood of the Democratic party.

Judge Bell is regarded as a high type of a moral citizen, with sympathies toward the moral side of things always. Col. Campbell votes the local option ticket, and said in his campaign that whenever Texas wants State prohibition, he wants the people to have it.

Mr. Colquitt, who is a hard campaigner and aggressive, openly championed the saloon side. He won a great deal by his boldness. Some of the rest lost because they lacked aggressiveness. The common run of people like a man that is out and out. But Mr. Colquitt lost his own county. He played to the foreign element and lost. I am for the German, the Bohemian, the Swede and the Japanese, and the other people who come to Texas to make their homes, but it ought to be understood, and it ought to be said outright that when foreigners come to Texas they must obey Texas laws. That will be good for them, and good for the State. The men who undertake to foreignize Texas sentiment ought to lose. I have no personal prejudices against Mr. Colquitt, but I am glad he lost, because he was an exponent of bad politics in Texas. He is represented to be a courageous, genial gentleman, and I can believe it of him, but I do not like his politics, and I am glad the people of Texas do not.

Senator Bailey is an avowed prohibitionist. I have known him from his boyhood. He is open, frank and as bold as a lion. He recently said in the United States Senate that he had voted for prohibition in Texas and he would do it again if the time came. He was nominated for another term in the Senate without opposition, and his appearance before the Convention was an overwhelming ovation.

Senator Culberson made a notable speech on Prohibition. He may be like a man to whom Paul spoke, "almost persuaded," but what he said was worth more just now in Texas than nobly for law and the enforcement of all laws, and said that when the saloon men would not obey the law, and when they harbor criminals, and do what they are doing all the time, they could find no refuge in the Democratic party. And he furthermore declared that they would have to come under or be wiped out. He made a tremendous declaration against the saloon in politics, and what is better, the great Convention went wild over it. Both the speech and the reception of the speech were most wholesome.

Col. Campbell won the nomination. He is a clean, high minded gentleman, and, I hear, a Presbyterian in religion. In his speech of acceptance, he said that every item of the platform would be enforced to the last limit of his ability, and one item of it is to enforce the law. The time is ripe for it, and it is up to the Democratic party in Texas now to put the saloon out of politics, and to make the whiskey business in Texas obey the laws as the railroads and the negroes and the common preachers and the women are required to do. I confess the Convention put a good taste in my mouth.

The lower spirit of politics had a mighty poor showing, and I believe we are going to see better times in Texas. It gives me unfeigned pleasure to be able to believe in the men leading in State politics. Some things need to be settled now and we are on the way to settle them.—Baptist Standard.

Dallas, Texas.

It is said that there is living in Texas a man who is so stingy that he sits on his heels to keep from wearing out his chairs. He is the twin brother of the fellow who read a religious paper a whole year and then refused to pay for it, "because I did not tell anybody to send it to me."

The candidate who uses liquor to influence votes, does a worse thing than the man who uses money for the same purpose. Neither of these ought to receive the vote of a single clean man, for any position whatever.

Devotional and Spiritual

A PRAYER AT EVEN.

My Savior, I would be
A servant true of Thine,
That in my life the world may see
Thy grace and glory shine—
Shine with a steady ray,
Eclipsed by naught of sin,
Till breaks the everlasting day
When Heaven shall begin.

As bloom the stars of night—
The flowers of the sky—
In blossoms rare of clustered light
To those who look on high,
So may my life declare
The wonders of Thy name,
Chiefest and fairest of the fair,
With universal fame.

These burst and bloom for Thee
In all their silvery glow;
And o'er the land and o'er the sea
Thy grace and glory show;
Thus would I be a star,
The praise of Thee to bring;
And publish by my life afar
The beauty of my King.
—WM. H. BANCROFT, in the *Public Ledger*.

WHERE DOETH GOD WORK?

We may see the wonderful works of the hand of God on every side. The universe is his workshop. But there is another workshop more wonderful still. He works in the heart and mind of every man, woman and child. "It is God that worketh in you." The variety of his work as we behold it in the faces of men amazes us. There are eighty million people in the United States and no two of them are exactly alike. We have seen twins who looked so much alike that few who could distinguish between them, but they are not exactly alike. Each one of the many millions has his own peculiar face and voice and name.

Men differ also in their fitness for work. One cannot be an artist without the genius of an artist. One cannot be a musician without a musical ear, a musical voice, a musical taste. It is God that puts into each one His genius or talent or capacity. When Columbus conceived the idea of a Western world beyond the great waters many thought him beside himself. He was not the first to conceive this idea, but in him it became a passion. It proved to be, not the dream of a lunatic, but the vision of a prophet. It was God working in him for a grand purpose. God working in Galileo inspired him with wonderful and true thoughts of the heavens.

But there is an inner room in this heart. What is faith? It is not only in the intellect, but also in the spirit of everyone. He is laying the foundations of manhood and womanhood in righteousness and truth. He wants us to be, not only men, but good and true men. He not only wants to make astronomers and mathematicians and poets and statesmen of us, but saints also. He does not seek to make an artist of everyone, but He does seek to make a saint of everyone. It is God that worketh in you.

What is prayer? It is more than a form of words. Prayer is something breathed in us by the spirit of God, that we may breathe it out again before the throne of grace. When one feels an inward call to prayer it is God putting a prayer in his heart. What is faith? It is not mere belief of certain doctrines. It is

an inner spiritual principle which turn to God with confidence. As some men have the gift of music in them, so every man has the gift of confidence. Happy is the man who does not neglect it. Kindness, patience, honesty, love, sympathy, hope, what are these? They are more beautiful than the lily, more fragrant than the rose, more fruitful than the finest vineyard. The same God that made the lily pure and white and fragrant made love and kindness and truth in the heart of man to the praise of the glory of His grace.

Good men and good women are more to our country than railroads and telegraphs and steamships and steam presses and gold mines. Men are making railroads, telegraphs and steamships, but God is making men, both good and true, by the power of His spirit working within. If men would but consider what is going on within their own souls they would not be so indifferent and careless. They travel a thousand miles to see the room where Burns wrote his wonderful poems, but they do not know that within their own souls a greater Poet is writing lines which will be traced with joy when all the poets of the earth shall have been forgotten. The most wonderful studio in the universe is within thine own soul. As the Creator weaves particles of soil, rays of sunshine, drops of dew, and waves of atmosphere into the stem and flower of the lily, so he weaves the truth of His word, the sunshine of home and love, the kindness of parents and teachers, the afflictions and sorrows of life into noble manhood and womanhood for the glory of His name and the advancement of His kingdom.—Exchange.

FOUR MINISTERIAL ARTS.

Expression is one, and a very fundamental place it holds in the life of the preacher. How could he be a preacher without it. The truth, backed by his personality, must find utterance at his lips for consolation, conviction, instruction, edification. If he has no gift of utterance, his place, of course, is somewhere else than in the pulpit. He must study continually, but to put his thought before the people more clearly, more pungently, more forcefully, so that they cannot misunderstand and escape its power. He must seek out right words, pictorial words, words that are half fables; must frame sentences on the principles that wide experience has approved; must construct his sermon so that it shall accomplish its purpose. The art of expression is to be sedulously cultivated.

Compression is also an art to be noted. Beauty is in demand all around. It is easy to be short if one does not attempt to say much, or perchance has not much to say. But to get a good deal into a sermon, and yet not make it over long, requires no little skill. To enlarge at just the right points, to touch merely where touching is sufficient, to say enough and no more, not all have this gift. Many a sermon would be the better for being boiled down considerably, especially in the early parts where the preacher especially, if he is an extemporizer, is apt to take his ease as though he had all day before him, and wakes up, when the time has gone, to find that he must condense his close altogether too much.

Impression may be set down as the third of the ministerial arts. It will do to offset the second and emphasize the other side. For there is such a thing as being so brief in presenting truth that it has no fair chance of effecting a lodgment in the mind, just as food may be so condensed that it cannot be properly digested. Ordinary people are not sufficiently agile intellectually to take in thought which is thrown

at them in great nuggets. The gold has to be beaten out somewhat thin to be appreciated and utilized. In other words there must be repetition and illustration in order to impression. So the preacher's task is not a little complicated. He must be an artist in this third way, and also in a fourth, which is:

Suppression. He must trim his sermons as the gardeners do their vines, cutting off superfluous wood in the interests of fruit. The process is somewhat painful in the case of the minister, but he must harden his heart and deny himself. After putting in all that can be put in, he must leave out all that can be left out—that is, without injury to the clear line of thought and to the effect which is sought; the story which can be spared, the poem which does not immediately bear upon the theme, the fine sentences which only show his rhetorical elegance. He must not suppress his emotions; let them have full sweep. Nor must he suppress through unworthy personal motives anything that the people really need to hear. He may well suppress self if thereby Christ can be the better exalted. Central Christian Advocate.

FACE TO FACE WITH JESUS.

A gentleman who is well acquainted with the devotional practice of Dr. Campbell Morgan said the other day: "Do you know that you can never see Campbell Morgan in the morning? His mornings he keeps religiously for study of the Bible and for meditation.

"This is his practice in prayer: He takes two chairs, and places them opposite one to the other. He seats himself in one, and imagines Jesus Christ seated in the other. And then he talks to his Lord of what is in his heart, and seems to hear his Lord speaking freely and tenderly to him."

It is because of this deliberate and determined attitude to the world, which he compels to "let his religious hours alone," that Campbell Morgan has become, not indeed the greatest preacher of the age, but perhaps the greatest exegetical preacher of the times. He has become intimately to know his Bible because he takes time to know his Lord.

Not all may have Campbell Morgan's call, but all may have his opportunity. The way to gain power—whether to address assemblies like Peter, to stitch on tent-cloth like Paul, or to serve with much serving as did Martha, is to be face to face with Jesus. In the intimacy of a divine communion—sweet, tender and free—is to find the renewing of strength day by day for life's tasks.—Zion's Herald.

HOPE CAST ABROAD.

To express the religion of Christ in precise words would be a mighty task; but it may be said that it was not merely a system, nor primarily a creed. It was a message to individual hearts, bewildered by the complexity of the world and the intricacy of religious observances. Christ bade men believe that their Creator was also a father; that the only way to escape from the overwhelming difficulties presented by the world was the way of simplicity, sincerity and love; that a man should keep out of his life all that insults and hurts the soul, and that he should hold the interests of others as dear as he held his own. It was a protest against all ambition and cruelty and luxury and self-conceit. He showed that a man should accept his temperament and place in life as gifts from the hands of his Father, and that he should then be peaceful, pure, humble and loving. Christ brought into the world an entirely new standard; he showed that many respected and revered persons were very far indeed from the Father, while many obscure, sinful, miserable outcasts found the secret which the respectable and con-

temptuous missed. Never was there a message which cast so much hope abroad in rich handfuls to the world. The astonishing part of the revelation was that it was so absolutely simple; neither wealth nor intellect nor position nor even moral perfection was needed. The simplest child, the most abandoned sinner, could take the great gifts as easily as the most honored statesman, the wisest sage—indeed, more easily; for it was the very complexity of affairs, of motives, of wealth, that entangled the soul and prevented it from realizing its freedom.—Selected.

The joy that comes from a true communion of heart with another is perhaps one of the purest and greatest in the world, but its function is not exhausted by merely giving pleasure. Though we may not be conscious of it, there is a deeper purpose in it, an education in the highest arts of living. We may be enticed by the pleasure it affords, but its greatest good is got by the way. Even intellectually it means the opening of a door into the mystery of life. Only love understands after all. It gives insight. We can not truly know anything without sympathy, without getting out of self and entering into others. A man can not be a true naturalist, and observe the ways of birds and insects accurately, unless he can watch long and lovingly. We can never know children, unless we love them. Many of the chambers of the house of life are forever locked to us until love gives us the key.—Hugh Black, in "Friendship."

THE COMFORTING LOVE OF CHRIST

If Jesus had walked in paths which were without stone or thorn, and with eyes which were never tear-stained, and a heart which was never grief-rent, he might be to us a vision of radiant beauty, but we would never understand him nor feel that he understood us. But the wound in the hand which he extends to us, and the sorrow underlying the smile of the face which he turns toward us, give us mutual understanding. Now we can believe that he understands our tears and our heart-aches and our agonies. It is the deep-laid cable of sorrow which he runs under the great salt sea of tears, and along which throb flashes of pain, which bind together the continents of life.

When Longfellow was well along in years, his head as white as snow, an ardent admirer asked him one day how it was that he was able to keep so vigorous and write so beautifully. Pointing to a blossoming apple tree near by, the poet replied: "That apple tree is very old, but I never saw prettier blossoms upon it than those which it now bears. The tree grows a little new wood every year, and I suppose it is out of that new wood that those blossoms come. Like the apple tree, I try to grow a little new wood each year. And what Longfellow did we all ought to do. We can not stop the flight of time; we can not head off the one event that happeneth to all; but we can keep on "growing new wood," and in that way keep on blossoming until the end.—Selected.

SELF AND SERVICE.

The highest style of Christian life involves two important elements—first, real sacrifice, and secondly, constant service. Christ spared not Himself. He urged His disciples to deny themselves and to take up the cross. Christ was also a worker. He went about continually doing good. He taught others that service is proof of fidelity. He denounced idlers. He insisted that character shall be known by fruits. Too many people dream of getting to heaven without much effort at self-abasement. To say, "Lord, Lord," and worship a little, is in

their view, sufficient to cause the pearly gates to swing wide when they go hence. Such people lose sight of the truth that salvation is for this life as well as the next. Christ died, not simply to enable people to get to heaven, but to make them good for something on earth. "Ye are My friends," He said, "if ye do whatsoever I command you." The doers of the Word are the first in the line of commendation. But no man can be an efficient doer who is not also a fearless giver. He who gives himself and his all will serve the most and the longest. To give ourselves is the true preparation for serving Him whose we are. The man who reserves himself will cut out effort also. Whole-heartedness is the forerunner of whole-handedness. Selfishness is as fatal to efficient service as it is to genuine consecration. God does not expect to gather grapes from thorns nor any spiritual fruit from self-centered Christians. Get out of self and into service. Thus shall you have heaven on earth and an eternity of it beyond.—Michigan Christian Advocate.

"One day Carlyle suddenly stopped at a street crossing and, stooping, picked up something out of the mud, even at the risk of being knocked down and run over by passing vehicles. With his bare hands he gently rubbed the mud from it. He then took it to the pavement and laid it down on a clean spot on the curb-stone. "That," said the old man in a tone of tenderness he rarely used, "is only a crust of bread. Yet I was taught by my mother never to waste anything, above all, bread, more precious than gold. I am sure that the little sparrows or a hungry dog will get nourishment from this bit of bread."

It is moral courage that characterizes the highest order of manhood and womanhood—the courage to seek and to speak the truth; the courage to be just; the courage to be honest; the courage to resist temptation; the courage to do one's duty. If men and women do not possess this virtue, they have no security whatever for the preservation of any other.—Smiles.

DUBIOUS

About What Her Husband Would Say. A Mich. woman tried Postum Food Coffee because ordinary coffee disagreed with her and her husband. She writes:

"My husband was sick for three years with catarrh of the bladder, and palpitation of the heart, caused by coffee. Was unable to work at all and in bed part of the time.

"I had stomach trouble, was weak and fretful so I could not attend to my housework—both of us using coffee all the time and not realizing it was harmful.

"One morning the grocer's wife said she believed coffee was the cause of our trouble and advised Postum. I took it home rather dubious about what my husband would say—he was fond of coffee.

"But I took coffee right off the table and we haven't used a cup of it since. You should have seen the change in us and now my husband never complains of heart palpitation any more. My stomach trouble went away in two weeks after I began Postum. My children love it and it does them good, which can't be said of coffee.

"A lady visited us who was always half sick. I told her I'd make her a cup of Postum. She said it was tasteless stuff, but she watched me make it, boiling it thoroughly for 15 minutes, and when done she said it was splendid. Long boiling brings out the flavor and food quality." Name given by Postum Co., Battle Creek, Mich.

Read the little book, "The Road to Wellville," in pkgs. "There's a reason."

Tutt's Pills

will save the dyspeptic from many days of misery, and enable him to eat whatever he wishes. They prevent

SICK HEADACHE,

cause the food to assimilate and nourish the body, give keen appetite,

DEVELOP FLESH

and solid muscle. Elegantly sugar coated.

Take No Substitute.

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Secular News Items.

Not a week fails to add victims to the long list of assassination in Russia. On last Saturday Premier Stolypin's villa on Aptekarkin Island was blown up by a bomb thrown by one of four revolutionists. Thirty-two people were killed or maimed, but the Premier escaped.

Among those killed was General Zamin, who, during the war with Japan, was chief of communications.

General Min, commander of the Semenovskiy Guard Regiment, who suppressed the riots at Moscow last December, was assassinated at Peterhof Sunday night.

General Min was at the railroad station with his family when he was killed.

The deed was committed by a young girl, who fired five shots from a revolver into his back, killing him instantly.

Mme. Min seized the assassin by the hand and held her until the police arrived. After her arrest the girl showed the police a bomb lying in the station, telling them to beware.

The death sentence has long hung over the head of General Min, owing to disfavor into which he had fallen because of alleged harsh methods and cruelties.

The open campaign against the Government which the Social revolutionists inaugurated with the attempt on the life of Premier Stolypin Saturday and the assassination of General Min Sunday, has produced such a feeling of resentment at Peterhof that the specter of a dictatorship has been revived. The Government, it is claimed, can only rely on force to fight the terrorists as the public press, which might be expected to manifest a revulsion of feeling against the crime which sacrificed the lives of a score of innocent persons in the attempt to murder a man who personally had not given cause for offense, remains coldly indifferent. Indeed, while expressing formal words of condemnation, the hidden satisfaction at the fact that the object of the campaign is to strike terror into the heart of the Government is hardly concealed. Only the Novoe Vremya and the official Russia denounce the terrorists as enemies of society.

The loss of life by the earthquake of Thursday, August 16, in Valparaiso, probably will not be short of 3000, while the property destroyed is estimated at \$100,000,000, and possibly is far in excess of that sum.

With the first terrible shock of the earthquake, buildings collapsed, their walls falling with a tremendous noise.

The shock was followed almost immediately by a fierce storm, the wind prostrating walls that had been weakened by the earthquake, and these broke trolley wires, which flashed incessantly. The second shock was heavier than the first.

Five minutes afterward fires started in every direction and immediately the whole town was illuminated by gigantic flames. The firemen made a desperate fight, though there was but little water, as most of the mains had been broken by the early tremors.

The Victoria Theater and the Naval Club were destroyed by the earthquake and the National Theater succumbed to earthquake and fire.

The Government of Chile has drawn up and presented a project for the reconstruction of Valparaiso. In order to prevent the flooding of streets they will have a uniform level. The

THE INFLUENCE OF LIVING MINDS MORE EDUCATIVE THAN FINE BOOKS.

Education, in its broadest sense, is not so much the result of book-learning or the study of great works as it is the result of contact of mind with mind—the mind of the student with the mind of the artist teacher. It has been well said that the teacher is the greatest uplifting force in our civilization, and the greater the teacher, the greater the uplifting force.

Great teaching power is the result of broad experience combined with sterling personality, thorough knowledge of the subject and sincere love for teaching. These attributes are characteristic of the members of the faculty of the College of Music of Cincinnati, and as a result the artistic products of that school are in demand everywhere as performers and teachers.

If you are going to study music or elocution, or if your son or daughter is going to study these branches anywhere, it will be to your interest to write for further information.

An offer calculated to widely extend the College's field is made for the forthcoming year. To the first pupil from any given locality—your town, to give this a personal turn—presenting himself for registration, the college will offer very generous and unusual terms of tuition. For the catalogue and full information address The College of Music of Cincinnati, Cincinnati, Ohio.

minimum width of streets, without counting sidewalks, will be fifteen meters. The Government will pay cash for this work and will facilitate loans to owners of lands thus taken. Custom duties will be suspended for eighteen months on construction material.

The destruction by dynamite of buildings is bringing out protests.

The Cuban insurgents suffered a serious blow August 13, when General Quintin Bandera, the famous negro leader of Havana Province, who recently headed an insurgent band and began operating against the Government, was killed in an encounter with Rural Guards.

The flight with Bandera's band occurred at 3 o'clock in the morning. A force of one hundred mounted Rural Guards which had for three days been seeking to surround the insurgent force commanded by Bandera, finally succeeded after the veteran commander had pitched his camp for the night. In addition Bandera had two of his followers killed, but none were captured.

Cuba is enlisting volunteers and still asserts its ability to crush the revolutionary movements in the little Republic, according to a dispatch from Mr. Sleeper, the American Charge at Havana, made public by the State Department. Mr. Sleeper says the outbreak has spread to Santa Clara and Matanzas provinces.

Carlos Mondieta with two hundred men is now leading the insurrection in Santa Clara Province, while the movement in Matanzas Province is reported to be of little importance and the leader is unknown.

By a vote of 1038 to 570 the Democratic Convention today placed upon the table the request of William J. Bryan for the resignation of Roger C. Sullivan from the National Committee. Despite the fact that Mr. Bryan had declared that he did not wish to be endorsed unless Sullivan was repudiated, the convention declared him to be the one and only man capable of leading the Democratic party to victory in 1908. The endorsement of Mr. Bryan and the tabling of the motion calling for the resignation of Mr. Sullivan came at the close of a most exciting session of the convention, in which there were several fights and throughout which confusion reigned supreme.

William J. Bryan has written a little book which has been published by McClure, Phillips & Co., entitled, "Letters to a Chinese Official." It is a reply to "Letters from a Chinese Official," which was widely commented upon in America and Great Britain when published three years ago.

"Letters from a Chinese Official" was a severe contrast of Chinese civilization with that of England, and in an introduction the author applied to America everything that he said about England. Mr. Bryan says he has learned they were written by an Englishman from material furnished by a Chinaman.

Mr. Bryan says in one place: "You have condemned, I think, unjustly." In another place he says: "The opium war was waged against you by England, but your protest would have more weight if you did not devote so much of the soil of China to the cultivation of the poppy and if your countrymen did not carry the vice into every country into which they go."

The twenty-first entertainment of the State Fair will begin on Saturday, October 13. As it is a State institution, Governor Lanham will make a short opening address. His excellency will be followed by Senator Tillman, of South Carolina. The "Pitchfork" statesman will entertain the people for an hour or two with a discussion of the live topics of the day. This will be an opportunity for the thousands of admirers of the South Carolina Senator in Texas who have only read about him to hear him and to become acquainted with him.

John Alexander Dowie says that all negotiations between himself and Wilbur Glenn Voliva for settlement of the Zion City tangle have been declared off. Dowie issued a statement in which he says: "All the attempts at negotiations have ended in failure. I made a clean-cut proposition, but Voliva and his adherents refused to consider it. Then I offered to consider applications from them, but was twice told that they had none to offer. Hence negotiations are closed and there is nothing at this time to say."

Artisans and skilled mechanics from all parts of Texas may soon be given an opportunity to go to San Francisco to assist in the rebuilding of that city, for the Santa Fe System has taken a contract to provide 20,000 laborers and builders before January 1, 1907. These men are to be given transportation to San Francisco and are to be provided with work immediately upon arrival there. Subsequently they are to be returned to any part of the

United States they may wish to go when their work at San Francisco has been completed.

The Georgia State Democratic primaries resulted in a victory for Hoke Smith, candidate for Governor, unprecedented in the size of his majority.

The negro Federal troops have been ordered out of Texas. Instead of going to Fort Ringgold, which is about one hundred miles up the Rio Grande from Fort Brown, the battalion of the Twenty-Fifth Infantry has been ordered to Fort Reno, Oklahoma. This action is in accordance with the direction of the President, and also is recommended by General McCaskey, commanding the Department of Texas.

By direction of the President, Gen. J. Franklin Bell, chief of staff, will make a thorough investigation of the whole Brownsville affair and report to the President.

Fort Brown is to be abandoned. The company of the Twenty-Sixth Infantry, which was sent there, will not stay very long. Its duty is to pack up all the movable Government property, which will be shipped to other posts when the troops will be ordered away.

CLARENDON DISTRICT.

The fourth quarter dawns upon us and we call a halt to see what has been accomplished. The school has had a most prosperous year, with a brighter future than ever. The men that have directed it have wrought wisely and well. Clarendon College has a great future.

The station here has just closed a good revival. Rev. C. E. Brown did the preaching and his preaching did us all good. The pastor had a good increase to his membership. Brother Dodson closes his second year in Clarendon Station. He has been a faithful pastor.

Rev. C. N. N. Ferguson has had a great year at Amarillo. The revival resulted in seventy-two accessions to our Church. A twenty-five thousand dollar church enterprise is on the way. The present church building will not hold half of the membership. We are in sore need up there of a large, commodious building.

Thos. S. Barcus has had a splendid year at Hereford Station. His revival resulted in about fifty accessions to our Church. Brothers Barcus, Wilson, Hunt, Ben Hardy and Lane are all housed in good, new parsonages built this year. The houses are all good, comfortable, well-constructed buildings and are well finished.

C. L. Cartwright at Dalhart is in a new parsonage, and he has done a good work. It is our third station in the district.

The Church at Tulla has been prosperous under the wise leadership of A. W. Waddill, for the past four years, and we have no more promising young man in the district than he.

Rev. Levi Harris has wrought well on the McLean charge. He has a new church at McLean and one under headway at Shamrock. No man is more faithful and acceptable among our old men than Levi Harris.

Sawyers has something to report from his charge that will show that he has not been idle.

J. C. Carpenter will report growth and progress from the Higgins Mission and a good revival in his home town.

M. E. Hawkins' name stands for good, faithful work, and success always crowns his efforts. He has made a record while a member of our conference that any minister might justly covet.

R. A. Hall, of Stratford has had a good year under many difficulties. He has nursed a sick wife, which has demanded much of his time, but his work has prospered and his people want him for another year.

R. M. Morris holds the fort at Panhandle, and he expects to make a good report for the year.

Among our young men are V. H. Trammell, Leslie Robeson, D. B. Doak and George Harris. All of these young men have been faithful and promise much to the Church. They have been largely reared in the West and they fit this country.

W. A. Gilliland and T. F. Robeson are at their post of duty and hope to close a successful year on their respective charges.

Nearly all of these brethren have had good revivals on their charges and a good, healthy growth.

Rev. W. A. Derrick has done a good work on the Plemons Mission and is quite popular with his people.

We have dedicated three churches and have two more ready, while two new buildings are being erected.

We have formed one new charge since conference, and there will be three more by the close of the year. We can contribute five charges to the new district and have twenty left in the Clarendon District.

The Clarendon District in four years will have been divided three times, and will be stronger at the close than ever in its history. At the conference

four years ago five counties were ceded to Vernon, two years ago nine counties were given to the Colorado District, and this fall she will contribute five charges to the Plainview District. The territory will not be so large another year, but there will be all that a presiding elder can do with a wide-awake, thrifty people.

Now, brethren, the day has passed for sending weaklings, disgruntled, sour men to this country. This country needs some of the best men in the conference. We need men that can see an opportunity and know how to use it. We need men that will not give up when they meet with a little opposition. But aggressive, stirring, progressive, up-to-date men, who know when the world is moving and can be in the very forefront of the procession. This is a great country, and in a few years will be some of the best territory in Texas. The land is rich and productive; the climate is unsurpassed. The West is fast filling up with a good, substantial citizenship. Let us go forward and possess the land in the name of our divine Lord. The present administration will soon come to a close. For the success given and the work accomplished we devoutly thank Almighty God and the faithful men that have wrought with us. The detailed results have largely been accomplished by the field men that have stood at their posts of duty.

J. M. SHERMAN, P. E.

ACTION OF JACKSONVILLE CIRCUIT.
The following preamble and resolution were unanimously adopted by the third Quarterly Conference of Jacksonville Circuit, Palestine District, Texas Conference, M. E. Church, South, August 21, 1906; Rev. J. B. Sears, P. E., and Rev. J. S. Burke, P. C., with request that they be published in the Texas Christian Advocate:

Whereas, We note with pleasure that we are now in the midst of a great musical revival that, rightly used, would add much to the interest of religious work in Church and Sunday school; and
Whereas, We note that said revival has resulted in the rapid and extensive increase in the publication of new books which are comprised largely of new songs and new music, and lacking many of the old time standard hymns and with little or no reference to the work of the Holy Spirit in the Church of God and other cardinal doctrines of the Church; and
Whereas, The extensive introduction of these books has militated much against the use of our standard hymns in Church work; and
Whereas, We have an abundance of books containing collections of hymns, old and new, that are in harmony with our doctrine and suitable to all occasions of religious gatherings; therefore be it

Resolved, That we recommend to our Churches and Sunday-schools the use of our own song books in our Church and Sunday-schools and homes that our people may hear in song the great scriptural truths that we love so well.

Submitted by
M. L. HUDDLESTON,
DOW BROOKS,
J. P. LANE.

This resolution was inspired by the fact that in a campaign of several weeks in revival work on Jacksonville Circuit our own song books were found at but one place, but the pastor never did get enough of these together to supply the congregation in his revival services.

Numerous other books were found, and upon careful examination it was learned that these books, some of them altogether, and the others almost altogether ignored the work of the Holy Spirit in the salvation of men.

The witness of the Spirit is entirely ignored in these books.

It was thought to be timely and expedient to call the attention of the Methodist people to these facts and arouse them to their duty on these lines.

We think that the spirit of commercialism has taken advantage of the demand for music books and is publishing books to meet the popular demand, and there are certain people who will not sing

Come, Holy Spirit, heavenly Dove,
With all thy quickening power,
Kindle a flame of sacred love
In these cold hearts of ours.

and therefore that sentiment is left out. We think that Methodists should be equally as demanding and not admit any book in Church, Sunday-school or home that does not make that sentiment prominent in its songs.

We also note that these books are about twenty-five per cent higher in price than our own books.

M. L. HUDDLESTON.

TRIBUTE OF RESPECT.

Death is the separation of soul and body, the door of egress from time to eternity, the passage of which gives to the Christian spirit a home with God and his angels.

Sad hearts look with anguish on mortality as it is laid away; but their spirit eyes open and behold righteous immortality seated in the palace of God surrounded by kindred spirits and conscious of its own existence and happiness and of the fact that it lives in the affections of loved ones here and that it is privileged to draw near and gently influence their lives. In the presence of such thought well may humanity exclaim: "O Death, where is thy sting? O Grave, where is thy victory?"

Whereas a kind and loving Father has removed by death our beloved President and sister, Mrs. B. D. Dashiell; therefore, be it

Resolved, While we bow in humble submission to the will of an allwise and loving Parent, we appreciate our loss; also the fact that her place will be hard to fill. We mourn for her whose noble Christian life was an example of love and purity; an inspiration to all who knew her.

Resolved, That we extend to the bereaved husband and children our sincere and heartfelt sympathy in their great loss and affliction and devoutly commend them to the One who ever looks with pitying eye and love upon the suffering of his children.

Resolved, That a copy of these resolutions be furnished the bereaved family, the Jewett Messenger and Christian Advocate for publication, also that they be spread upon the record book of the Home Mission Society.

MRS. J. M. HENDERSON
MRS. J. D. ADKISSON.

UNANSWERED LETTERS.

- August 23.—R. A. Clement, subs. A. L. Seafar, sub. J. T. Owen, change.
- H. B. Henry, sub. J. N. Vincent, sub. W. W. Horner, sub.
- August 24.—J. C. Russell, sub.
- August 25.—G. W. Kincheloe, sub. J. J. Canafax, sub. A. Y. Old, change.
- August 27.—S. J. Drake, sub.
- August 28.—Jos. W. Allbritten, sub. C. W. Jacob, sub. M. D. Hill, sub.

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Sc is th ure may cure and men dose phy; Sold med. Pils, single Proc of

Notes From the Field.

McLean and Broncho.

Geo. F. Harris, August 21: We report these two charges together for the reason that they were one until last February. At that time our presiding elder, Jas. M. Sherman, who is a wide-awake man, for the advancement of the cause of Christ, after hearing the pastor's report, advised that a new work be arranged. After a few moments' discussion the Quarterly Conference made the Broncho Charge by taking two appointments from McLean Charge. The presiding elder thought he would break in a young preacher, who was just out of school—being out on account of sickness—so he gave the lad the Broncho as his mount. Well, the Lord has helped the boy on his first circuit. We are just home from a meeting in which about thirty souls were saved. When this meeting began, there were only four members at this place, but fourteen were added during the meeting. God has blessed us all over our charges. We have other meetings yet to hold. The Lord has honored our efforts at each meeting by saving souls. About one hundred and fifty have been saved up to date and nearly one hundred accessions to the Church. There is a great future for this section of Texas, and we trust God's people will keep step with the procession.

Alma.

T. W. Sharp, Aug. 27: We closed our last meeting for the Alma charge August 16. We have had some very fine meetings on the charge. Our first meeting was held at Oak Grove fourth and fifth Sundays in July with 32 conversions and 25 accessions. Rev. J. M. Wynn, of Groesbeck, did the preaching and it was done in the power of the Spirit of God. He captured my people by his thorough consecration and his earnest preaching. His preaching was a character to make people think and act. We are indebted to him much for the success of the meeting. We began at Tinkle the first Sunday in August. Our beloved, John M. Barcus, came to us and preached some most excellent sermons. The Lord blessed the word spoken. The Church was quickened and seven lives were given to the service of God. Rev. J. A. Pace, of Ennis, opened our meeting for us at Reynolds with a very fine service. The entire Church seem-

ed to be revived and there were three conversions. Our meeting at Alma began third Sunday in August. Bro. J. A. Walkup, of Ft. Worth, came to us later. Bro. Pace preached the first sermon and then the pastor preached until Bro. Walkup reached us. His preaching has the old-time gospel ring. The Church was wonderfully aroused; and as a result there were twenty conversions. We have had a great uplift on the Alma charge during the year—eighty-five conversions sixty accessions, and assurance of all finances being up. Praise God from whom all blessings flow.

Warren Mission.

Walter L. Gibbons, Aug. 23: We have just closed a glorious revival at Big Sandy. The Lord was with us and manifested his divine presence with the salvation of many souls. Our meeting lasted thirteen days and the Lord our God was with us from the beginning. It began Thursday night, Aug. 9. Bro. C. D. Montgomery, of Nederland, came on Tuesday and did the most of the preaching from then to the close of the meeting, and he did it well, and proved himself good help. You ought to try him. As our third Quarterly Conference convened on Saturday before we had the presence and good help of our beloved presiding elder, O. T. Hotchkiss. We also had two good sermons from Bro. H. C. Rodgers. Praise the Lord, for He spoke pardon to about fifty souls or more. He proved Himself to have a great saving power, indeed. The Church was also revived and family altars established. We also held a good meeting at Midway. We were assisted there by Rev. Pierce S. Willson, of Amelia. He did good preaching and won a place in the hearts of the people. The Lord has been with us all the year.

Lone Oak.

W. J. Holder, Aug. 27: When Bro. Peterson held our first Quarterly Conference he prayed for a hundred conversions on this charge this year. We closed our meeting here last night, which is the third on the charge. Our first at the Hall resulted in three conversions. At Miller Grove we had forty-five, and at Lone Oak fifty-two, which make the hundred prayed for by Bro. Peterson. We have one meeting to hold yet. At the Hall we were in a union meeting with the Methodist Protestant people. At Miller Grove Bro. Peterson was with us about half of the time and preached as only he can preach. His sermons will never be forgotten by those who heard them. And the results of them will only be known in eternity. At Lone Oak Bro. Dennis, our pastor at Campbell, preached one fine sermon for us. Bro. Moran, the pastor of the Baptist Church here, one, and Bro. Charley Dial, of Greenville, the exhorter who can preach, one. Bro. Dial was also with us at the Hall a part of the time and did some fine work. In the Miller Grove and Lone Oak meetings Bro. Blooming Johnson, the "Sweet Singer" of this country, led the music, which, as much as anything else, made the meetings a success. Brethren, if you need a singer in your meetings, you cannot do better than to get Bro. Johnson. Address him at Miller Grove, or Lone Oak, in my care. During these meetings thirty-five have joined our Church, and a good many others will yet do so.

Montgomery.

A. L. Carnes, August 20: Bishop Key was kind enough to assign us (wife and me) to Montgomery to make our maiden effort in the itinerancy. With the prayers and assistance of the good people the Lord has blessed our efforts. With other ministerial help have held four meetings, in which the Lord was with us in wonder-working power. Have received thirty-five persons into the Church to date—six by certificate and twenty-nine by ritual. We are behind with finances, but hope to pay everything by conference.

Bethel.

T. W. Ryals, August 21: Just closed a faithful and loving fight of ten days' duration at Bethel. The wielding of the word of God was with mighty force and telling effect. We went into the work praying God to revive in each heart His loving work, and it was done to the full extent of our asking. True, we left some unsaved but it was in answer to their prayers made with themselves and not to God—not in His name. Some of the visible results of the meeting were: family altars erected, happier homes and heavenly smiles beaming upon true friends. Thirteen children were baptized and two adults received into the Church. Also a move is on foot to repair the church and paint it, and (tell it not in Gath!) this pastor's confidence and good feeling is enhanced by these good people, having raised in cash and good subscription the full amount of their assessment. We will no more call this place Luz, but Bethel. Bro. I. B. Manly, pastor of Crockett Station (God bless

him—and the people say so), and Bro. Godbey, principal of the Rusk school and a faithful layman (would God our Church were filled with as useful and zealous workers as he), did most of the preaching.

Greens Creek.

C. S. Cameron: Our meeting at Harbin was wonderfully blessed of God. The rains cut us short—had ran five days only—but we had some twelve or fifteen conversions, with several additions at that point. Bro. Brown, of Bluff Dale, was called home the second day to his sick child. He is fine help. The Church there was greatly revived. Our Greens Creek camp-meeting was a great success; thirty-five conversions, twenty-six additions. Brother Crawford, of Abbott, did the principal part of the preaching, and did it well. His sermons on "The Church," "The Call to the Ministry," and the "Holy Ghost," were great. They were the best I have ever heard. This was the best meeting held here in ten years.

Valley View.

A. F. Hendrix: We began a protracted meeting at Valley View Aug. 12 and continued until the 23d, Rev. D. L. Coale assisting us ten days of this time. He did all the preaching after arriving, and it was well done. Everybody appreciated his work, and God honored it with fifty conversions, a number of reclamations and twenty-five joined our Church. The invisible good that was done no one knows but God. In all this we give him the honor. The meeting closed on Friday night, Saturday evening, when the 6:50 train came into Sanger, about seventy-five people stepped off and made their way to the parsonage with a wagon load of good things for the inmates. Can't tell the number of articles brought. Some call it a pouncing, but it was loading a fellow up with just such things as make one happy. We tried to thank them for their kindness, but words sounded feeble. At 10:30 the same evening they bade us good-night and went on their way rejoicing, and left us glad. Oh, what friends we have!

Bosqueville.

G. J. Irwin, August 20: Beginning the second Sunday and ending the third Sunday, Bosqueville was the seat of a most glorious meeting. Brother Vining, pastor of the Baptist Church, entered with us on Tuesday night, and Brother Edwards, our local preacher, came on Wednesday night. These men of God labored with power in pulpit and altar. The meeting grew in interest from the first. It was needful that close, definite, thundering of the law be heard in the beginning of the meeting, and it was so. God honored the work, and heart-searchings were had and confessions were heard. The meeting closed with a glorious praise service on Sunday night. New life in our people and new blood in the Church. We are all happy. Say to the brethren that Bosqueville has had a revival.

Bethel Station.

Sterling Richardson: We have just closed one of the greatest meetings that Bethel has had for years, resulting in fifty-two conversions, with twenty-three received into the Church on profession of faith and a number by letter. It was a wonderful manifestation of the Holy Spirit, convicting and converting hardened sinners of years' standing, and those who had been indifferent to the cause of Christ. We also succeeded in raising our missionary collection of \$231, and are expecting to report everything up in full at the Annual Conference. We were assisted by Rev. W. L. A. Self, a local preacher of the Abilene District, who did some excellent preaching. Bro. Self is a splendid revivalist, and preaches the old-time gospel with wonderful power. We highly recommend him as a safe man in revival work. During the latter part of our meeting we had Bro. Hopper, of Alabama, with us and found him to be an able and effectual minister of the gospel.

Roxton Circuit.

W. R. McCarter, August 23: Since the second Sunday in July we have been in revival meetings. Our first meeting was at Atlas and it was a stirring success from first to last. Bro. W. R. Rosser, of Shady Grove, came to us Wednesday of the first week, and did half of the preaching for us. He is a gospel preacher and the Lord blesses his ministry. We have never had with us in a meeting a more earnest and faithful preacher. About forty-five or fifty were converted and reclaimed, and twenty-eight have already joined our Church with others to follow. We raised about \$700 during the meeting for a new church at Atlas, and the Building Committee has bought the necessary material with which to build. So our work in that community is going forward nicely, and unless some unforeseen circumstances intervene we will in a short time have a

neat and substantial church building at Atlas. Our second meeting was at Elm Grove. We only ran five days and had eighteen conversions, with eight additions to the Church. Would have continued this meeting longer but for sickness and other engagements. On the fifth Sunday in July we had promised to be with our people at Garland Chapel in Red River County to assist Brother Casey in the dedication of their nice new church. So we were there and had a great time, remaining with them one week. It looked like every sinner in the country would get religion; and about fifty of them did, and thirty-three joined our Church at that place. The Lord was with us in great power from beginning to end. We have just closed our meeting, or rather the rain closed it for us, here at Roxton. Bro. W. F. Bryan, of Whitewright, was with us doing the preaching, and but for the continuous rains I believe we would have had a great meeting. I think five were converted and about that number will join the Church. Bro. Bryan is fine help in a meeting, and he is an excellent preacher. We mean to try it over here at some other time. On Friday evening before our meeting here at Roxton our people gave us a generous pouncing—no small affair—either—for which we record our sincere and hearty thanks and pray God's blessing upon one and all, both now and hereafter. We have one more meeting to hold, and are praying for great success.

Blanton Chapel.

B. F. Blanton, August 21: A very great meeting closed at Blanton Chapel, in which our pastor did all the preaching. He is truly a man of God, with old time power. The results of meeting are far reaching. The people heard the Word. Strong men and women were convicted and converted and the back-slidden reclaimed. Additions to the Church 18; some 20 odd conversions. Bro. Tinscher is clear, logical, strong, and he is in great favor with his people. Long may he abide with us. He certainly was master of the situation.

Fate Circuit.

R. P. Buck: We began our meeting at Fate the last day of June; had a good meeting. Fourteen were converted and there were fourteen additions to the Church. Bros. James McCloud and R. F. Bryant assisted. Bro. McCloud did most of the preaching. A more earnest, faithful preacher would be hard to find. We next went to St. John's. The visible results at this place were eleven converted and seven joined the Church. We next went to Mt. Zion. At this place we had one of the best revivals I have had the pleasure of enjoying for several years. More than forty were converted and thirty-five united with the Church, with some others to join later. We held our last meeting at Bethel. Bro. R. F. Bryant did most of the preaching at this place. He is a splendid preacher, and was at his best during the meeting. There were five converted and two joined the Church. As a whole, we have had a successful year: have received eighty members since Conference, fifty-six of them by ritual, and have baptized eleven infants; had two poundings and the people at Bethel made me a present of a nice suit of clothes, hat and shoes which cost \$24.00. Finances well up, except one place. Expect to say "a good year, Bishop, with collections all in full!"

Hallville.

W. W. Horner, Aug. 22: We held our second protracted meeting on this work at LaGrone's chapel, embracing the third and fourth Sundays in July, with good results. We had about seven professions, five additions to the Church, and several members revived, and strengthened in the faith. Our third meeting was at Maple Springs, where we had only a small class; but the meeting was good. Results: two professions and two additions. Here our Baptist friends and other Christians worked with us and quite a number of old members were revived. The fourth meeting was held at Reiley's Chapel, including the first and second Sundays in July. In that community there is quite a variety of religious views—Hardshellism, Campbellism, Seventh Day Adventism, and other things were in the way, and it is very hard to have a true revival of Holy Ghost religion in a community like that. But I gave them some gospel truths, and I feel sure that good seed was sown that will result in great good in the future. Our fifth meeting was held at Summerfield, closing out last Sunday night. Here we had one bright conversion, and five backsliders reclaimed, and many Church members built up and strengthened, but no additions. We were greatly hindered at all our meetings by heavy rains, bad roads and indifference on the part of some of the old Church members. But I suppose this is the case in nearly all

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Churches over the land. I am doing the best preaching that I am capable of doing, and the people seemed to appreciate it very much. We had the assistance of Bro. Ray, a Baptist minister, Bro. Ed. Brothers, and Bro. Gordon, a good exhorter in the last meeting. We have two more meetings yet to hold.

Stephenville Circuit.

R. A. Clements, Aug. 21: We have just finished our revival campaign on Stephenville Circuit. We have seen more than one hundred and twenty-five saved from sin. The first three weeks of our campaign was greatly hindered by the rain, but souls were saved and shouts of victory went up from first to last. Our last two meetings were wonderful—Corinth and Oakdale. We commenced at Corinth on Tuesday morning with ten conversions first service and closed out following Monday night with more than fifty conversions in all. Thirteen in the altar the last night and all saved. We reached Oakdale Tuesday morning, Bro. J. J. Davis, of Stephenville, and Bro. Bailey, from Waco a visiting local preacher, had been doing the preaching from Saturday night before. From Tuesday morning Sunday night we had about forty conversions and reclamations. Received thirty members into the Church Sunday, baptized five babies; preached Sunday at eleven o'clock to something like fifteen hundred people. The meeting closed with the night service. Seventeen conversions. The old time power was present. Penitents would shout and praise the Lord when they were saved. We have not had much preaching this summer in these meetings. The pastor has had to rely upon his own frail efforts in the main. The usual hours were all filled, but very feebly. The Church has worked hard and prayed, and the good Lord has saved sinners. The Church is on the shouting plain all over the circuit. We are building one new church now at Midway, a new organization. Rev. H. M. Long, of Stephenville, organized this little Church last summer and started this enterprise. The building will cost about eleven hundred dollars. We expect to preach in it the first Sunday in September. There are only about forty-five members in this little class. They pay two hundred dollars of the preacher's salary. They are just poor farmers. Can any preacher show a pluckier little band? We expect to begin a new church at Smith Springs next week. The good Lord is doing great things for us on this charge, and we are happy on the way. We will report everything in full and running over at conference.

Chico.

L. F. Chapman Aug. 1: Methodism in Chico closed a great meeting last Friday night. From the first day God's Spirit was in our midst, convicting and converting, and we are rejoicing in having seen 121 conversions, besides a large number of reclamations, and a sweeping revival in the church. Most of those converted will unite with some Church; 57 have united with us, and there are probably 25 more to be received. The Baptist, Cumberland Prebyterian, and Christian Churches of this place sent workers, and harmony and concord marked every service. There were two striking features of this revival, first, the large number of men converted, and second, the hard work done by the new converts. Out of the 121 conversions, fully 95 were men, and 80 of these over 17 years of age.

Continued on page 18

WILD WITH ITCHING HUMOR

Eruption Broke Out in Spots All Over Body—Caused a Continual Itching for Two Years—Doctor's Medicine Did no Good—Cured at Expense of only \$1.25 and Now

THANKS CUTICURA FOR COMPLETE CURE

"Some time ago I wrote you for a book on the Cuticura Remedies and received it O. K. and went and bought the Soap, Ointment, and Pills. They did me more good than any medicine I ever used. They cured me of my skin disease, and I am very thankful to you. My trouble was eruption of the skin, which broke out in spots all over my body, and caused a continual itching which nearly drove me wild at times. I got medicine of a doctor, but it did not cure me, and when I saw in a paper your ad., I sent to you for the Cuticura book and I studied my case in it. I then went to the drug store and bought one cake of Cuticura Soap, one box of Cuticura Ointment, and one vial of Cuticura Pills. From the first application I received relief. I used the first set and two extra cakes of Cuticura Soap, and was completely cured. I had suffered for two years, and I again thank Cuticura for my cure. If you wish, you may publish this. Your friend forever, Claude N. Johnson, Maple Grove Farm, R. F. D. 2, Walnut Kan., June 15, 1905."

ITCH! ITCH! ITCH!

SCRATCH! SCRATCH! SCRATCH! This is the condition of thousands of skin-tortured men, women, and children, who may be instantly relieved and speedily cured by warm baths with Cuticura Soap and gentle applications of Cuticura Ointment, the great Skin Cure, and mild doses of Cuticura Resolvent Pills, when physicians and all else fail.

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The Home Circle

A FLOWER'S PLEA.

"When a longed-for triumph has come to you
And joy-filled are the passing hours,
Go gather, and twine a beautiful wreath
From all of the other flowers.
But when you're weary of striving to bear
The worries that make life seem drear,
And the brightness all fades from earth and sky,
While up roll gray clouds of fear,
Oh, rest in the old, old faith that ne'er fails
The heart that is patient and true,
And come to my common blossoms and say,
"Dear old Petunia, I love you."

Whisper all of your wistful dreams to me—
Those sweet dreams of love and of fame
Yet ever which disheartening troubles throw
The shadows of failure and shame,
And after the day is all past and gone,
Over the dusk the stars will shine,
And thoughts that blend your kisses and prayers,
With memories dear will intertwine,
And the old-time fragrance of childhood's hour
Will your strength and courage renew,
As softly your words through the twilight fall,
"Dear old Petunia, I love you."

MARY B. FOWLER

HAYING—A BOY'S VIEWS.

I live on a farm in the country, some ten miles from town, just where the road turns to go up the hill. My home is a very pleasant one, an old-fashioned house, large and rambling, with many comfortable and cozy rooms in it. Then, too, there are the barns, three in number, lying just beyond, where the cattle and horses are housed and the hay and crops stored and where I spend many a happy day, romping about.

My life here on the farm is full of fun, and I would not exchange it for any other under the sun. My, what good times I have, though, all the year round: in winter and summer, cold and heat, rain and shine! There's always something to do about a farm, no matter what the weather is, always something to play. How I pity the city boys, confined to the streets and the pavements all the year through, with nothing to do for amusement, and no chance of having any fun at all! That must be terrible! I am glad I'm not a city boy!

What do I do to have so much fun from morning till night? What don't I do, would be an easier question to answer! But since you ask, let me see: Well, for instance, there's skating and sliding in the winter, of course, and fishing and hunting flowers and swimming in the river in summer. Then there's jumping in the hay, and playing store and horse with the wagons in the barn on rainy days, when it's too wet to be out.

But to tell you the truth, I like best things which are useful in themselves, as well as fun. After all, they are the only ones that amount to anything when they are over. It's just splendid to take hold and have a big time at this or that when some one is to be benefited by it in the end. That's the kind of fun for me!

I am never so happy as when they let me take a hand at the farm-work drive the horse while some one plows, go after the cows, help to pitch down hay for the cattle, or take part in the planting.

But to my mind about the best fun of all is haying. That's glorious sport, and no mistake. On the bright warm summer days, when the sun shines hot and the sky is blue, we all go down into the meadow and take off our coats and go at it. I like to hear the funny clatter of the mowing machine, as it goes back and forth through the meadow and watch the knives go down before its sharp blades like a forest before a hurricane!

And then as the grass begins to dry, is there anything that smells sweeter than the new-mown hay? Pretty soon we set to work with the rakes, and pile it up into windows in the fence corners while the horse-rake gathers it up with its long teeth out in the open meadow. Sometimes I ride the horse-rake myself, and I'd rather do that than ride in a chariot, it's such fun!

And then when the hay is all made and ready to be stored, the hay wagons are brought out and the hay is piled onto them and carted away to

A NOTRE DAME LADY'S APPEAL

To all knowing sufferers of rheumatism, whether muscular, or of the joints, sciatica, lumbago, backache, pains in the kidneys, or neuralgia pains, to write to her for a home treatment which has repeatedly cured all of these tortures. She feels it her duty to send it to all sufferers FREE. You cure yourself at home as thousands will testify—no change of climate being necessary. This simple discovery banishes uric acid from the blood, loosens the stiffened joints, purifies the blood, and brightens the eyes, giving elasticity and tone to the whole system. If the above interests you, for proof address Mrs. M. G. Brown, Box 127, Notre Dame, Ind.

the haymows in the barns. I often help to load while the men pitch the hay onto the wagon, and I have to move lively to keep up with them sometimes, too!

Once in a while, before the day is over, dark clouds gather in the west, and distant thunder begins to roll, and we know that a storm is coming. Then we hurry up as fast as we can, to get the last load into the barn before it rains. Even the horses seem to understand what is going on, for they dash for the barn at the top of their speed.

Just as the first drops begin to patter we reach the barn door, and are safely under cover while the rain pours down in sheets, and the lightning flashes and the thunder rolls! My, but haying is the best fun in the world!—United Presbyterian.

LEAD US NOT INTO TEMPTATION.

"Lead us not into temptation" is a part of the Lord's prayer which the narrator often murmurs. To tell the story clearly of how he came to do this he must use the first person. It was midnight, March 3, 1899, and Benjamin Harrison was to be inaugurated at noon the following day. Just after all the clocks had struck and chimed twelve I met John Colt Spooner, United States Senator from Wisconsin, in the restaurant, and said: "Senator, I must know whether or not Uncle Jerry Rusk is going into Harrison's cabinet."

"You want to print that in the St. Paul Globe eight hours before the inauguration, and I wouldn't tell you if I could!" was the reply.

"Well, to-morrow afternoon, in the midst of the crowd, I can't get to you, and I must telegraph something to the Milwaukee Evening Wisconsin. What shall I tell them?"

"It is dangerous for you and for me," said Senator Spooner, "but I will trust you. Now if you telegraph the Globe that I said that while Senator Sawyer and I are sanguine, we can't say whether Governor Rusk will be a member of the cabinet or not. To-morrow afternoon you may tell the Milwaukee Evening Wisconsin that, since the inauguration of President Harrison, I said that we have just been assured that Governor Rusk will be Secretary of Agriculture."

"Well, the temptation was great. Any Chicago newspaper, particularly the Times, would have given \$100 for that paragraph, and I needed the money. Two weeks later when we chanced to meet in the Senate lobby, Senator Spooner said: "You didn't see the club I held over your head in that Rusk matter, did you?"

"After receiving a negative reply he said: "Well, I watched those papers; and if you had broken faith with me, I should have gone to every senator, Democrat as well as Republican, and told them that you were untrustworthy and your days of usefulness, as a newspaperer would have been gone. As it is, however, I am doing you some good, here and there, by bragging on you wherever I can get an opportunity."

Drawing a long breath, I then said, and I have often repeated that prayer: "Lead us not into temptation."—Smith D. Fry, in Woman's Home Companion.

TITHES OF ALL I POSSESS.

A lady sat in her quiet, beautiful room. In the early morning she had read the words of the Pharisee: "I give tithes of all that I possess," and now, in thought, she was reviewing the busy day's work; but all through the crowded hours the words had followed her persistently, and she found herself continually repeating: "I give tithes of all I possess." Shopping in the crowded stores, poring over the wealth of new books, choosing the exquisite roses for her sick friend and the beautiful picture for her young daughter, sitting in her sunny home, with fingers moving swiftly over the beautiful fancy work, continually the refrain ran on: "I give tithes of all I possess." It annoyed her, as she had often been annoyed by a strain of a foolish song caught up by the memory and reiterated mechanically.

"It was a miserable old Pharisee who said it," she reflected, "and I don't know why I should be haunted by it. When I've laid aside my tent, I feel perfectly comfortable over the rest of the dollar." Silence for a few minutes in the busy brain, and then a little laugh with the thought: "The Pharisee seems to have been perfectly comfortable about the tithes of his shekel. I suppose the great trouble with him was feeling too comfortable about his tithes—as if that ended the matter. I never felt so, I am sure. My tithe is a real thank offering, not a tax."

Again the needle sped on its way, but the face above it grew every minute graver and more thoughtful until

at last the hands lay idle in the lap, and the eyes were lifted to gaze slowly about the beautiful room, taking in its charm and harmony any discomfort. "Tithes of all I possess," said the mistress of the home. "I never thought before how much that means, and what a very small part of my possessions the money is. It would mean a tithe of my time and my thought, and my ingenuity, and my ability to make things go. I've always said, 'I will give; but I will not be responsible on committees and get other people to work. I've paid my fees, but I would not take time to go to the Missionary meetings. I've subscribed for our Missionary paper, but never had any interest in reading it. I can not honestly say as much as the Pharisee did. All I possess would mean opportunity and influence with others; it would mean the beauty and rest and delight of my home, but now could I tithe that except with those who can be brought in to share it? If I had plenty of money, I should love to help in every other way, but I have no talent for personal giving. Yet that was the way Christ helped—who loved us and gave himself for us—first the love and then the giving of Himself. Perhaps if I had the love, really, truly, in Christ's measure, the giving would be easier. I might even have to give, for St. Paul says: 'The love of Christ constraineth us.' Well, I'll never say again: 'I have tithes of all I possess.'" She sighed and took up her needle, and it moved slowly now and in place of the haunting words a gentle, persuasive voice seemed to whisper: "Freely ye have received, freely give."

A LITTLE GIRL INVENTOR.

That a little schoolgirl of fourteen should invent something remarkable enough to arouse the interest of trained engineers, something important enough to lead a government to treat for its purchase, seems hardly to be believed and yet it is what has just happened in Belgium, according to the New York Tribune. The schoolgirl is Ernesta Carson de Lust, and her invention is a kind of turntable which will allow a vehicle to revolve on its own axis, so that it can reverse its direction in a moment. Every one who drives, whether horses or an automobile, is naturally interested for the device will, it is said, revolutionize the present methods of traction; but it seems odd that it was a little girl who first thought of it.

Ernesta, her mother says, was always fond of "contriving to make things out of nothing." When she was at the mature age of three and a half years she made pump out of brown paper, cutting the parts out and sticking them together herself. "She always liked to make workable toys," her mother says of her "and dolls never interested her much."

One thing she does like is being taken to ride in a friend's automobile. Her friend's chauffeur has explained the construction of the automobile to her, but aside from that no one ever taught her anything about machinery. But Ernesta is naturally observant. One day on the Antwerp dock quays she noticed the difficulty there was in turning some heavy automobile wagons and she said, "A better way ought to be found than that." She thought about it in the night, and came down the next morning with the complete scheme in her head. Her mother was inclined to laugh at "Ernesta's new idea," but when the idea was explained to some friends they saw its value. A designer was sent for, and when plans were drawn according to the child's instructions her notion was pronounced perfectly workable, and so a patent was secured. Now, it is said, the little girl will probably realize a fortune from her "idea." The Belgian government wants to buy it, seeing how important the method will be for military wagons.

In the meantime Ernesta is described as an unaffected little girl, happily when playing with her dogs, and rather puzzled that engineers and journalists should be calling upon her to talk about her invention, which seemed to her, she says, just one of the little ideas which so often come to me. I didn't dream it could be of real importance."

THE APPLE AND TOMATO.

A small, sour hard apple once fell from a gnarled old tree and rolled into a garden path. As soon as it recovered from the shock it found that it lay near a large thrifty tomato plant. Peering into its thick foliage it saw a fine tomato hanging close to the stalk.

Its smooth, rounded contour and brilliant coloring at first gave the apple a twinge of envy. Remembering its high lineage, however, it began to talk in a most arrogant manner.

"I suppose," it said, "that you feel very grand now that your people have come into such favorable notice. But I assure you that it is only of late fifty or sixty years ago they were not

even respected—simply tolerated as curlicuties. I presume you are not aware of my high lineage. I belong to the great, world-renowned Rosaceae family, and my ancestors have been distinguished from time immemorial. The rose, to which I am related, has for centuries graced the hair of court beauties and lent a charm to poetry and romance. Indeed the ancient houses were named for this relative—one for the red and the other for the white rose. I might talk for a day of other kindred of which I am justly proud, such as the hawthorn, the almond and the pear. But it would be lost upon you. You may be able to comprehend, however, that my immediate family are the renowned Baldwins.

"As for yourself, you belong to a most ignoble race. You must remember that the Nightshade family includes the disgusting henbane, which an ancient writer claimed would even kill swine. As for the potato, it has always been notorious for its coarse appearance and ill-smelling garments, which no rain seems able to wash away. Your own particular people are also rank of odor and very common in appearance, not much like my own, who clothe themselves with the loveliest and most fragrant blossoms in the spring."

The tomato had grown very red in the face and was about to reply, when two lads who were passing through the garden unconsciously came to the rescue. "Ancestry doesn't count," one of them was saying. "For example, look at that degenerate fruit," and here he gave the apple a kick, sending it rods away. "A few fellows in our class have a good deal to say about ancestry, but they'll soon get turned down. Who cares what your progenitors were? It's the fellow himself, and not his forbears that folks are thinking about. Personal worth not pedigree is the thing."

Just as he concluded the cook came along. "Aha! my fine lady," said he, "you shall be the queen of the salad tonight," and as he carried her away she whispered: "How much better to pass on personal merit than to pose as the insignificant descendant of some ancestor, who, if living would probably be ashamed of you."—Michigan Christian Advocate.

PHOTOGRAPHING FLOWERS.

In these days when practically every nature-lover is the owner of a camera, a number of people appreciate the difficulty of taking a good out-of-door picture.

It is not difficult to get good pictures of flowers if one will use some kind of orthochromatic plate and a color-screen. With common plates and without a color-screen, yellow flowers always take so dark that there is no difference in shade between the yellow of the flowers and the green of the leaves; and unless the yellow comes out clear white on the print, the pictures look dull and unnatural.

The best time of the day for photographing flowers is from sunrise until nine or ten o'clock, and from five o'clock until sunset. At other times of the day there is generally too much wind for time exposures, and the snap-shots seldom show enough detail. Moreover, the ortho plates and color-screen always demand time exposures. The color-screen is a cap of yellow glass, and can be bought to fit over the lens of any ordinary camera. The yellow glass keeps out the stronger rays of light, and gives the yellow rays time to act on the plates. The exposure with a yellow screen must be from two to four times as long as without it.

TOM'S START IN BUSINESS.

Tom was in despair. For two days he had been trying to set himself up in business as a newsboy and bootblack, but the big boys cuffed him and the people wouldn't pay attention to his cries. At last the poor little fellow—he was only six years old—crept sobbing into the railway station out of sight of his tormentors.

The deaconess who worked at the station went to comfort him. "What is the matter?" she asked.

"I can't sell a paper," whimpered Tom, "and I can't get a shine."

"Well, may be it's because you are hungry and don't look good-natured. Come and get something to eat."

Tom was hungry—he had had no breakfast—and the lunch from a box which a traveler had left did make him feel better natured. When he had finished he was ready to answer the deaconess' questions. His father was dead. His mother was sick and very poor. He must earn his own and his mother's living.

"But I can't earn nothing," he said again. "The boys chase me off and the people won't buy."

"What do you say when you ask for a shine?"

"Have a shine?" The voice was a disagreeable whine.

"But you must be cheerful and polite if you want to succeed. You must say, 'Please, sir, have a shine?' Only five



AGONIZING NEURALGIC PAINS

INSTANTLY STOPPED BY RADWAY'S READY RELIEF

Radway's Ready Relief is safe, reliable and effective because of the stimulating action which it exerts over the nerves and vital powers of the body, adding tone to the one and inciting to renewed and increased vigor the slumbering vitality of the physical structure, and through this healthful stimulation and increased action the CAUSE of the Pain is driven away and a natural condition restored.

Externally for Rheumatism, Neuralgia, Sciatica, Sprains, Bruises, Mosquito Bites, Stings of Insects, Sunburns, Burns, Toothache, Headache Pains in the Back, the application of

RADWAY'S READY RELIEF

to the part or parts affected will instantly relieve and soon cure the sufferer of these complaints. Sold by all druggists.

RADWAY & CO., New York.

cents!" The deaconess' voice was animated and her face beamed.

Little Tom caught the enthusiasm and a smile broke through the tears. They started out to find a customer. "There's a man who needs a shine?" the deaconess said.

Tom ran with all his might. "Please, sir, have a shine?" he shouted. "Only five cents."

The man looked into the boy's expectant face and put out a soiled boot. Tom fell to work, pausing only to give the deaconess an occasional exultant glance. When he had finished he ran back to show her six cents the man had paid him.

"Did you offer the gentleman a paper for the extra cent?" she asked.

This was a new idea and the boy darted away again. The man bought a paper and gave Tom another cent.

"I must go now and take the money to my mother," he exclaimed. The deaconess gave him the rest of the box of lunch and watched him trudge away in high spirits.

But there was a storm brewing among the older boys. Business was none too brisk and the smaller boy was likely to damage their trade. Tom should fare worse than ever at their hands when he returned flushed with his success. So the deaconess told them Tom's story. "And, boys," she finished, "you don't know how hungry he was this morning. And he was crying when I found him."

"We'll give him a fair show," they promised heartily.

And little Tom has gone bravely on with his own business and has never been molested since.—Adapted from "Inasmuch."

GOOD NIGHT'S SLEEP

No Medicine so Beneficial to Brain and Nerves.

Lying awake nights makes it hard to keep awake and do things in day time. To take "tonics and stimulants" under such circumstances is like setting the house on fire to see if you can put it out.

The right kind of food promotes refreshing sleep at night and a wide awake individual during the day.

A lady changed from her old way of eating, to Grape-Nuts, and says:

"For about three years I had been a great sufferer from indigestion. After trying several kinds of medicine, the doctor would ask me to drop off potatoes, then meat, and so on but in a few days that craving, gnawing feeling would start up, and I would vomit everything I ate and drank."

"When I started on Grape-Nuts, vomiting stopped, and the bloating feeling which was so distressing disappeared entirely."

"My mother was very much bothered with diarrhea before commencing the Grape-Nuts, because her stomach was so weak she could not digest her food. Since using Grape-Nuts she is well, and says she don't think she could live without it."

"It is a great brain restorer and nerve builder, for I can sleep as sound and undisturbed after a supper of Grape-Nuts as in the old days when I could not realize what they meant by a 'bad stomach.' There is no medicine so beneficial to nerves and brain as a good night's sleep, such as you can enjoy after eating Grape-Nuts."

Name given by Postum Co., Battle Creek, Mich.
"There's a reason."

Epworth League Department

GUS W. THOMASSONEDITOR.
Van Alstyne, Texas.

All communications intended for publication in this department, and all papers with articles to be commented upon should be addressed to the League Editor.

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

State League Cabinet.
President, Allan K. Ragsdale, Dallas.
First Vice-President, A. H. McVeigh, Cleburne.
Second Vice-President, Miss Laura L. Allison, Austin.
Third Vice-President, Prof. P. W. Horn, Houston.
Fourth Vice-President, Miss Mae Dye, Plano.
Secretary, Frank L. McNeny, Dallas.
Treasurer, W. E. Hawkins, Ft. Worth.
Junior Superintendent, Mrs. W. F. Robertson, Gonzales.

A PERSONAL WORD.

To the Texas Epworth Leaguers:

I assure you one and all that I feel very deeply the honor placed on me in my election as President of the State Epworth League organization, and much more keenly my unfitness for the place. In my work as Secretary during the past 12 years under various administrations, I have always kept in view the good of the organization and worked to carry out such plans as were deemed best for the League. This work as President I shall continue to do, and I earnestly request of every pastor, League officer and member the fullest indorsement and assistance. The League has long passed the experimental state in most pastoral charges and can be made a success in all. The district work is of supreme importance, and with the aid of the assistant State Secretary in each district, as authorized by our last Conference, we hope to get in touch with all Leagues and get definite organization and results.

Our State Encampment, just closed at Epworth-by-the-Sea, was one of the largest assemblies ever attempted in the South, and considering the difficulties under which we labored, was in a large measure a success. We are now going forward under the authority of our Discipline and with your co-operation can build up and equip a Mecca for all Texas Methodism on the seashore at Epworth. The Trustees will soon publish their plans for the future and we expect every League and Methodist congregation to concur.

Having worked with former President Thomasson for years in League work, we will try, as best we can, to carry on the work mapped out and congratulate all Texas Leaguers in having his support and help, personally, and as Editor of the League Department in the Advocate.

I thank you again for the confidence imposed in me in trusting the ship to my guidance, and assure you that I will depend on every Texas Leaguer for cordial support. When I call on you, please respond. Fraternal yours, A. E. RAGSDALE.

NOTES.

There were a hundred or more badges left unsold and those who did not secure one of these beautiful souvenirs can now get one by sending ten cents in stamps to President A. K. Ragsdale, at Dallas. If as many as one dozen are wanted, send \$1. This is one of the most historic badges we have ever had, containing as it does the portrait of Bishop Key, the father of the Texas League.

There were 400 song books left, and these may be had in lots of 25 at 20 cents each; 50 to 100, at 18 cents; 100 and over 15 cents. At these prices purchaser must pay express or freight charges. Send orders for these books to President A. K. Ragsdale, at Dallas.

It has occurred to us that it might interest some to know what the incidental collection was the last Sunday, since this was "Ladies Day" and the men folks had made a good showing the Sunday previous. The total hat collection for Sunday, August 12, was \$121.95. This was just \$69.05 ahead of the men!

There is an "Endless Chain Prayer" going the rounds just now. A copy has reached us. Each recipient is requested to copy and send it to nine persons. The information is given that unless the request is complied with "He who will not send it will be afflicted with some misfortune." Those who comply, the "chain" states, will, on the ninth day, receive a "great blessing." We have not much patience with these chain

affairs. They are fakes ninety-nines times out of a hundred, and this would-be religious awakening is only another freak of an idle brain. We caution our Leaguers to be aware of all such foolishness.

The Epworth League of Alamogordo, N. M., is establishing a library and free reading room. From the information given us by its pastor, Rev. W. J. Wright, we deem the cause a worthy one, and commend to our readers the request which he makes, that each one who will send a good book for this library. Send the book by mail, postpaid, to Rev. W. J. Wright, Alamogordo, New Mexico.

Encampment Postmaster Watts reports an average of 200 pieces of mail handled each day during the ten day session. This was far beyond the expectations of either himself or Postmaster Ward of Corpus Christi. The scene around the post-office in the early morning reminded one of the general delivery lobby in one of the large city stations.

It now develops that in order to handle the crowd going to and from Corpus Christi on Sunday the last day of the Encampment, that it was necessary to put on a train service of 24 trips, a run every hour during the day.

No doubt many good views were made during the Encampment with kodaks. We should like to have views that are of special merit, for the use later on in the advertising matter which will be issued. Will our friends who succeeded in getting good pictures send us proofs of same for this use? Write your name on the back of each picture sent us, so we will know to whom to give credit.

It is our intention to publish many of the papers and addresses which were read and delivered before the Conference. These will appear as our space will permit.

We trust that the members of the newly elected Cabinet will favor us with frequent communications. So far we have never had any trouble in getting hold of all the communications we could handle and sometimes we have to do considerable working over in order to condense an article, but we shall always give right of way to the State League officers and committeemen, and if this department is not used by them it will not be any fault of ours. President Ragsdale sets the example this week by giving a word of salutation to the Leaguers of the State. Let us have others.

We are going to do another thing, that is, open our columns to those who may wish to say something about the last Encampment. We really would like to know what impression the meeting made on those in attendance. Make your comments brief and pointed, and let us have many of them.

The music was led by Prof. Victor Howell. Soon after Brother Howell's arrival a good broker came around to us and said: "Say, Brother Thomasson, is not that fellow Howell very young to undertake the leadership on such an occasion as this?" We replied that we thought he would give a good account of himself. And he did. He organized a choir of about 200 voices, managed it and an orchestra and kept the folks out in the congregation singing, all at the same time. The music was a great drawing feature, evidently, to the Corpus Christi people, for they would be on hand from half an hour to an hour in advance of 8 o'clock in order to get a seat and hear the singing. And what singing it was! The Glory Song, for instance, full of sentiment and matchless in its musical setting, always elicited appreciation. We have never known of a great congregation being handled better than on this occasion. Brother Howell won all hearts. His recent removal to Dallas puts him more within the State and we can now claim him as one of our own citizens. He has not told us to say so, but we suggest that if any of our pastors need a good director in their summer meetings they can not do better than to get Victor Howell.

The Midland Methodist has fallen into line and now has a full fledged Epworth League Department. Its editor is Rev. R. P. Shuler and this is how he introduces himself to his readers: "In editing this page I do not intend to discuss the Epworth League topics, except in the briefest manner. We want a live page of news and views. In order to have it we must

have the co-operation of every Leaguer. No single man can "doctor" this page enough to keep it alive. We want many physician. Leaguers, drop a card to the editor of this part of the Midland and give him anything of interest to the Leaguers of the Holston Conference. Tell us about your League, about somebody's League in the next town. Give us your views on League questions. Write brief letters for publication, etc., This is our only path to success, and I beg you let us not fail."

The remarkable thing to us about this introductory is, how will the Leaguers know where to address Brother Shuler? He does not state where he lives. If he will add the directory of the Conference League to his column and give his own address we will vote to admit him into full fellowship among us. What do you say, Brothers Anderson, Ricks, Stevenson, Hawkins, Caldwell, and Sisters Montgomery and Williams?

We see good reports of the recent Missouri State meeting. The following State officers were elected viz:

President—Sim Beam, Springfield.
First Vice-President—Rev. L. W. Davenport, Fulton.
Second Vice-President—Mr. L. W. Shelly, St. Louis.
Third Vice-President—Miss Sallie Leavell, Kansas City.
Fourth Vice-President—Miss Eva Hyde, Fulton.
Secretary—C. R. Comfort, St. Louis.
Treasurer—Frankie Hooper, St. Joseph.
Editress—Daisie Williams, Nevada.
Lesson Helps—W. H. Crump, Webb City.
Junior Superintendent—Miss Faye Kerr, Independence.

A FEW FUNNY PHASES.

One day, while engaged in the details of a business session, we noticed a neatly folded note which had just been laid upon the table where we were presiding. Opening it, we read: "Mr. Thomasson—Your tie is not on straight!" Of course we never knew from whom it came, for it was unsigned, but we adjusted the article complained of and proceed all with the duties before us with all the dignity we could well summon under the circumstances.

At another time, along with a multitude of announcements to be made, a slip was handed us containing these words: "Lost—One small lady's purse containing a railroad ticket!" We do not know if the small lady ever recovered her property or not, but we made the announcement as requested.

One morning we were standing in front of the barber shop, waiting patiently for the proprietor to return and shave us, when a strapping young fellow stepped up and said: "How much do you charge for shaves here?" We replied as politely as we know how, "Fifteen cents, sir; will you be waited on now?" He evidently thought the price too high for a shave, "Naw."

Late one afternoon we were taking a much needed rest in our cottage down by the bay when a couple of strangers passed along. One said to the other: "This is the President's cottage. The League built it for him!" We turned over and tried to dream away that balance in our bank book which was put down in red figures.

We heard one fellow say that the water in the bay tasted salty to him.

SOME TELEGRAMS.

We publish herewith some of the telegrams received during the Encampment and in this way make acknowledgment of them. They were all received with favor by the Conference.

From Mrs. L. A. Kidd Key, Sherman, Texas, Aug. 10.—Mr. Gus Thomasson, Epworth-by-the-Sea. —Greetings to Epworth-by-the-Sea, especially the girls of Kidd-Key. Read Philemon three and fifteen. (Signed) MRS. L. A. KIDD KEY.

From the "SAP" Management, General Offices, San Antonio, Aug. 8.—To President Thomasson, On behalf of the management of the San Antonio and Aransas Pass Railroad Company on San Antonio Day we wish the Epworth people a very happy and profitable time, such as they always have. Regret exceedingly that we have been compelled to remain at our general offices in order to see that everything worked to the satisfaction of our League friends. Our Mr. Daggett and other officials will represent our company today in celebrating San Antonio Day. Our vice-president and general manager, Mr. Hobbs, and my-

Majestic
"Malleable and Charcoal Iron"

This door lets down forming a shell which will hold any weight

When the water boils the reservoir can be moved from the fire by this lever.

This rack which holds the roast can be drawn clear out and still sustain the weight.

You may save a few dollars of the first cost by buying a cheap range, but you can't save a dollar in the long run—you are buying cheap material and you can never get the perfect satisfaction and long durability that you find in the MAJESTIC. Iron is the life of any range. High-grade iron will resist heat without cracking, breaking or warping; cheapen the iron and you will always be buying firebacks and other parts to replace those that burn out and break.

On account of steel rusting so quickly, only Old Style Charcoal iron is now used in the body of the Majestic. The entire top and all doors and frames are made of Majestic Old Style Malleable iron, the only iron that cannot warp and crack. This range is also made with a malleable iron water front for pressure or other large boilers.

THE MAJESTIC, not cheapest but least expensive.

Call on your dealer and ask him to show you a Majestic; first in cooking ability and strength. Ask him for one of our books, "Range Comparison" FREE, containing valuable information, or write to us and we will see that you get one by return mail.

MAJESTIC MANUFACTURING CO., 2155 Morgan Street, St. Louis.

THE SUCCESS SULKY PLOW

NO SULKY PLOW EVER PLACED ON THE MARKET HAS ATTAINED ANYTHING APPROXIMATING THE RESULTS THAT THE SUCCESS HAS.

IT HAS THE BEST MOULD BOARD FOR STICKY SOILS
HAS THE MOST APPROVED HITCHING DEVICE
HAS THE BEST LANDING DEVICE

WE DEFY THE WORLD TO PRODUCE A RIDING PLOW THAT WILL GIVE AS GOOD RESULTS

IT IS STRICTLY A HIGH-GRADE PLOW AT MODERATE PRICE

ASK YOUR DEALER FOR THE SUCCESS AND INSIST ON HAVING IT. IF YOU FAIL TO GET IT WRITE US FOR CIRCULAR AND SPECIAL INTRODUCTORY PRICE

IT PLEASES THE FARMER
BETTER THAN ANY RIDING PLOW ON EARTH

WE MANUFACTURE AND HANDLE EVERYTHING THAT IS BEST IN IMPLEMENTS WAGONS AND VEHICLES

WRITE US FOR YOUR WANTS

PARLIN & ORENDORFF CO. DALLAS

AS COMPARISONS ARE TO OUR ADVANTAGE WE CAN AFFORD TO ENCOURAGE THEM.

SERVICE SPEAKS FOR ITSELF.

SAVES PATRONS 300 MILES IN VISITING

COOL COLORADO

AND POINTS BEYOND.

REMEMBER THE BOULDER CHAUTAUQUA.

THE DENVER ROAD

self will visit the Encampment grounds either Thursday or Friday of this week. You can rest assured that you will always have the cordial support of every one connected with our company. If any mistakes have been made it has been of the head and not of the heart. (Signed) GEO. F. LUPTON, General Passenger Agent.

WHY AM I AN EPWORTH LEAGUER?

In response to the above question, Mrs. Maud B. Little, of Ocala, Fla., received several replies which she recently published in the Epworth Era. This list we take the liberty of reprinting for our readers. Since the list contains a word from us we might explain that we thought the question was being asked of a great number, and in our reply never dreamed of being given such a conspicuous place. The symposium as it appeared is as follows:

Nashville, Tenn., July 7, 1906.—I am an Epworth Leaguer, first, because I am a Methodist. The League is the society authorized by the Church for its young people and its older ones who have young hearts. It is disloyal not to belong to a League where one exists or could be organized. Second, because it has been a great blessing to thousands of our young people and can be made such a blessing to thousands more.

DR. H. M. DuBOISE
Editor Epworth Era

Live Oak, Fla., June 29, 1906.—I am an Epworth Leaguer because I desire to serve God and humanity, and find in the League an opportunity for both, while I am helped in my own spiritual life.

REV. FREDERICK PASCO,
Editor Florida Christian Advocate.
Atlanta, Ga., June 30, 1906.—I

Continued on Page 10.



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G. C. RANKIN, D. D. Editor

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All ministers in active work in the M. E. Church, South, in Texas are agents and will receive and receipt for subscriptions.

If any subscriber fails to receive the Advocate regularly and promptly, notify us at once by postal card.

Subscribers asking to have the direction of a paper changed should be careful to name not only the postoffice to which they wish it sent, but also the one to which it has been sent.

Discontinuance—The paper will be stopped only when we are so notified and all arrearages are paid.

Back Numbers—Subscriptions may begin at any time, but we can not undertake to furnish back numbers. We will do so when desired, if possible, but as a rule subscriptions must date from the current issue.

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

ANNUAL CONFERENCES.

New Mexico, Alpine, Texas, Bishop Morrison Oct. 18
German Mission, Houston, Bishop Morrison Oct. 25
West Texas, San Angelo, Bishop Morrison Oct. 31
Northwest Texas, Brownwood, Bishop Hoss Nov. 14
North Texas, Bowie, Bishop Hoss Nov. 21
Texas, Tyler, Bishop Morrison Nov. 28

JOINT BOARD OF PUBLICATION.

The Joint Board of Publication will meet in the First Methodist Church, Dallas, Tuesday, October 9, 1906, at 9 a. m. J. W. HILL, Pres.

FOR THE MEXICAN BOYS' SCHOOL.

The Advocate is calling for contributions to help our good women to rebuild their Boys' School at Laredo. They want to call it the "Park's Memorial" when completed. Now is the time to help them. Send us a contribution:

C. W. Simpson, Colorado City, \$1.00
M. S. Park, Amarillo, 5.00
John Williams, Williamsburg, 5.00

\$11.00
G. C. RANKIN.

BISHOP WARD TO BE IN DALLAS.

Dr. H. A. Bourland informs us that Bishop Ward will be with the First Church people, Sunday, September 9, and preach for them. This is a pleasing announcement and our Dallas people will give the Bishop an open door welcome. Bishop Ward has never met many of the Dallas Methodists, and they will be delighted to see and hear him. Though he is a native Texan, nevertheless the State is so large that no one of its ministers rarely ever becomes familiar with its entirety. But now that Bishop Ward belongs to all of Texas, as well as the church in general, we hope to see much of him in this part of the State.

The revival season is on throughout the country, and the field notes in the Advocate contain encouraging accounts of conversions, reclamations and additions to the Church. This is our most hopeful indication, for without genuine revivals, real conversions and wholesome accessions, the Church is in a poor way. But when these tokens are manifest, Zion is moving forward and her welfare is beyond peradventure. Let the Church have revivals and we have nothing to fear.

THE ADVOCATE IN THE HOME.

For three months the Advocate has been going into a great many new homes in Texas with its richly laden columns; and we would be delighted to have it continue its weekly visits to these new-made friends. How do you like it? We are sure that you have gotten good out of it, for this is the experience of those who take and read it. Can we not ask you to see your pastor and have him authorize us to continue the paper for the balance of the year? Or you can drop us a card yourself, to this effect, and when the preacher comes round between this and conference you can hand him the money. We want to keep you on our list, as we are making special effort to interest all our Methodists in the Advocate.

FIRST CHURCH.

First Church, under the pastorate of Dr. H. A. Bourland, is moving on finely. The Doctor is giving them some good, wholesome Methodist preaching, and his people are enjoying his ministry. He was their pastor—the older members—in the years long gone, and his mature knowledge of the Scriptures and his ripe experience give him a peculiar advantage in ministering to them at this time. The congregations are good, the prayer meetings are increasing in attendance and the outlook is most encouraging. First Church is one of the most loyal and devoted congregations we have every known, and they stand ready to respond nobly to any responsibility placed upon them. With proper handling within the next few months, there are vast possibilities in this old Church; and its members are more than capable of taking care of a great big down-town proposition in Dallas. We congratulate them and Dr. Bourland on their progress and prospects.

THE HON. MORRIS SHEPPARD.

The Hon. Morris Shepard, of Texas, was one of the most prominent speakers on the Epworth League programme at the League Encampment. He is one of our Texas Congressmen, the youngest in the list, and a consistent member of our Church. He spoke on "Christian Citizenship," and it is said to have been one of the finest addresses of the kind ever heard on any public occasion of similar import. Mr. Sheppard is still a young man, highly cultured, wonderful gifted and universally popular. As an orator he has but few equals, and no superior in Texas, and no doubt but that the future has in store for him still greater honors. But the most beautiful trait in his character, aside from his gifts and acquirements, is his humble Christian faith, his correct private life and his nobility of manhood. His address, if put into leaflet form, would be a valuable contribution to civic rectitude; and the reading of it by our young men would be a factor for good in their lives.

It is a good plan to put young and vigorous men in the presiding eldership occasionally. We do not mean by this shallow youthfulness, untrained and without experience, but we mean strong young men who have rubbed against all the experiences of the ministry, and who are well equipped in body and mind for this duty and responsibility. It is not right to keep an old man forever in this office. It is not just to the man himself, neither is it just to the Church and the younger men. The presiding eldership is a post of honor and responsibility, and these ought to be shared by others. A man constantly in the presiding eldership will literally wear out and become tame and commonplace as a preacher. The office imposes such duties upon him that his opportunity for studying is very poor. He needs to get back into the pastorate in order to give the people relief and to give himself time for mental replenishment. If we properly rotate men in this office,

we will not accumulate a large class of inefficient men prematurely. It is a mistaken idea that a man takes a back seat when he is put out of the presiding eldership into a pastorate, unless he is worn out in the office. New blood in this office will quicken the activities of the Church, develop the men who alternate and give those retiring a chance to renew their youth and continue as efficient and successful preachers of the gospel. Many a man has been injured by too long a tenure in office, and many another one has been injured by not having its responsibilities placed upon him.

It is not well for one man or one set of men to run the affairs of the Church of Christ without let or hindrance—even if they do run the Church successfully. The individuality of all the membership ought to be developed. This can only be done by placing responsibility upon each one. If a few men hold the positions and try to do all the work, it will not be long until they get an idea that they are indispensable, and directly will assume to themselves too much authority. As a result, the people not in their clique will grow restive and tired, and then trouble will follow. Let every man bear his part of the burden, carry his share of the responsibility and feel his part of obligation. This will give symmetry to the working force, keep down strivings after the honors of position and prevent factional divisions. And it will bring peace to the Church and comfort to the pastor.

It will be a sad day for any Church when one member is absolutely necessary to its success. It will be an injury to the man himself and to the others whom he will try to lead and control. In the very nature of things he will feel his importance. He will get the ear of the presiding elder and of the preacher, and in spite of himself he will develop into a boss. We have seen this more than once in our experience and the result is very unsatisfactory. One-man-power is not best for the community, the Church or the State. We live under a democratic form of government and all authority ought to be properly distributed. The one man who wants his way any where is a nuisance, and sooner or later he has to be dealt with. It is better, therefore, not to develop him and then he will not become a troublesome factor; but if he is already developed, and is so important that you can not get along without him, the sooner you reduce him the better. It may make trouble for a while, but it will bring good in the end.

Beer and revivals will not mix, as witness the following from Rev. L. F. Chapman, who is pastor of our Church at Chico. Giving a report of a great revival in his charge, he adds: "As a result of the meeting quite a quantity of beer was shipped back to Ft. Worth last week. Those who had intended to use it got religion and would not have it."

The preacher who never has a revival and who never has conversions under his ministry is woefully lacking in the elements of success. His preaching may strengthen and establish the Church in some measure, and this fact may afford him some feeling for complacency, but even this does not offset his failure at the vital point of saving souls. A fruitful ministry is the only test of a Divine commission to preach the gospel. If this test is lacking, the preacher ought to regard it as a providential abrogation of his credentials to stand in the sacred desk as the mouth-piece of his Lord.

That article by Brother Zuber in last issue was most interesting reading. We are looking for matter of that sort, and if anybody else has such and knows how to write it, let us have it by all means. Perhaps no one can go that far back in his memory, but no doubt that others have treasured up in their minds things of an interesting nature—things that have never

appeared in public prints—and the Advocate ought to have them. The future historian of Texas Methodism will need such matter, and the Advocate is a good place to put it on record for his use. We thank our venerable Brother Zuber for that contribution. Had he not written it, it would not have been known, for no other living man had it but himself. Such matter is rare, and that is the quality that makes it valuable. Texas is rich in Methodist reminiscences, and the Advocate invites them.

Keep your church building clean and attractive. Nothing is more conducive to quiet worship than to enter a religious place where the floor is nice and clean, the benches brushed clear of dust, the cobwebs all dislodged and gone. Cleanliness is next to godliness, says Mr. Wesley, and it is as wise as though the Scriptures contained it. A little fresh paint on the outside of the structure will add very much to its tidiness and endurance. It makes the impression on the passer-by that the people who worship there have self-respect and that they are alive and healthy. But when the floor is dirty, the seats and pulpit and window-sills are cumbered with dust, the lamp chimneys cracked and blackened with smoke, and the old stove pipe rickety and rust covered—really it is hard for a decent man or woman to be in a religious frame of mind in such a place. It looks more like an out-house for stock than for an up-to-date people to enter for worship.

We do not have reverence enough in our places of worship. Do not understand that we want people to worship their place of worship; but we want them to show becoming reverence and respect for God's house. It is the place dedicated to his worship, and it is the place where his honor dwelleth. When we enter such a place and take our seats, we ought to bow our heads in a moment of silent prayer and then be quiet. We are often annoyed at the conduct of good and religious people in the house of God. They come in, take their places, turn to their neighbors, begin an audible conversation, talk about all the little matters that come up, laugh, and the whole place is a hum of idle noises before the services begin. Then, just as soon as the worship is over, the same thing begins and you can not hear your ears for the din. Such behavior in the house of God destroys the good effect of worship. It teaches people to have no sacred regard for the sanctuary. Our Roman Catholic and Protestant Episcopal friends teach a good lesson at this point. Perhaps they go a trifle to the other extreme, but it is preferable to our thoughtless and light way of doing. When we enter God's house we go there for worship, and we ought to demean ourselves accordingly.

A dog is a good animal in his place, but he is much out of his place when people meet to worship God. No man, woman or child ought to permit a dog to accompany them to Church. His place is at home on Sunday or during a revival. We have known more than one Church service destroyed by a couple of dogs meeting in the Church. Just why anybody will permit a dog to sprawl out on the floor where services are in progress is mystery to us. If you can not make him stay at home, then tie him to a tree until after the benediction. Otherwise you will disturb the congregation and detract very much from the order and peace of the service.

Neat attire on a woman at Church is becoming. She owes it to herself to appear in that manner. But when she makes a display of her finery in the house of God, it is not far from coarse and vulgar. Too many good women make a show of their belongings on Sunday. Silks and satins, gold and diamonds, boucées and frills and gorgeous plumes add nothing to a woman's appearance at a Church service. It leaves the impression that she is on exhibition and that she expects people

to observe her. We have known good women to stay away from service because they could not dress as fine as somebody else. This is false pride, but it does make simplicity of dress necessary in others, if a lack of fine clothes is a barrier to Church attendance.

THE PRICE OF THE "ADVOCATES" TO BE RESTORED.

We print in another column an important announcement from the publishers of the Northwestern and other Western Advocates concerning the restoration of the subscription price of these papers to \$2.00. This has become a necessity unless the size and quality of the papers be reduced, which both the Book Committee and the Publishing Agents thought would be unwise.

For many years the price of the Western Advocates was \$2.00. In 1897 the price of the Northwestern, together with the Western and Central, was reduced from \$2.00 to \$1.60. This reduction was made in response to a demand on the part of many pastors. At the close of that year the loss was \$6,164. The profit and loss accounts of the papers have fluctuated every year since. For four years there was a net loss of \$10,715.

The Western Advocates are the only papers of their grade the subscription price of which has been \$1.50. All similar papers of other denominations are \$2.00, \$2.50, \$3.00, and \$3.50 each. At \$2.00 per year the Advocates are still the lowest priced denominational papers of their class. Not only has experience shown that it was a mistake to reduce the price of the papers from \$2.00, but during the past few years the mechanical cost of producing papers has increased. Several of the most popular monthly magazines, such as the Ladies' Home Journal and Everybody's, have been obliged to increase their subscription price fifty per cent. The cost of production of papers is likely to increase rather than decrease, and the Publishing Agents have therefore done wisely in restoring a price that will make the papers self-sustaining.—Northwestern Christian Advocate.

PERSONALS.

Bro. W. E. Hawkins made the Advocate a pleasant visit this week. He is one of our Fort Worth laymen.

Bro. I. W. Brashear, of Claytonville, called pleasantly on us not long since. He is a good layman in his charge.

Rev. Gibbs Mood and his people at Bowie are getting ready for an extensive meeting. He will be aided by Rev. J. W. Andrews, of Siloam Springs, Ark.

Rev. Glenn Flinn is spending a few weeks in Colorado in a much needed rest. He is visiting Denver, Colorado Springs and other points of interest. Mrs. Flinn accompanied him.

We are in receipt of an invitation to the marriage of Miss Lela House to Mr. Jno. F. Stokes, and the event came off at the home of Mr. and Mrs. S. N. House, St. Louis, Mo., August 22.

Rev. F. E. Singleton, of Grandview, is spending a month in Galveston, preaching at Central Methodist Church, during the absence of Rev. Glenn Flinn.

Rev. and Mrs. E. L. Egger will celebrate their twenty-second wedding anniversary at their home 373 Corinth Street, this city, on the 4th of September, from 8 to 11 p. m. We wish for them a happy occasion.

Rev. H. R. Singleton, of Ocean Springs, is spending a few weeks' vacation with his son, Rev. F. E. Singleton, Grandview. He is doing the preaching at that place during the absence of the pastor.

In a note from Rev. C. B. Fladger, of Sulphur Springs District, we learn that matters in that part of the field are prospering. His preachers are having good revivals and that he anticipates a good closing out of the year.

Rev. L. S. Barton, aided by Rev. J. W. Andrews, of Arkansas, has just closed a fine meeting at Terrell, and fifty conversions were among the results. The meeting has had excellent influence on the Church and the community.

Rev. D. A. Aston, and his people at Commerce, have just had a good meeting, and now they are taking steps to build a ten-thousand dollar Church. Bro. Aston is a success, and when he undertakes an enterprise it generally materializes.

Rev. T. S. Armstrong is doing a good work at Morrow Street, Waco. We had the pleasure of hearing him deliver a most earnest and practical

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address to the young people at Epworth Encampment. He is a forceful speaker and a most brotherly and companionable man.

We had a pleasant visit from Prof. J. H. Hicks, now of Mesquite, but formerly of Picketon. He has charge of the public schools at Mesquite. He is a man of culture and a member of our Church.

Bro. F. W. Fitzpatrick, of Mt. Pleasant, passed through the city recently and paid his brotherly regards to the Advocate people. He is among our active laymen and reads the Advocate with pleasure.

Rev. G. H. Fair, of Lott, has been quite sick for some days and we bespeak for him the prayers of the brethren. Bro. Fair is one of our most faithful and untiring ministers, and we pray that he may soon recover his health and strength. He has long been a useful member of the Texas Conference.

Rev. J. M. Peterson, of the Greenville District, is a very busy man. He not only looks after the minute details of his field, but he helps his preachers actively in their revival meetings. His work is in good shape, and he is very hopeful of a good year, in the wind up, in all departments.

Rev. J. H. Reynolds, of the Paris Circuit, made us a good visit the other day. His family live here, but he works up there; and when he visits home he never forgets the Advocate folks. He has recently had some more good meetings, assisted by Bro. Ballard. They had thirty-odd conversions. For an old man, Bro. Reynolds is a live wire.

In one of our exchanges we notice that Mrs. Shettles, wife of the presiding elder, Rev. E. L. Shettles, of the San Augustine District, is not very well, and that she and her husband are spending a few days in Galveston for the benefit of her health. We hope for her a speedy recovery. Bro. Shettles is one of the most active workers in our Methodism, and his district is in good condition.

We note the death of Miss Bessie Boyce, only daughter of Capt. and Mrs. C. Boyce, of Amarillo. It occurred, after a long illness, on the 23d of this month. We mention this sad event with the deepest tenderness. She was a highly cultivated, devout, Christian young woman; the idol of her home, and universally popular with a very wide circle of friends and acquaintances. We extend to the afflicted family our sincerest sympathy.

Rev. W. T. McDonald, Chaplain of the Huntsville Penitentiary, was in the city some time back and paid the Advocate a good visit. He has done excellent work in his difficult field and by every token of successful effort he ought to be, and no doubt will be, retained in his present position by the next State administration. If worthiness counts for anything, and fitness for the place is a factor, he will continue to labor for the moral and spiritual helpfulness of that unfortunate class at Huntsville.

Rev. W. L. Nelms, D. D., our pastor at Georgetown, has been quite ill for some weeks. So he came to Dallas last week for a delicate surgical operation. The operation was performed last week successfully, and he is on his way to complete recovery. We have been to see him several times. He is cheerful and hopeful, and in a few weeks will be strong and well again. Dr. Nelms is one of the leading members of the Northwest Texas Conference, a strong preacher, a strenuous worker and a successful pastor. The Summer School for three years has put heavy responsibilities upon him and taxed him severely, but he will soon be all right again and ready for every good word and work.

CHURCH NEWS.

Indiana, with its 201,203 Methodists, has the largest per cent of members of any State in the Union. Ohio is second.

Work has commenced on the new Southern Methodist church at Berkeley, Cal.

Rev. J. R. and Mrs. Moose and Miss Carroll left Seoul, Korea, June 19, on a furlough to the United States.

The Romney portrait of John Wesley painted only two years before his death, and considered by all the most lifelike portrait of the founder of Methodism, was sold to Mr. Agnews on June 30 for \$3,600. It has been sold only two or three times since it was painted, the last purchaser being Mr. W. R. Cassels in 1873, who paid 530 guineas for it.

The Pacific Methodist Advocate, W. E. Vaughn, editor, has been moved back to San Francisco and enlarged

to twenty-four pages. The paper is the organ of five conferences—Montana, East Columbia, Columbia, Pacific and Los Angeles. Concerning the work of ecclesiastical reconstruction it says: "Our Congregational friends propose to enter the new city with \$200,000; our Presbyterian friends, with a like sum. The Episcopal Church proposes to invest \$250,000, and our Northern Methodist people have plans calling for no less than \$500,000 for churches in the new San Francisco. We must likewise do our part as a Church in rebuilding the city."

EPISCOPAL PARSONAGE.

Quite a number of leading ministers and laymen of the Northwest and North Texas Conferences have written favorably and encouragingly of the proposed meeting. From the Texas Conference, the response is meager, but very encouraging. The West Texas and German Conferences have not replied. These last mentioned Conferences are remote from the proposed places of meeting and possibly none felt that they could attend. I should have been grateful to have had some expression from these Conferences. With the numerous letters of encouragement, and none in opposition, I might feel free to call the meeting, were the writers more generally distributed throughout the State. We desire a representative body—each Conference represented in person, if practicable, at any rate by written communication—an expression is respectfully asked.

To induce general representation or expression, let me more fully state the object of the meeting. It is, in short, to secure, if possible, harmonious action concerning the Episcopal Parsonage proposition. All will admit that the matter is in a somewhat anomalous condition, and calls for concert of action on the part of the Conferences, and if by meeting in advance of the Conferences a general agreement could be had upon a wise disposition of the matter, it would certainly be a consummation devoutly to be wished. We are harmoniously united upon three great interests, and why may we not get together on this laudable enterprise?

In the interest of united and harmonious action may I not be permitted to outline the situation as it presents itself to my mind. (1) With great unanimity and cordiality we solicited Bishop Hoss to become a resident Bishop of our State. (2) Auxiliary to this, we tendered, and he accepted, a parsonage at our hands, which he occupied until the property was sold. The facts and circumstances of the sale are familiar to all. (3) The sale was ratified by the Conferences and the trustees were instructed to invest the fund in a manner satisfactory to the Bishop. (4) The manner and conditions of investment as proposed by the trustees were not in some way, and for some reason, satisfactory to the Bishop. He has intimated his purpose to remain in the State. He has shown his willingness to live in a parsonage at our hands by having done so, and by having come at our instance with that expectation. For this purpose money was raised, and to this end I trust it will be devoted, and not until he positively refuses a home at our hands—a thing he will not do—not until then should we abate our effort to have him domiciled in a parsonage of our provision and on terms satisfactory to himself. Such is the aim and intent of the meeting—to carry out our original purpose and accomplish what we set out to do. Texans ought not to fall in their laudable undertakings. Let us come together and agree upon a policy that will give promise of success.

Should I get further encouragement, and from sources hitherto silent, that would lead me to expect a representative gathering, I will call the meeting as soon as practicable. Will the brethren kindly write me, and at once. As Waco has also been suggested as a suitable place for the meeting—you will please express your preference for Dallas, Fort Worth or Waco, and the most popular place will be selected. JNO. H. McLEAN.

THE EPISCOPAL RESIDENCE FUND.

Concerning Dr. McLean's proposition in a recent Advocate, and the matter of the Episcopal Parsonage generally, I beg to suggest, first, that the wisest thing to do is to give up the idea of such residence in Texas, except as some Bishop may elect to come and locate among us after the order of Bishop Ward's suggestion; second, sell the Oak Cliff property recently purchased, then dissolve the conference compact and let each conference use its own pro rata in such way as it may elect; third, as touching our North Texas Conference pro rata, I am decidedly of the opinion that the best and most satisfactory way to dispose of it is to convert it into superannuate homes. Give every contributor a chance to take back his contribution if it is so desired (since the purpose for which it was given has failed), and then let the portion not so recalled go as suggested. I think

there will be scarcely any who will ask for a refund, provided it be known that the money will otherwise go into homes for superannuates.

I do not believe there is a Bishop in the Church who will step into the middle we have. One has already declined to do so, and I feel sure all the rest would do the same. It is not possible to locate a Bishop in Texas until this whole thing is wiped out and a new start is made; hence, the above is suggested as the quickest and easiest way out.

Let Dr. McLean's mass-meeting of presiding elders and preachers be held, but let its work be to take the preliminary steps toward carrying out the foregoing plan. R. C. HICKS. Royse City, Texas.

LAMPASAS CAMPAIGN.

I want to say through the columns of the Advocate a few words in regard to the Lampasas campaign and in defense of the good people who put into the recent battle against the savior their time, energy and money. The county was not lost, as has been alleged by a certain paper because the pros did not do their work for the cause, nor did they go down "almost without a struggle." To say this of those who worked so faithfully is to do them an injustice which they will feel keenly.

The campaign was carried on along well organized lines. To be sure, they did not have so many speakers as they did a year ago when they went down in defeat with almost the same anti majority against them as now. However, they had some very able speakers in the persons of Judge Jenkins, of Brownwood; Rev. Jerome Duncan, of Waco; Rev. W. T. Renfro, of Lampasas. These men rendered splendid service.

The committee was greatly disappointed at their failure to secure the services of Dr. Rankin. They had a large corps of personal workers. The committee did its work unusually well. Of course there were reasons why the county was lost. One was the liberal use of large sums of money, where money and money alone had an influence. I do not at this time feel at liberty to speak of certain other causes that had their influence in bringing about defeat. I may say, however, the end of the fight is not yet. But to lay the loss of the county at the door of those faithful, but disappointed, workers is to show a lack of sympathy of which one should not be guilty. Bell, Runnels and Angelina Counties were lost, and no one said they went down "almost without a struggle." Why, then, should it be said of Lampasas?

I am glad of the privilege of saying this much for those gallant fighters for right who did fight and will fight again and again until victory shall perch on their service-worn banners. MRS. A. C. ZEHNER.

A MILD PROTEST.

I hope you will not be offended, or think me presumptuous, if I tell you I was hurt by an article in your issue of August 9th. It was written by Mr. J. R. Puchett, and if the offense were against myself, I would go to him alone and tell him of the wound he had inflicted, but it is against the Book of books which the children of God revere and love. The flippant manner in which Mr. Puchett speaks of Solomon, one of the writers of the Bible, is grievous.

The proverb in question is not hard to understand; Solomon says: "There is no new thing under the sun." Not that there never shall be anything new. Even the latter we would not question if it were in the Bible because we do not yet understand the unseen universe, nor how everything visible is made of things which do not appear until the fullness of time is come.

Let us lay our hands upon our mouth where God's word is concerned and believe, though we cannot understand.

I think this was an oversight, but it cut deeply and wounded me sore; that is my excuse for speaking of it to a friend who brings us weekly so many good things. MRS. E. J. GURLEY.

SUPERANNUATE HOMES.

I have just read with interest "Another Phase of Superannuation," from the facile pen of our much esteemed friend and brother, S. C. Littlepage. As usual I'm a little dull and may not get the real gist of his article, but I infer that Bro. L. would change our present plan of securing homes and assist each veteran in buying a home "to have and to hold," etc. I insist that we move slowly and cautiously right here and let well enough alone. The present plan has worked admirably, especially in the North Alabama and North Texas Conferences, and bids fair to become a great success in our own conference under the efficient leading of our own Chas. E. Brown. Several nice homes are already secured and more will follow. As it's my good pleasure to occupy the first in our conference, I will declare, so far, I feel no sense

of humiliation. Nay, verily, but instead I feel inexpressibly elated. Neither do I feel that I'm a pauper of the Church and I'm real glad to be a ward of the Church.

For her my tears shall fall; For her my prayers ascend; To her my cares and toils be given Till toils and cares shall end.

Personally my decapitation has furnished a much needed rest for me and possibly for the Church also. In the language of an old friend similarly situated, "it's the most restful period of my life." Still, I'm trying to tell the old story hither and thither. Eighty efforts since conference looks like it. Besides I'm in demand for funerals, marriages, etc., at home and abroad. So I'm not resting out. In fact, this is "a way I long have sought and mourned because I found it not," i. e., to roam around in big meetings and hear new-born souls tell to sinners round what a dear Savior I have found. It satisfies my longing as nothing else can do. If I had a small patch with long grass I might stop and think, but a large patch with short grass I much prefer "present relations." Out of these meetings I get bed and board, railroad fare and, oh, the radiant glow of peace shining in the bright face of new-born souls into His kingdom. Bless the Lord, I am happy on the way.

F. M. WINBURNE. Live Oak Cottage, Glen Rose, Tex.

MISSIONARY CONFERENCES.

To the Presiding Elders and Pastors of the Texas Conference:

The Missionary Conferences at Palestine and Navasota are near at hand. What is done to secure a large attendance will have to be done promptly. Only one more Sunday before the meeting at Palestine and only two more before the meeting at Navasota. But with wise and earnest effort, the one Sunday, even, may be very valuable. Let ever pastor take the time just as soon as he reads this, to sit down and look over the list of his workers and decide who really ought to go, and then go to such persons and make a personal appeal to them on the importance and need of these meetings, and tell them of the effort that has been put forth to get these conferences on foot, and also of the small cost that it will require to attend. People at this season of the year are making trips from home for mere pleasure which cost considerable sums of money, and certainly many of them can be induced to make a pleasant trip of two days among a pleasant people who will give them free entertainment, associated with a live and instructive religious occasion. The programmes have been pronounced good, and certainly many names occur on them that will create confidence among the many friends who know them intimately. The effort has been made to have these conferences at points accessible, and at times when there be the least possible interference with other meetings and ordinary engagements. Bishop Ward will be at both meetings and with his well known intimacy with the missionary operations of our Church, and his zeal for a forward movement among us on the missionary cause, will add no little to the value of the meetings.

The railroads have given us reduced rates and will sell round trip tickets at the convention rate of one and one-third fare. Let everyone who can do so decide at once to go, and if it has not already been done, send a card in the next mail saying that you may be expected. Address cards for the Palestine Conference to either of the pastors, Rev. Thos. H. Morris, or Rev. Gus Garrison. For the Navasota Conference, address Rev. W. F. Davis, Navasota, Texas.

JOS. B. SEARS, Secretary. Crockett, Texas, August 27, 1906.

BRENHAM DISTRICT.

A preachers' conference of all the preachers of the District will be held at Somerville, September 10-11. The first meeting will be 4 p. m., Monday. This meeting will be immediately before and on our way to, the Missionary Conference, at Navasota. The way to Navasota to Brenham District is through Somerville. Let every preacher be present.

CHAS. F. SMITH, P. E.

OLD PREACHER'S HOMES.

Quite a number of persons have subscribed small sums and some larger, to be paid in the future, to buy homes for superannuated preachers and the widows of preachers. Many of these persons can pay these amounts one time as well as another. We are needing the money now. One of our needy widows is calling on us for a house to live in. She is indeed worthy, and needy—can't you help us now. God will help you in helping us. I am going every Sunday, preaching twice as a rule.

The people are helping. Last Sunday they gave me something over one hundred dollars. I am doing all I can and without fee or reward. Help me, pray for me. Send all letters to me with money orders, or bank checks. R. W. THOMPSON. 319 Ervay Street, Dallas, Texas.

SUMMER SCHOOL OF THEOLOGY.

Post Graduate Course.

- No. 1. "History of Apostolic Age," by McGriffert, J. W. Hill, Lecturer. No. 2. "History of Missions," by Speer, 2nd vol., H. Bishop, Lecturer. No. 3. "The Evidence of Christian Experience," by Stearns; E. D. Moulton, Lecturer. No. 4. "Social Law in the Spiritual World," by Rufus M. Jones; Lecturer, Jas Kilgore.

The above is the list of books in the post graduate course of study for 1907. W. L. NELMS.

MISSIONARY CONFERENCE, PALESTINE, TEXAS, SEPT. 4-6.

For the Missionary Conference to be held at Palestine, beginning September 4-6, the International and Great Northern Railroad will give a convention rate of one and one-third fare for the round trip from all points north of Palestine and on the gulf division north of Trinity. Rates have also been asked and will be given on the T. & P. from all points between Wills Point, Texasarkana and Washkom. On the Cotton Belt from all points between Texasarkana, Malakoff and Lufkin. On the T. & N. O. from all points between Athens and Nacogdoches. Tickets will be on sale the 3rd and 4th, and will be good for return till the 7th.

There are no late night trains arriving at Palestine. The morning train arrives at 8:10 and evening trains arrive at 6:30, 9:30 and 9:55. GUS GARRISON.

A CALL TO THE MEMBERS OF THE WEST TEXAS CONFERENCE BROTHERHOOD.

Dear Brethren: On account of the death of our brother, Rev. M. A. Black, advance mortuary fees should be sent to the Treasurer at your earliest convenience. Clerical members send four dollars and lay members two dollars.

A. W. WILSON, Sec-Treas. Gonzales, Texas, P. O. Box 64.

THOSE TWO MISSIONARY CONFERENCES—PALESTINE—NAVASOTA.

Dear Brethren:—You have received programs of the two Missionary Conferences, also notice of the change of place of one of them from Athens to Palestine.

The Executive Committee is very anxious as to the results of these meetings.

It is of the greatest importance that every pastor attend, and that each secure the best possible attendance from his charge. Elect at once not less than two delegates from each Church in every charge, or rather as the time is so short, appoint them, and notify them at once of their appointment and urge attendance.

There has not been since the days of the apostles such a missionary stir in Christendom as is seen today. The Board of Missions of the Texas Conference is striving to keep pace at least in a measure with the march of events looking to world-wide evangelization.

These meetings are just one step in that direction. Brethren, you are each of you a part of these meetings, your presence will help make them a success; your absence will detract from their spirit and power. Won't you lay the one to be held in your territory very much to heart? Three things you can do that will call down fire—Pentecostal—on your meeting:

- 1st. Pray for it daily with all your heart.
- 2nd. Prepare for it thoroughly.
- 3rd. Present your self at it.

Also this, talk about it, announce it through your county papers; stir up your people; you can do it. Don't forget the dates—Palestine, Sept. 4, 5, 6; Navasota, Sept. 11, 12, 13.

These conferences aim at three things if no more: "Information," "Inspiration," "Inflation." Information for the head, inspiration for the heart, inflation of the treasury. Now, brethren, all together.

J. T. SMITH, Prest. Board.

Life is not victory, but battle. Fight on, fight on! The perfect character shall come at last. Shall we then forget the battles? Shall we then forget our sins? Why should we? Hate, renounced, subdued, let them hang on the walls of memory like the shields of vanquished enemies. Be patient a little longer. By and by in our hushed and waiting chambers, each in his turn, we shall hear the sunset gun.—Roswell Dwight Hitchcock.

EPWORTH LEAGUE DEPARTMENT

Continued from Page 7.

am an Epworth Leaguer because it is a Methodist institution.

2. Because there is need of the work being done that the League is doing.

3. Because it supplies workers to the Church.

4. Because it reaches some people not otherwise reached by the Church.

5. Because it provides study and develops Christian character.

M. J. COFER.

Editor Wesleyan Advocate.

Nashville, Tenn., July 3, 1906.—I am an Epworth Leaguer because I receive help in my own Christian life, and also put myself in a position to be of service to others.

MISS P. PERRIE.

Sunday-School Department, M. E. Church, South.

Atlanta, Ga., July 3, 1906.—I am an Epworth Leaguer because I wish to be a thoroughly trained and roundly developed worker in the Methodist Church, South, and the Epworth League furnishes the best possible means by which I may be thus trained and developed.

BISHOP WARREN A. CANDLER.

President Epworth League, M. E. Church, South.

Van Alstyne, Texas, July 6, 1906.—I am an Epworth Leaguer because the League is the particular field provided by my Church for the social and religious culture of its young people.

GUS W. THOMASSON.

Texas State League President.

St. Louis, Mo., July 6, 1906.—I am an Epworth Leaguer because it affords me another way in which to glorify God in my life, because it is a help and a blessing to me and a support to the Church in general.

NELLIE DONALDSON.

With St. Louis Christian Advocate.

AS OTHERS SEE US.

We have received a souvenir official program of the Texas Epworth League to be held at Corpus Christi, Aug. 3-12. Also, a badge of white and gold containing a picture of Bishop Key, below which are written the words: "The Father of Texas League." Our Missouri Leaguers should remember to pray for our fellow-Leaguers as they meet in their annual Encampment.—Miss Dave Williams, League Editor St. Louis Advocate.

The fourteenth session and the second annual Encampment of the Texas State Epworth League convened the 3d at Corpus Christi-by-the-Sea. The meeting will continue ten days. The souvenir official program in the form of a booklet is splendidly arranged, giving photographs of many of the speakers and officers of the occasion, together with much valuable information for Leaguers and visitors. The program promises a rich feast of good things for all. Many noted speakers are booked for one or more addresses. Among the number are Bishops Key and Ward, Drs. Young, J. Allen, W. F. McMurry, Alonzo Monk, H. M. DuBoise and G. C. Rankin. The official badge of the occasion has the photograph of Bishop Joseph S. Key, father of the Texas Epworth League. He preached the opening sermon. This Encampment means much to the League and Methodism in Texas. Texas is not wanting in leadership in the onward march of the young life of the State. Gus Thomasson, A. K. Ragsdale, A. D. Porter, Theo. Berinz, G. S. Sexton and others are to be congratulated as leaders of the Texas League.—W. B. Ricks, League Editor Central Methodist.

This week our friends, the Texas Leaguers, are holding their Encampment at Epworth-by-the-Sea, Corpus Christi, Texas. The program—arranged somewhat on the institute plan—is wonderfully interesting reading, and cannot fail to be of immense practical value to the Leaguers in attendance who personally have the privilege of hearing all the inspiring leaders, and from their earnest words getting a larger idea of the dignity, the importance, the fitness even, of all Epworth League work. May the Encampment breeze bring to us South Carolinians a strong breath of enthusiasm and keen interest.—Miss Mabel Montgomery, League Editor Southern Christian Advocate.

We are in receipt of a souvenir program of the Texas State Epworth League. It is a thirty-eight page pamphlet, neatly printed and embellished with a number of half tones of those prominent in League work in the Lone Star State, and those who will take part in the proceedings of the approaching Encampment.

In addition to the program much information of local value is given. A short history of the assembly movement, and the Constitution and By-Laws of the State League are printed.

Accompanying the program was the assembly lodge, a celluloid maltese cross with a fine imprint of Bishop Key, the father of the Texas League in the center and attached to a piece of League ribbon, upon which is printed in gold letters the following:

Texas State
Epworth League
14th
Regular Session
2nd
Annual Encampment

Epworth-by-the-Sea,
Aug. 3-12, 1906.

It is the most attractive badge of the season.

Brother Thomasson will please accept our thanks for this token of League enterprise.—H. B. Anderson, League Editor Raleigh Christian Advocate.

The delegation from Italy who attended the State Epworth League Conference at Camp Epworth-by-the-Sea have returned. I believe the Surpriser editor voices the sentiment of our crowd when I say that the trip was an enjoyable one, the attendance very large and the meetings most enthusiastic. It was the best arranged program, in our opinion, that was ever presented by the State Conference, although we have not attended all the State meetings during the 14 years' existence of the organization. It taxed the SAP to its utmost to accommodate the crowds which were variously estimated at from 8000 to 10,000 people from the beginning to the end.—Whitely Reed, Editor-in-Chief, Italy Surpriser.

The writer spent part of Sunday at Epworth City, the big white town on the beach two or three miles north of Corpus Christi, where thousands and thousands of Methodists from all over Texas have gathered for recreation and instruction.

The town has its own waterworks, electric lights, telephone service, spacious pavilion, immense auditorium, bath houses, and perhaps more than four hundred tents, systematically arranged on streets. Trains, regular and special, arrive and depart every hour. The attractions at the city of tents are many—social, educational, and entertaining. It is certainly the place to go if you want to get mentally and spiritually enthused and be lifted above the cares of a strenuous business life.—Alice Echo.

The second annual Encampment of the Texas State Epworth League was held at "Epworth-by-the-Sea," Aug. 3-12, 1906.

The first Encampment, held a year ago, was a great success, both in the number in attendance and in the character of the program. On the present occasion the attendance was far in excess of last year, and several valuable features were added to the work done.

The site of the Encampment is a shell beach of fifteen acres, two miles north of the town of Corpus Christi, on the San Antonio and Aransas Pass Railroad, which has a station on the grounds. The site was a gift from the people of Corpus Christi, and the railroad has built a large recreation pier and pavilion extending a thousand feet into the bay.

The other permanent improvements consist of an auditorium, with a seating capacity of 2500, a large restaurant, a general store, and fifteen cottages, the property of private individuals. More than four hundred tents were stretched on the grounds, and it is estimated that 1500 people were in camp while the attendance was estimated at from seven to eight thousand.

The religious exercises this year were especially attractive and helpful. Two of our Bishops were in attendance. Bishop Key preached the opening sermon on Friday, August 3, at 11 a. m., and on Sunday, following, at 8:30 p. m., preached a timely and convincing sermon on the subject of tithing. The Bishop is in hearty accord with the plans for the permanent establishment of the Encampment, and his counsel and advice have been valuable to the leaders of the movement.

Bishop Ward reached the grounds on Wednesday, the 8th, and delivered two stirring missionary addresses. The Texans claim him for their own, and expect shortly to have him settled among them. Other notable addresses were those of Dr. R. S. Hyer, President of the Southwestern University, on "Education;" Rev. J. B. Andrews, of Siloam Springs, Ark., on "Worldly Amusements;" Rev. I. W. Clark, of McKinney, Texas, on "The Authenticity of the Scriptures;" Rev. E. D. Mounzon, of San Antonio, on "Literature as a Source of Power;" Hon. W. D. Fisher, of Canadian, Texas, on "From Dawn to Dusk."

Dr. Young J. Allen, the veteran missionary in China, and Rev. F. S. Onderdonk, the consecrated and enthusiastic presiding elder of a district in Mexico as large as several States, were conspicuous visitors, and con-

tributed much to the profit of the occasion. Dr. G. C. Rankin, editor of the Texas Christian Advocate, was also present and in fine trim. He preached to the great profit of those present.

These are but a few of the distinguished speakers who helped to make the Encampment a feast of good things.

In addition to the sermons, lectures, and addresses, there were regular courses of instruction conducted at certain hours each day. Miss Howell, of the Scarritt Bible and Training School, conducted a class in Church history; Miss Streater, of Meridian, Miss, a class in Bible study; and Mr. J. W. Shackford, of the Young People's Department of the Board of Missions, Nashville, a class in mission study. The large number who attended those classes indicated the intelligent interest that is being taken in all departments of Church work.

These are some of the literary and religious features of the Encampment. The afternoons were devoted to rest and recreation. The disciples of Isaac Walton found excellent fishing among the tarpon, redfish and speckled trout; the surf-bathing was safe and delightful, and sail boats and steam launches dotted the bay, carrying parties of excursionists to nearby islands, or to the Gulf of Mexico, forty miles away.

Some inconvenience and discomfort were inevitable in caring for such large crowds; but for the most part the inconveniences were those incident to camp life, and the management deserves great credit for the good work done. Thomasson, Sexton, Weeks, Beall, Palmer, and others, have wrought well, but the chief credit belongs to A. K. Ragsdale, of Dallas, the State Secretary, who labored day and night, doing the work of half a dozen men, counting himself sufficiently rewarded if the crowds regarded his motto, "Don't Worry."

Mention should not be omitted of the splendid choir of two hundred voices, led by Professor Victor Howell of Teacupana, with cornets and violins, which was a distinguished feature of the occasion.

The encampment marks a distinct advance for the Epworth League cause in Texas. For a number of years successful State Conferences were held, with great crowds in attendance and boundless enthusiasm; but they continued only two or three days, and the interest in them gradually subsided. As far back as 1898 the leaders among the young people began to talk of a permanent place of encampment, which should combine the recreation and instruction features. This is now accomplished, and the advantage is manifest. It affords to the Methodists of Texas, both young and old, and to their friends an opportunity to spend ten days or more at the seashore, with the least possible expense. In congenial company, at a resort which is under the control of the Church, where the strictest rules of decorum are observed, and where the finest fishing, bathing and boating can be enjoyed.

While allowing ample time for recreation, it provides for the assembled multitudes the best addresses, lectures, and sermons, and schools of methods, where instruction is given in Bible study, Church history, missions, and practical Epworth League work.

The enterprise was begun without capital, and its proper equipment and improvement go slow, for lack of funds; but the difficulties are being gradually overcome, and under the guidance and impetus of the wisest of our older men and the most enthusiastic of our younger ones it promises great things for the Epworth League and for Methodism.—Rev. Sterling Fisher, in Nashville Advocate.

A PLEASSED VISITOR.

Mrs. S. M. Lillard writes us from Seguin as follows: "Am feeling much refreshed in body, mind and soul, after the delightful outing at Epworth-by-the-sea. Our party from Seguin and Mill Creek were much pleased. How fortunate indeed that we could have with us so many of the "Master Minds," of our great Church. May the inspiration gained result in a mighty forward movement in all departments of League work and may the ensuing year be the best and brightest in our history."

BRO. FIELD IS NOT SATISFIED.

During the business session of the Encampment, when the Constitution was up for final adoption, Brother C. S. Field, of Merkel, Texas, made a plea for a certain wording in the paragraph defining membership, insisting that his construction of the meaning meant to be conveyed was the only proper one submitted. The brethren among themselves agreed to a wording and it was adopted without a ruling from the chair. It seems, how-

ever, that Brother Field was not then satisfied and is not now satisfied, and so he gives a full explanation of his side of the controversy, which we publish herewith. Of course no further effect can now be had other than to satisfy Brother Field in giving publicity to his views, and this we do cheerfully. His letter is as follows, viz:

Merkel, Texas, Aug. 26.—Dear Brother: Upon the question of my amendment to Constitution by adding "Superannuate preachers," and the position of the brethren that it was superfluous and that in Methodist parlance, the words "traveling preachers" always included the superannuate preachers. I call your attention to Discipline Art. 69; also Art. 78. "All the Traveling and local preachers, including superannuated preachers. Again in Art. 88: "All the members of the Church and resident members of the Annual Conference."

In this latter paragraph "Resident members of the Annual Conference," is used to include "traveling superannuated and superannuated preachers." The words, traveling preachers, do not include all preachers, who are members of the Annual Conference, else why this phraseology? I admit that in the minds of some individuals the words "traveling preacher" are all inclusive, but the Discipline is our standard, and judging thereby, not in one place, but throughout, in order to be explicit, we must use term "Members of the Annual Conference," or specify the relation, to be clear to all minds.

C. S. FIELD.

P. S. The discipline considers that any man who is a member of the Annual Conference and receives an appointment at the hands of the Bishop, whether as a teacher, editor, etc., as a "traveling preacher," or one who is effective. There is index to Discipline: "Ceasing to travel," which means that he no longer receives an appointment at hands of the Bishop, and is therefore no longer a "Traveling preacher." "Has ceased to be."

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Vanderbilt University, Nashville, Tenn., Office of the Chancellor, June 23, 1906.—I take pleasure in endorsing the work of the Hughey and Turner School of Weatherford, Texas. During the past year we have had with us from this school a student who has made excellent grades and given in every way proof of thorough instruction in all the subjects required for admission. It was also my privilege to visit this school some months ago, and the impression made on me by all that I saw at that time was distinctly favorable. Vanderbilt University has recently granted to this school the privilege of entering students to the freshman class on certificates without examination. This privilege is only granted after careful investigation. I feel that no parent would make a mistake in sending his children to this school. J. H. KIRKLAND, Chancellor, Vanderbilt University. Fall session opens September 11, 1906. For further information, write to J. P. TURNER, M. A., Principal.

Polytechnic College Fort Worth, Texas.

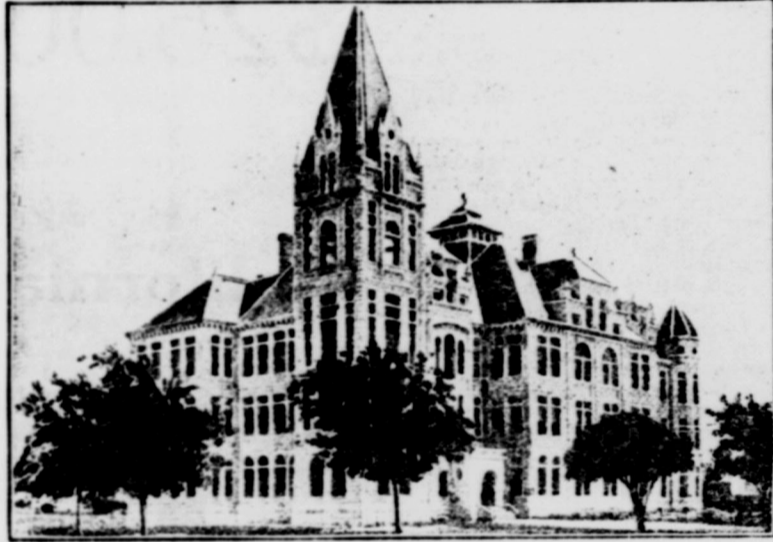
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SAN MARCOS DISTRICT CONFERENCE.

The annual session of the San Marcos District Conference, for the year 1905 and 1906, convened at San Marcos, June 22-24, 1906.

Our young presiding elder, Rev. D. K. Porter, presided over the Conference with ease and dispatched business in a business way.

After the reading of the scripture lesson from Matt. 20, Bro. Porter made some interesting and beneficial remarks on the same.

The Conference was a spiritual one from the first to the last, special attention being given to religious services.

The roll was called and a few of our ministers were absent, with a very good lay delegation.

The business of the Conference was transacted by committees.

The reports of these committees show a good condition of the district, and improvement along all lines.

Rev. J. B. McCarley was recommended to the Annual Conference for admission on trial.

The trustees of the District Parsonage property were empowered to sell the same and get another parsonage more convenient.

The following brethren were elected delegates to the Annual Conference:

- J. B. RYLANDER, J. B. McCARLEY, A. M. HOUSTON, S. M. LILLARD.

Alternates:

- H. C. WALLACE, Dr. J. H. COMBS.

The Woman's Foreign Missionary Society and the Woman's Home Mission Society were ably represented in the afternoon of the 22nd.

The school men were with us, and represented their work.

Saturday evening was devoted to the missionary program and many topics were ably discussed.

During the week the following brethren preached: J. T. H. MILLER, S. J. UPTON and C. W. GODWIN.

The Committee on Public Worship announced the following program: Preaching, Methodist Church morning, A. W. Wilson; evening, Dr. J. E. Harrison, Presbyterian Church, morning, J. B. McCarley; evening, J. S. Simmons, Baptist Church, evening, W. A. Dunn, Christian Church, morning, C. W. Godwin; evening, S. J. Upton.

Love feast at the Methodist Church at 4:30, conducted by G. M. Hall. W. A. DUNN, Sec.

AN ILLUSTRATION THAT DOES NOT ILLUSTRATE.

How easily we can misunderstand each other. To illustrate, I wish to relate a circumstance that came under my own observation. A Missionary Baptist preacher was put on the fifth Sunday program to preach on baptism. Some Methodist people who heard his sermon understood him to say that no marriage was legal unless the ceremony was performed by a Baptist preacher. On being informed as to what he had preached I at once entered my protest. I said, "Surely he did not make such a statement." I was personally acquainted with him, and knew him to be a high-toned gentleman and a very prominent minister in the Baptist Church; so I said at once, "I will ask him about it the first time I see him." This I did and, just as I expected, with a smile, he said, "No; they misunderstood me." Said himself nor any of his brothers were married by Baptist preachers. Baptism was his subject and he brought up the marriage ceremony only to illustrate. He then continued to explain by saying (in substance, if not in exact language) a young couple having obtained license to marry, and while on their way to a legally authorized person to have the ceremony performed, met a man who asked them where they were going. They told him. He said there was no use to go any farther; that he could say the ceremony as well as the other fellow. They said, "All right, we will go no further," as the ceremony is what they wanted. It was then performed in good style. The young couple are happy. They turn over the license to their new friend and go on their way rejoicing, believing that they are husband and wife. The papers are signed up and returned to the County Clerk, and in a few days the officers are investigating the matter; and the parties are declared to be living in adultery in the eyes of the law, notwithstanding the ceremony has been said just like the other man would have said it. The license had been signed and returned and the parties satisfied with the work. A new license must now be issued. The parties must go through the same ceremony and the papers again be signed and returned to the Clerk of the Court. Now why all this? No one can easily misunderstand it. It is because the law of our country authorizes certain persons to do this work; and it must be

done by them, otherwise it is condemned.

Now, from this illustration, there seems to be this foregone conclusion, viz.: That Jesus Christ never authorized any man to administer water baptism except Missionary Baptist preachers, though it may be done by ministers of other Churches exactly as Baptists administer it, and the parties may be ever so well satisfied, but Jesus Christ, who is the great law-maker, condemns it for want of its legality. Not because it was not done right and did not give perfect satisfaction to the parties receiving it. If this is a wrong conclusion from that illustration, will some well-informed Baptist, and there are plenty of them, explain the situation, so that there may not be another misunderstanding.

This is not written to call up controversy nor antagonize Baptist usages, but for the sake of further information. Yours for the common faith.

J. W. BOWDEN.

China Spring, Texas.

For Loss of Appetite

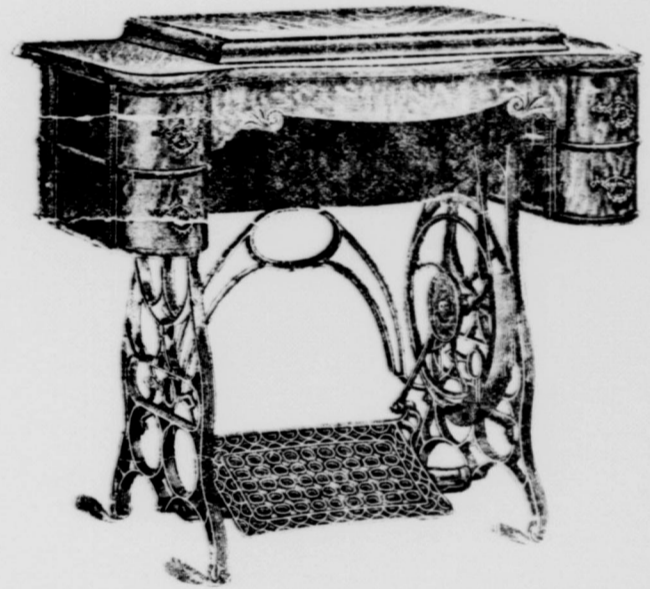
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Via the Michigan Central, "The Niagara Falls Route," between Chicago, Detroit, Niagara Falls, Buffalo, New York, Boston, and New England points. For information as to trains, rates, etc., ask any ticket agent or address H. I. Newton, Passenger Agent, 257 Main Street, Dallas, Texas; W. J. Lynch, Passenger Traffic Manager, Chicago.

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This is an Automatic Lift drop-head stand with an absolutely positive and easy action accomplished with mechanism of extreme simplicity. When the table leaf is swung over the sewing, the head of the machine is automatically lifted to place and locked firmly, and when the leaf is closed the head is lowered into the dust-proof receptacle provided for it. Nothing more perfect can be conceived, and no device for a similar object has ever possessed a fraction of the ease and certainty of action which are the essential features of this construction.

The design of the woodwork is new, classic, elegant, artistically executed and exactly in harmony with the best modern ideas in high-class furniture. Nothing at all approaching it in artistic excellence has ever before been associated with a sewing machine; and it at once lends an air of dignified richness indicative of superior quality. Only the choicest grades of selected woods are utilized in the manufacture of this stand, and the workmanship and

finish are all that might properly be expected in connection with a superior article of this nature.

This stand is made in one pattern only, with four drawers and a center or till drawer, as shown in the cut, and it is known as our No. 44. It is regularly furnished in quarter-sawn oak which is our standard woodwork, but can be furnished in walnut or sycamore; or manogany at an extra charge when required.

The iron work is the very finest that unequalled facilities enable the factory to produce. The castings are perfectly smoothed and coated heavily with full gloss black enamel. The stand is of especially strong and rigid design, and more important than all, the belt wheel and pitman are fitted with anti-friction ball-bearing which run about eighty per cent easier than any other form.

To sum up briefly, this stand is designed and manufactured solely with the intention that it shall be wholly beyond the reach of competition or comparison.

A Full Set of Attachments are Supplied without EXTRA CHARGE. They are of the Latest Design.

Our Prices, including one year's subscription to the Texas Christian Advocate, are as follows:

Table with 2 columns: Attachment type and Price. Automatic Lift, No. 44: \$24 00. Ordinary Drophead: 23 50. Upright: 22 00.

The above prices will place the machine at the nearest freight depot of the purchaser. WE PAY THE FREIGHT. Address

BLAYLOCK PUBLISHING COMPANY, DALLAS, TEXAS.

The Woman's Department

Conducted in the interest of the W. F. M. Society and the W. E. M. Society. Address all communications to Mrs. Florence B. Howell, 119 Mason St., Dallas, Texas.

THE DORMITORY AND TRAINING SCHOOL, DENTON, TEXAS.

Mrs. L. H. Potts.

We note with pleasure the general interest that is being awakened in the above enterprise. Indorsed by the North Texas Conference in its annual session last November, by the State Federation of Woman's Clubs in executive session and recently by the Woman's Board of Home Missions, in Asheville, North Carolina, we are emboldened to plead the material interest of all the forces represented by these several organizations. Fair words do not build brick walls, but they are a good foundation upon which to rest our faith, when they emanate from the genuine sources which we believe these indorsements to have done. We are glad to see the great body of club women interested in such a movement as this institution proposes to be. It is for the help of their sex, gives solidarity to their own efforts, and furnishes a common interest.

A local Building Committee has been appointed in Denton who, while in no sense financially responsible for the indebtedness contracted by the Woman's Home Mission Conference Society, will nevertheless be strong allies in representing them and looking after their interests in Denton. The personnel of this committee insure this. They are: Dr. J. P. Blount, President; Cree T. Work, Mr. Moore, Mrs. Adkisson and Mrs. Foreman.

The contract was recently awarded to a responsible Denton firm, and work will begin at once in order that the building be ready by the opening of the fall term.

Every reader desires an interest in this building. If you can not give five thousand dollars and have the privilege of making it a memorial, perhaps you would like to contribute two hundred and fifty dollars, and name the chapel, dining room, parlors or library, or one hundred dollars and name a bed room for some loved one. Do not wait, but let us hear from you at once.

I would make an especially urgent appeal to the auxiliaries, that this matter be active & pressed.

Let the District Secretaries go to work on the plan outlined in a recent executive meeting and submitted to them at that time. We are positively committed to this work and the payments must be met as they fall due. Of course this responsibility rests upon the Building Committee of your conference and they intend to meet it. But the work is the work of every woman in the Home Mission Society as well, and generous co-operation will be sharing that burden graciously. May we not have a pleasant rivalry, not only between the District Secretaries of North Texas Conference, but from District Secretaries of our other Texas Conferences as well, as to who shall send in the first and largest contribution from her district. Let each Secretary appoint a committee of three or more within her district, she being the chairman, who shall make a list of those who could contribute, and then let that committee see that each person on that list has this matter properly presented to him or her, and a generous donation requested. Ask largely; it is but a poor compliment to presume that one can only be interested to a very limited degree in so worthy a cause. Have faith in the man or woman you approach, and you will inspire faith in the cause you represent.—King's Messenger.

"WORK YOUR PLAN."

The key to success was given by our beloved minister, Rev. T. E. Pierce, when years ago he wrote: "Plan your work and work your plan." God helps those who help themselves is the principle he elucidates. This year let Texas take her highest rank. She is a born leader. All her glorious traditions of the past, all her marvelous opportunities of the present will rise like specters pointing the accusing finger of scorn if she fails to rise to the importance of the occasion. All the world knows we glory in our heritage. That we claim it is greater honor to be a Texan than a king, then shall we not show of what stuff we are made and present such a record of good works at Houston next year, as will compel the Churches to follow us in good works as we follow the Master's teaching? Remember when God put Joshua in leadership, he reminded him "Moses my servant is dead," on you I bestow the honor of leading my people.

The Northwest and Texas ministers pledged last year to preach one sermon on our work in the Mission Training School for friendless girls and take a collection. North Texas was to do the same for the Dormi-

tory. Now, if each first-class charge will raise \$100 and each auxiliary raise the same amount, making \$200 from each, North Texas would put \$15,000 in the Dormitory, while the other two conferences could as easily raise \$20,000 for the Mission School. But unless our leading officers in the Home Mission Society put their hearts and souls into the movement, pray, talk, work, it will not be done. Talk to your minister about it. Plan the work, ask for a special day. Enthuse the people by telling what we have done on educational and benevolent lines, besides parsonage building and supply work. Conference will soon be here. All the collections will be in, and then our cause will be at a disadvantage. The plan is all we could ask. Work it to a finish. Don't

those charges and auxiliaries who have not the missionary spirit, and consequently have not the spirit of Christ.

Rev. J. M. Sweeton, of Decatur, took his collection yesterday. Seldom have we heard a more beautiful tribute than he paid to woman's work in the Church, or a more eloquent and stirring appeal than he made to his people to help build the Dormitory, which he wisely said "was a great missionary enterprise of the Church to educate and train Texas young womanhood to become co-workers in bringing the world to Christ." It is useless to say that with such a leader that he puts his Church on record as of the first class—\$100. Mrs. Harry Halsell, one of his members, has already given \$100, and today the auxiliary will pledge to raise their \$100, for Decatur has always stood in the first rank in good works.

Now, "plan your work and work your plan." Ask yourselves what rank you shall hold in the Master's service. Ah, would we not honor our



DENTON DEACONESS DORMITORY, METHODIST CHURCH, SOUTH.

Let your pastor go up to conference and report his charge delinquent. Yours as well as his faithfulness is at stake. A first class charge is to give \$100, a second class \$50, third class \$25. But surely there will be no second and third class charges. Hardly, in our rich commonwealth can we find a community unable to raise \$100. In every pastoral charge there is one or more persons who can give twice the amount much less the congregation.

Remember we are to close our books on the \$50,000 Stock Company at our next annual meeting. Let us show our sisters of the Church what Texas can do for the great pioneer institution with which she leads all evangelical Churches. This free will offering is not to take one penny from our dues or the extra dollar per member, without which all our machinery would stop. \$250, not a penny a day, is the paltry sum we own and must pay, but this \$200 from each charge can and must be raised if we maintain our own self-respect. We have dilly-dallied long enough. Let us do something this year worthy of our Master and our heritage.

Remember if you live in North Texas you will work for the Dormitory. If in Northwest or Texas Conferences you are pledged to work for the Mission Home and Training School. Everyone of us have ten friends who will give us one dollar. Let us get out and gather it up. This is what Home Mission means. Go to your neighbor and help him or her to do a good deed. God and a good conscience will reward you. No time to lose. Go to work now.—King's Messenger.

THE DORMITORY.

"Plan Your Work and Work Your Plan."

How North Texas Conference can speedily raise \$15,000 for the Dormitory.

We have 118 auxiliaries. If fifty of the first class will give \$100, making \$5,000; and fifty of the second class give \$50, making \$2,500; and the remainder of the third class give \$200, the total will be \$7,700.

Next, our ministry of the North Texas Conference pledged last conference to co-operate with us, and preach one sermon and take a collection this year.

They have 173 charges. If fifty of the first class will give \$100, making \$5,000, and fifty of the second class give \$50, making \$2,500, and twenty-five of the third class give \$25, making \$625, the total will be \$8,125. And this amount, together with the total of the Home Mission auxiliaries, \$7,700, will make a grand total of \$15,825.

This will leave a good margin, no, not a good, but a large margin for

ing if we should all decide to be of the first rank and not give \$100 for the honor, but give as St. Paul says, is scriptural, "As God has prospered us." Grace Church, Dallas, Auxiliary says they can't afford to give less than \$500.

This money is not put on the auxiliaries as a tax or test of membership, but we ask each auxiliary to go into their harvest field and glean for the Master. Go personally and put this blessed cause on the hearts of our people. Do home mission work of the most far-reaching kind. Or, if your people are not educated to give, help teach them; if you can not bring free offerings, do the next best thing, have lectures, musicales, or some elevating social pleasures that will secure the desired result.

"They give twice who quickly give." "As we sow, we shall reap." What we give is all we lay up in heaven; all we shall have to check against in eternity. Let us hear speedily what value you put on yourself, which rank you will take.

- MRS. L. H. POTTS, President.
- MRS. L. P. SMITH, Cor. Sec.
- MRS. F. B. CARROLL, Supt.
- MRS. W. H. JOHNSON, Editor.

RELIGION IN JAPANESE PRISONS.

I inquired what religious system was employed for the spiritual betterment of the prisoners, and was surprised, although I should not have been, to learn that it is Buddhism. This, to my mind, is incongruous. To Buddhism belonged all the hopelessness of the old system that has vanished save for the few relics in the museum of the prison society. To Buddhism belonged all the dark, noisome hovels into which men were thrown in squirming heaps, bound up in balls and chains. To Buddhism belonged the racks and screws, the burnings and the torturings that knew no justice, and never dreamed of mercy. But from Christianity, or from Christian civilization, was borrowed all the clean kindness of this new Japan, and I could not understand how upon Buddhist hopelessness such ideas could possibly be grafted. The Buddhist prayer is, "Great Amida Buddha, deliver us from existence," while to Christ we pray, "Deliver us from evil;" and I could not but think, as I stood in the great temple before a gilded altar of the Lord Buddha, that Christ's teachings of love and righteousness that inherit eternal life, might well be substituted in this place for the system of dense philosophy which knows no hope of future betterment and only seeks a final complete extinction.—Eleanor Franklin in Leslie's Weekly.

A SUCCESSFUL INVALID.

I know a lady who has been confined to her couch in a small room for years, and can see only the tops of trees from her resting place, yet she is so cheerful and hopeful that people go to her with their troubles and always go away comforted and encouraged.

"Oh, isn't the spring beautiful!" (or summer, autumn, or winter, as the case may be) is her exclamation to callers, even when her body is quivering with pain. Her eyes are always smiling. A light shines through them which was never seen on land or sea.

Will any one say that this woman, who has brought light and cheer to all who know her, is poor, or a failure, simply because she has been confined to that little room all these years? No; she is a greater success than many a rich woman. She has the wealth that is worth while—the wealth that survives pain, sorrow and disasters of all kinds—that does not burn up—which floods or drouths can not affect—the inexhaustible wealth of a sunny, cheerful soul.—Success Magazine.

WOMAN'S HOME MISSION SOCIETY, TEXAS CONFERENCE.

I come again at the last moment pleading for quarterly press reports. Vacation days are nearly over. Have we spent them all at play? Surely you can record some work done!

I have, under many difficulties, tried to advance this branch of our work throughout our long, hot summer, but without the full co-operation of auxiliary press reporters all will come to naught.

There is no element of Home Mission work more necessary to its success, in fact success depends upon it, than prompt attention to duty by auxiliary officers.

We are proud of the Home Mission Society, grateful for the good work we have been permitted to accomplish and ready to do all that the Master has for us to do, but we must be diligent in small things if we desire large results. Indifference on the part of one is felt at the very head of an organization. The weakest auxiliary has its part to add in the sum total of our accomplishments.

Let not the Texas Conference be found wanting! Press Superintendent, be up and doing! Send me your quarterly reports on the first of September.

I hope to furnish you with blanks for reporting before next quarter's are due. In the interim give me this statement.

Do you receive the Monthly Bulletin? What is your method of presenting it? Do you use the secular press and how? Have you the reading course, and how do you use it? General remarks.

MRS. J. L. CUNNINGHAM, Supt. Press Tex. Conf., 1955 Calder Ave., Beaumont, Texas.

\$100 Reward, \$100.

The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages, and that is Catarrah. Hall's Catarrah Cure is the only positive cure now known to the medical fraternity. Catarrah being a constitutional disease, requires a constitutional treatment. Hall's Catarrah Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers that they offer One Hundred Dollars for any case that it fails to cure. Send for list of testimonials.

Address: F. I. CHENEY & CO., Toledo, O. Sold by Druggists, 75c. Take Hall's Family Pills for constipation.

September 6 will be the opening day of the fifteenth annual session of the Scarritt Bible and Training School.

A Beautiful Niagara Picture.

There is nothing better to hang on one's study wall than a fine picture of some grand scene of nature. Niagara Falls is probably the grandest sight on earth, and one of the finest pictures of the cataract is the water color of Chas. Graham. This has been reproduced by lithography in twelve colors, 15x24 in., on heavy plate paper and will be sent to any postoffice in the world on receipt of fifty cents, in stamps or currency. Address O. W. Ruggles, G. P. A., Michigan Central R. R., Chicago.

If you blur your moral perceptions, if you sacrifice your honor by ways that are not clean and straight, then the whole landscape of your spiritual outlook will lose its delicate coloring and lose its clear edge, and you will not be able to distinguish between the good and evil, between the true and false.—John Kelman, M. A.



Cancer Cured

Dr. R. E. Woodard, Little Rock, Ark. Dear Doctor—The cancer on my nose is entirely well. I only had to use your famous ointment a very short time. The Oil Cure is certainly a wonderful discovery, and a great boon to suffering humanity. I feel that others should know of this.

Yours gratefully, JUDGE J. N. SMITH, Lenohe, Ark. The Oil Cure was discovered and perfected for the treatment of cancer, bronchitis, catarrh, consumption, piles, scabies, eczema, diseases of the eye, ears, nose and throat, and in fact all chronic and malignant diseases. Many patients cured by correspondence. A book sent free giving particulars. If you are not satisfied yourself cut this out and send to some suffering one. Enclose stamp for reply. Call on or address DR. R. E. WOODARD, 100 E. Fifth Street, Little Rock, Ark.

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For information, address

Mrs. L. A. KIDD-KEY, President Sherman, Texas.

Rev. E. L. Spurlock, Business Mgr.

Organ Committees Read This

We have a beautiful Aeolian Organ, handsome mahogany case, brass scroll, ornamental front. Good as new. This sold new for \$3850. We will deliver it ready for use, including electric motor, for \$2250. Reasonable payments. A beautiful organ for any church. Write for full information.

Also, a \$600 Pipe Top, two manual, pedal bass, reed organ, now only \$185.

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For advertising and descriptive matter, address

F. B. BOCK, Second Vice-President and General Superintendent.

LAREDO SEMINARY, LAREDO, TEXAS.

Dear Epworth Leaguers:

The League Convention at Denver, last year, recommended the rebuilding of the Boys' Home at Laredo, Texas, which was destroyed by the cyclone of April 28th, 1905, as a League Special

The Woman's Board, unable to restore this building, voted at their recent annual meeting, that Miss N. E. Holding, the principal, might receive free-will offerings for the same. They also voted that the Home should be known as the S. S. Park Memorial, in memory of the Godly woman who died within its walls a few minutes before the cyclone, and who had given the best of her life for the cause of missions.

We appeal to the young life of our Church to undertake this noble work for our Master. Christian homes for boys in our mission work are an absolute necessity. Else, where are the noble Christian men who are to take their places as ruling factors in the nation to be found? Our board has only one other home for boys in the republic.

The fact that the Seminary is located in the States, appeals to the high class Mexican father, who is eager for his boy to learn English, as well as the push and enterprise for which we, as a people, are noted. For this reason were the Seminary prepared to take them, any number of high class, good paying pupils could be secured, and trained for our Master's service. Could you know the great need of Mexico today for Christian leaders, we feel sure that this appeal for the perpetuation of the Boys' Home at Laredo would strike a responsive chord in your hearts and that the \$5,000 needed would be sent without delay to the noble woman who has given her life for the upbuilding of this border work. Mexico's twelve millions, just emerging from the power of Rome, with all its tyranny and degrading influences, are crying to us for help. They want our language, our customs, our arts of civilization. Commerce is rapidly providing these. Shall not the Church of the living God give the Bible and Christian schools and teachers, to lead the youth of the land from the ignorance and superstition of Catholicism to the blessed Gospel light?

Leaguers, this is your opportunity to do a grand work for the Master. Never could you make an investment of \$5,000 where it would yield more speedy and lasting returns. Invest in this Boys' Home and immortal souls will be your reward.

The influence of the Laredo Seminary, which has stood as a beacon light at the gate way of our republic for twenty-five years, is far reaching. Not only have the one hundred and fifty thousand Mexicans of Texas been benefitted, but its light has penetrated into the darkness of Mexico, illuminating the sin-cursed land, strengthening the bond of union between our nations, and making brighter and better thousands of hearts and homes. 'Tis a glorious work.

Let it not be said that a Protestant stronghold was given up for the want of \$5,000. Catholicism would eagerly grasp the situation and build up an imposing institution for learning for boys, while throughout eternity we would hear the wail: Lost opportunity! Lost! Lost!

Leaguers, rally to this undertaking at once, and God will bless you. A small donation from every League Chapter in Texas alone would easily raise the amount to erect this monument in memory of one of Texas' own grand women, and to perpetuate this glorious work for our Savior's cause. Joseph S. Key, Seth Ward, G. C. Rankin, H. M. DuBose, Jno. B. Andrews, D. H. Abernathy, R. S. Hyer, E. D. Mounson, Jno. W. Shackford, J. T. McClure, Hubert D. Kniekerhoecker, W. C. Everett, T. S. Armstrong, W. E. Hawkins, Edward Barcus, C. C. Cody, A. E. Rector, O. F. Sensabaugh, Sterling Fisher, Chas. F. Smith, J. A. Phillips, Joe F. Webb, F. S. Onderdonk, W. A. Palmer, A. W. Fisher, L. B. Newberry, Grover Robberson, Ralph A. Porter, V. G. Thomas, and others.

OUR SCHOOLS.

Since my last article on the above subject I have visited two of our school plants. That at Stamford is the newest. As yet they have no buildings, students or faculty, but they have a most beautiful place to put buildings, a splendid start on money to erect them and a progressive Board of Trustees to elect a faculty and guide the affairs of the school. They propose to abide by the educational system of Texas adopted a third of a century ago, and reaffirmed by the Educational Convention of last May and correlate with Southwestern University, our central institution. No school under the auspices of the Methodist Church of Texas ever started with brighter prospects to fulfill its proposed mission.

The newest of the schools in operation is the North Texas University School, located at Terrell, and pre-

sided over by Rev. J. J. Morgan. During the first year of its existence, the enrollment reached two hundred and seventy-five. In this respect it is a record breaker. But all the emphasis is not placed on numbers. The chief ambition seems to be to do thoroughly the work proposed. To accomplish this result they have wisely employed college and university teachers as instructors, and are refraining from attempting college work. President Morgan is an A. M. graduate of Southwestern and a B. D. graduate of Vanderbilt. He is filling his faculty with graduates of these universities. Although this is the first year, four of his students will this fall enter Southwestern. With a few more such schools in Texas properly located, our educational problem is practically as well as theoretically solved.

Everything foretells another prosperous year at Southwestern. Every teacher who was in the college work last year will be on hand and a number of new assistant professors have been employed. New furniture is being installed in the Biblical department, and other rooms are being retouched. The season opens Sept. 11.

J. SAM BAIRCUS.

POLYTECHNIC COLLEGE NOTES.

Rev. J. D. Young has arranged with the Texas and Pacific and Fort Worth and Denver Railways to run special cars on these roads Tuesday, leaving Big Springs 8:30 a. m. and Childress 9 a. m. to accommodate the large number of students attending from these sections. The cars will have streamers and banners, and a general good time is expected.

By the time the readers of the Advocate scan these pages everything will be in readiness for the greatest opening in the history of Polytechnic College—that is, judging from present indications. Every mail brings requests for reservation of rooms for both young men and young women. Notwithstanding the fact that additional room has been made for fifty young ladies in the new building, giving a total capacity of one hundred and fifty, there now remain only a few rooms not reserved. The same conditions exist in regard to Mulkey Hall for young men.

The new conservatory is nearing completion. The finishing touches are being made by the painters and plasterers. This is a beautiful three-story building built of Thurber brick and costing \$15,000. This will be one of the best equipped conservatory buildings in the State.

Work on the new Science Hall is progressing nicely. We had expected to have this building ready for the opening, but owing to the fact that the contractor could not fill the order for brick, work was delayed for some time, but the contractor gives us every assurance that the building will be ready for occupancy the latter part of September. In addition to a fairly well equipped physical and chemical laboratory, \$2000 worth of scientific apparatus has been added, which gives first-class equipment in this department. We have recently sunk a deep well, which gives us an inexhaustible supply of pure artesian water.

Both the Young Ladies' Home and Mulkey Hall for young men have been thoroughly renovated and are in first-class condition.

A new roof has been put on the piano practice hall and additional rooms made for practice purposes. A physical culture room has also been added.

Progress and prosperity are much in evidence on the entire Polytechnic Heights, as is evidenced by a number of new dwellings and four brick business houses being erected.

The members of the faculty who have been away on summer vacations are returning and will be in their places by the last of this week.

Pres. H. A. Boaz and Business Manager J. D. Young have finished the summer campaign and are busily engaged in putting everything in readiness for the opening next Wednesday.

The opening addresses at 10 a. m. September 5 will be delivered by Dr. H. S. Hyer, Regent of Southwestern University, and Rev. Jerome Duncan, of Waco.

OUTLOOK FOR CLARENDON COLLEGE.

We have not yet begun the classes, and yet every place in the Girls' Dormitory has been taken, and the problem is what to do with the influx of students. We do not lack for scholars, we do lack facilities. Our friends need to be awakened to the great opportunity. In Clarendon the Methodist Church has the best chance for training-school work in the whole Southwest. If we had the room we could place 50 more boarders.

That enterprising layman of Channing, Mr. R. T. Ansley, backed by Bro. Hunt, has handed me his check for \$500. We must have several more gifts equally as large, and larger, to begin a new main building.

Our summer campaign—not yet complete—has been a real pleasure. The warm air of the Panhandle, together with the cordial welcome of the pastors, has made it a treat indeed to be in their protracted meetings. Next Sunday I go to Quanch and Prof. Burkhead goes to Claude.

The world at large has out a faint conception of the rapid development of this marvelous section of Texas. Land buying has become a craze.

I must mention one great enterprise among the many out here. Rev. C. N. Ferguson has let the contract for a \$27,000 church at Amarillo. He has a difficult but growing field.

I pray God that while the material side is making rapid advance that his people will be as wise as the children of this world in pushing the kingdom. Let us be up and doing while it is called the day. REV. J. R. MOOD.

Maa excepted, no creature is valued beyond its proper qualities. We commend a horse for his strength and sureness of foot, not for his rich caparisons; a greyhound for his heels, not for his fine collar; a hawk for his wing, not for her gesses and bells. Why not in like manner esteem a man for what is properly his own?—Montaigne.

Dallas Dist.—Fourth Round.

Grace Church, Sept. 1, 2.
First Church, Sept. 2, 3.
St. Marks, Sept. 8, 9.
Oak Lawn, Sept. 9, 10.
Grand P. and W. D., G. P., Sept. 15, 16.
Denton Sta., Sept. 22, 23.
Grand Avenue, Sept. 29, 30.
Evray Street, Oct. 1, 2.
Lancaster and Wilmer, L., Oct. 8, 9.
Wheatland, DeSoto, Oct. 15, 16.
Lewisville Sta., Oct. 22, 23.
Trinity Sta., Oct. 29, 30.
Cedar Hill and Duncanville, D., Nov. 3, 4.
Argyle, Chime's Ch., Nov. 10, 11.
Cochran and Maple Av., C., Nov. 17, 18.
J. L. MORRIS, P. E.

Sulphur Springs Dis.—Fourth Round.

Rely Springs, Shooks Ch., 4th Sun. Sept.
Cumby, Cumby, 5th Sun Sept.
Winnboro, Sta., 1st Sun Oct.
Yowell, Pecan, 11 a. m., Oct. 11.
Pecan Gap and B. F., B. F., 11 a. m., Oct. 12.
Klondike, Goods Ch., 11 a. m., Oct. 13.
Cooper Sta., 8:30 p. m., Oct. 13.
Purley Sta., Saltillo, 3rd Sun Oct.
Mt. Vernon, Mt. V., 10 a. m., Oct. 22.
Birthright Sta., B., 4th Sun Oct.
Sulphur Springs Sta., 8:30 p. m. Oct. 29.
Lake Creek, L. C., 1st Sun Nov.
Sulphur Bluff, 11 a. m., Nov. 7.
Bonanza, 2nd Sun Nov.
Como, 11 a. m., Nov. 14.
C. B. FLADGER, P. E.

San Augustine Dist.—Fourth Round.
Center Cir., New Prospect, Sept. 8, 9.
Shelbyville Cir., S., Sept. 15, 16.
Center Sta., Sept. 29.
Hemphill, H., Sept. 22, 23.
Garrison, Concord, Sept. 29, 30.
Geneva Cir., Geneva, Oct. 6, 7.
San Augustine, S. A., Oct. 7, 8.
Melrose, Chireno, Oct. 13, 14.
Kelys, Wells, Oct. 20, 21.
Timpson, Oct. 24.
Minden, Laneville, Oct. 27, 28.
Tenaha, Oct. 31.
Nacogdoches Mis., Appleby, Nov. 3, 4.
Caro Sta., Nov. 7.
Nacogdoches Sta., Nov. 8.
Cushing, Cushing, Nov. 10, 11.
Carthage, Nov. 14.
Gary Mis., Wesley Ch., Nov. 17, 18.
Lufkin Sta., Nov. 23.
Burke Cir., Burke, Nov. 24.
E. S. SHETTLE, P. E.

Pittsburg District—Fourth Round.

Gilmer Cir., Mt. Gilead, Sept. 1, 2.
Gilmer Sta., Sept. 2, 3.
Pittsburg Cir., Pleasant G., Sept. 8, 9.
Pittsburg Sta., Sept. 9, 10.
Texarkana, Central, Sept. 16.
Hardy Memorial, at night, Sept. 16.
Naples and Omaha, N., Sept. 22, 23.
Quitman, Liberty, Sept. 26.
New Boston Mis., Sept. 29, 30.
New Boston Sta., Sept. 30.
Leesburg, Morris Ch., Oct. 3.
Cason, Cason, Oct. 5.
Dangerfield, Dangerfield, Oct. 6, 7.
Winfield, Bridges Ch., Oct. 13, 14.
Mt. Pleasant, Oct. 20, 21.
Linden, Cedar G., Oct. 27, 28.
Park, Oct. 31.
Dalby, Nov. 3, 4.
Atlanta, Nov. 10, 11.
Queen City, Nov. 17, 18.
Redwater, Nov. 24, 25.
J. T. SMITH, P. E.

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Palestin e. Texas.

OBITUARIES.

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

Poetry Can in No Case Be Inserted. Extra copies of paper containing obituaries can be procured if ordered when manuscript is sent. Price, five cents per copy.

REV. C. B. SMITH.

Brother C. B. Smith was born in Douglass, Nacogdoches County, January 15, 1856, and died in Gilmer, July 8, 1906, aged fifty years, five months and twenty-three days. He was converted and joined the Methodist Church at old Center Church in Smith County when fifteen years old. We have not the date of his license to preach, but he joined the East Texas Conference in 1889 and served Homer Circuit in 1890, 1891 and 1892; Elkhart Circuit in 1893 and 1894; Holcomb Circuit in 1895, 1896 and 1897; Melrose Circuit in 1898; Center Circuit in 1899 and 1900; Tenaha Circuit in 1901; Minden Circuit in 1902 and 1903; Quitman Circuit in 1904 and 1905; Gilmer Circuit, where he died, in 1906. Bro. Smith was twice married; first to Miss Hattie Dublin, who died, leaving him one small child, a little girl; second, to Miss Donie Caldwell, December 21, 1890, who, with the four children born to them and the daughter of his first marriage, survive him. He was of Scotch-Irish blood, which was manifest in his rugged adherence to what he conceived to be right. He was never on the fence; he was not rash or hasty, but when he made up his mind people knew where he stood, and he was always for what he believed to be right. He was a true itinerant preacher. He always accepted his work in good spirit and went to it to do his best. He was a splendid preacher—few of his grade were his equals and fewer, if any, his superiors. I was his presiding elder seven and a half years of his fifteen and a half years in the conference, and I knew him perhaps better than any man in the conference, and when I say he was a good man I speak that I do know; when I say that he was faithful to every trust I testify that I have seen; when I say that whether in prosperity or adversity he was a true man, hundreds are ready to say amen. I never knew him to miss but one official meeting of the Church, and that was the District Conference that adjourned the Sunday before he died, and then he scribbled with his own hand, almost pained in death, a loving message to the brethren. The first time I visited him after his fatal illness set in (the doctor had told me his work was done), I took him by the hand, bowed my head on the side of his bed and wept. After I recovered myself so as to speak, he said: "Well, old fellow, I think my work is done, but it's all right." His good life and faith in God stood him in hand now, and though he saw the shadow on the wall, he was not afraid; and as he came nearer the end the way grew brighter, and his soul was often flooded with joy. Brother Ridley, our pastor in Gilmer Station, who was with him constantly, testifies that his triumph over death was absolute and complete. His life was well lived, his ministry a success, and his death victorious. May his God and ours mercifully comfort and bless his bereaved family and loved ones. "Mark the perfect man and behold the upright, for the end of that man is peace."

J. T. SMITH.

Pittsburg, Texas.

SPENCER.—Mrs. Emily Spencer (nee Frances) was born in Washington County, Texas, August 21, 1871. At fifteen years of age she entered Wesleyan Female College and graduated from that institution in the class of 1890. At the age of fourteen she was converted and joined the Christian Church, and when sixteen she joined the M. E. Church, South, and was an active, loyal member the remainder of her life. She was married to E. A. Whitener, of Burton, Texas, on March 17, 1891, who died in March of 1894. Two children of this union survive her. One little one died in its infancy. She was married to Mr. Ollie Spencer, of Liberty Hill, Texas, June 14, 1903. Of this union she leaves an infant son. On the afternoon of August 4, 1906, she peacefully fell asleep in Christ. She was one of the very best and most useful and influential members of the Methodist Church in Liberty Hill. She made many warm friends, and she will be greatly missed by our Church and community. She was an enthusiastic worker in our W. H. M. Society. Her body was carried to Burton, her old home, for burial, and was lowered to the tomb to awake in the resurrection. May God's grace comfort and sustain the bereaved relatives and friends.

Z. V. LILES.

RICE.—Mrs. P. A. Rice was born in Bowling Green, Kentucky, March 31, 1841; came to Texas when a child and spent most of her life in Harrison County. She was first married to Mr. J. W. Slater in July, 1860, then to Mr. G. W. Rake in January, 1885, then to Mr. N. G. Rice in March, 1894. Sister Rice joined the Baptist Church at twelve years of age, but joined the Methodist Church with her first husband, Brother Slater. Sister Rice was a great worker in the Church, especially in W. H. M. Society. Everybody had great confidence in her religion, and for that reason she was a very effective Christian worker. In her last sickness she suffered a great deal, and for fifteen months she endured the suffering without complaining; and when the end came, August 2, 1906, she clasped her eyes as a babe going to sleep, and will open them in the glories of her eternal home. We miss her now in the home and Church, but we know where to find her. May we remember and cherish her teachings and emulate her example until our time comes to go to meet her around the great white throne, and then take up anew our relations and sweet associations and dwell in the house of the Lord forever.

W. W. GOLLIHUGH.

COLEMAN.—God saw fit in his tender mercy to take from the home of Brother and Sister Coleman their precious little twin babes—Della and Stella. They were born May 1, 1906, and died July 19 and 23. It seems hard to have to give up these precious little treasures, but we must try to be submissive to his holy will, for he says, "Suffer these little ones to come unto me, for of such is the kingdom of heaven." We should try and not grieve after them, for they are so much better off. They are at rest, and will never have to endure the trials and hardships of this world. So cheer up, fond parents, and look forward to a better day, when we will be reunited in that better land where there will be no sickness, pain nor death.

M. M. BEAVERS, Pastor.
Haskell, Texas.

MARTIN.—Sister E. V. Martin, wife of A. J. Martin, was born in Sumner County, Tennessee, February 17, 1874 and departed this life June 9, 1906. She professed religion at the age of fifteen, and lived a consistent Christian life for sixty-seven years. She taught school for more than fifty years, ten of which were spent in Abilene. Many of the brightest graduates from the Abilene High School were started under her instruction. She was never happier than when surrounded by a group of children. It was her constant aim to impress them with the importance of right living. She claimed the promises of God and was not afraid to die. She was ever a friend to those in need, and many are the sad hearts that have been cheered by her kind and thoughtful words. She had a familiar passage of Scripture for every joy or sorrow of life. Her faith in God was unbounded, and she said during her last sickness that Christ was uppermost in her mind and heart, and that she realized that she was accepted of him. "She rests from her labors, and her works do follow her."

DANIEL L. COLLIE.

DIXON.—My dear and only brother, Alexander J. Dixon, was born March 19, 1824, and died at the home of his daughter, Mrs. A. N. Evans, Fort Worth, June 3, 1906. His wife and several sons and daughters survive. But, "thanks be to God, which giveth us the victory through our Lord Jesus Christ," he was ready when the summons came. He was converted in youth. He was a firm Methodist, believing in the doctrine of and discipline of his Church. After the disruption of the M. E. Church, he joined the M. E. Church, South, in which he lived and died. A short time before his death he said to me: "The Lord Jesus Christ will take me home to heaven; I have not the least doubt of it. It's all I want, and it will not be long." Farewell, dear, good brother, we will meet again.

N. DIXON SHEGOG.

SPEER.—Cecil Aubra Speer, son of J. A. and Inez Speer, was born April 12, 1900, and departed this life July 29, 1906. For six years he brought light and joy to a fond father's and mother's heart, and then went to join his loved ones, who had preceded him to the better land. During his stay upon earth he gained many friends; in fact, all who knew him loved him because of his amiable disposition. He was indeed a flower planted and budding on earth, but transplanted to blossom in heaven. The transplanting process, of course, inflicted deep and painful wounds in the hearts of his father and mother and little brother and sisters, and grand-parents and uncles and aunts, and with sorrow upon sorrow the darkness is all but impenetrable, but, blessed be God,

through trust in Christ the darkest cloud may be rifted and the drooping spirit flooded with comfort and light. So, while mingling our tears with those of the bereaved for true solace and comfort, we point them to Him who said, "I will not leave you comfortless. From the windows of heaven the little hands are beckoning: 'Father and mother, come home. Be faithful and true and you will meet him again. His aunt,

PEARL SPEER.

Glenfawn, Texas.

DAVENPORT.—The subject of this sketch, Francis Marion Davenport, was born August 8, 1854, in Morehouse Parish, La. Died at Fuqua, Texas, July 16, 1906. In the year 1870, he moved to Texas with his parents, Alphus and Mary C. Davenport. When quite a young man he professed religion and united with the M. E. Church, South, September 12th, 1883. He led to the altar one of Virginia's fairest daughters, Miss Mattie Virginia French. From his young manhood he was a faithful member of the Church, a devoted Christian and a loving and considerate husband. All who knew him, knew him but to love him; kind and affectionate to all mankind, doing all he could for his race and to uphold Christ's kingdom here on earth. The only regret of his life seemed to be that he could not do more for the Master. As his pastor, we were very closely associated with him and found him to be true as steel in every respect. He was indeed one of God's noblemen—a great and good man whose life will live in the hearts of those who knew him till we all are called to meet him in that home beyond the skies; one whose example and influence will bless humanity in the lives of others till that great day when we shall all stand before the great Judge. He leaves a wife to mourn her loss, also brothers and sisters, and a host of relatives and friends. To those who mourn we would say, look not to this world for comfort, but to the One who is able to give it, and the One who can preserve us till that final day when we shall behold again the face of the loved one who has left us. We can't understand the affliction now, but there is coming a time when we shall know and understand the providences of God. During his illness, only one short week, he suffered death over and over again, but bore it with Christian beauty and fortitude. A more complete resignation to the will of God we never witnessed. At last he feebly turned his eyes heavenward, and with what little strength he had left, uttering praises to the name of Christ, he passed out of this world and awaits the loved ones and friends in the shade of the trees of paradise. He is beckoning with a loving hand from the haven of the soul to us who are still roaming this world of sorrow and methinks, his voice is calling to us to be faithful to the end, for a crown of righteousness awaits us at the end of life's journey. We believe that one day, in that world that shall never end, we will grasp the hand of our beloved brother and there, where all is happiness, we will sit down at the feet of Jesus and sing his praises throughout the ceaseless ages of eternity.

HERSCHEL M. TIMMONS.

ABNEY.—Mrs. Rachel Abney (nee Hartfield) was born in Jasper County, Miss., August 2, 1844. She joined the Methodist Church at eleven years of age; was married to George P. Abney September, 1861, and died in the home of her son, Rev. H. A. Abney, at Orange, Texas, November 30, 1905. She was educated at Pleasant Hill Academy, now Montrose High School in Mississippi. Her brother-in-law, J. P. Abney, has long been a member of the Board of Trustees of this school; while Rev. J. T. Abney, of the Mississippi Conference, is her nephew by marriage. She was a life-long Christian, ever loyal and devoted to her Church. Hers was a beautifully consistent life. She had been a great sufferer for many years, but was ever patient and resigned. She looked upon death, not with horror and alarm, but as a happy release. Her translation was peaceful and triumphant. Her last words were: "I'll soon be with loved ones over yonder," and with face all aglow with the light of heaven, her emancipated spirit swept through the gates of pearl into the city of God. Her memory is precious and as ointment poured forth.

H. T. CUNNINGHAM.
Orange, Texas.

BRADBERRY.—William B. Bradberry was born near Shelbyville, Shelby County, Texas, January 22, 1875, and died at the home of his father, near Shelbyville, Texas, May 15th, 1906. He left one little boy, and quite a number of friends and loved ones to mourn his death. His beloved Christian wife preceded him about one year ago. Bro. Bradberry was a good man and well liked by all who knew him. We condole with them in their bereavement.

E. C. ESCOE, P. C.

CARTWRIGHT.—Mrs. Nancy Cartwright was born in Jefferson County, Tennessee, December 14, 1819; was converted and joined the M. E. Church at the age of twelve years; was married to L. Cartwright July 10, 1839, who preceded her to the glory world about two years. To this union were born eleven children, nine of whom lived to the years of maturity, and five are still living. When the Church was divided they adhered to the Southern branch. They removed to Wise County, Texas, in 1854 and helped organize the Sand Hill M. L. Church, South, of which they became charter members. This was the first Church of any denomination organized in Wise County and now has a membership of nearly two hundred. She loved to tell of the goodness and mercies of God; how he had protected her during "Indian times," and blessed her. Then she would tell how her religion had been a consolation to her all her life and now she was only waiting for the summons of her Master. She fell asleep June 3, 1906, at the great age of eighty-six years. Her children know where to find Mother. Her pastor, G. W. WHISLER.

WILSON.—William Herbert, the infant son of Dr. H. N. and Mrs. E. R. Wilson, was born at Dye Mound Oct. 1, 1905, and was called home early in life, on June 29, 1906. He was baptized by Rev. D. L. Coale and thus became a member of the Church militant, soon to be transferred from earth to heaven to be a member of God's triumphant Church. He was of a cheerful nature and very sweetly disposed, so much so that he endeared his little life to all who knew him. He was peculiarly the pride of the home and of the whole family as well, from the fact that he was the only grandson of the Wilson name. We had him tenderly away to await the morning of the resurrection. Thus another of earth's sweetest flowers has fallen before the keen sickle of the reaper Death. He is gone, but not forever; and in that bright clime beyond the tomb his baby smiles and baby hands will beckon father and mother and sisters home. He has gone to Jesus, who said: "Suffer little children to come to me, and forbid them not, for such is the kingdom of heaven."

S. M. BLACK, P. C.
Montague, Texas.

JOHNSTON.—Mrs. Missouri O. Johnston (nee Jordan) passed peacefully away, May 9, 1906, near Garden Valley, Texas. She was born in Georgia, August 6, 1855. At the age of twenty-two she was happily converted to God at Union Chapel. I never saw a brighter conversion. She rejoiced in the God of her salvation. She was married to C. W. Johnston November 17, 1881. To this union were born six children—all girls—who now mourn the loss of a devoted mother. She also leaves a husband, two brothers and three sisters to mourn their loss. Sister Johnston lived a consistent member of the M. E. Church, South, from the time of her conversion till God called her home. In her home she was always gentle and kind, bearing the burdens of life with patience and meekness, thereby manifesting the spirit of Christ. I would say to the sorrowing ones: Be true to God and you will meet again in the sweet by-and-by.

W. F. MAYNE.

STANFIELD.—The daughter, sister, wife and friend, Mrs. Minnie Stanfield, was born April 3, 1879, in Obion County, Tennessee, to R. H. and A. C. Davis. While a young girl she professed Christ and united with the Cumberland Presbyterian Church. After coming to Texas she was married to Bro. T. M. Stanfield, of Chico. On July 4, 1906, she died in Christ, leaving father, mother, three sisters and one brother. One sister preceded her to glory. Her death was peaceful; like all the saints of earth, she was ready to go. Sometime before her death she said: "If it is the Lord's will, I am ready to go." Her lamp was trimmed and burning; she was ready when the Bridegroom came. Her farewell was not the farewell of one who had no hope. The greatest cheer of the loved one is that they know they will see her again. Her stay with us was brief, as we count years; but it was long enough for her to set us a worthy example of a Christian life, to brighten and make happy a home and prepare herself for heaven.

L. F. CHAPMAN.

Chico, Texas.

MELTON.—Mrs. Elizabeth Melton passed peacefully to her eternal home from the residence of her son, Bro. Joe Chandler, near Halbert, Texas, August 13, 1906. She was born in Jefferson County, Miss., in the year 1833. She was 72 years of age. She leaves behind a number of friends and loved ones to mourn her death. Only a few days ago I visited her bedside and reasoned with her concerning the Christian faith in Christ. Wife and I sang "We Will Walk Through the Streets of the City." After offering a short prayer in behalf of this mother, we sang, "Lord, I Want More Religion." By this time she had wept and cried. Lastly we sang, "I will Meet You in the City of the New Jerusalem." At this very moment she gained the victory, and said, "I can, I will I do believe that Jesus saves me now." From this time on she told the people of her faith in God. She died with an unshaken faith in her Savior. Thank God for this victory.

E. C. ESCOE, P. C.
Shelbyville, Texas.

Tetter Entirely Cured.

M. A. Butler, Fort Fremont, S. C., writes on Oct. 27: "I was afflicted with the worst case of tetter known, a slight to look at. I used everything on the market without relief until I found your wonderful 'Tetterine.' Now I am entirely cured." Send 50c. if your druggist doesn't have it, to J. T. Shuprine, Savannah, Ga. Rubbe with Tetterine Soap, 25c.

Make yourselves nests of pleasant thoughts.—John Ruskin.

If the Baby is Cutting Teeth, be sure to use that old and well-tried remedy **DR. WINDLOW'S SOOTHING SYRUP**, for children teething. It soothes the child, softens the gums, brings all pains, cures wind colic and is the remedy for diarrhoea. Twenty-five cents a bottle.

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Fisher County land is as rich as the richest, and yet thousands of acres are just waiting the plow and the hoe. Two new railroads are in process of building through the county and the prospects are good for a third one. The crop prospects could hardly be surpassed anywhere in the State. Lands are advancing in prices and the county is on a boom. Money invested here will pay a large dividend. Correspondence solicited.

J. L. HOLLERS, Agent, Roby, Texas.

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The illustration shows a side view of a passenger train car. Several people are visible inside, some sitting and some standing. A sign with the letters 'MKT' is prominently displayed on the side of the car. The text above the illustration reads "For Comfort and Convenience Travel by this sign".

Advertisement for a clothing store, listing various items and brands such as "Waxal", "Milford", "Italy", "Ennis", "Venus", "Alvar", "Hillsb", "Hillsb", "Lovel", "Itasca", "Grand", "Bethel", "Gate", "Meridi", "Turne", "Valley", "15", "Crawf", "Pearl", "Evan", "Hamil", "Oglesb", "China", "Killer", "Coper", "Gates", "Jones", "McGre", "Brook", "Fort", "North", "First", "Smith", "Rivers", "Corsi", "Frost", "Coolid", "Thorn", "Richar", "Worth", "Cotton", "Groesb", "Hornh", "Brando", "Barry", "Altus", "Rice", "Corsi", "Dawson", "Elevan", "Keren", "Bloomi", "Irene", "Mexia", "First", "C", "Pastor", "reports", "an's", "s", "Georg", "Taylor", "Taylor", "Bartlett", "Grange", "Temple", "Hutto", "Holla", "Floren", "Moody", "Troy", "Bruce", "N. Geor", "Belton", "Salado", "Belton", "Rodgers", "Georget", "Clair", "Dickens", "Floyd", "Plain", "Plain", "Hale", "Lubbo", "Emma", "Taboka", "Gomez", "Gaines", "Gail", "G", "Color", "Dunn", "C", "Snyder", "Midland", "Stanton", "Big Spr", "Big Spr", "Color", "Attent", "collect", "Let's", "ge", "ards", "E", "tions", "of this", "never", "b".

NORTHWEST TEX. CONFERENCE.

Abilene District—Third Round.

Loralne, Sept. 1, 2.
Lawn, Sept. 5.
JNO. R. MORRIS, P. E.

Corsicana District—Third Round.

Blooming Grove, August 19, 20.
Irene, at Emmett, August 25, 26.
JOHN M. BARCUS, P. E.

Clarendon District—Third Round.

Tulia, Sept. 1, 2.
Silverton, Sept. 3, 4.
Broncho, Sept. 7.
J. M. SHERMAN, P. E.

Weatherford District—Third Round.

Farmer, at Hawkins' Chap., Sept. 1, 2.
E. F. BOONE, P. E.

Waxahachie District—Second Round.

Milford and Midway, Sept. 1, 2.
Italy, Sept. 2, 3.
Ennis, Sept. 9, 10.
Venus, at Venus, Sept. 15, 16.
Alvarado, Sept. 16, 17.
Hillsboro, First Church, Sept. 23, 24.
Hillsboro, Line St. Church, Sept. 23, 24.
Lovelace at Union Valley, Sept. 29.
Itasca, Sept. 29, 30.
Grandview, Sept. 30, Oct. 1.
Bethel, Oct. 6, 7.
JAS. CAMPBELL, P. E.

Gatesville District—Fourth Round.

Meridian, Sept. 2, 3.
Turnersville at T., Sept. 8, 9.
Valley Mills and Clifton at Cl., Sept. 15, 16.
Crawford, at Crawford, Sept. 16, 17.
Pearl at Himmelein, Sept. 29, 30.
Evant, at Liberty, Oct. 6, 7.
Hamilton at H., Oct. 7, 8.
Oglesby at Oglesby, Oct. 13, 14.
China Springs at M. Ch., Oct. 20, 21.
Killen and Nolan, Oct. 27, 28.
Coperas Cove, Nov. 3, 4.
Gatesville, Nov. 8, 11.
Jonesboro, Nov. 10, 11.
McGregor, Oct. 14, 15.
Brookhaven, Nov. 9.
S. W. TURNER, P. E.

Fort Worth District—Third Round.

North Fort Worth, Sept. 1, 2.
First Church, Sept. 2, 3.
Smithfield, Sept. 8, 9.
Riverside, Sept. 9, 10.
O. F. SENSABAUGH, P. E.

Corsicana District—Fourth Round.

Frost, at Frost, September 8, 9.
Coolidge, at Coolidge, Sept. 15, 16.
Thornton, at Thornton, Sept. 23, 24.
Richard, at Puraley, September 29.
Wortham, at Wortham, Oct. 1.
Cotton Gin at Forest Glade, Oct. 1.
Groesbeck, Oct. 5.
Hornhill, at Hornhill, Oct. 6.
Brandon, at Mertens, Oct. 15.
Barry, at Barry, Oct. 16.
Altus, Oct. 20.
Rice, Oct. 22.
Corsicana, at Pleasant Grove, Oct. 27.
Dawson, at Harmony, Oct. 29.
Eleven Mile, Oct. 30.
Kerens, at Kerens, Oct. 31.
Blooming Grove, Nov. 1.
Irene, Nov. 2.
Mexico, Nov. 4, 5.
First Church, Nov. 10, 11.
Pastors will please see that we have reports from Trustees, and the Women's societies.
JNO. M. BARCUS, P. E.

Georgetown District—Fourth Round.

Taylor Station, Sept. 1, 2.
Taylor, Boh. Mis., Sept. 3.
Bartlett Station, Sept. 8, 9.
Granger, at Granger, Sept. 8, 9.
Temple, Seventh St., Sept. 15, 16.
Temple, First Church, Sept. 16, 17.
Hutto, at Hutto, Sept. 22, 23.
Holland, at Holland, Sept. 29, 30.
Florence, at Florence, Oct. 6, 7.
Moody Sta., Oct. 12, 14.
Troy, at Pendletonville, Oct. 13.
Bruceville and Eddy, at B., Oct. 14, 15.
N. Georgetown Ct., at Hare, Oct. 17.
Belton Sta., Oct. 19, 21.
Salado, at Salado, Oct. 20.
Belton Ct., at Midway, Oct. 21, 22.
Rodgers, at Rodgers, Oct. 27, 28.
Georgetown, Oct. 30.
JAS. S. CHAPMAN, P. E.

Colorado District—Fourth Round.

Clairemont, Clairemont, Sept. 15, 16.
Dickens, Dickens, Sept. 18.
Floydada, Meteor, Sept. 21.
Plainview Sta., Sept. 22, 23.
Plainview Mis., Liberty, Sept. 22, 23.
Hale Center, Hale Center, Sept. 26.
Lubbock, Pierce S. H., Sept. 28.
Emma, Farmer, Sept. 29, 30.
Taboka, Taboka, Oct. 6, 7.
Gomez, Pride, Oct. 9.
Gaines, Seminole, Oct. 11.
Gall, Gall, Sept. 13, 14.
Colorado Cir., Union, Oct. 20, 21.
Dunn Cir., Wheat, Oct. 26.
Snyder Sta., Oct. 27, 28.
Midland Sta., Oct. 31.
Stanton, Stanton, Nov. 1.
Big Springs Sta., Nov. 3, 4.
Big Springs Mis., Nov. 5.
Colorado Sta., Nov. 10, 11.
Miami, Oct. 9.
Panhandle, Oct. 13, 14.
McLean, Oct. 15.
Broncho, Oct. 17.
Rowe, Oct. 20, 21.
Silverton, Oct. 27, 28.
Tulia, Oct. 29.

Attention, pastors! Have all your collections in hand by October 15. Let's get out of the way of the stewards. Be careful about your nominations of officials. Select our best men. This country demands attention as never before. Let each official be in

this his fourth Quarterly Conference with your best suggestions as to the manning of the work and pastor's salary in full.
J. T. GRISWOLD, P. E.

Weatherford District—Fourth Round.

First Church, Sept. 9.
Couts Memorial, Sept. 9.
Mineral Wells, Sept. 23.
Weatherford Mis., at Godfrey's, Sept. 25.
Millsap, at Holder's, Sept. 27.
Aledo, Annetta, Sept. 29, 30.
Santo, Brazos, Oct. 4.
Gordon, Strawn, Oct. 5.
Ranger, Ranger, Oct. 6, 7.
Wayland, Wayland, Oct. 9.
Crystals Falls, Baker, Oct. 11.
Breckenridge, Breck, Oct. 13, 14.
Whitt, etc., Whitt, Oct. 19.
Peaster, Poolville, Oct. 20, 21.
Springtown, Knob, Oct. 23.
Graham Mis., Oct. 27.
Graham, Oct. 27, 28.
Farmer, Oct. 30.
Throckmorton, Nov. 1.
Ellasville, Nov. 3, 4.
Palo Pinto, at Palo Pinto, Nov. 8.
Let Missionary Societies and Trustees make reports on this round as the Discipline directs.
E. F. BOONE, P. E.

Fort Worth District—Fourth Round.

Grapevine, Sept. 22, 23.
Azle, Sept. 29, 30.
Weatherford Sta., Sept. 30, Oct. 1.
Arlington, Oct. 3.
Mansfield, Oct. 6, 7.
Joshua, Oct. 13, 14.
Cresson, Bruce, Oct. 29, 31.
Godley, Godley, Oct. 21, 22.
Cleburne, North Side, Oct. 22.
Central, Oct. 24.
Covington, Oct. 27, 28.
Blum, 7 p. m., Oct. 27.
Cleburne, Main St., Oct. 28, 29.
Grandview Ct., Oct. 29.
Mulkey Memorial, Nov. 2.
Smithfield, Nov. 3.
North Fort Worth, Nov. 3, 4.
Missouri Ave., Nov. 4, 5.
Riverside, Nov. 6.
Glenwood, Nov. 7.
First Church, Nov. 8.
Rosen Heights, Nov. 9.
Kennedale, Nov. 10.
Polytechnic, 7 p. m., Nov. 10.
Pastors will please see that reports from Boards of Trustees are made as required by Discipline.
O. F. SENSABAUGH, P. E.

Brownwood District—Fourth Round.

Brownwood, Sept. 1, 2.
Wingate, at Slater, Sept. 8, 9.
Winters, at Winters, Sept. 15, 16.
Olga, at Oak Creek, Sept. 16, 17.
Robert Lee, at Sanco, Sept. 19.
Bailinger, Sept. 22, 23.
Gustine, at Gustine, Sept. 29.
Comanche, Sept. 29, 30.
Proctor, at J. Sasse, Oct. 1.
Comanche Ct., at Cottonwood, Oct. 2.
Blanket, at Blanket, Oct. 3.
Cross Plains, at Dressy, Oct. 6, 7.
Indian Creek, at I. C., Oct. 13, 14.
Glen Cove, at Glen Cove, Oct. 20, 21.
Talpa, at Talpa, Oct. 21, 22.
Pioneer, at Okra, Oct. 26.
Sipe Springs, at S. P., Oct. 27, 28.
Rising Star, Oct. 28, 29.
May, at May, Oct. 30.
Santa Anna, at Salem, Nov. 3.
Bangs, at Bangs, Nov. 4, 5.
Coleman Mis., at Junction, Nov. 10, 11.
Coleman, Nov. 10, 11.
B. R. BOLTON, P. E.

Dublin District—Fourth Round.

Dublin Sta., Dublin, Sept. 1, 2.
Gorman Sta., Gorman, Sept. 8, 9.
DeLeon Cir., Victor, Sept. 15, 16.
DeLeon Sta., DeLeon, Sept. 17.
Huckabay Mis., Huckabay, Sept. 22, 23.
Stephenville Cir., Sept. 29, 30.
Stephenville Sta., Stephenville, Oct. 1.
Fairy and Lanham, Fairy, Oct. 6, 7.
Iredell, Iredell, Oct. 10.
Duffau, Duffau, Oct. 13, 14.
Hico, Hico, Oct. 15.
Greens Creek, Harbin, Oct. 20, 21.
Glen Rose, Glen Rose, Oct. 26.
Granbury Mis., Johns Ch., Oct. 27, 28.
Granbury Sta., Granbury, Oct. 29.
Bluff Dale, Tolar, Oct. 30.
Carlton, Nov. 1.
Desdemona, Nov. 3, 4.
Carbon, Nov. 6.
Eastland, Eastland, Nov. 8.
Cisco Sta., Cisco, Nov. 9.
Cisco Cir., Nov. 10, 11.
E. A. BAILEY, P. E.

Clarendon District—Fourth Round.

Claude, Sept. 8, 9.
Memphis, Sept. 12.
Clarendon, Sept. 13.
Canyon City, Sept. 15, 16.
Channing, Sept. 18.
Dalhart, Sept. 19.
Stratford, Sept. 20.
Piemons, at Lieb, Sept. 22, 23.
Hansford, Sept. 24.
Hereford, Sept. 29, 30.
Hereford Mission, Sept. 29, 30.
Umbarger, Oct. 2.
Higgins, Oct. 6, 7.
Canadian, Oct. 8.
Miami, Oct. 9.
Panhandle, Oct. 13, 14.
McLean, Oct. 15.
Broncho, Oct. 17.
Rowe, Oct. 20, 21.
Silverton, Oct. 27, 28.
Tulia, Oct. 29.

Amarillo, 8 p. m., Oct. 30.
Dear Brethren: Let us not fall short of full collections on every charge. Some of our charges will not do our people justice unless we make the assessment the minimum. We want no deficit in the district, and it can be all paid and more if we will give the matter our personal attention. I call your attention once more to the assessment for the district parsonage. The property is worth \$500 more than it was when we purchased it. The money is needed to pay off our second note.
J. M. SHERMAN, P. E.

Waco District—Fourth Round.

Waco, Austin Ave., 11 a. m., Sept. 2.
Waco, Morrow St., 8:30 p. m., Sept. 2.
Waco, Elm St., 11 a. m., Sept. 9.
Waco, 5th St., 8:30 p. m., Sept. 9.
West, Sept. 15, 16.
Lorena, Sept. 22, 23.
Hewitt, Sept. 23, 24.
Mart, Sept. 29, 30.
Riesel, Oct. 6, 7.
Bosqueville, 11 a. m., Oct. 10.
Abbott, Oct. 13, 14.
Peoria, Oct. 14, 15.
Penelope, Oct. 20, 21.
Mt. Calm, Oct. 21, 22.
Hubbard City, 8:30 p. m., Oct. 24.
Morgan and Walnut, Oct. 28, 29.
Aquilla, 11 a. m., Nov. 3.
Whitney, Nov. 4.
Let all the pastors see that the reports from the Woman's Societies and Trustees be made as the Discipline requires.
J. G. PUTNAM, P. E.

Vernon District—Fourth Round.

Knox City, Carney, Sept. 1, 2.
Seymour Sta., Sept. 8, 9.
Munday and G., Munday, Sept. 15, 16.
Childress Mis., Cottonwood, Sept. 22, 23.
Childress Sta., Sept. 23, 24.
Quail, at Fresno, Sept. 29, 30.
Wellington, Sept. 30, Oct. 1.
Estelline, Oct. 3.
Vernon Cir., Wesley Ch., Oct. 6, 7.
Vernon Sta., Oct. 7, 8.
Seymour Cir., Level View, Oct. 13, 14.
Spring Creek, Spring C., Oct. 16.
Quannah Cir., Gypsum, Oct. 20, 21.
Crowell, Margaret, Oct. 24.
Paducah, Paducah, Oct. 27, 28.
Matador, Matador, Oct. 30.
Turkey, North Quitaua, Nov. 1.
W. H. HOWARD, P. E.

NORTH TEXAS CONFERENCE.

Sulphur Springs Dist.—Third Round.

Sulphur Bluff, 1st. Sun. Sept.
Como cir., 2d. Sun. Sept.
Bonanza, 3d. Sun. Sept.
C. B. FLADGER, P. E.

McKinney District—Third Round.

McKinney, 11 a. m., Sept. 2.
Plano, 7:30 p. m., Sept. 2.
Farmers Branch, Sept. 8, 9.
Princeton, Sept. 15, 16.
I. W. CLARK, P. E.

Paris District—Third Round.

Emberson Cir., at Chicota, Sept. 1, 2.
Clarksville Cir., Sept. 8, 9.
E. H. CASEY, P. E.

Gainesville District—Third Round.

Nocona sta., September 1, 2.
Myra and M., at Marysville, Sept. 8, 9.
J. A. STAFFORD, P. E.

Bonham District—Third Round.

Dodd, at Windom, Sept. 1, 2.
S. Bonham, Sept. 8, 9.
Bonham Sta., Sept. 15, 16.
JNO. H. McLEAN, P. E.

Terrell District—Third Round.

Kemp, at Becker, Sept. 1, 2.
Chisholm, at Chisholm, Sept. 8, 9.
Kaufman, Sept. 16, 17.
O. S. THOMAS, P. E.

Bowie District—Fourth Round.

Chico, Sept. 1, 2.
Alvord, Sept. 2, 3.
Fruitland, Sept. 8, 9.
Bowie, Sept. 9, 10.
Boyd and Garvin, Sept. 15, 16.
Rhome, Sept. 22, 23.
Paradise, Sept. 22, 23.
Bridgeport, Sept. 23, 24.
Jacksboro, Sept. 29, 30.
Bryson, Sept. 30, Oct. 1.
Benvenue, Oct. 6, 7.
Henrietta, Oct. 7, 8.
Bellevue, Oct. 13, 14.
Blue Grove, Oct. 13, 14.
Iowa Park, Oct. 20, 21.
Wichita Falls, Oct. 21, 22.
Archer, Oct. 27, 28.
Holiday, Oct. 28, 29.
Craffon, Nov. 3, 4.
Gibtown, Nov. 10, 11.
Decatur Cir., Nov. 17, 18.
Decatur Sta., Nov. 18, 19.
T. R. PIERCE, P. E.

Greenville District—Fourth Round.

Kavanaugh, 11 a. m., Sept. 23.
Wesley, 8:30 p. m., Sept. 23.
Fairlie, at Fairlie, Sept. 27, 28.
Wolf City, 8:30 p. m., Sept. 28.
Merit, Merit, Oct. 6, 7.
Floyd, Caddo Mills, Oct. 13, 14.
Lone Oak, Lone Oak, Oct. 14, 15.
Kingston, Kingston, Oct. 20, 21.
Lee St. and J. B., Lee St., Oct. 21, 22.
Celeste and Lane, Celeste, Oct. 27, 28.
Leonard, Leonard, Oct. 28, 29.
Greenville Mis., S. G., Nov. 3, 4.
Campbell, Caney, Nov. 4, 5.
Quinlan, Nov. 6, 7.

Commerce Mis., Nov. 11, 12.
Commerce Sta., Nov. 12, 13.
J. M. PETERSON, P. E.

Gainesville District—Fourth Round.

Rosston Cir., Forestburg, Sept. 15, 16.
Woodbine, Callisburg, Sept. 22, 23.
Justin, Justin, Sept. 29, 30.
Nocona Cir., Belcher, Oct. 6, 7.
Montague Cir., Woodland, Oct. 7, 8.
Era and Bolivar, Era, Oct. 13, 14.
Greenwood, Rush Creek, Oct. 20, 21.
Call session at Rosston, Oct. 21, 22.
Dexter, Oct. 24, 11 a. m.
Ponder and Krum, Ponder, Oct. 27, 28.
Sanger and V. V., Sanger, Oct. 28, 29.
Wesley and Bethel, Bethel, Thursday, Nov. 1, 11 a. m.
Bonita Cir., Prairie View, Nov. 3, 4.
Nocona Station, Nov. 4, 5.
Saint Jo, Nov. 6, 7 p. m.
Aubrey, Aubrey, Nov. 10, 11.
Broadway, Nov. 11, 12.
Call session for Woodbine at Whaley, Nov. 15, 11 a. m.
Myra and M., Hood, Nov. 17, 18.
Denton Street, Nov. 18, 19.
J. A. STAFFORD, P. E.

WEST TEXAS CONFERENCE.

San Marcos District—Fourth Round.

Dripping Springs Cir., at D. S., Sept. 1, 2.
Gonzales, September 8, 9.
Pleasant Grove Cir., at Maxwell, September 15, 16.
Kyle, September 22, 23.
Tilmon Cir., at Clark's Chapel, Sept. 29, 30.
Luling Cir., at L., Oct. 6, 7.
Belmont Cir., at B., 9 Monday morning, Oct. 7, 8.
Waelder and T., at T., Oct. 13, 14.
Lockhart, Oct. 20, 21.
San Marcos, Oct. 27, 28.
D. K. PORTER, P. E.

San Angelo District—Fourth Round.

Ames Sta., 1st Sunday Sept.
Water Valley, at China Valley, 2d Sunday Sept.
Sterling City, Sept. 13.
Garden City, 3d Sunday Sept.
Sonora, Sept. 15.
Ozona, Sept. 20.
Center City, 4th Sunday Sept.
Goldthwaite, night, 4th Sunday Sept.
Lampasas, Sept. 26.
Lometa, Sept. 26.
Milburn, at Locker, 5th Sunday Sept.
Brady Cir., 1st Sunday Oct.
Brady Sta., Oct. 8.
Pontotoc, at Fredonia, Oct. 9.
Jason, Oct. 10.
Junction City, 2d Sunday Oct.
Menardville, at Montgomery Chapel, 3d Sunday Oct.
J. D. SCOTT, P. E.

Llano District—Fourth Round.

San Saba, Aug. 31, Sept. 2.
San Saba Cir., at China, Sept. 1, 2.
Burnet, at Lake Victor, Sept. 8, 9.
Bertram, at Briggs, Sept. 15, 16.
Kingsland, Wolf's Cross, Sept. 22, 23.
Warble Falls, Sept. 23, 24.
Bianco, Sept. 30, Oct. 1.
Johnson City, Oct. 6, 7.
Willow City, at Walnut, Oct. 13, 14.
Cueroose, at Valley Springs, Oct. 20, 21.
THEOPHILUS LEE, P. E.

San Antonio District—Fourth Round.

Hondo, first Sunday, September.
Cotulla Cir., at Cotulla, second Sunday, September.
Carrizo Springs and Batesville, at C. S., third Sunday, September.
Uvalde, Sept. 21.
Rock Springs Cir., at Barksdale, fourth Sunday, September.
Moore Cir., fifth Sunday, September.
Utopia Cir., at Utopia, first Sunday, October.
Laredo, second Sunday, October.
Eagle Pass, October 19.
Del Rio, third Sunday, October.
West End, October 23.
So. Heights and Comal, So. H., Oct. 24.
So. Flores Street, October 25.
Prospect Hill, 11 a. m., fourth Sunday, October.
Sherman Street, 7:30 p. m., fourth Sunday, October.
W. J. JOHNSON, P. E.

Austin District—Fourth Round.

Smithville, Sept. 1, 2.
Bastrop, Sept. 5, 6.
Webberville, at Osborne, Sept. 8, 9.
Manor, 3 p. m., Sept. 10.
Elgin, Sept. 15, 16.
Manchaca, at Carl, 3 p. m., Sept. 19.
West Point, at West Point, Sept. 22, 23.
Walnut, at Merrittown, 3 p. m., Sp. 26.
McDade, at Morgan's, Sept. 29, 30.
Eagle Lake, at Eagle Lake, Oct. 6, 7.
Columbus, Oct. 7, 8.
Weimar, at Weimar, Oct. 13, 14.
LaGrange, 8 p. m., Oct. 15.
Tenth Street, 11 a. m., Oct. 21.
South Austin, 8 p. m., Oct. 21.
JOHN M. ALEXANDER, P. E.

Cuero District—Fourth Round.

Yoakum, Sept. 1, 2.
Victoria, Sept. 5.
Hallettsville, at H., Sept. 8, 9.
Edna, Sept. 12.
Ganado, at Louise, Sept. 13, 14.
El Campo, Sept. 15, 16.
Pierce, Sept. 19.
Palacios, at Pal., Sept. 22, 23.
Clear Creek at Seals Chap. Sept. 29, 30.
Rancho, at R., Oct. 1.
Leesville, at Lv., Oct. 2, 3.
Shiner, at Sh., Oct. 6, 7.

Port Lavaca, at P. L., Oct. 10.
Nursery, at Thomaston, Oct. 13, 14.
Cuero, Oct. 21, 22.
J. C. WILSON, P. E.

Beeville District—Fourth Round.

Kingsville at Refugio, Sept. 1, 2.
Stockdale, Sept. 8, 9.
Floresville, Sept. 12.
Lavernia, at S. Springs, Sept. 15, 16.
Alice, Sept. 22, 23.
Mathis, at Skidmore, Sept. 29, 30.
Oakville, at Mineral, Oct. 6, 7.
Beeville, Oct. 13, 14.
Middletown, Oct. 15.
Corpus Christi, Oct. 17.
Pleasanton, Oct. 20, 21.
Rockport and A. P., Oct. 24.
F. B. BUCHANAN, P. E.

TEXAS CONFERENCE.

Calvert District—Third Round.

Rogers Prairie, at Hennessy, Sept. 1, 2.
Wheeler, at Concord, Sept. 8, 9.
Franklin Station, Sept. 15, 16.
Pettaway, Sept. 22, 23.
Calvert Station, Sept. 29, 30.
R. A. BURROUGHS, P. E.

Houston District—Third Round.

Washington St., Sept. 1, 2.
McAshan and Harg, Sept. 2, 3.
Shearn, Sept. 4.
Tabernacle, Sept. 8, 9.
St. Paul's, Sept. 9, 10.
Galveston 1st Church, Sept. 15, 16.
Galveston West End, Sept. 16, 17.
Humble and Katy, Sept. 20.
Houston Heights, Sept. 22, 23.
SAM R. HAY, P. E.

Tyler District—Third Round.

Marvin, September 1, 2.
E. W. SOLOMON, P. E.

Huntsville District—Third Round.

Prairie Plains, Sept. 1, 2.
Millican, at Wellborn, Sept. 8, 9.
H. C. WILLIS, P. E.

Beaumont District—Third Round.

Saratoga-Batson, at Fugaa, Sept. 1, 2.
Wainsville, at Lake Charlotte, Sept. 5.
Woodville, at Wolf Creek, Sept. 8, 9.
Leggett, at Chester, Sept. 12.
Cari, at Bessmay, Sept. 15, 16.
Jasper Cir., at Magnolia, Sept. 22, 23.
Jasper and Mir., at J., Sept. 23, 24.
O. T. HOTCHKISS, P. E.

Tyler District—Fourth Round.

Mineola, Sept. 8, 9.
Lindale, Sept. 9, 10.
Emory, Emory, Sept. 15, 16.
Alba, Sept. 16, 17.
Tyler Ct., Winona, Sept. 22, 23.
Cedar St., Sept. 23, 24.
Mereditth Ct., Cottonwood, Sept. 29, 30.
Malakoff, Walnut, Oct. 1.
Willis Point Ct., Alsa, Oct. 6.
Willis Point Sta., Oct. 6, 7.
Canton and Edgewood, E., Oct. 7, 8.
Colfax, Morris Chap., Oct. 9, 10.
Mt. Sylvan, Antioch, Oct. 11, 12.
Edan, Ben Wheeler, Oct. 13, 14.
Big Sandy, Big S., Oct. 20, 21.
Mineola Ct., Mills Spring, Oct. 21, 22.
Brownsboro Ct., Pine Hill, 26, 27.
Athens, Oct. 27, 28.
White House, Liberty, Oct. 28, 29.
Grand Saline, Nov. 3, 4.
Troup and Overton, Nov. 10, 11.
Marvin, Nov. 17, 18.
E. W. SOLOMON, P. E.

Palestine District—Fourth Round.

Centenary, Palestine, 11 a. m., Sunday, August 26.
Grace Church, Palestine, 8 p. m., Sunday, August 26.
Jacksonville Station, Sunday, Sept. 2.
Mt. Selman and Bullard, Bullard, Sept. 9.
Trinity and Lovelady, at Lovelady, Sept. 16.
Crockett Station, Sept. 23.
Bullard Cir., Pine Spring, Sept. 29, 30.
Groveton Station, October 7.
Westville and Binford, at Westville, Oct. 7.
Willard Cir., Willard, Oct. 9.
Brusby Creek Cir., at Brusby Creek, Oct. 13, 14.
Concord Cir., Price's, Oct. 20, 21.
LaRue Circuit, New York, Oct. 22.
Alto Circuit, Alto, Oct. 27, 28.
Rusk Station, Oct. 28, 29.
Crockett Cir., at Bethel, Oct. 31.
Kennard Cir., Kennard City, Nov. 3, 4.
Elkhart Cir., Nov. 10, 11.
Grapeland Station, Nov. 11, 12.
Jacksonville Cir., Nov. 17.
Neches Cir., at Neches, Nov. 19.
Augusta Cir., Liberty Hill, Nov. 24, 25.
It is hoped that all the officials will be present with reports in full.
JOS. B. SEARS, P. E.

NEW MEXICO CONFERENCE.

El Paso District—Fourth Round.

Roswell, Sept. 1, 2.
Texico, Sept. 4, 5.
Portales, Sept. 8, 9.
Eureka, Sept. 15, 16.
Tucumcari, Sept. 18, 19.
White Oaks, Sept. 22, 23.
Alamogordo, Sept. 26.
Lordsburg, Sept. 29, 30.
Deming, Oct. 1.
Las Cruces, Oct. 6, 7.
El Paso, Oct. 10.
Marfa, Oct. 13, 14.
Alpine, Oct. 16.
J. T. FRENCH, P. E.

ter, sister,
in Stan-
in Obion
and A. C

NOTES FROM THE FIELD.

Continued from page 5.

This is not to imply that the women and children do not need religion or did not do their part; most of these had already become religious; and the new converts simply would not keep their seats. They took the work out of the hands of the faithful few, who opened the meeting and almost unaided carried it on to a grand success. From Sunday morning to Friday night not a sermon was preached from the pulpit. All the preacher had to do was to call penitents to the altar with out so much as an exhortation, and the Church did the rest. From the third service to the close, there were conversions and shouting in the camps at every service. Bro. J. G. Forester, our pastor at Jacksboro, came over Wednesday and stayed over Sunday, doing good preaching both from the stand and also by his influence. (Chico is his old home.) Bro. John Stanfield, pastor of the Cumberland Presbyterian Church of Chico, stood in the midst of the fight, doing great work. To both of these brethren we owe a great debt, and to the former we expressed it rather substantially. As a result of the meeting, quite a quantity of beer was shipped back to Ft. Worth last week. Those who had intended to use it got religion and would not have it. Chico is very much alive! "The Lord hath done great things for us, whereof we are glad!"

Iola.

A. J. Frick, Aug. 25: We have held all our protracted meetings but one, at Elwood. At this place we had to put the meeting later on account of an epidemic of fever. We began the campaign at Iola the 2nd Sunday in July. We had Rev. H. J. Hays, of Lindale, Texas, and Dr. I. F. Betts, of Bryan, Texas, as ministerial help. Both did excellent preaching and won the hearts of the people. We had a very excellent meeting. Our next place was Midway. Here we had a Bro. Carr, of Madisonville. He stayed with us from Monday until Saturday and did good preaching. We had a good meeting in Midway. Next we went to Hollis. Here we had Rev. J. M. Neal, who preached three sermons, and then had to go to his family, who needed his presence. He did good preaching. Bro. Walker, of Rogers Prairie, preached one good sermon for us. The pastor did the balance of the preaching. The Church was alive and did good work. Here we had the best meeting of all, good old time Methodist altar work and genuine old-time shouting. The meeting should have been continued longer, but I broke down in my throat and could not preach. The results of our meetings and work this year up to date are 46 accessions to the church. We did not count the conversions; do not know how. One more meeting to hold and then will hold two or three at side appointments. We expect to have everything full in our report at conference. The Advocate is in favor with all our people who take it. We have tried to push the subscription. I do wish everybody could realize the worth of our noble Advocate. The last issue is worth the money for a whole year's subscription.

Matador.

W. P. Jones: The third Quarterly Conference for Matador charge was held at White Flat, Aug. 9th. Bro. Howard was on time and gave our people three good sermons. Though the meeting came in the middle of the week, the people laid aside all secular interests, and came in full force, with well filled baskets, prepared to spend the day. After a good spiritual feast in the way of a sermon by the P. E., and a hearty repast of good things that go to satisfy the inner man. Quarterly Conference was convened, all the records of which showed a healthy state both spiritually and financially. Our pastor, Bro. J. T. Hicks, is doing a great work, as his report will show at the end of the year. When he was returned to this work he hardly had time to get a good breath before he began to plan improvements for our church house at Matador, which has resulted in a general remodeling of the house. A vestibule and belfry have been added; a new wainscoting all around the building; the windows raised about a foot; the walls lined with sanetas, or oil cloth; repainted overhead and outside; the rostrum remodeled, and last, but by no means least a new set of oak pews and plect stand have been secured and placed in the church; and they are said to be second to none west of Ft. Worth. In addition to this he finished up the Cottonwood church and seated it nicely and arranged it for dedication. All this work being about completed, the

entered into his protracted meetings with good results. A few days since he stated that he had only had one night's rest from labors in five weeks past and is now at Paducah with Bro. R. L. Jamison. Our protracted meeting at Matador will embrace the 1st and 2nd Sundays in September, and as he has the promise of good help, we are hoping and praying for good results.

Hendrick School House.

J. W. Beck, L. P., Aug. 25: We have recently closed a meeting at Hendrix with fifty-one conversions. Hendrix is a country schoolhouse at which I taught school last year. During my school, I preached as often there as I could. Ninety-five were enrolled, many of whom were religious. And during my meeting my prayers were graciously answered in the conversion of almost all of them who were not religious. The meeting was well attended all the time. Never have I seen a better people to work with. This was the first meeting I had conducted, but with the help of those good people the victory was won. On the last regular night of the meeting eighteen souls were converted, nearly all of whom were grown young people. Never have I seen the power of God so wonderfully manifested; only a few went away unsaved. The Christian people of Hendrix live Christian lives and are not ashamed to walk up face to face to a man and ask him to give his life to God. Last Sunday I returned there and preached to the new converts. The house was filled with attentive listeners. Hendrix indeed has a noble young people.

Port Author.

F. M. Boyles: We are in the midst of a great meeting, led by Evangelist Lovic P. Law and Gospel Singer Ed G. Phillips. The services are being held under a large tent. All the Protestant Churches of the city are co-operating in the campaign. The meeting has been in progress two weeks and is already the greatest revival Port Author has ever had. Between sixty and seventy have been converted and reclaimed, and the Churches aroused and at work as never before. Bro. Law's preaching is strong, pointed and earnest presentation of gospel truth in such a manner as appeals to the reason and heart of his hearers, arousing the conscience and strengthening the "backbone" of the Christians, and producing conviction with the sinners who hear him. Bro. Phillips is a great power in the meeting; his leadership of the choir and solo work cannot be too highly commended, but this is only a part of the service he is rendering. He is the most effective personal worker it has ever been our good fortune to know. God is mightily using these faithful men in their labors with us. We are entering this week's campaign expecting God to do great things with us and for us. We are rejoicing, praying and working for great victory. All praise to Him.

Granger Charge.

J. B. Berry, Aug. 27: The Mulkey meeting at Jonah began August 10 and closed August 19. There were about fifty conversions, and between thirty-five and forty joined the Methodist Church. The meeting began with an unusual interest, and it continued to grow until the close. The members were very much revived, and the general spiritual state of the Church is better now than at any time of its past history. We have a noble set of people at Jonah and they are responsive to every call. A more loyal people we have never found anywhere. Bro. Mulkey preached with a greater demonstration of power than ever before. He showed that mastery skill of generalship, which is characteristic of the forces that the greatest possible good resulted. We like the character of his work; it is firm and abiding. Bro. Read, of Midland, Texas, held our meeting at Granger the first of July. While the results were not so manifest as at Jonah, yet I have never heard a purer gospel preached than he preached for ten days. Nothing but eternity will ever be able to determine the real results of that meeting. I like true preaching of the gospel of Christ, for it is the "power of God unto salvation to everyone that believeth." This is our second year on the Granger charge and we have raised it from a seven hundred to a thousand dollar appointment. We have added about one hundred and forty members to the Church, and we will pay our salary and conference collections in full. When we came here we found an indebtedness on the Granger church of about two thousand dollars, and we have liquidated this debt, and Bishop Hoss will dedicate our church sometime in October. We have also put a nice picket fence around the parsonage and church property at a cost of seventy-five dollars. We have carpeted

the church aisles and rostrum, and expect to be clear of all indebtedness by conference. With all of these expenditures we have church property at Granger worth between nine and ten thousand dollars. Granger is now three-quarter station. We have a good Senior League and an Ideal Home Mission Society. They have been of wonderful value to us in our work. They cannot be surpassed. The people whom we serve stand upon their feet like Ezekiel of old and are responsive to every call of the Master. We as their leader have striven to follow from day to day the leadership of the great Captain of our salvation, Jesus Christ our Lord. We praise God for this success, and are going on to greater victories.

Dublin.

C. S. Cameron, August 28: We have closed our round of meetings on this charge, and success has crowned us at every point. Our first meeting was at Cow Creek. There we had good success, notwithstanding continuous rains. The result of this meeting was fifteen conversions, with twelve accessions. Our next meeting was at Bunyan, where the Lord rewarded our labors with twenty conversions and fifteen additions to the Church. At Harbin our labors were not so successful because of continued rainfall. However, our people there labored hard and the Lord gave us some ten or twelve conversions and reclamations. The Greens Creek campmeeting was a great success, perhaps the greatest meeting held there for some years. Rev. W. H. Crawford, of Abbott, assisted the pastor. His preaching was attended with great power. Three sermons he preached deserve special mention. First, his sermon on the Church is the finest thing I have ever heard on the subject. Second, the one on the Holy Ghost was great indeed. Third, his sermon on the Divine Call to the Ministry was a powerful deliverance. Under this sermon one young man surrendered to the Divine call to preach. The result of the meeting was thirty-five conversions and reclamations, with twenty-six accessions. At Lingleville we had the greatest meeting of all (if possible). This also was a campmeeting, and was perhaps the greatest in results of any ever held in this section. We were ably assisted by Rev. T. N. Lowery, of Merkel, Texas. (This is Tom and not Timothy; let Abe take notice). I desire to say here, without any hesitancy, that Tom is one of the greatest soul winners, if not the greatest, I have ever worked with. He is a good preacher, sound in his methods; he is a true Methodist preacher; he is not boring the pastor about his finances; he loves God and the souls of men; he does not use clap-trap methods; he insists on thorough conviction and conversion, and he has them, too. I take great pleasure in commending him and his work. The result of this meeting was great. We had seventy conversions and reclamations; thirty-six of these were young men from, say, eighteen to twenty-five years of age. A number of these seventy were once members of some Church. Thirty-six of these joined the Methodist Church; others will yet come in. The Baptists will get a good share of these converts. It was beautiful to see the Baptists and Methodists working together and shouting at the same altar. The people gave Brother Lowery \$161.80 in a very short time; this was all in cash. Of course we came away happy. All praise to our God!

Estelline.

M. D. Hill, August 27: August 1 we began our meeting at Berthel and held forth ten days. There were some things very much against us, but from the first to the last service God was wonderfully with us, and our hearts were mightily stirred. There were seven souls "born again"—only one of whom joined the Church, but others will unite with us. The pastor did all the preaching. We began in Estelline on the second Sunday in August. We held nine days. God was with us here in mighty power, and great was the victory over sin and Satan. Eight souls, by the power of grace divine, passed from darkness to light—three of whom are added to the Church and others will join us soon. Rev. Ben Hardy, of Memphis, came down and preached twice for us, and our presiding elder came on Saturday and preached four soul-stirring sermons, and thus lifted us upward and onward. We closed on Monday night with one conversion and a great interest. It was said that more people came to Church on Sunday than were ever seen in a service in Estelline. At eleven o'clock our church was dedicated, and one of the most beautiful and glorious communion services followed. Our third Quarterly Conference was held on the 25th instant. The salaries are paid up to date, and everything in our charge is certainly on the increase. We licensed Brother Luther Cooper to exhort, and now he and his brother, Ray, enter

Polytechnic College. It is indeed a pleasure to serve this good people, and our one ambition is to prove worthy of their confidence. We have had seventy accessions to date and yet two meetings to hold. Everything will be paid in full, and we expect to carry to conference a glad heart, and this is our heritage. Surely the lines have fallen to us in pleasant places.

Ovilla.

W. H. Harris: We have held all our meetings but one; will hold that soon. Brother Ed R. Wallace was with us at Onward. We had a good meeting. There were fifteen or twenty professions, and the last Sunday we got over \$80 on our conference collections. Brother E. A. Smith was with us at Long Branch and God gave us the victory there. Brother N. B. Read was with us at Ovilla campmeeting. Read did the best preaching we have ever had here, so the folk say. We had the best attention and order we have ever had. Visible results: sixty professions; forty odd joined the Churches. Brother Hopper, from Alabama, was with us at the Sardis campmeeting and did some excellent preaching. Also my father, W. L. Harris. We had a good meeting. Church wonderfully blessed; fifteen additions to our Church. We were greatly hindered by the rain and mud in all of our meetings, but, all in all, we had great victory all round. This rounds out four years on this charge, and, thank God, the best years of my life. We expect to round out with full reports at conference.

Newport.

John L. White: Brother Byrd has awakened sinners, reclaimed weak ones and edified the saints on the Crafton work. At Cudiff there were thirty-two conversions, and at Friend sixteen. May the Lord bless his and Brother Forester's meeting now in progress at Crafton. Brother Byrd holds up a high standard of religion. The assessments were paid last year, and some more. This year, so far, we are doing still better, even paying a local preacher, Brother Holder, to preach once a month at Friendship.

Rush Creek.

Chas. P. Martin, August 27: We closed one of the best meetings at Rush Creek last night that we have had for several years. C. B. Golson and H. M. Ratliff did the preaching. Our people go out from this meeting with new determination and a higher conception of Christian living. Trifling and inconsistent lives in the Church were handled without gloves by these brethren. Brother Golson's sermon on "Love" made the heart wither in it quake and tremble and see that it is impossible to enter heaven without love even for those who are its avowed enemies. Brother Ratliff did excellent preaching and effected work in the altar. We have never known a more talented young preacher than he, for one of his age and experience. We have a fine band of Christian workers at Rush Creek. We will begin a meeting at Greenwood next Sunday, assisted by Rev. R. E. Porter.

Price Chapel.

Mrs. J. August 27: "The Lord hath done great things for us, whereof we are glad." Ask any of the old settlers around this place and they will say, "O, we used to have wonderful meetings at old Price Chapel; mighty fine cottage prayer-meetings," etc.; but note the tense; these things were all in the past. Dissensions had arisen, friends had become enemies, Church interests had flagged, religion was at ebb-tide. O, how changed it all is now! How the Spirit of God has burned away the estrangements, eliminated the malice from the hearts of his people, filling them with love toward each other. It is wonderful and beautiful. All this is a result of the labors of our dear young pastor, Rev. G. W. Shearer, who, coming among us a stranger, taking the part of neither faction against the other, but with a heart full of love for all his people, preached the gospel of Jesus Christ in its strength and purity until the most stubborn hearts melted under its power. How signally God honored the ministry of his messenger during our recent meeting. The statistical records show fifty-two conversions. We are not sure in regard to the number of additions to the Churches—Methodist and Baptist—but we believe them to be commensurate with the conversions. The good accomplished besides the conversion of sinners, the reformation wrought in our neighborhood, will not be fully known until "the leaves of the judgment book unfold" and its archives show the power of the gospel of our Savior to quell the turbulent passions of the human heart. Our pastor's forcible sermons, his scathing rebukes, his fearless denunciation of sin, will not soon be forgotten. He hurled the missiles of God's wrath straight into the camp of the Philis-

times, and the result was mighty. Brother Ellis, a local preacher from near Weatherford, rendered valuable assistance during the meeting. There were also two other helpers who are accompanying Brother Shearer in his meetings ("his boys" he denominates them), Brothers Robison and Kimbrough. These young men did faithful service for their Master. Their labors will not go unrewarded. A series of prayer-meetings—three a week—have been inaugurated. One is to be held on Wednesday evening at the Church, the others on Saturday evening at the homes of the people. We expect through these meetings to keep the revival fire burning, thus making "December as pleasant as May." This writer, having received the greatest blessing, feels that her pen should be the first to record the wondrous story.

"I love to tell the story;
It did so much for me;
And that is just the reason
I tell it now to thee."

Blooming Grove.

J. M. Armstrong, Aug. 27: We closed last night a great meeting at this place. Many converted and reclaimed; 32 additions to the Church at this place and more to follow. Except four excellent sermons by Bro. J. M. Barnes and two ordinary ones by the pastor, the preaching was done by Bro. Eber Parish. The outlook for our Training School here is very encouraging. We confidently expect the next session to be the best of any one up to the present. Miss Nona Akard has been selected as music teacher. She has had special training at Conservatory of Music in Chicago and comes with splendid testimonials. She will teach pianoforte and stringed instruments. Let our friends and patrons appreciate the importance of having students begin at opening, September 5, and work to this end. A forward movement has been inaugurated in regard to this school and we are furnishing conditions for doing first-class work.

Red Oak.

I. E. Hightower, Aug. 27: We have just closed a good meeting at Henry, four miles east of Red Oak. We held three and one half days and there were 17 conversions and 11 accessions to the Church. Bro. B. N. Wilkins, of Venus, Texas, has been singing for me in my summer meetings. He is a splendid singer and a good worker and in every way worthy.

Cason.

D. F. Pulley, Aug. 27: We have closed our meetings for the summer and there is sunshine in our hearts to-day. We began at Hamels with our third quarterly meeting, July 8. Bro. Cameron held our quarterly meeting and preached three sermons for us which captured all who heard him and gave us a good start. Ran 7 days; thirteen conversions; a few accessions. I have lost the list of names. A part of the Church revived. We began at Langs July 29 and ran six days. A wonderful uplift—shouting and praising God. This old standby did the preaching. Thirty-three conversions. We organized a Church at this place with thirty-one members. We began at Cason August 5. Ran six days. A part of the Church revived; backsliders reclaimed; 12 conversions; one joined the Church. Bro. Willis gave us three soul-stirring and uplifting sermons which were a great help to the meeting. We began August 12 at Brad fields. Ran six days; 69 conversions; 23 accessions and the grandest revival that I ever saw. Well, the half can never be told—a second Pentecost would not put it too high. We began at Alina August 19; ran eight days; 35 conversions; twelve accessions; the Church revived; backsliders reclaimed. To God belongs all the praise. Baptized 18 infants in all.